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of our country.



Common Prayer, p. 488)

42120
The Rev Robert O Carroon
1315 Asylum Ave
Hartford CT 06105

IN THIS CORNER

Ministry, Under Water!

I thought it would be my M.Div., C.P.E. and D. Min. training that would be my primary tools for serving as children's chaplain in a psychiatric hospital a few summers ago. But no. Instead, it was my dentures.

The youngsters were between the ages of 4 and 14. Many of them had been abused. Their personal histories led much of the staff to stay formal, if not stand-offish, especially with the teens. So how was I as chaplain to carry out ministry in this place? Pretty much the same way as in any other setting: by being who I am and by allowing others to be who they are, while gently inviting growth.

One day I swam out to the middle of the pool where six teens were chatting away. The spokesperson for the group was Dotty, and she tightened up immediately as I approached. Obviously, she recognized me as the chaplain.

"I suppose you want to talk about God, huh?" she quizzed. Not really, I told her.

"Well, what do you want to talk about?" she continued in a kind of pointed directness typical of the hospital.

"I guess I just want to have some fun with you folks in the pool, if you'll have me."

Dotty gleamed. She was in control. And hope surfaced in me. My "adult" hoped she would accept me as her chaplain; my "adaptive child" of 45 years hoped she would invite me to become part of the gang in a way often denied me as a teen.

"Hey, do you want to talk underwater?" she inquired with great enthusiasm.

"Sure. Show me what to do."

"Oh, it's easy. Someone goes underwater and says something and the others try to figure it out. I'll go first."

A few minutes later, it was my turn. I opened my mouth and let out a sound which rivaled one of the main characters in a movie of many years ago, "Elephant Walk." Like a shot, my dentures sank to the bottom of the pool. Moments later, one of the better swimmers retrieved the choppers from their watery grave and I was quick to put them back in my mouth.

"What were those?" Dotty asked.

"My store-bought teeth," I sputtered.

She placed her hand over her mouth and gasped, "Oh my gosh, that's horrible!"

"Horrible?" I'll tell you what's horrible. One day I'm preaching in church and I sneeze. My upper dentures go flying out of my mouth onto the rug."

"Oh my gosh, weren't you embarrassed?"

"Well, yeah I was embarrassed. I quickly picked them up and shoved them back into my mouth. From that day on I remembered to carry a hankie and to keep my mouth shut when I sneeze."

"Ha . . . except under water!"

The remainder of swim time was a free-for-all with much laughter and conversation.

A week later Dotty lost her grandmother — the closest person in her life. I was able to use the skills taught me during the many training programs before and after ordination. Still, it struck me how fascinating is the God we call our own, a God whose joy and laughter can use a set of dentures at the bottom of the pool to break the ice and to bring healing to both chaplain and resident.

Our guest columnist is the Rev. Robert J. Gallagher, a teacher in the Wakefield, N.H. public schools who works part-time as a chaplain in prison ministry.

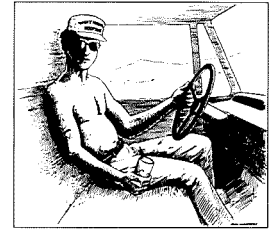
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ON THE COVER

A participant in a memorial service
in Milwaukee pauses for reflection.

Photo by Richard Wood

LETTERS

More than Minor

I appreciate Bishop Hampton's article, "In Praise of 'Farm Clubs'" [TLC, April 14], comparing small churches in Minnesota to baseball's minor league system, particularly that of his (and my) beloved Brook . . . oops, Los Angeles Dodgers. His comments come at a time when we in Minnesota are struggling to determine strategies for new church development in this Decade of Evangelism, given the currently popular national expert consultants' trend to equate small with failure and their persistent use of such power jargon as "bottom line," "bigger bang for our bucks," "full-service churches," "CEOs," "mom and pop churches," and, most anathema to me, "critical mass."

A priest and a vestry member from a large parish I once attended and dearly love recently shocked me by calling the small Episcopal parishes in their community "leeches" (and worse) and by predicting their swift demise, a prediction echoed a number of times recently in the religion pages

of my community's newspapers, as those currently popular national expert consultants were quoted.

While large big-city churches often provide extras, still their first priorities are the same basic life and death issues which their smaller counterparts deal with solely. I pray that all churches, large and small, grow manifold this Decade of Evangelism and provide all sorts of programs and services. But ultimately our success or failure must be measured by only one criteria: whether our churches, large or small, provide the truly critical Mass — that which provides Christ's healing body and blood (both sacramentally within our liturgies and socially and justly without).

(The Rev.) A. RAYMOND GERE
St. Paul, Minn.

Regrettable Decision

I was saddened and intrigued by the decision of Episcopal Divinity School not to attend General Convention in Phoenix [TLC, April 7]. It is remarkable that the decision of the good peo-

ple of Arizona not to have a Martin Luther King paid holiday has provoked the fulminations that it has. I would think that the opposite would be true.

The Episcopal Church has declared the 1990s to be a Decade of Evangelism. To evangelize, it is necessary for the church to go where the sinners are and share the good news of Jesus Christ. The Book of Acts gives a vivid portrayal of the early church going into a hostile world in witness of the risen Christ. It didn't deprecate individuals or a society because of politically-incorrect decisions. The witness of the early church was to all sorts and conditions of people.

If the church chooses to sit in its ivory tower and associate only with those with whom it agrees, the Decade of Evangelism will be very long and unproductive. The egregious decision of EDS is regrettable and stultifying. Either we will evangelize to all people regardless of race, creed and political opinion, or we will be ecclesiastical

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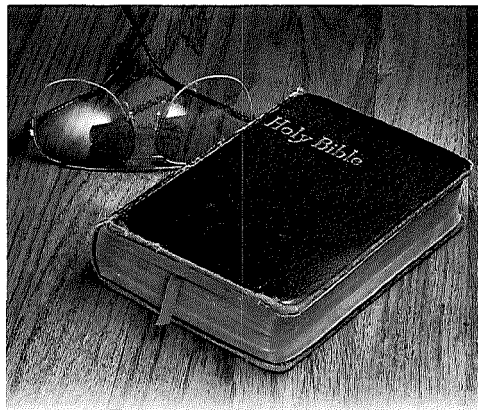
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THE LIVING CHURCH

Volume 202 Established 1878 Number 21

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

(Continued from previous page)

mountebanks. Martin Luther King took his message to the most hostile area of the United States. Let us hope the Episcopal Church can show his courage as we commit to evangelization in the 90s and beyond.

(The Very Rev.) WILLIAM C. FORREST
St. Mary's Church

Tomah, Wis.

