

# THE LIVING CHURCH

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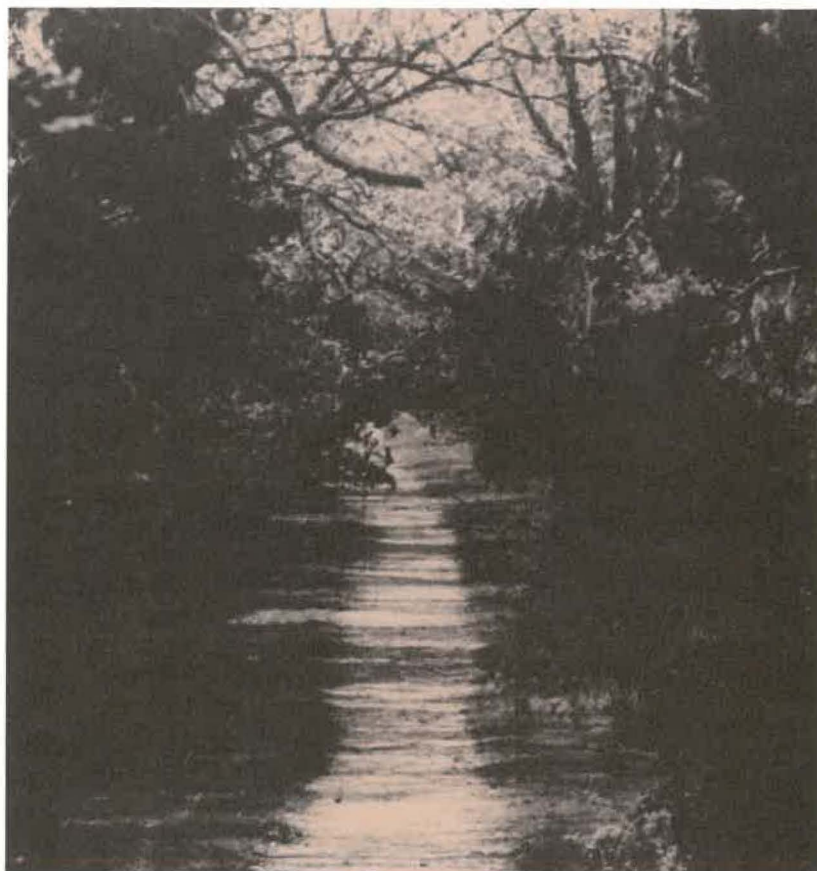
***Inside***

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Alaska Elects  
Bishop

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Worrisome  
Numbers



**Journey Godward**

(For All Saints' Day)

Eternal God, you are glorious  
in the countenance of your saints

and glorious too  
in the face of those who walk  
in your way;

join our hearts with their heart;  
our will to your will;  
our feet to the path of Jesus

that our journey  
is one with the saints  
and the pilgrims through the ages,

that our weakness  
is strengthened in their love  
and the depth of their devotion,

that our vision  
of the joy you set before us  
is manifest in all that we do  
through him who is,  
the journey  
and the journey's end.

**Paul Evans**

F Garner Ranney  
807 Cathedral St  
Baltimore MD 21201



## Out of Darkness

**O**ur growth toward God, viewed at any one moment, is usually a subtle affair, with any change in us probably unnoticed by ourselves. It's when we look back that we may appreciate how far we have come on the journey to spiritual maturity.

It is akin to a deep night's darkness with no moon and a thin cloud cover wiping out the stars. One such time, during the ritual walk of the dog, I could still see four nearby planets that for weeks seemed to be circling aimlessly in our cozy solar system. Brilliant Venus was sinking in the west. Directly overhead, red Mars nestled near huge Jupiter with pale Saturn trailing eastward. Each owed its distinctive light to the sun's nuclear-powered energy, each reflecting this variably.

I gazed up in fascination, almost colliding with a tree. Then I realized a similarity to some people. They possess little or no light of their own as they wander undirected through life. Others, and here the analogy breaks down, do have a central, fiery, all-consuming purpose. Accordingly, they may accomplish much for good or for evil while recognizing no higher authority as they satisfy their own ambition or pleasure.

Then, there are those of us who begin by admitting freely that our inner, molten core's energy is not sufficient to give us meaning and direction to shine beyond us. And we recognize that, like the planets, we are more dead than alive. We choose, instead, to put ourselves in a controlled orbit around our star, Jesus Christ, and we can come to reflect the glorious vitality for which each person is given life.

Thus, we usually grow toward God almost imperceptibly, like the dawn in a coastal sunrise. The first, faint sky's lightening pales very gradually into cream, succeeded by dull, deep red here and there on the horizon, backlighting dark islands. Then the ever-changing pink, red, orange and yellow expand and intensify to fuse into one breathtaking vista, throwing all else into sharp-angled relief, including the bufflehead flock beyond the marsh.

Finally, the bright rim of the disc itself emerges rapidly as if drawn heavenward on a string, unexpectedly a bit to north or south of where last remembered. Soon, its fiery brilliance imposed on sparkling ocean blinds us to all objects in its path.

We rivet our attention now on this rising sun, our spirits uplifted. Our wakeful, despairing thoughts and fears in "the foul womb of night" have vanished. We greet the day the Lord hath made on a higher plane, close to him. We have grown spiritually.

---

*Our guest columnist is the Rev. George McAdams of Spruce Head, Maine.*

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RNS photo

# LETTERS

## How, Not Where

"Where Have All the Marthas Gone?" [TLC, Sept. 30] said much of value. However, I feel Nancy Westfield did not portray Mary correctly. She seems to think that those women who, for whatever reason, work outside the home are the Marys, unwilling to be satisfied as homemakers, and unavailable to do much in the church.

As I interpret this piece of scripture, Mary knew spiritual feeding is even more important than physical feeding. Jesus apparently agreed with her.

Most of us are a mixture of Martha and Mary, but lean one way or the other in our preference. Jesus did not condemn either choice, knowing his church would need both. The Marthas will express their Christianity as doers, in the home or through employment. And the Marys will grab every opportunity to spend close, quiet time with our Lord. It is not where we practice our faith, but how we do it that is the message of the story.

BARBARA COLFORD

Logansport, Ind.

## Not the First

A correction needs to be made of the statement in the September 30 issue (and in other church publications) that David Pendleton Oakerhater, ordained on June 7, 1881, was "the first Native American deacon in the Episcopal Church."

In the 1860s, and perhaps earlier, Dakota deacons included Daniel C. Hemans, Philip Johnson Wahpehan (called Philip the Deacon), and Christian Taopi (a former warrior, called Wounded One). The Kiowa deacon Paul Zotom accompanied Oakerhater on his trip west in 1881, but his work soon failed.

Information about these and other native deacons (and priests) can be found in Owanah Anderson's *James-town Commitment: The Episcopal Church and the American Indian* (Forward Movement Publ., 1988).

(The Rev.) ORMONDE PLATER  
New Orleans, La.

## Listing Ministers

It's interesting to note how The Living Church Foundation members are listed [TLC, Sept. 23]; just the opposite of what we are taught in answer to the question, "Who are the ministers

of the Church?" found on page 855 of the Book of Common Prayer. Perhaps if we made more of an attempt to live up to our theological awareness we might have the kind of church which is attractive to more people. We also might come to some kind of an awareness that we are more authentically Christian in practice than we ever thought before.

(The Rev.) JOHN BLAKSLEE  
St. Paul's Church

Munster, Ind.

## Verses Not Included

I was amazed by the comments of "heresy and immorality" from the Very Rev. James R. Harkins in a letter to the editor [TLC, Oct. 7]. His claim of censorship by the church's "secular humanist establishment" in omitting Romans 1:26-27 from the daily lectionary is interesting.

In the 1928 Prayer Book, under Psalms and Lessons for the Christian Year, those verses were never included as well. In fact, one lesson for Evening Prayer of Trinity VII is Romans 1:17-21, 28-32. If anything, the present lectionary includes verses 22-25 regarding "lusts of their hearts and dishonoring their bodies among themselves" which is not found in the previous Prayer Book.

Following Dean Harkins' thinking, one could "judge" that the composers of the previous lectionaries were "more" heretical in not accepting the Bible as the revealed word of God by omitting verses 22-27, and the 1979 composers "more" orthodox in accepting God's word by including verses 22-25.

