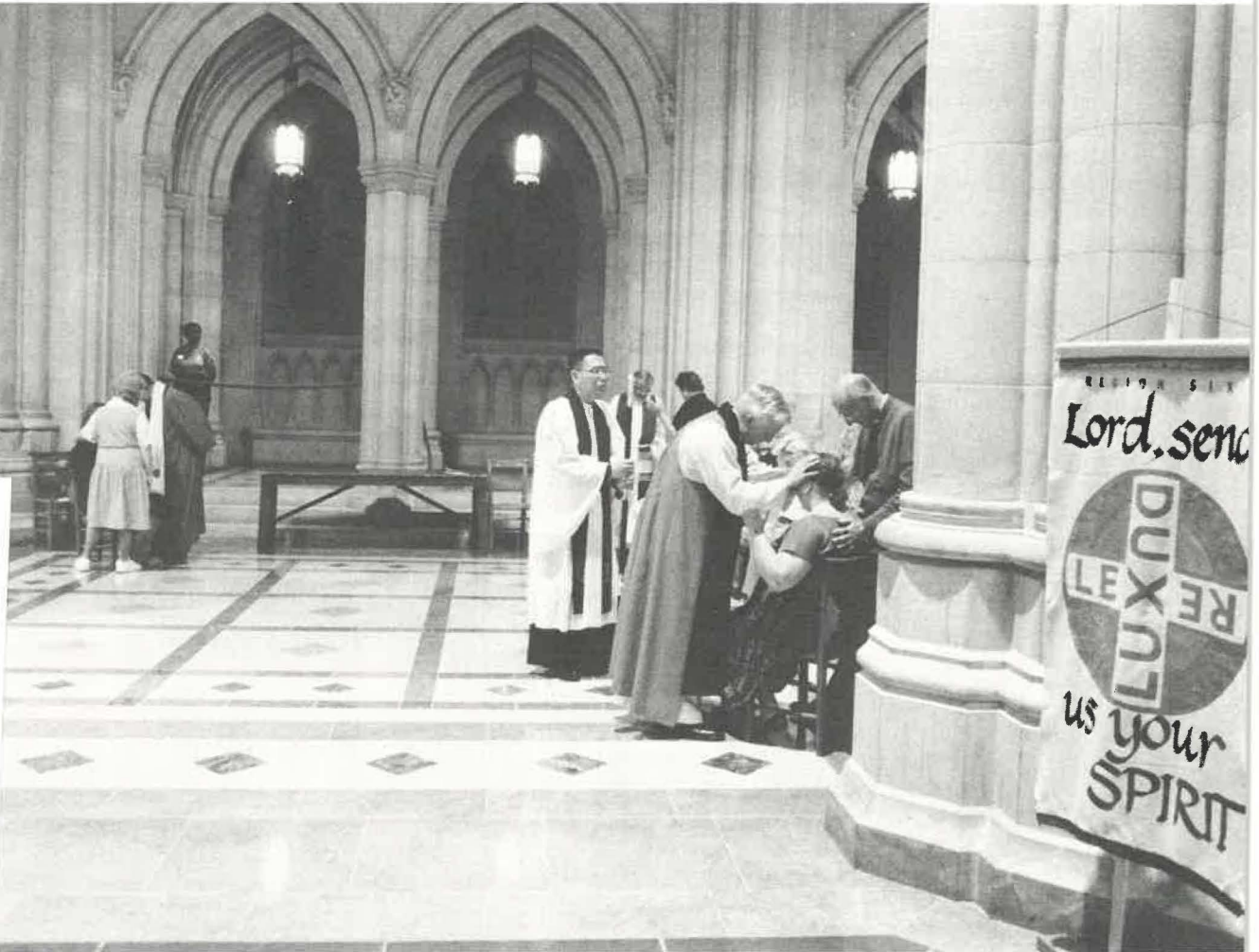


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## Little Handles

Often attention in this column is given to small things — birds, or plants, or little episodes in life. They may be small in themselves, but they are really only small bits of larger wholes.

Small things can serve as handles to get a grip on bigger things. Feelings we have about squirrels and robins, wildflowers and trees, stones and bodies of water may open little doors for us to have feelings about great and massive matters: global pollution, desertification, destruction of oxygen producing rain forests, and disruption of the upper atmosphere.

It might seem that an understanding of these vast global problems might be better conveyed through scientific statements and statistics. So it might seem, but scientific data on such matters has not led to the public concern which they merit. Perhaps some of the global issues are so formidable that people simply turn their attention away from them. One tends to read or listen to things that are more cheerful. When the public votes for political candidates, it is more pleasant to vote for an agreeable smiling candidate who promises economic prosperity, rather than a serious thinker and planner who calls us to a 20-year battle against the contamination of underground water.

Problems of the most momentous sort are disregarded because people do not feel their urgency. Feelings tend to go to more immediate things we can see, touch, taste, smell or experience for ourselves. We not only need to be repelled by the consequences of disregarding global problems, but we also need to be positively attracted by the consequences and accompaniments of good actions.

Hence it would seem to be important to stir people to delight in the physical universe in which God has placed us. We need to appreciate the beauty and wonder of the millions of little things in the creation of which we are a part. We need to recognize that our own fulfillment as human beings requires a relationship to the setting in which we live. We need these perceptions not as lessons to be learned in the stern line of duty, but rather as pleasurable and attractive dimensions of our consciousness, as topics to be pursued rather than to be avoided.

We all know the old saying about moving a donkey by the whacks of a stick from behind and the promise of a carrot in front. Famine, plague and war will soon provide enough sticks for the human race — indeed, will we survive them? Meanwhile, let us do all we can to move forward to the carrots held before us, carrots fuller and greater than we presently can grasp.

H. BOONE PORTER, Editor

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July 23, 1989

After Pentecost/Proper 11

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## ON THE COVER

The Most Rev. Edmond Browning, Presiding Bishop (right), joins the Rev. William N. Beachy, M.D., in administering the laying on of hands at the Festival of Healing at Washington Cathedral in late June. Twenty-four teams were available at an evening service to administer to many of the 700 people in attendance [page 7; more photos on page 8].

Photo by Rusty Rae

# LETTERS

"Letters to the Editor" are subject to editorial discretion and are often abridged.

## Isolated Individuals

We read with pleasure your account of the Fort Worth Synod and the accompanying editorials [TLC, June 25]. As signers of the Fort Worth declaration, we are pleased to hear that the Episcopal Synod of America will be a continuing entity. There is for us, however, an unanswered question about the reports we have read from Fort Worth.

We are residents in a diocese from which only three clergy and no laypersons attended the synod. We sincerely hope that the synod, as it proceeds to develop its program for life and growth, will not forget the hundreds, perhaps even thousands of alienated "Evangelical and Catholic" churchpersons in positions like ours.

J. WILLIAM and KATHERINE H. KLAPPER  
Louisville, Ky.

• • •

As a participant in the Fort Worth Synod, I commend THE LIVING CHURCH for a well written account of what took place. If the spirit of determination which permeated the proceedings continues to strengthen, the synod's impact on the church will be hard to ignore. I also predict that as the new synod establishes its agenda, an item that will not be included will be "suffering in silence."

NANCY L. WALLIS

West Plains, Mo.

• • •

The group that met in Fort Worth and decided to maintain a traditional stance in a troubled church has reaffirmed that which many of us believe — that Jesus Christ is the head of our church, not a mass of social reformers intent on redefining the Bible to fit their collective mentality. I believe that those of us who follow Jesus Christ need to step forward and voice our support for his church.

PATRICIA HARBOUR

Jean, Nev.

• • •

I wish to commend the editor for his judicious and comprehensive coverage of the Fort Worth meeting. May I respectfully make two additions. There

were some 2,000 people in attendance, representing at least 86 dioceses. Over 16,000 people had signed the statement of faith undergirding the creation of the Episcopal Synod of America, and the effort to obtain signatures has just begun. In short, the meeting was more widely supported than might be interpreted by your fine article.

Secondly, space permitted only brief references to the many first-rate sermons and addresses that brought the audience to its feet repeatedly. As a delegate, may I especially commend the speeches by the Bishop of London and the Bishop of Quincy.

THOMAS C. REEVES

Racine, Wis.