Ill-Advised Notion

A "Viewpoint" article suggests the English Church and nation should surrender its right to select its own archbishop and leave that to the Anglican Consultative Council [TLC, April 14]. This ill-advised notion is not only an insult to the English people, but betrays a faulty conception of the ethos of our worldwide communion, at least as it has existed until now.

We are not Rome. As the English Church and its bishops claim no jurisdiction outside their own national church, so they rightly reject the interference of foreign bishops in their internal administration. This is spelled out clearly in the Articles of Religion XXXIV, and, especially, XXXVII (English text). This is a vital, not peripheral, aspect of Anglicanism. It is we, in the Anglican diaspora, who choose to honor Canterbury as our mother church. Canterbury does not ask or demand such honor.

(The Rev.) ERIC COSENTINO
Church of The Divine Love
Montrose, N.Y.

• • •

I agree with the "viewpoint" of Ian Lee Brown that it would be desirable for the Archbishop of Canterbury to be chosen by a more internationally-based process. However, I feel it is inappropriate for us to be telling the Church of England that it ought to be disestablished.

I am horrified at the thought of the chief primate (patriarch?) being chosen by the Anglican Consultative Council, an unrepresentative group formed, as Mr. Brown states, for

Correction

In the May 12 story about the Episcopal Synod of America, the endowment fund for Nashotah House seminary was listed as \$500,000. It should be \$5 million.

“transmitting information,” and whose membership, at any given moment, may consist primarily of ecclesiastical bureaucrats and congenital conference-goers. I should prefer that the choice be made by the council of primates, possibly subject to ratification by the presiding officers of the houses of clergy and/or laity of the various (autonomous) provincial synods. This might require disestablishing the Diocese of Canterbury (possibly reduced in size). It also might be possible for the primates to be made members of the Canterbury Cathedral chapter and then let the chapter elect in fact as well as in form. Such a free hand for chapters was proposed under Charles I and might have saved his head if he had accepted it.

(The Rev.) LAWRENCE N. CRUMB
Eugene, Ore.

Not All Bad

In the editorial “Divisive Proposals” it states that “...the proposed resolution... will cause further division within the church” [TLC, April 7]. I assume you believe “division” of opinion to be a bad thing. It would seem, however, that if there is no division in the church over contemporary issues, either the issues are not issues, which can scarcely be said of the various sexual issues we are facing, or that the church is not engaged in considering and debating and deciding those issues.

There is great concern over differences of opinion in our church, as if we must agree (or accept the dictates of one opinion over another) in order to be one. Our unity is not based upon agreement. It is communal in the one body of Christ, as expressed and acted out in the Eucharist. Senseless bickering may well discourage open fellowship. But serious, responsible debate is of the essence of our life together and may well tend to unite us in a common though differing passion for weighty matters of justice and truth.

(The Rev.) MURRAY L. TRELEASE
St. Paul’s Church
Kansas City, Mo.

The Same Convention?

I read with interest the report of the Rev. Emmet Gribbin on the convention of the Diocese of Alabama [TLC, April 14]. Evidently we must not have attended the same convention, be-

cause the longest debate (nearly four hours) was about a major issue in our church — ordination of practicing homosexuals to the priesthood.

The debate led to the passage of a resolution which reaffirms “the traditional teaching of the church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality.”

FRED BLANTON

Fultondale, Ala.

Genteel Piety

In reference to the convention report from the Diocese of Louisiana [TLC, March 31], it is tragic indeed when a bishop refers to the sacred order of deacons as a ministry of “genteel piety.” This remark is a “shaming of the true.”

(The Rev.) DOROTHY K. AUER
Yardley, Pa.

It should be noted that the same convention report indicates Bishop Brown’s remark was made in the context of who should be ordained to the priesthood. Ed.

Disproven Theories

I am glad TLC gave Mary her rightful honor by including a thought-provoking article on the Annunciation [TLC, April 17]. Therefore I am sorry to have to quarrel with one of its basic premises: that the state of Mary’s virginity is empty, shapeless, nothing, poor-meek-lowly, impotent-infertile, weak (words used in developing the article’s analogies).

This raises up the old, now-disproven theories that women’s wombs were the ground in which the potent male seed was planted, the environment (only) in which the implanted life was nurtured. It implies that Mary had only her emptiness and her “yes” to offer.

While this gains Fr. Joslin some “fertile” mileage, it simply is not true. Virgins and other women are normally fertile, they possess within them the seed of what is possible, and from their own sacrificial participation, they personally nurture what is coming to be — physically, emotionally, spiritually.

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ELCA Council Decides to Wait

The Church Council of the Evangelical Lutheran Church in America (ELCA) has voted to postpone official consideration of full communion with the Episcopal Church until 1993.

The proposals for full communion are contained in the Concordat of Agreement, which was released in January following two decades of dialogue between the two churches [TLC, Feb. 10].

The ELCA's council action, which took place at a meeting in Chicago, follows a recommendation from the church's bishops [TLC, April 14]. The Church Council resolution now goes to the ELCA's Churchwide Assembly this summer. It said there are "confessional matters of fundamental magnitude that require investigation of doctrine and practice."

ELCA Bishop Herbert Chilstrom shared with council members a letter he wrote to the Most Rev. Edmond Browning, Presiding Bishop of the Episcopal Church. Bishop Chilstrom told Bishop Browning that he had received substantial reaction to the concordat and "almost all of it has been quite negative."

Many Lutherans contend that adopting the proposals could compromise Lutheran theological positions, particularly those on the role of bishops. The proposals in the Concordat of Agreement require incorporation of

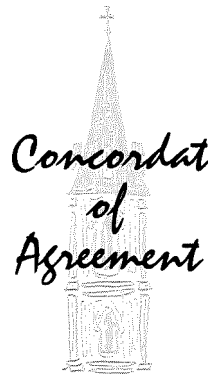
future Lutheran bishops into the Episcopal Church's historic episcopate.

Leaders of both churches aren't discouraged by the possibility of delay in further dialogue. Bishops Browning and Chilstrom were to meet in mid-May to plan strategy for a joint meeting between the Standing Commission on Ecumenical Relations and the ELCA's Standing Committee for Ecumenical Affairs.

The Rev. William Norgren, ecumenical officer of the Episcopal Church, said it was important to remember why the two churches had been in dialogue. He believes both churches will emerge stronger from having a closer relationship.

"A change in the timetable does not alter our commitment to seek a closer relationship," Fr. Norgren said.

Dr. William Rusch, ecumenical officer for the ELCA, said there is a possibility the Churchwide Assembly still could approve formal study. "The convention is independent-minded and can do what it wants to do," he said.