(The Rev.) MICHAEL HERMAN  
St. Mark's Church  
Sidney, Ohio

## Brighter Experience

I couldn't help but feel saddened by John Kohler's letter [TLC, Sept. 30] criticizing the lack of care, love and paschal joy he evidenced at a recent memorial service. As it turned out, on the same day I read his letter, I also had attended a requiem Eucharist for a dear friend whose life was cut short suddenly as he approached middle age. Fortunately, my experience was very different.

The service I attended was a mar-

(Continued on next page)



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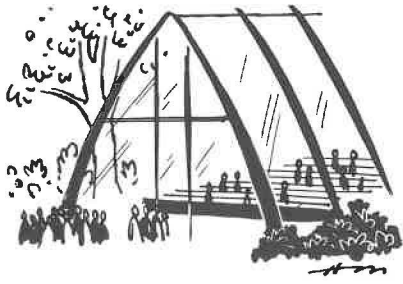
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# LETTERS

(Continued from previous page)

velous testament to our Christian hope in the power of God's resurrection in Jesus Christ. The prelude included improvisations on themes composed by my friend as well as music by a brass ensemble in which he played. Hymns such as "Come, risen Lord," "I heard the voice of Jesus" and "For all the saints" portrayed our belief in the pledge of eternal life. My friend's family shared in reading the lessons and psalms and in delivering a personalized homily that captured his contributions to our collective spiritual lives. His wife and two children presented the eucharistic elements at the offertory. Close friends were chalice bearers.

A reception for nearly 600 was held in the parish hall following the Eucharist, all refreshments being provided by members of the parish community, professional colleagues and friends.

As a catholic-minded Episcopalian who affirms liturgical renewal, I am in great gladness over what we have become.

ROBERT K. OSBORNE

Winsted, Conn.

## Teaching Biblically

A reader queries concerning how to teach our children about sex in view of AIDS without removing its beauty. The response, "Teaching About Sex," in the Christian Parenting column [TLC, Aug. 5] left me wondering when the Christian community will come out of its fog and do its homework.

The author notes rightly that we do not help our children by not giving them accurate information, and that our guiding principle is our attitude toward God. Honesty is encouraged in all relationships. All good stuff, but very general. My problem came when he recommended specifically, "How to Talk to Your Children About AIDS," a pamphlet obtainable from the Sex Information and Education Council in the United States (SIECUS).

At the risk of being tagged one of those rigid, legalistic (etc., etc.) fundamentalists, I have to say that there are very specific things that we can say about the Christian and biblical view of human sexuality, but that not many of those will be found in the SIECUS pamphlet. SIECUS, in league with Planned Parenthood and the Kinsey Institute, is the primary "academic"

backup for the promiscuous sex education being promoted in our schools across America.

Heterosexual, lifelong, monogamous marriage as the legitimate arena for sexual activity is not only the clear biblical standard, it is far and away the only sane and reasonable standard psychologically or sociologically.

We do not need to refer our families or children to SIECUS or Planned Parenthood. We need rather to do our homework in scripture, prayer and honest psychological study, and to obtain some of the increasingly available sex education material rooted in the Judeo-Christian worldview.

(The Rev.) EARLE FOX  
Emmaus Ministries

Norwalk, Conn.

### Form May Discriminate

The "Personal Profile Update Form" produced by the Church Deployment Office and used by search committees in the calling process, contains, among other information, date of birth and sex. Now that women have been ordained and consecrated, what is the relevance of sex on the form unless as a way of eliminating certain priests from parish positions on the basis of sex? And what is the relevance of including age on the form except to provide a means of eliminating persons on the basis of age?

The form is discriminatory even though we as a church are trying to overcome our prejudices. I suggest that clergy "white-out" both date of birth and sex when submitting profiles to search committees. Thank God that the CDO form does not contain a space for race. At least we have come that far.

(The Rev.) DON VANDECRIFT  
St. Mark's Church

Honey Brook, Pa.

### A Capital Question

The Rev. Canon R.S.S. Whitman asks [TLC, Sept. 16], "Why was the good old, reverent custom of capitalizing pronouns referring to the deity given up?" Actually, that custom is not old, and there are good reasons for not adopting it.

I do not know just how new that custom is, but I doubt that it goes back much further than a century and a half. It must have originated as an innovation in English, however, since

it scarcely exists in any other language.

The main objection to capitalizing pronouns referring to God is that capitalization is a form of emphasis, and pronouns are not normally emphasized. Furthermore, the general lack of emphasis on pronouns makes it so hard to remember to capitalize all pronouns referring to God that the effort involved tends to go astray.

Under the circumstances, please do not start capitalizing pronouns referring to God.

WILLIAM R. RENNAGEL  
DeLand, Fla.

### Hope for Reunion

My thanks to the Rev. Eldred Johnston for the "blessed assurance" he gave in his article, "What Is Heaven Like?" [TLC, Sept. 30].

I agree that we should not worry about the details of the life of the world to come, with confidence in God's love and wisdom. But I do hope it will be a reunion with those we've loved and lost awhile.

What a blessed consolation it is to believe I will see them again, and that we'll all have more perfect understanding of each other.

ELEANOR ANDREWS  
Philadelphia, Pa.

### The Narrow Way

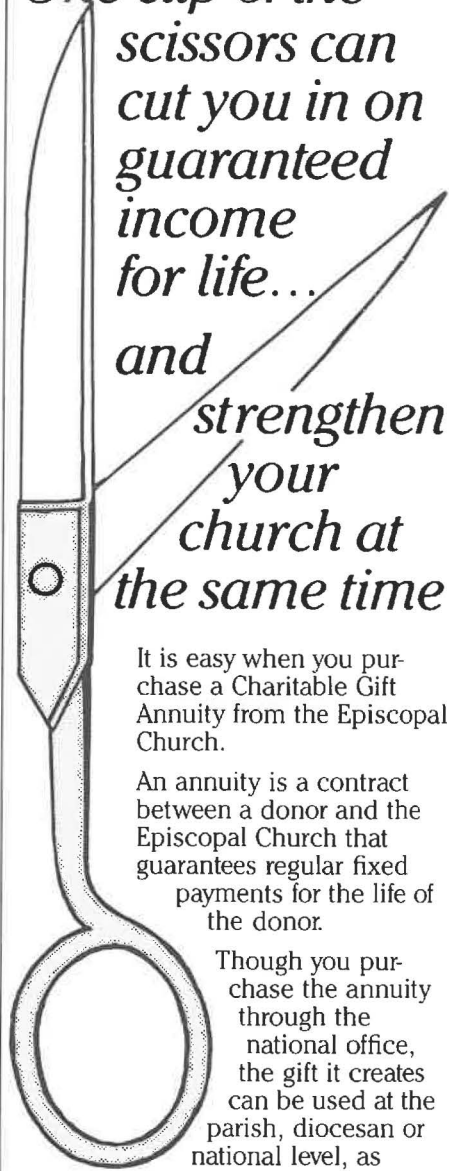
The Presiding Bishop's recent statements about the church being "inclusive" are double-talk if he means that those who believe anything and follow any kind of lifestyle are welcome.

The Rich Young Ruler chose not to be included among our Lord's disciples because he refused to abide by the particular requirement laid on him. Those who refuse to accept the basic teachings of the church, who refuse to "accept Jesus Christ as Lord and Savior," or who insist on following sexual practices at variance with the clear teachings of the Bible, are choosing to exclude themselves.

Of course, the church does welcome all who come in the faith of Jesus Christ, and in repentance for "all sinful desires that draw (them) from the love of God." The church wishes to include all, but those who desire to be included must follow "the narrow way that leads to eternal life."

(The Rev.) RICHARD C. TUMILTY  
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## Bishop Elected in Alaska

The Rev. Steven Charleston of St. Paul, Minn., was elected sixth Bishop of Alaska on October 6, during the diocese's convention at the Meier Lake Conference Center, Wasilla, Alaska. The election was held in the context of a Eucharist, following the Service of the Word.

Fr. Charleston, 41, was elected on the first ballot, with 15 clergy votes (15 needed) and 38 lay votes (35 needed). Presently, he is director of cross-cultural studies and assistant professor of pastoral theology at Luther Northwestern Theological Seminary, St. Paul, and is priest-in-charge of Holy Trinity and St. Anskar Parish, Minneapolis.

