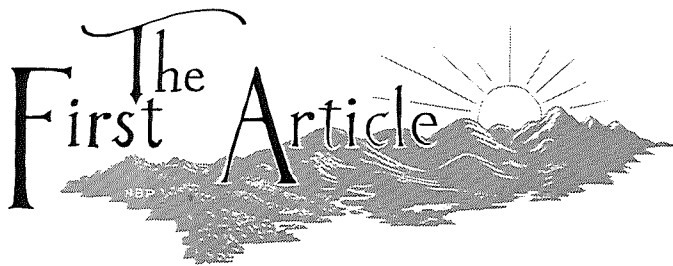


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Holy, Holy, Holy

Different times of year call our attention to different elements within our worship. For many of us, the Sunday of the Holy Trinity is strongly associated with the “Holy, holy, holy” which occupies such a significant and solemn place in the liturgy. Many of us also associate it with the hymn usually sung on Trinity Sunday and at many other times, “Holy, holy, holy! Lord God Almighty!” This hymn was written by Reginald Heber (1783-1826), a learned and talented English priest, several of whose other hymns we still sing. He also collected and edited in 15 volumes the works of Jeremy Taylor, the great Anglican writer of the mid-17th century who did so much to uphold the catholic heritage of Anglicanism.

In 1823 Heber was chosen to be Bishop of Calcutta, with the whole Indian subcontinent as his jurisdiction. His life was tragically cut short by death in India in 1826. Heber thus lived and died without ever seeing the Oxford Movement and the great reawakening of Anglican church life which flowed from this movement in 1833 and subsequently. Yet he was certainly an important and influential precursor of it.

The tune for this hymn that we know was composed by John Bacchus Dykes and named Nicaea for the great church council of A.D. 325 which met in Nicaea, upholding and clarifying the doctrine of the Holy Trinity and providing us with a large part of what we know as the Nicene Creed. These sacred associations cluster around this day.

What of the content of the angelic chant, the three-fold holy itself? In Christian piety it has often meant Holy Father, Holy Son and Holy Spirit. As it originally appears in the Bible (Isaiah 6:3) it more likely means the most utterly and extremely Holy One. That of course God is. God is beyond all else, above all else, of infinitely greater goodness than all else. He is not simply better in degree, but in a transcendent manner, in a manner that makes any comparison impossible. Such is the God we worship, who evokes the reverence, awe, and praise of those who know him.

Yet holy scripture does not cut the golden chain that links the holy God to creation. “The whole earth is full of his glory” sing Isaiah’s angels. “Thou didst create all things,” sing the kingly elders of John the Divine (Revelation 4:11). “All thy works shall praise thy Name” writes Bishop Heber, echoing Revelation 5:13.

God is indeed above all and far different from all else, yet the divine glory is truly reflected in creation, and those whose eyes have been opened by faith may at least discern sparks of that glory of the Eternal One, whose name is Holy.

H. BOONE PORTER, Editor

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For Trinity Sunday, artwork by Byrd Eastham of Charlottesville, Va.

LETTERS

Meaning of Success

I sincerely appreciate the coverage that *THE LIVING CHURCH* gave to the Central American visit by our Presiding Bishop and others [TLC, April 16, 30]. However, I must take issue with one of the statements made by the magazine.

In the editorial entitled "Central American Difficulties" you suggest the proper role for the church in that troubled setting is twofold: to call attention to the difficulties and to remind us that the policies of the state have not been successful. I regret your choice of the word "successful" because some leaders in government hold very different ideas from me and others of what "success" would look like in Central America.

I believe that the church's role is not to proclaim "success" or "failure" but to proclaim the gospel of Christ to all parties, sides and factions involved in conflict.

It may not be the church's role, as you suggest, "to propose political solutions," but if the church does not speak its holy vision of fulfillment for all of God's creatures and of dignity for every person loved and redeemed by the offering of Christ, politicians will devise solutions based upon their own personal and private interests.

Maybe the church's role is to define what "success" would mean according to the God who appears on the pages of the Old and New Testaments and not according to mere elected officials.

(The Rev.) MICHAEL A. PHILLIPS
St. Philip's Church

Palatine, Ill.

Laypeople's Part

It is gratifying that the planning of a "Decade of Evangelism" has met with such general favor on the part of laypeople of the church. It is possible, however, that many do not realize the implications of such a campaign. Evangelism involves much more than having people join a church as one would join a club. It should mean that those who are affected by the campaign should be motivated to lead lives following Christ the Lord.

Those of us who have raised children have learned that example is a far stronger teacher than any amount of preaching. Our evangelical preachers will have little success unless the exhibited lives of those who claim to be

Christians will have some semblance to our Christly model. We find in our society, most of which professes Christianity, low standards of morality and ethics among politicians, judges, businessmen, lawyers, doctors, even TV evangelists. If our campaign is to be successful we must improve our performance in these and all other areas that fall short of our Christian model.

We laypeople have an important function in our evangelical campaign as we do in our other ministries and stewardships. It would be well for our preachers and spiritual leaders to wake us as to our great responsibility in this respect. Evangelism should be accomplished by "revival" on our part.

While the task may appear formidable, I am sure we will have guidance and help.

ADOLPH O. SCHAEFER

Blue Bell, Pa.

Episcopal Elections

Your editorial on "Consents for Elections" and Bishop Reed's "Viewpoint" [TLC, April 16] make me won-

der. It would be interesting to know how many standing committees vote differently from their own bishop.

ROBERT S. COCKROFT

McKenzie, Tenn.

• • •

I would like to applaud Bishop Reed's "Viewpoint." He has clearly articulated the real dilemma facing our church today. The issue in regard to the ordination of women is not about power struggles of equality. It is not about feminism vs. traditionalism. Truly "the validity of orders is the issue."

For far too long we have done battle (in fact, a kind of civil war) over the politics involved in whom God calls to be ordained ministers in the church catholic. It is time that we raised the dialogue to a theological level.

I believe that it is time that ECUSA made her case before the Anglican Communion and requested that a decision be made in regard to the validity of the sacraments and ministries performed by women in the church.

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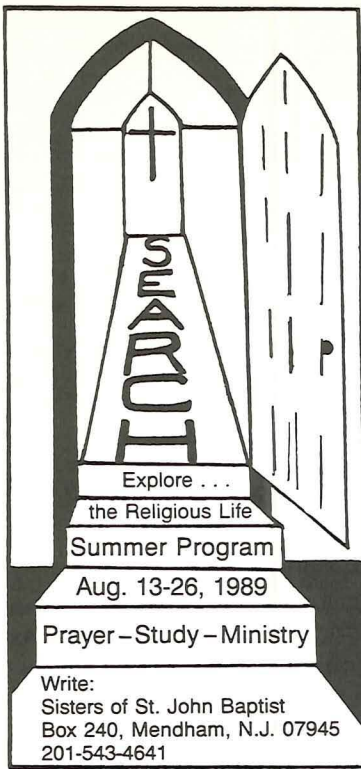
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LETTERS

Perhaps such a decision would allow us to move beyond the endless squabbling of our day and begin to revitalize our efforts to reach out to a hurting world with the love of the gospel.

