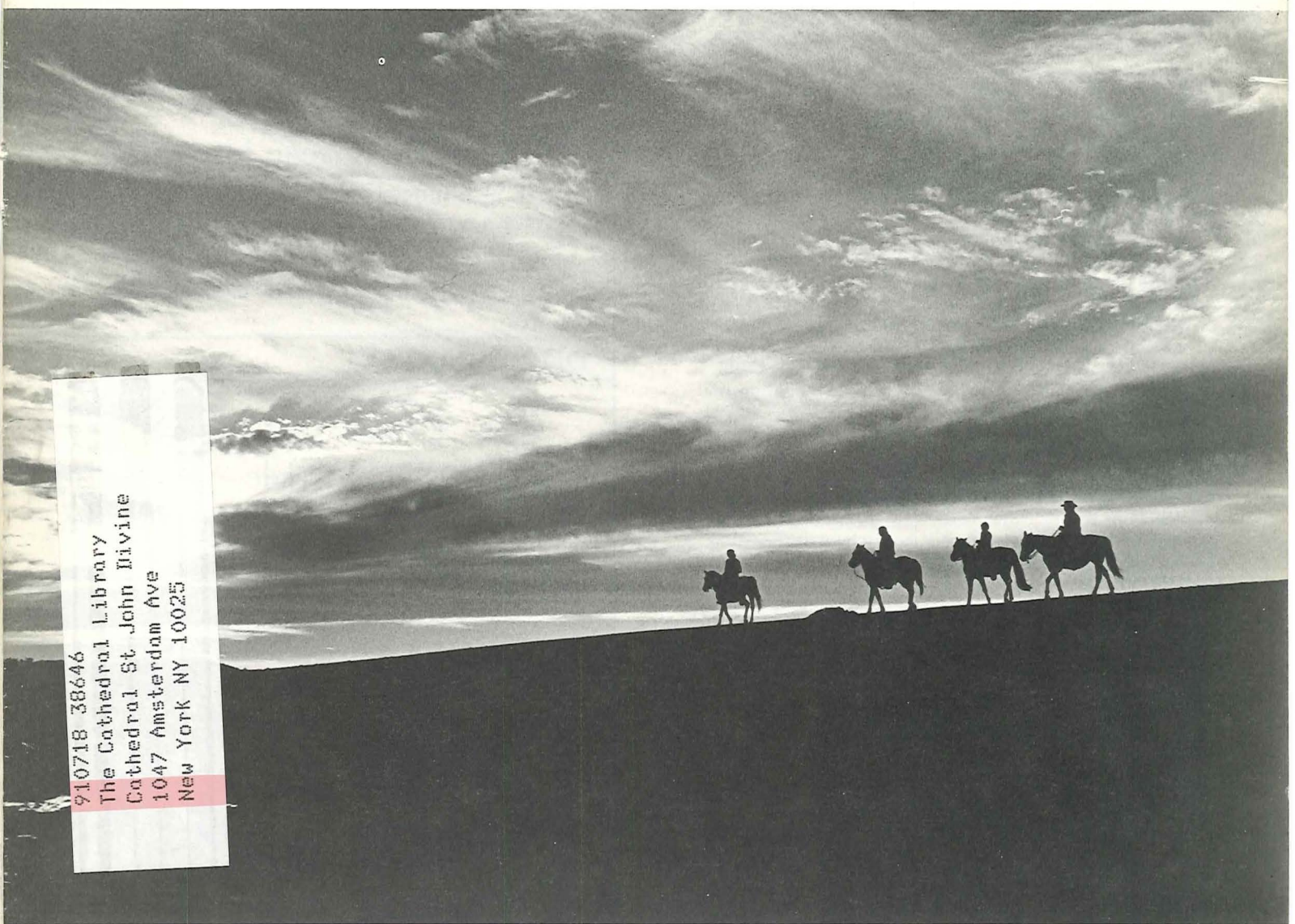


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## **Breaking the Other Icon**

**Being changed by God  
while in Palestine**

## **IN THE NEWS:**

**A growing unity  
in South Africa**



## Christian Poet

At the end of the seventh stanza of his poem, "They are All Gone into the World of Light," which is often included in anthologies, Henry Vaughan uses one of his most endearing phrases:

"And yet, as angels in some brighter dreams/Call to the soul when man doth sleep./So some strange thoughts transcend our wonted themes,/And into glory peep."

In a sense, this verse sums up much of his poetic vision — a peep into glory. True, at times he seems enthralled with the theories, or at least the vocabulary of Hermetical sparks of the divine throughout the universe. Yet throughout his poetry is a consistent and lively strand of Christian belief and hope.

At the end of "Regeneration," another frequently anthologized poem, Vaughan hears "A rushing wind/Which still increased, but whence it stirred/No where I could not find." There is little doubt that this is the Spirit of God; "It whispered, 'Where I please.'" Then the poem ends in a most Herbert-like manner: "'Lord,' then said I, 'On me one breath,/And let me die before my death!'" His poem "And Do They so?" is based on Romans 8:19, and ends with an allusion to Christ as the great shepherd: "Thy blood is mine,/And my soul should be Thine;/O brook it not! why wilt thou stop,/After whole showers, one drop?/Sure Thou wilt joy to see/Thy sheep with Thee."

Similarly "Corruption" ends with an allusion to the second coming of Christ: "But hark! What trumpet's that? What angel cries,/Arise! thrust in Thy sickle."

His poem "The Night" takes as its point of reference Nicodemus's visit to Christ at night: "Wise Nicodemus saw such light/As made him know his God by night," an allusion to John 3:2. And in a delightful merging of possibly Hermetical language ("hatched") and Christianity, in "The Waterfall," Vaughan writes, "Unless that Spirit lead his mind/Which first upon thy face did move,/And hatched all with his quickening love."

Not only does he echo the Bible and biblical themes, he mirrors his favorite poet, George Herbert, whose *Temple* had been published in 1633. Perhaps the strongest influence from Herbert is found in Vaughan's paraphrase of Herbert's poem "Prayer" which is tucked into the middle of his poem, "The Morning Watch":

"Prayer is/The world in tune/A spirit-voice/And vocal joys/  
Whose echo is heaven's bliss."

God is "Father of lights" for Vaughan and the tug toward heaven and the eternal light is always at the center of his imagination. Referring to the veil that Christ has rent by his life-giving death on the cross and as well to the veil over his eyes and heart which needs tearing, Vaughan writes in his lovely poem "Cock-Crowing": "O take it off, make no delay/  
But brush me with Thy light that I/May shine unto a perfect day,/And warm me at Thy glorious eye!"

