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IN THE NEWS:

**Episcopal Synod
proposes Province X**



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Our Link With Heaven

Christianity, unlike some other religions and spiritual philosophies, makes a clear distinction between God and creation. God is not just the sum total of the universe, or the spirit of the universe, or the personification of natural forces. The world is not God's body. To worship material objects, man-made or natural, is idolatry. In nature we see God's handiwork, but not actually his hands themselves. We may feel his presence, but not actually see the Creator's face.

Yet the Ascension of our Lord Jesus Christ, which we celebrate in this latter part of the Easter season, has put the relation between God and this created universe on a new basis. In the incarnation, God became man. God the Son united himself with this human race created in his image. In the Ascension, Jesus returned to heaven, not just in soul and spirit, but as a full human being. As the Rev. Titus Presler highlighted in his article in last week's issue of TLC, our Lord's earthly body was resurrected, transformed, and mysteriously changed, yet it was and is still his body. With his Ascension, something from this earth, a complete human being, was taken up to the transcendent level of that heavenly country where we pray we will join him. Christian tradition affirms that we will recognize him when he comes again in glory, and that his exalted body will still bear the marks of the crucifixion. As we sing in the beloved Advent hymn, "With what rapture gaze we on those glorious scars!" (*Hymnal* 1982, no. 57, 58).

In Jesus Christ there is thus a bridge between God and this material universe. He remains our advocate and mediator and our spokesman. In him "we have a great high priest who has passed through the heavens . . . For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace" (Hebrews 4:14-16).

As we are linked with him in heaven, so we believe he remains linked with us on earth. As another beloved hymn puts it, "Though the cloud from sight received him . . . shall our hearts forget his promise, I am with you evermore?" (1982, no. 460, 461).

God is indeed different from, distinct from, and other than this created universe. Yet at one point there is an overlap, in the incarnate and now ascended Jesus Christ. In him, the eternal and infinite Deity is linked with clay from this planet. And we are linked with Christ. Our own ultimate calling, as one of the last books of the New Testament boldly teaches, is to "become partakers of the divine nature" (II Peter 1:4).

H. BOONE PORTER, Editor

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ON THE COVER

The Most Rev. Robert Runcie, Archbishop of Canterbury, makes the sign of the cross in the sanctuary of Washington National Cathedral where the Compass Rose was placed. The dedication service was held during a recent conference of North American deans and provosts [page 6].

Photo ©1990 by Morton Broffman

LETTERS

Letters to the editor are subject to editorial discretion and are often abridged. Submissions should be typed and signed with address and phone number included.

Paying Tribute

The article about the consecration of Charles Keyser as Suffragan Bishop for the Armed Forces [TLC, April 29] omitted any tribute to the Rt. Rev. Charles Burgreen.

I think it should be noted that Bishop Burgreen was chaplain to the Armed Forces for 22 years, working all over the world and establishing a reputation as a compassionate priest and a charming, outgoing individual.

He also served as chaplain to the Brotherhood of St. Andrew for nine years. This Episcopal men's ministry benefitted greatly from his counsel and advice.

WILLIAM FERGUSON

Milford, N.H.

Ultimate Court of Appeal

The editorial in the April 22 issue states that "the American church, unlike some other provinces of the Anglican Communion, does not really have" an independent, autonomous and authoritative judiciary. Article IX of the Constitution provides that "the General Convention . . . may establish an ultimate Court of Appeal, solely for the review of the determination of any Court of Review on questions of doctrine, faith or worship." It is my understanding that the General Convention has never seen fit to establish this court by reason of the cost and the infrequent occasions when its jurisdiction might be invoked. Might it be the answer to your suggestion?

STERLING NEWELL, JR.

Cleveland, Ohio

The Constitution does have this provision, but one can think of other matters besides doctrine, faith, and worship which, in some cases, might merit review. Ed.

Paying Attention to Singles

In response to your comment on single life [TLC, March 4], I think the area of effective singles ministry within the Episcopal Church is an open frontier. There are a few pioneers, but as a national organization,

our singles ministry does not have the same organization, support systems or leadership I see within other church groups.

THE LIVING CHURCH has an opportunity to fill a void and provide a link between the singles that exist (in small and generally silent numbers) in every congregation. I've heard and read that we, the Episcopal Church, are concerned about declining church membership, increasing average age of congregations and seminarians, and the need to focus on the children (such as expressed in Bishop Swing's article in the January 14 issue of TLC).

I would challenge every congregation (and editors of diocesan newspapers) to review the last year's publications and Sunday bulletins. How many of the programs/activities and articles focused on 20-45 year-old singles, especially those that don't have children? The vast majority of singles are supporting themselves; how many of the church activities are scheduled during the day? How many ECW's or altar guilds are scheduled so a working single person can participate? Whether it is intended or not, many of our church publications, by the choice of what they print, send the message that singles don't fit in.

This could be another reiteration of the chicken and the egg story. After all, if there aren't that many young (20 to retirement age) singles, why spend the time or column inches on them. If singles venture into a church and don't see things that apply to them, they will probably move on until they find a denomination that does. The Southern Baptist Convention manages to publish a 50-page monthly magazine for their singles. My local paper carries a number of announcements for singles groups in the local Methodist and Presbyterian churches. Maybe that is where our young singles have gone; after all, they can always come back to the Episcopal Church when they turn 60 and "fit in."

We all know that people are waiting longer to get married, and divorces have increased over the last decade. The result: an increasing number of single adults. Let's use every avenue available to make sure single adults feel welcome within every congregation.

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Arlington, Va.

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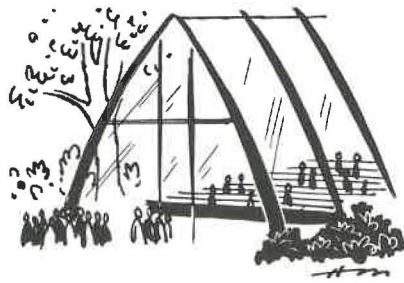
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BOOKS

Fading Faith

GOD, DEATH, ART & LOVE: The Philosophical Vision of Ingmar Bergman. By Robert E. Lauder. Paulist. Pp. 198. \$11.95 paper.

Containing only 131 pages of principal text (subtracting for stills and a prologue by actress Liv Ullmann), this slender volume with the hefty price does provide well the information indicated in its subtitle. Reading the book is akin to watching a Bergman film; we look on as Bergman's concern for God slowly evaporates after *The Seventh Seal* until it flickers and dies somewhere between *Winter Light* and *Persona*.

For reasons that escape me, those critics whose function in life is fashioning popular taste put the word abroad years ago that Bergman is a major artist; and, indeed, the artist who probes and asks the important human questions has more going for him than those who don't. The problem is that far too many people have bought the rather silly proposition that not getting answers is somehow more profound than getting them. Thus the love of Bergman angst. He is still asking basic questions when far greater artists like Breson and Dreyer have gone past him to find an even greater mystery. Lauder's sophomoric insistence that Bergman is the obvious pinnacle of cinematic expression eventually annoys. A caution-filled recommendation to whoever is interested in this director's claustrophobic vision.

