

# THE LIVING CHURCH

---

*Serving Episcopalians Since 1878*



920604 17830  
F Garner Ronney  
807 Cathedral St  
Baltimore MD 21201

***150 Years for St. Mary's College***



## Of Storms Past

The tall elms and apple tree in the back yard swayed like palm trees in a tropical storm. I was ankle deep in water in my newly-resoled shoes, pulling soggy leaves from the basement drain. Water cascaded down the back steps, flooding the basement.

I thought of saving the apple tree. I was going to race against the glass wall of falling rain. "Woodman spare that tree, touch not a single bough," the old Victorian song pumped my adrenelin, then the old Christmas carol about Joseph and the cherry tree and the tree bowing down. By then the apple tree was uprooted and two ancient elms had fallen.

In 20 minutes, it was all over. The near-tornado wind-shear had buzz-sawed through suburban Washington. An eerie silence remained. We learned later a man died in a trapped car, many homes were damaged and thousands of trees were uprooted.

It was 6 p.m., with the midweek Eucharist scheduled in half an hour at our neighborhood church. Would anyone show up? I wove through the lunar landscape of fallen trees, closed streets and downed power lines. The church was undamaged but without electricity. Fifteen of us gathered around the high altar, lit by 12 candles, our total available wattage. In place of a meditation we shared reflections of storms past, a sandstorm in Arabia, a typhoon in Vietnam, and twisters in the Michigan peninsula.

What is the meaning of a suburban storm in the plan of creation? When I called our insurance company on the 1-800 number, the San Antonio representative said it was "an act of God" and not covered by our policy.

The storm wasn't an "act of God." It just happened, like a lot of things in life. The dark side of human freedom and wandering through the neighborhoods east of Eden is random death and destruction. That is not the directing hand of God moving like puppet master or computer programmer through creation.

Next morning, bright sunlight and a chirping young cardinal at our birdfeeder. Shortly after dawn, I throw a soggy tennis ball for our German shepherd, who believes his routines have priority over the elements. Amid the debris in our back yard stands a single rhododendron perfect as a crystal in its flowering. Sounds of sawing replace sirens of the previous night. The smell of germination is everywhere. Shredders spew mulch like fountains of chipped wood. The still, small voice of calm and creation is heard again. Life goes on. "Behold, I make all things new."

*Our guest columnist is the Rev. Frederick Quinn, a resident of Chevy Chase, Md., and a frequent contributor to THE LIVING CHURCH.*

# CONTENTS

May 3, 1992

Easter 3

## FEATURES

### 8 St. Mary's College Celebrates 150 Years

An Episcopal women's college in Raleigh, N.C.

### 9 A Strong-willed Lady

by Shannon Humphrey

A teenager pays tribute to her grandma

### 10 Satisfied with Jesus

by Gerhart Niemeyer

Lessons from Julian of Norwich, whose feast day is May 8

## DEPARTMENTS

### 3 Letters

### 6 News

### 11 Editorials

### 11 Viewpoint

### 14 Books

## ON THE COVER

The Rev. Janet C. Watrous, chaplain at St. Mary's College, Raleigh, N.C., talks with a student on the campus grounds outside the chapel. [page 8]

# LETTERS

## Theological Concerns

It's refreshing to read in THE LIVING CHURCH of serious theological concerns stemming from the Baltimore Declaration. The Rev. Michael Russell's criticism of the declaration raises crucial questions in his denial that God has named himself as Father, Son and Holy Spirit [TLC, March 29].

Jesus is a divine name (as Fr. Russell admits) and it was Jesus who taught us to pray, "Our Father . . ." Kittle's *Theological Dictionary of the New Testament* contradicts Fr. Russell's claim that God has not given us the divine name "Father," which Fr. Russell asserts is merely Trinitarian formula. "The glorifying of God's name is effected by Christ's work, and to this it belongs that Jesus should reveal God's name to men as that of the Father (italics mine)" p. 272, Vol. V. If the Baltimore Declaration is "precisely wrong" on this count, as Fr. Russell claims, so is Kittle.

As to Fr. Russell's objection to the declaration's affirmation that the person of Jesus Christ is the "only self-revelation of God," Moses, Elijah and St. Paul never claimed to be the revelation as Jesus Christ does. Only people like Montanus and contemporary "New Age" theologians claim themselves to be the revelation.

We are indebted to Fr. Russell for helping us focus on the theological issues of our faith.

(The Rt. Rev.) C. FITZSIMONS ALLISON  
Bishop of South Carolina (ret.)  
Charleston, S.C.

• • •

In an otherwise fair editing of my letter, my third point was not stated succinctly.

The authors of the Baltimore Declaration take no position on whether or not God might use other revelatory paths to salvation, leaving God free to do what God wills — except of course that any such revelation must be Christocentric [TLC, Feb. 23]. They suggest, further, that we are not free to explore other paths to discern whether or not God is active there.

This is their strategic error, the third place where they are precisely wrong. If God is free to blaze other paths to salvation, then we are not only free, but obligated, to consider them.

To shut ourselves off from such dis-

cussion, or to deny God's freedom by insisting that the range of exploration must be exclusively Christocentric, is to make the same strategic error that the church made with Galileo and others. Such close-mindedness, in an age of full disclosure, can only bring the church into further disrepute.

(The Rev.) MICHAEL B. RUSSELL  
Grace Church

Elkridge, Md.

• • •

If I may be permitted to pirate the vocabulary of one of your respondents, Fr. Russell has quite precisely obfuscated the issues which the Baltimore Declaration sought to raise.

1. The I AM of Sinai is a declaration of God's self-determining action, but it has surely escaped Fr. Russell's attention that many pious Jews use the term *ha shem* ("the name") to avoid any possible trespass on the tetragrammaton of YHWH.

2. Fr. Russell is wrong in supposing that the Nicene Creed's primary emphasis was on the *oikonomia* of relationships in the Trinity. To the contrary, it was specifically crafted to define the relationship of the Son to the Father. The relationship of the Spirit to Father and Son awaited the

work of the Cappadocian Fathers and Chalcedon.

3. God's self-determining action can surely be left to deal with non-Christians, but I am far more interested in the possible truths enshrined in the culture of the Ainu than I am in some of the smelly red herrings brought out for our inspection lately. The fact is, for us — and we mouth our assent to it Sunday by Sunday — God has revealed himself as Father, Son and Spirit, whatever the confusion between *prosopon* and *persona*.

4. How refreshing to hear someone ask where our theologians might be. Indeed, where? Over the past 30 years we have taken little care to nurture and sustain such. Fr. Russell might more usefully ask where such folk were at Phoenix, when an overwhelming penumbra of flower-children managed to suggest to us that the gospel of salvation might usefully be sidetracked in deference to a secular agenda.

C.S. MANN

Baltimore, Md.

## Community Exists

I hardly recognized the Church of Ireland from the article by Janet Irwin [TLC, Feb. 16].

Membership in the Church of Ire-  
(Continued on next page)



Bill Stough



Maria Campbell



Bob Ayres

## Kanuga

CONFERENCES, INC.

## STEWARDSHIP CONFERENCE

July 5-10, 1992

### Stewardship at Kanuga offers ...

- practical, proven methods for effective programs
- supporting theological principles
- ideas for year-round stewardship education
- workshops on training, organizing, motivating
- capital campaigns: feasibility, when and how
- planned giving: tomorrow begins today

### The teaching team ...

- Stough and Campbell, Ayres and Minifree, clearly identified with successful Episcopal stewardship
- Nationally recognized professionals: Allen, organizing and conducting; Smith, print and AV materials
- Stewardship successes described and taught by clergy and laypersons from parishes just like yours

A comprehensive conference ... staff available for personal consultation ... theological and practical ... planned for the parish ready to move forward ... 2 or 3-person team suggested ...