(The Rev.) RONALD L. BAIRD
Christ Church

Point Pleasant, W.Va.

• • •

In response to Bishop Reed, the reality is that we live in a world of many wedges, both within and without the church. Our challenge is to focus on the heart of the gospel message, and allow it to find expression in a variety of vessels. In our quest for a "common mind," we will find much that is uncommon and troublesome. We will have to live the paschal mystery, knowing that it is only through wedges and wounds and their glorification that we will recognize the Christ. In the course of living out this "mystery" we will have to risk even the errant footstep in order to live into those brilliant moments when we are grasped by the divine initiative and set in the ways of the Spirit.

(The Very Rev.) GERALYN WOLF
Christ Church Cathedral

Louisville, Ky.

• • •

Regarding the ordination of women, where is the evidence, scriptural or otherwise, of the "guidance of the Holy Spirit" authorizing this practice? If there is any evidence, it is pointing in the opposite direction — I mean, the evidence of rashness, *fait accompli* tactics, and political power manipulation. May I also quote Mr. White's last paragraph with agreement, but changing two words in it (in italics): "Those of us who *oppose* the ordination of women are fully committed to the lordship of Jesus, and the *supporters* of women's ordination have no right to accuse us of violating his commands unless they can show specifically what his command is."

(The Rev. Canon) GERHART NIEMEYER
Cathedral of St. James
South Bend, Ind.

Modern Prophets

Some of our church leaders claim to be speaking with a prophetic voice. One such spoke on a New York radio station recently in support of the Supreme Court decision in the case of

Roe vs. Wade as clearly reflecting the will of the majority, Protestants, Catholics, Jews, and non-believers alike. "Let justice be done" he intoned, imitating Amos. I was always under the impression that true prophets spoke against the popular majority and for the defenseless and those who had no voice.

(The Rev.) GEORGE R. KEMP
Church of the Resurrection
Kew Gardens, N.Y.

Origins of Ministry

The Rev. Allyne L. Smith, Jr. [TLC, April 23] states as a "historical fact" the view that the "episcopate is the font of both the presbyteral and diaconal orders. . . ."

While I have great respect for the Rev. Allyne L. Smith's view, it is my opinion that it is only one of at least three possible positions — episcopal, presbyteral and congregational — none of which can be conclusively demonstrated by holy scripture to be unassailable.

It is my personal opinion that the presbyteral view is slightly more convincing than the episcopal. By that I mean that it seems to me somewhat more probable that the earliest presbyter/elders chose one of their number to be their episcopos, rather than that the episcopoi were the earliest ministers, who subsequently appointed others to be presbyter/elders.

The so-called "tunnel" period of the early church leaves us with a certain mystery concerning the origin of the ordained ministry. It seems to me that a recognition of that mystery, rather than an unsubstantiated assertion that only one view is tenable, is both more in accord with the inconclusive facts which we have and also more appropriate for Episcopalians as they engage in ecumenical conversations with non-episcopal branches of the church of Christ.

(The Rev.) EDGAR D. ROMIG
Church of the Epiphany
Washington, D.C.

Demolishing a Strawperson

I read with amusement Anne Hocutt's article calling "inclusive" language an absolute necessity [TLC, April 23]. I heartily concur. Hence, I would stoutly defend such phrases of standard English as "for us men and

our salvation." They are historically and currently totally "inclusive" and generic in meaning.

However, Hocutt unerringly hones in on a characteristic of essays devoted to supporting "inclusive" language, viz, the red herring. Her example of the "ambiguity" of the word "man" is quite simply fishy, since no one (except perhaps a foreigner unfamiliar with the language) in his right mind would use men generically as in her pseudo-illustration. She sets up a straw man to be neatly dismantled. Curiosity prompts: is a straw man a male or for that matter, a man?

When Hocutt advocates what she considers "inclusive" language, she is not discussing language, but her feelings about words. I suggest that it is time that we cease censoring other's speech and language because we don't happen to like it. From my pastoral experience I can think of many people for whom either father or mother has a pejorative connotation. Shall we then abolish these words? Feminist writers insist that man must be masculine in meaning while giving ne'er a thought or hesitation to using the word woman(women). Etymologically, of course, woman is a combination of *wif* (wife) meaning female and *man* meaning human being. Better find a substitute for woman if you are going to seriously argue that "man" has to mean male.

(The Rev.) WINSTON F. JENSEN
Superior, Wis.

Counting Clerical Heads

May I comment on a letter from the Rev. J.H. Chillington, and your footnote to it [TLC, April 9]?

In the 1989 *Episcopal Church Annual*, there are 218 non-parochial clergy listed for the Diocese of California. About 15 percent of these are retired. Most of the others live in California, the bulk of them in the San Francisco Bay area. Many of these indeed fall into the categories suggested by Fr. Chillington — persons in full-time church work among them. It would be a mistake to assume that the majority of others listed are currently available for stipendiary parochial ministry. Most of them have some form of secular occupation, usually combined with very valuable assistance to

(CONTINUED ON PAGE 13)



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Large Parishes

A stream of new ideas and models flowed between staff members from 18 of the church's largest parishes at a recent conference on "The Growing Multi-Staff Congregation" at Kanuga Conference Center, Hendersonville, N.C. Leading the 100 participants were the Rev. Dennis R. Maynard, rector of Christ Church, Greenville, S.C.; and the Rev. Jon C. Shuler, rector of the Church of the Ascension, Knoxville, Tenn.

The Rev. Arlin J. Rothauge, church growth expert on the national church center staff, spoke in the opening plenary of "a new destiny for the Episcopal Church." Fr. Rothauge sees large, established churches standing together with new congregations, which possess "frailty but great vision, in a partnership that will turn our denomination's decline around."

He described leadership models for the large church. "The health of the leadership directly influences the health of the congregation," he said.

Large churches must provide more specialized leadership, and must also integrate at least three circles of leaders: the staff, vestry, and the appointed leaders called into ministry on the basis of their gifts.

He added that a large church still needs a control system which allows a large percentage of its members to be "front runners."

Like a smaller neighborhood church, a large parish needs to be willing to exchange its life for the life of the community. And it should be as intimate as the smallest churches. "We really should discover smallness again within that bigness. The large church incorporates many family churches within it," he said.

Variety of Styles

Fr. Rothauge said the conference was an opportunity "not to be trained by experts, but to share and reflect on one another's experience, supporting and encouraging one another. This is how we will learn."

Through discussion together, the church leaders discovered a great variety of ways in which they face their particular challenges. For example, at the Church of St. Michael and St. George, in St. Louis, the Rev. Edward



Fr. Shuler: new ideas and models for large parishes.

Salmon, rector, took the parish \$600,000 into debt to hire more staff "in order to touch the congregation." The parish has tripled in size, to 2,600 members, in ten years. Fr. Salmon preaches only once a month, but conducts six or more Bible classes weekly.

Giving for Outreach

Christ Church in Ridgewood, N.J. has a goal of giving away 50 percent of its pledge income to outreach. By contrast, St. Michael and St. George is working towards giving away none of its budget, and raising all outreach giving outside of their triennial canvasses.