*This is the last article in a five-part series by the Rev. Travis Du Priest, professor of English at Carthage College, Kenosha, Wis., and TLC editorial assistant.*

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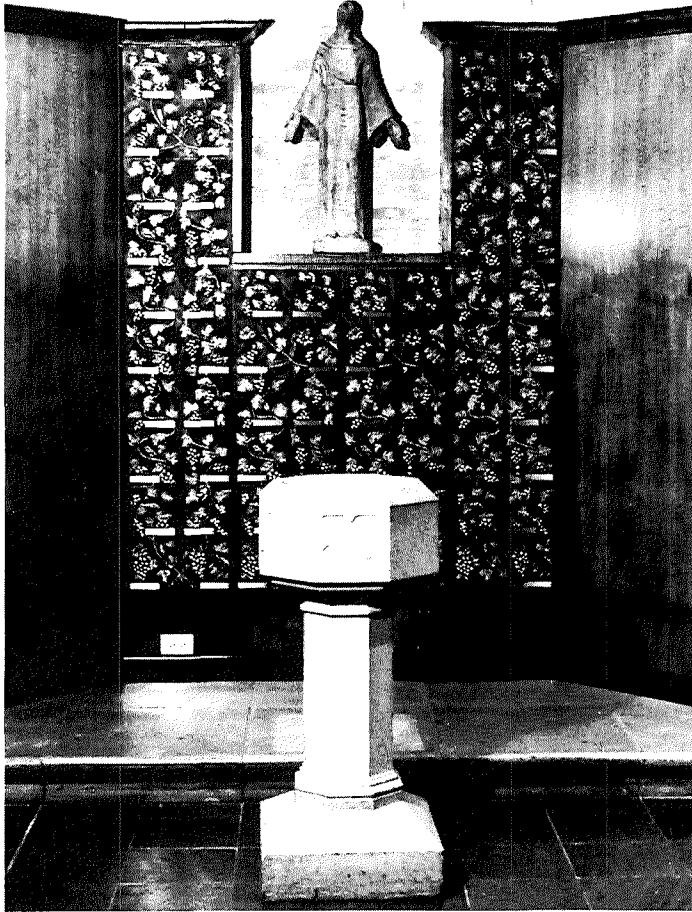
## ON THE COVER

Horses and riders move easily along a ridge against an autumn horizon: "the tug toward heaven." [See The First Article].

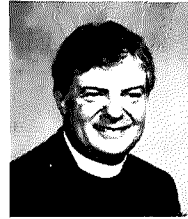
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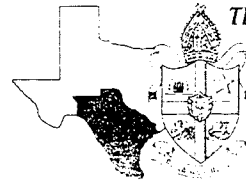
Rev. Joseph A. DiRaddo



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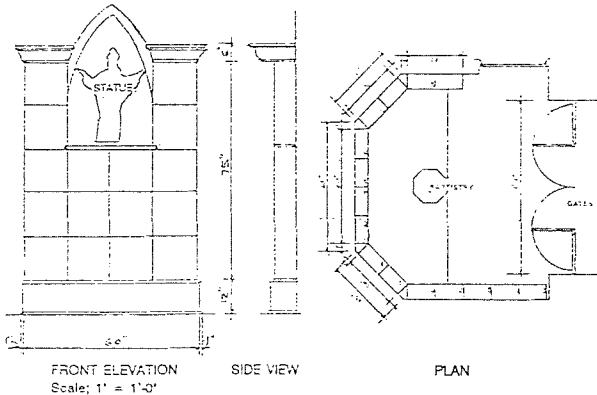
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# THE LIVING CHURCH

Volume 199 Established 1878 Number 14

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

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

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

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

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

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

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# LETTERS

## Male and Female

I can agree with all Dr. Peter Bramble says except "God is male to the core" [TLC, Sept. 3]. There had to be some aspect of the feminine in God with God. How else could it have been transferred to earth, nature and church?

The sublime mysteries are these days being torn asunder. In every walk of life the harsh reality is that mankind is usurping the place of God. My spirit enjoys its kinder, softer realities which allow my spirit to soar into the presence of God. When I pray to the Holy Spirit, I see soft blues, touched with pink, touched with a golden ray — the one of hope. My prayer is praise for knowing I have help and asking for openness to receive it. The Holy Spirit has feminine characteristics, which are equally necessary to any creative process.

At creation the Holy Spirit moved over the face of the waters. Ever since it has been the loving, enabling, strong force for life and maturity in every one cell, insect or animal species. We are taught the Holy Spirit points the way to Jesus our Savior. Jesus points to God our Father. God our Father is creator and sustainer. Through all the ages God is the I AM. He is all in all.

LEONIE MILLER

Tampa, Fla.

The "Viewpoint" by the Rev. Peter Bramble raised many more questions in my mind. One question: is all creativity by sexual union? Also, is sexuality the only metaphor we have for union and creation? And, is union the only route to creation and life or just the most pleasurable and the most repressed track most of us individuals know? Finally, are we equating sexual union with passion and implying that in order to have the passion of creation we must have sexual union?

As examples closer to us, Bach, Beethoven, Michelangelo, Renoir, Eliot, Herbert did not create by sexual union (at least not their most profound, universal and enduring creations). I think it is mere hubris on our part to insist that God must be "male to the core" in order to be one "who in love initiates and sustains life and being." (By the way, isn't life sustained by the mother after the sexual creation?) To insist upon this metaphor as

the only possibility is to insist upon God being made in our image. I prefer to back off and let God continue to create within me a new being that allows me to see him/her/it as a newly revealed creator/savior each day.

MARY LOU VERNON  
White Pigeon, Mich.

• • •

The Rev. Peter Bramble makes a very telling point about God as our "husband, male, father" while "church, earth, nature" are "female." Hence comes our life and our salvation!

(The Rev.) LEWIS E. COFFIN  
Newfield, N.Y.

### Hope for Positive Steps

Thank you for your editorial "Positive Steps" [TLC, Aug. 27]. I am quite in agreement with you that much healing could come about if the leaders of the Episcopal Synod were to withdraw the defiant statement which takes all the grace out of the provision for episcopal visitors.

Another step that I believe would help to defuse this situation can happen at the House of Bishops meeting. Apparently many of the people who went to Fort Worth were under the impression that diocesan bishops are not planning to utilize the episcopal visitors provision even when pastoral circumstances make it necessary. I hope that we can come out of the Philadelphia meeting with it abundantly clear the diocesan bishops are not going to be categorically defiant.

This is not to take away the authority of each individual bishop to decide on the merits of a situation in his diocese. Unfortunately, there is often more involved in these situations than simply the pastoral considerations. However, the sense that some bishops absolutely refuse to utilize the episcopal visitors provision has certainly contributed to the defiance from the Episcopal Synod.

Keep up the good work as you serve the church, leading us in positive directions.

(The Rt. Rev.) DAVID B. REED  
Bishop of Kentucky  
Louisville, Ky.

• • •

In response to the editorial, "Positive Steps," my understanding of the episcopal visitors resolution is that it

ensures valid confirmations and deals with what are currently potential situations. As the Eames report makes clear, the question of women's ordination is an open one. Time may prove it wrong as well as right. Moreover, the law of the Episcopal Church is that women's ordination is permissive, but not mandatory and the House of Bishops has affirmed that one can reject women's ordination and be an Episco-

palian in good standing. This means, of course, access will be ensured to sacramental ministrations which would be considered valid by those who reject the validity of woman's ordination. No one should be forced to accept sacraments from one whose orders they reject. I trust, though the evidence indicates to the contrary, that

(Continued on page 12)


Proclamation 4

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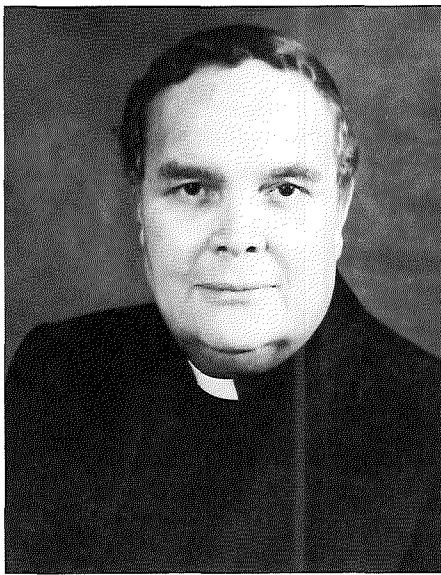


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Bishop Hucles

## Bishop Hucles Dies

The Rt. Rev. Henry Boyd Hucles III, Suffragan Bishop of Long Island from 1981 to 1988, died of cancer at a Virginia hospital August 4. He was 65 years old.