ARTHUR LIVINGSTON
Chicago, Ill.

Provocative Essays

ALTERED LANDSCAPES: Christianity in America, 1935-1985. Edited by David W. Lotz with Donald W. Shriver, Jr. and John F. Wilson. Eerdmans. Pp. 387. \$27.95, \$17.95 paper.

In a festschrift assembled to honor Robert T. Handy, professor emeritus at New York's Union Theological Seminary, some 21 contributors analyze the many changes in American Christianity over the past half-century. Editor Donald W. Lotz, Washburn Professor of Church History at Union, is assisted by Union president Donald W. Shriver, Jr. and by John F. Wilson, professor of religion at Princeton University.

There is hardly an essay that is not

both fresh and provocative. In his preface, Martin E. Marty (University of Chicago) notes why "the old-time religion" has become "the new-time" one, and has done so amid the rise of blacks, women and white ethnics. Leonard I. Sweet (United Theological Seminary, Dayton) finds the decline of liberal Protestantism rooted in its adopting the worst of H. Richard Niebuhr's five typologies, "The Christ of Culture." Jay P. Dolan (Notre Dame) reveals how blacks and Hispanics have become a major force within Roman Catholicism. George M. Marsden (Duke) sees possible fissures within evangelical ranks at the very time they possess national power.

Other controversial issues are placed in historical context. Albert J. Raboteau (Princeton University) discovers surprising continuity between today's militant black church leaders and black clerics of an earlier era. H. George Anderson (Luther College) shows why national churches simply aim for mutual recognition of ministries rather than organic union. In describing liturgical changes, James S. White (Notre Dame) notes how many Protestant churches have followed Episcopal innovations. Barbara Brown Zikmund (Pacific School of Religion) presents an overtly feminist treatment of women's role within the church. Gordon Tucker (Jewish Theological Seminary) calls upon Christians to accept Judaism's continued validity, Jews to understand Christianity's es-

chatological focus. William R. Hutchison (Harvard University) discusses world mission analytically while Kosuke Koyama (Union Theological Seminary) polemically sees America as "Cain."

Other thoughtful articles deal with the ministry as a profession, controversies over biblical authority, religion and science, and national and international ethics. For those seeking some understanding of today's churches within a historical context, *Altered Landscapes* is a fine place to begin.

JUSTUS D. DOENECKE

Professor of History
New College of the University
of South Florida
Sarasota, Fla.

Books Received

GLOBAL POVERTY AND PERSONAL RESPONSIBILITY: Integrity Through Commitment. By Elizabeth Morgan with Van Weigel

and Eric DeBaufre. Paulist. Pp. 190. \$9.95 paper.

STANDING AGAIN AT SINAI: Judaism From a Feminist Perspective. By Judith Plaskow. Harper & Row. Pp. 282. \$21.95.

VITAL SPIRITUALITIES: Naming the Holy in Your Life. By Gerard T. Broccolo. Ave Maria. Pp. 95. \$4.95 paper.

A CHRISTOLOGY OF PEACE. By James E. Will. Westminster. Pp. 154. \$11.95 paper.

LIFE-CYCLE CELEBRATIONS FOR WOMEN. By Margaret Sears. Twenty-Third. Pp. 86. \$9.95 paper.

RAPTURE! Prophecy or Heresy? By H. Speed Wilson. Daring. Pp. vi and 160. \$6.95 paper.

HAVING GIFTS THAT DIFFER: Profiles of Ecumenical Churches. By Peggy L. Shriver. Friendship. Pp. 180. \$7.95 paper.

BLACK-WOMAN-JEW: Three Wars for Human Liberation. By A. Roy Eckardt. Indiana University. Pp. 229. \$35.00.

DEFENDERS OF GOD: The Fundamentalist Revolt Against the Modern Age. By Bruce B. Lawrence. Harper and Row. Pp. 306. \$24.95.

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of sun!

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Province X Proposed

Meeting in Denver April 27-28, the 45-member legislative body of the Episcopal Synod of America (ESA) voted unanimously to call for creation of a tenth province within the Episcopal Church. The proposed province would be based not on geography, as are the other nine which now exist, but on doctrine and practice.

Under the plan, which would be submitted to the 1991 General Convention, congregations, priests and bishops affiliated with the synod would be able to reject some denominational positions they consider too liberal while remaining in good standing with the church.

The Rt. Rev. Clarence Pope, Bishop of Fort Worth, said establishing the tenth province would allow traditionalists and more liberal members to remain together within the church but "to disagree and go their own ways theologically." "There is no middle ground between the historic position we embrace and the revisionists," he said. "The time is upon us . . . when further action must be taken to insure our future and make it possible for all sides of these vexing questions to live more peaceably."

The plan calls for synod representatives to meet with the Presiding Bishop to appoint a joint committee that would present an outline of how to create the new province to the General Convention "at the earliest possible date."

The resolution passed by the synod's legislative body says the province would be involved in "steering a course in matters liturgical, doctrinal and canonical that is consistent with the norm of Scripture and Catholic tradition" and would insure a succession of bishops who maintain the "traditional apostolic conviction that the Christian ministerial priesthood is male."

Demand for Autonomy

While the resolution does not spell out exactly what positions a tenth province would take, Bishop Pope acknowledged that one likely stand would be a demand for autonomy on the issue of ordaining female priests. He also predicted that such a province would offer traditionalist bishops the opportunity to minister to traditionalist parishes located in dioceses headed

by bishops unsympathetic to traditionalist positions.

In other action, the synod legislative body adopted a \$675,000 annual budget, including \$80,000 set aside for an advertising campaign promoting the movement. Also, the synod voted to allow members of other Anglican denominations to become associate members of the organization.

The legislative body also called the for resignation of the Rt. Rev. John Spong, Bishop of Newark. If Bishop Spong does not step down, ESA members said they would seek disciplinary actions against him in September meeting of the House of Bishops.

In addition, the synod decided to develop a Christian education program that would provide an alternative to denominational materials on such issues as abortion, euthanasia, homosexuality, divorce/remarriage and feminism.

March for Justice

A group of Anglican and Episcopal laypersons, clergy and bishops, on April 25, called upon the Greek Orthodox Patriarch of Jerusalem, Deodorious I in a show of support in his church's ongoing dispute with the Israeli government. At the center of the conflict is a set of buildings commonly known as St. John's Hospice which were occupied by armed Israeli extremists on Maundy Thursday. The proximity of the structures to the Church of the Holy Sepulchre and the timing of the move amounted to an act of emotional provocation against the entire Christian community of Jerusalem.

Led by the Rt. Rev. Samir Kafity, the Anglican Bishop in Jerusalem, the assembly expressed their solidarity with the Orthodox Church to the Patriarch in his chambers and then marched by the occupied property. Participating in this show of support for the Greek Patriarch and his church's struggle for justice were numerous American and Middle Eastern bishops, the representative of the Archbishop of Canterbury and the Archbishop of West Africa.