## Clearer Vision

Your June 25 editorial "Where Is the Crisis?" speaks directly to the present state of affairs in the church. My only quibble is that one need not be in one's 50s to share those concerns. I am 39, and in many ways the child of the era of church health you described. Having been so nurtured, I feel those char-

acteristics ought to be those of our present and future church as well. This is not nostalgia for the "good ol' days," but rather a profound conviction that in such good works the Lord is calling us to walk.

Until the Presiding Bishop and those who sit with him in the House of Bishops manifest a full appreciation of the truth you expressed, we shall grope for leadership and vision. Those of us whose loyalties lie not so much with Fort Worth as with what this church once was in its strongest days are left longing for leadership. While there is still hope, perhaps the bishops will be given the grace of a clearer vision, and a deeper courage.

(The Rev.) WILLIAM M. SHAND  
St. Francis Church

Potomac, Md.

• • •

Your editorial "Where Is the Crisis?" distressed me. I wish that you had taken the space to be more specific about the "platform of liberal causes" that you think has brought our

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# LETTERS

church to crisis. I also found your use of the word "liberal" in a rather pejorative sense to have been offensive.

I would say that the "platform of liberal causes," as I understand it, in this diocese and parish has called for a reaching out of the good news to serve all people, in order to break the barriers of racism, sexism, clericalism, triumphalism, particularism, etc.

I am in my 50s, but do not recall that large Sunday school and confirmation classes and pews full of inward looking "there solely to be comforted" congregations were ever in the "Promised Land." At the final Eucharist of the recent Church and City Conference at St. Paul's Church in Milwaukee [TLC, May 28] the preacher retold the old story of the farmer riding the Christian horse pausing at the brink of a tremendous chasm and being compelled, against his will, to praise the Lord and take the plunge. I believe that the realization that we are all called into this kind of crisis by our baptism is long overdue.

RICHARD MAITLAND-MORAN  
Spencerport, N.Y.

## Youth Work Imperative

More than you'll ever know I appreciated your attention to youth ministry [TLC, June 11] and the articles by Russell Levenson and Billie Fortune. I was introduced to the church and subsequently to Jesus Christ through an Episcopal Young Churchmen group as a teenager, and have since worked with EYC groups for over six years.

I used to serve as a cathedral canon for youth ministries, until a new dean opted to eliminate the position. Now I am a university chaplain.

It seems that in a lot of dioceses, when there is a budget crunch, the ministries of university chaplains are seen as expendable. This is more than regrettable. It is tragic given the figures of a 1979 Gallup poll suggesting that 85 percent of those sitting in the pews today made their commitments before the age of 25.

It seems to me that the church that has fed and nurtured me all these years has many distractions that presently occupy a great deal of its time and energy. Some would have us believe that one reason or another is the cause of our unhappy divisions and subsequent drop in membership. But I would venture to guess that the aver-



age Ed and Edith Episcopalian in the pew care less about some of these "important issues" and more about getting some help raising their children and sharing with them their faith in God.

As we enter the decade of evangelism it is my hope that we will remember that the faith must be taught and passed on to each generation. It is my hope that we will see the connection between evangelism and all our ministers to the children, the youth and the college students. It is my hope that we will seek to make these ministries a priority and support them when making budget decisions. Maybe then our future will brighten.

NAME WITHHELD

## Reasons for Hope

Your editorial, "Painful Departures" [TLC, June 11], pinpoints a serious problem; but it was, perhaps, not quite as hopeful as it might have been.

I am fortunate in that, although I am non-parochial by choice, I worship and assist in a parish where I am appreciated. But I, too, know many clergy who are less fortunate. The ones I am thinking of are capable. They are not reactionary. They are supportive of gender equity. But because they do not fit into the "elite liberal" pattern, they find themselves frozen out of appointments and advances.

On the other hand, there are some signs of hope. In the diocese where I am resident we have just elected a suffragan bishop who has served 30 years in ordinary places with ordinary people. He is in no sense a representative of the currently dominant party.

A short look at Episcopal history provides an antidote to despair. When I graduated from seminary in 1957 (E.T.S.) the liberalism which that school represented was in disarray. Anglo-Catholicism was on the ascendant, especially among the clergy, so much so that we sometimes wondered whether there would be space left for the rest of us. Evangelicalism, on the other hand, was dead.

Today liberalism (although of a more radical and less generous type) is dominant. Anglo-Catholicism is in disarray. But Evangelicalism is very much alive. Among the evangelicals we find most of our growing parishes.

Fads and fashions come and go. What has remained constant is the orthodoxy of our formularies. Although

there may be a basic question about our honesty today, that is, whether we mean what we say, our formularies are still sound. This insures that however much we wander there is something to which we can return.

(The Rev.) NEIL R. JORDAHL  
Baltimore, Md.

• • •

In response to the grief and disappointment expressed by the "nameless priest" in the editorial "Painful Departures," I would hope the people of our beloved church would heed the message of St. Paul's epistle to the Galatians.

We need to get on with the priesthood of Christ and live out his love amongst ourselves and with those not yet members of Christ. First things first, would mean to remember Jesus' primary teaching that 'by this shall men know we are his disciples, that we love one another.'

Tell our traditionalists to hang in there, we need them!

(The Rev.) GRIFFIN C. CALLAHAN  
St. Stephen's Church  
Beckley, W.Va.

## Assessments Reduced

Thank you for reporting the May 19 Lexington meeting which approved a plan for the reorganization of the National Council of Churches by its substantial acceptance of the recommendations from the "Committee of Fifteen."

As a member of the Church World Service Committee (representing the Episcopal Church) I would like to point out that it is incorrect to say that there has "been a major source of conflict *within* Church World Service" (my italics) over fees for "common services." Rather the festering ethical irritation has been *between* NCC and CWS over the subject of the NCC assessing of "common services fees" against all CWS funds including monies which have flowed through CWS for disaster relief and inter-church aid, as well as financial decisions being made by persons who have not fully understood the work of CWS. This has finally been corrected by the Lexington reorganization plan which exempts disaster response funds from these "common services" costs, and puts budget and personnel decisions in the CWS unit committee.

(The Rev. Canon) TIMOTHY NAKAYAMA  
Seattle, Wash.

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## NAM Proposes Bishop

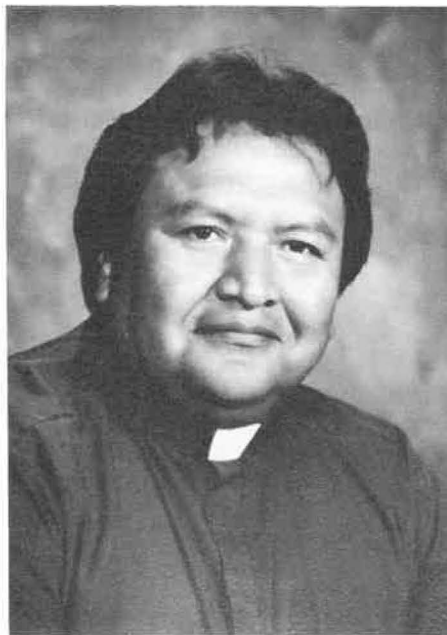
The Rev. Steven T. Plummer, regional vicar of several parishes in Utah and the first Navajo ordained to the priesthood, was proposed as the new bishop for the Navajoland Area Mission at a June convocation held at St. Mark's Church in Coal Mine, N.M.

The 1988 General Convention voted to enable the NAM to nominate its own bishop with assurance that the House of Bishops would honor their choice. The house will act on that recommendation at their meeting in Philadelphia in September.

The 28 voting delegates were offered two options by the nominating committee; to name its native son or to continue under the auspices of an interim bishop appointed by the Presiding Bishop. Nineteen delegates voted for Fr. Plummer, with seven voting for an interim and two abstaining.

Voting took place in a red-striped tent next to St. Mark's Church, barely two miles from where Fr. Plummer was born in 1944. As a teenager, he worked at the open pit coal mine, as did most of the men in his family.

After dropping out in the ninth grade, Steven Plummer returned to the classroom at Cook School in Phoenix for two years. He then studied at San Juan Community College in Farmington, N.M. After strong encouragement from now retired Suffragan Bishop of South Dakota, the Rt. Rev. Harold S. Jones, and others, Fr. Plummer studied two years at Phoenix Junior College and then entered Church



Fr. Plummer

Divinity School of the Pacific, Berkeley. In 1975 he completed his studies and was ordained to the priesthood in 1976.