Bishop Hucles graduated from Virginia Union University and, he received a divinity degree from Bishop Payne Divinity School in 1946. In 1976, he received a doctorate from Virginia Theological Seminary.

He was ordained to the priesthood in 1947 and served several parishes in Virginia before becoming rector of St. George's Church in Brooklyn, a position he held from 1949 to 1979. He also served as chaplain of the Brooklyn House of Detention and was Archdeacon of Brooklyn from 1976 to 1981 when he was elected Suffragan Bishop of Long Island. He was an honorary canon of the Cathedral of the Incarnation in Garden City, N.Y.

At the time of his death he was retired and living in Gloucester, Va. Bishop Hucles is survived by his wife, Mamie, two sons and several grandchildren. A funeral service was held at St. Philip's Church in Richmond, August 8.

## Province VIII Synod

The synod of the Province of the Pacific was held August 29 to September 1 in Boise, Idaho. The Rt. Rev. Furman C. Stough, senior executive for Mission Planning of the national church, was the principal speaker at a banquet honoring the Ven. Clarence Stacy on his retirement as synod secre-

tary. Archdeacon Stacy of the Diocese of California was being thanked for 19 years of service to the province, for most of which time he served as provincial secretary.

Marion Cedarblade, president of the province, welcomed the Rt. Rev. Oliver B. Garver, Suffragan Bishop of Los Angeles, to the platform. He was elected to succeed the Rt. Rev. David B. Birney, former Bishop of Idaho, as vice president of the province. Bishop Birney had resigned because of his recent appointment as Assistant Bishop in the Diocese of Massachusetts. Unable to attend the province meeting, he sent a warm message of greeting by mailgram to the assembled deputies.

The Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles, preached at the opening Eucharist, and the Rt. Rev. Robert H. Cochrane, Bishop of Olympia, was the celebrant.

Encompassing the theme "Potlatch: A Gathering of the Clan," the synod brought together some 500 Episcopalians from the western states and Pacific rim countries. Representatives of the Episcopal Church Women (including many associated with the United Thank Offering) and of altar guilds, were among those present. Youth representatives, in addition to their roles as pages and messengers, participated in debate and in panel discussions. A budget of \$178, 434 was passed without opposition.

The principle program content of the synod consisted of two sessions on each of the following four topics: death and the meaning of life; authority in the church; institutional racism; and human sexuality.

Among the resolutions passed, only one involved a vote by orders. This called for rejection of discrimination against men or women solely on the grounds of homosexual orientation, for employment in the Episcopal Church and in access to any order of its ordained ministry. An amendment by the Bishop of San Joaquin, as further amended by the Rt. Rev. William E. Swing, Bishop of California, added that this was not in contradiction of that part of General Convention's 1979 resolution opposing ordination for those engaging in homosexual acts.

Among other resolutions passed were those that did the following:

- rejected discrimination against women from employment in the church and in access to any order

of its ordained ministry; called for feeding the hungry and sheltering the homeless without regard to their nationality, country of origin, or legality of residence status;

- supported a "pool" of clergy and laypersons skilled in cross-cultural ministry;
- urged prompt funding of reparation of Japanese-Americans;
- supported family immigration legislation;
- opposed the "English as the official U.S. language" movement;
- supported creating an area mission for the church in Micronesia.

A controversial resolution proposing that the synod "sees no need for episcopal visitors in the eighth province" was eventually withdrawn following an open hearing. Synod extended its sitting for an extra hour, in order to accommodate a discussion of the theology and implications of General Convention's 1988 resolution on this subject.

The closing Eucharist and a subsequent lunch provided an opportunity for the province to pay a tribute to the many representatives of the Philippines who were present, under the leadership of the Rt. Rev. Manuel C. Lumpias, Bishop of Central Philippines. The Rt. Rev. Lyman C. Ogilby, recently retired as Bishop of Pennsylvania, was the luncheon speaker.

This was the last occasion in which representatives of the Philippine Episcopal Church would be present as members of the eighth province, as a result of their recognition as a separate province.

NIGEL RENTON

## Growing African Unity

The "defiance campaign" by South African church leaders indicate a growing unity of purpose among activists, according to the chief of the Africa desk of the National Council of Churches.

"There's more solidarity now than you've ever had before," said Willis Logan, whose office is in contact with the South African Council of Churches.

During the defiance campaign, which began in early August, anti-apartheid protesters engaged in a series of acts of civil disobedience. Blacks invaded "whites only" beaches, attempted to board all-white buses and staged mass demonstrations and

sit-ins at locations such as the Johannesburg City Hall.

As a result, police cracked down on the activists and jailed hundreds of people, including the Most Rev. Desmond Tutu, Archbishop of Cape Town; and the Rev. Allan Boesak, president of the World Alliance of Reformed Churches. Both were released soon after being jailed.

### Archbishop Arrested

Archbishop Tutu had been arrested when he attempted to march from St. George's Cathedral in Cape Town to police headquarters to protest the beating of clerics in an anti-apartheid demonstration.

The archbishop was also detained, along with three aides and two other anti-apartheid clergy, after police broke up a meeting being held at the cathedral to protest the exclusion of blacks from general elections.

The defiance campaign is part of a "Standing for the Truth Campaign" started by South African church leaders in May of 1988, Mr. Logan said. This broader campaign is designed to develop plans and events to put increasing pressure on the government to end apartheid.

Mr. Logan said the strength of the defiance campaign is particularly noteworthy in light of the misgivings voiced in the early stages of the "Standing for the Truth" effort. "I think the demonstrations are very im-



Archbishop Tutu sprinkles holy water at the entrance of St. George's Cathedral, Cape Town, with the Very Rev. Colin Jones, cathedral dean, at his side, after police broke up a meeting at the cathedral: increased defiance.

portant," he said. "When the 'Standing for the Truth Campaign' began a year ago, at that time I think the belief was they were strong enough to pull that off."

He said he views the defiance campaign as part of the process of bringing the government to the negotiating table as requested by anti-apartheid activists like Archbishop Tutu and Dr. Boesak.

Leading opponents of apartheid realize that a shift to majority rule cannot occur overnight and would be likely to give serious consideration to compromise positions calling for a gradual transition to power, Mr. Logan said.

In early September the governing party developed a significant setback when 30 parliamentary seats were lost, 13 to the anti-apartheid Democratic Party, and 16 to the far-right Conservative Party. This occurred following a labor strike involving at least three million people and violence outside voting areas where blacks protested their exclusion from the balloting process.

### Canon Defeated

A proposed canon which would have allowed women to be ordained to the priesthood in Australia failed to receive majority votes in the recent General Synod.

According to London's *Church Times*, it was the third time such a measure had been proposed to the synod and defeated. It may be brought up again, but not until the next meeting in four years.

