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Defending a Livable Earth

Newspapers and magazines, even church-related ones, often contain a good deal of bad news. International relations have often been troubled. Reports of our own governmental and commercial affairs have often been disturbing. People have frequently thought of the natural world as a refuge from the disquietude of the human scene. The garden, the park, the forest, the open field and the seashore have seemed to be refreshing havens where we could recover, as it were, from exposure to widespread human disorder. Indeed, the natural world does provide such a place of refreshment and such a tonic for the human spirit. *But the matter does not end there.*

Today, the continuing existence of the environment in which our Creator has placed us is threatened. Human beings, together with most other animals and plants, face danger.

Some feel these problems should be low on our agenda. Lakes no longer inhabited by fish, mountains clouded by smog, and hillsides scarred by erosion may seem of secondary importance. Most of us only see these things during vacations anyhow. Those who are most offended may be artists, sportsmen, writers, students or the retired — all of whom, by commercial reckoning, are less productive members of society. Yet these very people who are less involved in augmenting the gross national product may be performing a great service for everyone else. They are sufficiently offended to protest, when others are too silent. They demand that society take notice. Sometimes it is necessary to be irritating in order to be heard.

Readers of this column, and other concerned people, need not be embarrassed that in seeking to preserve God's creation they are often flying in the face of certain commercial or political interests. Man does not live by bread alone. The human spirit cannot use money to purchase a ticket to fulfillment. Votes for popular issues will not make us become "a city set on a hill." The bottom-line mentality of today's world does not help us get to the bottom of this matter.

Ultimately, we simply cannot live without the supporting and surrounding framework of nature. Viewed from this angle, we need a good environment for reasons which are quite materialistic, utilitarian and selfish. Yet it is the paradox of the situation that a good environment is signalled by beauty, harmony and peace. Those who seek these values, even at the cost of some material and bodily comfort, may point the way for everyone else.

H. BOONE PORTER, Editor

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ON THE COVER

The oldest American bishop, the Rt. Rev. Arthur McKinstry, Bishop of Delaware (1939-1954), was welcomed by younger colleagues at the recent meeting of the House of Bishops [p. 6]. Bishop McKinstry is 95.

Photo by James Solheim.

LETTERS

Church Important?

I am not surprised that "most people consider religion to be important in their lives" according to a Gallup poll [TLC, Sept. 24]. But the question that's crying to be answered is, do most people consider church to be important in their lives? Specifically, do most people who call themselves Episcopalians, or even most who call themselves members of "mainline" churches, consider church to be important in their lives?

Putting the answers to these questions side-by-side might show that, while most consider religion important, far too many consider church to be irrelevant.

(The Rev.) LAURISTON H. MCCAGG
Portland, Ore.

Though it does not ask that question exactly, a 1984 Gallup poll asked a national group of Protestants and Roman Catholics to list the top priority Christians should address. For both groups "strengthening the local church" was a priority for about 6.5 percent. Spirituality was listed as first by 37 percent of Protestants and 43 percent of Roman Catholics, followed by evangelism at 35 and 18 percent respectively. Ed.

Demanding Gospel

The September 24 issue of TLC carried a curious communication from Michael Merriman of San Francisco. He lists a mixed bag of people, e.g., women, homosexuals and children having nothing much in common but their humanity. He then complains, "Each of these groups find (sic) the church demanding that they adapt or repress some part of themselves in order to participate in the church's life." But what were we taught in our Christian education? The church, beginning with Jesus himself, has always demanded that all Christians adapt or repress many parts of themselves to participate in the kingdom of Heaven.

ROBERT TOMPKINS
Towson, Md.

Legislative History

The Rev. Winston Jensen's thoughtful response to my earlier letter on the subject of abortion and the constitution made some interesting and useful points, but on one matter he is, I be-

lieve, insufficiently informed [TLC, Sept. 24].

The pre-Roe vs. Wade statutes were by and large not enacted on "the assumption that abortion was a form of murder." The New York statute, one of the earliest, if not the earliest, was passed because of concern over the mortality rate for surgery, specifically elective surgery. The legislative history shows that they considered making amputations (especially dangerous surgery) as illegal as abortions but decided not to on the grounds that no one would try to pressure a doctor into performing an amputation whereas pressure to perform abortion could be hard to resist. Furthermore, the penalty assigned for the performance of abortion was not the same as the penalty assigned for the commission of murder.

(The Rev.) JIMMYE KIMMEY
New York, N.Y.

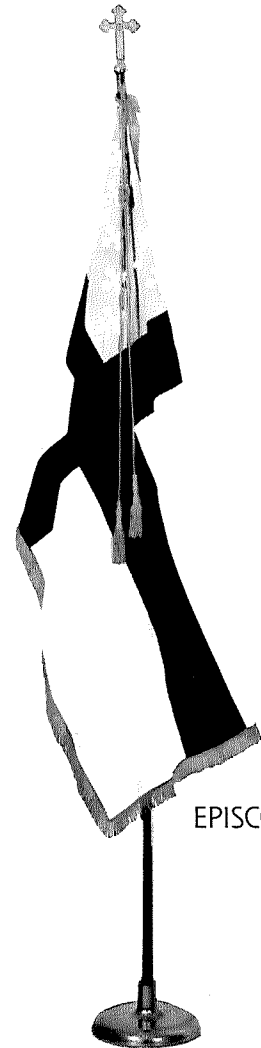
Not So Simple

In response to the letter from Ms. Collins in the September 24 issue, I wholeheartedly agree with her statement: "Surely it is more acceptable to prevent life than to take it." I heartily wish and pray that it were that simple! To say, "If women will simply practice contraception, the whole messy issue could be laid to rest," is, at best, sadly uninformed and at worst, totally ignorant of the true scope of the issue. How can a woman "simply practice contraception" when she is raped? Or can we demand this of a young teenager when her father commits incest with her? These are, of course, the more obvious impossible situations; there are many other more subtle socio-cultural factors that are not so simple.

Further, Ms. Collins seems to believe that both contraception and the abortion decision only involve women! When men and women share responsibility for their potential to reproduce, then perhaps "the whole messy business could be laid to rest." Until the day when safe and effective contraception is readily available to all who wish to prevent pregnancies, I support continuing to make safe and legal abortions available to those who decide that is best for them.

As a former nurse, I have seen firsthand the tragedies of women who will resort to any means, safe or potentially fatal, to terminate an unwanted preg-

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

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LETTERS

nancy. This is especially the case for
the poor, where I disagree with Bonnie
Shullenberger strongly [TLC, July
23]. My experience teaches me that
safe abortions will always be available
for those with the money to pay for
them, therefore women of limited
means should have the same services
available for them.

(The Rev.) LYNNE J. DAWSON
Christ Church

Bronxville, N.Y.

Preserving Forum

There have been numbers of pas-
sionate and partisan communications
on both sides of the women's ordina-
tion issue. Allowing the general reader
to have access to these viewpoints from
layman and cleric alike is a great ser-
vice to those who would like to know
what the thinking in the church actu-
ally is. If you limit the publication of
letters to those which support the
"conciliatory" viewpoint of Bishop
Wantland and his ecumenical officer,
you will in effect be cutting off debate
in the only forum that I know of where
it is possible for the two sides to share
their viewpoints before readers of both
persuasions.