Two days later, on the morning of April 27, another procession of Anglican and Episcopal bishops, clergy and laypersons attended the ecumenical gathering at the closure of the Church of the Holy Sepulchre. Also present with the Greek Orthodox Patriarch at

this event were the Roman Catholic and Armenian patriarchs, the Custos of the Franciscans and the Coptic Archbishop. Following the closing of the church, his Beatitude Deodorious I received the crowd in his offices.

It was the first time in recorded history that the church had been closed. The Greek Patriarch shut the doors of all the holy places in this land and had black flags hoisted over them to protest the violation of Christian rights by the Israeli authorities. The Church of the Holy Sepulchre and the other holy places in Bethlehem and Galilee remained closed for a period of 28 hours.

As of the date of reporting, the problems remained unresolved.

NICHOLAS T. PORTER

Dean's Conference

During the recent conference of North American deans and provosts, the Most Rev. Robert Runcie, Archbishop of Canterbury, made what may be his final visit to the United States before his retirement in January 1991. On April 29, he presided and preached at Washington Cathedral. The service included the dedication of the emblem of the Anglican Communion, the Compass Rose, a gift to the National Cathedral from the Canterbury Cathedral Trust in America and the Friends of Canterbury Cathedral, in recognition of the special relationship of the two cathedrals.

The Rt. Rev. Ronald Haines, Bishop of Washington *pro tem* and celebrant at the service, welcomed Archbishop and Mrs. Runcie, the deans and their wives, Mrs. John T. Walker, British Ambassador Sir Antony Acland and Lady Acland and members of the Canterbury Trust. In the procession were 87 North American deans.

The bronze Compass Rose, from the design of the late Canon Edward N. West of the Cathedral of St. John the Divine in New York, is similar to the one set into the nave floor of Canterbury Cathedral at the 1988 Lambeth Conference. Presented by Dr. John McTigue of Washington, chairman of the Canterbury Trust, it was accepted by Bishop Haines on behalf of the Cathedral Chapter, blessed by bishop and archbishop, and set into the marble floor of the sanctuary just in front of the bishop's cathedra (official seat).

In his sermon, Dr. Runcie noted the recognition, by the city's planners, of



Dr. Runcie at the pulpit during Dean's Conference: throughout the world, "the risen Christ is present and active." [Photo ©1990 by Morton Broffman]

the need for "a great national church," which Congress authorized in 1893. "There have been many changes in society since then," he said. "It is much more varied and cosmopolitan and certainly more stressed . . . and the founding fathers foresaw how important it would be for the nation to have a distinct religious symbol."

He went on to say, ". . . the Compass Rose symbolizes the spread of Anglican Christianity to every point of the compass — a gift which will bind our two cathedrals, our two countries, and our one worldwide communion yet more closely together, as a powerful reminder that at this very moment across the face of the earth the risen Christ is present and active, making himself known to those who gather at his table, to give us new energy, new trust and new hope."

The five-day conference included a meeting with the archbishop; a visit to Capitol Hill where the deans were addressed by Senators Richard G. Lugar, R-Ind., and Daniel Patrick Moynihan, D-N.Y.; an environmental presentation by Lester Brown, president of the Worldwatch Institute; tea at the White House with Barbara Bush, and a reception at the British Embassy.

Cathedral organist Douglas Major gave participants a recital on the Great Organ following Evensong on Thursday by the cathedral choir of men and boys. On Saturday evening they heard the world premiere of the late Leo Sowerby's last work, *La Corona*, a setting of the Holy Sonnets of

John Donne. And on Sunday afternoon they attended the annual Kirkin-o-the-Tartan, where the kilted members of the St. Andrew's Society, led by pipers and drummers, processed by clans into the cathedral for the blessing of the tartans.

Commenting on the conference, the Very Rev. Richard Hatfield of Christ Cathedral, Salina, Kan., said he valued the social and ecological discussions but had looked for "a more developed theology of cathedral ministry."

The Very Rev. James Burns of Christ Church Cathedral in Lexington, Ky., was gratified that Dr. Runcie emphasized that "our diversity is meaningless unless it is grounded in the authority of tradition and episcopacy."

DOROTHY MILLS PARKER

Press Conference

The Most Rev. Robert Runcie, Archbishop of Canterbury, held a press conference in Washington, D.C. on the day before he participated in a recent service at the National Cathedral.

Concerning the ordination of a gay activist by the Rt. Rev. John S. Spong, Bishop of Newark, and the resultant publicity, Dr. Runcie said he thought the Presiding Bishop's disassociating himself from it was "congruent with the agreed policies of the Episcopal Church and would be my own reaction."

He said the impressive growth of the

church in Africa has been a great encouragement to the whole communion. "Africa has been the largest single growth area," he said, "and the African bishops were the largest group at Lambeth, surpassing even the American episcopate! They often have to express their faith under distressing conditions, physical and political."

Natural Partners

"I want to make a point now," he added. "In Europe we are very much concerned about evangelism, and our natural partners are the European churches. But a member of the Church of England is likely to know more about the church in South Africa or India than the church in Germany or the Netherlands. The Anglican Communion may no longer need England, as some are wont to say, but it does need this European dimension — the cradle and heartland of Christian institutions. . . ."

On his role as head of the Anglican Communion, he said, "Paradoxically, despite the independence of the member churches, the affairs of the communion have occupied me far more than I expected. Divisive issues, in particular the ordination of women, have been a major factor; the Communion has needed to take counsel more often, and I am called on to preside. The agility of newly autonomous churches, often vulnerable to a hostile political regime, has called for a lot of crisis management. The archbishop, by reason of his position in the British establishment, at a world center of communication, has access to top diplomatic channels and can act on their behalf."

The archbishop was asked what effect actions of the Episcopal Church has had on the Anglican Communion. "The actions of those churches which have preceded with the ordination of women, in particular to the episcopate, have created difficulties for the entire communion," he said, "but it may be we have to experience the difficulties, for new insights to be received. The debate on women's ordination of the Church of England sometimes circulates around the phrase 'fresh obstacles,' and sometimes the phrase 'new gifts,' depending on what you think about the issue."

When queried about his thoughts on the role of the church in the abortion

issue, he said, ". . . I believe we are in a situation which can't easily be settled by reference to scriptural authority. But we have formed, by our religious authorities, what we hope to be the mind of Christ on this question. There is general support from our church to control, through legislation, the more permissive aspects of abortion, without any united sense that it is inexcusable under every circumstance."

How would the archbishop assess and support the role of the clergy in the Anglican Communion? He answered, ". . . When I was ordained you could see the parameters of your work, there was acceptance of you in society, a predictable career, and if married, a position for your family. Except in limited circumstances, this is not so now . . . and this is bound to cause strain."

He gave thanks for the prayers and concern shown throughout the Anglican Communion for his special envoy, Terry Waite, who has been held hostage for over two years. "One answer to the prayers has been the courage and remarkable bearing of his family, and I hope a further answer to our prayers will be his ultimate return," Dr. Runcie said.