Presented by the Most Rev. Peter Carnley, Archbishop of Perth, the canon proposed that qualified men and women deacons should be allowed to be ordained priests. It needed a 75 percent majority in three houses in order to be passed.

When the votes were tallied, the canon needed 15 votes in the House of Bishops but received 14; needed 68 votes from the clergy but received 52; and received 51 of 69 necessary votes from the laity.

The *Church Times* said some dioceses, such as Melbourne and Perth, may go ahead and ordain women priests on their own authority as early as next year. At press time, the church's appellate tribunal was discussing the validity of such independent actions.

## BRIEFLY...

The National Organization of Episcopalians for Life has joined with 12 other religiously-based anti-abortion groups in filing a brief in the case of Turnock vs. Ragsdale, one of three major abortion cases to be reviewed by the U.S. Supreme Court during its 1989-90 term. The case is based on a challenge to a 1979 Illinois statute that places health regulations on private abortion clinics. The coalition of religious groups has asked the court to use the Ragsdale case as an opportunity to overturn its 1973 decision legalizing abortion. The other two cases involve laws passed in Minnesota and Ohio.

Four Franciscan nuns from San Francisco moved to Bethlehem, Pa. recently to establish a house of prayer and to work in impoverished neighborhoods. They were invited by the Rt. Rev. Mark Dyer, Bishop of Bethlehem, and have set up a convent prepared and funded by volunteers from the diocese.

The Rt. Rev. Robert F. Gibson, retired Bishop of Virginia, was honored September 8 at the Virginia Theological Seminary in Alexandria to mark the 40th anniversary of his consecration. He became Suffragan Bishop of Virginia in 1949, succeeding the Rt. Rev. Frederick D. Goodwin as diocesan in 1961. He retired in 1974.

A 50-year reunion in Elyria, Ohio, brought together 11 representatives of the Episcopal Church to the World Conference of Christian Youth, an ecumenical gathering held in July 1939 in Amsterdam, Holland. That conference involved some 1,500 youth from throughout the world. The theme was "Christus Victor." The conference was almost called off because of the unrest in Europe at the edge of World War II. Those at the reunion got reacquainted and reviewed the progress of Christian ecumenism in the past 50 years. The late Peter Day, editor of TLC from 1952 to 1964, was a representative to the 1939 conference.



# Breaking the Other Icon

“God was waiting for me...”

By PATTI BROWNING

We passed the poster in the window of the post office every day on the way to school. The picture is still vivid in my mind. It was the caricature of a Japanese soldier, crazed and bucktoothed, bayoneting women and children just like my sister and me. The poster even seemed to have a yellow glow. It was meant to teach us about our enemy, Japan, instill in us a sense of patriotism, and encourage everyone to support the war effort. It was an icon of hate and revenge. That was 1942.

Many years later, God called Ed and me to a ministry in Japan. The journey was one of excitement and apprehension. The post office poster had deposited many images deep in my mind. I entered Japan with a very restricted vocabulary and image of the Japanese people. In calling us to minister with the Japanese, God was effecting a conversion. As Ed and I lived with the Japanese, learned their language and customs, shared their humanity, God was redeeming me from the suspicion, anger and racism that had taken hold of me. God's grace, working through my former enemy, had saved my soul from a dreadful sin. The evil poster/icon was broken. That was 1959.

Many more years later, the television news unfolded another powerful icon before me. I began to wrestle with the picture of the Palestinian — more specifically the Palestinian terrorist: a black and white checkered head-scarf-wearing, bearded, de-ranged, bomb-throwing fanatic, a brutal and merciless hijacker. In this new icon the P.L.O. was synonymous

*Patricia A. Browning was a missionary in Okinawa during the 1960s, together with her husband, Edmond, who became bishop there. Mrs. Browning is the mother of five children. After shorter assignments in Europe and the United States, the family was in Hawaii for a decade, moving to New York when Bishop Browning became Presiding Bishop in 1986.*

with terrorist and Moslem equaled hostage-taker. A new icon was being posted in the window of my consciousness. It reached out to my religious prejudice, racism, my fear of the *kafiyeh*-wearing foreigner.

Editorial cartoons in magazines and newspapers joined with the TV news in painting this new picture of my enemy — the huge, grossly violent enemy of the tiny and courageous state of Israel. News reports, articles and commentary began to create, and through repetition, *legitimize* a new vocabulary of hate while vividly painting the common enemy. The icon was making me an enemy. I was the victim of an embassy takeover; I was the victim of every hijacking. The new icon had wrought a strange phenomenon, it had depersonalized the Palestinian, but encouraged me to take personally every hostile, violent act. That was 1981.

Again God called to Ed and me. We made a pastoral visit to the Diocese of Jerusalem shortly after Ed's election as Presiding Bishop. God was directing and waiting for me, as I had been directed two decades before. As we lived and worshipped and visited among the Palestinian people, God again was effecting a conversion in my

life and taking from me the suspicion, anger and racism that the icons had instilled.

And now it is 1989. In April of this year, I visited Jerusalem for the second time since the beginning of the *intifada* to support our Anglican sisters and brothers who selflessly and valiantly maintain a ministry of peace, justice and reconciliation.

God was again waiting for me in the midst of an active Christian Palestinian community — a historic Christian community that has been faithfully worshipping in the Holy Land since the first century of our common era. This community has come to include the Anglicans who, with parishes in Israel, the West Bank, Gaza, Jordan and Lebanon, maintain 32 institutions and agencies supplying the basic human needs of medical care, education and job training without regard to race or religion.

God is waiting for me in the little seven-year-old Palestinian girl lying in the Ahli Arab Hospital in Gaza, one of the Anglican institutions, who, while running to join her mother, had been shot by a soldier during a street demonstration.

God was waiting for me on the ward at St. Luke's Hospital in Nablus in the Occupied West Bank, which was filled with wounded women and young girls who had been shot or beaten by teenaged soldiers responding to rock throwing by boys of an equal age.

God was waiting for me in the petite, but powerful doctor who continued to treat her patients in the midst of



Mrs. Browning (right) and the Presiding Bishop recently met a group of Japanese tourists on a sidewalk in Tbilisi, Ga., who were delighted to come upon an American couple who spoke Japanese. [Photo by Barbara Braver.]



tear gas, gunfire and the harassment of the military government.

And God was waiting for me in the rabbi who shared his deep concern for the soul of his people. Israel, he tells, has paid a great price for its independence and security, but he worries that the occupation of East Jerusalem, the West Bank and Gaza will take a tremendous moral toll. He muses that the long abused Israeli may not be able to resist, in turn, being an abuser.

God met me in the human fear, suffering and death of the men, women and children of the Holy Land. God held up for me an icon of the tortured, bleeding, thirsty, dying person of the cross. The image is not one of hate and retribution — it is of forgiveness and reconciliation.

Again, God reduced me by allowing me to confront the evil and ugly images that I had learned to accept. Over the years I have come to recognize the power of the grotesque portrayal of one's enemy. I have learned that there is much political, military and cultural power in such distorted characterizations. That poster of the yellow-skinned, slant-eyed, toothy Asian spoke to the immediacy of war while it tapped into and capitalized on long-standing racial images, and the photo depiction of all Arabs as swarthy, unshaven, weapon-brandishing fanatics speaks to the immediacy of the hostage crisis while fanning more flames of racism.

### Instrument of Healing

And now, with my understanding of these icons, God was urging me to be an instrument of teaching, reconciliation, healing peace-making and bridge-building. I was being called to help others to see past and through their icons, and with God's help, I will.