I personally disagree with the hope-
less proposal of the Diocese of Eau
Claire to "Lutheranize" the relation-
ships within the Episcopal Church. It
would be in effect to capitulate to the
group that has imposed women's
ordination.

Certainly, I have no objection to the
presentation of the Eau Claire view-
point in THE LIVING CHURCH. I must
loudly protest if that is the only view-
point that is allowed editorial space in
the magazine, which I, perhaps na-
ively, believe is not just a vehicle for
the thinking of the current editor and
staff, but plays a role in preserving the
whole catholic viewpoint in the Amer-
ican church.

CHARLES S. J. WHITE
Washington, D.C.

*We do not intend to limit letters to
one point of view. Since we usually
receive more letters than we can pub-
lish, we have avoided the use of ones
expressing personal hostility or the
attribution of evil motives to oppo-
nents, but in this case it may be help-
ful to say so. Nor do we demand
"Lutheranization," but will be glad
to see other kinds of constructive
proposals.*

Ed.

SHORT and SHARP

By TRAVIS DU PRIEST

NEIGHBORHOOD CARETAKERS: Stories, Strategies and Tools for Healing Urban Community. By Burton Dyson and Elizabeth Dyson. Knowledge Systems (7777 W. Morris St., Indianapolis, IN 46231). Pp. 240. \$18.95 plus \$2 shipping, paper.

With years of experience in community and health work, the Dysons (he, an M.D.; she, an M.B.A.) show that social diseases such as addictions, assault, and youth alienation are the true challenge to medical science, rather than biological illness. They call for a "new localism" with a vision of neighborhoods caring for most of their own needs. Appendix A: "The Church as Social Pioneer" brings Christian responsibility into focus.

NO LIFE OF MY OWN: An Autobiography. By Frank Chikane. Orbis. Pp. xvii and 132. \$9.95 paper.

From his personal account of going into hiding from fear of arrest in 1986 to his hope that the poor and victimized will save the world, Frank Chikane (elected successor to the Most Rev. Desmond Tutu as general secretary of the South African Council of Churches) writes with poignancy out of a system of apartheid which refuses him and millions of others a life of their own.

THE IMITATION OF CHRIST By Thomas à Kempis. A new reading by William C. Creasy. Mercer University. Pp. xlix and 169. \$35.

UCLA professor of English, William Creasy, uses "reader-response" theories to enliven his translation of the classic *Imitation of Christ*; that is, he translates but allows his own "informed reader's" experience of the original guide him where a literal translation might distort the reader's experience theologically or stylistically. Such is, of course, a dangerous enterprise, but also an exciting one. Felicitous reading and elegant printing.

SUMMER'S LEASE. By G.J. Frahm. Dordt College (Sioux Center, IA 51250). Pp. 131. \$8.45 paper.

Retired Episcopal priest G.J. Frahm collects many of his poems which have appeared in *THE LIVING CHURCH* and other places in thematic groupings: *Fleeting Days, Love . . . , Jesus on the*

Rood, and Unconfrontation. He's at his best in such poems as "Nothing" where the sounds and rhythms are not self-conscious: "Nothing was an often/word when we were young. . . ." Yet his sonnets and conventional poems show serious attention to the art. The line drawings do not add, in my opinion, to the aura of the book.

INTO YOUR HANDS: Prayer for Times of Depression. By Michael Hollings and Etta Gullick. Twenty-Third. Pp. 48. \$4.95 paper.

Frank, vernacular prayers for various stages of life and times of disappointment and despair: "Retirement is not what I expected, Lord . . .," "Lord, I am paralyzed with fear and guilt at the thought of a divorce . . .," "I feel very low and everything is going wrong and I just can't cope. . . ."

WHAT SHOULD WE VALUE? A Theological and Economic Critique of "Economic Justice and the Christian Conscience." The Report of the Urban Bishops' Coalition of the Episcopal Church. Board of Directors, The Cumberland Center for Justice and Peace (Sewanee, TN 37375). Pp. 25. No price given, paper.

In the introduction and cover letter to this pamphlet, executive director of the Cumberland Center, John Gessell, notes that the 1987 urban bishops' report has not sparked widespread debate on the causes and consequences of economic injustice in America that had been hoped; this document of some ten pages with the bishops' report as an appendix is an attempt to rekindle this challenging debate.

RECOVERING LOST TRADITION: To Introduce the Supplemental Liturgical Texts of 1989 — An Historical Perspective with a Pastoral Approach. By Elizabeth Rankin Geitz and Margaret Hayes Prescott with Kerry Elizabeth Holder. Trinity Church (33 Mercer St., Princeton, NJ 08540). Pp. 70. \$8.95 spiral bound, paper.

An easy-to-use guide for the study of the new supplemental liturgical texts developed in response to a resolution from the 1985 General Convention. Five sessions, approximately two hours each in length, easily shortened, on the power of words, the names of God, liturgical language, inclusive language, and images of God. Such a program should elevate the level of debate on these issues.

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House of Bishops

The lingering acrimony between liberal and traditionalist bishops — and the threat of schism in the Episcopal Church over the ordination of women as priests and bishops — may dissolve in a newfound sense of unity. At least this was the spirit at the House of Bishops meeting in Philadelphia, September 23-28.

Presiding Bishop Edmond L. Browning said “his fondest hopes have been realized” after a “major shift” in the attitudes of traditionalist and liberal bishops allowed the unanimous adoption of a statement which clearly but pastorally directs how the Episcopal Church will work together to overcome continuing dissent over the ordination issue.

“We’ve moved beyond a kind of legalism we’ve been living in” and the Episcopal Church is ready, Bishop Browning said, to move ahead with new ministries.

“By the grace of God . . . we have moved the siege mentality. God’s hand is in this,” said the Rt. Rev. Clarence C. Pope, Jr., Bishop of Fort Worth and president of the Episcopal Synod of America (ESA).

The pastoral statement [to appear next week] and the new expressions of collegiality were forged during the bishops’ celebration of the bicentennial of the first meeting of the House of Bishops, in that city in 1789.

At issue throughout the meeting was how these 182 bishops of the church would deal with the continuing dissent traditionalists express about the ordination of women.

The Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts and the first woman bishop in the Anglican Communion, was there to witness and participate in the discussions which could set the tone not only for ECUSA, but possibly for the rest of the Anglican Communion in years to come.

From the beginning, one of the big questions for this House of Bishops meeting was: will the traditionalists be satisfied with the bishops’ deliberations and their pastoral statement to keep peace in the church?

The answer seems to be yes.

In the closing minutes, after the statement had been passed unanimously by the bishops, two bishops who have represented the spectrum of

the church over the ordination of women embraced on the podium in a show of collegiality and understanding. Bishop Pope joined Bishop David E. Johnson of Massachusetts on the podium and told a hushed house “It has been a joy to be here.” He then embraced Johnson and Presiding Bishop Browning to the applause of the bishops.

