

April 22, 1990

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# THE LIVING CHURCH

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## A Peaceful Jerusalem

Removing fear through  
the love of Jesus

## IN THE NEWS:

Former President Carter  
visits the Holy City



## The Transcendent Dimension

I wish Earth Day were assigned to our traditional Rogationtide, but here it is, and I can nonetheless relate it to this holy season. Easter is primarily about the resurrection of our Lord, but it also celebrates creation, the gift of light and of life, and the gathering up of all things in Christ, in whom, by the power of the Holy Spirit, we are made a new creation.

It is this awareness of the transcendent dimensions of the universe which can be the distinctive Christian offering to the environmental movement. And how much it is needed! Our purely utilitarian, pragmatic and materialistic view of the world does not and will not suffice. If we think that the only value nature has is to be a source of wealth and profit, we will then endeavor to wring from it all we can, destroying it in the process.

If, on the other hand, we are preserving the order of nature beyond our lifetime and beyond our present reach, then we must have some conviction as to the inherent value of it. We must see beauty, wonder and meaning in it. We must see it in terms of our spirits and not just in terms of our pocketbooks. With God, we must "see that it is good" and desire that it be.

The grim facts and figures about the progressive contamination of air and water, increasing desertification, the destruction of oxygen producing rain forests, and similar trends have been published again and again. Scientists have done their part in giving us this data. Unfortunately, possessing data alone does not move the political assemblies of major nations, nor the board meetings of vast industrial and commercial corporations, nor the attention of ordinary men and women who follow the currents of fads and fashions. To bring about action, we need motivation, inspiration, and feelings.

We hope this column has made some contribution in opening wider the eyes of readers to the natural order of which we are a part, in seeing the world about us as a source of wonder, delight and gratitude, and in revering the signs of the wisdom and power of our Creator. We need all this to sustain us. To achieve necessary international agreements, and national, state and local laws is far from easy. Nor is it easy to change industrial operations. Similarly, it is a massive task to change the way people are willing to live. Such efforts will not meet sudden success, nor is any success final. The effort to maintain a livable world is going to require blood, sweat and tears for the remainder of our earthly lives.

H. BOONE PORTER, Editor

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# LETTERS

## Too Little, Too Late

Because I prefer the music of Bach and Mozart, I generally "disassociate" myself from acid rock, country western, and some other musical idioms. This does not mean that I believe the forms from which I disassociate myself are inherently bad. It's a matter of taste.

The statement of "disassociation" [TLC, March 18] signed by the Presiding Bishop and the bishops of the Council of Advice concerning the Bishop of Newark's ordination of Robert Williams is practically meaningless. How about using the words "condemn" or "deplore"?

The statement of disassociation, written more than a month after the ordination is, in my opinion, simply a reaction to public outrage and an effort to put some distance between the 815 power structure and the Bishop of Newark. In any event, the statement is too little and too late.

(The Rev.) FRED-MUNRO FERGUSON  
Church of Saint Sacrament  
Bolton Landing, N.Y.

cally by his press conference statement.

The issue here is not so much the matter of human sexuality and the various ramifications pertaining thereto on which the church has spoken clearly, but the total lack of discipline within the body of the church. Bishop Spong and the Presiding Bishop disregard both the General Convention and the bishop's own Council of Advice.

At the time of their consecration, both bishops spoke the following: "In the Name of God, Amen. I, N. chosen Bishop of the Protestant Episcopal Church in N. do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

I find myself in a sad company of many priests who feel humiliated, bewildered and betrayed by such lack of integrity in high places. I write with a broken heart.

(The Rev.) FRANCIS BAYARD RHEIN  
Winchester, Va.

## Fishing for Souls

The perspective on evangelism by the Rev. Edward S. Little [TLC, March 11] was refreshingly candid and honest.

Evangelism Episcopal-style is designed to get the lapsed Episcopalian back in the pew; it ignores the far more important "market" which is the unchurched "church shopper" who has no background in Anglicanism and could care less about matters Episcopal! The one million or so members we have lost are gone, unfortunately — but we have only ourselves to blame.

The reason evangelism has been and will be such a failure in the Episcopal Church is because we do not activate Christ's mandate to be "fishers of men and women." We have not been taught how to go out and fish! It's too scary to "fish"! "Sharing my story," which is all the rage right now, is only a portion of what needs to be communicated.

What is the bottom line which has to be communicated from the pulpit and in personal evangelizing? It is sim-

Your excellent reporting and editorial make clear the theological and ecclesiastical anarchy which is currently destroying the church.

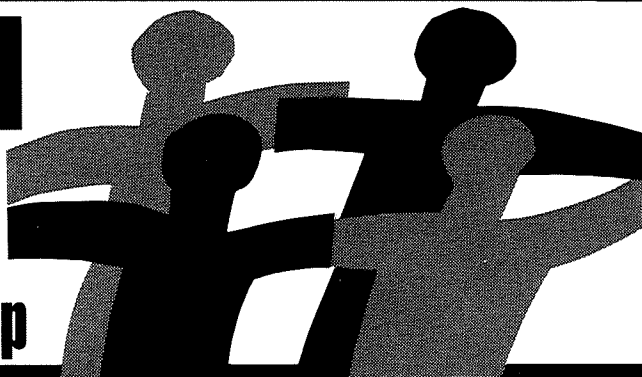
Bishop Browning's Council of Advice noted that "the 1979 General Convention adopted a resolution which said, 'it is not appropriate for this church to ordain a practicing homosexual or any other person who is engaged in heterosexual relations outside marriage.'"

A week after this statement was released, Bishop Browning, speaking at a news conference, said, "I don't think a person's sexuality should be determinant about whether that person can or should not be ordained."

In your editorial you speak concerning the word "any." "Among possible sexual orientations we may mention pedophilia, bestiality, necrophilia, nymphomania, algolagnia, exhibitionism and incestuousness. Are any of these, if put into practice, acceptable patterns for ordained or lay leadership? Is this really what the compilers of these statements intend to say?"

The Presiding Bishop has answered your question clearly and emphati-

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## LETTERS

ply this: Jesus Christ died on the cross for you and me, taking upon himself all the sins of humanity, restoring us to a relationship with God the Father and giving us a promise of eternal life if we believe in Christ's name. Do you want Jesus Christ to come into your life as your Lord and Savior? Do you want to pray for that right now?

I never learned as a layman or in seminary how to evangelize and lead someone to Christ; that was "unAnglican" and we "pooh poohed" such activity as indicative of "holy rollers" and fundamentalist "brother-are-you-saved" syndromes. We turned our Episcopal noses back into our teacups and roses and "incomparable liturgy."

As one Episcopal wag whose name I cannot now recall said, we Anglicans are like an aquarium with a few fish in it, placed along the seashore: we look out through the glass and wonder "why don't they come in, the water's fine?"

(The Rev.) STEVEN GIOVANGELO  
St. Luke's of the Mountains

La Crescenta, Calif.

• • •

Thank you very much for printing the excellent article "Evangelism: Process or Decision" by the Rev. Edward S. Little. We are fortunate indeed that God has placed this Christian in the Episcopal family. Fr. Little speaks with clarity about the individual's faith development from "process and journey" to "decision and transformation." This movement to "decision" marks the difference between "knowing about Christ" and "knowing Christ." His discussion on the transforming power of God in the life of a believer illustrates the difference in "self-reliance" and "Christ-reliance." Fr. Little, Fr. Porter and the editorial staff at TLC, may the Holy Spirit, who has begun a good work in you, direct and uphold you in the service of Christ and his kingdom. Amen.

JANE A. BENDER  
Bethlehem, Pa.