POSTAL DRAWER 250 \* HENDERSONVILLE, NC 28793  
704/692-9136

Join us for

The Louise Ward Haskin  
Lecture Series

Canon A. M. Allchin  
"PARTAKERS OF  
THE DIVINE MYSTERY"  
"The relevance of  
classical  
Anglican theology today."

Fri, 29 May 1992  
8:00 PM

Sat, 30 May 1992  
10:30 AM and 2:30 PM

St. Paul's Parish  
2430 K Street NW  
Washington DC 20037

125th Anniversary Celebration  
Sunday, 31 May 1992  
Solemn Concelebrated Mass at 10 AM

Call the Church Office at 202/337-2020  
or write for a brochure and  
registration form  
Lecture series fee \$6.00



# THE LIVING CHURCH

Volume 204 Established 1878 Number 18

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.

EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

David A. Kalvelage,  
editor and general manager  
The Rev. Canon H. Boone Porter,  
senior editor  
John E. Schuessler, managing editor  
J. A. Kucharski, music editor  
The Rev. Travis T. Du Priest, Jr.,  
People and Places editor  
and book editor  
The Rev. Emmet Gribbin, Jr.,  
associate editor, Province IV  
Peter A. Dayman, business manager  
Barbara A. Pizzino, circulation manager  
Lila J. Thurber, advertising manager

#### Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; George E. Reedy, Milwaukee; Wilnot F. Wheeler, Jr., Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

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: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

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

©1992 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

# LETTERS

(Continued from previous page)

land, from a practical point of view, comes by birth. The birthright brings a wide network of family, education, jobs, recreation and social life, all fortified by endless cups of tea. Community building in the American sense is not necessary. It already exists.

The Church of Ireland may not be strong on "coffee hours," but it provides an impressive array of Sunday school, youth activities and educational institutions, both day and boarding. Most parishes are busy, but not with activities that have an American flavor. Although small (less than 400,000 members), the Church of Ireland is hardly a "sagging wall."

(The Rev.) ROBERT F. HAYMAN  
County Sligo, Ireland

As an avid reader of the exchanges of letters, I was irritated by the publication of the response by Fr. Woodhouse [TLC, March 29] to Janet Irwin's article. By not including details about which points in Ms. Irwin's article are in error, the published version of the letter added to the confusion without correcting the record. I suspect that Fr. Woodhouse may be alluding to the problem of taking anecdotal impressions as fair representations of actual conditions.

The publicity given the various acts of violence in Northern Ireland seems to transcend any underlying political, social or religious issues. Since I presume that whomever commits the latest act of violence represents the wrong side of any of the underlying issues, I need further enlightenment. It is regrettable that Fr. Woodhouse missed an opportunity to share his knowledge or give specifics in support of his allegation of sloppy research.

ARTHUR G. WILNER  
Scottsdale, Ariz.

## Transporting

The story, "It Mitre Made a Difference" [TLC, March 29], reminded me of an experience of 30 plus years ago at Northwestern University's Transportation Center. A zealous researcher, who was compiling a directory of universities and colleges offering transportation programs, sent his questionnaire to every school of any type in the

(Continued on page 12)

### ST. AUGUSTINE'S PRAYER BOOK

This beloved devotional manual is now reprinted in dark blue cloth (1967 edition). Available for a limited time only. \$13.95 (U.S.) per copy, plus \$2.00 for postage. Send your order with payment to: Holy Rosary Apostolate, 27 John St. N., Box 263 (Dept. LV), Zurich, Ontario, Canada NOM 2T0

### Shrine of Our Lady of Clemency

Continuous Novena  
Write for Information  
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103

### THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

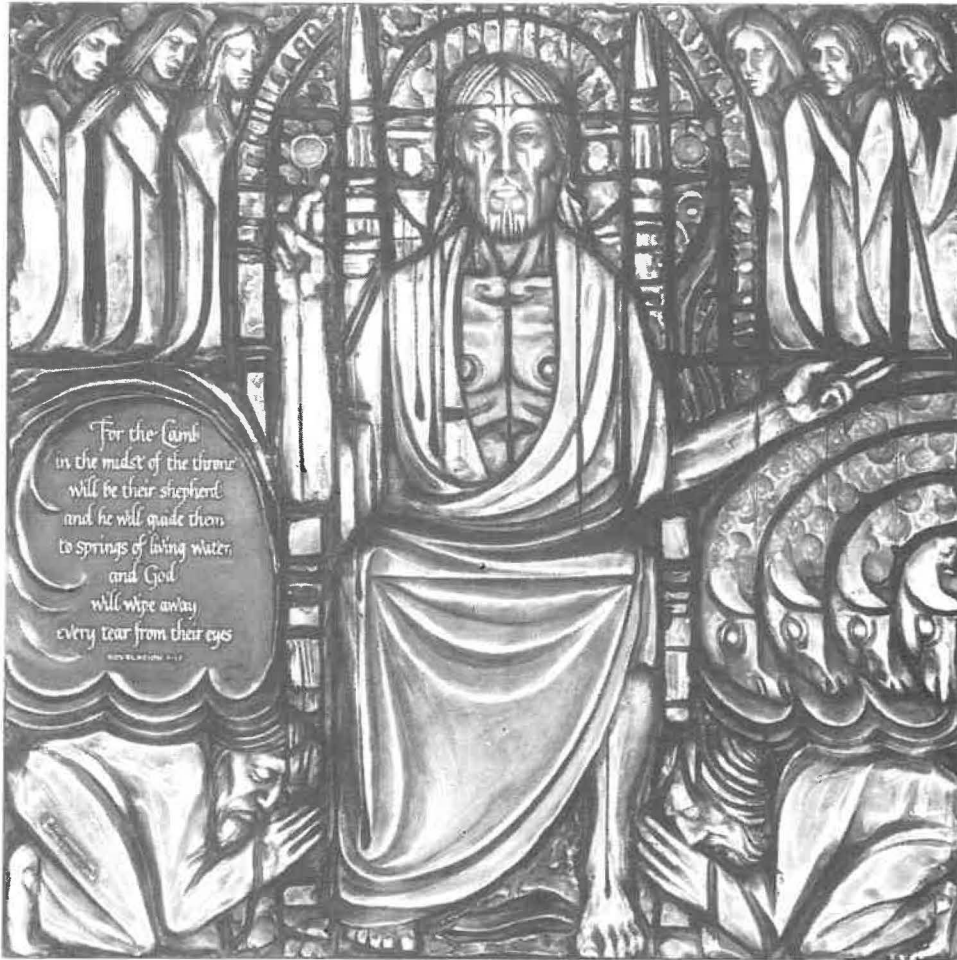
For further information, address

The Secretary-General, Guild of All Souls  
233 Grove Road South Orange, N.J. 07079

### VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

# LITURGICAL ARTS IN BRONZE



"...and God will wipe away every tear from their eyes."

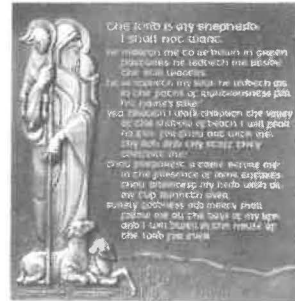
*Revelation 7:17*



St. Francis & Prayer



The Good Shepherd



The 23rd Psalm

This is a representative group of our original works of Liturgical Art. They are crafted in bronze and finished with a lustrous patina, measure 29" x 29", may be used singly or as the basis for memorials in the church, chapel or columbarium.

Commissions for custom work and collaborations are invited. Please write, phone or fax for more illustrations and objects.