Christ Church in Greenville, S.C., employs 120 people, including a school faculty and two professionals dedicated to developing lay ministries. On the other end of the spectrum, Christ Church in Waukegan, Ill., a large growing parish, has a paid staff of three.

Peer groups within the conference held separate meetings to explore their differences, as well as their common challenges.

Fr. Rothauge continued to provide the theoretical dimension of the conference throughout the week. He challenged large parishes to adopt new growth strategies "beyond assimilation."

It is easy enough for us to grow, he said, by assimilating people who are just like us. The real challenge is to

bring heterogeneous newcomers into the church, either by developing new groups in the parish or other plans.

The Rt. Rev. Robert H. Johnson, Bishop Coadjutor of Western North Carolina, delivered an address on parish-diocesan relations. "You are the backbone of any diocesan life," said Bishop Johnson, former rector of the Church of the Holy Innocents in Atlanta.

He urged personal relationships between bishops and rectors, emphasizing that the large church represents a vital resource within the diocese.

Mexico Elects Bishop

The Rev. Sergio Carranza-Gomez, rector of the parish of San Jorge, Mexico City, was elected Bishop of Mexico on the ninth ballot of a special convention held March 18 at the chapel of St. Andrew's Seminary in Mexico City. Other candidates were the Rt. Rev. Martiniano Garcia-Montiel, Suffragan Bishop of Mexico, and the Rev. Adalberto Reyes-Avila, vicar of El Espiritu Santo in Mexico City, who withdrew after two ballots.

The Diocese of Mexico is one of the three jurisdictions of the Diocese of Central and South Mexico which was given permission to divide at last year's General Convention [TLC, July 24, 1988]. The other two new dioceses are Southeast Mexico and Cuernavaca.

Fr. Carranza, 47, was born in Mexico City and was graduated from the

National Autonomous University of Mexico in 1958. At Virginia Theological Seminary in Alexandria, Va. he received his divinity degree and was ordained to the priesthood in 1967.

After serving in several parishes, he became dean and professor at St. Andrew's Seminary, where he stayed until 1979. He was chancellor of Province IX for ten years and executive secretary for four. In 1974, Fr. Carranza founded the Mision Universitaria del Seminario de San Andres, now the parish of San Jorge.

In addition to the many national and diocesan positions he has held, Fr. Carranza helped in translating the Book of Common Prayer into Spanish. He was also one of two Latin America delegates to the Anglican Consultative Council at its meetings in Kenya and Ireland, a deputy to four General Conventions, a representative of the Episcopal Church at the last assembly of the World Council of Churches, and a member of the Executive Council.

Centenary Celebrated

A century of struggle for acceptance and eventual triumph in America was celebrated in service and song by 200 members of the American branch of the Guild of All Souls at St. Clement's Church in Philadelphia April 15. The Rev. Richard L. Kunkel, superior general of the guild, celebrated at the Solemn Votive Mass of the Resurrection; the Rt. Rev. John Klyberg, Suffragan Bishop of Fulham and president of the guild in England preached; and the Rt. Rev. William H. Brady, retired Bishop of Fond du Lac, presided.

In his sermon, Bishop Klyberg noted that the first bishop to join the guild on either side of the Atlantic was the Rt. Rev. Isaac L. Nicholson, Bishop of Milwaukee (1891-1906). He traced the history of the guild from its origin in London in 1873, founded by laymen at St. James' Church in Hatcham, with intercessory prayers for the dying and departed as its chief objective. Its first president was the Rev. Arthur Tooth, imprisoned for wearing eucharistic vestments, but who lived to be acclaimed at the great Catholic Congress commemorating the centenary of the Oxford Movement in 1933.

The guild grew rapidly in England and by 1879 there were members in the United States. A Chicago branch

was formed in 1885 with the Rev. Edward A. Larrabee, rector of Ascension Church and later dean of Nashotah House Seminary in Nashotah, Wis., as superior. In 1888 a New York branch was started, headed by the Rev. James O.S. Huntington, founder of the Order of the Holy Cross.

In 1889 the American members, then totaling 457, were granted independence from the English guild, while noting their desire to maintain close relations "following the example of the American Church and the Church of England."

The best known figures of the catholic movement in America were involved in the guild's early years, and its work contributed notably to the gradual acceptance of catholic practices now in general use. An account of the first solemn vespers for the departed, at Chicago's Ascension Church on All Souls' Day 1889, reported "a service enhanced by impressive ritual and music . . . which caused a sensation among Episcopalians, who came from every part of the city to attend." By All Souls' Day 1896 that service was being held in 34 parishes around the country.

In 1913 "a goodly number" of bishops and deputies from General Convention meeting in New York attended the solemn requiem at St. Mary the Virgin, and by 1919 *The Living Church Annual* could report that whereas less than a generation before, such a service would have met with strong opposition, "Today there is hardly a diocese in which requiems do not occur, to the consolation of the living and the rest of the departed."

Celebratory Mass

The golden jubilee of the guild saw ten bishops on its rolls, and by 1963 there were 54 branches and 2,210 members. Its work continues, highlighted by an annual meeting and celebratory mass at Eastertide and a solemn requiem near All Souls' Day each November. The guild's accomplishments include providing funeral appointments and vestments and helping to secure requiem propers for the 1928 Book of Common Prayer, now also included in the 1979 book.

At the meeting after the service, Fr. Kunkel reminded guild members that "in your work of prayer your minds

are constantly turned toward the communion of saints in the invisible part of God's kingdom, and to your companionship with them and with him."

Bishop Klyberg urged the congregation to hold fast to the catholic faith in this time of so much turmoil, and told them to work further against present day attacks on the faith from within the church itself.

DOROTHY MILLS PARKER

Communicators Meet

Concern about the fate of *The Episcopalian* [TLC, March 26] was a major topic of discussion at the April 17-20 meeting of Episcopal Communicators held in Williamsburg, Va. The Most Rev. Edmond Browning, Presiding Bishop, gave the keynote address in which he emphasized his strong support of communications in the church.

"We have a wonderful story to tell," Bishop Browning said, of "a church which is finding itself more inclusive, discovering the necessity of seeing its mission not only in evangelism but also in social ministry . . ."; a church "reaching out in compassion, willing to challenge the systems. . . ."

Participants, most of whom are editors of diocesan publications, listened to an address by Sonia Francis, executive for communication at the national church center in New York. She discussed the present position of *The Episcopalian*, the Philadelphia-based monthly newspaper which will shortly cease operation due to lack of funds. In turn, she took questions from people who were concerned about the Executive Council's decisions to terminate the present format, move its location to the national church center, and combine it with a number of other special interest periodicals, which would no longer be published. Examples of these are the periodicals produced for Asian, black and Native American Episcopalians.

She told participants that tentative plans were being drawn up for the new *Episcopalian* which should be presented to the next meeting of the Executive Council in June. More would be known about the fate of *The Episcopalian* after that meeting.

Participants attended workshops and discussion groups which addressed various aspects of journalism.

K.K.

Dancing Together in Mission

By ROBERT W. RENOUF

An African bishop, with some cynicism, said he understood partnership in mission very well. He had experienced it first hand, he said. When asked what was his experience, he replied that partnership was to be likened to a horse and rider. "The receiving church," he said, "was the horse and the sending church the rider. The driver of the horse controlled, directed and set the pace."