### Deacon's Vestments

Your article "Rites and Ceremonies" [TLC, March 11] raises once again the question of "the vesting of a priest as a deacon, in the absence of the latter and the continuance of the office of subdeacon." I would offer some defense for the continuation of what

were certainly once common customs.

This use of vestments was specifically authorized in the 1549 Book of Common Prayer, and thus, for many Anglican churches (though not P.E.C.U.S.A.) would be equally specifically retained in their Ornaments rubrics, and this seems to be an adequate precedent for us also.

To take first the case of the subdeacon, the functions of reading the Epistle and assisting at the offertory have not been abolished even if the ecclesiastical order has been. Since the traditional vestments and ceremonial seem to belong to the office (or functions) rather than to the order as such, I can see no reason, especially on festival occasions, for rejecting them.

One of the clear options of the present Prayer Book is for an assisting priest to carry out the functions assigned to a deacon in the absence of a minister in that order. He may, and probably usually should, also share in the functions of the celebrant (concelebration), and in this case normally vests as a priest. If, however, he performs only the deacon's functions, it seems more appropriate for him to vest accordingly (just as when a priest takes his place in the congregation he normally "vests" in a suit — perhaps with a clerical collar but not usually with a stole or other "priestly" vestment).

(The Rev.) WILLIAM D. LORING  
Danbury, Conn.

### Life on Earth

I find Dr. James Bauer's letter [TLC, March 4] most disturbing, coming as it does from a man who can be expected to have more than average knowledge of science. For one thing, he seems not to understand what the word "theory" means in science. It represents a proposed explanation of experimental facts, usually with the implication that no firmly established facts are in contradiction to it, but always with the understanding that new facts may prove it untrue. There can never be a proof of a scientific theory — merely absence of disproof. Evolution, to the best of my knowledge, is in that position. And there is

**Next Week:** Two views on the controversial "Supplemental Liturgical Texts," the proposed rites in so-called inclusive language.

logic, if not facts, to support the proposal that life developed in a "primordial soup," and much more, including facts, to support the fact that life in the seas preceded life on land.

I am also bothered by his basing his argument on the presumed fact that "intelligent human life appeared rather suddenly . . . within the last several thousand years." In the first place, intelligence is not entirely a genetically determined characteristic, and so its development in a relatively short space of time is not unreasonable. More importantly, the possessors of intelligence are, so far as can be established, biologically continuous with their less intelligent predecessors. Thus no special mechanism needs to be invoked for the development.

Most serious, however, is the implication of his last sentence. He seems to take the concept of creation as meaning a sudden, "all together and no part first" action. In fact, it is possible to believe in creation as a continuing act of God, without prejudice as to how he goes about it. I accept the theory of

evolution. That does not keep me from believing in God's creation of the universe and all that is in it.

GEORGE L. TRIGG  
Brookhaven, N.Y.

### Many Points of View

Huzzah! to Fr. Du Priest for his article "A Christian Library" [TLC, Feb. 25]. It is difficult to see how members of a church which prides itself on standing on the tripod of scripture, tradition and reason could engage in conduct which would cut off the third leg. Only if members of the church, children as well as adults, are exposed to and able to consider many points of view, can they exercise their reason; limiting our children's reading material to that which is labeled "Christian" will only result in crippled reasoning ability. Clergy, vestries, Christian education committees and Sunday school teachers must be on constant guard against the sort of censorship Fr. Du Priest describes.

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## Carters in Holy City

In honor of the contributions of the Rt. Rev. Samir Kafity's efforts towards peace and reconciliation in Jerusalem, former President Jimmy Carter attended services on the Third Sunday of Lent at St. George's Cathedral. Mr. Carter, who is a Baptist, was largely responsible for negotiating the 1979 peace accords between Egypt and Israel.

Addressing the congregation, he spoke of the need for courage and understanding to end the strife and mistrust plaguing the Holy City and the entire region. Also attending the service were Mr. Carter's wife, Rosalyn, and a minister from the Baptist Church in Jerusalem, John Anthony.

In spite of being abroad in Washington, Bishop Kafity greeted the Carters in a morning message delivered by the cathedral's canon, the Rev. Na'em Ateek. The bishop's words called upon the Carters and all Christians to view Jerusalem as the mother and symbol of the three monotheistic Abrahamic faiths.

### Symbol of Motherhood

Like all mothers, Kafity's statement continued, Jerusalem "... loves all her children equally and without distinction" and should not be manipulated or victimized by secular or national interests of any single group. The welcome statement concluded with a prayer, "This symbol of motherhood, of love, and peace, is what Jerusalem has offered to humanity across the ages. We pray that it may regain this eternal symbolism and may once again be the answer to the quest for peace. May it be a city completely shared in every respect and at every level by Jews, Moslems and Christians."

The Gospel read for the day was the episode of Christ and the Samaritan woman at Jacob's Well. Both the sermon of the Very Rev. John Peterson, dean of St. George's College, and Mr. Carter's address used Christ's action at the well to implore the congregation and all Christians to actively reach out to the oppressed and promote justice.

Dean Peterson stressed that by this Gospel reading and our faiths "[We] are challenged to be peacemakers. We are challenged to be reconcilers. We are challenged to be leaders who seek

justice and righteousness. We are called upon to build bridges of reconciliation between communities now confronting each other."

He went on to urge that "... Christians have no alternative than to live that radical lifestyle of Christlikeness, to work for justice and peace."

After thanking St. George's for its warm welcome, Mr. Carter said, "To hear about his [Christ's] meeting with the Samaritan woman is particularly pertinent in these days because there is a great deal of incompatibility between the rulers here and the Palestinian people."

Mr. Carter then urged Christian unity in the Holy City, asserting that it was his prayer that here in this holy place, in this troubled land, that the church of our Savior Jesus Christ in its multiple facets, multiple denominations, can be united in the search for peace.

Mr. Carter ended his message with the challenge that we should all be "reaching out for those less fortunate, ministering to those who have different beliefs, maintaining an attitude of humility, of service, opening communications where they do not exist, loving most those who are less lovable, bridging gaps between those who hate, [is] being the epitome of peace."

During Bishop Kafity's visit to the Washington D.C. area, he spoke on behalf of the Diocese of Jerusalem and its extensive humanitarian, educational and medical programs and institutions for which a broad spectrum of ecumenical support is needed. On March 20 the American Friends of the Diocese of Jerusalem sponsored a benefit dinner honoring him at the British Embassy. Participants were warmly welcomed by the Ambassador, Sir Anthony Acland. Activities were coordinated by the Rev. Douglas Trout, a Presbyterian minister in Fairfax Station, Va.

NICHOLAS T. PORTER

### Integrity of Creation

Under pressure of black delegates, racism was added to the list of top concerns at the "Justice, Peace and Integrity of Creation" eight-day convocation of the World Council of Churches, held in Seoul, South Korea, in March.

Before including racism, the ap-

proximately 400 delegates were scheduled to adopt three "acts of covenanting" focusing on economics, security and militarism, and care of the environment.

However, racism was added after black participants from the United States and Africa said they were disturbed and pained that racism was not viewed as a primary concern. The acts of covenanting were adopted amid a festival of song and dance that recalled ancient biblical ceremonies during which the Israelites renewed their vows of faithfulness to God.

### Specific Concerns

In addition to affirming the four major acts of covenanting, delegates made pledges on specific issues of concern.

Prolonged applause resulted when representatives from the Middle East — including not only Christian delegates but official visitors from the Jewish and Muslim communities — committed themselves to work for "mutual recognition and self-determination" of Arabs and Jews through negotiations between Israel and the Palestine Liberation Organization.

They pledged also to work for "sovereignty for both peoples through the recognition of a Palestinian state in the Palestinian homeland, alongside the state of Israel."