ARMENTO LITURGICAL ARTS • 1011 MILITARY ROAD • BUFFALO NEW YORK 14217  
Telephone 1-716/875-2423 • Fax 1-716/875-8011

## Two Parishes Sever Ties with Episcopal Church

Two parishes on opposite sides of the country have severed their ties with the Episcopal Church and have headed in different directions: one toward the Missionary Diocese of the Episcopal Synod of America, the other toward the Antiochian Orthodox Church.

For St. Luke's Church in Richmond, Va., the recent vote to switch affiliations from the Episcopal Church to the missionary diocese was the result of many years of theological dissatisfaction.

Patricia Sneed, senior warden, said: "We felt obliged to seek alternative episcopal oversight because the beliefs and actions of the bishop and leadership of the Diocese of Southern Virginia contrast sharply with our understanding of the authority of scripture and faith commitment to traditional Christianity."

During a recent meeting between the Rt. Rev. Frank Vest, diocesan bishop, and representatives of St. Luke's, the church was denied a request to be allowed to use the 1928 Book of Common Prayer exclusively. Bishop Vest said the book could be used in small groups, but he did not want it used for regular services because he felt it would become "divisive." He also said he would generally allow bishops of good standing to perform sacramental functions at the parish, after St. Luke's representatives sought unconditional permission to invite other bishops.

After explaining his positions on several controversial theological issues, Bishop Vest stressed he did not want to see St. Luke's leave the Episcopal Church. "I am desperately hoping you will stay," he said.

The Rev. Leo Combes, rector, does not see it as a case of severing ties. "We are not leaving the Episcopal Church," he said. "Our parish is simply becoming a part of a diocese that reflects better our own faith commitment. We remain members in good standing of the Episcopal Church and certainly of the Anglican Communion."

The Rt. Rev. Donald Davies, retired Bishop of Fort Worth and head of the missionary diocese, said St. Luke's was the first parish in the Episcopal Church to affiliate with the missionary diocese. Several other churches

which have joined the missionary diocese had not been formally recognized bodies.

The parish ran into conflict, however, when members decided to take their building with them. Parishioners are now embroiled in a lawsuit with the diocese and are under a gag order until the case comes to trial. Fr. Combes maintains that the parish owns the building because it was chartered by the Virginia House of Burgesses in 1777, decades before the formation of the Episcopal Church.

Bishop Vest maintains that since the Episcopal Church did not create the missionary diocese, it does not exist as an Episcopal entity and the building remains the property of the diocese.

Unlike St. Luke's, St. Michael's Church in Concord, Calif., gave up its building when two-thirds of the congregation voted to join the Antiochian Orthodox Church.

The Rev. Eric Heers said he announced his resignation as rector and renounced his ordination at the end of March. More than 100 of his parishioners followed him out of the Episcopal Church and are meeting in homes until they can afford a building of their own.

"We're not up for litigation," Fr. Heers said, explaining why there was no conflict after the separation. "We have the church, they have the building." The remaining third of the congregation is now considered a mission.

He described the separation as something which had "been coming on for some time." A member of the Episcopal Synod of America, Fr. Heers said he felt the national church was no longer listening to traditionalists and the move was a matter of conscience. "We no longer have to apologize for the church we belong to," he said.

Fr. Heers is currently studying for his ordination in the Orthodox church, which will occur in about six months.

The Rt. Rev. William Swing, Bishop of California, said in response to the church's move: "The surprising turn of event was not that the leadership of St. Michael's departed from the Episcopal Church, but that they did not exit by the Episcopal Synod route into the missionary diocese which . . . they helped to create."

In a statement in his diocesan newspaper, Bishop Swing said he had met with the third of the parish that remained and is confident they will increase their numbers.



ENS photo by Robert Melville

The Rt. Rev. Martin de Jesus Barahona (left), after his consecration as Bishop of El Salvador March 28, greets the congregation. With him are his wife, Betty, and their two daughters, and Presiding Edmond Browning, who was chief consecrator.

## Court Rules Canadian Priest Broke Canon Law

A homosexual Canadian priest, who was brought to ecclesiastical trial because he refused to end relations with his male partner, was recently found guilty of two out of four violations of canonical law by the bishop's court in Toronto.

The Rev. James Ferry, former rector of St. Philip's-on-the-Hill in Unionville, Ont., was found "guilty of wrongdoing by refusing to refrain from continuing a homosexual relationship contrary to the bishop's instructions," which "constituted contumacy and disrespectful conduct," according to a statement read during a press conference by the Rt. Rev. Terence Finlay, Bishop of Toronto.

The court recommended that the bishop "remove Mr. Ferry from his charge at Unionville, that he be reprimanded, in private, and that he be advised that he will be considered for other employment within the diocese provided that he will undertake to you to refrain from homosexual relationships." The bishop is to review Fr. Ferry's position annually.

Fr. Ferry was initially fired after a conversation with Bishop Finlay last year in which he admitted he was gay and involved in a relationship. He had gone to the bishop because members of his parish had threatened to tell the bishop about his orientation. When Bishop Finlay asked him for his resignation, Fr. Ferry refused and was subsequently fired. He was later returned to the church payroll but was inhibited from working as a priest until the bishop's court reached a verdict.

Fr. Ferry had pled not guilty, based on the status of the 1979 House of Bishops' statement which says bishops will ordain homosexuals provided "there has been a commitment to the bishop to abstain from sexual acts with persons of the same sex." The defense maintained the statement has no legal status and is unjust.

After the court decision, the Most Rev. Michael Peers, Archbishop of Canada, issued a press release announcing an open forum on sexual orientation at the next synod meeting in June.



ENS photo by James Solheim

Anglican envoy Terry Waite (center) visited the Episcopal Church Center in New York City recently and was greeted by Presiding Bishop Edmond Browning (left) and Sir Paul Reeves, the Anglican observer to the United Nations.

## BRIEFLY

Facing a budgetary shortfall of \$200,000 in parish pledges, the **Diocese of Connecticut** has had to cut its expenses by \$199,700 and is asking parishes to contribute more. Though pledges for this year closely matched those from last year, they did not cover the expenses approved by the diocese's last convention. The largest budget cuts were in areas of financial support to aided congregations.

Of the 64 parishes in the **Diocese of Pittsburgh**, 16 have voted to divert \$96,593 from the national church to designated alternative programs. These programs are the Presiding Bishop's Fund for World Relief, United Thank Offering and the Diocese of Chile, which is Pittsburgh's companion diocese. Those parishes deciding not to divert their money will provide \$230,000 to the national church.

The Rt. Rev. John Spong, Bishop of Newark, has dropped his plan to designate **St. Paul's Church in Paterson, N.J.**, as his cathedral, resolving a long-standing conflict in the diocese. Trinity Cathedral, Newark, remains the cathedral.

The **Organization of Black Episcopal Seminarians (OBES)** met recently at the Seminary of the Southwest, in Austin, Texas, for a conference concerning "Life After Seminary: Deployment, Employment and Enjoyment." Three recent seminary graduates were invited to share about the first years of ministry, and participants heard from several speakers. Founded 25 years ago, the OBES is a support group for black postulants and candidates. The group meets regularly to strengthen collegiality among seminarians and affirm black religious expression.

Five **Orthodox churches** which suspended involvement with the National Council of Churches (NCC) last year have announced they will "provisionally resume" their membership because the NCC has said "minority views [will] be always spelled out and publicized clearly." The churches dropped their membership after theological disagreements with other member churches. They also requested the NCC adopt the World Council of Churches' Toronto Statement, which enables Orthodox churches to participate in national meetings without having to give full recognition to those member churches that ordain women and have other practices prohibited by Orthodox theology.



Students in a class at St. Mary's College, Raleigh, N.C.

## St. Mary's College Celebrates 150 Years

Graduation at St. Mary's College should be extra special this year. The school in Raleigh, N.C., America's only Episcopal college for women, will have graduation on May 12, exactly 150 years after the day it was founded.