Presiding Bishop's Fund Targets Middle East

The board of directors of the Presiding Bishop's Fund for World Relief awarded grants totaling \$833,035 for the first quarter of 1991 at a meeting in Jackson Hole, Wyo., April 10-11.

Various relief efforts in the Middle East received \$200,000 from the fund. A total of \$136,448 of that amount came from contributions that had been designated for the Persian Gulf. In an immediate response to the needs of Kurdish refugees in the mountains of northern Iraq, the fund sent \$25,000 to assist the Middle East Council of Churches in relief work.

The Rev. Bill Caradine of the Presiding Bishop's Fund said reports from the Iraqi border region tell of a "serious tragedy — especially for children and the elderly." Physicians have said half the women who were breastfeeding are no longer lactating, the result of malnutrition, dehydration and stress.

"The fund is purchasing blankets, high protein foods, vaccines and milk for children," Fr. Caradine said.

A grant of \$100,000 was designated for relief and rehabilitation in the Sudan, where it is reported people are in danger of dying by the millions because of continuing civil war, drought and an epidemic of meningitis.

In China, medical training in poor minority areas in Quinghai will be assisted by a grant of \$19,788. El Salvadoran relief efforts were granted \$51,000. The fund gave \$25,000 to Romania through Church World Service to help local churches in relief needs. And \$50,000 was designated for food supplies and hunger programs in the Soviet Union.

In addition to the \$661,991 in grants overseas, the fund directed \$171,044 for ministry in dioceses throughout United States.

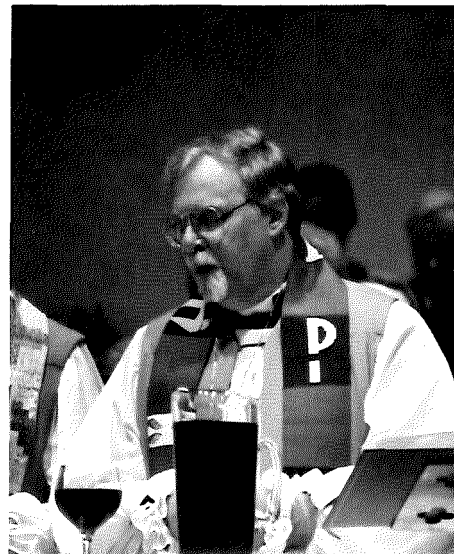
In the Diocese of Tennessee, a program serving pre-school children of low-income, inner-city families was given \$17,250. A grant of \$48,087 went to an interfaith AIDS ministry in Richmond, Va. And in the Diocese of the Rio Grande, a hospice program in Lea County was granted \$7,200.

Newark Consecrates Suffragan Bishop

The Rev. Jack M. McKelvey was consecrated Suffragan Bishop of Newark April 20 in the auditorium of the Bergen County Vocational Technical High School.

In the absence of the Most Rev. Edmond Browning, Presiding Bishop, who was in Canterbury attending the enthronement of Archbishop George Carey, the Rt. Rev. O'Kelley Whitaker, Bishop of Central New York, was chief consecrator. Bishops from Delaware, California, Cuba, New Jersey, New York and Pennsylvania participated in the service.

The sermon was presented by the Rev. Bruce Bramlett, teaching fellow in systematic theology at the Church Divinity School of the Pacific, and a close friend of Bishop McKelvey.



Bishop McKelvey

Cathedral Deans Address Church's Role in Shaping Societal Values

One hundred and fifteen active and retired deans and their spouses, representing cathedrals in the United States, Canada and the Caribbean, gathered in Minneapolis, Minn., April 25-29, for the Conference of North American Cathedral Deans. The conference meets annually at Eastertide for fellowship and a continuing education program drawing on the special resources of the host community.

Issues of medical ethics were addressed by members of Minnesota's medical, academic, political and religious communities who identified access to medical care as the most important moral issue in health care.

Implicit in the discussion was the question of the church's role in shaping societal values. The question of values arose in a second issue addressed by the conference: chemical dependency.

Offering a theological perspective on the issues raised, the Rev. Canon William Donovan of Minnesota noted that issues of personal morality have largely disappeared from preaching in mainline churches. Ethical issues have now become institutional issues and there is a need for the church to reassert moral leadership as the individual becomes increasingly overwhelmed by the complexities and the impersonality of institutional systems, he said.

'Minnesota Conference'

The primary activity of the conference took place in Minneapolis under the auspices of a planning committee from St. Mark's Cathedral. But the conference was billed as a "Minnesota conference" by St. Mark's dean, the Very Rev. Douglas Fontaine. The Diocese of Minnesota is unusual in that it has two cathedrals.

The Very Rev. Thomas Winkler led a pilgrimage to Faribault to the first cathedral of the Episcopal Church, the Cathedral of Our Merciful Savior. Bishop Henry Whipple founded his cathedral in 1862 in the town which already was a thriving mission center with schools, a seminary and an active mission to the native American community, work initiated a decade earlier by the Rev. James L. Breck.

As needs and circumstances

changed, the focus of diocesan mission shifted and, in 1941, St. Mark's, Minneapolis, was designated as the second cathedral of the diocese.

The conference traditionally includes a great festival service and St. Mark's provided a splendid setting of the Sunday liturgy with all of the deans vested and in procession. The two deans of Minnesota presided and the new dean of Christ Church Cathedral, Indianapolis, the Very Rev. Robert Giannini, was the preacher. St. Mark's, like many medieval cathedrals, has been a patron of the arts, and Sunday was capped with the world premier of the William Albright oratorio, "A Song to David," a setting of a composition of Christopher Smart.

(The Very Rev.) GARY W. KRISS

Bishop Miller Dies

The Rt. Rev. Allen J. Miller, retired Bishop of Easton, died in his sleep April 24 at Naples, Fla. He was 90 years old.

Born in Jersey City, N.J., Bishop Miller graduated *cum laude* in 1924 from Johnson Bible College in Tennessee. He graduated in 1930 from Yale Divinity School and attended Oxford and Edinburgh universities, where he earned his Ph.D. He was ordained to the priesthood in 1934.

Bishop Miller served parishes in New York, Washington, D.C., and was rector of Church of the Messiah in Baltimore, Md., before being elected Bishop of Easton in 1949. He was bishop until 1966, and among his accomplishments was the lay readers training program he implemented for the diocese. Also of note was the building of the diocesan house in 1959. He was the author of several books.