DOROTHY MILLS PARKER

Ministry Support

Twelve people in the Diocese of Northern Michigan were commissioned in the month of April to develop congregational ministries in their parishes. One person was ordained deacon, another as a transitional deacon and three were commissioned as coordinators of ministry as a support team for St. John's Church in Iron River, Mich., April 22.

Two weeks earlier, seven persons were commissioned at the Church of the Ascension in Ontonogon, two ordained deacons, three transitional deacons and two coordinators of ministry. In coming months, several other churches will have similar services. They culminate nearly seven years of study and preparation on the part of the diocese.

Not long after the Rt. Rev. Thomas K. Ray became the bishop in 1982, the commission on ministry and the standing committee began to explore how best to make more effective the baptismal ministry of every member of the

diocese. Soon a program was launched to educate people about their daily ministry in home, workplace, school and community. Through a series of workshops held in congregations, a vision of mutual ministry began to unfold.

Meanwhile the diocese was divided into four regions so that congregations might more easily find ways to pool resources and be mutually supportive. Virtually all the clergy of the diocese (12 full-time) were enlisted as mutual ministry consultants and were set to work writing curriculum for basic training in ministry. The curriculum was designed to be used by groups who would be chosen by their respective congregations to encourage and support the daily ministry of every member.

To begin, a congregation's vestry or bishop's committee met with a consultant from the diocese who presented the vision and discussed the theology of mutual ministry. Then the plan was taken to a meeting of the congregation for further discussion and approval. A period of discovery followed, during which time persons with special gifts for support ministry were identified. A number of these people accepted an invitation to enroll in a covenant group, in which they completed a 36-session curriculum developed by the diocesan clergy. Included in the training were workshops for specific ministries.

Each covenant group was examined by members of the commission on ministry. The services of commissioning and ordination follow successful completion of this exam and the fulfillment of all canonical requirements for a deacon or priest under Title III, Canon 9.

"For a long time we have sought to emphasize shared, indigenous ministry in parishes," said the Rev. James Kelsey, diocesan coordinator of ministry development. Thus the fact that some people were ordained deacons and some were commissioned did not make one person's position higher than another's, he said; all received equal acclaim in the diocese.

(The Rev.) JOHN D. EVANS

Changes in Europe

While welcoming the changes toward participatory democracy in east European countries, the central

committee of the World Council of Churches, at its meeting March 25-30 in Geneva, deplored "that the people of Albania are still deprived of any religious freedom, and of their most elementary human rights."

The committee also called attention to several disturbing trends, including "the triumphalist claims being made by some about the capitalist system"; emerging conflicts related to demands by ethnic minorities and nationalities for self-determination; and "rising Eurocentrism."

Romania was also a subject of major discussion. Several committee members called for an explicit statement of repentance for not speaking clearly and publicly enough against the now overthrown Ceausescu government. But others said the committee had nothing to repent, because, while it may have made mistakes, it meant to act and speak so as to help the church and people in Romania.

South Africa

On South Africa, the committee supported "the process of negotiations as the best means for resolving the problems of South Africa," and called for "an end to the violence, for restraint in the activities of the police and the security forces, an for reconciliation in order to insure a peaceful transition to a just dispensation."

In other business, the committee also asked members of the World Council of Churches to develop "theological and biblical resources" to aid efforts to abolish the death sentence and to question the biblical-theological rationale offered by many proponents of this penalty.

Although it has not previously made an explicit statement rejecting the death penalty, in 1971 the committee urged churches throughout the world to promote abolition efforts "as a significant expression of our belief in the sanctity of life."

Neville de Souza, an Anglican from Jamaica, expressing agreement with the statement, warned against seeing opposition to capital punishment as "just a principle in abstraction." In poor countries like his, with a growing rate of violent crime, he said abolition of the death penalty puts great economic pressures on the government, which must increase funds for prisons and rehabilitation.

The Vietnam War Memorial: How it Heals

*As I stood in front
of the black wall
and touched the
letters of his name,
I felt a great sense
of healing.*

By BRUCE E. WHITEHEAD

Many people who have visited the Vietnam War Memorial in Washington, D.C. have expressed thoughts similar to those in the words above. The somber, black granite list of 58,132 names has brought healing from grief, loneliness, regret, guilt, anger, emptiness, yearning and other illnesses of the soul.

Visitors to the memorial range from childhood friends to family members to the men beside the soldier when he was killed. While there, they may be praying, crying, making a "rubbing" of a dead soldier's name, or just staring into space. Vietnam may be long forgotten in the neighborhoods where these people come from, but at the memorial, somehow one's burden is lightened when a similar burden is being borne by so many others. Healing comes when we take within ourselves part of another's grief, perhaps even

The Rev. Bruce E. Whitehead is a retired priest of the Diocese of Southeast Florida and a former regional warden of the Order of St. Luke the Physician. He resides in Knoxville, Tenn.

20 years after the event itself.

The black marble wall has a mirror effect. A veteran who had survived while others in his unit were killed came filled with guilt because he was living while his friend was dead. He said that as he looked at the wall, his own reflection appeared as though he himself were inside looking out. Suddenly he felt a closeness with his buddy, as though they shared death together. He gained freedom from his guilt.

Sometimes we have a difficulty explaining the "communion of the saints." But isn't this also what it means? We identify with our loved ones in the presence of God. In our prayers, at the altar rail, in the great hymns of the church, we become one with those who have gone on. We are on the other side looking back.

I once heard a wounded veteran talk about visiting the Vietnam memorial in order "to say goodbye." Many of the men in his company were killed in the same firefight where he was severely wounded. "People came and went so fast," he said, "all we knew sometimes were their nicknames. We were evacuated so fast I never saw the men I had lived with and fought beside to say goodbye to them." He didn't even know how many had died that day. At the wall, he got his chance to say goodbye, as the names are listed chronologically according to the year of death. Many, many others have been able to do the same.

This teaches us another lesson. Funeral services often provide a place for people to say goodbye. But the "wake" has been replaced by "visiting hours" and we are bypassing the church for graveside services. Bring back the family gathering with the minister saying prayers, with treats and funny stories, with the dead person spiritually present at one last chance to say goodbye. Deep within us is the need to be healed in the commending of a dear one to God's love and mercy.

Letters, notes and poems are often left at the memorial. They express a myriad of feelings: a mother asks for-

giveness for some hurt she caused her son when he was an adolescent; a combat veteran confesses his paralyzing fear; a draft evader explains why he went to Canada to avoid the war; a child who never saw her father speaks of what the two could have meant to each other. They may have been written at home and brought to the wall, or scribbled hastily on a stray piece of paper.

One of the most surprising responses to the wall has been the thousands of articles left there. Veterans leave dog tags (I.D.), combat boots, boonie hats, helmets, sweat bands and awards, including one Medal of Honor. Others leave behind religious items: Bibles, prayers books, Buddhas, St. Christopher medals, Jewish prayers for the dead, statuettes, rosary beads and dozens of other spiritual objects. Most touching of all are the gifts of mothers — photos, a Little League trophy, a high school graduation tassel, a teddybear. There is healing in this gift-giving, in leaving a bit of a mother's heart where she feels the presence of her son.