At the end of my April visit, I was scheduled to depart the city of Jerusalem at 4 a.m. As I was driven through the approaching dawn, the sun majestically broke over the horizon spreading light over the barren hills and through the valleys. As I turned to look out the rear window of the van at the walled city high on the hill, Jerusalem was slowly and dramatically being bathed with the light of a new day. Into my mind came the words of the Psalmist: "I will lift up my eyes to the hills . . ." but the morning's peace also brought forth the powerful words of a contemporary psalmist: "I have a dream. . . ."

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# God the Great Humorist

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## The supreme attribute of laughter

By EMMET GRIBBIN

**T**he little boy knelt by his bedside to say his prayers. After the usual "Now I lay me down to sleep," he told a joke, laughed, said "Amen," and hopped into bed. His mother asked why he had included the joke in his prayers, and he answered, "Because I thought God would like to hear something funny."

For certain, laughter is one of God's wonderful gifts to us. God wants us to laugh. We usually think of God as Creator, Judge, Heavenly Father, Comforter, and so forth. We should also think of him as the Great Humorist who enjoys himself and wants us to enjoy ourselves.

Does God laugh? Although we must be careful not to be too anthropomorphic when speaking of God, in some sense, yes, I think God does laugh.

Laughter is one of the supreme attributes which separates humans from all the rest of creation. We can laugh because, to use the biblical phrase, we are made in the image of God. Our ability to laugh, therefore, must reflect something about God, if we are made in his image.

In all the created world God has only given the gift of laughter to men and women, boys and girls, made in his image.

Animals don't laugh. Cats purr and dogs wag their tails, but cats and dogs don't chuckle and laugh. A "horse laugh" is not laughed by a horse but is a raucous mocking laugh by a man. The laughing hyena is vicious.

If God made us with the capacity for laughter, he also must give us something to laugh about. I believe he created many things in our world to amuse us, and perhaps to amuse himself, too.

---

*The Rev. Emmet Gribbin, Jr. resides in Northport, Ala., and is TLC's associate editor for Province IV.*

Think of the entertainment value of such amusing creatures as the duck billed platypus, which I once watched for an hour in the Bronx Zoo. Remember the kangaroo, the panda, the giraffe, the parrot, the monkey. We smile or laugh when we see their amusing physical shapes and even more at their antics. Psalm 104:27 says, "There is that Leviathan (presumably the whale) which you have made for the sport of it." God seems to have concentrated extra amounts of humor in the very young. Kittens and puppies. Colts and ducklings. And above all our human babies.

Who of us who are parents can count the smiles and laughter our babies and growing children give us. You and I are all God's children. He is our Heavenly Father, so think how much amusement we must give him.

Let us consider God's gift of laughter from another perspective. Norman Cousins, for many years editor of the *Saturday Review* and author of several books, was afflicted in 1964 with a degenerative disease affecting the material connecting the joints in his body. His doctor told him that was a fatal malady for all but one of every 500 people who suffered from it. Determined to be the one rather than among the 499, Cousins was convinced his mental attitude would make a decisive contribution to his cure.

What he felt he needed most in order to overcome gloomy forebodings was a lot of laughter. He had Marx Brothers movies shown in his hospital room. He had the nurse read him amusing books, and he continued his laughter therapy when he was able to go home. In his book, *The Anatomy of an Illness*, he tells of his slow recovery which he believes, and his doctor tends to agree, would not have happened had he not laughed himself well.

Laughter has always been one of God's healing gifts. Cousins was far from the first to discover this. In the

Old Testament, in the Book of Proverbs, we read, "A merry heart is good medicine" (17:22).

Some kinds of laughter do not come from a merry heart. Some kinds of laughter do have ugly aspects: derisive laughter, scornful laughter, laughter which displays hostility or prejudice.

Those who laugh these ugly laughs do so because they feel themselves superior to the poor fools who are the butts of their derision or prejudice.

True laughter, joyful laughter is only possible when we stop thinking about ourselves, either as superior to others or just concerned about what others will think of us.

Back in the 1930s, my family occasionally went to the movies together, particularly the funny ones. Laurel and Hardy, Wheeler and Woolsey, the Marx Brothers, Charlie Chaplin. My mother would laugh and laugh. My brother, a young teenager at the time, was embarrassed that mother laughed so strenuously, so embarrassed that he would not sit near us in the movie house. He was self-conscious. She was not.

Self-conscious people don't laugh heartily. To laugh is to forget oneself. Children's laughter is wonderfully free from self-concern, self-consciousness. Jesus said, "Unless you turn and become as little children, you will never enter the Kingdom of Heaven." Perhaps this applies to laughter as well as to trust, faith and love.

This brings us to Jesus. What does he think about laughter? The gospels' record of his sayings is slim indeed. We have about 20 stories or parables which he told and a few pages of other sayings.

Our problem with this material is that we don't expect any of it to be funny. If it is in the Bible, and if Jesus said it, it must be serious. Some years ago I read a book by Elton Trueblood called *The Humor of Jesus*, which opened my eyes, ears, and mind to realize the Jesus was really a center of merriment and laughter.

His first miracle at the wedding feast in Cana was to increase the wine supply for the celebration. Those who thought religious leaders ought to be solemn and pious, if not grim, accused Jesus of being "a gluttonous man and a wine bibber."

Jesus must have smiled, chuckled, or laughed when he spoke some of his exaggerations which could not possibly be taken literally, and people must have laughed with him. For example,

remember his remark about the dead undertaker, "Let the dead bury their dead." Or the ludicrous hyperbole, "It is easier for a camel to pass through the eye of a needle than for one who puts his trust in riches to enter the kingdom of heaven."

There are, of course, times of seriousness. There are times to weep. Evil, and sin and death are not imaginary and not amusing. There is innocent suffering with all its perplexities. Hunger, poverty, war.

But after the crucifixion came the resurrection. Christians are resurrection people. Even in the midst of adversity, pain, bereavement and sorrow, Christians are resurrection people.

From a jail cell when his situation was wretchedly uncomfortable and his prospects grim, St. Paul wrote to Christians in Philippi and also to

Christians in America, "Rejoice in the Lord always," and then lest they or we might not realize how emphatic he meant to be, he added, "and again I say, rejoice!"

No calamity, no travail, no sorrow can take away the Christian's essential joy. Nothing can stop the Christian from rejoicing. Joy and laughter are intertwined and inseparable. In the ordinary occasions of daily life, as well as the momentous climaxes of happiness and sorrow, remember God made you able to laugh.

Laughter gives strength in adversity. Laughter brings healing. God is the Great Humorist. He knows all the jokes. He delights in our merriment. He filled our world, our lives, with fun and amusement.

"He whose throne is in heaven is laughing," and when we laugh we are laughing with him.

### The Shrine

Be Thou enshrined within my heart,  
That I may n'er from Thee depart;  
Thy temple be framed in all my being,  
To enthrone Thee in honor, Thy will decreeing.

May the light of Thy presence e'er shine on my way,  
Directing and guiding me day by day;  
That from this precious secret dwelling,  
The waters of Life may e'er be welling.

Send holy angels down from above,  
To guard and defend this place of love;  
And protect it from all evil assault,  
Keeping it undefiled from fault.

For this rendezvous in time and space,  
May have no other meeting place,  
Than the soul full-furnished with virtues strong,  
Which go before it, a shield against wrong.