“We recognized that a great deal that was pulling us apart was not personal,” Bishop Johnson said later in an interview. “We reclarified that, although we disagree, we have a common ministry” as bishops. “We have not broken communion in any way.”

Recognized theological position

Both the traditionalists and liberals came away unanimously affirming the statement which upholds women’s ministries at the same time acknowledging that opposition to the ordination of women is a “recognized theological position.”

“We have moved from being tolerated to being recognized,” said the Rt. Rev. William Stevens, Bishop of Fond du Lac, after the meeting. “The liberals and the conservatives are reaching out to each other. This puts everything in a different light.” Bishop Stevens was one of the founding bishops of the ESA.

In the Fort Worth meeting, the traditionalists put the church on notice that they intended to stay and be heard, emphasizing that their position must be seen as valid by the church.

The ESA bishops had characterized the election and consecration of Bishop Harris as “the final crisis of the church.” But Bishop Harris said in an interview that she had experienced “an overwhelming affirmative welcome, even on the part of some who disagree with the ordination of women.”

Confrontation avoided

But the potential for confrontation was changed during the meeting in Philadelphia.

The ESA bishops had been afraid in Fort Worth that they would be forced to accept women as bishops. And they had insisted that they must be allowed to exercise their theological conscience if forced to choose between following the laws of the church and providing pastoral care to a congregation which opposes the ordination of women.

“We’re saying that it is the decision of the bishops of the Episcopal Church to deal pastorally with each other, rather than juridically through resolutions,” said the Rt. Rev. William Wantland, Bishop of Eau Claire. “This allows this church to move forward without being paralyzed.”

In an interview, Bishop Wantland clarified the position of the ESA bish-



Bishop Dyer and Dr. Tanner speak to the House of Bishops on aspects of the Eames Report: the church working together despite disagreement. [Photo by James Solheim.]

ops, stating that they have not changed their position on the ordination of women — they all remain opposed to ordination of women as priests and bishops — and that they would cross diocesan lines to minister to a parish if forced “to choose between conscience or the law.”

The difference now, Bishop Wantland said, is that he believes none of the ESA bishops will ever be forced into a position where they would feel the need to exercise episcopal authority outside of their diocesan boundaries without the permission of the bishop. “The House of Bishops will be open and will work in charity and trust to avoid adversity and confrontation,” Bishop Wantland said.

Bishop David Ball of Albany, agreed. “God has allowed us to listen to each other as we were not doing before. I delight in that.” Bishop Ball credited Bishop Wantland’s address to the House with helping to set the tone of the meeting.

Bishop Edward MacBurney of Quincy added, “Those of us who went to Fort Worth went to remain in the church. The actions of this house and the small meetings have made this a possibility.”

An immediate step, one of the ESA bishops said, would be to begin meeting with the Episcopal Women’s Caucus to discuss the variety of issues surrounding women’s ministries.

Setting the Course

The question as to how the ESA will deal with this newfound collegiality will linger at least through the synod’s first convention in Atlanta, Ga., this November. The synod’s members will meet for the first time since Fort Worth to set their course. The bishops’ statement will undoubtedly be a priority item on the agenda.

The tone for this bishops’ meeting was set with great care. In August, Bishop Browning called together the traditionalist bishops and members of his council of advice for a planning meeting in Chicago. From that meeting emerged a consensus that confrontation could be avoided and that a pastoral approach would best serve the church.

The bishops based their agenda on the model used at the Lambeth Conference 1988. Bible study opened every day, and discussions occurred in

closed, small groups. Traditionalists and liberals were deliberately placed together to allow for diverse opinions and opportunities for personal experience.

Additionally, presentations by two members of the Archbishop of Canterbury’s Commission on Communion and Women in the Episcopate, commonly known as the Eames Commission, set forth a clear understanding of the need for *koinonia* (community), reception and provisionality as the church deals with new aspects of ministry.

The Rt. Rev. Mark Dyer, Bishop of Bethlehem, and Dr. Mary Tanner, theological secretary of the Board of Mission and Unity of the Church of England, interpreted the Eames Commission report, in addresses on the first day of the meeting.

Many other issues

The bishops, however, did not spend all of their time debating the ordination of women.

Throughout the meeting, a number of key issues captured the attention of the bishops and their wives.

As the bishops gathered, reports about the destruction wrought by Hurricane Hugo in the Caribbean and along the east coast were passed along to the House. The Presiding Bishop’s Fund for World Relief took immediate steps to rush aid [p. 8].

The bishops and their wives also saw first-hand how the Episcopal Church is ministering in some of the poorest, seemingly godforsaken areas of Philadelphia. Following Sunday services in historic Christ Church — where the bishops had been challenged by the Rev. James Trimble to “set aside their differences and get on with the mission of Christ” — the bishops boarded buses and went into the littered streets of north and west Philadelphia. There, in areas where crack houses abound, the bishops saw and heard about ministries to Hispanics, the mentally ill, drug abusers and persons living with AIDS.

They also saw many bright spots, where urban decay had been transformed into flourishing gardens and once-abandoned buildings were refurbished homes for low-income people.

The bishops also bid farewell to their brother bishops from the Philippines, as that missionary church as-

sumes autonomy as the newest province of the Anglican Communion next May.

“For the Philippine Episcopal Church, the moment of truth has come,” said the Rt. Rev. Manuel C. Lumpias, Prime Bishop of the PEC.

The 1988 General Convention in Detroit approved a proposal that the five dioceses in the Philippines leave the jurisdiction of the Episcopal Church and form a new province. The Lambeth Conference also affirmed that proposal.

The Rt. Rev. Robert Longid of the Diocese of the Northern Philippines told the bishops and reporters of the difficulties Episcopalians have faced when they opposed the Marcos regime. “Many of our members were tortured, arrested, and murdered,” he said. He also was in danger, and recently there was an attempt to kill him by a vigilante group.

On the couch

The bishops also spent a whole day “on the couch” with a New York psychiatrist talking about marriage and the family.

“Marriage is the primary relationship of choice,” said Dr. Philip Grein, who is director of the Center for Family Living in Rye, N.Y.

Dr. Grein told the bishops and wives that marriage “is an act of faith” that can be either a “deadly struggle with a worthy adversary” or it can be “approached in a less fearful and playful way.”

Dr. Grein’s day-long talk was interwoven with anecdotes about the emotional, intellectual, spiritual and sexual struggles in marriages. Many of the stories brought laughter and tears of recognition. Several bishops acknowledged that bishops and clergy share many of the same marital dysfunctions and conflicts laity face in their daily lives.

Strengthening leadership

Facing problems with spiritual leadership, the bishops also focused on issues surrounding preparations for ministry.

“We face a profound spiritual hunger among the clergy of this church,” said the Rt. Rev. Roger White, Bishop of Milwaukee, as the bishops opened discussion on the new report “Excellence in Ministry.”

The morning-long presentation included four speakers who outlined a research and planning effort organized by the Episcopal Church Foundation to address the confusion, insecurity and stress clergy face today.