On May 12, 1842, the Rev. Aldert Smedes, a New York priest, opened his school for young ladies in "a beautiful and elevated oak grove" on a site then considered in the western suburbs of North Carolina's capital city.

The philosophy of education held by the founder of St. Mary's was his own blend of current thinking on the rights of women. Because he was rector of the school for 35 years, Mr. Smedes determined the character of St. Mary's. His training, experience and philosophy led to a school for girls that could operate within the framework of southern tradition without embracing entirely southern provincialism.

Prospective patrons of the new school liked everything they heard about the young rector and his wife. Mr. Smedes, also trained as a lawyer, came from an old Knickerbocker family, and his wife's father and grandfather were prominent Episcopal clergymen. Sarah Smedes' English ancestors had settled in colonial Connecticut.

Mr. Smedes called his institution simply "Saint Mary's School." Yet it was more than an academy. A student of the 1860s said of Mr. Smedes: "He recognized that a woman who could, and would, should pursue higher studies, and he taught higher mathematics to one girl with as great care and time as to 20."

Today, a walk across the 23-acre campus and through its pre-Civil War central buildings reminds one of the

school's physical and spiritual heritage. Portraits on the walls of the stately parlor in Smedes Hall recall the school's connection to the Episcopal Church. All the early presidents were clergy, and were referred to as the "rector" of the school. Mr. Smedes, in fact, inaugurated his new educational enterprise in a three-building campus formerly occupied by the Episcopal School of North Carolina, a boys' school that operated 1834-38 but went bankrupt after an over-ambitious building program.

The school's first board of trustees was elected in 1897. St. Mary's current board, with representatives from the North and South Carolina dioceses, the business community, and St. Mary's alumni, is chaired by Mr. Smedes' great-great grandson, Raleigh businessman G. Smedes York.

Although less than one percent of North Carolinians are Episcopalians, about a third of St. Mary's students are members of the Episcopal Church. In some years, the proportion has approached 50 percent.

"You cannot underestimate the effect of the church-related atmosphere here," said St. Mary's president Clouston L. Jenkins. "Alumni tell me they are active in the church because of their St. Mary's experience — chapel and related activities.

"We don't push the church on our students," Dr. Jenkins said. "We stand back, show them the church and let them find it. St. Mary's has a high school department — 11th and 12th grades — and these students have chapel once a week. On Sunday, we have regular Episcopal services. Once a month we have what we call all-campus chapel. Freshman and sopho-

more college students also must attend weekly chapel service at least twice a month."

The campus chaplain is the Rev. Janet Watrous, who as of this year splits her role as St. Mary's resident chaplain with her part-time duties at nearby North Carolina State University, where she is Episcopal chaplain. Noting that N.C. State does not have an Episcopal chapel, she said interest is growing in the joint worship of students from the two institutions.

In founding St. Mary's, Mr. Smedes hoped to transform society gradually through the influence of educated, Christian women. He deplored the customary superficiality of women's education, and he felt that women were best educated in separate institutions.

Dr. Jenkins said some women's organizations still question the rationale for women's institutions, "but those organizations search for an elusive 'educational equity,' and I maintain that we have a hard time defining this term in a coeducational setting, much less achieving it satisfactorily."

Mrs. Watrous concurs. "I'm at a women's college because I think women need advocates," she said.

This year, all freshmen were required to take a course entitled "Men, Money and Management." The course focuses on enhancing personal and professional communication with men, and also teaches students about how to deal with conflict, careers and finances.

"Our long-range goals are to equip our students for their future," Dr. Jenkins said, "but our immediate goal is to prepare them for their senior college experience."



# A Strong-Willed Lady

By SHANNON HUMPHREY

**L**osing someone you love is difficult, especially when it's someone like your grandma. My parents and I had just returned from our family vacation when a couple of months later Grandma was diagnosed with cancer.

The whole family had suspected something was wrong, because she was always running out of breath and couldn't keep up the pace with the rest of us as she had during past vacations. Dad insisted that she have a physical examination because it was not like Grandma to be out of energy and short of breath. It was then that we learned she had terminal lung cancer. It was a sad moment for the whole family, especially me.

Grandma had suffered a stroke several years earlier and had partial paralysis, so she had lived with us for several years. She and I had grown very close the last few years she lived. We often went shopping, went out for pizza, or made cookies together. When she told me she probably had only a few months to live, I couldn't believe it. We both felt very sad knowing her life would end soon.

We started to concentrate on doing fun things together while she still had the energy. We went to the movies, shopping and out to eat. She even made my Halloween costume, which was difficult for her because she could use only one hand. We shopped together for Christmas presents for the family for the last time. It was difficult putting up our Christmas tree, because our family realized time was running out fast for Grandma.

Since my dad (her son) is an Episcopal priest, one of her final goals in this life was to attend Christmas Eve midnight Mass at our church so she could see and hear me sing a solo and my dad preach a sermon. But

---

*Shannon Humphrey, 15, is a member of St. David's Church, Oklahoma City, where her father, Howard, is rector. She is in the companion program of the Sisters of the Holy Nativity, Fond du Lac, Wis.*

we all knew she was losing energy each day.

Grandma was a strong-willed lady and had a deep faith in God and the church. Well, you guessed it, she made it to the midnight Mass to hear me sing and Dad preach. I glanced at her several times during the service and noticed how pale and weak she had become. As she went to the altar to receive communion, she almost stumbled and fell. That was heartbreaking to watch, but it also gave me a big lump in my heart to know she loved God, me and my family enough to make it to midnight Mass.

After we returned home, she praised me for my singing and said, "See there, I told you I would make it to midnight Mass, and I did." It was her determination and fighting spirit that got her there.

Three days later, Grandma called out to my mom and said, "Please come help me." Mom went to her room and discovered Grandma could no longer raise herself from her bed by herself. From the end of December until March, she was unable to care for herself, but she still had a smile for me and wanted me to play the piano or organ for her. She loved hearing gospel hymns. Grandma always said I gave her a lot of joy by playing music for her and coming in to her room and talking to her, telling her about my day at school. She was always interested in my school work and my friends.

A few days later, I became aware that Grandma was losing her strength fast. My mom and dad had to be out of the house for a couple of hours, but Grandma and I thought everything would be fine. But, Grandma needed to use the bathroom. We made it fine to the bathroom, but on the way back to bed, she became so weak she suddenly collapsed to the floor and I was unable to pick her up. My parents were still gone and I was frightened. So I decided to go next door and get a neighbor to help get her back in bed.

Grandma was barely resting. She

was experiencing difficulty in breathing, swallowing food, and was in misery. She had gone from being "pleasingly plump" only a few months before to being extremely thin. The last two days she could barely swallow water. It was heart-breaking to watch her.

Any other person probably would be grouchy and irritable, but not Grandma. She still wanted me to tell her about my day at school. She still wanted to hear about my friends. She continued to encourage me with my own illness (systemic lupus), and wanted me to play music, sing and read to her. Even though she couldn't raise up from her bed, she continued to show me love in many ways. She would put her weak arms around me to give me a hug and would smile as she said, "I love you and it will be all right."

On March 13, when I returned home from school, I saw Grandma beginning to gasp for every breath. I became increasingly aware that she was about gone. But, amazingly enough, she asked me to go to the organ and play a few songs for her one more time. I didn't want to because I was so shaken. But, I went to the organ and played the songs she loved so dearly. Then I went to her to see if she needed anything else. She told me how beautifully I played and thanked me. I went upstairs to my room to think about what was happening. I felt a need to go back downstairs one more time. I started down the stairs when my mom met me on the stairs and told me to come to Grandma's room. Grandma just died . . .