Upon retirement he and his wife, Etta, moved to Naples, Fla., where he assisted the late Rt. Rev. Henry Louttit, Bishop of South Florida. He continued to serve at Trinity-by-the-Cove in Naples until his death. Mrs. Miller died in 1989.

A memorial service was held at Trinity Cathedral, Easton, Md., May 3. He is survived by a sister.

EMILY RUSSELL

Trinity Institute

Theme of Creation Focus of Talks

Interdisciplinary speakers elaborated on the 22nd Trinity Institute's theme: "Creation — the New Story," attended by more than 1,000 people at the Vista Hotel in New York City, April 15-17, and in San Francisco April 18-20.

The first featured speaker was the Rev. John Polkinghorne, a physicist and Anglican priest who is president of Queens College, Cambridge University. He noted that while "we do not expect creation to have tags with the words 'made by God' on it," he urged the audience to keep in mind that scientific understanding is incomplete without a religious quest.

Fr. Polkinghorne went on to remind those assembled that the universe is not "a gigantic piece of cosmic clockwork." Such an open, evolving world as ours places demands on the behavior of earth's inhabitants, he said. Human beings, therefore, need to recognize themselves not as automatons, but as movers in a world of chaotic dynamics.

The second featured speaker, the Rev. Arthur Peacocke, an Anglican priest and biochemist, discussed the dynamic nature of God. Fr. Peacocke, the founder of the Order of Ordained Scientists, spoke of a world "in process," and of God as "the continuous Creator."

"The world, in all aspects, has come to be seen as always in process, a nexus of evolving forms, never static — not even the surface of the earth," he said. "The world is always becoming; there is always a new story to be told."

With their creative potential, Fr. Peacocke said, humans can consciously and intelligently join in God's "creational" intentions. He suggested that art, literature and human interaction offer opportunities for persons to be co-creators with a creator God.

Affirming this idea, the next featured speaker, Dr. Terence Fretheim, spoke of God sharing power with humanity as evidenced in the book of Genesis. A professor of Old Testament at Luther Northwestern Theological

(Continued on next page)



Dr. Hall (left) and Dr. Keller take part in Trinity Institute panel discussion. [Photo by Mary Bloom]

(Continued from previous page)

Seminary in St. Paul, Minn., Dr. Fretheim is currently at work on a re-interpretation of the place of creation theology in the Hebrew Bible.

Drawing on his expertise of the Hebrew scriptures and their meaning for a Christian-based creation theology, Dr. Fretheim maintained that one purpose of the law given at Sinai was to render the created order closer to what God intended it to be. Israel — the people of God — must be immersed in creation, to keep right what God has made right.

Dr. Catherine Keller, in her address, “Renewing Earth — Ecofeminism and the Apocalypse,” noted that day-to-day human experiences amply reflect both the chaos and the interconnectedness observed in scientific studies. “We are what we are only in relation to each other; all relationships are always converging,” she said.

Dr. Keller, who teaches constructive theology at Drew University in Madison, N.J., emphasized that human beings, in exercising their God-given freedom, have severely violated the

creation. Cataloging but a few instances of the current destruction taking place — innumerable corpses in the Middle East, the widening hole in the ozone layer, water pollution — she declared that we are moving toward this condition because of the cumulative effects of human actions “by white, Western, elitist men and their female counterparts.”

Douglas John Hall, professor of Christian theology at McGill University and a minister in the United Church of Canada, discussed both Jewish and Christian theology and philosophy. In contrast to the Greek tradition which sees being in terms of matter and substance, Dr. Hall argued that the Judaeo-Christian tradition understands being in terms of relationships — not “being” but “being-with.”

For Dr. Hall, as for the other featured speakers at this year’s conference, recognizing people as being in relation to God and to the universe is crucial — for faith, for work and for understanding one another on a local and global scale.

With this theme in mind, Dr. Hall said, “There are no limits to the solidarity, to the community, yes, to the sacrificial, sacramental serving love to which we are called as those who are being clothed in a new creaturehood through the One who is called, quite naturally, Emmanuel — that is, ‘God-with-us.’”

Music in Worship Explored at Associated Parishes Meeting

The annual meeting of the Council of the Associated Parishes, held in Rochester, N.Y., April 24-29, was largely devoted to considering the place of music in the worship of the church, and the many views that exist on this topic.

While in Rochester, the group visited the campus of the Rochester Theological Center, where the Episcopal seminary, Bexley Hall, is now located and where they were welcomed by associate council member, the Very Rev. William H. Petersen, dean of Bexley.

An extensive program presented hymns designed to fit the Bible readings for different Sundays of the church year, composed by Carol Doran and Thomas Troeger, members of the Rochester faculty. The present liturgical breadth of Bexley was demonstrated in the solemn evensong per-

formed in the Rochester chapel. Subsequent discussions of church music followed.

Among other topics, church architecture was considered in a program led by Fritz Frurip, executive director of the Center for Christian Spirituality — West, of Pasadena, Calif. A tour of Christ Church in Rochester called attention to the problems of both restoring and adapting an existing gothic building.

Canadian Participants

The Canadian contingent included, among others, the Rev. Canon Borden C. Purcell, a commissioner of the Immigration and Refugee Board of the Government of Canada, and the Rev. Paul S. Gibson, liturgical officer of the Anglican Church of Canada, who was recently also appointed liturgical

coordinator for the Anglican Consultative Council.

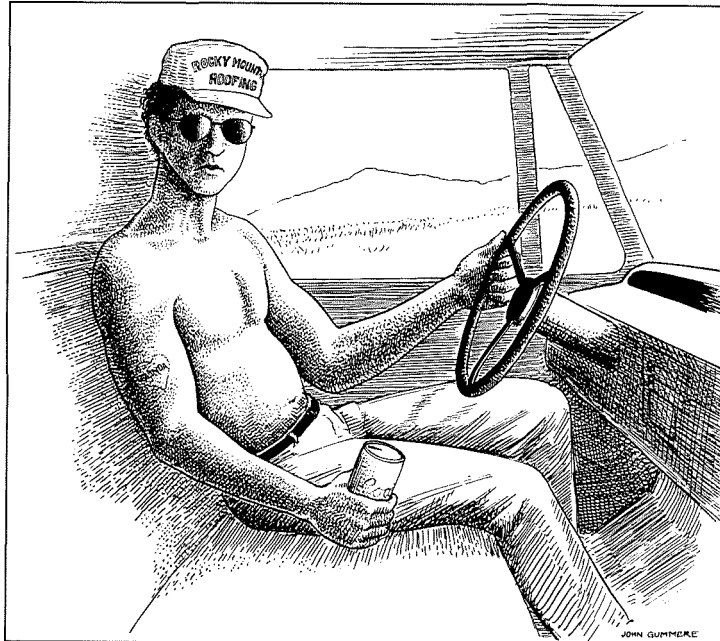
The council voted an endorsement of the action of the Standing Liturgical Commission in its revision of material formerly in *Supplemental Liturgical Texts* and its compilation of a new book entitled *Supplemental Liturgical Materials*.