When asked if he or his church had ever been asked to help a sending church with its mission, he said, rather sadly, "No, I regret to say the traffic appears to be all one way from the sending churches of the first world to the receiving churches of the third world. Seldom are the third world churches asked to participate in the mission of the first world churches. Missionaries, volunteers and money seem to go in one direction only."

This phenomenon both saddened and puzzled the bishop. After some reflection, he said, "Partnership in these terms is not partnership at all, it makes the churches of the third world feel as though we have nothing to offer sister churches, especially the churches of the first world, in helping them carry out mission in their local part of the world."

The bishop was asking for mission partnership that was reciprocal, that existed on both sides. He wanted it to

The Rev. Canon Robert W. Renouf served in Nicaragua as a missionary priest of the Episcopal Church before becoming mission personnel secretary in London for the United Society for the Propagation of the Gospel. Currently he is doing post-doctoral research at the Oxford Centre for Mission Studies.

be mutual, each partner giving and receiving. In short, he wanted a partnership whose purpose "is to help each church to engage more fully for holistic mission in its own community." This, the bishop implied, was not happening.

The bishop is not alone in his experience of partnership. In many ways partnership is merely a concept, only a name, rather than a strong dynamic force that helps sister churches to be mutually engaged in mission.

The bishop wanted churches to be interdependent with each other. Perhaps we should have a partnership that is more closely related to the New Testament concept of "koininia," fellowship. Koininia means the local church and universal church become an established element in each other, especially in mission. Partnership means ally, companion, associate. Partnership infers dancing together. It means, as in dancing, partners acting together in lively movement and with measured rhythmic steps.

Partners engaged in mutual dance, each relating to the other, step by step and movement by movement, each interdependent upon the other is a powerful model of partnership. Dancing together in mission is far from the analogy of partnership being like the horse and rider with the rider directing, controlling and dictating.

Partners in Koininia

Indeed, in many ways dancing, not partnerships, is more closely identified with koininia of the New Testament. For churches to be engaged in koininia, dancing together in partnership requires crossing cultural frontiers, learning how to appreciate, understand and perhaps even live in another culture. Partners in koininia learn to dance the steps of another culture, together they do mission.

Perhaps the church has used the wrong word when likening partnership to koininia. In some ways "covenant" may be a more accurate identification, it is certainly more biblical than partnership. In a covenant relationship there is mutual agreement, a contract or compact. Covenant has been described as "connoting a firm guarantee of a relationship between two parties in matters affecting their common life." There is an agreement between participating people and groups.

The covenant relationship between God and his people serves as a powerful biblical model. By covenanting there is agreement on the dance, its steps and who is going to do what. If churches were to covenant with each other they could, if by mutual agreement, have a biblical model to enter into the mission of the church on the local level. By so doing, they would also strengthen the universal church and hopefully help to build the kingdom of God.

In Every Culture

Partners in mission may be a valid concept but cross-culturally it could be working more effectively. The mission of the church demands that the church be "incarnate" in every culture. This requires local autonomy and independence. However, the Rt. Rev. Wilfred Wood, Suffragan Bishop of Croydon in the Church of England, reminds the church that "Christianity is the local expression of a universal faith, and not first and foremost the expression of a national consciousness." This calls for interdependence between the various provinces of the Anglican Communion and ecumenically as well. The issue is not independence but a willingness of the first world churches, who are usually the givers and senders, to become interdependent, to invite the third world churches to "come over and help us." This would require interdependence and mutual responsibility with and for each other.

Perhaps the third world churches, the majority of whom would like to be senders as well as receivers, can enter into covenant with the first world churches to help them, the traditional senders, to become receivers and thereby develop a fresh approach to their incarnational mission. When that happens, churches will be crossing the cultural frontier and dancing together in mission.

Jesus, Who Are You?

By JOANNA J. SEIBERT

Jesus, who are you? I have searched for years for you. Where are you? I put your picture by my bed. Each picture I see of you I stare into your eyes. I have searched for your face in icons. I have studied and meditated the Ignatian method, trying to image you. I have tried to walk with you in Galilee, to eat with you at Cana, to sit beside you on the mountain, to be at your baptism, to be a server in your upper room, to visit you in the garden. I lift up mine eyes to the cross above our altar as I sing, hoping to see or feel you. I hold the eucharistic bread next to my heart as I wait for the wine, hoping that you will be there holding me for those brief moments. Like my namesake, I try to see you on that first Easter morning. Indeed, like Joanna in the garden, I have only experienced the resurrected Jesus. I do not know you as a single person. I talk to your Father and now a little to your mother. While I meditate on your face, instead I see the face of others. I look into your face and instead only see or feel the face of C.S. Lewis, or Mary, or Barbara, or my husband, or my daughter, or my sons.

That is where I find you, Jesus. I find you resurrected and transformed and incarnated in others. You come to me in the love of my husband, the call from a friend, the "I love you" and hug from my daughter, a "hello mom" from my sons, a thank you from a parent or patient, the tears of my patients. I feel you holding and lifting up my body when I swim, I feel your pleasure when I sing, I hear you speaking to me when I read. I hear your voice in sermons. I share your suffering at the stewpot. I hear your laughter in children. I hear

Joanna J. Seibert, M.D., is professor of radiology and pediatrics, University of Arkansas for Medical Sciences, and director of the division of pediatric radiology at Arkansas Children's Hospital, Little Rock, Ark.

your cry in newborn babies. I feel your touch from a friend.

I have been told that you are also in me. I think I feel you when I cry. I sometimes feel your peace. I felt you within me when I visited Bruce as he approached death. I said no profound, comfortable words but was simply with him, and I felt you within me and I felt you connecting me to yourself within him. Perhaps he saw you within me more clearly than anyone else has.

Do I find you within me when my thinking and feeling parts are more balanced or when my introverted and extroverted parts are more balanced? I am not sure about that. I do know I find you within me when I own up to my shadow, to my inferior parts, to the evil within me, to the weaknesses within me, to my laziness, to my selfishness, instead of projecting these feelings onto others and not accepting them in myself. I do not understand why I feel your presence when I accept the evil within me. This is beyond reason, but I can accept it since my thinking function is so inferior.

Jesus, where are you within me? When I love and not want back? Am I capable of that? Am I capable of caring without reward? Am I capable of giving without a goal? Perhaps I know you more by what you are not. I cannot believe you are in my compulsive busyness, my need for closure. Perhaps developing my inferior function of less need for closure, becoming less judging, will lead me more to wholeness and to you within me, maybe. I think you are in the feminine side of me because it has been put to sleep for so long. I feel you when I feel relatedness, when I feel related to other people and they to me, when I see how you speak so differently to so many other people. I accept that, I think, and try not to impose my experience on them but let them continue on their journey with you. I experience you when I wish them well and do not manipulate them to follow my path or enter my house. I admire the beauty of

their road, the view they see, but I know my condition does not allow me to travel that road. My ankles are too crippled to climb that mountain. I must travel another path, a special path you have made for me. Maybe mine is not one path, maybe there are several paths, but I know there are some journeys of which I am incapable of taking and others which are more meant for me. Perhaps later, when I am in better training or when I have another operation or when they invent better crutches, but not now.