Grandma left me many beautiful things. Her room is now my room. It has been redecorated for me. She left me her TV, VCR, sewing machine, an emerald ring and the organ. But, most of all, Grandma left a big hole in my heart that can never be replaced by anyone else. The biggest gift of all she gave me was her love and companionship. Losing someone you love is never easy, especially when it's someone like Grandma.

# Satisfied with Jesus

Lessons from Julian of Norwich, whose feast day is May 8

By GERHART NIEMEYER

*Julian lived most of her life in solitary seclusion in a small room (or cell) attached to the cathedral at Norwich, England. Withdrawn from the world praying and thinking, this holy woman was sought after by penitents and pilgrims for her spiritual counsel. In 1372, at a little over 30 years old and at death's door, she experienced within a few hours a series of ecstatic visions of the Blessed Trinity and, most vividly, of the Passion of Christ Crucified. She made a sudden recovery and spent the next 20 years meditating on her experience, dying around 1413.*

The paragraph above is a publisher's blurb which I have borrowed to excuse myself from a longer introduction to Julian of Norwich, and to be able to turn now to two or three of her most striking insights.

Julian is reporting her ninth vision: "Then our good Lord put a question to me: Are you well satisfied that I suffered for you? I said: Yes, good Lord, all my thanks to you; yes, good Lord, blessed may you be. Then Jesus our Lord said: If you are satisfied, I am satisfied. It is a joy, a bliss, an endless delight to me that I ever suffered my Passion for you." (The 22nd chapter of *The Showings*, long text).

One should make the experiment on oneself to face Jesus and to have him address this question to "me." Would not our first reaction be: "For God's sake, no? How can I be 'satisfied' with your terrible suffering, Lord Jesus? That would be downright sadistic!" And that same self-righteous indignation of ours would turn against Julian for her answer to the question of Jesus. "She cannot have any heart!" If then, we abide in our experiment, facing the Lord himself and his question, would it not dawn on us that we have just returned God's tremendous gift of redemption, in effect saying, "at this ap-

*The Rev. Gerhart Niemeyer is a canon at the Cathedral of St. James, South Bend, Ind.*

palling price I do not want it"?

The price, indeed, is appalling, but our refusal to contemplate it and to be "well satisfied" amounts to a final separation between God and ourselves. I am suggesting that a considerable percentage of regular church-goers come to church in a gloomy mood and leave it in the same gloomy mood, for the simple reason that they cannot "be satisfied" with Jesus' sacrifice for us, and therefore cannot truly believe that we are forgiven. They may pray for the forgiveness of sins, and accept the words of the absolution, but, hardly returned to their pews, they begin to wallow again in the gloom of their sins. The softness of their feelings goes so far that it forbids them to believe in a God who suffered and was crucified. They can accept the Christian faith only if and when all traces of hardness are removed from it. Reading the 22nd chapter of her *Showings*, and abiding with her in full sight of the saving Lord, his blood copiously streaming down his face and body, is a good spiritual exercise at any time. "Are you well satisfied with my suffering for you?"

Julian, again: "After this our Lord brought to my mind the longing that I had for him before, and I saw that nothing hindered me but sin, and I saw that this is true of all of us in general, and it seemed to me that if there had been no sin, we should all be pure and as like our Lord as he created us.

"And so in my folly I often wondered why, through the great prescient wisdom of God, the beginning of sin was not prevented . . . But Jesus, who in this vision informed me of everything needful to me, answered with these words and said: Sin is behovely, but all will be well, and all will be well, and every kind of thing will be well" (the 27th chapter).

I have taken the liberty to substitute Julian's original word (*behoove*, *behoove* — "to have use for or need of, to require" *OED*) for the translator's "necessary." In order not to miss the meaning of Jesus' reply to Julian, one should go to the 29th chapter, where

we find Jesus saying "that Adam's sin was the greatest harm ever done or ever to be done until the end of the world." Julian continues: "These words were revealed most tenderly, showing no kind of blame to me or anyone who will be saved. So it would be most unkind of me to blame God or marvel at him on account of my sins."

There we are again! We can easily conceive a world in which there has never been any sin. On the other hand, we can see us so completely cured from sin that we can do whatever we want, without blame.

But the reality of a world full of sinners and at the same time full of God's redeeming love bothers our logic. We have encountered this idea in Paul's *Letter to the Romans*: "What shall we say then? Shall we continue in sin that grace may abound? Certainly not! . . . Do you not know that if you yield yourself to any one as obedient slaves, you are slaves of the one whom you obey? . . . so now yield your members to righteousness for sanctification" (ch. 6). The one thing we find almost impossible to accept is that, man having free will, sin and suffering are evils from which divine love draws the good of contrition and redemption. We are, and will be, sinners to the hour of our death, but all the same, we are sinners forgiven.

As usual, the idea emerges in Julian's visions in sharper form which takes us to the very boundary of our belief. It is this sharpness that forces the reader of Julian's *Showings* to meditate on the great mysteries, the mystery of evil and the mystery of salvation, the freedom of man and God's humility. But then, we encounter this same idea again, in our time, indeed, in our century:

Sin is Behovely, but  
All shall be well, and  
All manner of things shall  
be well . . .

History is now and England.  
With the drawing of this Love  
and the voice of this Calling,  
T.S. Eliot, *Little Gidding*

## A Better Solution

In recent months, these pages have carried accounts of congregations which have left the Episcopal Church for various parts of the body of Christ.

This issue includes an article about a parish in the Diocese of Southern Virginia which has affiliated with the Missionary Diocese of the Americas, and another in California which has left the fold for the Antiochian Orthodox Church [p. 6]. Other accounts have told of a church in the Diocese of Pittsburgh and another in Atlanta which have declared themselves to be independent, and one in the Diocese of Fort Worth which decided to become Roman Catholic. Others have moved into various "continuing" churches.

The circumstances have been disparate, but the reasons for the various departures are similar. All are congregations which probably would classify themselves as theologically

conservative, and all are unhappy with the failure of the 1991 General Convention to take a stronger stance against the ordination of practicing homosexuals and the blessing of same-sex relationships. Recent ordinations and blessings have made matters even worse for such parishes.

While we have stated editorially on several occasions that such ordinations and blessings are inappropriate for this church, we believe the action taken by these congregations is unfortunate. We recognize that some "conservative" congregations and individuals are being treated shabbily or indifferently in their respective dioceses, but we believe leaving is not the solution. It is possible for faithful members of such parishes to make a difference in the Episcopal Church only by staying.

The Rt. Rev. William C.R. Sheridan, retired Bishop of Northern Indiana, stated that point clearly in a recent sermon at Nashotah House: "It is a lot easier to become a schismatic or an Eastern Orthodox than to stay in our own day. It is much more difficult — and loving — to remain a faithful Anglican until we go back to God."

## VIEWPOINT

### Crisis Strengthens the Church

By CHARLES P. THOBAE

Speaking at St. Francis' Church in Houston during Lent, Bishop Herbert Donovan of Arkansas observed that God calls us to live in crisis.

Bishop Donovan reminisced at length about the travails of the church and its spiritual growth over the past four decades. He retraced the events of the 1950s, when crisis had to do with racial equality. He described the early 1960s, when Bishop James Pike of California stood at the center of theological crisis with his questioning of the Trinity and the Virgin Birth. The reaction to Bishop Pike's radical theology was overlapped (later in Seattle) by the General Convention's special program and the explosive issue of financing black militants.

Bishop Donovan then examined the '70s, during which time the role of women as full members of the church became the center of crisis. Prayer book controversy followed and was dealt with caringly. In this decade, we find ourselves living with the new

crisis-catalyst of human sexuality.

I lived through these turbulent times in the Diocese of Texas as the editor of the then *Texas Churchman* and as diocesan press officer. I experienced the church redeemed through the witness and leadership of prophetic and courageous men like Bishops John Hines and Milton Richardson. Reconciliation in the deliberations of assembly made me ever conscious of the power of the Holy Spirit in crisis.