The report was based on extensive research done by the Alban and the Grubb institutes in 1988. "The most important finding was the need for the church to be much clearer about its identity, purpose and mission," said the Rev. Loren Mead, director of the Alban Institute.

The bishops also spent several hours with the deans of the Episcopal seminaries, reviewing new evaluation forms and talking about seminary preparations.

Elect new bishops

Two new bishops were elected for specialized ministries in the church in a closed conclave in Christ Church following the Eucharist on Wednesday.

By unanimous consent, the bishops affirmed the election of the Rev. Steven Tsosie Plummer as the first indigenous Bishop of Navajoland [TLC, July 23].

In the same closed session, they elected the Rev. Charles Lovett Keyser as the new Suffragan Bishop of the Armed Forces. Fr. Keyser, a career Navy chaplain, now retired, was one of five nominees from the bishops' committee. Two additional candidates were nominated from the floor.

The confirmation of Fr. Plummer is a milestone in the life of the uniquely structured Navajoland Area Mission, which encompasses a large portion of the desert southwest. The election upholds the Episcopal Church's intentional promotion of self-determination among Native American ministries.

It is anticipated that Bishop-elect Plummer will be consecrated in early 1990.

Bishop-elect Keyser, 59, of Montrose, Va., was elected on the second ballot. The other candidates were the Rev. Kenneth G. Beason, the Rev. Alston R. Chace, the Rev. Dr. Harvey G. Cook, the Rev. Norman Lee Cram, Jr., the Rev. Sanford Garner and the Rev. David Williamson Kent.

Fr. Keyser is a graduate of the University of the South and St. Luke's Seminary and served in the U.S. Navy as a chaplain from 1960-1986. Since retirement he has served as a priest in the Diocese of Virginia.

The election of a Suffragan Bishop for the Armed Forces has been a sensitive issue since the Rt. Rev. Charles L. Burgreen announced his retirement in 1987. Bishop Burgreen retired last March at the age of 65 after serving 11 years as bishop and five years as executive assistant.

A number of leaders in the church had suggested instead the annual appointment of an assisting bishop. Other pressures were brought to bear by the Episcopal Peace Fellowship, which opposed deploying a bishop to serve the armed forces because it appears to condone military activities.

Approve inclusive-language texts

In the final day of meetings, the bishops accepted the Standing Liturgical Commission's report on supplemental liturgical texts.

"Our intention has never been and is not now to replace prayers that are currently in the Book of Common Prayer," the Rev. Canon Lloyd Casson of New York told the bishops.

The texts had been prepared for the 1988 General Convention and were referred to the Standing Liturgical Commission and the Theological Commission for review. They now go to diocesan bishops who will select parishes to use and evaluate the materials [p. 11].

In other action, the bishops applauded the State of Arizona's decision to honor the late Dr. Martin Luther King, Jr.'s birthday with a state holiday. The legislative action paves the way for the 70th General Convention to take place in Phoenix in July 1991.

Last June, the Executive Council had asked the Presiding Bishop to reconsider Phoenix as the site unless the state legislature approved the holiday during this term.

MIKE BARWELL

Bishop Walker Dies

The Rt. Rev. John T. Walker, Bishop of Washington, vice president of the House of Bishops and dean of Washington Cathedral died September 30 of heart failure after triple bypass surgery. A complete story will appear next week in TLC.

Hurricane Devastation

When Hurricane Hugo came ashore in South Carolina September 21, many Episcopal church buildings, especially in Charleston, were severely damaged.

Reached five days after the disaster because telephone service was so disrupted, the Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina, reported that no Episcopalians seemed to be among those killed by the storm. He said damage to buildings in Charleston was enormous. A third of the roof of the Cathedral of St. Luke and St. Paul had been blown over onto the diocesan house, destroying a large part of its roofing as well. The bishop said he and a member of the clergy spent the following day covering exposed equipment and furnishings to minimize the water damage.

The worst damage, he said, was suffered by the Church of the Holy Communion where almost the entire roof was blown off and stained glass windows were shattered. Because of the extent of the damage a temporary roof could not be installed and drenching rains during and after the hurricane caused further destruction.

3 Feet of Sea Water

Bishop Allison told TLC that when the hurricane warnings started to include threats of a huge water surge at high tide, he and his family moved everything they could from the first floor of their home to an upper story. Three feet of sea water surged in, covering their first floor with sand, mud and debris.

The Rev. Edward Salmon, elected September 9 to be the next bishop of the diocese [TLC, Oct. 8], is still resident in St. Louis, Mo., where he is rector of the Church of St. Michael and St. George. For his part, he collected a number of electric generators and had them flown to Charleston and given to the Episcopal churches which were still without electric power.

The Rev. Alanson Houghton, vicar of St. Stephen's Mission, reported that his parish was severely damaged. At St. Philip's Church, the massive front doors of the 1835 building were blown off their hinges by Hugo's atmospheric pressures and the church's parish house lost its roof and suffered interior damage.



A bulldozer clears away rubble in hard-hit Charleston, S.C.: an estimated \$3 billion in damages. [RNS photo].

The Rev. Benjamin Smith, rector of Grace Church, reported that the cross on the church's steeple was blown askew, 40 percent of the slate roofing had been taken off and the roof to the older part of the parish house was also gone so that rain soaked parish offices. The kitchen in the newer part of the parish house was relatively untouched, so three days after the storm the parish decided to open a soup kitchen. A few days later parishioners secured a generator for powering their refrigerators and the president of the College of Charleston offered food from the school's food stocks and students volunteered to help.

Refuge in Church

Seventy-five miles north of Charleston, the Rev. Charles H. Murphy, III, rector of All Saints Church on Pawley's Island, was away on sabbatical, but his parents, the Rev. and Mrs. "Chuck" Murphy of Alabama, were there. About 125 parishioners and others sought refuge in the large, newly constructed church building as Hugo roared in, they told TLC. At the height of the storm the copper sheathing was peeled from the roof, but the building stood its ground. Parishioners held a service of thanksgiving the next day, the Murphys said, singing with special appreciation, "O God our help

in ages past, our hope for years to come, our shelter from the stormy blast. . . ."

Across the Cooper River and harbor from Charleston is Mount Pleasant, where the Rt. Rev. William Gordon, former Bishop of Alaska and more recently Assistant Bishop of Michigan, is temporarily serving at St. Andrew's Church. He left his house on Sullivan's Island, just off the coast, and spent the night of the hurricane in the church with 25 others. The noise from the tin roof being torn off the church during that time was a terrible sound, he said. When authorities allowed people to return to Sullivan's Island to survey the damage, Bishop Gordon said he found his house had been washed or blown 25 feet from its foundations. He is now living in the parish house of St. Andrew's.

Many of the clergy as well as Bishop Gordon reported marvelous services of thanksgiving and rededication that Sunday. Bishop Gordon said, "God can work through disasters such as this to make us better people, more caring and concerned for others, and willing to pitch in and help with many needs."