Participants from the U.S. promised to support reunification of North and South Korea, continued sanctions against South Africa, environmental awareness and the elimination of drug dependence.

The Americans pledged to promote the withdrawal of U.S. military forces from bases around the world, as well as "the cessation of military exercises involving practice bombing and maneuvers which endanger the lives and welfare of native peoples and their sacred lands in places like Korea, Hawaii and Puerto Rico."

World Council General Secretary Emilio Castro said the convocation marked the first time the churches "have been able to integrate their ecological concerns inside the themes of peace and justice." The convocation, he said, had achieved its main objective: mobilizing the Christian community around a holistic approach to the world's major problems.

## English Synod

Issues related to homosexuality, women's ordination, child abuse, and the conception and resurrection of Jesus were on the agenda at the General Synod of the Church of England. It met in London in late February.

The Most Rev. Robert Runcie, Archbishop of Canterbury, said he and his colleagues do not plan to authorize publication of a report on homosexuality given to the English Anglican bishops in 1988 by an advisory working party they set up in 1986. Copies of it were given to several media outlets just before the synod met.

Entitled the "Osborne Report," the discussion paper calls for the blessing of gay marriages and encourages gay priests to publicly declare their sexual orientation and live openly with their partners.

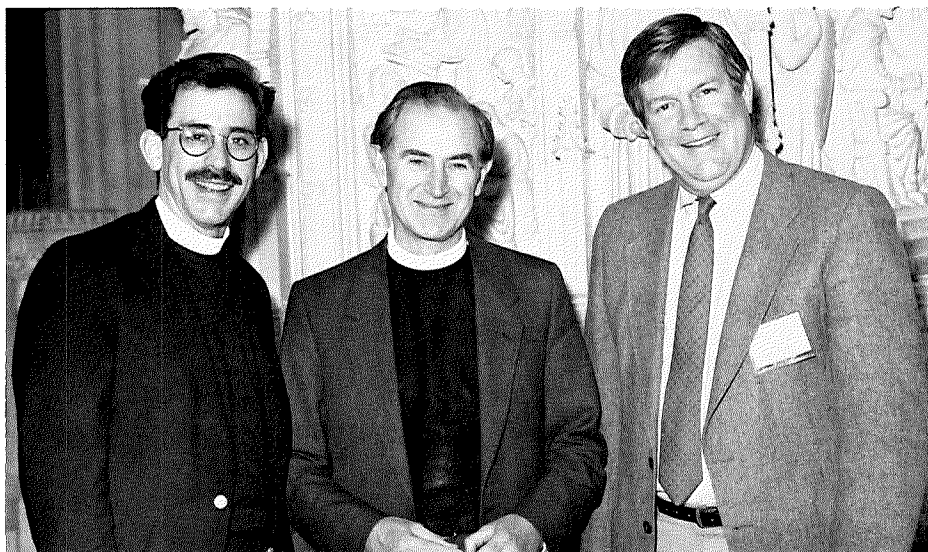
The Rev. David Holloway, a leader of the church's evangelical wing, demanded a reinforcement of the 1987 synod resolution condemning homosexuality as sinful.

Answering questions, Archbishop Runcie said the report is "simply advice," not in a "form that would be adopted as a policy document." The report concludes that bishops "need to affirm the catholicity and inclusiveness of the church" and help it to "live with unresolved issues. The way to resolve the conflict and tensions between groups is not by the exclusion of one or more minority groups."

### 1987 Action

The synod turned down proposals for an emergency debate on the subject. In November 1987, it condemned homosexual genital acts. Asked by a synod member to give an assurance that the bishops would endorse that view, Archbishop Runcie said the bishops are well aware of that synod vote. Asked by another member for his views on some specific points, Archbishop Runcie said that because he was answering on behalf of all the bishops, "It is out of order for me to embark on a personal explanation of my own position, however tempted I might be to do so."

The synod also faced a plan whereby clergy who conscientiously objected to the ordination of women as priests could — if and when such ordinations take place — receive financial



The Rev. Randall Day, executive director of the Canterbury Cathedral Trust in America (left), Dean Simpson and Canon Minifie: examining the church's roots in preparing for the future.

[Photo © C. Beverly Rezneck.]

compensation if they resign from the clergy roster. The plan will go to the 44 dioceses for their reaction. The synod narrowly rejected an amendment which would have removed any time limit for clergy who decide to leave. The limit of ten years remains in the proposal.

In a unanimous vote, the synod asked the Board for Social Responsibility to review investigations into the effects on children of violence in the media and elsewhere.

Responding to a motion affirming a literal interpretation of the virgin birth and bodily resurrection of Jesus Christ, the synod unanimously reaffirmed "the traditional belief about the birth, death and resurrection of Our Lord Jesus Christ as found in the canonical scriptures and the . . . creeds. . . ."

The Most Rev. John Habgood, Archbishop of York, objected that the original motion "tried to go further in spelling out in what I think is rather crass language what scripture itself expresses in an extraordinarily subtle way."

Later, the Rt. Rev. David Jenkins, Bishop of Durham, who took no part in the debate, issued a statement which said, in part, "I am a Christian, and I remain a bishop because I believe in the incarnation and the resurrection of Our Lord Jesus Christ." He said he remains convinced that "a quiet search for contemporary meaning of anciently received truths is the most effective means of evangelism today."

## The Past and Future

Washington Cathedral's College of Preachers recently held a conference, co-sponsored by the Canterbury Cathedral Trust in America, at which the Rev. John Booty of the School of Theology, Sewanee, Tenn., linked the Anglican Communion's future to its 16th century roots.

Clergy from across the country took part in the week-long conference on "The Shape of Anglicanism: 1990 and Beyond." They examined the church's foundations, present character, and issues that could determine its future. While the tone was generally positive, some critical questions remain unanswered.

Dr. Booty said the 16th century Elizabethan Settlement brought together a diversity of people united in common worship and conformity to essentials, based on scripture, tradition and reason, which allowed for freedom in non-essentials. Richard Hooker [c.1554-1600] affirmed this in his "Laws of Ecclesiastical Polity," in a church that would exercise this spiritual reticence, but also spiritual openness to all of God's creation, wherever found.

Dr. Booty reminded that today's Anglicanism has a dispersed rather than centralized authority.

He warned that comprehensiveness "is a strength that also harbors a weakness, a flabbiness that has caused many to leave." The church must rec-

*(Continued on page 12)*

# Pray for the Peace of Jerusalem

By JAMES SIMONS



RNS

*The fear-quenching  
love of Jesus  
can bring  
peace to the  
Holy Land.*

**J**erusalem and the Holy Land is a place steeped in the salvific history of a people and their God. I found myself on a pilgrimage in this land visiting the sites where so much hope had been given to people. I visited the place of the resurrection, the site of the Sermon on the Mount, the rooftop where Peter had his vision of inclusiveness, the shore where Peter experienced the forgiveness of Jesus. Truly this is a land filled with the history of hope and joy.

Peace, however, has not come easily here. The history of this land has been one of armed struggle since its earliest

days as different nations fought for control of this crossroad linking three continents. Even today peace is seemingly maintained only through oppression and armed defense. Israel does not appear to be very peaceful today.

The concept of peace has been greatly misunderstood and we have used it with such familiarity that its definition has frequently become confused. Often we are tempted to believe that peace is the absence of conflict. However, I suggest that peace is experienced only when fear is absent, for the opposite of peace is fear.

We see this as Jesus appears to his disciples on the first evening of Easter. The disciples were hiding, locked in a remote room "for fear of the Jews." Jesus comes and stands among them and says "Peace be with you." The first word spoken to the fearful disciples by the resurrected Lord is "peace" (John 20:19-20).