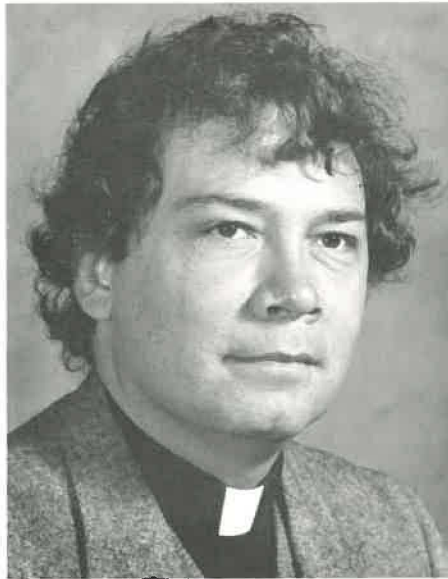
A Choctaw, born in Duncan, Okla., in 1949, Fr. Charleston received a bachelor of arts degree from Trinity College in 1971. During his years at Episcopal Divinity School, where he received the master of divinity degree in 1976, a national survey showed that he was one of four Indian people in a "mainline" seminary in the United States, Fr. Charleston said. In 1983 he was ordained a priest.

### Directed Leadership Program

As director of the Dakota Leadership Program from 1982 to 1984, he was instrumental in the development of an educational series "In the Spirit of the Circle" which brings together Native American tradition and the gospel of Christ. The curriculum has received support from the national church.

He was executive director of the National Committee on Indian Work from 1980 to 1982. Fr. Charleston has been board member and chairman of the Native American Theological Association and is the author of two works, *Reflections on a Revival: The Native American Alternative* and *Respecting the Circle: Sharing in Worship with Native Americans*. He and his wife, Susan, have one son.

Other nominees were the Rev. Bruce E. Caldwell, vicar of St. Stephen's Church, Fort Yukon, Alaska, and the Rev. Charles H. Eddy, rector of St. Mary's Church, Anchorage, Alaska. Nominated from the floor was the Rev. Gregg L. Riley, rector of St. John's Church, Keokuk, Iowa.



Fr. Charleston

In other business, the convention passed a resolution requesting the president of the United States, the Congress, Alaska's governor and legislature, the World Council of Churches and the National Council of Churches to protect the culture and subsistent needs of the Indian people of the Alaskan Arctic by prohibiting oil development in the calving and nursing grounds of the Porcupine River caribou herd of the Arctic National Wildlife Refuge.

Convention also directed the diocesan council to explore ways by which a school for ministry may be established in the diocese. A budget of \$693,586 was adopted.

(The Rev.) NORMAN ELLIOTT

### Central New York May Face Suit

A Superior Court judge in Syracuse, N.Y. will decide soon whether a lawsuit filed by a Michigan priest against the bishop and Diocese of Central New York for job discrimination and slander will be heard.

At the center of the controversy is the Rev. Gene Geromel, vicar of St. Bartholomew's Church in Swartz Creek, Mich. and a self-described traditionalist, and the Rt. Rev. O'Kelley Whitaker, Bishop of Central New York, where Fr. Geromel applied for two rector positions a year and a half ago. The search committee of one of

those two parishes expressed an interest in him as a new rector, Fr. Geromel said. However, Bishop Whitaker did not approve of the priest for either parish, allegedly because he did not feel Fr. Geromel could work well with women, and declined to approve his nomination.

Fr. Geromel told TLC although he does not agree with the ordination of women, he has worked easily with many women priests in a variety of situations and feels he is being slandered and discriminated against because he is a traditionalist. He is suing the diocese for \$150,000 in punitive damages, plus lawyer's fees and a sum equal to five years' salary and housing at St. Paul's.

In a letter sent to Fr. Geromel, Bishop Whitaker stated that, "I am not prepared to approve for election as rector of a parish in the Diocese of Central New York a priest who does not personally fully accept ordination of women to both the priesthood and episcopate. This reflects not only my own deep theological conviction; it is consistent with the clearly articulated position of this diocese in favor of such ordinations. . . . In this circumstance, whether you can work effectively with ordained women (a capability as to which I am personally in no position to judge) is really beside the point."

### 1977 Meeting

Fr. Geromel bases part of his suit on the 1977 Port St. Lucie, Fla., meeting of the House of Bishops, which stated, "no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities as a result of his or her conscientious objection to the ordination of women priests in the Episcopal Church." The statement was later reaffirmed during the 1989 House of Bishops meeting.

The Hon. Hugh Jones, diocesan chancellor, said the national and diocesan canons were clear concerning the rights of the bishop to license or deny licensing any priest for any reason. "How can he work with women priests when he disagrees with the ordination of women?" Judge Jones asked. "He wouldn't take communion from them, would he?"

The Rt. Rev. Alexander Stewart, vice president of the Church Pension Fund, told TLC that canons involved

in such cases were heavily shaded by interpretation and issues of authority in each diocese. "Providing state rules in hiring are not bounded, it may be difficult to prove this is not purely a church matter," he said.

The diocese had made a motion to dismiss the charges on the grounds that it is a church and not a civil matter. An initial hearing was set for October 11, with a decision expected to follow three to four weeks later.

Bishop Whitaker was not available for comment.

## Sexuality Issues Spark Reactions

As the House of Bishops continues to deal with the difficult issues of homosexuality, the Most Rev. Edmond Browning, Presiding Bishop, was presented with a petition affirming ordinations of practicing homosexuals, and the Bishop of Central Florida has proposed a resolution for General Convention which would, if passed, prohibit such ordinations.

The Task Force for Continuing Lesbian/Gay Ordinations, made up of members of Integrity, the Episcopal Women's Caucus and the Episcopal Urban Caucus, presented Bishop Browning with a petition signed by 910 Episcopalians who said they had either joined in or would join in the ordination of active homosexuals.

### More Than One

The petition was said to illustrate that the ordination of an openly gay man in Hoboken, N.J., last December was not an isolated event. The petition's signatories were evenly divided between homosexuals and heterosexuals, with 45 percent of the total indicating that they had attended the ordination of an openly lesbian or gay person.

Meanwhile, the Rt. Rev. John Howe, Bishop of Central Florida, said in a statement in the *Central Florida Episcopalian* that some think that the 1979 resolution of the General Convention condemning the ordination of homosexuals is a "recommendation." Therefore, he said, "I am . . . submitting a resolution for next summer's General Convention that proposes a change in the canons — incorporating the language of the 1979 resolution into the laws of the church. It is my hope that in so doing we can once

again make it very clear that we do believe the holy scriptures to be the word of God, that we understand them to speak very clearly regarding our sexual behavior, especially for those in Christian leadership, and with God's help we do intend to pattern our lives and our ministry accordingly."

## Bishops Release Pastoral Statement

*Bishops of the Episcopal Church issued the following statement after their meeting in Washington, September 15-20.*

We have met in mid-September, 1990, in a climate in which many voices from across the church ask — often insistently — for a definitive word on issues of human sexuality. During our meeting, the Presiding Bishop led us to consider our particular role as bishops of the church called to be guardians of her faith, unity and discipline, and leaders of her pastoral life.

We begin by acknowledging that on the issues of human sexuality, wide diversity and confusion mark our church and most Christian communions, to say nothing of society at large. Two issues in particular rise to the surface — the affirmation of those living in faithful same-sex relationships and the ordination to holy orders of avowed and sexually active homosexual men and women.

We are not of a single mind in our understanding of the demands of holy scripture, of faithful obedience to tradition, or informed awareness of the actual lives and choices faced by homosexual men and women. Yet, our discussion of this vexing issue was characterized by mutual respect and a common search for the truth.

### Disciplined Dialogue

The 1988 General Convention called the church to a disciplined dialogue, the creation of occasions to discuss human sexuality, in the context of which there would inescapably be a focus on homosexuality. Those discussions began, and they must continue. As your bishops, we reaffirm our commitment to stimulate prolonged opportunities for such dialogue, in which members of this church, both heterosexual and homosexual, may study,

pray, listen to, and share "our convictions and concerns, our search for stable, loving and committed relationships, and our journey toward wholeness and holiness." To call for dialogue in a puzzling and complex area is not to abdicate our leadership — it is precisely to give it in a way consistent with our Anglican heritage: to call God's people to stand faithfully in the midst of life, seeking the mind and heart of God.

Obviously, we do not expect easy answers. Dialogue is not going to produce consensus. It may not even provide grounds for a compromise presently beyond our ken. But our prayerful hope is that it will provide greater understanding of the mind of Christ.

### Call for Understanding

We have been called to recognize that, no matter how deeply each of us may feel about homosexuality, there are other people of good faith who also take seriously the authority of scripture and may conclude differently. We have been called to recognize that we cannot carry out our ministry if we each simply assume that we already have the whole truth and nothing at all to learn. We call on you to share our recognition of the inherent faithlessness of a closed mind, one that blocks God from illuminating old truths in a fresh way, from calling us to new understandings or from leading us into new ways of thinking.