When asked what help was needed, both Bishop Allison and Bishop Gordon said the Red Cross, Salvation Army, government agencies and others were coping with the immediate needs

of the 50,000 still homeless and hungry six days after the storm. For the long range the Episcopal congregations will need money for their own community ministries of service and for rebuilding and repairing. Local resources are diminished because homes have been damaged or destroyed, and many jobs have been lost.

There are 14 parishes in Charleston and a half dozen more in the suburbs. Some are out on the barrier islands, as is St. Christopher's Camp and Conference Center on the front beach of Seabrook's Island. No news was available about the conference center.

The Presiding Bishop's Fund for World Relief has sent a \$5,000 grant to the Diocese of South Carolina, and has also responded to those hit by the hurricane's move through the Caribbean Islands. Grants of \$5,000 each were sent to the Province of the West Indies, the Diocese of the Virgin Islands, and the Diocese of Puerto Rico.

Nancy Marbel, director of the fund's grants program, said the fund is collecting money to respond to needs as they are expressed by the bishops in the various regions.

Contributions may be made through the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N.Y. 10017, or to the Diocese of South Carolina, P.O. Drawer 2127, Charleston, S.C. 29403.

(The Rev.) EMMET GRIBBIN

N.D. Cathedral Burns

The Diocese of North Dakota suffered a great loss when a three-alarm blaze September 12 destroyed historic Gethsemane Cathedral in Fargo.

The fire is believed to have been started by a work crew's use of a propane torch to remove old paint from the exterior siding of the 90-year-old structure.

Church receptionist Charlene Kusak contacted the fire department after she noticed smoke at the back of the building while she was walking to her car. Within minutes after the arrival of firefighters, flames were raging throughout most of the attic area over the chancel, sanctuary, sacristy and a reception area. Thirteen firefighters responded, but a short while later the fire was upgraded to two alarms, then three. In all, 66 fire-

(Continued on page 12)

Sarah

“At first, she wanted directions to the bus station.”

By HARRY S. COVERSTON

It was Sunday night, and as I left the Cathedral Church of St. Luke in downtown Orlando, she stood there politely begging my attention. Before our encounter was over I would know very little more about her, but a bit more about myself.

Her name was Sarah. Perhaps not the typical transient, she was clean, did not have an oppressively offensive odor and was polite in her address. She appeared to be about 45, long blonde hair drawn back into a braided ponytail. But there was something else about her that caught my imagination and captured my heart as we talked; she still had her dignity.

At first she wanted directions to the bus station. “Here’s where I get the hook for money,” I assumed. But what she really was seeking was overnight shelter. Assuming the Salvation Army to be near the station, she wanted to know the way to safety for the night. As I began to give street names and distances in blocks, she abruptly said, “Would you take me there?”

Every internal alarm erupted as I choked on my reply, “I really don’t want to do that.” Her simple reply was, “I am a Christian, you know.”

Perhaps it was the fact that I had just left a church whose closing exhortation had been, “Go forth into the world to love and serve the Lord.” Or maybe it was the burning in the back

of my mind of Jesus’ words: “When I was hungry you fed me, when I was naked you clothed me”; (when I was lost you gave me a ride? When I was homeless you got me to shelter?) “Whenever you do this unto the least of them, you have done it unto me”; (did you really mean transients, too, Lord?).

“All right,” I said, “let’s go.” I asked her if her purse contained a weapon. “You can search it,” she said. I didn’t have the heart. Yet, while my fear over my foolhardy decision was beginning to abate, my suspicion lay intact.

In my typical lawyer’s cross-examination style of “conversation,” I soon learned her name, home, family and recent history. She was from Indiana, though most recently from Dallas. Her husband had died 11 years ago and when her daughter moved away, she lost contact with her and found herself alone.

I don’t know what drove her to the streets, but it was a promise of work and a new life in Miami which had brought her and several others there in a van. Once in the Magic City, she had been robbed of her life savings and beaten. “I am afraid I don’t have a good feeling about Miami,” she said. She was now hitchhiking back to Texas to try to start over again.

I am not sure I really believed that story, but I found myself wanting to believe her, and more importantly, wanting to allow myself to like her.

“You realize that it is not you, personally, I distrust,” I said apologetically, “It’s just that I read so many stories of people being robbed or killed in these situations.” She understood,

she said. In our few minutes together, we talked about her travels and travails, and about God.

At one point we passed the sparkling new 26-story bank tower which decorates its landscaping with twinkling Japanese Christmas lights. Sarah was amazed that the bank could “celebrate Christmas all year round.” Somehow the contrast of Sarah, complete with bag and overcoat, against the sparkling new marble structure, made me realize how very unfair life can be at times, one hand amassing wealth as if there were no tomorrow and the other scrambling to survive the night.

When we arrived at the Salvation Army, the hook finally came out. Could I spare some money for breakfast tomorrow? As I mentally whipped myself with a thousand “I told you so’s” I opened my wallet to find a ten and a one. Already berating myself for being the proverbial sucker, I doled out the ten.

She got out of my car and leaned back through the open door. “Thank you,” she said and smiled. “God is going to return that to you a hundred fold in blessings.” Then as a postscript in an almost imperceptible whisper, she softly added, “Jesus is coming soon, very soon.”

As I drove away, slowly but surely my self-recriminations ebbed and were replaced by a feeling that maybe I had done something good tonight, albeit small. Maybe it had been worth the danger, though not something I wanted to make a habit of doing. And as the vision of Sarah faded, I had to wonder why I had not given her the one as well as the ten.

Harry S. Coverston is a parishioner at the Cathedral Church of St. Luke, Orlando, Fla. and a postulant for the Third Order of the Society of St. Francis of Assisi.

EDITORIALS

Conciliatory Meeting

The meeting of the House of Bishops at the end of September [p. 6] was different from others in the recent past. Following the successful example of the Lambeth Conference last year, each day began with an hour of Bible study, reflection, and prayer for which the bishops and their wives divided into a dozen small groups. The inclusion of bishops' wives in these groups, and the invitation to them to sit with their husbands, if they desired, during the plenary sessions of the house, gave the meeting a different look. The affirmation of the spouses' share in their husbands' ministries was, we believe, appropriate. Invited speakers did not play the major part in providing stimulating information and inspiration: the inspirational speaker was Presiding Bishop Browning himself at the daily Eucharist.

The principal goal of the meeting was evident, namely the restoration of the spiritual unity of the American episcopate, fractured as it has been over the question of the ordination of women as priests and now, in one case, as a bishop. This commendable goal appeared to have been achieved.

Consideration of the big issue, that of women bishops, began on the first day (Saturday) with presentations on the Eames Report concerning women in the episcopate and on the synod in Fort Worth in June. Discussion and reaction was then left to the small group sessions. The topic came into full view the final afternoon with the adoption of the bishops' statement. There were unsuccessful motions to change this in some respects, but the text was adopted with little variation from the version presented by the drafting committee. It was evident that most of the bishops wished to be conciliatory. In the emotion-filled final minutes, there were expressions of warm friendship between the bishops of different views,

as also with the Philippine bishops for whom this was the final meeting.