What is the fear in present day Israel and why is peace such a precious commodity? I visited the Ahli Arab Hospital, an Episcopal institution, in the occupied territory of Gaza to try to better understand what is happening. In addition to the many patients seen with routine ailments, the hospital also receives, every day, between three and ten Palestinians wounded by Israeli soldiers in the course of the

violence there.

Hasad is an 11-year-old boy who was with a group of boys throwing stones at passing Israeli soldiers. When the boys turned to run, the soldiers opened fire and Hasad was shot in the back of the leg. The wound was superficial and Hasad was lucky; the surgeon showed us the X-ray of another man in the ward whose leg had been shattered by the same type of plastic bullet.

## A Frightened Generation

This young boy lay in his bed with his mother and sister present. What I saw was fear. Fear generated by being in a strange place tended to by strange people. Fear from knowing that soldiers often come through wards and take away the wounded for questioning. This is the fear of an entire generation that has known nothing but confinement and violence and for whom the taunting of armed soldiers is child's play.

Traveling through the city of Gaza I see this fear exhibited on the part of the Israeli soldiers also. They will not ordinarily enter the refugee camps for fear of their lives. Their presence in the streets inevitably inspires the throwing of rocks and bottles; their vehicles are virtually cages on wheels.

---

*The Rev. James B. Simons is rector of St. Michael's of the Valley Church, Liongier, Pa.*



They live behind barbed wire and brick walls playing basketball and waiting anxiously for their patrols to begin. By three o'clock, Palestinian children have already begun to erect barriers of burning tires and trash and are practicing their rock throwing in anticipation of the soldiers' arrival.

Fault is easy to find; Palestinians who allow their children to wage war with soldiers and who terrorize their own people if they cooperate in any way with the government; Israelis who will not grant rights to Palestinians in the occupied territories and who keep them confined to ghetto-camps where water is foul and housing is scarce. However, the awarding of blame will not solve the problem.

What should be the church's response to the Palestinian/Israeli turmoil that infects this land that we as Christians also see as holy? Is this simply the concern of a foreign government that we as a religion would be imposing upon, or do we bear a responsibility here?

Jesus said that he came to bring peace, not as the world brings it but in a new way (John 14:27). We need to be a people committed to this vision. The world seeks political solutions and we may be involved in these as mediators, advocates, and encouragers, but there is another way.

### In Nazareth

At Christ Church in Nazareth this different kind of peace is being wrought. The church is tucked back on the hill of this largely Palestinian town and is in some disrepair. Paint peels from the walls and ceiling, the sanctuary is small and cold, yet the peace of this place emanates from those who serve their Lord here. The Ven. Riah Abu El-Assah, rector of Christ Church, is a warm and welcoming man who has been working for many years at bringing peace here. He speaks about the school they have established, dedicated to educating children in the peace of Jesus Christ and to restoring the dignity and self-worth of an entire generation of children. The school barely has room for everyone.

Children run and dance, sing, and poke each other as they approach to see who we are. Perhaps it is through these children that the notion of peace will begin. Children who are schooled, fed and loved in the security of the place this church provides. Children who are experiencing the peace

of Jesus Christ as a reality in their lives and not simply as an idea with ambiguous political implications.

Archdeacon Abu El-Assah speaks passionately about the injustice he has experienced as a Palestinian. He has been involved in the political aspects of this struggle, but I believe that his lasting impression will be upon the lives of these children who will grow to know how to impart the peace of Christ, who will infect their country not with fear but with peace.

### In the Garden

Back in Jerusalem our group stands in the garden of Gethsemane, the place of Jesus' agony and arrest, the place where Jesus came to know the peace of his Father's will. Great gnarled olive trees, which some claim are 2,000 years old, curl skyward, giving shade to this quiet place. As we pause here to meditate on the significance of Jesus' experience here, the silence is broken by the wail of three Israeli jets. An F-14, F-16 and Russian MIG, recently arrived with a Syrian defector, scream over the wall of the old city above us at a very low altitude. These maneuvers test the efficiency of the planes and also send a clear message to the population. One group hears a message of security, the other a message of fear.

Jesus does not place his hope for peace in planes and guns and might. Peace will not come from rock throwing and terrorism. Instead, peace will come through those individuals who seek to impart the fear-quenching love of Jesus. Indeed this is the only peace that will change a nation.

Pray for the peace of Jerusalem.

### My Burden Is Light . . .

I will sing a song unto the Lord  
And its melody will break my heart  
For the yoke of Christ  
Cannot be gained through wanting  
But as a special sign of grace.  
A song unto the Lord  
From a heart broken by love  
A life wasted by wanting  
Unable to fill its destiny.  
And because it hurts to touch  
The memory of that longing  
I sing a song unto the Lord  
A song no one can hear.

Carter Johnson

# Ireland's Archbishop

The Most Rev.  
Robert Eames  
of Armagh has  
learned to live  
with differences.

By ROBERT F. HAYMAN

It is a fact of life in Ireland that all questions are answered within the framework of history. Accordingly, when I first asked the Most Rev. Robert Eames, Archbishop of Armagh and Primate of All Ireland, about the special vocation of the Church of Ireland, his reply brought forth a fascinating insight into William Ewart Gladstone, Queen Victoria's Prime Minister in 1870.

Robin Eames is the spiritual head, the Metropolitan, of the Church of Ireland. He also serves as the Bishop of Armagh, a diocese in the North of Ireland that lies within the United Kingdom. Because of the political border which divides the island of Ireland between the republic in the south and the northern six counties, Armagh and several other dioceses lie within two separate nations.

Although the Archbishop of Dublin is enthroned in great state in Christ Church Cathedral and lives in a city of more than a million, it is the Archbishop of Armagh who takes precedence, being seen as the spiritual successor of St. Patrick who brought Christianity to Ireland in the fifth century.

The Church of Ireland has a proud tradition, viewing itself as older than the Church of England. It is an autonomous part of the Anglican Communion with the same relationship to the Archbishop of Canterbury as the Epis-

*The Rev. Canon Robert F. Hayman, an American, is rector of Drumcliffe and Lissadell parishes in County Sligo, Republic of Ireland.*

copal Church in the United States. Prior to 1870, during the British rule of all Ireland, the church was established. It was disestablished and disendowed by the British Parliament under the leadership of Gladstone, hence the earthy legend that every see house or bishop's house in Ireland has a chamber pot with Gladstone's picture on the inside.

In 1870, in the face of disendowment, almost all the clergy of the Church of Ireland handed over their personal financial compensation from the British government to the central body of the church, creating a new endowment. More importantly, they led the church into a spiritual rebirth and partnership with the laity which has allowed the Church of Ireland to survive and speak with a genuine Irish voice. The Church of Ireland serves the whole island, north and south, independent of governments on both sides of the border, a bridge between the overwhelming Roman Catholic majority in the south and the dominant Presbyterian tradition in the north.

Robin Eames is a northerner by birth, education and heritage. Unlike most of the members of the Church of Ireland, he is a convert, the son of a Methodist cleric. He came into the Anglican fold during law school and felt called to the ordained ministry. Once ordained, he rose rapidly in the ranks, having been elected Bishop of Derry and Raphoe at the age of 38. Now 53, he has been the primate for four years.

### A "Bridge Church"

Archbishop Eames met me in a conference room at Church House in Armagh, a grey Victorian built to honor Archbishop Alexander, best remembered for his wife's authorship of "All Things Bright and Beautiful" and many other hymns.