The Associated Parishes for Liturgy and Mission is an organization consisting mainly of Episcopal and Canadian Anglican clergy and lay people. Its purpose is to promote the teaching of the liturgical movement and to enhance and strengthen the liturgical, educational and pastoral life of parishes. The president, the Rev. Henry I. Louttit, Jr., of Valdosta, Ga., was re-elected for the next year, as were other officers.

(The Rev. Canon) H. BOONE PORTER

A Ride in a Blue Pickup Truck

By DAVID L. JAMES



I hadn't hitch-hiked since college 25 years ago. But when my rental car broke down on a lonely stretch of highway somewhere between Colorado and Utah, I had no choice. So I swallowed my pride, screwed up my courage and stuck my thumb in the morning breeze.

One minute I felt the epitome of the controlled, problem-solving, priest-in-charge on vacation. The next, I stood in the gravel — dependent, vulnerable, alone. I didn't like the feeling of no sound but the whirl of grasshoppers, but the early morning sun felt good on my back and the newly-cut grain lying in layers on the flat field smelled sweet.

Only one car passed before a speeding blue pickup truck roared by, veered to the shoulder and began backing up toward me. The driver was a young man in his 20s with no shirt, a large tattoo on his upper arm that claimed he loved "Glinda," and a sweat-stained cap that read, "Rocky Mountain Roofing."

As I climbed into the cab he asked, "Car trouble?" but before I answered he said, "I'll take you into Blanding." I thanked him as he pulled back onto the road and asked if that was out of his way.

"Not much . . . about 60 miles."

I started to protest but he interrupted and said, "You Mormon?"

"No," I replied, "I'm Episcopalian."

"Good," he said, as he reached under the seat and pulled out a can of beer. "Mormons don't drink."

He popped the top, turned up the radio and we listened to Loretta

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y.

"I'll bet you think
I'm a pretty bad sinner
with all this stuff
I been tellin' you?"

Lynn sing about, "Lovin', lyin' and leavin'," while he drank breakfast.

As we hit 85, conversation was difficult as the hot wind through the open windows made a roaring sound like flames howling up a chimney. Usually our talk was little more than staccato outbursts which peaked then quickly died.

I asked about the countryside, he talked about a rock band coming to a junior college, and we both specu-

lated about rain.

After a few miles he finally asked the question that creates U-turns in conversations when clergy answer:

"What do you do?"

"I'm an Episcopal priest."

"You a preacher?"

"You could say that."

"I'm a roofer . . . I guess I always will be, don't know nothin' else."

I tried to imagine a life of roofing but couldn't. I'd get to the end of a couple years and then nothing would come but a tar-stained blur.

After a long conversational dry spell, I asked who Glinda is.

He pulled another Coors from under the seat and took a long swallow before answering. "Mom threw me out when I come home with that."

"Didn't like Glinda?" I guessed.

"Naw, she loved her, but our church told her tattoos was a sin . . . like cards and drugs and beer . . . I ain't been home or in church since."

I waited for more, but nothing came from him as I wandered through the memory of my own boyhood summers in Methodist camp meeting and revival tents with lots of sawdust on the floor and guilt in the air.

He finished his beer and held the steering wheel with both hands for the first time since he picked me up.

"I'll bet you think I'm a pretty bad sinner with all this stuff I been tellin' you?" he said.

"What makes you think that?"

"I'm drinkin'."

"So did Jesus."

After a period of awkward silence, he finally said, with a controlled

(Continued on next page)

Who Will Shape the Church?

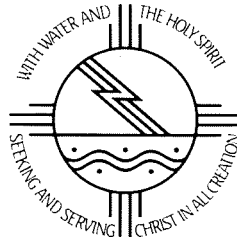
By BAVI RIVERA MOORE

THE LIVING CHURCH *has asked a variety of persons to present their thoughts about the issues which will come before General Convention. This is the second of a weekly series of articles.*

The 1991 General Convention will present the Episcopal Church with the opportunity to test its wings in the Decade of Evangelism. Are we serious about evangelism or are we just looking to increase the membership of our congregations? Are we willing to be missionaries in foreign lands, learning new languages and cultures — in the middle of our own parish boundaries?

These are questions that in some form or another will come before us this summer in Phoenix. The church will be challenged by scripture to “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). We will be challenged to confront racism, sexism, ageism and the other “isms” that keep us from reaching out in evangelism. Isn’t it possible to serve the world by “inviting in” rather than “ministering to”?

The Rev. Bavi Rivera Moore is rector of St. George’s Church, Salinas, Calif., and is a General Convention deputy from the Diocese of El Camino Real.



Major Issues of General Convention

Jesus, in his ministry, did both. The people he served and healed were later his apostles to the world. And while he leveled his most pointed criticism at the Pharisees, they were included in his inner circle, serving alongside the lowest of all — the tax collectors.

It’s always been amazing to me that while John the Baptist and later, Jesus’ own disciples and their successors, demanded repentance before forgiveness was given, Jesus himself had no such requirement. Time and again he offered forgiveness as a response to love. He merely invited people into the life of love and service where they found the way.

Nor did Jesus worry about such things as credentials or standards for the receiving of his sacraments. Judas, who betrayed, and Peter who denied, were fed from the same loaf you and I

receive every Sunday. Samaritans and Gentiles were healed by the same word and touch, and the profession of faith was a result, rather than a requirement, of his loving action.

How does that model fit us today? How are we progressing in the revelation of the reign of God — the task which Christ has set before us? Now that all the invited guests have made their excuses and the banquet hall is still half empty, do we go out in the highways and byways (especially byways) inviting folks to come in? Do our churches really welcome people of color, poor people, children and old people, single and divorced folk, gays and lesbians with equal interest and energy as with more traditional middle class Anglo-Europeans? Are we willing to let our congregations and their ministries be shaped by the presence of all among us? Are we willing to raise up these church members for leadership, lay and ordained, so that all will know we are serious about inclusion and evangelism?

General Convention 1991 decisions will have a lot to say about who is and who isn’t invited to be part of the Episcopal Church. Our confrontation with the “isms” that separate us from one another (and from God), as well as from the world which so desperately needs the good news we have to offer, will be an important focus of our work together.

PICKUP TRUCK

(Continued from previous page)

matter-of-factness, “You know, I been in jail.”