As thorny as questions raised in dialogue about human sexuality may be, as bewildering as it may be to encounter believing Christians in often sharp disagreement, faith does offer answers. It offers a journey together as we look at those questions. It offers an understanding of moral discourse and the need for the theological reflection in our lives. It calls us to repentance, prayer and discernment. If we model what it is to live in the tension of disagreement with all its ambiguity, to listen to one another, to be respectful to one another, to pray for one another, then we will have placed our brokenness in the hands of God where it belongs. We will have tested our experience against the traditions of scripture, and we will have made a real contribution. So our Presiding

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Bishop said to us, and so we say to you.

We urge each of you to pray for the strength and will to enter into this dialogue. It will be tempting to many to shun discussion of something as intimate, as potentially uncomfortable, or even as possibly disturbing as human sexuality. If you believe that you have a firm position, you may not welcome challenge, the risk that deeply-held convictions must be re-examined. For God's sake, accept the challenge and be open to risk. Unlike most other issues with which the church has wrestled within easy memory, this one is crowded and clouded with stereotypes and preconceptions. Many, if not all, of these must be examined before those in prayerful dialogue can proceed to such accepted sources of authority for Christians as scripture, tradition and reason.

If you take part in this dialogue to which we call you, if you agree to probe for the answers that our faith has to offer, we urge you to pray for the will to nurture and practice the art of listening. In perhaps no other area of human discourse is it so important that you listen to what others are actually saying. Do not fall victim to the common error of "hearing" what you think people are likely to say. Let your ears be open to concerns and convictions being shared in fresh ways by people who may be experiencing pain in personal struggles. Do not let your sense warp someone else's expression of a faithful approach to human sexuality because it does not match your own. No one needs to change his or her mind to listen with respect, courtesy and, yes, love.

### Pray for Patience

We urge you to pray for patience. This may be especially difficult for those who expect early resolution, an up-or-down vote at the forthcoming General Convention. All of us have learned to tolerate ambiguity in our adult lives, after we "graduated" from an age of instant gratification (or denial) and clear-cut if not always welcome rules. So, we believe, will it be in these matters for some time to come.

We recognize that it would not be faithful to the gospel to ignore the anguished cries of homosexual men and women who feel hurt, rejected and

angry by what they see about them. At the same time, we recognize that it would not be faithful to the gospel to ignore or simply label as homophobic the anguished cries of men and women who feel hurt, rejected and angry that what they see as sin is not being reaffirmed as such. In acknowledging that pain and sense of powerlessness of both groups in the face of a delay in the time for decision, we acknowledge the extent to which the whole church groans in travail, waiting for the guidance of the Holy Spirit.

But hear us carefully. We find it unacceptable to wait passively for that guidance. We must pray for it and work very hard to be prepared to comprehend it. The dialogue to which we again call you offers, we believe, the most faithful process for our community of believers to discern God's will.

## Episcopalians Meet with Russian Orthodox

A joint coordinating committee on cooperation between the Episcopal Church and the Russian Orthodox Church met in mid-September in New York at the invitation of the Most Rev. Edmond Browning, Presiding Bishop. Talks were launched as a result of a conversation with the Russian patriarch during Bishop Browning's visit to Russia last year.

The new committee will seek cooperation in some practical areas, including the exchange of church delegations, students and teachers, plus information in areas of theology, spirituality, Christian education, peace and justice, ecumenism and ecology.

"Our task is to monitor the relationship and make suggestions on how we can enhance it," said the Rt. Rev. Roger White, Bishop of Milwaukee, a member of the committee. He said the meeting was "exceedingly positive" and "very congenial."

Previous attempts at a conversation were disrupted when the Episcopal Church began to ordain women, but, Bishop White said, "There is now a total change of climate." The church in the Soviet Union is entering "a very exciting time, but with overwhelming problems," he added. As a result, it is reaching out in new ways to the international ecumenical community.

One practical symbol is the pending appointment of an Episcopal priest who will serve as an alcohol abuse



Bishop White (left) greets Bishop Vladimir in New York. [ENS photo by James Solheim]

counselor in Moscow with the government's ministry of health. The appointment is dependent on an official invitation by the Russian Orthodox Church, following verbal approval at this meeting.

Other Episcopal members of the committee are the Rev. J. Robert Wright of General Theological Seminary and Suzanne Massie, fellow of the Russian Research Center at Harvard University.

Heading the Russian delegation was the Most Rev. Vladimir, Bishop of Tashkent and Central Asia and vice chairman of the Department of External Church Relations of the Moscow Patriarchate. He was accompanied by the Very Rev. Alexander Golubov, pastor of Three Saints Russian Orthodox Church in Garfield, N.J. and Valery Chukalov, a staff member of the Moscow Patriarchate. Also participating were the Rev. William Norgren, ecumenical officer for the Episcopal Church, and Dr. Chris Agnew, associate ecumenical officer. [ENS]

## Minnesota Episcopalians Open House of Prayer

Minnesota Episcopalians have built and dedicated a house of prayer on a five-acre tract in Collegetown, leased to them by a Benedictine group in a move that leaders of both traditions said symbolizes the return of U.S. Anglicans to their Benedictine roots.

"This is the first time since King Henry VIII that Benedictines of the



Roman Catholic communion have invited an Anglican diocese to be partners and friends with them," said the Rt. Rev. Robert M. Anderson, Bishop of Minnesota. "It has profound historical significance."

The new facility is being leased to the Episcopalians for 75 years at a dollar a year by the Benedictines of St. John's Abbey and University. St. John's abbot and university chancellor, the Rev. Jerome Theisen, noted that much of the Anglican liturgy and mystique came out of Benedictine spirituality, which prevailed in England prior to the Reformation.

After 450 years, there has been a kind of joining together again, he said.

Further, he noted in an interview, location of an Episcopal center on Roman Catholic-owned property says that "ecumenism is not dead in the water. It means that our churches are coming closer together, not just in the printed word, but in places. This is a place where we can meet together and pray together."

Bishop Jerome Hanus of the Roman Catholic Diocese of St. Cloud, a Benedictine, said the house of prayer is "an appropriate expression of something spiritual that is already present."

He pointed out that the evangelization of England was done by Benedictine monks and that through many centuries, the Benedictines helped shape the tradition by which the Episcopal Church worships.

"So I think it is very appropriate that the Episcopal Diocese of Minnesota would go back to its Benedictine roots by locating its house of prayer in Collegeville," he said. [RNS]

## Diocese of Missouri to Elect Coadjutor

Four nominees have been chosen for the position of Bishop Coadjutor of the Diocese of Missouri. The new bishop will be elected at a special convention October 27. The consecration service is planned for March 2.

Nominees include: the Rev. Ervin A. Brown, III, rector of Christ Church in Detroit, Mich.; the Rev. Canon Carlson Gerdau, Canon to the Ordinary of the Diocese of Chicago; the Rev. Harry H. Pritchett, rector of All Saints' Church in Atlanta, Ga.; and the Rev. Hays H. Rockwell, rector of St. James' Church in New York City.

## Kids at Play

A program involving seven inner city children and professional actors from Manhattan blossomed into seven community plays this summer in Bushwick, N.Y.

The Bushwick Play Project, begun this year by the Franciscan brothers at St. Elizabeth's Friary in Bushwick, and Little Portion Friary in Mt. Sinai, N.Y., looked to combine the natural creativity of children with the creativity and acquired skills of professional theater people.

The project was based on work being done in Manhattan by the 52nd Street Project. It is centered around a week in the country, in this case Little Portion Friary just outside Port Jefferson, Long Island, said Br. Tom Carey of the Society of St. Francis, who, with Br. Clark Berge, organized and ran the Bushwick project.

"The performers and the kids spend the week playing together, writing, walking and talking, swimming in the ocean," said Br. Carey. "The results of that interaction are these seven little plays, which are touching, funny, and reflect, I think, the lives these kids lead in Bushwick." The plays were subsequently performed at the friary for the children's families and friends.

The project got its start when Br. Carey was transferred to Brooklyn from the society's San Francisco Friary. "I'd been an actor before becoming a friar, and I'd been looking for ways of including all that theatrical training in my ministry. When I got to St. Elizabeth's in Bushwick, what I saw were a lot of kids with nowhere to go but the streets. I visited the 52nd Street Project and they were excited by the idea of duplicating their work, so I contacted Br. Clark Berge and we started."

The parish then set about gathering funds and lining up performers to take part into the project. "We got a wonderful array of actors and writers," said Br. Carey, "mostly from the 'downtown' performance scene in Manhattan."