When I asked him to define the special vocation of the Church of Ireland, he replied without hesitation: "I believe it to be a witness to the middle way, the *via media*, the Anglican commitment to moderation." In Ireland, he takes the concept of a "bridge church" very seriously. In the north the tensions between Roman Catholics and Protestants have erupted into murder, intimidation and tribal warfare. It is these "troubles" in the north which dominated media reporting of Ireland. Echoes of these troubles are heard in the south, but the bloody toll of death is in the north, not the least in



Archbishop Eames

the archbishop's own diocese. He has attended numerous funerals of murdered church members, always pleading for forgiveness and moderation.

"I sometimes cause resentment within my own flock by those pleas," he said, "as people feel more and more threatened by the outlawed paramilitary gangs on both sides of the conflict."

In some ways there are almost two churches. In the republic there are less than 100,000 Anglicans, surviving in pockets, a tiny minority graciously tolerated by the 95 percent Roman Catholic majority. Contrary to the imaginings of some in the north, Anglicans are well treated in the republic and get along with their neighbors.

In the north there has been a tendency for the 300,000 members of the church to be pushed to the "right," towards the Presbyterian stance, in reaction to the terrible political and civil strife. These diverging experiences of church life have meant that ordinands from the north are much more conservative than their more relaxed and liberal brothers and sisters in the south. Archbishop Eames said, "I have to work to get a right balance in the kinds of ordinands we have." The border may not separate the Church of Ireland but it is an emotional reality.

As for evangelism in a place that is nominally 100 percent Christian, he sees the task as two-fold: a deepening of the clergy's sense of vocation and a raising of the biblical knowledge of the laity. The church may not be in a numbers game, but it does occasionally receive converts. Some Roman

Catholics in the south find it a more satisfying spiritual home than the very conservative Irish Roman Catholic Church. In the same way, a few people in the north from rigid Presbyterian and Methodist backgrounds are happier in the freer air of the Church of Ireland. Robin Eames' own conversion bears personal witness to that fact.

He acknowledges that members of the Church of Ireland often have a negative image of their own church. Many will say of it, "Well, we don't do this or that or the other," usually reacting to the devotional practices of the Roman Catholic Church. Bishop Eames said, "I feel that the Church of Ireland needs to move beyond thinking of itself as just Protestant and consciously proclaim its heritage as both reformed and catholic."

Archbishop Eames is a modest man, a characteristic he shares with most Irishmen. He sees himself as a good listener, a man who has the courage to speak his mind; a man who has a clear understanding of what it means to be an Irishman who is an Anglican; and a man who is able to speak to Christians of other traditions. He said his legal training helps him to see both sides of an issue. He asserted forcefully, "We must learn to live with differences."

### Divisive Issue

After the last Lambeth Conference, the Most Rev. Robert Runcie, Archbishop of Canterbury, asked Archbishop Eames to chair the Commission on the Anglican Communion and Women in the Episcopate. No other issue has so divided Anglicans in the past century. The archbishop is grateful for the experience of working with the international and inter-racial group. The report of his commission has received wide support as well as criticism. In addition, he continues to serve as a member of the Anglican Consultative Council. "These opportunities to work with the whole Anglican Communion have enlarged my horizons and life," he said.

Robin Eames lives in a small house in Armagh, a small town. His Cathedral of St. Patrick is not very big. The Church of Ireland is a small institution on "an island off an island off the coast of Europe." Archbishop Eames, however, is not a small man and he talks in large terms. The public press in Britain and Ireland has speculated that the primate, a British citizen, may in fact become the next Archbishop of Canterbury. We shall see.

# EDITORIALS

## Sunday of St. Thomas

In the midst of our Easter joy, Thomas Sunday faces the fact that faith is not easy. It does not arise simply out of human strength, or virtue, or intelligence. It is not a kind of reward for good efforts. Faith in the Risen Lord is given to us by his grace. It is from him that we must seek it, and at his Holy Table he nourishes it. It is by his power, by the gift of his Holy Spirit, that we are enabled to bear witness to our faith and to communicate it. As we continue to rejoice in this blessed season, let us continue to pray that our faith may be made strong, firm and ready to face those hard places on the road of life which we all must traverse. At such times we discover how truly valuable it is to know the presence of the Risen Lord.

## Earth Day

On the Second Sunday of the Easter Season, April 22 this year, Earth Day is upon us. Now in its 20th year, it is widely recognized and it may call for our support as Christians, as citizens and indeed as inhabitants of this planet.

This year, Earth Day reflects a corporate and an individual thrust. The corporate emphasis is to demonstrate that millions of people, in the U.S. and other nations, do indeed want more responsible and more decisive environmental action at the national and international levels. The individual emphasis is directed at the way we all live. To keep the earth habitable, we are all going to have to change our ways — to burn less fossil fuel, to use more public transportation, to generate less garbage, to use recycled products where possible, and take related steps.

Not everyone will like everything that is proposed. Extensive changes in our style of life will not suit everyone in every respect. In some respect or other each of us may be inconvenienced in the future. We would all agree, however, that it is better for changes to come voluntarily over a period of time, rather than to be forced upon us too little and too late, in the face of grave calamities.

## Accountability in the Church

Recent trends and developments within the church raise, in various ways, the question of accountability. Lay employees, it seems, are the most accountable. Since their positions are often underfunded at best, a director of Christian education, or youth worker, or assistant secretary, or other employee, for any offense or no offense, may be told that his or her job is terminated, and there is no appeal or recourse.

Priests are subject to accountability both from above and below. Although it is contrary to all the historic usage of our church, parishes may now in effect dismiss priests because they do not like them, or because their programs are unsuccessful, or whatever. This practice was discussed in our issue of March 11. Priests are also subject to their dioceses and their bishops, with various possible rewards or penalties. Publicly, a priest may be suspended, or deposed.

Deacons may be kicked about by anyone. This was more understandable in times past, when young clergy spent a year in the diaconate as a sort of "school of hard knocks." It is hardly appropriate today when most deacons are mature men and women who, after years of lay ministry, have taken on, at no material advantage to themselves, the lifelong service of the diaconate.

Bishops are at the top of the employment ladder, and they seem to be accountable to no one. The canons for the presentment and trial of a bishop seem to be designed to delay and impede such a trial, rather than to render prompt justice. Bishops may be rebuked by their colleagues in the House of Bishops, but this rarely happens. Bishops can and sometimes do challenge the election of a new bishop, but once into the house, one's position is virtually sacrosanct. The House of Bishops has been compared to a club, but the comparison is not altogether accurate: in a club one must obey the rules.

It is also often said that the Episcopal Church is governed democratically. In America, democracy is understood to involve an independent, autonomous and authoritative judiciary. The American church, unlike some other provinces of the Anglican Communion, does not really have that. We believe it should, not only for the just and prompt acquittal or conviction of accused persons, but also for surveillance of the constitutionality of actions of national and diocesan church bodies.

## The New Bishop of Navajoland

One of the happy recent events in the Episcopal Church has been the consecration of Steven Tsosie Plummer as Bishop of Navajoland [TLC, April 8]. This earnest and dedicated young bishop faces a very challenging task. The Navajo live in New Mexico, Arizona and Utah, and were not extensively evangelized in the last century, as were most other Indian peoples. It is to be hoped that the Episcopal Church can both communicate the Christian gospel to increasingly large numbers of Navajo and also continue to support, as it has, the way of life of the people who have many distinctive contributions to make.



The Rt. Rev. Harold S. Jones, retired Suffragan Bishop of South Dakota (left); Bishop Plummer, the Rt. Rev. William Wantland, Bishop of Eau Claire; and Owanah Anderson, national staff officer for Native American ministries. [ENS photo by Jim Solheim.]

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**NEWS**

(Continued from page 7)

ognize the need for reform and renewal but "respect the delicate balance between liberty and lawful authority," he said.