I feel you as I write. Is it because this is the only time I allow you to speak? I long to have you as my personal friend but instead you will not allow this. Instead you insist on being so big, so large, so much. I want you to be much smaller than you are. But you insist in coming to me, inside of me, and in the world, and in others. You will not allow yourself to be one personal friend to me. Instead you love me in myself and in the world by each person I meet. Lord, Christ, you are too much for me. I long for one dear, comforting friend but instead you give me the world and more. You connect me to my past and to the future and to eternity. I cannot understand this but maybe next year or tomorrow.

The Person Proceeding

Come wind, fire
And Person proceeding —
Come and breathe
A birth-knell of inception
Over quivering water;
Come and burn the lips
Of all mouths speaking
And unspoken.
Proceed now holy Person
Through life's arc and ache,
To transfigure elemental earth
Into eucharistic praise.

Jonathan B. Coffey, Jr.

EDITORIALS

Trinity Sunday

The feast of the Holy Trinity ends the series of special Sundays and special seasons which have lent drama to our worship for the past half year. Trinity Sunday at the same time introduces the series of ordinary, garden-variety Sundays which will mark the second half of the church year. Trinity Sunday sets the pattern for them, for on all Sundays we worship God the Father, through his Son Jesus Christ, in the fellowship of the Holy Spirit. Every Lord's Day celebrates creation, the resurrection, and the new life in the Spirit. Every Sunday invites us prayerfully to consider these mysteries and to enter into them. We discover our own true selves as God's creation; we are heirs of the resurrection; and new life is offered to us by the Holy Spirit.

Next Sunday, May 28, we will use Proper 3 of Year C, continuing the sequential reading of St. Luke's Gospel which was begun in the Sundays after Epiphany. Those who are fortunate in reciting Daily Morning and Evening Prayer should, on Monday, May 22, follow the readings for the week of Proper 2, Year One, beginning with the Book of Ruth.

Spending Sunday

How do we pass the day on Sunday? It may be assumed that readers of the magazine spend some time in church, but what do we do the rest of the day?

Unlike the old Puritans, we Anglicans do not think the sky will collapse if someone has a job which infringes on the Lord's Day. Yet Sunday is not intended for work, nor is it intended for spending the afternoon in the supermarket, nor paying bills, nor going over financial accounts. Some of us have to do some of these things some of the time, but let us keep them at a minimum.

What should we do on Sunday after church? Time with our family and friends, leisurely meals, and time for relaxation are most appropriate. Reading, playing the piano, writing a letter to someone we have not contacted in a long while, going to a museum or zoo, visiting someone in a hospital or home, perhaps inviting someone to visit us — these are all things to do, and some of them are things we do too rarely. For those of us who pass so much of our time indoors, Sunday is a good time to get out, perhaps to participate in some sport, or to take the dog for a long walk, or to show the kid next door how to fly a kite. What about such chores as fixing the screen door or rewiring a lamp? For those of us who spend the week at desks, counters, or steering wheels, the chance to do something with our hands may indeed be a very welcome relaxation — although such heavy projects as putting a new roof on the garage or cleaning out a cesspool do not seem so suitable.

Why does it matter? Because in today's hectic world we can live from week to week, month to month, year to year, without ever doing things to broaden us, or deepen our perceptions, or give greater dignity and beauty to our lives and to the lives of others. Work and work-related activities can devour all the time we have, so that we are reduced to being mere slaves of the machines and systems we operate.

Sunday is for most of us the best frequent opportunity to live a humane, compassionate, civilized and well-rounded life, and to share such a life with others. It is of course important for Christians that a portion of such a day is spent in the Lord's house. It is a happy paradox that activities which extend our interests, widen our friendships, deepen our concern for others, and utilize our talents keep us young, but also prepare us for old age. In the midst of the hurried, harassed and highly pressured lives which many of us live today, let us not give up Sunday as a weekly feast day. Let us make the most of it. Older people and younger people can help us do so.

VIEWPOINT

Has Heresy Become Heretical?

By KENDALL HARMON

They mix up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in

sweet wine, which he who is ignorant of does greedily take, with a fatal pleasure, leading to his own death" (*Epistle to the Trallians* 6:1-2).

The writer is St. Ignatius, the early second century bishop of Antioch, and the poison to which he refers is heresy.

His comparison of heresy to a deadly drug is instructive, especially

with the recent American emphasis on the war on drugs. The trouble is, you cannot be motivated to fight something which you don't believe exists. Whereas we all are reminded daily of the terrible consequences of crack and cocaine, we've become mesmerized into thinking that to say someone is wrong, particularly in the area of the-

The Rev. Kendall S. Harmon is assistant rector of the Church of the Holy Comforter, Sumter, S.C.

ology, is, well, bad form. The very idea of heresy, a doctrinal deviation from scripture and the orthodox Christian church, has become heretical.

“No Clarity”

One place where the notion of heresy has seemed to all but disappear is in the Episcopal Church. The Joint Commission on Evangelism and Renewal, in their report to the 1988 General Convention, assessed our condition as follows: “The Commission is certain and unanimous in its belief that the reason this church has little or no evangelism is because there is no clarity of theological vision” (*Blue Book*, p. 75). A symptom of this lack of clarity: our inability to say what teaching does not belong to the Christian faith.

Observers look at Episcopalians and ask: has your comprehensiveness embraced nearly everything so that your church stands for nothing? Consider a comment by the Rt. Rev. William C. Frey, Bishop of Colorado, which he made following the Lambeth Conference: we teach a kind of vague faith “in which no one, not even the Ayatollah Khomeini, can be absolutely certain that he might not inadvertently be an Anglican” (*The New York Times*, Aug. 14, 1988). Or think of the House of Bishops: has it not become so much of a club that a bishop can say he believes anything — literally anything — without being in any way held accountable by his companions?

Sound Teaching

The New Testament sees things differently. The writer of 1 Timothy urges his young reader, as a good pastor, to “charge persons not to teach any different doctrine” (1:3) than one from the faith once delivered to the saints. In order to achieve this goal, he must strive mightily to follow the pattern of sound teaching which he received (1 Tim. 6:3; 2 Tim. 1:13). In the Sermon on the Mount, Jesus warns: “Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves” (Matthew 7:15). Before leaving the Ephesian elders, the apostle Paul issues a parallel caution: “I know that after my departure fierce wolves will come

in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them” (Acts 20:29-30).

Heresy was also crucial in the life of the church following the New Testament era. In addition to comparing heresy to a lethal drug, St. Ignatius of Antioch calls heretics “wild beasts” and “ravening dogs.” Another great second century church father, Irenaeus, penned a lengthy treatise entitled *Against Heresies*, in which he describes his opponents as those who “falsify the oracles of God, and prove themselves evil interpreters of the good word of revelation” (Book I, p. 1). Writing in the next century, the African bishop St. Cyprian claims that “Satan invented heresies and schisms with which to overthrow the faith, to corrupt the truth and to divide unity” (*Unity of the Church*, p. 3).