The brothers canvassed the neighborhood for interested children. "Their families were a little afraid at first," Br. Carey said. "They had never had this happen before and they didn't know what to think." Eventually seven children signed up for the summer.



Felix Pryce, a neighborhood child (left), and actor Rafael Roig perform the boy's play, "Felix Gets the Power," at the Bushwick Friary.

Finding adequate funding turned out to be more of a problem. The project applied for several grants but was turned down. "We kept going as though the thing was going to happen, even though we didn't have a penny," said Br. Carey. "I just kept thinking of the Children of Israel and manna from heaven."

Eventually "manna" did appear in the form of contributions from the Sisters of the Community of St. John the Baptist, the Archdeaconry of Brooklyn, and the Diocese of Long Island. "But the main financial burden was borne by the American Province of the Society of St. Francis, which believed in the project and wanted to see it happen," said Br. Carey.

Br. Carey said he hopes that next year children who participate in the play project will be able to perform their works at different parishes in the area and that more children and their families will become involved.

The actors who participated with the children in developing their plays found the experience very positive, reported Br. Carey. Patricia Scanlon, who recently did a one-woman show, "What Is This Everything," at the Westbeth Cafe in Manhattan, says that the project, "opened me up in a way that I hadn't foreseen. It was an expansive, wonderful experience. It is love in action."

"The kids had a ball," said Br. Carey, "but the adults felt like the lucky ones."

# Matthew's Banquet Story

By RICHARD W. COMEGYS, JR.

**M**atthew's telling of the banquet story, the gospel reading for two Sundays ago (Matt. 22:1-14), has long baffled me — that story of the guests invited to the king's wedding feast, only to refuse the invitation. The story of murderers killed, their city burned, new guests invited, all while the food is on the table. And of that "undressed" guest who does show up, only to be confronted and cast into the outer darkness. What a terrible story! And — O Lord — could that hapless guest be me?

Commentators seem less than satisfactory in getting to the core of Matthew's telling. It's easy to see it as a parallel to the table-story told in Luke (14:15-24). That story is direct enough: when the final feast is called, many will be (with traditionally good reasons) too busy to come; and their places will be taken by others — an invitation as broad as the countryside. There is no immediate sense of crisis. Even though Jesus has set his face toward Jerusalem, five more chapters elapse before the entry into that city.

Now look at Matthew. There the banquet story follows the entry into Jerusalem and subsequent confrontations. Then follows the impasse over authority ("tell me about John the Baptist; and I'll tell you about me.") and two vineyard stories.

In the first of those stories, two sons are sent to the vineyard. One says "yes," but never gets there; the other protests, but ends up at work. The second story is the powerful telling of the unruly tenants who kill the owner's son — the story we see as posing the issue of the people's response to God's work with them. This setting makes the banquet story like the hammering of another nail in the coffin. The message is already clear.

Now look again. I did, when out of the mists of an early-morning liturgy I heard — perhaps for the first time — the reading from Isaiah (25:1-9), the lectionary parallel and commentary on this gospel.

The reader was a large man; his voice growled the words. When he read destruction, you could believe destruction. And I was hearing, ". . . thou has turned cities into heaps of ruin, and fortified towns into rubble. . ." Wait a minute! This is the telling of the heavenly banquet? What's all this ruin and rubble?

But of course, it's of a piece. It's the centerpiece of Isaiah's "Apocalypse" — that end-of-things theme that runs through chapters 24-27 — material as late in time as any in the book.

It's clear that Matthew has not sim-

*This is the telling  
of the heavenly  
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and rubble?*

ply paralleled Luke's version of Jesus' story. Indeed, there are no more than random word-matches in the Greek — an occasional "and" and "servants."

"The kingdom of heaven is like this." That's Matthew's introduction. It is indeed — in conflict-setting and content — a telling of the day of the Lord.

Look at Matthew's banquet story. The situation is posed; the feast is set; the guests are called. But here we find no extended reasons for not attending. The invited guests are hostile; they abuse and kill the messengers; and the king retaliates. ". . . thou has turned cities into heaps of ruin, and fortified towns into rubble; every mansion in the cities is swept away, never to be rebuilt" (Isaiah 25:2). And so Matthew: "The king was furious; he sent troops to kill those murderers and set their town on fire." Matthew reflects the full reality of the day of the banquet, the day of the Lord.

"On this mountain the Lord of

Hosts will prepare a banquet of rich fare for all the peoples. . ." (Isaiah 25:6). In Matthew, the servants are sent out into the streets, and collect all they can to attend the banquet, "good and bad alike" (prostitutes and tax collectors as well as Pharisees). The hall is packed.

If Matthew is indeed following Isaiah, you already see who the silent guest is — the one "not dressed for a wedding." For in Isaiah's vision, "the Lord will swallow up that veil that shrouds all the peoples, the pall thrown over all the nations; he will swallow up death forever." It is no common garment, but the shroud of death that has no place at the banquet, it is death itself that is bound and cast out of the hall.

Fanciful? Not at all. Matthew has re-set this table-story into the central proclamation of Jerusalem: not simply that God will turn the tables on conventional expectations of what counts; but that God's victory is indeed over all powers — even the power of death.

Matthew's converseance with scriptures, and his use of it, probably was obvious enough within the community for which he wrote — most likely Christians of Jewish descent. But it did not remain accessible. The body of Hebrew scripture that we have as our "Old Testament" did not continue to be counted as a prime inheritance. In fighting with our cousins in the family — the community of Judaism — we lost track of our roots, the story of where we came from, spiritually if not biologically.

The method of interpreting scripture by using one passage to comment on another — less "scientific" than other methods of interpretation — receded into our deep background. We recognized the data but lost the context. And from prime proclamation, retained only a mysterious and scary story.

Regaining the interpretive "lenses" may not make us radically different. But the result is a more powerful telling, one that reiterates God's power even over the worst we face. A telling that may give us eyes to see and hearts to understand more clearly the territory we share with sisters and brothers in the community of Judaism.

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*The Rev. Richard W. Comegys, Jr., is rector of St. Stephen's Church, Rochester, N.Y. The scripture quotes in this article are from the New English Bible (Oxford/Cambridge Presses).*

# Priority of Scholarship

Charles Austin Perry travels from the National Cathedral across the country to become dean of the Church Divinity School of the Pacific.

By JAMES B. SIMPSON

On a recent day, with autumn spreading across America, the Rev. Charles Austin Perry and his wife, Joy, drove westward with their 2,400-pound sailboat, Ruach, in tow.

Behind them was the newly-completed Washington Cathedral that Dean Perry helped bring to completion over a period of a dozen years as provost. Ahead, his new job as president and dean of the Church Divinity School of the Pacific at Berkeley.

Ruach, the Old Testament term for wind and spirit, reflects Dean Perry's scholarly interests and champions the sport of sailing as effective relaxation from his eventful days on the cathedral close.

In nearly three decades as a priest, he has never strayed far from academia. First there was Cornell University with undergraduate majors in economics and political science, then six years with the Atomic Energy Commission, where he worked in congressional and public relations in the Washington headquarters. After graduating from Virginia Seminary and serving two small parishes, he went to the University of Virginia, serving as chaplain to graduate students and faculty, mainly in the areas of business, law and medicine. Five years later he became rector of Trinity Church, Bloomington, Ind., hard by the campus of Indiana University. And, since 1971, first as diocesan executive officer and then as cathedral provost, he has given priority to scholarship (usually a day a week). He also has been closely allied with the College of Preachers, and has spoken widely.

In between the years in parish work, he picked up a masters in public administration from the University of

*The Rev. James B. Simpson is a freelance writer who resides in Washington, D.C.*



Provost Perry (right) visits with Prince Philip, Duke of Edinburgh, at Washington Cathedral.

Minnesota, and, in 1974, spent a semester at CDSP, writing a book entitled *The Resurrection Promise* that, he says, "rejuvenated my scholarship." As dean, he anticipates "spot" lectures in various courses and working closely with the clergy and laity of the seven states and 14 dioceses of Province VIII. His major concern is preparation of clergy to answer the need for adult education in the church. He hopes they will remember him principally as a teacher.

In Dean Perry's former office on the second floor of Washington Cathedral's administrative wing, shortly before his departure, there was bubbling pressure, a certain tension toward vacation and then returning for a service with the House of Bishops in mid-September and the dedicatory weekend at the end of the month. At home on Woodley Road, books were going into boxes to be shipped to California. As always, the cathedral's life moved quietly and steadily at his direction. Dozen of activities from flower-arranging to the year-round work in

Christmas cards, plus routine pastoralia of baptisms and weddings, continued.