We rightly deplore making a "shrine" out of a dead child's bedroom or a teenager's trophy case. Yet the Vietnam War Memorial can teach us something here: we need a special place, a personal meeting ground with God, a holy place. The family altar needs to be brought back into our homes to become both a wailing wall and also a place to come and rejoice and thank the Lord. Why not a special niche in that sacred place of your home where one could, for instance, leave a poem that has suddenly sprung from a hurting heart? We may need to see the sports trophy or touch the teddybear, admire the quilt or meditate on the barbecue grill. To overemphasize this we know is unhealthy, but if the actions of millions of visitors to the wall tells us anything, it is that physical things are also spiritual. Christians ought to be able to understand and minister this kind of healing better than anyone else, we who regularly find grace and strength in bread and wine, in the cross, in holy oil and laying-on-of-hands.

The Vietnam War, which taught us many lessons and awakened us to many spiritual truths, is offering us yet another in the memorial. There is much more brokenness among us than we want to admit. Christians can learn a great deal from the wall that God has used to bring wholeness to so many people.

Lay Leadership

The Institute of Theology provides rigorous training.

By ANNE PERKINS

Johnson's Irregulars, as someone impudently referred to the crowd of people who stream up the steps of Cathedral House on Saturday mornings at New York's St. John the

Divine Cathedral, are a familiar sight on Cathedral Heights. They have been for the past 16 years. They come to attend the Institute of Theology, which offers rigorous courses taught by qualified professionals in Bible, ethics, church history and liturgy. The Rev. Canon William A. Johnson is director and co-founder of the institute.

Businessmen, housewives, a journalist, a doctor, a lawyer, a policeman, old and young, black and white, they come. Most are Episcopalians, but there are many others, from Roman Catholic and Protestant churches. Some pay a full fee, some rely on scholarship help. The average student attends for four or five years, taking as many courses as he or she can handle, frequently with a full-time job during the week.

The Institute of Theology is special, possibly unique in the city which has rich opportunities for people looking for part-time study in languages, the arts, or New Age spirituality. There are classes with papers and exams and grades. No degree is granted, but graduates receive transcripts which may be worth academic credit. They are accepted at Yale Divinity School, General Theological Seminary, Union and New York seminaries, with some advanced standing; selected institute members graduate to be ordained into the Episcopal ministry.

Unlike General and Union, the institute is not a residential institution. Unlike New York Seminary, it is a com-

Anne Perkins is a 1989 graduate of New York Theological Seminary with a longtime interest in adult religious education. She is a communicant of All Saints' Church in Manhattan.



Canon Johnson talks with a student at the Institute of Theology.

munity which shares a common worship. On Saturdays, after morning classes, there is a Eucharist at the cathedral where class participants act as servers and lay readers and preachers. This is followed by a light lunch back at the cathedral house to which all have contributed.

Some classes are held at churches in the diocese that sponsor — underwrite — single ten-week courses. Students then attend the class at the church, where the church's own congregation may attend without paying a fee.

Canon Johnson credits the Very Rev. James Morton with the dream of the institute, the late Canon Edward West for championing the idea, and the recently retired Bishop Paul Moore for his staunch backing. Over the years, scholars, clergy with doctor's degrees and others have served as faculty.

Tuition is modest, less than the seminaries, but Canon Johnson strives to secure gifts and grants for additional support to supplement the tuition to meet the \$50,000 budget.

College Degrees

Over 100 students enrolled last year, some new, some continuing. Of this number, about 20 percent have a declared goal in going on to a seminary degree program. Many students who had never finished college became interested in Empire State College (State University of New York) and its B.A. program, where the institute now has a liaison. In this way, many people have attained a college degree, and have improved jobs and pay.

For Canon Johnson, the institute is not a full-time venture. In fact, he is a

tenured professor of philosophy at Brandeis University, traveling to and from Boston each week, and devoting Saturdays to the institute in New York. There is a full-time administrator at the institute who handles day to day matters.

The reputation of the institute has spread abroad. The Rev. Paul Bachman, one of its graduates, is a priest at Cambridge Bay in the Arctic, and has written, "It was because of this program that I was able to attain my calling for the priesthood."

Recently, Canon Johnson was invited to London for a meeting at Westminster Abbey to discuss the successful experience of the Institute of Theology and to discuss its 16-year history. The sponsors of the meeting were most surprised, he reports, that lay persons and seminary students were studying together in the same classes.

"The institute is so structured that those who wish to continue, can, and those who don't want to, don't feel excluded," says Christina Lee who is married, a mother and an attorney. She attended the program for five and a half years. "There is a breadth and vigor at the institute that was equal to the graduate study I took at New York Seminary."

Many more graduates are licensed lay readers or church school teachers. Some conduct Bible study for adult classes or assist with parish calls. "After a couple of years at the Institute of Theology," Mrs. Lee said, "people acquire new centeredness and confidence. They do all kinds of work for the church and community. They visit people who have AIDS. They get involved with housing for the homeless. They just are propelled into thinking, 'Yes, I can. Yes, I will.'"

The Outstretched Hand

Here lies a major form of evangelism.

By ELAINE MURRAY STONE

Arriving late for the opening service at diocesan convention, I was seated behind a pillar of in Orlando's St. Luke's Cathedral. A life-sized figure of the risen Christ hung above the sanctuary, but all that was visible from my location was our Lord's pierced, outstretched hand.

During the service, our bishop at the time, the Rt. Rev. William Folwell, asked the priests and other leaders assembled to meditate on ways to reach out the the gentiles of our day. He posed this provocative question, "Who are the gentiles in the Diocese of Central Florida? How can we bring them into the fold, the way St. Paul evangelized the gentiles of the Roman Empire?"

I gazed at Jesus' hand, stretched out to me and the world; I thought of all the people in my sphere of influence, whose hands are pierced by pains and struggles of modern life. The answer came to me: Shouldn't all of us as Christians — with our hands pierced by the pain of bereavement, anguish of divorce and broken homes, frightened by unemployment, illness, addiction — reach out to fellow sufferers who have no religion, no church home to support and sustain them?

Soon after, I had the opportunity to prove this premise. I discovered through a chance encounter with her daughter, that a friend of mine had just undergone surgery. As I was also

to have an operation the following week, I decided to call on her.

Alone and convalescing at her home, she was delighted to see me. We exchanged backgrounds on our respective surgeries. During the course of our conversation, I asked if any clergy from our church had called on her in the hospital. They had not, she said, but admitted she had failed to register that she was an Episcopalian.

"Anyway," she added, "I haven't been to church in years. I don't even know the new rector's name." I countered that he wasn't really that new, having recently celebrated his eighth year at Holy Trinity! I then told her what a marvelous pastor and preacher our "new" priest was. I told her about all the exciting projects Fr. Lewis had instigated, many of which I thought she would enjoy.