Since last summer, it has been our conviction that most of the bishops wish to make the system work, and this was strongly affirmed in Philadelphia.

New Liturgy

We like to keep an eye on the daily worship of national church meetings for, after all, spiritual leadership requires a spiritual foundation. The hour at the beginning of each day spent in Bible study and devotion was warmly received by participants. The 12 different groups used their time differently; some included Morning Prayer in their agenda. The entire procedure was built around a short course of readings from the Epistle to the Ephesians arranged by the Rev. Richard A. Norris, Jr., an Episcopal priest and professor at Union Theological Seminary in New York.

Each day, just after noon, the Holy Eucharist was celebrated in historic Christ Church. The liturgy followed the same pattern each day, with the Presiding Bishop preaching from the antique white and gold pulpit. The grandeur of the colonial architecture and the simplicity of the ceremonial combined to give a distinctive flavor to the services, and this consistency was, in the eyes of many, preferable to the considerable (and sometimes inexplicable) liturgical variations sometimes observed at meetings.

It was within this context that the new inclusive language liturgy was introduced at noon on Tuesday, without fanfare, apology, or explication. It was performed just as the liturgy on the other days, with a male chief celebrant. A casual worshiper might not have noticed it as anything special. Some discussion of it was provided later. The booklets containing this rite, *Prayer Book Studies 30* and a companion volume, will be reviewed in a future issue of this magazine.

VIEWPOINT

Struggling to Imagine God

By DAVID HOLSINGER

The following was written as a response to the article, "Who Is Our Father? Who Is Our Mother?" by the Rev. Peter Bramble [TLC, Sept. 3].

We have not yet discovered who God is, and never will in this life. But, if we could, God would be neither woman nor man, of that you can be sure. The words man and woman, father or mother, are simply

terms to help imagine the unimaginable, to explain the unexplainable, and to try to define the undefinable.

When we pray, "O God my Father (or Mother) . . ." we should know that God is neither male nor female, and to suggest that God is a "hermaphrodite" because either or both terms may be used, is ridiculous.

The fact that God is nonsexual does not mean that we have to get rid of sexual imagery altogether, anymore than because he is Spirit and non-physical, we need to get rid of all references to his body such as references to his arm, his eyes, or his ear.

Inclusive language forces us to con-

sider what we are saying when we speak any word about God. God initiates, creates, sustains, and saves the lives of his children. He also sees that they are born again, fed, nurtured and protected. None of these traits are exclusively male or female, and no human has only masculine or feminine traits. God can relate to his creation on earth as "a mother to her daughter," just as well as "father to his son"; as "a father to his daughter," just as well as "a mother to her son." The image of Christ relating to his church as a husband to his wife is an analogy of the inter-communion of the one with the other. All analogies are lim-

The Rev. David Holsinger is rector of St. Luke's Church, Honolulu, Hawaii.

ited. They break down inevitably when carried to the extreme.

Creative consequences abound with a God unlimited by humankind's feeble attempts to describe his mystery. God as Father or God as Mother is fully capable of verifying the creative possibilities for Abraham and Sarah. However one chooses to refer to God in no way limits his ability to use Mary, a virgin, to bear Jesus, his son. God may use his church to "birth" and "nurture" us, but this in no way forces me to see him only as Father and the church as Mother. This borders on the absurd. If it sounds good to you, be my guest. Just please don't say it's the only way.

Somehow we try to deify the church when we say "Life issues from her," as Fr. Bramble said in his article. Where does he find such "truth," in the scriptures? The church may be real, tangible, concrete, and fruitful, but this doesn't make the church my mother even with a small "c." How is the church "self-authenticating"? If this is helpful to Fr. Bramble he can freely use the language he sees fit, but he should not expect others to go along

with his unfounded assertions. Christ was and is "self-authenticating" for me. Life issues from Christ, for me, and because of this I enjoy his new life with others in his church. The female picture of the church is no stronger than the male picture of the church — if you had an abusive mother. We can deny and ignore our mothers, just as we may deny or devalue our fathers, both of whom are responsible for bringing us into the world.

In offering inclusive language we continue the process of proclaiming the good news of the gospel to all men and women and we enlarge our possibilities of reaching those for whom the old terminology was limited or even a stumbling block. This is done without changing God's nature, or the essence of the faith, but for many, it changes our ability to appreciate a little more of God's nature and understand a little more fully the essence of the faith.

In the Bible, God is both masculine and feminine, for in the Bible God is Spirit. The gender is secondary to the truths which the Holy Spirit would have us to know. God who creates and

sustains our very beings touches both the feminine and the masculine in his creation in order to create anew.

The dangers of insisting on any one particular way of speaking of God as male, or female, is much greater than the danger of any human confusion that may result from referring to God as male, in one context, and as female, in another. To say we must only refer to God as Father and church as Mother is to make an idol of language and trivialize the salvation story of God's love in Christ.

What is frightening is that there are some who are so rigid, whose theology is so brittle, and whose way of thinking is so set that they cannot conceive of another way of speaking of the divine mystery of God, and they become frantic in their efforts to put down the positive use of inclusive language in the worship of the church.

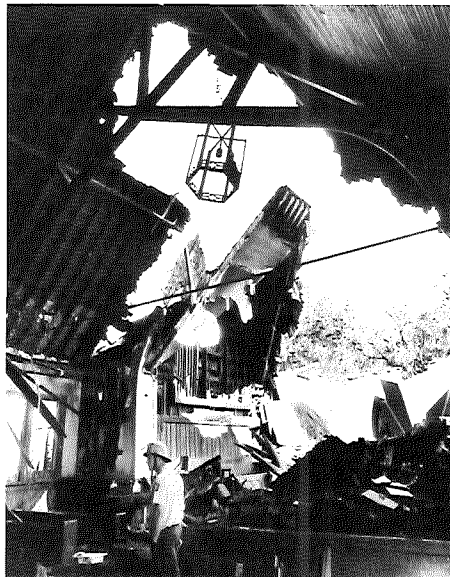
Let us thank God for inclusive language, that it will help us to bring about a fuller and more adequate understanding of what we mean when we make reference to the Divine Reality, for some, "God, our Father," and for others, "God, our Mother."

NEWS

(Continued from page 9)

fighters fought the blaze for two hours before bringing it under control.

Efforts to extinguish the blaze were inhibited by the tinder-dry condition of the wood siding and the building's expansive interior spaces which made it difficult work from the inside. The



The gutted interior of Gethsemane Cathedral in Fargo, N.D.: the loss of a 90-year-old edifice. [RNS photo.]

cathedral had been constructed completely of wood.

Firefighters were successful in preventing the flames from spreading to the cathedral's education wing, a stone structure erected in 1968; but they were unable to preserve the chancel and sanctuary area in the main building, and the reception room in a two-story addition off the cathedral's southeast corner. The roof in both areas collapsed shortly after the fire was upgraded to two alarms.

Members of Gethsemane gathered to watch part of their history go up in smoke and many were grief-stricken. "I grew up in this church," Eric Odney said. "I attended every year of Sunday school here. I was confirmed here. My father's funeral was here. I was married here. Now it's gone. Gone."