But my soul is not pure, my virtues flee,  
And my thoughts are seldom directed toward Thee;  
But this makes the longing for Thee no less;  
My desire is ever for Thy righteousness.

I would have this rendezvous with Thee,  
To adore at this shrine of intimacy,  
To hear again and again of thy care,  
And taste of Thy sweetness, ever rare.

So when the cares of daily life,  
Dismay me with confusion and strife,  
May my heart e'er be found before Thy throne.  
In perfect repose, and Thine alone.

Martha Webb Dale



## The Intifada Documentary

The recent broadcasting of the TV documentary "Intifada" was a helpful opportunity for American audiences to see something of the circumstances, and to hear various opinions regarding the position of the Palestinian people today. Of course one program cannot present every aspect of a complex situation, and this program did not claim to. It was helpful, however, in letting us see that most of the native people of the Holy Land are not machine gun-toting bandits, but respectable people seeking to maintain their rightful identity and existence under very difficult conditions. This matter is also appropriately discussed in Mrs. Browning's article in this issue [p. 8].

We are pleased that the program made it clear that the Arabic speaking population includes Christians as well as Moslems, and that an Episcopal priest was among the people briefly interviewed. There were also brief scenes of the Ahli (i.e. "native") Hospital in the Gaza Strip, which is in fact an institution of our church supported in part by gifts of Episcopalians through the Presiding Bishop's Fund for World Relief. Its needs are urgent, we may add.

The Israeli suppression of Palestinian education should be extremely offensive to world opinion as it of course is to Palestinians, hitherto a very literate people. This suppression is in ironic contrast to the great commitment to education and the many great contributions to education which Jews have characteristically made in the U.S. and elsewhere in the free world.

The Episcopal Church has gone clearly on record as supporting democracy and the rights of oppressed peoples in different parts of the world. We cannot then selectively disregard the situation in what is the earthly home of the Christian Church.

## Parkinson at 80

This past summer, Dr. C. Northcote Parkinson, author of the famous Parkinson Law, celebrated his 80th birthday, an occasion marked in various business circles by review of the noted author's writings. The best-known of Parkinson's theses was only nine pages long, written not in the managementese so admired in some quarters these days, but in clear, straightforward, readable English. His analogies were military and historical; but readers forgave him for that, since before becoming an author he had been a historian and a soldier. Here is a practical review of his most famous thesis.

First law. "Work expands so as to fill the time available for its completion." Clergy might presume as illustration the length of time it takes them to write sermons (longer after Easter when parish activities slow down). But Dr. Parkinson principally had organizations in mind, not so much individuals. In examining the Royal Navy, he discovered 542 ships in commission in 1914 and an admiralty staff of 4,366. By 1967 the number of ships had decreased to 114, but the admiralty staff had increased to 33,574. Churchpersons might try, just for fun, making that application to the Episcopal Church. In 1950, for instance, how many communicants and how many bishops; and

then in 1989 the same categories by comparison? The much sought-after "episcopal presence" might look fairly labor intensive.

Second law. "Expenditures rise to meet income." This may not have clear current application, since the American national debt is fairly large; and current speakers on church fund-raising frequently counsel the elimination of budget figures from campaign advertising. Parish treasurers, however, may sometimes quote this law when contemplating diocesan quotas and askings.

There are several other laws, but in this short space only one more needs mention, called the law of triviality. "The time spent on any item of a committee's agenda will be in inverse proportion to the sum of money involved." For church purposes, broaden "money involved" into "religious importance," if you wish. Then think back to your last parish vestry meeting, or the one before. Dr. Parkinson, studying the British Cabinet, decided that five members would be the best size for a committee. He felt that larger gatherings simply encouraged speech-making and forced the doers to make the real plans and decisions at some other time and place.

Corollary to the Law of Triviality: Expensive decisions (i.e. significant or far-reaching ones) take less committee time than small ones because they tend to be "embarrassingly technical." It is hard to get a fix on matters like sound evangelism or qualifications for priests or bishops, because theological tradition, etc., looks so complicated.

Of course, Parkinson's primary focus was not theological or even commercial; it was bureaucratic. But a review of his message might not hurt vestries, clergy associations or even dioceses (e.g., examples of organizations which built beautiful headquarters facilities just as they were about to go into decline). Parkinson's books, like the Bible, have sold well; but they have often been misunderstood. He was outlining the truth as he saw it revealed, in plain, old-fashioned English. Many readers thought he was only writing satire.

## What Season Is It?

We continue to see parish bulletins and other printed items which refer to this time of year as being part of the "Season of Pentecost." This is misleading. The season of Pentecost began last spring with the first service of Easter and concluded 50 days later with the last service of Pentecost or Whitsunday. Lest there be any mistake, the name Pentecost is in fact Greek for 50. The entire Easter season, often known as the Great Fifty Days, celebrates creation, the resurrection of our Lord, the gift of new life through the Holy Spirit, and the manifestation of that life in the saints.

After Pentecost, we simply have the so-called green time of year. The Sundays of the summer and fall are not really a season, they are just plain ordinary Sundays.

All Sundays celebrate the Holy Trinity, but to suggest that these particular Sundays have some unique link specifically with the Holy Spirit is to stretch the meaning of the propers, and to disregard the Book of Acts read during Eastertide, the true Season of Pentecost, and the high point of the church year.

## LETTERS

(Continued from page 5)

this means fair and equal treatment to those on both sides of the unsettled questions.

Had true charity and love prevailed on both sides, there would probably have never been a need for a synod. We can't relive the past. Those of the synod's persuasion are here to stay. They are equal members of the Episcopal Church, the Anglican Communion, and the catholic, orthodox church of Jesus Christ. They are our sisters and brothers in Jesus. We do know that by being pastoral and bending as far as possible, but without compromising principle, we can accommodate them within the Episcopal Church and be true to the notion of no outcasts. That will be exceedingly painful! Nevertheless, we must live in true charity and trust God the Holy Spirit will, in the course of time, lead us and the entire catholic church to the truth on this issue: yes, even those on the "other" side.

FRANKLIN E. BILLERBECK  
Madison, Wis.

• • •

I was astonished by the tone of your editorial "Positive Steps." Your suggestion that the resolve of the Episcopal Synod of America's bishops to make visitations to parishes requesting episcopal oversight when the ordinary has refused permission for this canonical procedure is offensive, unnecessary and counter-productive is surprising.

I do not recall such strong language for the Presiding Bishop when he violated the written constitution of the Episcopal Church in the United States. Nor do I recall such emphatic editorial comment about other attempts to overthrow the unbroken sacred tradition of the church's last 2,000 years of faith and order.

(The Rev.) CHARLES LYNCH  
Church of the Resurrection  
Clarkston, Mich.

### Conscience over Canon

I find two problems with your proposal concerning episcopal visitors. The first is that the resolution was passed by the Fort Worth Synod, and can be amended or rejected only by that body's successor, the legislative body of synod, which does not meet until November.

Second, that resolution speaks of very hard cases, and it was clear that

there could be an occasion in which conscience overrides canon. Worst case scenario is that a woman bishop is directed to visit and confirm at a parish which is convinced that such sacramental acts are void. The ordinary refuses to consider any alternative for the parish. The parish appeals to the synod for help.