"But I only know Fr. Boyer. I'd feel strange showing up after all these years," my friend argued.

"Fr. Boyer!" I exclaimed, seeing a chance to involve her again. "You must attend our very special event celebrating the 45th anniversary of his ordination. He is also going to be honored by being named rector emeritus, and will preach at three services."

My friend looked pleased. "I love Fr. Boyer," she said. "He prepared my daughter and me for confirmation. When did you say that service will be?"

A Reunion

The story ends happily. We attended the 11 o'clock service together. While there, my friend ran into several friends who were delighted to see her in church again. I took her to Sunday brunch, and later when I left her at her door, she asked, "What service are you going to next Sunday? Let me pick you up for that one."

Our mutual concern and suffering before and after surgery was the bridge that made this evangelistic effort bear fruit. My friend had been in the inactive file at Holy Trinity for eight years. It only took a tiny gesture of goodwill to bring her back to church.

What are Episcopal churches doing with their inactive files? What efforts have we instituted to reach out to former members who have fallen away? Here lies a huge field for missionary work.

Those of us in the church whose hands have been torn by the iron nails of pain and fear, when cancer has struck us or a loved one, when a family member has died, can stretch out a hand to friends and neighbors trembling in fear of the future, overwhelmed by depression in their darkest hours. We can touch so many just by showing we care — bringing food, flowers, love, companionship, and, most of all, hope. We can show them the joy of fellowship in our Lord. Here lies a major form of evangelism.

The 19th-century theologian, William Porcher DuBose, who is honored in our Prayer Book's calendar (August 18), often preached at the turn of the century in Melbourne, Fla., at my own Holy Trinity Church. He wrote, "It is only as Christ incarnates himself in us, that we can incarnate him, and it is only as we incarnate him, that he can incarnate himself in us" (from *A DuBose Reader*, selected writings, introduced and compiled by Donald S. Armentrout, the University of the South Press, 1984).

What DuBose wrote remains true. For just as his wounded hand was the only part of Christ's corpus that was visible to me from behind the pillar, so it is for most "gentiles" of today. The only part of Jesus they may ever see is the hand we hold out in his name.

Elaine Murray Stone is a communicant of Holy Trinity Church, Melbourne, Fla., and is a member the Diocese of Central Florida's evangelism commission. She is the author of eight published books and has contributed many articles to THE LIVING CHURCH.

Preservers of Freedom

Memorial Day may touch people in different ways. For some it brings poignant awareness of family members or close friends, the loss of whom has left a permanent and painful gap in our lives. For others, it is a reminder of a person or persons otherwise nearly forgotten. Others of us have known no one who has died in the service of our country. The meaning of the day is not limited to those involved in great wars. Some men and women in uniform die in the performance of their duties every year.

In America today, we are so isolated from the spectacle of death that to have it deliberately inflicted, especially on a young person, seems utterly outrageous. Yet it is part of human life that some people in every generation are faced with the possibility of dying for their beliefs, their loyalties and their commitments. Death is the point at which life becomes most serious. How much of what we value, and of what we take for granted, has been purchased by the lives of others! Our gratitude should be deep, whether or not we have personal ties with individuals who have so died.

War is a terrible thing, and we respect and value the witness of those who are utterly opposed to it under any circumstances. Yet it is precisely the freedom to make public such views that has been made possible, now and in the past, by men and women in uniform, on land, at sea, and in the air.

Benedictine Influence

Recently the phrase "Benedictine spirituality" has often been used within the Episcopal Church. What does it mean? St. Benedict of Nursia in Italy lived from about AD 480 to 550, and founded an order of monks who spent their life in prayer, primarily the daily office, and in work, primarily agricultural. His order later spread to other parts of western Europe.

We have Benedictine monks and nuns in our church today, as well as other orders following to some extent the Benedictine rule, such as the Order of the Holy Cross. They make important contributions to the life of our church.

We now often encounter the phrase Benedictine spirituality, however, in a non-monastic sense. We heard of a certain priest who was being considered for the rectorship of a large parish in which there was a long-standing interest in prayer and the spiritual life. He charmed the congregation with the account of his visit to a Benedictine monastery somewhere in Europe during the previous summer, and he said he was himself deeply committed to the Benedictine concept of spirituality with its emphasis on the daily office. Soon he was elected rector.

In this parish, it has for years been customary for Morning and Evening Prayer to be recited daily by members of the staff and a few others. Laypeople often officiate. During his first few months, the new rector appeared at these services once or twice a week. The pattern became,

and remains, once or twice a month.

It is not up to us to judge the interior life of others, but surely such limited participation in public daily prayer was not what St. Benedict had in mind.

We also heard of a retreat conductor of unassailable piety, telling retreatants that St. Benedict developed the daily office, that his monks carried it to Britain, and that his influence is thus the foundation of Anglicanism. We encounter similar well-intentioned claims elsewhere.

We give thanks for the good influence of Benedict, but question the advisability of exaggeration. He did not invent the daily office, which other monks, nuns and others have also used in varying forms. One may properly claim some general Benedictine influence on English-speaking Christianity, but let this be a challenge, rather than a source of self-satisfaction for Anglicans. The self-denial, self-discipline, and assiduous prayer upheld by Benedict and other monastic founders is not conspicuously characteristic of our church life. Our issue last week spoke of the Mission Farm in Vermont, one of the rare places where we see such a life in a non-monastic setting.

To take the challenge seriously, we have before us the relatively brief and simple daily office in the Prayer Book. To recite Morning and Evening Prayer daily, or parts of them (e.g. Daily Devotions, B.C.P., p. 136-140) only requires a few minutes each day but can open a whole new dimension to our life. Similarly, those whose health and circumstances permit, can engage in some form of manual work daily, or at least once a week. If these two elements can become typical of the Episcopal way of life, then we can speak honestly of Benedictine influence.

Affirmation

I used to be like the other kids, sunday
school, youth groups, and boys . . .
but something inside of me, made me promise
to make you smile . . . i couldn't save the world
but i wanted to, and i'd probably never be
the next dickinson, but Lord, you have taken me
regardless of my accomplishments, or failures,
you have given me a second chance at love
a lovely daughter to care for, and grow with
and now i am returning Lord to see you, to feel you
not just to mouth words at a sunday service
not just to ask you why, or why not
but to say you were there in my yesterdays
your life was not sent here in vain,
and to thank you Lord for all the joys
for the tears which made me see
the fear which made me fight back
and for the love you send me in my child's smile . . .
i will make you smile one day God, and when i do
i'll feel it inside and be at peace with the
person i've become. . . .

Donna M. Burton

In Protest of the EPF

By HAYNES W. DUGAN, II

During the consecration of the Rt. Rev. Charles L. Keyser as Suffragan Bishop of the Armed Forces at Washington National Cathedral on March 24, a protest was made in behalf of the Episcopal Peace Fellowship [TLC, April 29]. I agree with the peace fellowship in advocating peace and in providing a pastoral and sacramental ministry to our people serving in the military; but this is where our agreement ends.