Where has the emphasis on sound doctrine and the danger of heresy, so prevalent in the New Testament and the early church, gone? When was the last time you heard a sermon or Sunday school lesson on a false teaching? Contemporary theologian R.C. Sproul says he is tempted to preach heresy deliberately to see if anyone would notice and become alarmed. What would happen if he proclaimed “a different gospel” (Galatians 1:6) from your church’s pulpit next Sunday?

All right, you say, there is little sense of heresy today — but why? Good question.

First, because a rash of relativism has infected the church. “Some things are true and some are false — I regard that as an axiom; but there are many persons who evidently do not believe it. The current principle of the present age seems to be, ‘Some things are either true or false, according to the point of view from which you look at them. Black is white, and white is black according to circumstances; and it does not particularly matter which you call it’ . . . The school of modern thought . . . before long will publish a grand alliance between heaven and hell, or, rather, an amalgamation of the two establishments upon terms of mutual concession, allowing falsehood and truth to lie side by side, like the lion with the lamb.” These words were written by the great English preacher

C.H. Spurgeon over 100 years ago and they still ring true (*Lectures to my Students*, Series II, Lecture 3). The key question is: relative to what? A recovery of the notion of absolute truth is essential for the church’s mission.

A second reason is the growing tendency to use experience as the basis for truth. The dean of an Ivy League chapel recently wrote in her Christmas newsletter, “‘The Word became flesh’ means that we can affirm our own experience” (as cited by Richard John Neuhaus, *National Review*, March 24). A New England priest reflected a similar perspective when he began his confirmation class with these words: “It really doesn’t matter what we believe. What matters is that we affirm one another.” How sad, and what a good illustration of our modern tendency to emphasize style over content, the medium over the message.

Set Apart

Third, the teaching role of the clergy is severely underemphasized. At the heart of the Reformation was the idea that all members of the church are ministers, and that ordained ministers were set apart to teach, pray for, and encourage the people of God in their ministry for Christ. Contrast the great Anglican preacher Charles Simeon (1759-1836) who spent 30-40 hours weekly working on his sermons with many pastors today who spend heaven-knows-how-many hours doing everything but that kind of rigorous study. If the truth can set people free, then ministers need to be liberated to teach the truth and to instruct on how to distinguish between truth and error.

“What serves and helps the church is not to soften or weaken the heresy which has infiltrated into it, but to know it, to fight it, and to isolate it” wrote the eminent Swiss theologian Karl Barth (*Church Dogmatics*). My own bishop, the Rt. Rev. C. FitzSimons Allison, announced that he was resigning as Bishop of South Carolina [TLC, March 12] in order to fight the “winds of strange doctrines” which are blowing in the church today. My prayer is that through his work on academic projects and through the work of others the Lord will deliver people from heresy and enable them to come to the truth. Both are essential if the church is to be renewed.

BOOKS

Tears and Laughter

THE WHOLE TRUTH About Everything Related to the Church in Twelve Pages (If You Don't Count the Introduction and the Conclusion). By Loren B. Mead. Alban Institute (4125 Nebraska Ave. N.W., Washington, D.C. 20016) pages not numbered. \$6.50 paper.

Yes, it really is 12 pages, with a vivid cartoon facing each page, and a page each for the introduction and conclusion. In this funny but serious booklet, the creative and resourceful director of the Alban Institute distills his "two decades of study in several hundred local congregations of many denominations in this country and abroad." The headings are such as "Nothing Works," "Money Won't Solve Your Problem," "You Can't Get There from Here," and finally, "Ministry is the Journey, Not the Destination." The whole booklet is an exhortation to good-humored perseverance on a spiritual journey which is not intended to have its final destination on this earth. It is highly recommended for all members of boards, committees and vestries — including of course the clergy.
H.B.P.

Opportunity to Share

GREEK APOLOGISTS OF THE SECOND CENTURY. By Robert M. Grant. Westminster. Pp. 254. \$19.95 hardcover.

During the most glorious days of the Pax Romana, the Christian "Apologists" made the church's first, primitive efforts to confront her persecutors and despisers on their own ground: philosophy, poetry, history and system of justice. About these efforts, Grant does not belabor or even expound his grand conclusions, which are stated so starkly that we have to be alert to catch them. He is a searcher rather than an advocate and a teacher rather than a propagandist, so he wants us to draw our own grand lessons, but only after a careful examination of the evidence.

Does anyone else know as much about the subject as professor emeritus of New Testament and Early Christianity at the University of Chicago and Episcopal priest Bob Grant? Well, in this work he makes an astounding quantity of this knowledge available to

conscientious readers, and particularly to those with access to a theological library containing works cited in 34 pages of notes and 10 of bibliography — including 37 publications of his own, over a 40-year period.

The book is demanding: readers must maintain their concentration and are assumed to have some acquaintance with the apologies. Dr. Grant's basic method is to lay out in detail the evidence, suggest conclusions based on it, and report important comments of other scholars. The book is also a gold mine of the Jewish, Christian, and pagan sources the apologists draw on — quotes, parallels, allusions, echoes. Dr. Grant seems to open his treasure trove of knowledge useful in determining chronology, or how writers know what they know, or how a writing has come down to us.

It has been argued that Anglicanism depends on massive and critical patristic learning. If so, Dr. Grant offers us here a fine opportunity to share in it.

(The Rev.) T. HALL PARTRICK
Church of the Holy Spirit
Greensboro, NC

Remarkable Reference Work

THE ENCYCLOPEDIA OF AMERICAN RELIGIONS. Third Edition. By J. Gordon Melton. Gale Research, Inc. Pp. ixiv and 1102. \$165.

This large volume is an extraordinary compendium of information about churches, sects, cults and religious movements in the U.S. and Canada. The first part has essays about the history and background of major religious groupings. Essays range from familiar information about mainline churches to the bizarre story of Ron Hubbard and Scientology on to recent immigrants from Asia who have brought the historic Asian religions and also new movements with them.

The second part provides entries on no less than 1,588 religious bodies in North America. They are arranged in two dozen "families" such as Lutherans, Baptists, Judaism, and reli-

gions of India. The Episcopal Church, and over a dozen other bodies separated from it, are classed in the "Western Liturgical Family." Within the families, listings are alphabetical and usually consist of three or four paragraphs. Addresses of the national headquarters, names of periodicals and of theological seminaries, if any, are given.

In a work of such vast proportions, it is not surprising that omissions occur. For the Episcopal Church, the list of seminaries is incomplete. Although American Indians are spoken of in introductory essays, they are almost totally absent from the alphabetical listing of religions. This reviewer found only the American Indian Evangelical Church (Minneapolis) and the Native American Church (peyotist). A Friends Meeting of Eskimo people is also listed. On the other hand, there is outstanding coverage of black churches.

The editor, Dr. Melton, is director of the Institute for the Study of American Religion in Santa Barbara, Calif. This helpful reference work should find a place in general public libraries, as well as in theological libraries, throughout the U.S. and Canada. Besides its serious purpose, it is fascinating for browsing.

H.B.P.

Books Received

A LOVER'S QUARREL WITH THE WORLD. By Maurice Boyd. Westminster. Pp. 156. \$9.95 paper.

JOURNEYS BY HEART: A Christology of Erotic Power. By Rita Nakashima Brock. Crossroad. Pp. xvii and 130. \$16.95.