Looking out at the cathedral's steady presence, Dean Perry remembered high points such as the Iranian hostages' return marked by solemn ceremony and soaring trumpets. Along with the parade of presidents and princes, he recalls, in contrast, the poignant reading of the names of the Vietnam war dead.

Dean Perry's work on the cathedral close grew out of his friendship with the late Bishop John T. Walker in civil rights and the Episcopal Society for Ministry in Higher Education. At Special Convention II at South Bend, Ind., in 1969, Fr. Walker introduced him to the Rt. Rev. William F. Creighton, then Bishop of Washington. In 1977, six years after Dean Perry became canon to the ordinary in Washington, Bishop Walker succeeded Bishop Creighton, and after the Very Rev. Francis B. Sayre retired as dean, Bishop Walker decided to be dean himself. Dean Perry was made provost, a title known in a somewhat different context in England and since adopted in a few U.S. dioceses.

The Walker-Perry team worked in the shadow of the great Gloria in Excelsis tower, completed in 1964, and the even longer shadow of an \$11-million debt with annual interest of \$948,000. Its final settlement in January, 1984, opened the way for the chapter's decision to proceed on a pay-as-you-go basis toward completion by 1989 or 1990. A combination of "super gifts" from individuals and foundations, plus the offerings of thousands of persons, brought the \$15 million-plus that kept the two front towers rising steadily on Mt. St. Alban, the highest point in the city, and landscaped the area fronting on Wisconsin Avenue.

Along with construction came sig-

*(Continued on page 13)*

## Worrisome Numbers

The 1990 *Yearbook of American and Canadian Churches* was published recently by the National Council of Churches Communications Unit. This annual volume provides detailed information about most American and Canadian denominations and includes a section on membership statistics.

Some of the leadership of the Episcopal Church has tended to look askance at such numbers, but one cannot deny that the statistics show a worrisome trend. Several "mainline" American denominations, including the Episcopal Church, continue to show a decline, according to the yearbook. It reveals that this denominations lost 6,878 members, or .28 percent of its membership, between 1987 and 1988.

While the so-called mainline churches continue to drop in numbers, Roman Catholics and more conservative denominations recorded gains. Roman Catholics reported a 2.66 percent increase from 1987-1988.

The yearbook reports the membership declines to be less than in recent years, and notes that the Presbyterian, Methodist, Disciples of Christ, United Church of Christ and Evangelical Lutheran Church in America were the other denominations which showed decreases. One church that went against the trend of growth among conservatives was the Lutheran Church-Missouri Synod, which had a small drop.

The Southern Baptist Convention, the nation's largest Protestant denomination, showed slight growth despite more than a decade of internal conflict.

Statistics in Canada were much the same, with the Anglican Church of Canada dropping from 825,462 members to 805,521.

Depending upon one's perspective, such statistics may be meaningless. Denomination executives may cite other factors such as an increase in giving and additional ministries as more appropriate measurements of life in a church. Regardless, it's time someone at the Episcopal Church Center began to take a look at membership statistics, especially if we're going to take the Decade of Evangelism seriously.

## VIEWPOINT

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### 'Stealing' Religious Concepts

By ROY G. POLLINA

As a parent, I have been flattered many times by people who comment about how well my young children speak. I usually accept the compliment with the tongue-in-cheek remark, "Well, what did you expect from children whose father talks for a living?"

Of course, a priest does much more than just talk. Still, I consider words some of the most important tools of my trade, the religious trade. Recently, I have been fighting a private war with those whom I must share my tools, the politicians. The impetus of this war is that the politicians have been using religious words and stealing religious concepts to further their political agendas.

The war for words and concepts between church and state is as old as the idea that the political world and the religious world should, somehow, be separated. Before the separation, God and politics shared a common vocabulary. For instance, the same Hebrew word was used for both palace and temple. In many cultures, the king was considered a god and god was addressed as one who would address royalty. *Kyrie elieson*. When the idea that secular government and church polity should be separate enterprises, the battle commenced over who got which words and which was the proper sphere for certain concepts.

In the United States, we drew a fairly high wall between church and state. The wall has been breached on a number of occasions. "Manifest Destiny" had a peculiar religious ring to it for so secular a concept. Of course, laws against alcohol, dancing and

shopping on Sunday seemed to have greater religious purposes than secular ones. Yet, the church did mostly what churches were supposed to do and the state regulated everything else.

In the last couple of years, however, politicians have been using religious vocabulary and concepts with increasing boldness. Take, for instance, the recent political tumult over the flag. Burning and soiling a flag no longer is considered simply dishonor and disrespect, two perfectly good secular words and concepts. Now flag burning is considered desecration.

With the use of the word desecration, the flag of the United States went from being respected to being sacred; from honored to holy. Speeches on the floor of the Senate referred to the flag with words that raised it from a symbol of our republic to an icon that somehow embodies what it represents. The flag of the United States has, it

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*The Rev. Roy G. Pollina is vicar of St. Michael's Church, Mandeville, La.*

seems, become sacramentalized.

As an American, I loathe and detest those who would treat our flag shamefully, but, as a Christian, I cannot allow the stars and stripes to become an object of worship.

As a Louisianian, it seems it is fair game to move from the flag issue to abortion. In Baton Rouge, my state representative took a legislative bill that would reduce the fine to \$25 on assault and battery for those who beat up a flag-burner and emended it into the nation's most restrictive abortion law. Politicians who know how to use and abuse words said the amendments were germane since abortion is an assault in the womb on a human being whose life begins at conception.

Whether you agree or disagree philosophically with joining the concept of abortion with the concept of assault, you have to agree it is within the legislature's realm of power to define what a word will mean "legally." So, legally, assault is what legislators say it is.

However, a legislature goes beyond its power and authority, to say nothing of the realm of its legal vocabulary and political concepts, to define when human life begins.

The beginning of human life is a theological concept that must be protected jealously and zealously by the religious community. No court or legislature has the right to define this most sacred concept. The political authority has the right to extend its laws to cover anything and everything in the political world.

I have heard of laws regulating the flight of bees and court orders that required dead men to be flogged. Laws do not necessarily have to make sense to be legitimate. However, laws cannot declare when life begins or when a body becomes ensouled with a human spirit. Ensoulment is a theological concept that only can be described using theological language in a discussion by people who have an understanding that the topic being discussed involves a human being when God bestows the gift of a human soul upon human tissue. If we cannot say exactly when that happens, then we best proceed into unknowing with "fear and trembling."

Unknowing is better than the sin of declaring by legal fiat that which only God knows. Even theologians do not have the tools to see the glory of God and live. Politicians would do well to stay on their side of the wall of separation and to work with the political tools that belong to them.

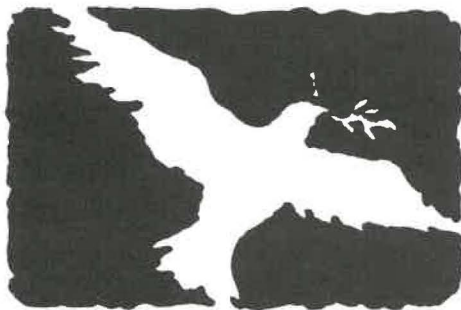
## PERRY

(Continued from page 11)

nificant growth in other areas. Volunteers increased from 600 to 900 with a full-time coordinator to serve the 600,000 annual visitors. The National Cathedral Association, active in every diocese, jumped from about 7,000 to a membership of 20,000. The number of people working on the close grew to 160. But Dean Perry is proudest of the development of mission and outreach (it leaped from 20 to 40 percent of the budget) so that the ministry of the cathedral kept pace with the expanding building program. Its effect on many lives is never more apparent than in the great services of Christmas and Easter, each drawing congregations of about 9,000. The minutely-timed processions and liturgies are viewed on television by a million persons throughout the world.

A tanned, muscular man with steel-

gray hair, Dean Perry believes that enjoyment of family life, travel, sailing and hiking has spared him from burn-out. His son is an architect, his daughter is a mother and teacher; he and his wife, Joy, have four grandchildren. Clearance of the last of the construction shacks has given way to the building of low stone walls and careful landscaping. "Every stone, every blade of grass is paid for," he said. The final touch is a steep-roofed, gothic gate house that will rise soon near the northeastern corner, where the big tour buses pull up. A new era, with a new bishop and eventually a new dean, will begin. As for Dean Perry, a life-long Episcopalian hailing from White Plains, N.Y., he will be absorbed thousands of miles away in his duties as a seminary dean — and his beloved Ruach will have exchanged the Chesapeake Bay for a berth in the Berkeley Marina and the waters of the Pacific.