The Very Rev. John Simpson, dean of Canterbury Cathedral, noted that with the rise of indigenous churches, Anglicanism has lost much of its Englishness, and that without liturgical conformity, long the key to its spread, this inclusiveness must be seen as the clue to its continued growth. This, he said, makes all the more necessary both a focus and a locus. The focus is the Archbishop of Canterbury, and Canterbury Cathedral is the locus that gives all Anglicans a feeling for their roots and a sense of belonging. Moving it elsewhere, he said, "would cut the Communion adrift from its roots."

The Rev. Charles Price, professor emeritus of Virginia Seminary, cited a number of challenges to Anglicanism, "all intractable, with no ready solutions." Chief among the challenges are the issues of environmental protection and economic justice. The church must be an advocate of both economic and political freedom, must raise consciousness about all these crucial issues, and the laity must address these issues in the workplace.

In the church-related challenges, authority is an acute issue both within the communion and in ecumenical relations, especially the ARCIC conversations. A measure of agreement has been suggested for a unified church with the Bishop of Rome as the logical head, in a universal primacy of love but little power. But this aroused violent opposition when advanced by Archbishop Runcie on his recent papal visit, due largely, said Dean Simpson, to distortions by the media.

The Rev. Burgess Carr of the Episcopal Church Center staff, and a native of Liberia, offered some insights into what it means to be an Anglican in Africa. The outward signs, he said, are the Prayer Book, the English hymnal and, in a few places, the great Gothic Revival churches. But there are other signs of Anglican identity. "We are scriptural Christians," he said, "whose faith is rooted in the Bible. We are taught from it, in many places the only translation into a native language. The African Anglican carries the New Testament in his pocket."

In 1960, after 100 years of the missionaries, there were some 60 million

Christian in Africa; by 1990, 300 million. Bishop Gitari's diocese in Kenya is the fastest growing the Anglican Communion. In view of all this, the ECUSA episcopate seems out of proportion. "There are nearly four million Anglicans in Nigeria, with 25 bishops; with only 2.4 million members, ECUSA has 125."

Episcopal lay woman Verna Dozier gave a challenging presentation on the ministry of the laity, calling for every parish to be a seminary. Cathedral organist Douglas Major played tapes of Anglican church music, with a plea for a return to the high standards now largely lost. Provost Charles Perry led an iconographic tour of the cathedral.

The Rev. Canon Charles Minifie, president of the College of Preachers, explained the college's core curriculum and outlined its goals. The laity, he said, "are tired of not being fed, and we have gotten the message that they expect us to preach the word of God. The church has recognized the importance of preaching, and the college is the place where we come together to find ways to improve it."

On the last day, a panel answered questions raised in the group discussions.

Dean Simpson, returning to the marks of Anglicanism, thought that Terry Waite could well be regarded as a world symbol of Anglicanism, who perhaps more than any other, has drawn the communion together in prayer in all parts of it, for his deliverance.

In conclusion, it was agreed that the present is a time of unprecedented dislocation and change, but all things considered, there are signs of hope for the future of Anglicanism. Dr. Booty envisions a church of great diversity, gathered in liturgies that, though not identical, share a common history and meaning: to lift up Christ. "For what matters is the salvific story contained within the liturgy. Then we may debate and disagree, and come to know what it really means to be a unity in diversity, a fellowship in the love of God. In this there is both a warning and a promise, as we move into the 21st century," he said.

Following the conference, Dean Simpson attended a board meeting of the Canterbury Cathedral Trust in America, an agency which provides American support for the cathedral and also arranges tours and educational programs.

DOROTHY MILLS PARKER

## Like a Pillar

**HAROLD MACMILLAN, Vol. II.** by Alistair Horne. Viking. Pp. xvii and 741. \$27.50.

The most interesting of the post-war, pre-Thatcher Prime Ministers, Harold Macmillan, was keenly concerned with picking the bishops of the Church of England and delighted in discussing them with Elizabeth II. Their weekly conference and frequent letters were often mirthful.

Things were not so jolly with Geoffrey Fisher, Archbishop of Canterbury 1944-61. "I try to talk to him about religion," moaned Macmillan, "but he seems quite uninterested and reverts all the time to politics." Another delicious morsel from the Macmillan archives discloses that "Fisher himself wanted to keep out Michael Ramsey (from Canterbury) in favor of the Bishop of Chelmsford (Allison). Ramsey was known for his dislike of administration, and boredom with it, and with Fisher's weight against him the selection was not an easy one. But Macmillan saw that Ramsey had the intellect and spirituality needed to guide the church through the new problems posed by the 1960s."

Macmillan clung to Anglicanism, backing away "at the eleventh hour" as a young man in 1915 when his friend Ronald Knox, son of the Bishop

of Manchester, went over to Rome. "[They] had gone their different ways," Horne observes. Then, in 1957, came the news that Knox — now Monsignor — was dying of cancer. Macmillan was much moved and arranged for Knox to see Anthony Eden's physician, had him stay at No. 10 Downing St., and personally saw him off at the railroad station. "The stationmaster took off his hat to me twice before the train left," wrote a grateful Knox who died a few months later.

Religion, tinted with a certain fatalism, was to become the "strong thing in my life," Macmillan once wrote. "Whatever our views happen to be about practical theology, I don't think a nation can live without religion . . . if you don't pray every night, and if you don't believe in God, and if you don't think you can serve God eventually, you can't solve problems and you can't even survive them . . . when you give up religion, you give up any kind of idealism."

Macmillan resigned in 1963 after a prostate operation, received Holy Communion while still in the hospital, and passed into retirement with increasing regret that he had not stayed on. Surviving to 92, he relished the story of Clementine Churchill reproaching Winston for non-churchgoing: "Ah you, my dear Clemmy," replied Winston, "are like a

great pillar; you support the church from the inside! But I am like a flying buttress; I support the church from outside!"

Near the end, when Macmillan's biographer suggested that he was also more "pillar than buttress," the old statesman replied "Yes, I suppose so . . . I go to Communion as long as I can and at home I reach for the Bible whenever I can."

(The Rev.) JAMES B. SIMPSON  
Washington, D.C.

## The Nail Carol

Forger, forge me some bells,  
From these nails that I found on the hill.  
Of late they were used as tools of death;  
Fire them white-hot and give them new breath.

New breath to peal forth with a bright, clear noise,  
To drown with joy the mourner's sad voice.  
To proclaim to the wide world o'er  
that death, having died, "Dieth no more."

Forger, forge me some bells,  
From these nails all bloody and stained,  
Smooth them and polish them, (all save the blood),  
Lest I forget our Lord on the Rood.

Come now, sweet bells: Ring out! Ring out!  
He rises all glorious, with triumphant shout;  
And all of nature the good news tells,  
How redemption e'en makes of our nails, fair bells.

Martha Webb Dale

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# PEOPLE and PLACES

## Appointments

The Rev. **Rebecca L. McClain** is missionary and associate of St. John the Baptist, 4102 W. Union Hills Dr., Glendale, AZ 85308; she will start a new mission in northwest Phoenix.

The Rev. **Robert D. Nix, Jr.** now serves St. James', 94th Ave., S., Box 156, Kent, WA 24447.

The Rev. **Catherine Powell** is vicar of Trinity Church, Fuquay-Varina, NC 27526; add: 5004 Quail Hollow, Raleigh, NC 27609.

The Rev. **Fred Raybourn** is now rector of St. Luke's, Box 446, Plattsburgh, NE 68048.

The Rev. **William M. Todd** is interim of Trinity Church, Church and Aston Sts., Asheville, NC 28801.