Under that situation, I would feel honor-bound to try to talk with the ordinary, and if there were no relief granted, to go the Presiding Bishop and the Detroit resolution. If no help came from that corner, and the parish were willing to accept the consequences of such an act as my coming without canonical authority, I would feel constrained to do so. I cannot, in good conscience, back away from my commitment to act in that situation.

On the other hand, a parish that is having trouble with its bishop (a male, validly ordained) and wants to use a difference of opinion on the ordination of women as an excuse for some other bishop to come, would probably not find me willing to come after I had talked with the ordinary, and determined that this were the fact.

Between these two positions, there might be a situation of a parish that had some real pastoral concern for a visit from a "traditionalist" bishop. Each such case would have to be judged on its own merits, and the respect for canonical authority which we all have should be weighed carefully against the respect for conscience and pastoral needs of the people in question. In all honesty, I have to say that I have communicated with over a hundred bishops on this whole question of ordination, and have found several bishops fully willing to have episcopal visitors if there is a request, and only two who have written to me about their concern over any unauthorized visit. In both instances, I could categorically say to the bishop that I did not know of any situation in that bishop's diocese which would justify a visitor.

(The Rt. Rev.) WILLIAM C. WANTLAND  
Bishop of Eau Claire  
Eau Claire, Wis.

### Rights and Obligations

I am responding to Dana Nether-ton's letter [TLC, Aug. 27] regarding Bonnie Shullenberger's article [TLC, July 23].

Dana Nether-ton's observation of the need to distinguish between legal and moral rights and obligations of Chris-

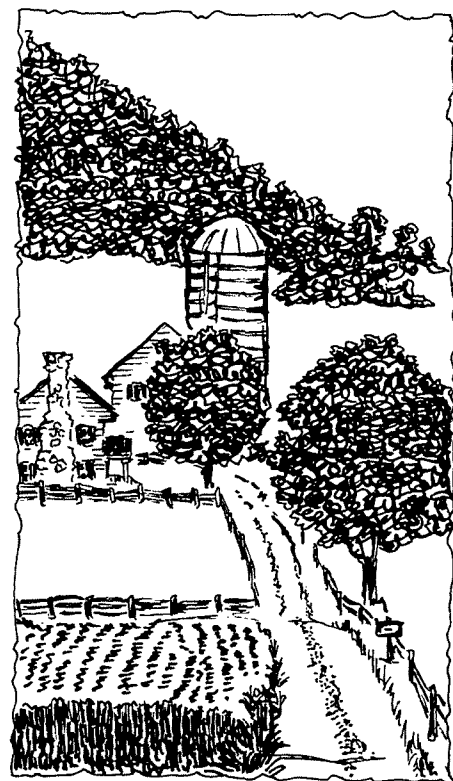
tians underscores the strength of the Episcopal Church's stance on abortion adopted at General Convention in Detroit, 1988. That statement says, "While we acknowledge that in this country it is the legal right of every woman to have a medically safe abortion, as Christians we believe strongly that if this right is exercised, it should be used only in extreme situations." We continue to be grateful for the leadership and wisdom the Episcopal Church has offered in the midst of this painful discussion on matters of life and death.

LOUISA W. RUCKER  
National Organization of  
Episcopalians for Life  
Fairfax, Va.

### Not So!

The Rev. Jimmie E. Kimmey asserts [TLC, Aug. 27] that "if a state can constitutionally tell women that they may not have abortions, that same state can constitutionally tell women they must have abortions." Not so. The state constitutionally forbids me to steal; it by no means follows that the state may constitutionally require me to rob my neighbor.

The constitution is not a charter to absolute government; it was devised to "establish justice . . . (and) promote the general welfare." It is quite clear that requiring abortion and stealing cannot be constitutionally permissible; it is less clear, to me at least, whether





permitting abortion, especially as a means of birth control, can be considered consistent with the aims and principles of the Constitution.

JERRY KEUCHER

Staten Island, N.Y.

## New Congregations

I have read with interest your editorial "Church Growth in Pittsburgh" in the July 16 issue and note your request for information about church growth in other dioceses in the past five years.

I am glad to tell you the good news from the Diocese of San Diego in this regard. During the past five years, we have established eight new congregations.

Our commission on missions has listed some 15 other places where we hope to establish congregations. Alas, the problem is money. Land values are very high here, and suitable sites are difficult to locate.

We are pushing ahead, however, in the belief that God will show the ways and means to fulfill our hopes and plans.

The Episcopal Church is alive, well, and prospering in the Diocese of San Diego. It is a great place to be!

(The Rt. Rev.) C. BRINKLEY MORTON  
Bishop of San Diego

San Diego, Calif.

*We congratulate the Diocese of San Diego and hope for similar communications from other dioceses.* Ed.

## Fruitful Suggestion

I was struck by the "Irenic Proposal" offered by the Rev. Ralph Stanwise [TLC, Aug. 20]. He suggested the famous "Lund Principle" as a working norm for Episcopalians relating to other Episcopalians, however much they might differ regarding the ordination of women, etc. We Roman Catholics could quite fruitfully accept the same suggestion.

(The Very Rev.) ROBERT HALE  
Camaldolese Monks

Big Sur, Calif.

## Splendid Issue

I am so pleased that you continue to print religious news in an accurate and unbiased manner. In the August 6 issue I am particularly impressed with "R.S.V.P. — Regrets" by Frances Davis Lowe, the editorial "Distortions of Fort Worth" and the editorial by Fr. Murphy, "ECUSA Parable."

HARRISON WALKER

Wilmington, Del.

# PEOPLE and PLACES

## Appointments

The Rev. Clifford W. Atkinson is interim rector of Grace Church, Box 596, Carthage, MO 64836.

The Rev. Patty Ann Earle is vicar of Church of the Messiah, 114 S. Second Ave., Mayodan, NC 27027.

The Rev. Beth Wickenberg Ely is assistant of St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

The Rev. Milton T. Glor is rector of Grace Church, Box 838, Sheffield, AL 35660.

The Rev. Colenzo Hubbard is on the staff of the Diocese of West Tennessee, 696 Poplar Ave., Memphis, TN 38105; he works in poverty-stricken areas of Memphis as a minister to the poor and as an evangelist.

The Rev. Holly B. Hutchens is curate of St. James, 3750 E. Douglas, Wichita, KS 67208.

The Rev. Canon Douglas P. Johnson is now canon to the ordinary, Diocese of West Missouri, Box 413227, Kansas City, MO 64141.

The Rev. Robert P. Layne is rector of St. David's, 3916 W. 17th St., Topeka, KS 66604.

The Rev. Neil K. Macintosh is rector of St. Paul's, 613 Elm, Coffeyville, KS 67337.

The Rev. Howard D. Peckenpaugh is capital funds and planned giving officer for the Diocese of South Carolina, Box 20127, Charleston, SC 29413.

The Rev. Joanne Stearns is now assistant of St. Philip's, Box 218, Durham, NC 27702.

The Rev. Mark D. Stuart is administrator of

Passport for Adventure, a unit of St. Francis, Inc. Box 341, Atchison, KS 66002.

## Retirements

The Rev. Downs C. Spittler, Jr., as rector of St. Timothy's, Wilson, NC; add: 1210 Robin Hill Rd., Wilson 27893.

## Other Changes

The Rev. Tanya Vonnegut Beck, who has been functioning as a deacon in the Diocese of Southwest Florida and as a chaplain of St. Paul's School and minister of spiritual growth for St. John's and Church of the Ascension, Clearwater, FL, continues in these capacities as a priest. She was ordained a priest in 1977.