On October 9 of 1987, at Vails Gate, N.Y., the national executive council of the Episcopal Peace Fellowship unanimously approved the following proposal: "In order to have an Episcopal chaplaincy that is both pastoral and prophetic we must separate the position of chaplain from the chain of military command and make it a chaplaincy with the military, responsible to the Episcopal Church."

I shall try to be scrupulously fair and accurate. To summarize their presuppositions, Episcopal chaplains to the military should be civilians without military affiliation because officers' rank stifles the pastoral role; serving within a command chain obstructs prophecy; federal subsidizing of military chaplains is a violation of the separation of church and state; and affiliation with the Department of Defense is contrary to serving the Prince of Peace. The EPF's final inference is that Episcopal military chaplains are not held responsible to the Episcopal Church.

Over the centuries there have been many experiments, but recognizing that this is not a perfect world, I do believe that our present chaplains' system provides the most effective ministry possible. Whether the chaplains are military or civilian they will still

be under military command authority and supervision. In speaking to enlisted personnel, including my son who is a very honest forthright sergeant, rank among chaplains and doctors is not an issue when an enlisted man or woman needs help. Actually the soldiers are more comfortable because the chaplain is a part of their unit, shares in their adversities, and is held to the same standards of required physical conditioning tests and, like them, must compete for promotions.

As to civilians providing a more prophetic ministry unbridled by serving a commander, there is an inference that military chaplains are not free to preach as their consciences dictate. This is simply not true. I have, by regulations, the protected freedom to preach my brand of theology. Should the command channel attempt to stifle me, which has never happened, then I could appeal to higher echelons of the chaplaincy. As I near 22 years of ordained ministry, of which ten were spent in civilian parishes, I know that a rector has more pressure from vestries and congregations than I have ever had from a commander.

Government Subsidy

As to pay, the EPF is opposed to the military paying of military chaplains. During the Vietnam conflict there were denominations without military chaplains that sent civilian pastors to Vietnam to provide ministry to their military. Once there they were dependent upon the military for food, transportation, shelter and clothing. The separation of church and state is an ideal but it is impossible to minister to our military without some government subsidy. As an airborne qualified chaplain, I am proud of our chaplains who recently jumped into Panama with their units. If civilians were provided with military airborne training, where would they receive it without the military? That means government subsidizing of civilian clergy.

The final assertion of the EPF is that they want a chaplaincy to our

military that is responsible only to the Episcopal Church. Are they aware that the commissions and continued military service of all military chaplains are dependent upon the continual review by the Bishop of the Armed Forces? Are they aware that the only priests in the Episcopal Church who are required to submit quarterly reports to their diocesan and to the bishop under whom they work are the Episcopal military chaplains?

My final concern is that the EPF equates the military with evil and views the Department of Defense as a sinister institution. Therefore we should not have Episcopal priests in uniform. It is true historically that armies have served evil causes and sinister administrations on occasion, but it is also true that the military is merely an arm of the body politic. If the political institution which the military serves is honorable in its pursuits, then the military profession is honorable. We are directed by you, our civilian populations. It is our elected civilian officials who dictate policy and deploy our military.

I rejoice in the current changes in world events and fervently pray that we may soon beat our swords into plowshares. Yet peace has only been maintained by the presence of a deterrent force. Our nation's participation on NATO provided Europe with the longest peace in memory until freedom could emerge within the enslaved nations of Eastern Europe. The people of South Korea are certain that our military presence has been the primary deterrent to aggression by North Korea. To have prematurely weakened or abolished our military would have been morally irresponsible and diametrically opposed to the causes of peace.

I find the arguments of the EPF to be falsely accusatory and based on erroneous assumptions and naivete. If effective ministry to our military is the genuine desire, then please don't fix what we currently have with another form of ministry which would be less effective.

The Rev. Haynes W. Dugan, II, is community chaplain at the United States Military Academy, West Point, N.Y. with a ministry to the soldiers, staff, faculty and their families.

PEOPLE and PLACES

Appointments

The Rev. C. Frederick Barbee has been appointed interim priest-in-charge of the Church of St. Michael and St. George, 6345 Wydown, Box 11887, St. Louis, MO 63105; he remains editor of *The Anglican Digest*.

The Rev. Virginia Bennett is assistant of the Church of St. Michael and St. George, Clayton, MO; add: Box 11887, Clayton, 63105.

The Rev. Canon Arnold Hoffman is canon missionary of the Diocese of Missouri and vicar of St. Mary's, 509 E. Nifong Blvd., Columbia, MO; add: Box 10064, Columbia 65205.

The Rev. Thomas A. Neyland is rector of St. Mark's, 416 S. Plum St., Pecos, TX 79772 and team rector of the Trans Pecos Ministry.

The Rev. David B. Powell is now rector of St. Stephen's, 1510 Escambia Ave., Box 1261, Brewton, AL 36427.

The Rev. Charles D. Ridge is rector of Church of the Ascension, 2330 Viewmont Way West, Seattle, WA 98199.

The Rev. William M. Skidmore is rector of Emmanuel Church, 327 N. Center St., Corry, PA 16407.

The Rev. Robert L. Swope is rector of St. Peter's, Box 845, Litchfield Park, AZ 85340.

The Rev. Canon Charles A. Taylor, Jr. is now canon to the ordinary, Diocese of Western North Carolina, Box 368, Black Mountain, NC 28711.

Ordinations

Transitional Deacons

Fort Worth—Wilson E. Dewald, seminarian; add: 175 Ninth Ave., New York, NY 10011.

Michigan—Barbara Blossom.

Northern Michigan—Barbara Frances Hofmann Belcher, ministry support team member, Church of the Ascension, Ontonagon, MI; add: 747 Parker Ave., Ontonagon 49953. Barbara Norton Chaffee, student, Seabury-Western Seminary; add: 536 1/2 Michigan Ave., Evanston, IL 60202. Jean Louise Burgess Manning, ministry support team member, Church of the Ascension, Ontonagon, MI; add: 1344 M-64, Ontonagon 49953. Emily Roberta Brahm Wilson, ministry support team member, Church of the Ascension, Ontonagon, MI; add: 513 Heard St., Ontonagon 49953.

Retirements

The Rev. Harry R. Little, as rector of Grace Church, Carthage and priest-in-charge of St. John the Evangelist, Black River, NY; add: Box 396, Copenhagen, NY 13626.

The Rev. Frank E. McKenzie, as rector of St. Paul's, Wilkesboro, NC on June 31, at which time he begins serving Galloway Memorial in Elkin, NC on a part-time basis; add: 204 W. Main St., Wilkesboro, NC.

Changes of Address

The Rev. Thomas Julian Talley, retired professor of liturgies at General Theological Seminary, may now be addressed at 72-34 Austin St., Apt. C8, Forest Hills, NY 11375.