Among the losses are the church's pipe organ, clergy vestments and over half of the stained glass windows. Adding to the pain was the fact that cathedral members had invested time and money in a \$100,000 five-year improvement project that started this summer. The cathedral had been listed on the National Register of Historic Places.

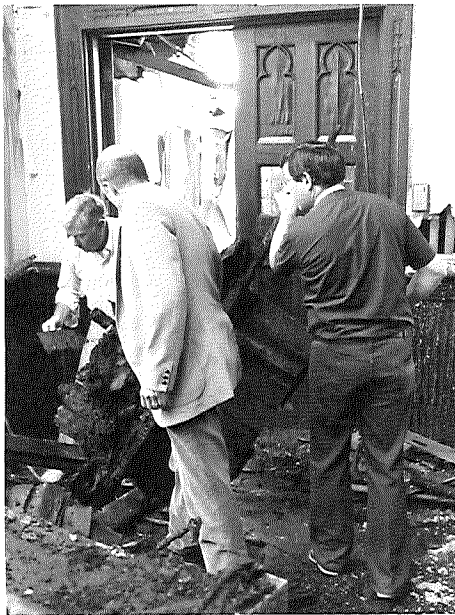
The Rev. Andrew Fairfield, bishop-elect of the diocese, had arrived from

Alaska three weeks before the conflagration. He said the parish leaders recognize that the building is lost, but not the church. "It's part of God's creation that has been given us to use," he said. "It's gone now but God is able to see us through the replacing of that building."

Many Gifts

News of the fire prompted immediate offers of supplies and volunteers from Episcopal churches and other denominations. The Rev. Franklin Bennett of St. Paul's Church in Grand Forks delivered a van load of Prayer Books, hymnals and vestments for Gethsemane to use. St. George's, Bismarck, also sent Prayer Books. Throughout the week, members of the other two local Episcopal churches — St. Stephens, Fargo, and St. John's, Moorhead, Minn. — joined with Gethsemane members in salvaging furnishings and supplies. A Fargo synagogue invited the Gethsemane congregation to hold services in its facility.

The Very Rev. Frank Clark, dean of the cathedral, said the church will be rebuilt, but the new design and location is still not decided. A major factor in the decisions will be the Church



Senior Warden Duffy Williams (left), Fr. Fairfield and Dean Clark searched through the charred debris for a brass memorial plaque: salvaging what was possible. [Photo by David Skidmore.]

Insurance Company's determination of the loss. Dean Clark said the cathedral had updated its policy last spring, which insured the building for over \$2 million.

He noted that despite the shock of the loss, Gethsemane's members are committed to rebuilding their church.

"I think people are in pretty good spirits," he said. "There's a bit of mourning now, but there's also a sense of getting things together."

As one parishioner, Dorothy Revell, put it, "We cry and we acknowledge what a loss this is and we dry our tears. Then we build another one."

DAVID SKIDMORE

Ground-breaking

More than 300 Minnesota Episcopalians and Roman Catholic Benedictine monks and nuns gathered in mid-September to celebrate ground-breaking for the Episcopal Church House of Prayer on the grounds of St. John's Abbey in Collegeville, Minn.

The construction site is on five acres of land leased to the Diocese of Minnesota at no charge by the monks of St. John's. The House of Prayer now under construction will create a place set apart for congregations and Episcopal Church groups to plan for more effective ministry and mission. It will respond to the needs expressed from many parts of the diocese for renewal of spiritual direction and guidance. Completion of phase I, two buildings, is scheduled for May 1990. Phases II and III will follow.

The service of worship began in the abbey center with Liturgy of the Word and hymns. A procession then moved through the fields to the site for the ground-breaking. The service concluded with an "agape meal" in the form of a church dinner prepared by the parishes of central Minnesota.

Addresses were given by the Rt. Rev. Robert Anderson, diocesan bishop; the Rt. Rev. Jerome Theisen, abbot of St. John's; Sister Mary Reuter, prioress of the Convent of St. Benedict, and others.

"This house is at the heart of my vision for our diocese," Bishop Anderson said. "The offer of land by the Benedictine community is a providential invitation which Episcopalians now respond to and build on."

R. WILLIAM FRANKLIN

Emily G. Neal Dies

The Rev. Emily Gardiner Neal, a deacon in the Diocese of Southern Ohio who was known throughout the world for her work in the church's ministry of healing, died in a hospital on September 23 in Cincinnati. She had been disabled by an arterial embolism and had been in a nursing home. Previously she had resided at the Convent of the Transfiguration in Cincinnati, Ohio.

Mrs. Neal was the president of the Episcopal Healing Ministry Foundation, a non-profit organization formed in 1987 to promote the teaching and training of clergy and laity in the practice of the sacramental healing ministry.

Born and raised in New York City, Mrs. Neal was educated at the David Mannes School of Music, where she

trained to be a concert violinist. During World War II she was a journalist and for several years after a freelance writer. Her first book, *A Reporter Finds God Through Spiritual Healing*, was published in 1956 and was followed by six more on Christian healing; she was the author of several other books about various church topics. After many years as a speaker and leader of healing services, she was ordained to the diaconate in 1978.

Before she became disabled, Mrs. Neal served on the staff of St. Thomas Church in Terrace Park, Ohio, where she had for 13 years conducted weekly ecumenical healing services.

In 1961, Mrs. Neal was appointed to serve on the national church's Joint Commission on the Ministry of Healing, whose report to the 1964 General Convention was adopted and remains the church's position concerning the ministry of healing.

She was preceded in death by her husband, Alvin Neal, in 1961, and is survived by two daughters, grandchildren and great-grandchildren. A memorial service was held at the Convent of the Transfiguration September 27.

Church Periodical Club

At its September meeting, held at the College of Preachers in Washington, D.C., the Church Periodical Club selected 18 recipients around the world to receive grants from a total of \$18,451.

Some of the grants included \$1,150 to two church workers in South Africa whose books were stolen; \$1,150 to establish a college library for catechists in Papua New Guinea; and \$289 to replace books destroyed by termites in Ghana. Grants now go toward the costs of computer software and audio-visual aids as well as printed materials.

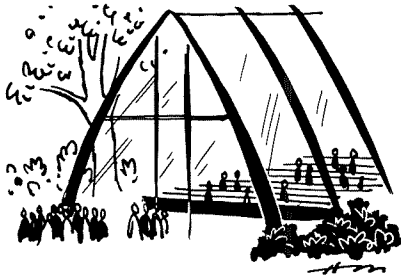
The granting session was part of a five-day meeting. Board members toured the National Cathedral and were guests of the National Cathedral Association at a luncheon in the newly completed Pilgrims' Gallery.

As a fund-raising campaign, the CPC launched its "Mile of Pennies" project, with the first 11 feet of donated pennies laid out on the floor of the College of Preachers. The CPC hopes every diocese will donate a mile of unused pennies (about \$844.50) to purchase books for children. A request for children's books was recently sent from the Philippines.