STRESS POINTS: A Young Person's Guide To Peace Of Heart. By Douglas Fazzina and Joseph Moore. Paulist. Pp. 78. \$3.95 paper.

ONCE YOU WERE NO PEOPLE: The Church and the Transformation of Society. By T. Richard Snyder. Meyer Stone. Pp. 141. \$9.95 paper.

PRAYING AND PREACHING THE SUNDAY GOSPEL. By Joseph G. Donders. Orbis. Pp. xxxv and 242. No price given, paper.

LETTERS TO MARC ABOUT JESUS. By Henri J.M. Nouwen. Harper & Row. Pp. 85. \$12.95.

THE SPIRIT OF THE DISCIPLINES: Understanding How God Changes Lives. By Dallas Willard. Harper & Row. Pp. 276. \$15.96.

A BRIEF COMMENTARY ON THE ACTS OF THE APOSTLES. By John J. Kilgallen. Paulist. Pp. vi and 232. \$12.50 paper.

A BRIEF COMMENTARY ON THE GOSPEL OF LUKE. By John J. Kilgallen. Paulist. Pp. vi and 233. \$12.50 paper.



LETTERS

(CONTINUED FROM PAGE 5)

a parish or mission, and in many instances to the diocesan structure. There must be some who yearn for a return to parochial ministry, and others who might accept a particularly attractive offer. There are names of persons active in education or some form of "social work"; of those and clergy in other employment many prefer to remain in their present occupation.

For many reasons, the Diocese of California may be considered atypical. How does the problem play in Peoria? The Diocese of Quincy, one of the smallest in number of communicants, listed 14 non-parochial clergy in the 1989 *Annual*. Of these, seven were retired, one an army chaplain, two resided in other states, one entry shows only a name, and only three active clergy on the non-parochial list were shown as living in the diocese.

These and similar cursory examinations tend to support — but not to prove — Fr. Chillington's contention. I believe it would be useful for the church to know how many non-parochial Episcopal clergy are strongly desirous of entering or re-entering the parochial ministry; how many would consider it; and how many would definitely prefer to remain out of it.

Perhaps George Gallup, Jr. could give some advice as to the appropriate sampling method. Possibly this type of research could find funding from the Episcopal Church Foundation, or other appropriate source.

NIGEL RENTON

Oakland, Calif.

Bayou Beatitude

Blessed be the dogwood tree
burgeoning, colorful, free
in fragrant, immaculate bloom
Untouched by mortal gloom
by wilting sunset blight
or wintry winds of night
comforting the weeping willow
with beads of virgin light
as dews of morning quietness
whisper hope, beauteous, bright
advent of a golden dawn
of God's enduring oversight
His chosen-seeded own
sharing Creation's home.

Ray Holder

PEOPLE and PLACES

Appointments

The Rev. Michael des Plessis is rector of Trinity Church, 19 N. Willow St., Box 361, Montclair, NJ 07042.

The Rev. Warren Hansen is vicar of Trinity Church, 118 E. Scioto St., St. James, MO 65559.

The Rev. Thomas D Janiec is now rector of Church of the Annunciation, 9229 S. Harlem Ave., Bridgeview, IL 60455.

The Rev. Robert B. McLeod is rector of Church of St. Charles the Martyr, Box 52, Fort Morgan, CO 80701.

The Rev. Tom Oates is rector of Christ Church, Hamilton, MA.

The Rev. Steven W. Raulerson is rector of St. Mark's Church and School, 4 Church St., Cocoa, FL 32922.

The Rev. H. Robert Ripson is interim rector of Church of St. John the Divine, Terrace and Jefferson Ave., Box 128, Hasbrouck Heights, NJ 07604.

The Rev. James Stone is vicar of St. Paul's, Box 71, 3rd and Maddox, Dumas, TX 79029.

The Rev. Sam W. Tinsley, III is rector of St. Michael's, Colonial Heights, VA.

The Rev. J. Scott Turner is rector of Church of Christ the King, Box 6, Arvada, CO 80001.

Religious Orders

On April 4 the Rev. Mother Superior received the first profession of Sr. Michael Anne in the Society of St. Margaret, St. Margaret's Convent, 17 Louisburg Sq., Boston, MA 02108.

On April 24 Ruth Arnold was clothed as a novice in the Society of St. Margaret, St. Margaret's Convent, 17 Louisburg Sq., Boston, MA 02108.

Fr. Andrew Marr was elected abbot of St. Gregory's Abbey, Three Rivers, MI in early March, succeeding Fr. Benedict Reid, who is well known throughout the church for his conferences and retreats on spirituality and first abbot of St. Gregory's. The Rt. Rev. Andrew Marr, who will be known as Abbot Andrew to avoid any confusion with the former "Father Abbot," is a native of Detroit. He studied at Kalamazoo College and Nashotah House and joined St. Gregory's Abbey in 1972 where he has served as guestmaster and librarian. Ordained priest in 1988 by Bishop Griswold of Chicago, Abbot Andrew was installed as abbot by Bishop Stevens of Fond du Lac immediately after the election on March 2. Abbot Andrew has named Br. Aelred the new prior of St. Gregory's, succeeding Fr. Prior Anthony Damron who has been diagnosed with "Lou Gehrig's" disease.

Retirements

The Rev. John Douglas Evans, as vicar of Church of the Ascension, Ontonagon, MI; add: -1538 W. Ridge St., #14, Marquette, MI 49855.

The Rev. Addison K. Groff, as rector of St. Peter's, Rochelle Park, NJ 07662; add: R.R. 1, Box 2B, Houston, DE 19954.

The Rev. Frank Hawthorne as rector of



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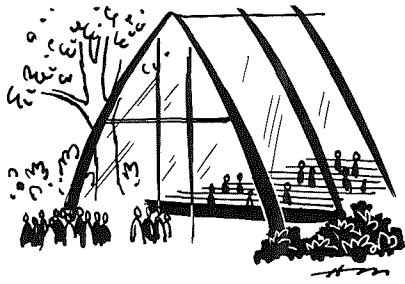
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Grace Church, Ishpeming and St. John's, Negaunee, MI; add: Box 344, Ishpeming 49849.

The Rev. **Ivan H. Partridge**, as rector of All Saints', Glen Rock, NJ; add: Box 235 Cotvit, MA 02635.

The Rev. **John D. Spear**, as rector of St. Paul's, Bakersfield, CA; add: 813 Hewlett, Bakersfield 93309.

The Rev. **Trevor E.G. Thomas**, as rector of Church of the Holy Innocents, West Orange, NJ; add: Shelter Harbor, Westerly, RI 02891.

The Rev. **C.V. Westapher**, as parish pastor of Church of the Incarnation, Dallas, TX; add: 3966 McKinney Ave., Dallas 75204.

The Rev. **John L. Wolff**, as senior chaplain of Missions to Seamen and Flying Angel International Mariners' Center, Pusan, Korea. Fr. Wolff is chaplain emeritus and may be addressed at 10 Orchard St., Cuba, N.Y. 14727.

Changes of Address

The Rev. **Harvey E. Buck**, retired priest of the Diocese of El Camino Real, may now be addressed at 1009 Olmsted Ave., Pacific Grove, CA 93950.