Deaths

The Rev. Dale S. Alexy, rector of St. Stephen's, Jamaica, Queens, NY, died April 19 of cancer at St. Stephen's rectory. He was 57 years old.

Fr. Alexy attended Carnegie-Mellon University and was ordained priest in 1958 after his graduation from Philadelphia Divinity School. He served as rector of St. Stephen's for the last ten years; before that, he served parishes in New Jersey, Pennsylvania and California. In 1989 he led demonstrations against the curtailment of bus service in Jamaica near St. Stephen's; Fr. Alexy maintained that many older people could not attend church without the bus service. He is survived by two daughters, a son, and his parents.

The Rev. John Atherton Bell, retired priest of the Diocese of New York and sometime rector of the Church of the Incarnation, New York City, died on April 12 at Forest Farm Inn, a convalescent center in Middletown, RI. He was 80 years old.

A graduate of Amherst College, Oxford University and General Theological Seminary, Fr. Bell was ordained priest in 1935 and served as assistant of Trinity Cathedral, Newark, NJ until 1937; he then was assistant of Grace Church and St. James' before being called as rector of the Church of the Incarnation in 1942; he remained at Incarnation until 1974 when he retired. He was a member of Phi Beta Kappa. There are no immediate survivors.

The Rev. Jack Bliven, rector since 1985 of Holy Trinity, South Bend, IN, died on March 18 at the age of 58 at a nursing home in South Bend of pulmonary fibrosis.

A native of North Dakota, Fr. Bliven was a graduate of the University of North Dakota and was ordained priest in 1983. He has served parishes in Fort Wayne, Kokomo, Peru and Huntington, IN. A Korean War veteran, he received the prestigious honor of the Sagamore of the Wabash for community work in Fort Wayne. He is survived by his wife, Judith, six children and stepchildren and several grandchildren.

The Rev. Canon Leopold Damrosch, retired priest of the Diocese of Maine, died at the age of 77 on April 15, at his home in Hulls Cove, ME.

The son of the Rev. Frank Damrosch, Jr. and Dorothy Damrosch, he was a graduate of Kent School, Yale University and the General Theological Seminary. He was ordained priest in 1937 and served as a missionary in the Philippines for 13 years; he was taken prisoner by the Japanese and interred until 1945. He went to Maine in 1951 to be vicar of the Church of Our Father, Hulls Cove; in 1953 he became dean of St. Luke's, Cathedral, Portland. He was rector of St. Savior's, Bar Harbor from 1959 to 1963, when he became rector of the Church of the Resurrection, New York City. Fr. Damrosch, besides being the son of a priest, was also the father of the Rev. Thomas H. Damrosch of Port Jervis, NY, and brother of the Rev. Deacon Mary D. Sleeper of Portland. He was also chair of the Oratorio Society of New York, founded by his great-grandfather, Dr. Leopold Damrosch,

which had as its long-time conductor, Dr. Walter Damrosch. His father served with Canon Douglas on the commissions which produced the Hymnals of 1916 and 1940. Along with his aforementioned son and sister, Fr. Damrosch is survived by his wife, Elizabeth; two other sons, Leopold, Jr. and David; six grandchildren; his brother; and several nieces and nephews.

Edward L. Freeland, administrative assistant to the Bishop of Alabama, died March 3 at the age of 56.

A native of Texas, Mr. Freeland was graduated from Auburn University in 1955; afterwards he was an officer in the U.S. Air Force. He resigned from the Air Force in 1971 to become assistant to the newly consecrated Bishop Furman Stough in whose parish he had been an active layman when both were in Okinawa. He is survived by his former wife, Anne Jackson, and their two sons, Edward and Robert.

Larry King, composer and organist who was for 21 years music director of Trinity Church, New York City, died April 12 at his family's home in Fullerton, CA. He was 58 years old.

A graduate of Redlands University, Mr. King received a master's degree in sacred music from Union Theological Seminary; he also studied organ at the Royal Academy of Music in London. He joined Trinity Church in 1968; recently he had been music director of St. Paul's, San Diego, CA. His composition, "The American Dream," was a tribute to the 1976 U.S. bicentennial; a commission from Riverside Church in New York in 1978 produced "Fanfare to the Tongues of Fire," a work designed to demonstrate a new organ stop known as trumpet-enchamade. He also composed choral music, mass settings, and anthems. He is survived by his mother and brother.

The Rev. Arnold Francis Moulton, retired priest of the Diocese of Milwaukee and sometimes chaplain of St. Luke's Hospital, Racine, WI, died in Harpswell, ME on March 21 at the age of 64.

A native of Maine, Fr. Moulton attended Carroll College, Nashotah House, and McCormick Theological Seminary; he was ordained priest in 1949 and served parishes in Montana, Illinois, Colorado, Utah, and New York. For two years he was a chaplain and instructor in Haiti. From 1965 to 1967 he was chaplain of the De Koven Foundation and from 1965 to 1980, chaplain of St. Luke's Hospital, Racine. From 1981 to 1985, the year of his retirement, he did counseling in Suamico, WI. He is survived by his wife, Joan.

The Rev. David Charles Pettit, rector of Holy Trinity, Alhambra, CA, died of kidney failure on April 1 at the age of 54 in Alhambra.

A graduate of Albright College and Philadelphia Divinity School, Fr. Pettit was ordained priest in 1961 and served several parishes in Pennsylvania before becoming rector of Holy Trinity. He also had served as a chaplain in the U.S. Army from 1966 to 1968 and was non-parochial for several years in the 1960s and 1970s. From 1971 to 1975 he was in urban ministry for the Diocese of Erie. He is survived by his wife, Karen, and several children.

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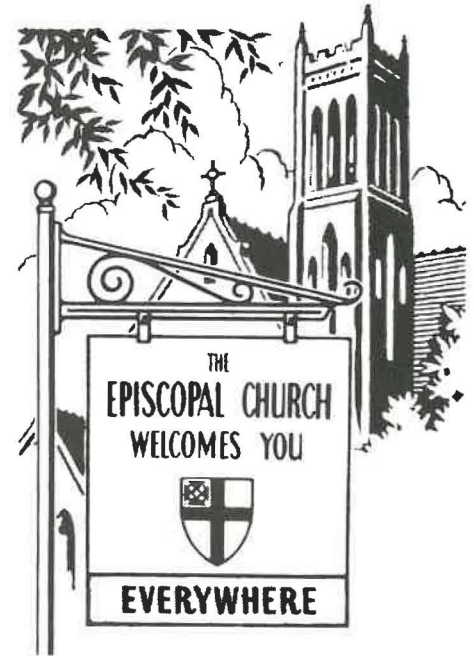
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KEY — Light face type denotes AM, black face PM; add,
address; anno, announced; A-C, Ante-Communion; appt,
appointment; B, Benediction; C, Confessions; Cho, Cho-
ral; Ch S, Church School; c, curate; d, deacon, d.r.e.,
director of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young Church-
men; 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, Interces-
sions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
MP, Morning Prayer; MW, Morning Worship; P, Penance; r,
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