He served at Good Shepherd Mission in Fort Defiance, Ariz. and St. John the Baptizer Church in Montezuma Creek, Utah. In 1983 he was appointed as regional vicar.

He has been married to his wife, Catherine, since 1977 and they have four children.

The Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado, will continue to serve as interim bishop until Fr. Plummer's consecration early next year.

## Nebraska Elects Coadjutor

The Rev. James E. Krotz, rector of St. Matthew's Church in Lincoln, Neb. was elected Bishop Coadjutor of Nebraska at a special council meeting, June 16-17 at the Riverside Inn in Grand Island. Fr. Krotz, who was elected on the ninth ballot, is the first native Nebraskan to be elected bishop in the history of the diocese.

Other nominees included the Rev. Michael J. Tan Creti, assistant rector at All Saints Church in Omaha; the Ven. Carl E. Jennings, archdeacon for the Diocese of West Texas; the Rev. G. Richard Lobs, III, rector of St. Mark's Church in Geneva, Ill.; the Rev. Loren B. McClanahan, rector of St. Paul's Church in Canton, Ohio. Nominated from the floor were the Very Rev. John P. Bartholomew, dean of St. Mark's Pro-Cathedral in Hastings, and the Rev. Gary R. Young, canon to the ordinary for the diocese.

Fr. Krotz, 40, was born in Rushville, Neb. and received a degree from Chadron State College in Chadron, Neb. He received his master of divinity degree from Seabury-Western Theological Seminary, Evanston, Ill. in 1973. He served in several Nebraska parishes before he was called to St. Matthew's in 1986.

He has been married to his wife, Christine, since 1970, and they have two sons.

Fr. Krotz will succeed the Rt. Rev. James D. Warner, who retires January 30, 1990.

## Nebraska Election

C=Clergy  
L=Lay

Needed to Elect: 40 Clergy, 81 Lay

BALLOT NUMBER	1		2		3		4		5		6		7		8		9		
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	
Nominees																			
Bartholomew, John P.	19	33	19	24	18	31	20	32	19	30	14	25	5	16	4	7	withdrew		
Jennings, Carl E.	8	32	10	30	12	28	9	23	4	14	2	0	withdrew						
Krotz, James E.	12	28	12	31	15	35	21	39	24	43	30	56	38	66	40	78	47	85	
Lobs, G. Richard	7	20	6	14	3	9	2	1	0	0	0	0	0	0	withdrew				
McClanahan, Loren B.	11	29	14	32	17	43	20	58	25	68	29	72	33	74	33	73	28	71	
Tan Creti, Michael T.	11	7	9	6	6	4	0	1	0	0	0	0	0	0	withdrew				
Young, Gary R.	7	15	6	24	6	12	5	8	5	7	4	7	2	7	1	5	withdrew		



## Kansas Election

The Rev. William Edward Smalley, rector of the Church of the Ascension in Gaithersburg, Md., was elected eighth Bishop of Kansas at a special convention at Grace Cathedral in Topeka, June 16-17. Fr. Smalley, 49, won on the third ballot.

Other nominees included the Rev. Canon John G. Allen, director of studies at Episcopal Theological Seminary in Kentucky and canon of ministry for the Diocese of Lexington; the Ven. Charles L. Grover, III, archdeacon and administrator for the Diocese of Central New York; and the Very Rev. Robert R. Shahan, dean of Grace Cathedral in Topeka. Two people were subsequently nominated from the floor; they were the Rev. Max T. Tracy, rector of Trinity Church in Atchison, Kan., and the Rev. H.T. Bede Mudge, OHC, prior of Holy Savior Priory in Pineville, S.C., who is spiritual consultant to the diocese.

Born in New Brunswick, N.J., Fr. Smalley is a 1965 graduate of the Episcopal Theological School (now Episcopal Divinity School) in Cambridge, Mass. He also holds a bachelor's degree from Lehigh University in Bethlehem, Pa. and advanced degrees from Temple University and Wesley Theological Seminary.

He was ordained to the priesthood in 1966. He has been a deputy to two General Conventions and has served as chairman of long-range planning in the Diocese of Washington. After serving several churches in Pennsylvania, he was called to be rector of the Church of the Ascension in 1980.

He has been married to his wife, Carole, since 1964, and they have two children.

Fr. Smalley will succeed the Rt. Rev. Richard F. Grein, who was elected Bishop Coadjutor of New York last fall [TLC, Oct. 23, 1988].

WILLIAM BAKER

## "Making a Difference"

More than 100 people gathered in Pittsburgh, Pa. to celebrate "Making a Difference" as the theme of the annual meeting of the National Episcopal Coalition on Alcohol and Drugs.

Sally Michael, NECAD's first elected president, urged participants to work on public policy issues and work more closely with the network of

other Episcopal social, economic and justice groups in the church.

Three workshops were offered. One showed how parish teams can be created to educate members of a congregation concerning the affects of addictions and help provide resources to address these concerns.

A second workshop discussed efforts to establish "employee assistance programs" in the church that provide resources to help church employees to address personal concerns. Such a program has been formed at the national church center and serves as a model for many dioceses.

The third workshop reviewed ways that churches can be involved with prevention of alcohol and drug problems in the community.

The meeting was hosted by the Diocese of Pittsburgh's commission on alcohol and drugs. The annual Samuel Shoemaker Award was presented to the Rt. Rev. David Richards, executive director of the Office of Pastoral Development for the House of Bishops, for his role in establishing NECAD. The Diocese of Pennsylvania's addictions and recovery committee received the first J. Russell Horton Award to recognize their achievements as a diocesan commission.

NECAD is an independent, nationwide network of laity and clergy, dioceses and parishes, schools and other institutions.

## South African Synod

The provincial synod of the Anglican Church of Southern Africa, meeting in Durban recently, did not support the ordination of women to the priesthood. However the synod later passed a resolution asking bishops to keep the subject up for review.

According to London's *Church Times*, the motion presented to the synod failed to receive a two-thirds majority vote. Votes were as follows: bishops — 14 for, 10 against; clergy — 51 for, 40 against; laity — 56 for, 29 against.

After the voting, the Most Rev. Desmond Tutu, Archbishop of Capetown, told participants of his "very deep anguish and pain" at the refusal to ordain women. He compared it to apartheid between the sexes and said the bishops would keep the subject under consideration "in the most sensitive, most caring way."

## Festival of Healing

The hospital chaplain entered the room and saw a woman lying in bed with a damp cloth over her forehead. Not wishing to disturb her rest, he placed his hands gently on her head, said a brief prayer and left. He later learned that the woman had been suffering for years from severe migraine headaches. From the moment he prayed, her headaches vanished.

That's just one of hundreds of stories shared and rejoiced over by the more than 700 people who attended the Festival of Christian Healing at Washington Cathedral, June 23. The festival was sponsored by the International Order of St. Luke the Physician.

There was a woman from Arkansas who told of being healed in the late stages of cancer; a man from Arizona whose ruptured disc was restored as a group prayed for him; a mother from the midwest who shared how God had healed the painful memories of the death of her child.

## Joining with God

"Healing is not a matter of trying to get something done that is not being done," said the Rev. William Beachy, M.D., the North American warden of the OSL, in his opening address. "The healing ministry is a matter of learning to join in what God has been doing from the very first and will always do to ages of ages . . . In the person of Jesus Christ and in his ministry, we have the assurance that healing is the heart of the good news."

The festival was an opportunity to honor leaders in healing ministry in the 19th and 20th centuries and to hear from those active today. Speakers and workshop leaders included Barbara Shlemon, author and Christian therapist; the Rev. James Wagner, director of prayer and healing ministries for the Upper Room of the United Methodist Church; the Rev. George Hill, vice president and executive officer of the Episcopal Healing Ministry Foundation; and Leonard and Sandra LeSourd, leaders of an intercessory prayer ministry called "Breakthrough, Inc."

The Most Rev. Edmond L. Browning, Presiding Bishop, preached at the closing service of thanksgiving and healing. Twenty-four prayer teams sta-



Photos by Rusty Rae

Roberta Dort receives the laying on of hands from JoAnna Athey of Austin, Texas and Colin Campbell of Hamilton, Ontario.

tioned throughout the cathedral anointed and laid hands on those who came forward.