The **Diocese of Central Florida** has changed its address to 1017 E. Robinson St., Box 4967, Orlando, FL 32802.

The Rt. Rev. **Jose G. Saucedo**, Bishop of Cuernavaca, may now be addressed at Apartado Postal 192, Admon. 4, C.P. 62431, Cuernavaca, Morelos, Mexico. This address may also be used for the new Episcopal Diocese of Cuernavaca.

Other Changes

The Rev. **Connie D.S. Belmore** now has non-parochial duties; add: 401 Mimosa Dr., Decatur, GA 30030.

Resignations

The Rev. **Raymond L. Harbort**, as rector of St. Anthony of Padua, Hackensack, NJ.

The Rev. **Timothy H. Parsons**, as rector of St. Andrew's, Harrington Park, NJ.

The Rev. **Gerald A. Riley**, as rector of Church of the Epiphany, Allendale, NJ.

The Rev. Deacon **James B.F. Tester**, as director of Valle Crucis Mission School Conference Centre, Valle Crucis, NC.

The Rev. **Jack L. Watson**, as rector of St. Paul's, Edneyville, NC.

Deaths

The Rev. **Harry Ross Greer**, retired priest of the Diocese of Newark, died March 31 at Overlook Hospital, Summit, NJ at the age of 85.

Fr. Greer held degrees from New York School of Social Work, Lehigh University, and General Theological Seminary, and he was a member of Phi Beta Kappa. Ordained deacon and priest in 1927, he served parishes in New York and New Jersey and was rector of St. Andrew's, South Orange, NJ from 1948 to 1973 when he retired. During the 1940s, numerous articles by Fr. Greer were published in THE LIVING CHURCH

and he continued until his death to assist this magazine with news information. He held offices in several church-related agencies. His wife, Marjorie, preceded him in death; he is survived by three children, including the Rev. David J. Greer of Shreveport, La.

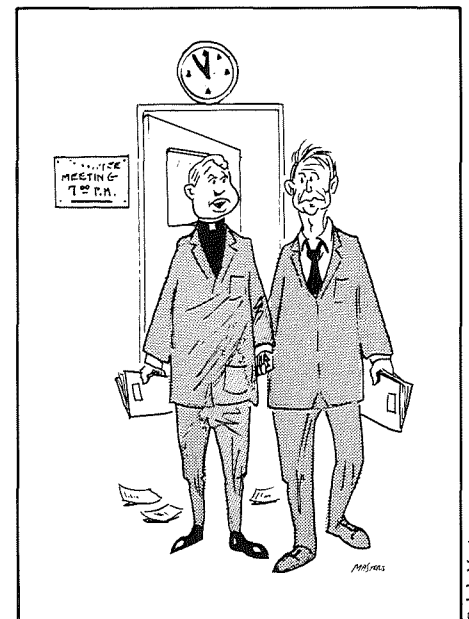
The Rev. **David E. Parker**, sometime rector of St. Barnabas', San Jose, CA, died of a massive heart attack in Martinique on April 7 while serving for Ministries to the Caribbean as priest-in-charge of St. George's, Roseau, Commonwealth of Dominica, West Indies. He was 53 years of age.

A graduate of Kansas State, the University of Wyoming, and General Theological Seminary, he was ordained deacon and priest in 1966, after which he served churches in Missouri and Texas. He was canon precentor of St. Matthew's Cathedral, Dallas, from 1969 to 1973 and rector of St. Michael's, Ft. Worth, from 1973 to 1980 when he became rector of St. Barnabas'. He had been serving in the Diocese of North Eastern Caribbean and Aruba since November 1988.

The Rev. **Charles Richmond**, retired priest of the Diocese of San Diego, died at the age of 77 on April 8 in his home in La Mesa, CA.

A native of England, Fr. Richmond was educated and ordained there and was received into the American church in 1953. Prior to coming to the U.S., he served churches in Kenya and Canada; in the U.S. he served several parishes in California. He was rector of St. Andrew's, La Mesa from 1958 to 1979 when he retired. The author of several books, Fr. Richmond is survived by his wife, Harriet, and two sons.

Sr. Mary Anastasia of the Sisters of St. Margaret died April 9 in the 39th year of her religious profession.



"I find it difficult to believe that our Lord ever meant the Apostles to become a committee!"

Ralph Masters



BENEDICTION

The author, Janet Leighton, resides in Venetia, Pa.

*Come,
Holy Spirit*

O Lord, your love is persistent; you continue to love me in spite of my sin. I fail to measure up to your standards, to my own expectations. I want to do such great things for you, to glorify you, and to make your name known (and to make you proud of me). And there's the trap! I who have relied by faith in Christ's finished work for my salvation have turned again to works.

Lord, I am amazed, astounded, humbled, blessed as you remind me all over again that you love me now, as I am. I see myself as covetous, craving material possessions; double-minded, people-pleasing, concerned with appearances; proud, self-reliant, perfectionist, self-righteous, too hard on others.

Even so, you love me. You see me through the blood of Christ as righteous, made holy, perfectly acceptable, lovable. You look at me and are pleased; and nothing I could do could make you more pleased with me; and none of my failures could make you less pleased with me.

O God, You are gentle with me! Thank you for teaching me this lesson afresh. I feel so clean and invigorated. Help me always to remember your pleasure. I surrender myself to be one through whom you work, instead of one who works for you.

Come, Holy Spirit.

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May 21, 1989

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JOIN OTHERS who adhere to the traditional doctrine of the apostolic ministry. For information write to **Evangelical and Catholic Mission**, 1206 Buchanan St., McLean, VA 22101. To subscribe to our newsletter, send \$20.00.

MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church**, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Stephen Storen, BSC**, Director of Vocations, 42-27 164th St., Flushing, NY 11358.

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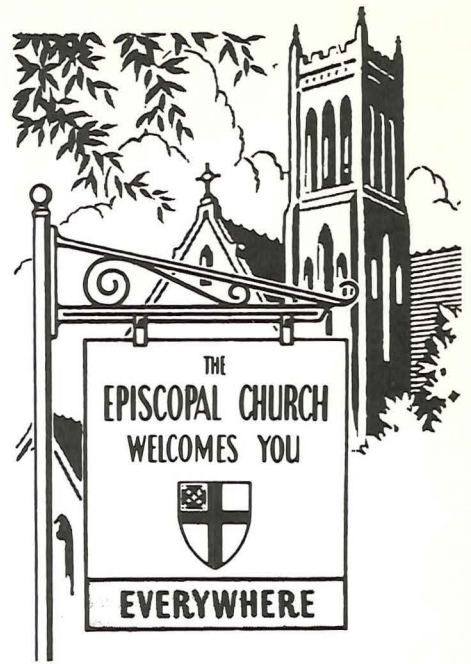
AMERICAN NATIONAL PILGRIMAGE to Glastonbury, Walsingham, Wales and London — June 22 - July 6. Contact pilgrimage director, **Fr. Charles Lynch**, 6454 Clarkston Rd., Clarkston, MI 48016 or call (313) 625-0869.

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Sun Mass 8 (Low), 10 (Sol)

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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

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Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

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Sun Mass 10:30. Weekdays as anno

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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.