“So was St. Paul,” I answered.

“Yeah,” he said with a laugh, “but I got drunk on Jack Daniels and stole a car.”

“Paul got drunk on Jesus Christ and was accused of treason.”

Suddenly large, fat drops of rain exploded on the windshield like little wet bombs.

“You sayin’ God don’t care what we do?”

“He cares a lot, and wants what’s good for us, but he loves us anyway regardless of what we do.”

We slowed down as we passed

dozens of covered trucks stretched out like a canvas train parked along a never-ending field with signs bragging, “Pinto Bean Capital of the World.” Migrant farm families were swarming out of the fields into the trucks seeking shelter from the rain.

A town soon appeared on the horizon and we pulled into a gas station where I could find help.

I climbed out of the cab, slammed the dented blue door and said thanks as I stuck a \$20 bill through the window.

He shook his head and said, “No thanks, catch you next time, padre.”

He started off and then screeched to a stop and backed up. I thought maybe he’d changed his mind or I forgot something in the truck, but he

just yelled out the window, “What church was you with?”

“Episcopal,” I said.

“Epistopal?”

“Episcopal.”

He mispronounced it again.

“There’s one in Cortez,” I said as I reached in and wrote “St. Barnabas” on the paper bag that held his beer.

He smiled and waved as the truck lurched forward, throwing pieces of gravel over my shoes.

I watched him drive back down the road the way we had come and wondered what he’d say when he arrived two hours late for work, with a sack of empty beer cans and the name of a church that would give him a message of good rather than bad news.

EDITORIALS

Confessing the Holy Trinity

The doctrine of the Most Holy Trinity is basic to Christian theology. The simple statement of it, which all members of the Episcopal Church should know more or less by heart, is the Nicene Creed. Yet our version of it is skewed by the so-called *filioque* clause in the third section, which we discussed last week.

Before engaging in any further discussion, two points need to be made clear. First, no informed persons today claim that the words “and from the Son” are part of the authentic ancient text. Second, no responsible Christians are seeking to deny that the Son in the fourth gospel declared he would pray to the Father to give the Spirit to his followers (John 14:16), or that the Father sends the Spirit in the Son’s name (John 14:26) or finally, that the Holy Spirit, “who proceeds from the Father” is sent by the Son to the church (John 15:26; compare Acts 2:33). “Send,” we believe, refers to the work of the Spirit; “proceeds” refers to the origin of the Spirit.

The technical theological problem is that the words “proceeds from the Father and the Son” seem to mean there is the same “proceeding” from both Father and Son. In other words, that as the Spirit eternally proceeds from the Father within the Holy Trinity, so likewise the Spirit eternally proceeds from the Son — a view suggested nowhere in holy scripture. The older Christian view is that the Father is the bond between the Son, begotten by him, and the Spirit, proceeding from him.

St. Augustine of Hippo

The view of the internal life of the Holy Trinity implied by the *filioque*, with the Spirit eternally going from the Father to the Son and *vice versa*, is generally regarded as representing the speculations of St. Augustine of Hippo (354-430, not to be confused with St. Augustine of Canterbury, who died about 605). Upholders of the *filioque*, while acknowledging that it is not part of the original texts of the creed, argue that it should be retained because it enshrines such important teaching of St. Augustine about the Trinity.

We may ask, why is Augustine’s view so important? Many theologians have said helpful things on many important topics (such as the holy Eucharist, prayer, Christian marriage and repentance), yet we do not insert words into the creed to honor them.

In fact, it is not even precisely clear what teaching of Augustine the *filioque* does enshrine. The discussion is obscured by every sort of theological obfuscation. Some people who believe in Augustine’s teaching are content to use the authentic creed without *filioque* (as do European Old Catholics with whom we are in communion). Conversely, some who do not believe in Augustine’s teaching are content to use these words (as are many Anglicans), interpreting them in a minimal sense probably not intended. Some scholars say that Augustine himself did not assert the extreme Augustinian doctrine of the Trinity which some of his admirers have attributed to him. Others may say he did, but that his speculations, even if correct, did not have authority to bind the church. And so on.

In view of these diverse and probably irreconcilable

positions, we believe the historian has the bottom line. Irrespective of the truth or error of Augustine’s speculation, the historic fact is that *filioque* was not part of the authentic Nicene Creed.

Meanwhile, some see this as primarily an ecumenical question, with many churches moving toward the authentic texts, which certainly would please the Eastern Orthodox and restore their confidence in the honesty of the Western churches. Others of us see this as primarily a matter of truth. Admirers of St. Augustine may believe as they please, but to print these words as if they were actually a proper part of the Nicene Creed, and to induce the members of the church so to regard them, is *falsehood*. Quite simply, it is offensive to the conscience. There may be many wrongs in the church we cannot correct, but this we easily can. Let us get the Nicene Creed right! The doctrine of the Most Holy Trinity deserves better than a careless or dishonest approach.



The Feast of Corpus Christi, May 30

Where to Turn

Following Trinity Sunday, it is understandable that many people are left wondering just where we are in the calendar and tables of Bible readings. On Monday after Trinity, we will be in the week of Proper 3 in Year B of the three-year Sunday Lectionary (Prayer Book, p. 907). This turns out to have the readings of the Eighth Sunday after Epiphany, which we missed this year because Lent and Easter came early. We will also be in the week of Proper 3, Year 1, in the Daily Office (p. 968). The Bible readings again will be from the week of Epiphany 8, but the psalms are different because they follow a separate seven-week cycle of their own [see TLC, April 7].

The next Sunday (June 2) will have Proper 4, the following Sunday will have Proper 5, and so on through the summer and early fall. We hope that parish bulletins will indicate these Sundays by the number of the proper, not by the number of weeks after Pentecost. The latter information is of no benefit to anyone and only serves to confuse.

These should be agreeable weeks for churchgoers, when we follow familiar patterns of worship and use well-known words — yet year by year they sink in deeper and disclose to us new depths of the mystery of the Christian life.

A Rejected Invitation

By SCOTT A. BENHASE

I was recently called on the telephone and asked to share in the leadership of a local celebration organized around the "National Days of Thanksgivings" declared by President Bush for April 5-7. The celebration, I was told by the pastor who telephoned me, was to be a "thoroughly religious one on the steps of the county office building."

When he finished with the invitation, I was numb. I had received in the mail the text of President Bush's declaration and was unsettled by it. Now I was being asked to lead a religious thanksgiving service to sanctify the end of the war.