## BENEDICTION

The author is Joanna J. Seibert, M.D., professor of radiology and pediatrics at the University of Arkansas for Medical Sciences, Little Rock.

I am startled by two articles on being odd. A recent *Forward Day by Day* quotes Flannery O'Connor, "You shall know the truth, and the truth shall make you . . . odd." An article in *THE LIVING CHURCH* [May 13] is titled, "An Invitation To Be Odd."

I have much in common with my teenage daughter, who daily fears being different from her group. I happen to be reading both articles in a hotel room on a business trip, during a time of meditation. I put my Bible back in my large purse and prepare for my plane trip home. I carry this leather-bound book almost like a magic charm for strength. I rarely take it out, except for the daily lectionary reading from *Forward*, and this I do in the most safe and

secret place possible. I don't want to be known as a "Bible freak." I do take my Bible out and leave it on my desk at work. This is a passive statement of my strength. No one has ever mentioned it. Intermittently, I imagine my coworkers saying, "How can she read the Bible and still act the way she does?"

I arrive at the airport and have an uncontrollable desire to look again at the lectionary and the *Forward* reading. I think I secretly believe that being "odd" will bring the truth! I take out the red-covered book and begin to read, but not for long. My Jewish traveling companion almost instantly questions me about my reading and "confesses" he has been listening to tapes of the Bible on recent long trips. We share our faith with each other.

I put my Bible back into its "safe" place until I am seated on the plane. I dare to let it out again. The woman next to me then takes out her Bible from her purse and begins reading! We do not talk. I cannot share myself more than once in this day. My attempts to be "odd" have affirmation that I may not be odd — affirmation of that longing in all of us to know, to see, to feel, to love God more clearly — day by day.

Where do I go from here? Do I dare let it be known I am a "closet" Bible reader? Perhaps next I will be so bold as to take the red book with me to church and read it silently in our pew.

# PEOPLE and PLACES

## Appointments

The Rev. **Larry R. Benfield** is chaplain of Texas A&M University, 902 George Bush Ave., College Station, TX 77840.

The Rev. **Barbara Blossom** is assistant of St. John's Church, Troy, NY; add: 154 First St., Troy 12180.

The Rev. **Carlos J. Caguiat** is vice president of St. Francis Academy and executive director of The Camelot, Lake Placid, NY; add: 22 Sears Dr., Lake Placid 12946.

The Rev. **Earlie Clemons, Jr.**, is vicar of St. Francis, Prairie View, TX, and chaplain to students at Prairie View A&M University.

The Rev. **Brice G. Cox** is vicar of St. Francis-by-the-Lake, Canyon Lake and St. Michael and All Angels', Blanco, TX; add: Box 2031, Canyon Lake 78130.

The Rev. **Mark T. Crawford** is rector of Holy Spirit, 1624 Wooded Acres, Waco, TX; add: Box 8211, Waco 76714.

The Rev. **Michael M. Davis** is chaplain of Texas Military Institute, 20955 Tejas Trail West, San Antonio, TX 78257.

The Rev. **Alfred Bert Clark Dawe** is vicar of St. Paul's, Ogallala, and St. George's, Oshkosh, NE; add: 318 E. A Street, Ogallala 69153.

The Rev. **Walter Draeger** is interim rector of Emmanuel Church, Petoskey, MI; add: 1020 E.

Mitchell, Petoskey 49770.

The Rev. **Lyonel W. Gilmer** is assistant and executive director of the counseling center at St. John's, Charlotte, NC; add: 1623 Carmel Rd., Charlotte 28226.

The Rev. **Peter Groschner** is now planned giving director of Detroit Medical Center with an office at Harper Hospital, Detroit, MI.

The Rev. **Edwin E. Harvey** is associate of St. Mark's, 315 E. Pecan, San Antonio, TX 78205.

The Rev. Canon **Howard F. Kempell, Jr.** is now rector of Christ Church, 149 Court Street, Plymouth, MA 02360.

The Rev. **Ronald L. McCrary** is now rector of Christ Church, Overland Park, KS; add: 91st St. at Nall Ave., Overland Park 66207.

The Rev. **Susan McGarry** is rector of St. Aidan's, 1679 Broadway, Ann Arbor, MI; add: 2565 Carmel, Ann Arbor 48104.

The Rev. **Brian Porter** is the new associate of St. Mark's in Houston, TX.

The Rev. **James R. Porter** is vicar of St. James, Colville and Redeemer, Republic, WA; add: 2000 E. Hawthorne, Colville 99114.

The Rev. **Walter L. Prehn, III** is rector of St. Margaret's, 5310 Stahl Rd., San Antonio, TX 78247; add: 5902 Pineway, San Antonio.

The Rev. **Steven A. Sellers** is vicar of St. Alban's, Austin, TX; add: Box 368, Manchaca, TX 78652.

The Rev. **Christopher Sterry** is chaplain and tutor to the northern ordination course in Manchester, England; add: 11 Ackerley Close, Fearnhead, Warrington WA2 ODL, England.

The Rev. **Edward S. Sykes** is interim vicar at the Church of the Incarnation, Bloomingdale, IL; add: 161 West Army Trail Rd., Bloomingdale 60108.

The Rev. **Bruce Taylor** is assistant of the Church of the Resurrection, San Antonio, TX.

The Rev. **Francis C. Zanger** is rector of St. Martin's, Box 846, Moses Lake, WA 98837.

## Changes of Address

The Rev. **Jane W. B. Alexander** may be addressed at Berkeley Divinity School at Yale, 363 St. Ronan St., New Haven, CT 06511.

The Rev. **Robert M. G. Libby** is at 95 Harbor Dr., Key Biscayne, FL 33149.

The office of the **Diocese of Utah** is now located at 265 East 100 South, Salt Lake City, UT 84111, but retains the mailing address of Box 3090, Salt Lake City, 84110.

## Retirements

The Rev. **Arnold Fenton**, as rector of St. Matthew's, Pacific Palisades, CA; he now serves as priest-in-charge of Trinity Parish, Orange, CA; add: 9815 Circa Valle Verde, El Cajon 92021.

The Very Rev. **John B. Haverland**, as interim dean and rector of Christ Church Cathedral, Indianapolis; add: 3008 North Montana, Roswell, NM 88201. Dean Haverland retired in 1989 after 18 years as dean of the Cathedral Church of St. John, Albuquerque, NM.

The Rev. **Edward I. Swanson**, as interim of Christ and St. Luke's, Norfolk, VA; add: 6903 Summerwood Dr., Frederick, MD 21701.

The Rev. **John F. Mangrum**, from St. David's-in-the-Pines; add: 12181 Sycamore Lane, West Palm Beach, FL 33414.

## Deaths

The Rev. **F. Sanford Cutler**, retired priest of the Diocese of Newark, who was active in peace and women's rights movements, died August 27 of a heart attack at the age of 68 in St. Luke's Hospital, New York City.

A native of Connecticut and a graduate of Wesleyan and Columbia Universities as well as Church Divinity School of the Pacific, Fr. Cutler was rector of the Church of the Redeemer, Morristown, NJ, for 15 years prior to retirement in 1986. Before that he had been dean of the Cathedral of San Juan Bautista in Puerto Rico. He is survived by a son, two daughters and six grandchildren.

The Rev. **John Lawrence Denny**, retired priest of the Diocese of Newark and associate of St. Anthony of Padua, Hackensack, NJ, died of a heart attack on Sept. 3 at Hackensack Medical Center. He was 70.

After studying at the University of the South, New York University and General Theological Seminary, Fr. Denny was ordained priest in 1958 and spent his entire ministry in the Diocese of Newark, serving first as vicar of Transfiguration, Towaco, and Good Shepherd, Ringwood, before becoming rector of Christ Church, Teaneck, from 1961 to 1985. Then, in retirement, he and his wife, Jane, lived in Southold, NY. He is survived by his wife and two brothers.

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# SHORT and SHARP

By TRAVIS DU PRIEST

**WELCOMING HEAVEN: Prayers and Reflections for the Dying and Those Who Love Them.** By J. Mas-syngbaerde Ford. Twenty-Third. Pp. 144. \$19.95.

A professor of New Testament studies at Notre Dame puts together a compassionate sampling of poems (Tagore, Walt Whitman) and prayers and threads them with scripture and his own reflective essays. I find his book quite sensitive to the stages of dying as well as to various attitudes toward death: he assures the reader that God understands both joy and anger. Of special interest are the chapters for those who anticipate death with joy and those who wish to bargain with God.