In her keynote address, Ms. Shlemon, a Roman Catholic laywoman and registered nurse, described her introduction to the power of healing prayer. She had been caring for a comatose young woman named Shirley who had alcohol-induced cirrhosis of the liver and was getting weaker and weaker. Finally the doctors left instructions that Shirley's husband be told that his wife probably would not live through the night.

Another nurse on the floor, an Episcopalian named Harriet, said, "I don't believe Shirley is supposed to die. We've been praying for her in our prayer group."

"I thought that was the most unscientific thing I had ever heard a nurse say," remembered Ms. Shlemon. But before she could stop her, Harriet had talked with the husband and suggested he ask his parish priest to anoint Shirley for healing. The priest came and conducted the brief rite in Latin, as was the custom in 1964.

When Ms. Shlemon came to work the next evening, she walked by Shirley's room and saw someone sitting up drinking soup from a straw. Looking closer, she realized it was Shirley. "She still looked very sick, but something



Ms. Shlemon speaks at the festival while Fr. Beachy listens: 'be patient when prayers go unanswered.'

was happening inside her." Shirley recovered completely and later described the turning point as seeing a bright light and hearing a voice say, "Don't be afraid, I'm with you."

Ms. Shlemon encouraged her listeners to be compassionate with those who suffer and patient when prayers seem to go unanswered. "Too often we give up too easily," she said. "We become results-oriented. When we don't see things happening, we throw up our hands . . . Perseverance and patience are the hallmarks of those who are involved in healing ministry."

### Presiding Bishop's story

The Presiding Bishop had his own story of healing to tell. As a young priest in Corpus Christi, Texas, he tried to help a rebellious teenager and her parents. When communication in the family broke down, the young woman came to stay with the Browns, but her rebellion continued.

Then he went to a healing seminar led by Agnes Sanford. "Of course I (had always) prayed for the sick," he said. "I prayed with the sick. But I have to say I never spelled out for myself what I thought those prayers could really do . . . My prayer for healing was some sort of hoping with my eyes shut and my hands folded."

Mrs. Sanford asked participants to picture in their minds a situation that seemed hopeless. Then she prayed, lifting the impossible situations to God.

Returning home, Bishop Browning said he saw the barrier between the young woman and her parents melt "like ice in the sunshine." Today she is happy and well-adjusted and raising a family of her own.

"Her parents couldn't reach her," said Bishop Browning. "Her teachers couldn't reach her. I couldn't reach her. Everyone had tried everything and nothing had worked. But God reached her, and her life was changed. And my witness tonight is . . . so was mine."

"Healing teaches us that there is a person there. Not just a force. Not just a principle. There is a person out there who loves us and wants the best for us. I don't think I really knew that before I experienced that healing.

"We don't need to ask 'What is God's will concerning healing?'" he said. "God's will is life in fullest abundance. It's health. It's not now, and never has been, and never will be sickness and death."

The Order of St. Luke was founded in southern California in 1930 by the Rev. John Gayner Banks and his wife, Ethel T. Banks. It is now interdenominational with 7,000 members in the United States and Canada. Members adopt a rule of life, including regular prayer and reading of scripture. The order teaches that medical treatment and healing prayer complement each other, and many members are doctors, nurses, or other health-care professionals.

CHRISTINE DUBOIS

The Living Church



# Abortion and the pursuit of Personal Space

By BONNIE SHULLENBERGER

I still remember that glorious autumn day in the Berkshires. I was loafing on the porch of a friend's house, reading *Ever Since Darwin*, a book of essays by Stephen Jay Gould, the Harvard biologist. One was called, "The Human Infant as Embryo." The strange title barely touched the essay's thrust: compared to other animals, the human infant comes into the world in a state of premature development. Newborn chickens and turtles run off in search of food soon after birth, and sophisticated measures of brain and muscles place the human newborn in a lower stage of maturity than our primate cousins. What is thought of as birth-level development in the human newborn is fetal level in apes and monkeys.

As the essay sunk in, the thought that entered my mind was, "That shoots the viability argument out of the water." That is, the view that it is permissible to abort a fetus which cannot survive on its own outside the mother's womb suddenly became bankrupt. The obvious hit me like a brick: no human newborn survives outside the mother's body unassisted; indeed, few children under the age of five could. Whether in the womb or in the arms, the child is dependent. How could one draw a line, then, where a human being has the level of self-sufficiency that the viability argument assumes, without soon approving of infanticide?

I carried this thought around for months. I found myself irresistibly drawn to any article, book, essay on abortion. I had been a supporter of the

Roe vs. Wade decision since it happened, and even after becoming a Christian in 1982, I saw no reason to change my view. But Gould's essay upset my balance.

I began looking more carefully at the rhetoric of abortion, and I started examining my own experience. I had given up a child for adoption when I was 18, nearly 20 years earlier. I got pregnant right out of high school, so while my friends were freshmen in college, I was in a home for unwed mothers. Although my family was sympa-

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"Why have we become  
enslaved to the false  
gods of efficiency,  
autonomy and  
unleashed libido?"

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thetic and the home was a loving Christian environment, I never really stopped hurting about what had happened to me. Supporting legalized abortion was one way I dealt with my pain.

Later in my reflections, a certain conversation began to haunt me. I remembered a group of women who were affiliated with the women's center where I worked in college. They were poor women, mostly on welfare, and they were being driven out of the

center because they disliked our abortion counseling. We college girls kept telling them that it was for their own good, but the poor women weren't having any.

One woman showed us a brochure from a local non-profit abortion clinic citing figures about how much cheaper it was to abort the children of the poor rather than support and educate them. "This is what you really think of us," she said. Another woman, a Puerto Rican, began talking about forced sterilization in her homeland. She used the word "genocide." But we couldn't understand them. We thought life was about getting jobs and having lovers and not being burdened by children. After all, that's what we thought men's lives were like. If we were to have equality with men, that's how we had to be.

But the poor women saw things differently. Although some were Catholics, some Marxists and some neither one, they shared the view that children were the future. To abort a child was to destroy a little bit of the future, one of God's gifts for the future. To most of the women at the center, God was something men invented to keep women from having any rights. Obviously there wasn't much room for conversation between the two groups.

The more I studied about abortion, the more I was convinced that the cry for abortion on demand had not been about the rights of women but the rights of men — or rather, some men. Historically, the first efforts at legalizing abortion had been men's, not women's. Pregnancy was inconvenient to the way a utilitarian mentality wanted the world to run. Abortion was the answer to inconvenience, assuring those in power that women would function without disrupting the sex life, the financial plan, the productivity quota. Women could only get equality by being exactly like the worst in men. Equality with a vengeance.

I reexamined arguments I had used on behalf of legal abortion. For instance, having unwanted children results in child abuse; 16 years and 20 million abortions later, violence against and sexual exploitation of children are a national epidemic, a national disgrace. Or, "compulsory pregnancy" (i.e. living where abortion is unavailable) contributes to economic inequality for women; 16 years and 20 million abortions later, the feminiza-

(CONTINUED ON PAGE 12)

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*Bonnie Shullenberger is a correspondent for TLC in New York City. She is a recent graduate of General Theological Seminary.*

# EDITORIALS

## Loyalty and Commitment

A great deal has recently been said and written about the question of authority — in religion, in morality, in government, in the home, and so forth. Considerably less has been said about loyalty, which is the other side of the coin. The greatest authority, humanly speaking, can go nowhere without the support of loyal followers. Even a physically coercive dictatorial authority, enforced by the military and the police, cannot implement its decisions without loyal soldiers and policemen. Authority, to be effective, needs a committed body of adherents, who will be loyal in bad times as well as in good times.

Loyalty has much going against it in our world today. Widespread divorce terminates the mutual loyalty of husbands and wives. Businesses (and even churches) terminate the jobs of old and long-standing employees. Friends move away and forget and are forgotten. Many things discourage loyalty. In the pragmatic, commercial and easy-way-out attitude of today, deep loyalty, a loyalty for which one is ready to make sacrifices, is not understood by many people.

In the south, where conservative values tend to prevail [p. 14], loyalty has been described as the supreme virtue, and loyalty to lost causes as the supremest virtue of all. Much the same use to be said of Oxford University in England. Loyalty can express nobility of spirit, dedication, honor and integrity. It can also be superficial, self-serving or fashion-following. Those who have no deep and sincere loyalties may be regarded as very inadequate persons. True loyalty may be sometimes expressed by “loyal opposition” and honest criticism.