"But the war isn't over," I said to the pastor. "Sure, we declared victory and stopped fighting, but people are still being killed by the thousands. How can I offer thanks to God for that?" The pastor reacted strongly to my question, sounding as if I misunderstood him. "Oh no, we are not thank-

ing God for that, we are thanking God, as the President has declared we should, for the quick victory, and the relatively few casualties we had. The President called it a miracle, and I agree."

I was silent for a moment. I couldn't believe what I was hearing. Did he really believe that Iraqi blood was less precious to God than American blood? What was going on here?

"I can't participate in this, I'm sorry," I said. "Just because I share national citizenship with our military personnel, I can't thank God for our few casualties and not, at the same time, mourn the deaths of so many others. Sure, I am relieved that so few Americans were killed, but what about the tens of thousands of Iraqi conscripts obliterated in their bunkers by carpet bombing? And even if I would participate in the celebration, I couldn't do it on the steps of the county office building with the American flag waving behind me. That would give people the wrong message about the Christian faith. Our faith has no borders. I have more in common with an Iraqi Christian than I do with my atheist next-door neighbor."

I felt myself getting angry and I didn't want to blow up on the phone, so I ended apologetically, saying, "I'm sorry, I didn't mean to take that out on you. I guess I'm just sickened by this whole business. Please count me out on this one, will you?"

He, however, didn't give me an out. He replied, "How can you say such things about your country? We were there defending the oppressed people of Kuwait. We were liberators. What we did was biblical."

More silence. He wasn't making this easy for me. My whole aversion to the war was not entirely clear to me. I heard his justifications for the war offered by many others before, especially by President Bush. Some of it made sense. But it always left me feeling dirty when I tried to accept some of those justifications. So I tried to reply without losing my composure.

"I think it is a big mistake to try to baptize all this with the Bible," I said. "You and I could have biblical text wars over the justification for this very real war. You could cite your support and I could counter-attack with my own. You could send a volley from the conquest of Canaan and I could return your fire with the Sermon on the Mount. Who would be right? Who would be wrong? Who would convince whom? You're sure you're right and I'm pretty sure I'm right, although I feel uncomfortable about it. Let's just leave it at that, OK?"

But it wasn't OK. He continued, "How does your congregation feel about this? What will be their reaction if they find out you purposely chose not to participate in this service?"

"What? Are you going to tell them?" I responded. And then, more calmly, I said, "Listen, I have shared with them my thoughts on this war. I've tried to articulate my understanding of the Christian witness to the taking of another human life and, in particular, to the killing in this war. I haven't sugar-coated anything. I certainly haven't wrapped the American flag around the Bible so I could justify this. I hope I have shared the pain and anguish I feel, and I think God must feel, for what has happened."

And rather sadly, I hung up.

The Rev. Scott A. Benhase is vicar of Trinity Church, Charlottesville, Va.

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LETTERS

(Continued from page 5)

What Mary had to offer with her spiritual and physical "yes" was all of her personal potential, and her whole being. She had the other part of what was crucial to the Incarnation — her spiritual openness to God, and her potent, human flesh. Now, that would make another article . . .

(The Rev.) ELIZABETH LILLY
Columbus, Ohio

Place of Faith

Your informative, well-edited weekly is one of the highlights of my week. As a long time "Anglophile" (Anglican that is) and an interested Roman Catholic, your magazine is top choice in my book.

Bonnie Shullenberger's fair description of Medjugorje and what's happening there [TLC, April 14] was excellent. In September 1989 I had the opportunity to visit that Yugoslavian center of devotion. I agree with Mrs. Shullenberger in that the American Franciscan of Croatian background comes across as cool, calm and collected, and he has a delightful sense of humor. Many in the Roman Catholic Church scoff at the doings there, but few of these harsh critics have been to Medjugorje. One does find it Christ-centered, a place of prayer, understanding, forgiveness and faith.

JOHN L. HUNTER
South Attleboro, Mass.

Lay Administration

In solicited response to Canon Hamilton's query as to the suitability of laypersons administering the consecrated hosts during communion, [TLC, March 10], I think there is no theological reason why they cannot. Traditionally, the priest-celebrant and priest-assistants administered the hosts, during those centuries when deacons were seldom used liturgically or sacramentally, and lay ministers were unheard of. Further, the practice of the priest administering the consecrated bread was fortified by the so-called denial of the chalice to the laity.

When Anglicans began using the diaconate somewhat, and then initiated the use of lay ministers, these two orders were delegated the administration of the chalice, on practical, "logistical" grounds: to put it shortly, the celebrant usually needs no help in administering the hosts, but since the

chalice takes about three times longer to administer, having two assistants facilitates the administration of communion.

It is then not so much that the laity are barred from administering hosts as it is that they are much more useful in helping with the chalice. The priest-celebrant who often blesses small children would find this difficult while holding a chalice, and if a deacon or lay minister is also administering hosts, the blessing of some kiddies could not be given.

But here it is well to note the objection to using laypersons in the administration of Holy Communion when there is a sufficient number of priests and deacons present.

But finally, as a clincher, it appears to me that when a lay minister administers by intinction, that person is thus permitted to administer the consecrated bread, and does so.

(The Rev.) ROBERTS E. EHRGOTT
Anderson, Ind.

• • •

Canon Hamilton's question regarding lay distribution of the host as well as the chalice has been answered affirmatively by the Church of England in its canons.

In my former parish in Derbyshire, licensed lay persons regularly administered the paten. I remember asking myself the question as to whether an insistence on sacerdotal administration of the paten was not also suggesting that the body of Christ was somehow more important than the blood, an untenable view, I believe. An additional point is surely the communal nature of the Eucharist. It is "we" who celebrate and surely "we" can distribute when authorized? A non-theological benefit of the practice was the marked lessening of anxiety of the lay people. The paten is so much easier to administer!

(The Rev.) A. GUY FOUTS
St. Mary Magdalene Church
Wheaton, Md.

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The Rev. John G. McIntyre is rector of St. Mary the Virgin, Pocomoke Parish, Third St., Pocomoke City, MD 21851.

The Rev. Nathaniel W. Pierce is rector of Christ Church, Great Choptank Parish, Box 456, Cambridge, MD 21613.

Ordinations

Priests

Chicago — Barbara Chaffee, assistant, St. Augustine, Wilmette, IL; add: 550 Sheridan Rd., Evanston, IL 60202. Cathleen Chittenden-Bascom (for the Bishop of Northern Michigan), curate, St. Gregory's, 835 Wilmot Rd., Deerfield, IL 60015. Seth Richmond (for the Bishop of Kansas), Trinity Church, Box 399, Oshkosh, WI 54902. SuZanne Seavey (for the Bishop of Kansas), curate, St. Charles, St. Charles, IL; add: 2419 Ridgeway Ave., Evanston, IL 60201. Thomas Wray (for the Bishop of Kansas), assistant, St. John the Evangelist, Box 25, Flossmoor, IL 60422.