Bishop Donovan, therefore, underscored for me that crisis strengthens the church. I concur that we are called to live in crisis in order to grow. I realized, too, that through caring about one another, Christians achieve a state of grace.

A current sentiment ripples through the church that tries to eradicate crises and caring grace by alerting us to the danger of denominational extinction. The prophesiers ascribing to this doomsday version of events say the church is not in crisis, but in trouble.

I reject this premise, which is the viewpoint of my own bishop, Maurice Benitez, and others [TLC, March 8]. Their rhetoric and Old Testament references begin to grate: e.g., church membership is declining at "staggering rates," the Episcopal Church is

"going downhill" steadily . . .

Unless quantitative criteria are our only standards, I would say the church (the Diocese of Texas especially) has never been stronger than it is today.

A maverick divine in the Diocese of Texas, the Rev. Wes Seeliger, divides the 40 years Bishop Donovan describes roughly in half. In spite of strife over racial matters in the first 20 years, Fr. Seeliger labels these years, the era of optimism, prosperity, post-war euphoria, as a period of numerical growth and, lamentably, of "lay spiritual sign-off."

The second 20-year period, he says, is the era of liberation movements, social unrest, Vietnam, Watergate, less confidence in institutions, and, encouragingly, a deepening spirituality within the laity.

Fr. Seeliger calls for a state of "radical grace," and says the church shouldn't worry about losing members who don't have a clue about what the church is really about — bigger is not better, even in the Decade of Evangelism.

I don't think Wes Seeliger and Herbert Donovan are far apart in their assessments. They both recognize order in crisis, strength in ambiguity. In our uncertain times, their thoughts are uplifting.

*Charles P. Thobae is a former press officer of the Diocese of Texas who lives in Houston.*

## LETTERS

(Continued from page 4)

United States and received a reply from the registrar at Nashotah House, who reported that the seminary neither at the time nor in the future planned to offer transportation courses: "Our only interest in transportation is the transportation of souls: if we succeed, in heaven — if we fail, to?" The researcher, a non-Episcopalian, was vastly amused by the reply and referred to it in a speech a year or so later but identified Nashotah as "a Jesuit seminary"!

DOROTHY V. RAMM

Chicago, Ill.

• • •

I chuckled when I saw the article, "It Mitre Made a Difference."

That subject was in the secular press before the recent meeting of the House of Bishops. I clipped it and sent it to my bishop and asked him to encourage members of the House of Bishops to stop taking themselves so seriously and to smile once in a while. I enclosed a dollar bill with my note and suggested that he buy some bananas and put them on public display at the meeting. I sure hope he did so.

I am sure some "episcopal smiles" would do much good for the extension of God's kingdom.

(The Rev.) RICHARD B. DUNCAN  
Cuba, N.Y.

### Not Much Needed

Recent articles have reflected on the need and means of permitting bishops to exercise a truly pastoral ministry [TLC, March 22, 29]. The model of a Winnebagoed bishop (have bed, will travel; or have office, will travel) offered food for thought. This is surely feasible. The itinerant bishop equipped with a telephone credit card, fax, and computer with modem and printer, would be able to conduct business anyplace where there is a telephone jack. There is no need to

---

### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

---

visit the office if there is an office staff to take calls and schedule appointments.

My question is, why a mobile home? This seems like an unnecessary encumbrance. Even the smallest parish can provide a meeting room. And what happened to hospitality? Does a bishop have to bring a bedroom? All that's needed for real freedom is an automobile, a telephone credit card, and notebook computer with modem and printer, all of which can be carried in one briefcase (except the automobile).

But why should this vision of pastoral freedom be limited to bishops? Even the small-parish priest without office staff can be unshackled from the office with a small investment in a telephone answering machine equipped for remote message retrieval. No one was ever converted by reading a church bulletin. It's time we get out where the action is.

(The Rev.) FREDERICK HART  
Huntington, N.Y.

• • •

One of the good things about growing up in a rural community is that one does get to know the bishop. My sister has wonderful stories about Bishop Benjamin Dagwell visiting St. Mary's, Gardiner, Ore., in the late '30s and early '40s. The bishop drove my grandmother, my great-aunt and my sister up the Umpqua River to Scottsburg, where they got in a rowboat to visit relatives.

I am always proud to say that I was baptized by Bishop Dagwell. He seemed so accessible and human, not removed from his rural communicants.

FLORETTE M. LEWIS  
Beaverton, Ore.

### Our Polity

Many opinions have been expressed recently which touch on church polity. One suspects congregationalism and seems to deplore it [TLC, Dec. 1]. Another seems to rest easy with congregationalism in the Episcopal Church and would see more of it [TLC, March 8]. Another appears to champion the national unity of the church and implies strong disapproval of departures from it [TLC, March 22]. Still another equates congregational attitudes and behavior with "poor stewardship and extremely bad theology" [TLC, March 29].

Is all this indicative of a growing

conviction that we should see to it that our personal, parish and diocesan money should "go with the flow" of our polity as we understand it?

Polity describes the "basic form of government of a religious denomination." As some of us understand it, four basic types exist: congregational, presbyterian, episcopal and papal. They correspond to the secular equivalents of: democratic, aristocratic, monarchical and imperial.

One need not look far to find political support for each of these strains in the life of the Episcopal Church today. We can, I believe, anticipate some heated debate as to just what is our polity, and hence the proper stewardship of our funds.

(The Rev.) JOHN R. WHITNEY  
St. John's Church  
Westfield, Pa.

### Sound Learning

Thank you for publishing the fine series of three articles on repentance by the Rev. John Ashley Null [TLC, March 8, 15, 22]. It is most encouraging to know that there is a new generation of scholars in our church who appreciate the riches of Anglican heritage, especially as found in the writings of Cranmer and other reformers. The way Fr. Null shows the theological and pastoral value of the old formularies is a model of sound learning practically and pastorally applied. The articles led us to thank God afresh for the good news of pardon and deliverance in the gospel of Jesus Christ.

(The Rev.) PETER and  
KATHERINE RODGERS  
St. John's Church  
New Haven, Conn.

### The First Issue

Recent letters lamenting the position of national church leaders on the Persian Gulf War and criticizing them for it, is interesting from the standpoint of Paul's advice to the Church in Philippi.

Whether a loyalist Republican, or progressive Democrat, I as an Episcopalian expect our leadership to raise questions about the moral and ethical consequences of a conflict which was costly in terms of armaments, lives lost and spectacular environmental devastation.

Writing about "Where is Our Citizenship?" Richard B. Hays, in a recent issue of *Christian Century*, reflects on Paul's concern about the Philipians

being conformed by the culture rather than transformed by the "counterculture logic of the New Creation." He says we are called to an allegiance in another homeland. Prophets, ancient and contemporary, have gone against the grain. It is under the cross, he writes, "and only there we will learn to tune our speech." In what context loyalty, patriotism, citizenship and discipleship are defined is the first issue, not whether the church's leadership is left wing or right wing.

WILLIAM G. ANDERSEN, JR.  
West Orange, N.J.

### Quality Work

The best thing that has come out of the Episcopal Church Center in a long time is the liturgical manual called "Worship and Preaching that Work for Evangelism." I have been living with this work since Advent and have grown ever more impressed by the quality and usefulness of what the co-authors, McCoy and O'Driscoll, have to say in their respective sections of the book. The odd part is that when I have mentioned this publication to other Episcopal clergy in the area, they don't know what I am talking about. This leaves me wondering how many of us got this manual in the first place, not to mention how many are using it?

(The Rev.) DAVID CLEMONS  
Holy Trinity-St. Andrew's Church  
Pocatello, Idaho

### Staff Helpful

I don't want to hear any more complaints about the national church.