How is loyalty instilled and fostered? No doubt there are many partial answers. Paradoxically, loyalty thrives on adversity. Loyalty to persons and institutions is certainly encouraged by the loyalty which individuals perceive as being extended to them by the persons or institutions to which they themselves are loyal.

All of this has obvious bearing on the church — a community deeply dependent (humanly speaking) on the loyalty of its members. The church must demonstrate its loyalty to members who are hurting, in body, mind or spirit. It must demonstrate its loyalty to those who over the years have put up with rectors who never visited them, with curates who were rude, and with various laypersons

who have discouraged them and irritated them.

Right now, many people of deep loyalty feel relegated to the sidelines. They may not be outcast, but they are certainly downcast. Yet they will still be here when many of the followers of fad and fashion on both sides of the fence have departed. They do not simply need tolerance, but rather the positive and constructive recognition of their abilities and contributions. The church remains a vast reservoir of untapped talent. Talent laced with loyalty is of priceless value.

## Two-Thirds Rule

The response of the synod of the Church of Southern Africa to the question of ordaining women to the priesthood is noteworthy [p. 7]. Although a small majority wished to move in that direction, their rule requires a two-thirds majority for action on important matters. Regardless of this particular issue, we believe the two-thirds rule is commendable. THE LIVING CHURCH has over many years advocated the restoration of the classical text of the Nicene Creed by removing the so-called *filioque* clause. Now that Lambeth has approved, we would like to see different provinces of the Anglican Communion get on with the matter by majorities of two-thirds or more. Important changes by small majorities are too divisive and ultimately too expensive.

Archbishop Tutu is reported to have compared the tradition against ordaining women to South African apartheid. We find such a comparison ill-advised. Although perhaps not so intended, this comparison suggests that access to ordination, like access to the voting booth, is a personal right which the individual should be free to exercise. Admittedly, many do see ordination in such individualistic terms. We believe, however, that a different context is appropriate — whether one is speaking of ordaining men, women or children (yes, children were occasionally ordained in Europe until about 200 years ago). Ordination needs to be seen in terms of the need of the church for ministers, and the Christian community's choice of certain persons as candidates. To view ordination as a personal and individual enhancement has already gotten us into more than enough trouble, and it should not be pursued by either the proponents or the opponents of the ordination of women.

## VIEWPOINT

### Alternatives to Spong-bashing

By DAVID L. DUPREY

It is an understatement to say that the Rt. Rev. John Shelby Spong is a popular figure in the church today. From the “Newark Report on Sexual-

*The Rev. David L. Duprey is vicar of St. John the Baptist Church in Big Piney, Wyo.*

ity” to his latest book, *Living in Sin*, controversial is one of the adjectives most employed to describe this bishop.

In his challenge to the church and his call for dialogue, he is leaving a trail of opponents in the wake of each major public statement, with many people scratching their heads in bewil-

derment, wondering what we are going to do with him.

It is unfortunate that most of the critiques of Bishop Spong are heavy-laden with caricature and insult; they may make us feel better, but we learn little from them. Indeed, this “Spong-bashing” (almost a letter sport among



the students while I was at seminary) seems to be the most popular response we hear, and certainly the easiest to engage in. But is it the only option for those opposed to what the bishop is saying? Is it worth taking him seriously, or rather should we choose to ignore him altogether?

The latter option poses an interesting dilemma in light of last year's events surrounding the controversial film, *The Last Temptation of Christ*. Many a Christian cried out over the lack of accuracy in this movie's account of the life of Jesus. Ironically, had the opponents simply let the movie go by unnoticed — entering the state of what might be called “glorified ignorance” — their result may have been more successful; for the success of the movie at the box office was inextricably related to the outcry against it.

### “Glorified ignorance”

By the same token, we might argue for a position of “glorified ignorance” vis-a-vis Bishop Spong. The supporter of this position might argue, “After all, it may be that liberalism has seen its day. And if conservatism is on the upswing, why bother with him anyway? Certainly there is not much he is saying which is particularly new.”

If “Spong-bashing” is the most popular response, “glorified ignorance” surely comes in as a close second. There are many in the church who don't know enough about him to bash him, so they ignore him. Perhaps they are afraid he is right. Perhaps they hear him, behind the militant agenda, actually making sense! All too often we ignore our opponent because (if we would admit it) we are afraid of our own theology being threatened.

I don't support “glorified ignorance” in the case of Bishop Spong. He is not a lone ranger in his diocese, though many are against him. He has successfully convinced and gathered around him many like minds. Alone he could never have produced the “Newark Report” or employed the services of Dr. Ruth to be the main speaker at their recent clergy conference. Viewed more broadly, the kind of thinking Bishop Spong is proposing is being championed by well-organized, politically savvy groups such as Integrity, and widely-read, seminary-required

authors such as Rosemary Ruether.

In place of “Spong-bashing” or “glorified ignorance,” I propose a third way. The opponents of Bishop Spong must take him seriously, as hard as this may be. And what will we discover? First, we will find, as much as it may go against our grain, that we can actually learn from this bishop.

Many people these days are calling him a heretic. But we must remember that the first principle of heresy is that it always contains an element of truth. So even if the bishop is a heretic, we would do well to ask the questions which could be asked of any heresy: “Where is the truth?” and “What can I learn?”

For example, we would do well to emulate the compassion with which he reaches out to the gay community, those living together outside the covenant of marriage, divorced persons and other groups which have traditionally received poor treatment from the church. Is there a way to uphold what is right and biblical, and still reach out to these people with the compassion Bishop Spong models for us?

We can also learn from his exposition of the historic ill-treatment of women. Though we may disagree with his conclusions, we would do well to remember and assimilate the history of the second-class status of women, both throughout the world and in this country.

But in addition to learning from Bishop Spong, taking him seriously will allow us to learn about him. We must read and understand his system so well that we could defend him in a debate. Then we can go on to ask questions and critique his position.

When we do this, we will find out an amazing thing: that there is no longer any need for caricature — no need for insults. All we have to do is quote him — fairly, accurately, and in context. And we will see that his message speaks clearly enough.

What I have found is that though I disagree with him on issues of sexuality, I no longer regard that as my main struggle with him. I found his latest book, *Living in Sin*, to be far less radical than its forerunner, *Into the Whirlwind*, wherein is expounded his argument that all truth is relative. I was greatly concerned with his disregard for the creeds as true statements of a true faith. But I also concluded that his acceptance of other world religions and his desire to see us break down our “tribal identities” resulted in a clear rejection of the ultimate supremacy of Jesus Christ.

It is high time for all the ministers of the church — laypersons, bishops, priests and deacons — to take Bishop Spong seriously, without bashing, insulting or caricaturing — and then to ask serious questions of both the bishop and our church.

There are many questions I could ask, as a result of my personal study, but one question remains crucial for me: Does this church believe that Jesus Christ is absolutely necessary for the salvation of the human race, or does it not?

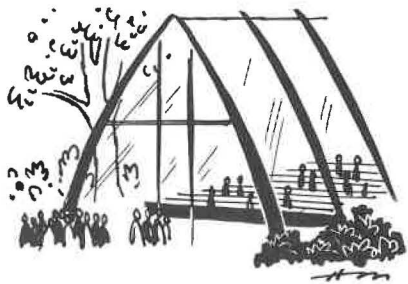
If it does not, then the history of the Episcopal Church as a missionary society is treading on less than thin ice, not to mention the proposition of a “Decade of Evangelism.”

If it does, then having Bishop Spong in the House of Bishops, in the humble opinion of this writer, does not support that statement of truth.

### Anamnesis

We worry about forgetting a name,  
losing knowledge.  
We should worry when we forget  
our sensing of what is nameless,  
when we lose touch with One whose name  
is not to be spoken lightly.

Christine Heffner



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## ABORTION

(CONTINUED FROM PAGE 9)

tion of poverty is nearly complete. And this one: women must be able to live without concern for unplanned pregnancy so that society will begin to regard us as human beings, not sex-object baby machines; 16 years and . . . well, just walk down 42nd Street, then do a jump-shift to Wall Street. Not being "baby machines" just makes us better sex machines, better cogs in the corporate machine.