West Texas — Richard Edwin Craig, III, assistant, St. Andrew's, 6110 Loop 410 NW, San Antonio, TX 78238. David E. Stringer, associate, St. Andrew's, 6110 Loop 410 NW, San Antonio, TX 78238.

Western Kansas — James Richard Cox, chaplain, St. John's Military School, Box 827, Salina, KS 67402. Joseph Marshall Kimmitt, curate, Christ Cathedral, 138 S. Eighth St., Salina, KS 67401.

Transitional Deacons

Michigan—David Carlson, assistant, St. Andrew's, Clawson, MI. Julia Dempz, assistant, St. James', Birmingham, MI. Barbara J. Morgan, assistant, St. Andrew's, Ann Arbor, MI; add: 117 W. Huron, #102, Ann Arbor 48103. Kristin N. Neily, associate for youth ministry, All Saints', Pasadena, CA; add: 132 N. Euclid Ave., Pasadena 91101.

Montana—Richard W. Bennet, assistant, Yellowstone Cluster Ministry, including Calvary, Roundup; Calvary, Red Lodge; and St. Paul's of the Stillwater, Absarokee; Our Saviour, Joliet; St. Thomas, Hardin; and Transfiguration, Billings, MT; add: 2950 Millice Dr., Billings 59102.

North Carolina—John Kenneth Gibson, St. Paul's, Cary, NC; add: P.O. Box 4345, Cary 27519.

Western North Carolina—Mark Holbrook Hatch, deacon-in-charge, Church of the Holy Family, Etowah, NC.

Deaths

The Rev. Michael Anthony Delea, assistant of Christ Church, Frederica, St. Simons Island, GA, died at Glynn-Brunswick Memorial Hospital after a long illness on March 16 at the age of 47.

A native of Cork, Ireland, he was graduated from Hallows College, Dublin and ordained in the Roman Catholic Church; he came to the United States and served churches in Georgia;

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he was received as an Episcopal priest in 1986 and served as assistant of Christ Church until his death. He is survived by his wife, Ann, two daughters, a son, his parents, a brother, four sisters and one grandchild.

The Rev. Benjamin Russell Priest, director of the Oratory of the Little Way in Gaylordsville, CT, died on January 20 in Gaylordsville at the age of 86.

Devoted to Carmelite spirituality as evidenced in particular by the work of St. Theresa of Avila, St. Theresa of the Little Flower and St. John of the Cross, Fr. Priest founded the retreat house and oratory at Gaylordsville in 1966. Educated at Philadelphia Divinity School and well-known as a clinical pastoral supervisor, he served at Bellevue Hospital and Trinity Church, New York City from 1968 to 1969. His wife, Dagmar, and a child preceded him in death.

The Rev. Richard Irving Walkden, vocational deacon, assistant of St. Paul's, Norwalk, CT, died on January 19 in Norwalk at the age of 83.

Born in London, England, Mr. Walkden became a deacon in 1957. He is survived by his wife Katherine and four children.

Janet Patrick Chambers, wife of the Rt. Rev. Albert Arthur Chambers, retired Bishop of Springfield, died March 13 in Sun City Center, FL.

Bishop Chambers and Janet Patrick Wilson, his second wife, were married in 1978 and lived in Sun City Center.

Margaret Ann Chisholm, a bibliographer who worked for Episcopal and Anglican churches, died Wednesday, February 27, in New York Hospital, at the age of 59, after a cerebral hemorrhage. She lived in Manhattan and London.

She was executive assistant to Bishop Stephen F. Bayne in London in the late 1960s and early 1970s, where she was the bibliographer of his work. Miss Chisholm was born in Laurel, MS, and was a graduate of Sweet Briar College in Virginia. She is survived by her mother, Elisabeth Gardiner Wisher Chisholm, and two sisters, Jean C. Lindsey and Cynthia Saint Amand.

Agnes Reynolds Jones, sometime dean of girls at summer youth camps for the Diocese of Oklahoma where she was resident for 54 years, died February 24 in Redwood City, CA.

Assisting her son, the Rev. Vern Jones, she organized a summer school for Cheyenne children at Watonga, OK, and helped organize St. John's Summer Camp for Children which later became David Oakerhater Camp. She was an active member of St. Matthew's, Enid, OK, where for many years she served on the altar guild and in the ECW. In 1977 she moved to Redwood City, CA, when her son became rector of St. Peter's. She is survived by three sons, two daughters, eight grandchildren, sixteen great-grandchildren and three great-great-grandchildren.

BOOKS

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

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EXCEPTIONAL EPISCOPAL PRIEST needed as Executive Director of 28-year-old counseling/social services agency of Episcopal Laymen's Mission Society in Portland. For application packet with details write: WTH—Search, 2023 NW Hoyt St., Portland, OR 97209, or phone (503) 226-3021.

DIRECTOR of new conference center in the Diocese of Louisiana, rural area, an hour from New Orleans. Director to be involved from the beginning of construction and promotion of the SPECIAL PLACE. Send resumé to: Conference Center Search Committee, Episcopal Diocese of Louisiana, 1623 7th St., New Orleans, LA 70115.

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

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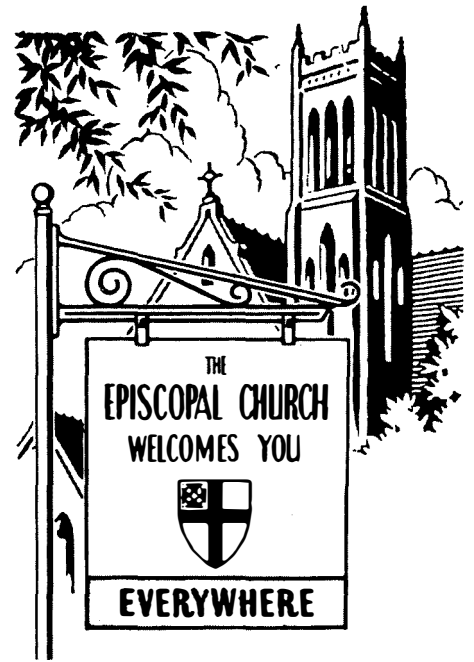
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ST. JOHN THE EVANGELIST 35 Bowdoin St.
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Sun Sol Eu 10:30. Daily as announced

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145 W. 46th St. (between 6th & 7th Aves.) 10036
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