## Retirements

The Rev. **Fred Davis**, as associate and interim of the Church of St. Paul-in-the-Desert, Palm Springs and interim of St. Joseph of Arimathea, Yucca Valley, CA; add: No. 99, 39360 Peterson Rd., Rancho Mirage, CA 92270.

The Rev. **C. Andrew Mephram**, as chaplain to Prairie View A & M University and vicar of St. Francis of Assisi, Prairie View, TX; add: 111 Chippendale Ct., Lexington, KY 40517.

## Resignations

The Rev. **Dexter Parish**, Holy Comforter, New Orleans, LA.

The Rev. **Grady W. Richardson**, as chaplain of St. Martin's-in-the-Pines Retirement and Nursing Home, Birmingham, AL.

## Deaths

The Rev. **Kenneth Stewart Curry**, executive director of the Department of Human Relations in Detroit and Buffalo, NY from 1970 to 1982, died at the age of 75 on February 27 in Buffalo as the result of illness following a massive stroke in 1988.

A native of Canton, OH, Fr Curry was a graduate of Wilberforce University and the Bishop Payne Divinity School. He served as rector of St. Philip's, Buffalo from 1956 to 1970 when he became non-parochial and worked for human relations in Detroit and Buffalo. He retired in 1982 and then served a number of churches in Western New York, most recently, St. Thomas', Buffalo. He was active in civil rights movements and worked throughout his ministry for improved race relations. He is survived by his son, the Rev. Michael Curry, rector of St. James', Baltimore, MD and his daughter, Mrs. Sharon Elliott of Cincinnati. His wife, Dorothy, preceded him in death.

The Rev. **William Stillwell Mann**, retired priest of the Diocese of Alabama, died February 13 in Mobile at the age of 74.

An alumnus of the University of the South, Fr. Mann taught for several years at Sewanee Military Academy before entering the School of Theology from which he was graduated in 1945; he later studied at several institutions here and abroad. Serving as rector and superintendent of the parish day school in Laurel, MS, prepared him for the 16 years he served in the parish and

day school at St. Paul's, Mobile. He was also superintendent of Wilmer Hall, diocesan church home for children. From 1970 until his retirement in 1976 he was rector of St. Mary's-on-the-Highlands, Birmingham, AL. He is survived by his wife, Marianne, and four children.

The Rev. **William Grosvenor Pollard**, founder and retired executive director of Oak Ridge Associate Universities (ORAU) and priest associate of St. Stephen's, Oak Ridge, TN, died following a lengthy battle with cancer at the age of 78 on December 26.

A pioneer physicist who contributed to the development of the nation's nuclear capability during WWII and who directed the birth of ORAU, Dr. Pollard retired as director in 1974 and as a research fellow in 1976. He was ordained priest in 1954 and served as associate of St. Stephen's until his death; he also served churches in Clinton, Rugby, and Norris, TN. Dr. Pollard believed strongly in the compatibility of science and religion and was the author of six books on that subject. A graduate of the University of Tennessee, he held the Ph.D. in physics from Rice University along with 12 honorary degrees in science, divinity and law and humane letters; he was a member of Phi Beta Kappa. He was vice chairman of the General Convention's Joint Commission on the Peaceful Uses of Atomic Energy, beginning in 1955 and chairman of the House of Deputies Committee on National and International Problems in 1964 and 1967. He was preceded in death by his wife, Marcella, and a son, Jamie; he is survived by three sons, William of Huntsville, AL; Arthur of San Jose, CA; and Frank of Seattle, WA; and five grandchildren.

The Rev. **Louis Albert Sinks**, vicar of Emmanuel Church, Kellogg, ID, and priest-in-charge of Holy Trinity, Wallace, ID, died January 28 at the age of 68.

Born in Kellogg, Fr. Sinks spent his entire life in that community. He attended the University of Idaho and served with the armed forces in WW II. For 43 years he worked for Bunker Hill Mining Co., retiring as personnel supervisor. As a licensed lay reader from the age of 18, he conducted services at Kellogg and Wallace and at St. Andrew's, Mullan. He was ordained priest in 1984. He was preceded in death by his wife, Kathie, who died in 1989.

The Rev. **Edward Pinkney Wroth, Jr.**, retired rector of St. Paul's, Chevy Chase, MD, died of cancer at the age of 68 on Christmas Day, 1989 at Georgetown University Hospital in Washington, DC.

Fr. Wroth had served as rector of St. Paul's since 1960, retiring in 1986 when he moved to Silver Springs, MD. During his 26 years of service to the Diocese of Washington, Fr. Wroth served in areas of social services and assisted with the Cuban refugee program. He continued to work as a counselor after his retirement. He was the third generation of his family to be in the Episcopal priesthood: his father, the Rt. Rev. E. Pinkney Wroth, was Bishop of Erie, and both his grandfather and great uncle were rectors of parishes in Baltimore. He attended Kenyon College and Virginia Theological Seminary. He is survived by his wife, Noreen, six children and 13 grandchildren.

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**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.

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Olderaft Woodworkers**, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

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**MUSIC FOR LENT:** hymns, anthems, and chant for the season of repentance; cassette and booklet, \$8.00. Cassettes of **TENEBRAE** and of **GREAT PASCHAL VESPER**s, booklet and tape, \$8.00 each. Write: **Music Ministry Office**, St. Peter's Church, 110 W. Madison St., Chicago, IL 60602. Prepayment required.

## ORGANIZATIONS

**"THE CROCKFORD'S FILE:** Gareth Bennett and the Death of the Anglican Mind" by William Oddie. Available from ECM for \$21.00. Write: ECM, 1206 Buchanan St., McLean, VA 22101.

**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.

## POSITIONS OFFERED

**TEACHERS** — Couple to teach in Christian school for 22 children, grades K-8, individualized-learning curriculum (Accelerated Christian Education—ACE). Country setting 30 miles north of San Antonio, Texas. Separate housing provided (2-story, 2 bedroom, 2 bath), expenses paid + salary. One MUST have elementary education background. Send resumé to: **St. Jude's Home for Children**, HC 56, Box 1505, Bulverde, TX 78163 or call (512) 885-7494.

**EXECUTIVE DIRECTOR:** Wilmer Hall, Episcopal children's home in Mobile, AL. 50-bed facility for abused, neglected children. A ministry of the Diocese of Central Gulf Coast. Graduate degree in human behavior, strong administrative, PR, fund-raising skills. Five years experience required. Salary commensurate with experience. Priest or lay person. Deadline April 30. Apply with resumé to: **Rector, St. James' Church**, P.O. Box 1438, Fairhope, AL 36533.

**PARISH ADMINISTRATOR.** We are seeking a person spiritually committed to Jesus Christ who will provide leadership in the business affairs of an active parish. Experience, commitment, team player are requirements. 1200 households, budget \$1.1 million, business staff 13. Send resumé to: **J.W.F. Gardiner**, All Saints' Episcopal Church, 504 N. Camden Dr., Beverly Hills, CA 90210.

**POSITIONS OFFERED**

**DIRECTOR OF MUSIC** (organist/choirmaster). Full-time position with large-size parish. One adult choir, three youth choirs. Major medical insurance and pension benefits. Send resumé to: **Rector and Music Search Committee, All Souls' Episcopal Church, 6400 N. Pennsylvania, Oklahoma City, OK 73116.**

**ST. PAULS CHURCH, BARSTOW**, is located in the Hi-Desert country of southern California, approximately two hours from Los Angeles — a midway stopping point toward Las Vegas. An early railroad town, Barstow has recently experienced some new growth after years of decline although the primary employment comes from the Fort Irwin Military Base some 40 miles north. A family church, with an average Sunday attendance of 40-50 persons, seeks a pastor and spiritual leader who is attracted to the slower paced life of the desert. Job is half-time and comes with a lovely vicarage, located several miles from the church. Respond: **Archdeacon Virginia Erwin, P.O. 2164, Los Angeles, CA 90051.**

**ENJOY** all four seasons in the Poconos of northeastern Pennsylvania — an ideal place for family, work and leisure. **St. Mark's Church, Moscow, PA**, is seeking a rector to progress with it. Call: (717) 842-7231.