This is equality? This is freedom? Does life have to revolve around bed sheets and ledger sheets? Why have we become enslaved to the false gods of efficiency, autonomy and unleashed libido? As a young idealist in the late '60s, I had thought that our goals were community, selflessness, "living simply so that others may simply live." But I watched my friends turn to rows of initials — est, MBA, NOW — and I saw their hearts harden and their understanding of words like faithfulness and responsibility shrivel. Everything was contingent on the sovereign "me." If it didn't increase my personal space, it wasn't any good.

Their "personal space" keeps getting bigger, disastrously bigger. But how can they get this space in a world with limited resources and a declining environment? Get rid of the old and the infirm if they're too expensive. All the AIDS and heart surgery patients in the hospital where I am a chaplain part-time can just crawl in a hole and die, I guess. Money spent on them is "wasted," like money spent on weaponry. And children take up space, cost money, use resources: don't have any. If one out of three children on the Indian subcontinent is going to die (and yes, they will) by the age of seven, why, as Ebenezer Scrooge said, they had better die and decrease the surplus population. I hear that woman whose voice I shut out for so long: "This is what you really think of us."

Isn't it odd that the people who bemoan a surplus population, who think it's too costly to care for the least of these, are invariably the rich, the white, the First World? And isn't it odd that the surplus always exists not in the lifestyles of the affluent, but in the lives of the marginal? Dickens understood this 130 years ago; why don't we?

Meanwhile, things come full circle. I went to visit my daughter at college, and she told me casually that she had been to the local version of the pro-

abortion march in Washington. She said, "rally for reproductive rights." I didn't bore her with an analysis of the phrase "reproductive rights," how it is the kind of newspeak used in Nazi Germany, where the "Reich Committee for Children" was formed to kill physically and mentally handicapped children, and also the kind of newspeak we Americans learned in Vietnam, when destroying villages and their occupants became "pacification."

All I said to her was this: "You say you're a pacifist, so am I. But I hope you will think long and hard about whether a nation which sits back in silence while 4,000 developing children are killed every day will ever be a nation which refuses to send its older children to kill and be killed in war. If we have no heart for the most helpless among us, how will we ever have any heart for anyone else?"

I don't know what her answer will be. Perhaps she'll ask why the church doesn't provide assistance to women who find themselves pregnant and unready to face that responsibility alone.

I ask that too. Yet I cannot help but remember that when the same happened to me, there were Christians who were ready to shelter, feed and nurture me. It is possible. With my embrace of the people who provided care for me in my first, unwanted pregnancy, my healing finally began. With my understanding that the illegality of abortion prevented me from casually undertaking an act of violence, my pacifism began to cohere.

I have come a long way since that sunny day when a book picked up at random made me ask questions that I had not dared to ask before. And the world I look at these days is a bleaker one, a world that is all too ready to sacrifice the weak and the silent because we have yet to learn how to give of ourselves and welcome the stranger into our midst.

### God's advocate

Yet finally, I begin to know who I am as a woman and as a Christian, a person called to be the advocate of God's always surprising gift of life. Whether that means I speak and act for the unborn child, the prisoner on death row, or the unknown generation which may be destined to die in a nuclear disaster, it is for Jesus Christ in them that I speak and pray. To say "Do not kill" is to say, "Trust God, look to the future, in him is our hope."

# PEOPLE and PLACES

## Appointments

The Rev. James Baltzell is vicar of Grace Church, Box 126, Yantic, CT 06389.

The Rev. John V. Connelly is now associate of St. Andrew's, Downer's Grove, IL.

The Rev. Stephen Gerth is rector of Trinity Church, 614 Franklin Sq., Michigan City, IN 46360.

The Rev. William Hibbert is rector of Trinity Church, 319 Seventh St., Logansport, IN 46947.

The Rev. Deacon Mary B. Johnstone is curate of Trinity Church, Newport, RI; add: 8 Beach-bound Harrison Ave., Newport 02840.

The Rev. Michael T. McEwen is rector of Emmanuel Church, 501 N. Broadway, Box 548, Shawnee, OK 74801.

The Rev. Alan C. Mead is rector of Emmanuel Church, 21 Stratford St., West Roxbury, MA 02132.

The Rev. Randall Murray-Laird now serves St. Michael's, 23 Main St., Geneseo, NY 14454.

The Rev. Dabney Smith is rector of St. Michael's and All Angels, 2117 E. Jefferson Blvd., South Bend, IN 46617.

The Rev. George Joel Smith has been appointed Indian missionary of the Diocese of Utah; he serves St. Elizabeth's, Whiterocks and the Church of the Holy Spirit, Randlett on the Uintah, Ouray Ute Indian reservation; add: HCR, Box 8A1, Roosevelt, UT 84066.

The Rev. Gary Verell is now rector of St. Faith's, 10600 Caribbean Blvd., Miami, FL 33189.

The Rev. Ronald L. Woodruff is now serving Trinity Church, Lancaster, VA 22503.

## Degrees Conferred

At the May 23rd exercises of the 36th commencement of the Episcopal Theological Seminary of the Southwest, the honorary Doctor of Divinity degree was awarded to the Rt. Rev. Robert D. Rowley, Jr., Bishop Coadjutor of Northwestern Pennsylvania, and the Rev. Edwin B. Nettleton, rector of St. James' Church, Taos, NM.

## Death

Judith Jones, wife of the Rt. Rev Bob Jones, Bishop of Wyoming, died June 13 of head injuries sustained when she fell on a stairway at the Jones' home June 12.

Mrs. Jones was born January 2, 1933 in Greensburg, PA. She served for 18 years as a missionary in Alaska. She was the lone survivor of a tragic fire which claimed the lives of her first husband, the Rev. D.C. Edwards, Jr., and their three children in Tanana, Alaska. In 1962 she married the Rev. Bob G. Jones. They lived in the Eskimo village of Kotzebue until 1967 when they moved to Anchorage where they resided for 11 years. In 1977, the Rev. Bob G. Jones was elected Bishop of Wyoming and the family moved to Laramie. She was well known in Laramie for her active interest in civic affairs. Mrs. Jones is survived by her husband and two sons, Rob of Laramie and Alaska and Tim of Orlando, Fla., in addition to three brothers.

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## ORGANIZATIONS

**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. Christopher Stephen Jenks, 42-27 164th St., Flushing, NY 11358.

**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.

## ORGANIZATIONS

**HAS THE PREDICTION** already been fulfilled? *What will happen to God? Feminism and the reconstruction of Christian belief*, by William Oddie. Copies available from ECM for \$7.50. Write ECM, 1206 Buchanan St., McLean, VA 22101.

## POSITIONS OFFERED

**YOUTH COORDINATOR:** Full-time position starting August 1, facilitates high school and middle school youth groups. Contact: Fr. Bob Bryan, All Saints' Episcopal Church, 651 Eucalyptus Ave., Vista, CA 92084. Telephone: (619) 726-4280.

**EPISCOPAL WORLD MISSION, INC.** welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: Missionary Personnel Coordinator, Box 490, Forest City, NC 28043.

**CHOIRMASTER/ORGANIST** — 29 stop Cassavant tracker — very competent adult choir with four paid soloists. To develop children's choir. Send resumé to: Rector, Parish of Christ the Redeemer, 1415 Pelhamdale Ave., Pelham, NY 10803.

**THREE-QUARTER TIME VICAR** for mission congregation in north central Arkansas. The potential for growing resort-retirement area requires mature priest working closely with diocese to achieve congregational development. Send C.D.O. profile to: Canon Missioner, P.O. Box 862, Conway, AR 72032.

**DIOCESAN COORDINATOR** for College Ministry and College Chaplain. Must be ordained. Request job description and send resumé to: The Rev. Terrell Glenn, Chairman College Search Committee, Diocese of South Carolina, P.O. Box 20127, Charleston, SC 29413-0127.

## PROPERS

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — FREE SAMPLES. — The Propers, 555 Palsade Ave., Jersey City, NJ 07307. (201) 963-8819.

## REAL ESTATE

**SEWANEE, TENN.** Spectacular view from Monteagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from University of the South. Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: David Diamond c/o Reliance Realty, P.O. Box 6188, Chattanooga, TN 37401. (615) 266-0185 evenings; (615) 825-1111.

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# BOOKS

## History and the Edenic Land

**MYTH AND SOUTHERN HISTORY Volume I: The Old South.** Second Edition. Edited by Patrick Gerster and Nicholas Cords. University of Illinois. Pp. xv and 208. \$8.95 paper.