## Organizations

Deacon Emily Gardiner Neal, president of the Episcopal Healing Ministry Foundation, Box 42120, Cincinnati, OH 45242, has been disabled by an arterial embolism and will need nursing care for an indefinite period of time, during which she will be unable to continue her ministry to the foundation or as a member of the clergy staff of St. Thomas', Terrace Park, OH.

## Ordinations

### Priests

Rhode Island—Paul Stuart Hunt, curate, St. Christopher's, Box 711, Chatham, MA 02633. Susan H. Lee, curate, St. Luke's, 315 Warren St., Fall River, MA 02721.

Southern Ohio—Cynthia Snodgrass, intern,

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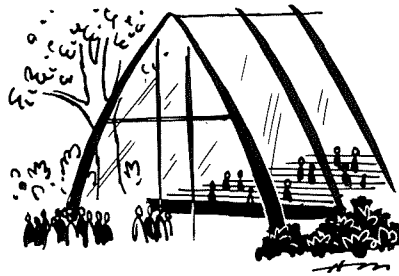
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St. Andrew's and chaplain, Hospice of Dayton, Dayton, OH; add: 565 Shroyer Rd., Dayton 45419.

West Texas—Anne Marie Finn, rector, Church of the Messiah, Box 139, Gonzales, TX 78629.

Western Kansas—Daniel Page Northway (for the Bishop of Kansas), vicar, St. Mark's, Blue Rapids, KS; add: 1200 S.W. Collins, Topeka, KS 66604.

## Transitional Deacons

Alaska—Elijah Attungana, St. Thomas', Box 171, Point Hope, AK. William T. Lovell, curate, Christ Church, Box 2057, Hamilton, MA 01982. Michael R. Williams, St. Matthew's, Fairbanks, AK.

Central Gulf Coast—Julia Coleman Phillips, deacon-in-training, Nativity, 1005 Second Plaza, Panama City, FL 32401. John Clement Miller, deacon-in-training, St. John's, Robertsdale, AL; add: 5644 Buerger Lane, Fairhope, AL 36532.

Colorado—Joseph Harp Britton, curate, St. Michael's, 225 W. 99th St., New York, NY 10025. Henry Lovelle Doyle, chaplain, Shattuck-St. Mary's School and chair of the religious studies department; add: Box 218, 1000 Shumway Ave., Faribault, MN 55021. M. Paul Garrett, curate, St. Luke's and St. Margaret's, Allstone, MA; add: 309 School St., Watertown, MA 02172.

Western Kansas—Wayne A. Blakely (for the Bishop of Kansas), deacon assistant, St. Alban's, 7230 E. 29th St., N., Wichita, KS 67220.

## Deaths

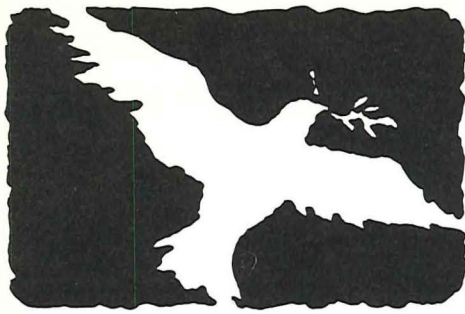
The Rev. Norman C. Ault retired priest of the Diocese of Hawaii, died in August 5 of heart disease in Kula, Maui.

Ordained a priest in 1953, Fr. Ault served several parishes in Hawaii and was assistant of St. Andrew's Cathedral, Honolulu from 1957 to 1959. He helped organize Trinity Church-by-the-Sea, Maui.

The Rev. Kenneth Ramsey Waldron, senior associate of Grace Church, Middletown, NY and chaplain at the Orange County Home and Infirmary, died after a short illness at the age of 85 on August 13 at Horton Memorial Hospital, Middletown.

In 1986 Fr. Waldron had been awarded the Distinguished Service Award by the Middletown Lions Club for his community service: he served as chaplain for many local fire companies and organizations. When once interviewed about his service to the elderly and neglected, he said, according to the Middletown *Times-Record*, "I'm the fella who walks in when those other guys walk out." Educated at Kenyon College and Bexley Hall, Fr. Waldron also had attended Yale School of Alcoholic Studies. In 1956 he received an honorary doctor of divinity degree from Grove City College. Ordained priest in 1928, he served parishes in Pennsylvania, Ohio and New York; and in 1950 he was ordained priest in the Eastern Orthodox Church, making him one of the few who held valid orders in both churches. Fr. Waldron is survived by his wife, Mary; two sons, one of whom is the Rev. Edward Owen Waldron of Panama; three daughters, 15 granddaughters and two great-grandchildren.





## BENEDICTION

*The author is the Rev. Roy Baines, rector of St. David of Wales Church, Denton, Texas.*

All religions have "sacred spaces," whether they be called temples, churches or synagogues. They are evidence of a basic human desire for contact with the holy. They are also evidence of our fallenness, in that God created everything that is, and all creation is (at least in principle) holy; sin, however, has caused us to misuse creation, and to call some places "sacred" and others "secular." Sacred space exists to remind us that God intends us to treat all creation just as we treat sacred space: as a place for making contact with him.

When we enter the church we ought to hear the Lord speaking the words which he spoke to Moses from the burning bush; "You are standing on holy ground." In T.S. Eliot's words (from "Little Gidding"), we are there to "kneel where prayer has been valid." We are also there to sing the praises of God, and to hear his word read and preached and in the praising and the hearing to be reminded that we are called to be a royal priesthood, the holy people of God.

Ironically, in the last several years, we have begun to treat sacred spaces as if they were secular. I have heard a number of horror stories, including one about a bishop who had to announce that there would be no smoking in the cathedral during the election of the new suffragan. In our fallenness we have polluted the world (the secular), and now we are in the process of polluting the sacred as well.

Let us treat our sacred space with the care that holiness demands. If we do, we will be aware of the beauty of holiness and the holiness of beauty. Then, by learning to see God in the sacred space, we will become aware of his presence in all that we call "secular."

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

## HARTFORD, CONN.

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

## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

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

## CLEARWATER, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

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

## SARASOTA, FLA.

**ST. BONIFACE, Siesta Key** 5615 Midnight Pass Rd.  
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Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. John B. Haverland, dean  
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

## LAFAYETTE, IND.

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

## BOSTON, MASS.

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

## BOSTON, MASS. (Cont'd.)

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

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

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

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway  
Cor. Woodward Ave. & Fisher Freeway  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Robe  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
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## BARNEGAT LIGHT, N.J.

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

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Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

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Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## HACKENSACK, N.J.

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Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

## 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

**EPISCOPAL CHURCH CENTER**  
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The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r  
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**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## OGDENSBURG, N.Y.

**ST. JOHN'S (on the St. Lawrence)** 500 Caroline St.  
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Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

## SUNNYSIDE, N.Y.

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## PHILADELPHIA, PA.

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## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 10:30. Weekdays as anno

## SHARON, PA.

**ST. JOHN'S** 226 W. State St.  
(1st exit on I-80 in Western Pa.)  
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Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

## DALLAS, TEXAS

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Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wklys Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

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Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor  
Sun H Eu 8 & 10:30. (512) 226-2426

## LEXINGTON, VA.

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The Rev. David Cox, r; the Rev. Hugh Brown, ass't  
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.