**HOMILETICS APPOINTMENT:** The General Theological Seminary wishes to make a resident faculty appointment in Homiletics beginning after July, 1990. Applicants should have the equivalent of the M.Div. degree and advanced study in a theological discipline germane to the teaching of preaching, extensive experience of the Episcopal Church, and knowledge of the Anglican tradition. The General Theological Seminary is an equal opportunity employer. Further information is available from: **The Dean, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.**

**LARGE**, very active parish of over 1,500 members seeking assistant for full round of duties. Must be versatile with strong youth oriented interests; have a high energy level; be devoted to teaching and preaching. Send resumé to: **Christ Episcopal Church, 4030 Manatee Ave., W., Bradenton, FL 34205, Att: Ms. Chappelle or Fax # (813) 792-1877.**

**THE DIOCESE OF LOS ANGELES** is seeking a recently retired priest for a small mission located on the Colorado River in Needles, Calif. Needles has been a declining city for several years but sees potential for new growth as a bedroom community for the gambling city of Laughlin, Nev., 30 minutes north. Congregation of under 50 communicants needs, primarily, a good pastor. Position is partial time, and includes housing, utilities and other benefits. Respond: **Archdeacon Virginia Erwin, P.O. Box 2164, Los Angeles, CA 90051.**

**CALIFORNIA PARISH** of over 500 communicants with superior music program and Rite I Liturgies is seeking mature, young priest to share full ministry. Special emphasis on youth, growth, and education. Reply **Box P-698\***.

**FULL-TIME RECTOR** for Traditionalist Rite I, Eucharist-centered, small rural parish. Eastern New York state. Reply **Box J-699\***.

**POSITIONS WANTED**

**PRIEST:** Seasoned pastor (late 50's), sound Biblical preacher, skilled liturgist, seeks position as rector or associate in sacramentally-oriented parish. Reply **Box L-696\***.

**POSITIONS WANTED**

**ADULT CHRISTIAN EDUCATION SPECIALIST:** Enthusiastic, energetic and experienced priest seeks large parish, cathedral or diocese to serve as: Bible Teacher — Stephen Ministry Trainer and Leader-Creative teacher of Inquirer, Newcomer and Discipleship classes and group study and mission tour leader. Reply **Box J-697\***.

**PROVERS**

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Provers, 555 Palisade 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.**

**FOR RENT**

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**RETIREMENT COMMUNITY**

**UNIQUE RETIREMENT VILLAGE.** Entrance fee fully refundable. Spacious duplexes. **Walsingham Estates, P.O. Box 1043, Mt. Carmel, IL 62863. (618) 262-7382 or (618) 263-3355.**

**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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**TRAINING COURSE**

**PARISH DEVELOPMENT INSTITUTE:** In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 13-24), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: **Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.**

**\*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

**TRAVEL**

**TRINITY JOURNEY PROGRAM 1990.** Sponsored by Trinity Church, Wall Street. **The Church of Rome: Our Western Roots** Rome, Assisi, Florence, May 27-June 8 with Prof. J. Robert Wright, General Seminary. **Come, Let Us Sing to the Lord: A Journey into English Cathedral Life and Music**, Winchester (Southern Cathedrals Festival), July 9-20 with the Rev. Nancy Roth and Mr. Robert Roth. **Journeying with Julian: A Seminar on the Showings of Dame Julian of Norwich**, Norwich, July 11-22 with Prof. Elisabeth J. Koenig, General Seminary. **The New Russia: Orthodoxy, Culture and Transition**, New Valamo Monastery (Finland), Leningrad, Odessa, Moscow, Helsinki, August 19-September 3 (Labor Day) with Madeleine L'Engle. **The New Russia II: A Russian Christmas**, Moscow, Odessa, Leningrad with the Rev. James C. McReynolds, Director, Trinity Journey Program. Program prices from \$1,800 to \$3,295 include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office (212) 602-0807** or write: **Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.**

**YOUTH MINISTRY**

**TRAINING IN YOUTH MINISTRY.** Two-year paid internships available in youth ministry. Positions now available in Florida and Georgia. Reply to: **Episcopal Youth Ministry Intern Program, 1017 E. Robinson St., Orlando, FL 32801.**

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# CHURCH DIRECTORY

## HARTFORD, CONN.

**GRACE** (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor  
Sun Masses 8 (Low), 10:30 (Sol). Daily 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 10:30-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

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

## CLEARWATER, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Rd.  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't  
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

## ATLANTA, GA.

**CATHEDRAL OF ST. PHILIP** 2744 Peachtree Rd., N.W.  
Sun H Eu 7:45, 8:45, 9, 11:15; Cho ES 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. John B. Haverland, dean  
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

## LAFAYETTE, IND.

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

## SEDAN, KAN.

**EPIPHANY** 309 W. Elm St. 67361  
The Rev. Dr. John F. Riggs, Jr., r  
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu as anno

## 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

**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.

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, assocs; the Rev. Richard H. Moses, the Rev. Robert H. Pierce, ass'ts  
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

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

## ALBUQUERQUE, N.M.

**ST. MARY'S** 1500 Chelwood, NE (at Constitution)  
The Rev. Thomas Wand, r; the Rev. Carl Gockley  
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

## BINGHAMTON, N.Y.

**CHRIST CHURCH** 187 Washington St.  
"Binghamton's First Church — Founded 1810"  
The Rev. W. Frisby Hendricks, III, r  
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

## NEW YORK, N.Y.

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

**EPISCOPAL CHURCH CENTER**  
**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  
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

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

## SYRACUSE, N.Y.

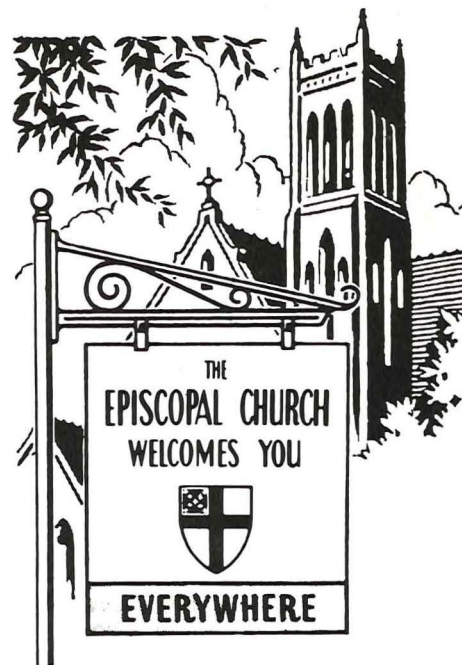
**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Thomas Anderson, r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

## SELINGSGROVE, PA.

**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



## 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. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d 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 & HD 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 (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)

## FORT WORTH, TEXAS

**ST. ANDREW'S** (downtown) 917 Lamar St. (817) 332-3191  
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell  
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

## 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 F. Daniels, parish visitor (512) 226-2426  
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

## LEXINGTON, VA.

**R. E. LEE MEMORIAL** 123 W. Washington St.  
The Rev. David Cox, r; the Rev. Hugh Brown, ass't  
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

## SEATTLE, WASH.

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
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 & H Eu 5:30. Fri H Eu 7. Mon-Fri MP 8:40

## MILWAUKEE, WIS.

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