In this carefully edited volume, 13 historians explore the relation between myth as "perceived reality" and history as "objective reality" in the record of the southern past. Beginning with "The Colonial Search for a Southern Eden" following George B. Tindall's opening thematic essay on "Mythology," the contributors probe the meaning of the southern mind through the post-Reconstruction period. They address the questions of cultural mores, social and racial attitudes and customs, moral precepts, and religious tenets which were crucially impacted by the "peculiar institution" of slavery.

The requiem for an envisioned edenic land of "leisure-laziness" was chanted at Appomattox on a gloomy day in Holy Week of 1865. The cherished citadel of the vaunted "Confed-

erate Cavalier" was reduced to dust in the march toward national destiny. But from the dust of the grave indomitable heroes arose, around whose ghosts rituals of the "cult of the dead" flourished as spring flowers might bloom from burnt-over forest lands. To this day those rituals are celebrated in "The Religion of the Lost Cause."

In his closing essay, Professor Charles Reagan Wilson points to "Shrines of the Lost Cause" that dot the campuses of Washington and Lee University and of the University of the South. Both institutions, he suggests, have "directed the effort to pass the Lost Cause Religion on to future generations." The heart of the campus at Lexington, Va., pulses at the altar of Robert E. Lee Memorial Church. On the mountain staked out by Leonidas Polk, Confederate general and Episcopal bishop, for the University of the South, "Confederate monuments and plaques . . . serve as devotional points on the holy ground" of Sewanee, Tenn. (pp. 185-89).

The mythical atmosphere that en-

folds these venerable institutions simply confirms the thesis advanced by Professor Tindall: "Myth itself becomes one of the realities of history, significantly influencing the course of human action, for good or ill" (p. 2). Churchpersons, north and south, clergy not excluded, will unearth gainful insights into their world of future mission by close attention to the findings of these carefully crafted essays.

(The Rev.) RAY HOLDER (ret.)  
Jackson, Miss.

## Books Received

**IN WATER AND IN BLOOD: A Spirituality of Solidarity and Hope.** By Robert J. Schreiter. Crossroad. Pp. xii and 141. \$10.95 paper.

**THE CRY OF JESUS ON THE CROSS: A Biblical and Theological Study.** By Gerard Rosse. Paulist. Pp. x and 145. \$8.95 paper.

**ONESIMUS: Rebel and Saint.** By Lance Webb. Abingdon. Pp. 313. \$7.95 paper.

**A PLEA FOR COMMON SENSE: Resolving the Clash Between Religion & Politics.** By Jim Castelli. Harper & Row. Pp. xiii and 202. \$14.95.

**UNDERSTANDING THE MID-LIFE CRISIS.** By Peter O'Connor. Paulist. Pp. viii and 144. \$6.95 paper.

# SUMMER CHURCH SERVICES

## GULF SHORES, ALA.

**HOLY SPIRIT**  
Sun H Eu 10  
616 W. Ft. Morgan Rd.  
(205) 968-1988

## SITKA, ALASKA

**ST. PETER'S BY-THE-SEA**  
The historical church of Alaska's first bishop  
Morning worship on Sundays

## LAGUNA HILLS, CALIF.

**ST. GEORGE'S**  
South I-5 at El Toro  
The Rev. Thomas N. Sandy, r; the Rev. Lorne E. Weaver, ass't  
Sun Eu 8, 9:15, 11; Thurs 10 HC/Healing Service  
(714) 837-4530

## LOS ANGELES, CALIF.

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

## SAN DIEGO, CALIF.

**ST. LUKE'S**  
The Rev. Richard R. Staats, r  
Sun 8 Eu, 10:15 Cho Eu & Ch S. Wed 11 Eu & Healing  
3725 - 30th St.  
(619) 298-2130

## DENVER, COLO.

**ST. JOHN'S CATHEDRAL**  
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill, David F. Morgan, Kenneth M. Near, Richard N. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.  
Sun HC 7:30, 8 & 10. Wkdys MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30  
11313 Clarkson St.  
(619) 298-2130

## ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

## DURANGO, COLO.

**ST. MARK'S**  
The Rev. Terence L. Wilson, r  
Sun H Eu 7:30 (Rite I) & 10:30 (Sung, Rite II). SS 9. Tues 5:30; Wed 8:30; Thurs 6:30; Fri 5:30. C by appt  
910 E. Third Ave. (at 9th St.)

## ESTES PARK, COLO.

**ST. BARTHOLOMEW'S**  
The Very Rev. Edward J. Morgan  
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30  
880 MacGregor Ave.

## LITTLETON, COLO.

**ST. TIMOTHY'S**  
The Rev. Donald Nelson Warner, r  
Masses: Sun 7:30 & 9. Wed 9:15, Fri 6:30  
(So. suburban Denver)  
5612 S. Hickory

## HARTFORD, CONN.

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

## ROXBURY, CONN.

**CHRIST CHURCH**  
The Rev. Bruce M. Shipman  
Sun H Eu 8 & 10:30 (10 summer). Wkdys: MP 9, EP 5:30  
Church and North St.  
(203) 354-4113

## TRUMBULL, CONN.

**GRACE CHURCH**  
The Rev. H. L. Thompson, III, r; G. Simpson, youth minister  
Sun H Eu 8 & 10. MP daily 8, EP 7:30  
5958 Main St.

## WASHINGTON, D.C.

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

## ST. GEORGE'S PARISH

The Rev. Dr. Richard Cornish Martin, r  
Sun 7:30 Low Mass, 10 Sung Mass. Daily, Mon, Wed, Fri 12 noon, Tues, Thurs 7  
2nd & U Sts., N.W.

## ST. PAUL'S

The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6  
2430 K St., N.W.

## CLEARWATER, FLA.

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

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## COCONUT GROVE, MIAMI, FLA.

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

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,  
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the  
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr  
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &  
Healing 10

## ST. PETERSBURG, FLA.

**ST. THOMAS'** 1200 Snell Isle Blvd. N.E.  
The Rev. Peter Wallace Fleming, r  
Sun H Eu 8 & 10, 6. Wed H Eu & Healing 12 noon

## TALLAHASSEE, FLA.

**ST. JOHN'S** 211 N. Monroe  
The Rev. Dr. W.R. Abstein, r; the Rev. Mark Wilson, the Rev.  
Mary-Margaret Saxon  
Sun 8 HC, 10 HC (MP 2S & 4S), HC 5:30. Wed 7 HC, 11 HC

## STONE MOUNTAIN, GA.

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

## HONOLULU, HAWAII

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

## HANOVER PARK, ILL.

**ST. COLUMBA** 1800 W. Irving Park Rd.  
The Rev. John R. K. Stieper, r  
Sun Masses 8:30 & 10. Wed Mass 9

## INDIANAPOLIS, IND.

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

## LAFAYETTE, IND.

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

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

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

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

**TRANSFIGURATION** (384-6264) 13925 New Hampshire Ave.  
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-  
soc; C. Montague, youth; E. King, music  
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

## BOSTON, MASS.

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

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

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

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 9. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

## PITTSFIELD, MASS.

**ST. STEPHEN'S** 67 East St.  
"In the heart of the Berkshires"  
H Eu: Sun 8, 10, 5:30; Tues 12:10; Thurs 6:45 & 12:10, Sat  
4:30. MP daily 9; EP daily as anno

## FARIBAULT, MINN.

**CATHEDRAL OF OUR MERCIFUL SAVIOR**  
515 Second Ave., N.W.  
"The First Cathedral in the American Church"  
Sun Eu 9. Wed Eu 7

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick  
Barbee, the Rev. William K. Christian, III, the Rev. Steven  
W. Lawler, assoc; Virginia L. Bennett, deacon; the Rev. T.  
C. Koerner; the Rt. Rev. Michael Marshall, Anglican Institute  
Summer Sun Services: 8, 9, 10, 11:30, 5:30; Ch S 9 & 10; MP,  
HC, EP Daily. Sat Vigil 5:30

## LINCOLN, NEB.

**ST. MARK'S ON THE CAMPUS** 13th & R  
The Rev. Don Hanway, v; the Rev. Roger Wait, d  
Sun 8:30, 10:30. Tues 12:30. Downtown, close to I-80

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r  
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