HELEN FERGUSON



Emily Gardiner Neal



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PEOPLE and PLACES

Appointments

The Rev. **Keith L. Ackerman** is rector of St. Mark's, 2024 S. Collins, Arlington, TX 76010.

The Rev. **Asa Butterfield** is now clinical director at Pathway Society, an alcohol/drug treatment program, 832 St. Elizabeth Dr., San Jose, CA 95126.

The Rev. **Michael F. DeVine** is rector of St. George's, serving both Anglo and Hispanic congregations, 12 Clinton St., Central Falls, RI 02863.

The Rev. **Kevin Donnelly** is rector of Church of the Transfiguration, 514 S. Mountain Rd., Apache Junction, AZ 85220.

The Rev. **Samuel L. Edwards** is rector of Church of St. Timothy, 4201 Mitchell Blvd., Fort Worth, TX 76119.

The Rev. **Everett L. Fullam**, sometime rector of St. Paul's, Darien, CT, now ministers nationally and internationally under the auspices of Episcopal Renewal Ministries; he lives in Deltona, Fla.

The Rev. **Jeffrey Logan** is rector of St. Luke's, Box 759, Mineral Wells, TX 76067.

The Rev. **Richard A. Lord** is rector of Christ and the Epiphany, 30 Park Place, East Haven, CT 06512.

The Rev. **Mikel McClain** is rector of Good Shepherd of the Hills and also chairman of diocesan evangelism commission, Box 110, Cave Creek, AZ 85331.

The Rev. **Donald E. Moore** is now rector of St. Paul's, Worcester Parish, Box 429, Berlin, MD 21811.

The Rev. **Thomas Phillips, Jr.** is rector of St. Paul's, 1550 14th Ave., Yuma, AZ 85364.

The Rev. **Howard Schoech** is now rector of Holy Family, 1866 S. 120th St., Omaha, NE 68144.

The Rev. **John R. Throop** is vicar of St. Francis, 303 S. Hollybrook Dr., Chillicothe, IL 61523.

The Rev. **Stephen Tyson** is now rector of St. John's, 800 D St., Marysville, CA 95901.

Colleges

St. Paul's College, Lawrenceville, VA has elected Dr. **Thomas M. Law**, sometime associate vice-chancellor of the State University of New York, as its seventh president.

Resignations

The Rev. **Jeffrey L. Hamblin**, as rector of St. Mark's, Erie, PA.

The Rev. **William B. Hobbs**, as rector of St. John's, Kane, PA.

The Rev. **Harry L. Knisley**, as rector of Christ Church, Oil City, PA.

The Rev. **James C. Knudson**, as rector of All Saints', Warwick, RI.

The Rev. **Myron Manasterski**, as curate of St. Andrew's, Fort Worth, TX.

The Rev. **Robert C. Schwarz**, as vicar of St. Clement's, Greenville, PA.

The Rev. **George Sumner** as vicar of southeast region, Navajo Area Mission, Fort Defiance, AZ.

Retirements

The Rev. **Richard H. Baker**, as rector of Trinity Memorial Church, Warren, PA; add: 1597 Pleasant Dr., Warren 16365.

The Rev. **Robert W. Dunn**, from St. Andrew's, Omaha, NE; Fr. Dunn will move to Colorado Springs, CO.

The Rev. **Edward S. Winsor**, as rector of St. Columba's, Middletown, RI.

Other Changes

The Rev. **George Sumner** has received a full scholarship to study systematic theology at Yale Divinity School, Graduate School of Arts and Sciences, Yale University, Box 1504A, Yale Station, New Haven, CT 06510.

Change of Address

The **Diocese of Central Gulf Coast** has moved to 201 N. Baylen St., Pensacola, FL; mailing add: Box 13330, Pensacola 32591.

Deaths

The Rev. **Thaddeus J. Gurdak**, priest of the Diocese of West Virginia, died August 8 at the age of 45 of heart failure in Romney, WV.

At the time of his death, Fr. Gurdak was associate professor of religion at West Virginia Wesleyan College and vicar of the Church of the Transfiguration, Buckhannon, WV. He was a native of New Jersey and had studied at St. John's University and received his doctoral degree in classical Chinese literature from the University of Wisconsin in Madison. He had been on West Virginia Wesleyan's faculty since 1976, was a member of the College Theology Society and the author of several scholarly papers. He had also served as dean of the school of lay ministry in the Diocese of West Virginia. Fr. Gurdak is survived by his wife Rebecca, two sons and a daughter.

The Rev. **Edward Roff Merrill**, retired priest of the Diocese of Connecticut, died at the age of 85 in Old Lyme, CT on August 28.

Fr. Merrill attended New York University and General Theological Seminary and was ordained priest in 1938. He served All Saints', Oakville, CT, from 1938 to 1943; from 1943 to 1946 he was a chaplain in the U.S. Army. He was rector of Grace, Old Saybrook, CT from 1948 to 1969 and rector emeritus since 1969. From 1952 to 1959 he was archdeacon of Middlesex. He is survived by his wife Frances.

Frances Cassling Reed, wife of the Rev. Canon O. Dudley Reed, retired priest of the Diocese of Springfield, died at the age of 71 of cancer on July 28.

Mrs. Reed was buried from St. Matthew's, Bloomington, IL. Survivors other than her husband include five children and nine grandchildren.

Lu Wessell, wife of the Rev. David Wessell, priest of the Diocese of Fond du Lac, died August 21.

Born in 1934 in Kansas, she and Fr. Wessell were married in 1972. She received training in Kansas, Tennessee, and Alabama and at the time of her death she was completing her second master's degree, doing an internship in protective services for abused children in Alabama. She taught in the Belgian Congo; Papua New Guinea; in Navajo schools in New Mexico and Colorado; and in New York City.

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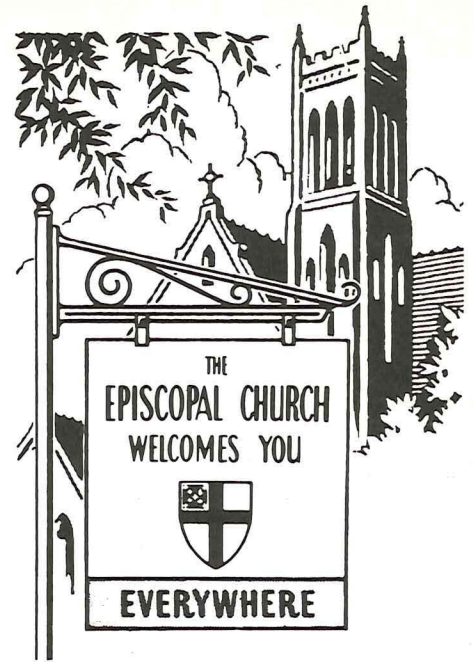
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Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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 Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

SARASOTA, FLA.

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The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; the Rev. Welles Bliss, pr. ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

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

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Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

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The Rev. Andrew C. Mead, r
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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

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

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

NEWARK, N.J.

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The Rev. George H. Bowen, r
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The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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

SELINGSGROVE, PA.

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129 N. Market
Sun Mass 10:30. Weekdays as anno

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271-7719
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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.