**LEISURE: A Spiritual Need.** By Leonard Doohan. Ave Maria. Pp. 100. \$4.95 paper.

Not much new here by a professor of religious studies at Gonzaga University, though his rehearsal of ideas reminds us that leisure is big business (about \$300 billion a year) yet often leaves us unfulfilled, "stunted in spirit." He urges us to see leisure as an attitude in all we do and gives practical dos and don'ts, many of which are a restatement of what we should already know but have perhaps forgotten.

**FROM THE WEAVER'S LOOM: Reflections on the Sundays and Feasts.** By Donald Hanson. Resurrection Press (Mineola, NY). Pp. 150. \$7.95 paper.

Reflections is the right word. These short pieces are a cross between homilies and meditations. Informal in language and tone, each goes to an essential point of the season — Advent, Christmas, Lent, Easter, Sunday after Pentecost. Scriptural references are from Year B. Written by a Roman Catholic priest who is ecumenical in his examples.

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## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

**"THE HOLY ALLIANCE: An Exploration of the Relationship Between Spirituality and Therapy"**—Book—For info SASE: Box 201, Cape Cottage, ME 04107.

**A WITNESS TO CHRISTIAN HEALING** by Allen Whitman. "It is a very fine piece of work—a little different from any other I have read . . . It is fresh, original and convincing" (Morton Kelsey). \$11.95 plus \$2.50 for tax, postage and handling. Trinity Episcopal Bookstore, 1412 W. Illinois, Midland, TX 79701-6593. (915) 682-6132.

**YE ARE THE BODY**—Fr. Bonnell Spencer—BACK IN PRINT—Limited edition. \$13.95+\$2.25 shipping. The Episcopal Bookstore, 1620 Murray St., Alexandria, LA 71301. (318) 448-1032.

## CONFERENCE CENTERS

**DUNCAN CONFERENCE CENTER**, Diocese of Southeast Florida, Palm Beach airport — 20 minutes. Sub-tropical hotel style setting ideal for meetings, seminars, training events. Professionally yet sensitively managed. 15820 S. Military Trail, Delray Beach, FL 33484. (407) 496-4130. FAX 407-496-1726.

## CURRICULUM

**BROWNSTONE BUDDIES PUPPETS** present 15 services including plays, narration and music suggestions \$20. Plays, 14470 SW Arabian Dr., Beaverton, OR 97005.

## 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, BSG, 42-27 164th St., Flushing, NY 11358.

**TRADITIONALISM** gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

**"THE GENERAL CONVENTION says so."** Does that make it true? Not if we judge by Anglican principles, the ancient texts of Scripture and the Tradition of the universal church. Join others in the Evangelical and Catholic Mission who agree. Write: ECM, 1206 Buchanan St., McLean, VA 22101. Send \$20.00 to subscribe to our newsletter.

## POSITIONS OFFERED

**CASE SUPERVISOR, MSW**, at St. Jude's Ranch for Children, Boulder City, NV. Supervise four caseworkers. Call: Ralph Shafer (702) 293-5821 for details.

**LARGE**, suburban parish seeks full-time Director of Christian Education. Masters in religious education or related field is preferred, but experience will be considered. For position description contact: Director of Christian Education Search, Holy Innocents' Episcopal Church, 805 Mt. Vernon Hwy., NW., Atlanta, GA 30327.

## POSITIONS OFFERED

**DIRECTOR OF MUSIC.** Halftime position with growth potential, large church, Oregon University town, Casavantes organ. Contact: Episcopal Church of the Good Samaritan, 333 N.W. 35th St., Corvallis, OR 97330.

**RECTOR:** St. George's Episcopal Memorial Church, Bismarck, ND. Emphasis on pastoral care, spiritual leadership, stewardship. Strong, supportive parish "family." For parish profile, contact: Anne Johnson, 1003 Crescent Lane, Bismarck, ND 58501. (701) 258-3842.

**ALASKAN** parish seeking priest. Located in Fairbanks; family parish; multi-ethnic membership of approximately 600. Interested applicants write: Search Committee, St. Matthew's Episcopal Church, P.O. Box 83497, Fairbanks, AK 99708. Att: Karen Kiss. Deadline postmarked December 31, 1990.

**COTTAGE PARENTS** for new cottages at St. Jude's Ranch for Children, Boulder City, NV. Eight children per cottage. Excellent ministry opportunity in Christian community. Call: Ralph Shafer (702) 293-5821 for details.

**RECTOR:** St. Peter's by the Sea is looking for a parish priest for a small Episcopal church in Sitka, Alaska. Friendly, intercultural parish; 90-year-old church, See House. Emphasize preaching, pastoral care, Christian education. Contact: Peg Livingston, Box 995, Sitka, AK 99835. (907) 747-5434.

## 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 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

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## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

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**CHURCH-BELLHANGER** available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. Linda C. Woodford, 30 Brimmer St., Boston, MA 02108. (617) 723-9441.

## WANTED

**PRAYER BOOKS** and Hymnals for Chapel at St. Jude's Ranch for Children, P.O. Box 985, Boulder City, NV 89005-0985.

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## INDIO, CALIF. (Coachella Valley)

**ST. JOHN'S** 45319 Deglet Noor St. at Bliss Ave.  
H Eu Sun 8 & 10 (Sung), HD 7, Wed 7, Thurs 10:30 & HS. Ev 1S  
5. MP 8:30 & EP 6:30, Mon-Fri ex hol. C by appt

## LOS ANGELES, CALIF.

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

## WASHINGTON, D.C.

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

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr.,  
assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James  
G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

## ATLANTA, GA.

**CATHEDRAL OF ST. PHILIP** 2744 Peachtree Rd., N.W.  
Sun H Eu 7:45, 8:45, 9, 11:15; Ev & H Eu 4:30. Mon-Fri MP  
8:45; H Eu 12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS  
12:15

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

## LAFAYETTE, IND.

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

## KEOKUK, IOWA

**ST. JOHN'S** 4th at Concert  
The Rev. Gregg L. Riley, r;  
Sun H Eu 8 & 10, Wed 10, HD as anno

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,  
the Rev. Gibson J. Wells, M.D., d  
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.  
Sat 10:30 H Eu

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; 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.

## 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

## 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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. H. King McGlaughon,  
ass't  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin Leonard Bowman, r (516) 432-1080  
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 9 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. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't  
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP  
5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

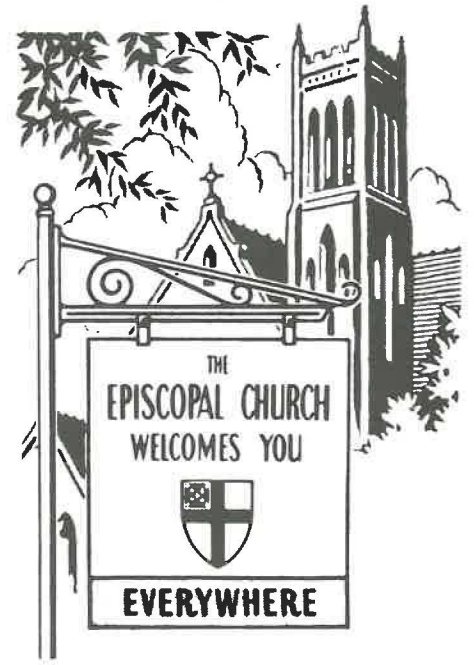
**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice  
Coleman, c (718) 784-8031  
Liturgies: Sun 7:30, 8, 10. Wklys 7:30, 10, 5:30

## PROSPECT PARK, PA.

**ST. JAMES'** 11th Ave. & 420 (between I-95 & Macdade)  
The Rev. William Duffey, Ed.D., r 461-6698  
Sun H Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno

## SELINGROVE, PA.

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



## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Earnest 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. Douglas Travis, canon  
theologian, the Rev. Peggy Patterson, priest ass't, the Rev.  
Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon  
to the ordinary; the Rev. Steve Weston, canon for diocesan  
communications  
Sun Services 7:30 H Eu; 9 adult classes; 9:45 Ch S, 10 Sung  
Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wklys:  
Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H  
Eu (Spanish). Mon Matins 8:45

**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 (214) 521-5101  
Sun H 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. Edwin E. Harvey assoc; the Rev.  
John F. Daniels, parish visitor (512) 226-2426  
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

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

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rt. Rev. Patrick Matolengwe, dean 271-7719  
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. A. Ivan Heyliger, r  
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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