Several weeks ago, I called the 800 number for the Episcopal Church Center and asked for help. The first person I talked to, Linda Nicholas in the Evangelism Ministries Office, mailed me books which I received within 36 hours. Tom Chu, in Congregational Development, opened up a whole new world to me through the New Church Development Conference just held in Orlando. At that conference, Charles Fulton of the Episcopal Church Building Fund helped me turn a school cafeteria into inviting worship space.

These national church staff gave me the support and technical help that I could not get on a diocesan level.

To my joy and surprise, national church staff members are accessible and available, even to vicars of small missions like myself.

Last January, I voted against paying

all our pledge to the national church. Next year I'll be the first to stand up and vote "yes."

(The Rev.) ELISA WHEELER  
St. Nicholas Mission  
Darnestown, Md.

### Mystery Italics

I would like to explain the mystery of the italics found in the authorized version of the Bible, mentioned by the Rev. Steele Martin in his letter [TLC, Feb. 23].

I found the answer several years ago when I began to use *Strong's Exhaustive Concordance of the Bible* as a study aid to understand better the King James Version. This concordance has become an indispensable tool for gaining inspiration and light.

On the "Directions and Explanations" page at the front of *Strong's Concordance*, it states that the translators added the italics for greater clearness. It also says the italicized word was not in the original Hebrew or Greek manuscript. This has profound implications. It means that, from the translator's perspective, the passage is now clearer. But the translators were honest enough to indicate to us, the readers, that they added these words. We have the opportunity to decide for ourselves if the rendering makes sense and if we agree. This is why I love the KJV. Yes, it may take more work to understand it, but digging up the correct perspective is what unearths the truth.

STEVE CODDINGTON  
Brookfield, Wis.

## WORLD-CLASS CLERGY CONFERENCE

Your opportunity for personal, professional and spiritual growth in a classic setting of learning and Anglican faith

### Evangelism and Faith:

Communicating and Celebrating our Christian Inheritance

Sept. 6 – Sept. 17, 1992

St. Stephen's House, Oxford, England

\$745 fee assures full daily board and tuition

Speaker roster includes John Macquarrie and John Fenton

CONTACT: Inter-Anglican Study Programme,  
1317 Queen Emma Street, Honolulu, Hawaii 96813

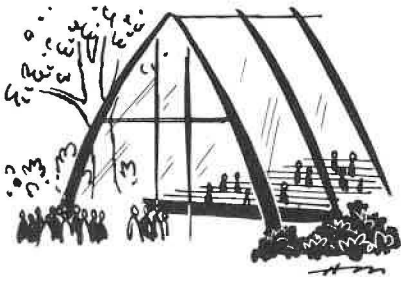
FAX: 808 246-4655

Sponsors include the Archbishops of Armagh and New Zealand

**NOW** is the time to introduce parishioners to THE LIVING CHURCH through the bundle plan. Five copies per week cost only \$15.20 a month for a four-week month and \$19.00 for a five-week month. Your bundle copies may be put out for free distribution, sold at a reduced rate or charged for at the cover price of \$1.50 per copy, and the parish may apply the gain where it chooses. Additional copies cost only 76¢ each. Place your order now.

**Bundle Department**  
**THE LIVING CHURCH**

**816 E. Juneau Ave., Milwaukee, WI 53202**



# YES! I Would Like to Join The Living Church Family . . . .

Do you read THE LIVING CHURCH weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join THE LIVING CHURCH family and receive the magazine that has been serving Episcopalians for over 110 years. In addition to current diocesan, national and international news, THE LIVING CHURCH presents features and commentary to keep you informed and enlightened for only 76¢ a week.

Subscribe today!

THE LIVING CHURCH  
816 E. Juneau Ave., Dept. A  
Milwaukee, WI 53202

Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of \$39.50 (foreign postage \$15 additional).

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

## BOOKS

### Accommodation Argued

**THE RIGHTS OF RELIGIOUS PERSONS IN PUBLIC EDUCATION.** By John W. Whitehead. Crossway. Pp. 333. \$12.95 paper.

The First Amendment begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech . . ."

This book scrutinizes carefully Supreme Court and other federal court decisions concerning the rights of religious persons in public education as the establishment clause, the free exercise clause and the free speech clause have been interpreted and implied.

John Whitehead, founder of the Rutherford Institute, a civil liberties organization working to preserve freedom of speech and religion, affirms that the courts allow many more activities, especially in elementary and secondary schools, than some nervous school administrators permit.

The term "affirmative accommodation" summarizes what all levels of government authority are required to do. The term is frequently used in court decisions such as when Chief Justice Warren Burger wrote in 1984: "the Constitution [does not] require complete separation of church and state, it affirmatively mandates accommodation, not merely tolerance, of all religions, and forbids hostility to any." In the chapter on the use of public school facilities, the author expands Justice Burger's words: "Critics of an equal access policy often fail to grasp the constitutionally significant distinction between governmental *advancement* and governmental *accommodation* of religion."

There are chapters on public forum issues, excusal and parental rights, students' rights, release time, religious holiday observances and graduation ceremony prayers. The index lists more than 320 court cases which have been cited and there are 76 pages of notes.

*Time* magazine, in its Dec. 9 lead article on the religious clauses, noted that some observers and critics stand for strict separation of church and state, but others affirm accommodation is the proper governmental stance. This book persuasively argues for accommodation, and urges religious persons to know their rights and claim them.

(The Rev.) EMMET GRIBBIN  
Northport, Ala.

## CLASSIFIED

### 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.

### CHURCH FURNISHINGS

**SOLID OAK CHAPEL CHAIRS**, chancel furniture, pews, cushions and lighting restoration. For details call or write: R. Geissler, Inc., P.O. Box 432, Old Greenwich, CT 06870. (203) 637-5115.

### COMPUTER PROGRAM

**IBM COMPATIBLE** computer program: "C-S.A.T." A Christian education tool for instructing and testing children and adults in areas of scripture, sacraments, etc.; \$49.95 3 1/2" disk or 5 1/4" disk. Specify density. Phone (516) 589-3927 or write: C-S.A.T., 1145 Walnut Ave., Bohemia, NY 11716.

### NEEDLEWORK

**DESIGNS IN NEEDLEPOINT:** Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone (708) 231-0781.

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.

### ORGANIZATIONS

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. George Keith, BSC, 209 E. 16th St., New York, NY 10003-3788.

**SOCIETY FOR THE CONSERVATION OF ANGLICAN MUSIC** is a charitable foundation dedicated to supporting the great choral tradition of the Anglican Communion worldwide through grants to deserving choirs. Contributions and dues are tax-deductible. Single member \$25. Double, \$40. 2502 "Eye" St., NW, Washington, DC 20037.

**THE FRANCISCAN ORDER OF THE DIVINE COMPASSION** is a foundation open to men who feel called to be friars, and to men and women who wish to be Associates or Tertiaries. Inquiries to: P.O. Box 317, Monmouth, IL 61462-0317.

**CATHOLIC-minded** Episcopalians *can* affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

(Continued on next page)

**POSITIONS OFFERED**

**WE ARE A SMALL**, growing parish in southeast Alaska with an opening for a full-time rector. We are looking for someone with experience working with families and who will encourage and facilitate our strong lay ministry. Please write to: **Search Committee, St. Brendan's Episcopal Church, P.O. Box 33563, Juneau, AK 99803-3563** or call (907) 789-5152 (message phone). Inquire before May 15, 1992.

**SEEKING** retired/bivocational priest for part-time ministry. Unique community with outstanding medical services and schools. Abundant recreation activities. Low cost of living. High quality of life. Rectory. Negotiable benefits. Contact: **Canon Vann, Diocese of Nebraska, (402) 558-5373**.