## 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

## BEACH HAVEN, N.J.

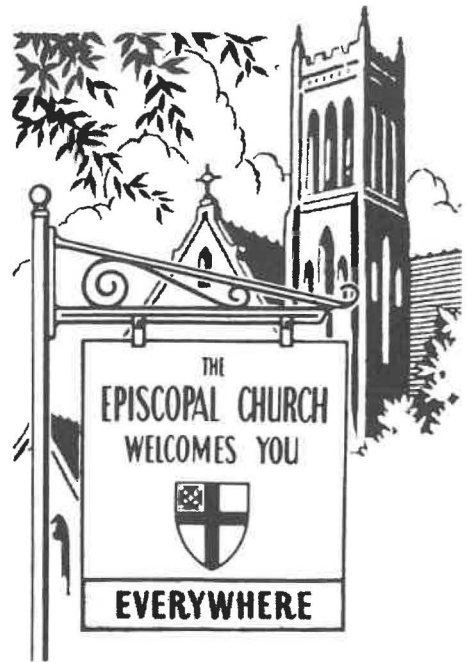
**HOLY INNOCENTS'** Marine St. & Beach Ave. 08008  
The Rev. Donald J. Muller, r (609) 492-7571  
Sun H Eu 7, 8, 10:30. Mon H Eu Healing 9. Wed H Eu noon. Fri  
H Eu 8. Sat H Eu 5

## BURLINGTON, N.J.

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

## ELIZABETH, N.J.

**ST. ELIZABETH'S** N. Broad & Chestnut Sts.  
Continuing Trinity & Resurrection (201) 289-0681  
Charles Dunlap Brown, priest  
Sun Mass 8 & 10, Wed 12 noon



## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
12:15; Fri 9. C Sat 4

## NEWARK, N.J.

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

## TRENTON, N.J.

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

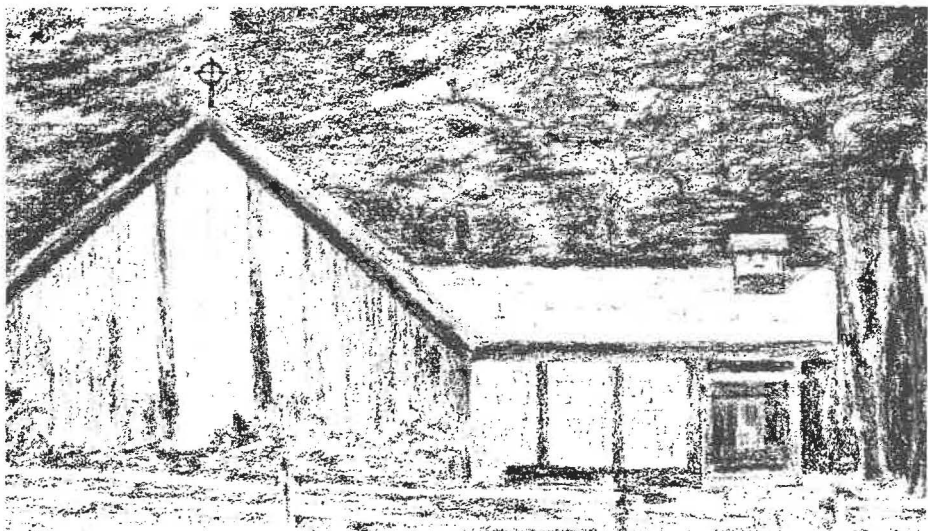
## VENTNOR, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
John W. Patterson, r (609) 822-0335  
Sun H Eu 8 & 10:15 (Sung); Sat Vigil Eu 5:30

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver, S.W.  
The Very Rev. John B. Haverland, dean  
Sun Eu 8, 9, 11. Daily Eu Mon, Wed, Fri 12:05, Tues, Thurs 10.  
First & Third Sat 7

(Continued on next page)



St. Martin's Chapel, Fairlee, Vt.



# SUMMER CHURCH SERVICES

(Continued from previous page)

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the  
Rev. Chris Plank, ass'ts  
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC  
12:10

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
The Rev. Marlin Leonard Bowman, r (516) 432-1080  
Sat 5. Sun 9, 11 Gregorian High Mass. Wed 7. 1 Sun 6 La  
Santa Misa En Español

## MATTITUCK, N.Y.

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

## NEW YORK, N.Y.

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

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

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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP  
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## ROCHESTER, N.Y.

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

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; the Rev. William M. Romer, a  
Sun Masses 6:30, 8 & 10

## SUNNYSIDE, N.Y.

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

## WEST POINT, N.Y.

**ST. MICHAEL'S, U.S. Military Academy**  
The Rev. Haynes W. Dugan, II, r  
Sun H Eu 8:30 at Cadet.Chapel

## BREVARD, (Western) N.C.

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

## YOUNGSTOWN, OHIO

**ST. ROCCO'S** 239 Trumbull Ave. (Liberty Twp. off Rt. 80)  
Fr. John H. Shumaker, r  
Sat Vigil 5 V, Low Mass. Sun MP 7:45, Low Mass 8, High Mass  
10

## PORTLAND, ORE.

**ST. MARK THE EVANGELIST** 1025 N.W. 21st  
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues  
6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

## ROSEMONT, PA.

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

## SELINGROVE, PA.

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

## SHARON, PA.

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

## MIDDLETOWN, R.I.

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

## NEWPORT, R.I.

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

## WESTERLY, R.I.

**CHRIST CHURCH** 7 Elm St.  
The Rev. Robert W. Anthony, r; the Rev. David M. Stoddart,  
ass't; the Rev. Jean W. Hickox, d  
H Eu Sat 5. Sun 8, Cho Eu 10

## CHATTANOOGA, TENN.

**ST. MARTIN OF TOURS** 7547 E. Brainerd Rd.  
The Rev. James F. Marquis, Jr., r  
Sun Eu 8 & 10:30, Christian Ed 9:15, Wed 6, EP & Eu

## GATLINBURG, TENN.

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

## ATOP LOOKOUT MTN., TENN.

**GOOD SHEPHERD** 211 Franklin Rd.  
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't  
Sun Eu 8 & 10

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.  
Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-  
Jimenez, canon missionary; the Rev. Stephen Weston, canon  
for communications; the Rev. Norman V. Hollen, canon for  
ministry; the Rev. Donald Johnson, c; the Rev. Francis  
Craig, ass't;  
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu  
(Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H  
Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass;  
the Rev. Edwin S. Baldwin; the Rev. C. V. Westapher, (ret).  
(214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sat & Sun 12:40)

## SAN ANTONIO, TEXAS

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

## ALEXANDRIA, VA.

**IMMANUEL CHURCH ON-THE-HILL**  
The Rev. Robert G. Trache, r; the Rev. Willfred S.N. Allen-  
Fallea, ass't; Mrs. Betty S. Wanamaker, lay minister  
Sun (June-Sept.) 8 HC I & 10 HC II Zabriskie Chapel (Immanuel  
Church on-the-Hill) 3606 Seminary Rd., Alexandria, VA 22304.  
Tele: (703) 370-6555. (Sept.-June) 8 HC I (Virginia Seminary  
Chapel); 9 HC II (Zabriskie Chapel): 11:15 (1S, 3S HC I, 2S, 4S  
MP I) VTS Chapel

## NORFOLK, VA.

**GOOD SHEPHERD** 1520 North Shore Rd./  
corner of Hampton Blvd.  
The Rev. Ross M. Wright, r  
Sun: 8 HC, 10:30 HC (1S & 3S), MP (2S, 4S, 5S). Wed 10:30  
HC & Healing

## VIRGINIA BEACH, VA.

**EASTERN SHORE CHAPEL** 2020 Laskin Rd.  
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe  
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

## FAIRLEE, VT.

**ST. MARTIN'S**  
The Rev. Carlyle H. Meacham, r  
Sun 8 H Eu, 10 H Eu (1S, 3S, 5S) MP (2S, 4S)

## MANCHESTER CENTER, VT.

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

## SEATTLE, WASH.

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

## LEWISBURG, W.VA.

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

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Rev. Canon R. E. Wallace, the Rev. Howard G. F. Kay-  
ser, canon in residence. Sisters of the Holy Nativity  
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9. Tues 6:30,  
Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily  
Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

## MILWAUKEE, WIS.

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



St. John's Cathedral, Albuquerque, N.M.