**YOUTH MINISTERS:** Called to be one? Thinking about hiring one? Consider a partnership with the leader in placement, training and support of professional youth ministers. Call or write today: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801**. Phone: (407) 423-3567.

**ORGANIST/MUSIC DIRECTOR** to provide leadership for congregational singing in contemporary and traditional musical styles. 1/4-time position; salary/benefits negotiable. Resumé to: **The Rev. William D. Roberts, St. Gregory's, Deerfield and Wilmot Rds., Deerfield, IL 60015**.

**WANTED:** Retired but not retiring priests for limited pastoral work in small parishes in beautiful and historic Central New York. Attractive remuneration consistent with Pension Fund and Social Security regulations. Contact: **Canon H. Alan Smith, Diocese of Central New York, 310 Montgomery St., Suite 200, Syracuse, NY 13202-2093**.

**POSITIONS WANTED**

**INTERIM MINISTRY** trained vicar/rector since 1971 seeks interim position in mid-west, mid-south or south. Reply: **The Rev. Charles Sykes, P.O. Box 329, Hillsdale, MI 49242**.

**PROPER**

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers, 555 Palisade Ave., Jersey City, NJ 07307**. (201) 963-8819.

**REAL ESTATE**

**SEWANEE, TENNESSEE** — French provincial home, antique brick and cedar shakes, four bedrooms, dining room, living room, library and attractive solarium and adjoining entertaining area. Very privately situated on a campus mountain lake. Walking distance to University of the South activities. \$159,500. Contact: **Dennis Meeks, Real Estate Marketing, P.O. Box 273, Monteagle, TN 37356**. (615) 924-2937.

**FOR RENT**

**VACATION COTTAGE** for rent in Black Mountain, N.C. Perfect for two, possible for four. \$125.00 weekly. Call: **Fr. Hainlin (704) 669-9114**.

**FOR RENT**

**NEW ORLEANS Garden District Apartment:** St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. **70130; (504) 891-2274**.

**PLEASANT** 3-bedroom home in Western North Carolina three miles from Brevard Music Center. Fully furnished including Steinway baby grand and trampoline. Available July 1-August 16. \$600.00 monthly; \$200.00 weekly. Includes utilities. (704) 883-2873.

**FOR SALE**

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

**SERVICES OFFERED**

**MUSICAL LEADERSHIP FOR YOUR PARISH.** Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. **Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036**.

**TRAINING COURSES**

**PARISH DEVELOPMENT INSTITUTE:** August 17-28 in NYC. Training in parish revitalization for clergy and lay leaders. Reflects Anglican tradition and behavioral science understandings. 1992 emphasis includes evangelism, leadership, conflict and diocesan strategies for parish development. Sponsored by General Theological Seminary and the Order of the Ascension. Write for brochure: **Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638**.

**ADVANCED PARISH DEVELOPMENT INSTITUTE:** August 10-14. 1992 topic: Empowerment. How to increase responsibility and leadership at each level of parish life; increase quality, productivity and innovation in common ministry; increase members' sense of personal responsibility for own ministry, emotional life and spiritual formation. Location: **General Theological Seminary, NY**. Write for brochure: **Advanced PDI, 1308 Brunswick Ave., Trenton, NJ 08638**.

**TRAVEL**

**CATHEDRAL TOUR** of England also visiting Scotland, October 14-27, \$3016 from Billings, Montana. All inclusive. Other departure cities available. Call/write: **The Rev. Linda Broeder, 2027 Green Terrace, Billings, MT 59102**. (406) 248-4272.

**RUSSIAN SUMMER STUDY PROGRAM** — The St. Petersburg Theological Academy and Seminary of the Russian Orthodox Church and the St. Xenia Hospital Foundation (USA) invite you to spend two weeks in St. Petersburg, Russia this summer learning about the Russian Orthodox tradition and the Russian people. \$1895 includes transportation, accommodations, meals, study program, church visits, sightseeing, entertainment. 30 participants per session: June 16-30, June 30-July 14, July 14-28 and July 28-August 11. For information call (908) 219-9567 or write: **The Rev. James C. McReynolds, Executive Director, St. Xenia Hospital Foundation, Inc., P.O. Box 8941, Red Bank, NJ 07701**.

**TRAVEL**

**SOUTHERN CATHEDRALS FESTIVAL 1992** with author and retreat conductor Nancy Roth, composer and church musician Robert Roth. Chichester and Canterbury July 13-25. \$3490 includes transportation, accommodations, full Festival participation, most meals, day trips (Sissinghurst, Arundel, Rye and surrounding countryside). For further information call (216) 774-1813 or write: **The Rev. Nancy L. Roth, 330 Morgan St., Oberlin, OH 44074**.

**CLERGY** travel free to ISRAEL . . . the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: (800) 486-8359. **Journeys Unlimited, 150 W. 28th St., New York, NY 10001**.

**CELTIC SPIRITUALITY** Journey with Sr. Cintra, OSH, in Wales this summer: Llandaff, Cardiff, St. David's and Pembrokeshire. Seminars with guest speakers, Celtic historic sites. June 29-July 13. \$1995, all-inclusive. For information call (212) 889-1124 or write: **Sr. Cintra, Order of St. Helena, 134 E. 28th St., New York, NY 10016**.

**CLASSIFIED ADVERTISING RATES**  
(payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

**THE LIVING CHURCH**

816 E. Juneau Ave. Milwaukee, Wis. 53202

Use the classified columns of

**THE LIVING CHURCH**

whenever you want

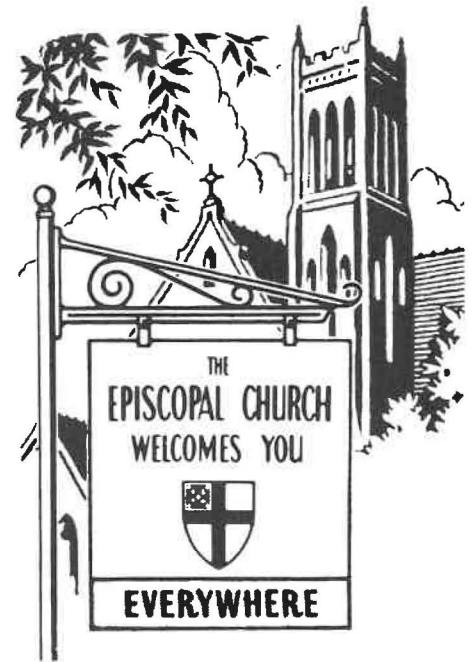
**to BUY or SELL**

**NOTICE TO SUBSCRIBERS**

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# CHURCH DIRECTORY



## WASHINGTON, D.C.

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

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## KEY BISCAYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S by-the-Sea** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Al Downey, assoc  
Sun H Eu 8, 10. Wed 12 noon

## INDIANAPOLIS, IND.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

**ALL SAINTS** 209 Ashmont St., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway (313) 962-7358  
Cor. Woodward Ave. & Fisher Freeway at the Fox Center  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Roby  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon follows in the undercroft.

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

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assocs  
Sun Eu 7:45, 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily EU 7 & 5:30

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## NEW YORK, N.Y.

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

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

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

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

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

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05  
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 12 noon-1:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 5:30. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## PHOENIXVILLE, PA.

**ST. PETER'S** 143 Church St.  
The Rev. Thomas C. Wand, r  
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9

## SELINGSGROVE, PA.

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

## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191

## SEATTLE, WASH.

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Phillip Peterson, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

## EAU CLAIRE, WIS.

**CHRIST CHURCH CATHEDRAL** Lake & S. Farwell Sts.  
The Very Rev. H. Scott Kirby, dean (715) 835-3734  
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

## MILWAUKEE, WIS.

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

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde (465) 20387  
Near the Instituto Allende  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9