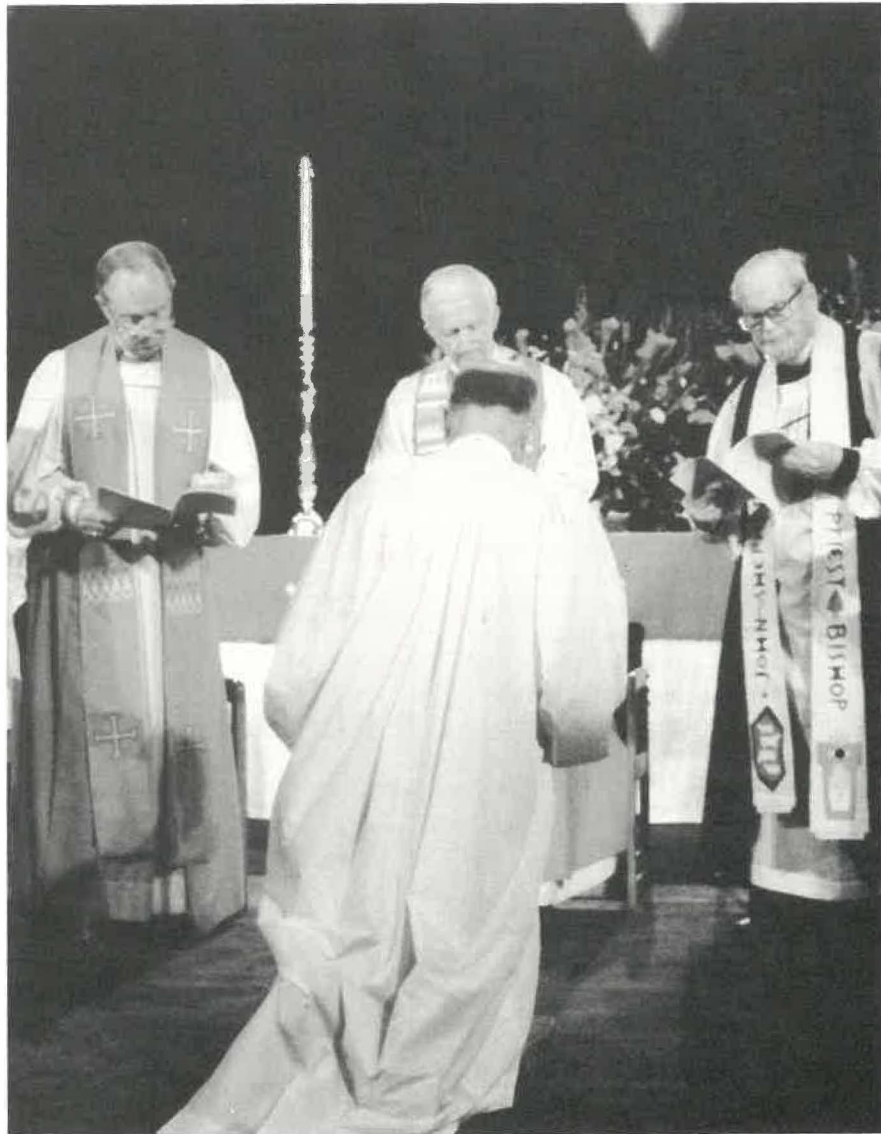


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IN THIS CORNER

A Blast From Heaven?

Isn't it wonderful to know that God is able to use state-of-the-art technology to get messages to us that we need to hear?

Take our church's sound system, for example. We have four wireless microphones for the clergy and lay readers. Each microphone is like a miniature transmitter, which sends a signal across the nave to the receiver in the choir loft, where it is broadcast through the speakers in the church. The advantage of the wireless microphones is that a person may stand anywhere in the building and be heard perfectly. The tradeoff of the wireless microphones is that the signal is transmitted to the receiver across public airwaves, and others might be trying to use the same frequency.

As free enterprise causes the prices of electronics in general to continue to drop, one piece of equipment which has recently come within the reach of many an amateur rock singer is a wireless amplifier. A budding rock star can plug one end into an electric guitar, attach the other end to speakers, and play while strutting around the living room, and without worrying about dragging a wire behind.

On Sept. 5, our sound system started hissing and popping during the Nicene Creed. (Aren't you glad God waited until the sermon was finished? Our preacher certainly is.) The receiver in the church was picking up the edges of some stray signal nearby which was on the same frequency as one of our wireless microphones, and was trying to lock it in so that signal could be broadcast to us. Ever hopeful that this, too, would pass, we continued the service through the prayers of the people, the peace, announcements and anthem. It did not pass. The noise got worse. At the conclusion of the presentation, at one of the most solemn moments of the Eucharist, when the celebrant says "Lift up your hearts!" the receiver finally succeeded in locking in the signal it was searching for, and we were all treated to the blast of an electric guitar. Was it someone in the neighborhood with a wireless amp — or was this a foretaste of what heaven is going to sound like?

After a choir member hastily turned the entire sound system off, and the considerable laughter had died down, we continued in peace with the Eucharist and all was well.

So where was God in all this? Consider this possibility: In every parish I have served, most people come forward to receive communion with a kind of "Lo, I am a wretch" demeanor, and they hunch over at the rail as if God will strike them down if they dare to look up. I am certain God does not desire that attitude any more than I do, but it is quite common in Episcopal churches. Not so on Sept. 5! In 15 years of ordained ministry, I have never — repeat, *never* — seen so many smiling faces at the communion rail. Some people were even giggling. I loved it. So did God.

The word "Eucharist" means "thanksgiving." The fact you are at the rail receiving the Body and Blood of the Lord reflects the absolute truth (a) that God loves you so much that he died on the cross for you; and (b) that God has forgiven you your sins and restored you into community with these fellow-travelers. Since these things are so, a little outward and visible joy at the communion rail is not only permissible, indeed, it is what God intends.

Our guest columnist is the Rev. John T. Arms, IV, rector of St. Paul's Church, Lynchburg, Va.

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ON THE COVER

Three presiding bishops took part in the consecration of the Rev. Claude Payne as Bishop Coadjutor of Texas Oct. 9 in Houston. From left, the Rt. Rev. John M. Allin, the Most Rev. Edmond L. Browning, and the Rt. Rev. John Hines. Story on page 8.

Photo by Carol E. Barnwell

LETTERS

Conscience Honored

Thank God for Bishop John Burt's letter [TLC, Oct. 3]. At last someone outside the Diocese of Fort Worth is pointing out that the intent of the "conscience clause" was to honor the consciences of those supporting the ordination of women as well as those opposing it. Maybe now it will be heard, because those of us in Fort Worth have been virtually ignored, both here and in the larger church, when we've made the same point.

In Fort Worth, the intent of the conscience clause has been perverted. Instead of ensuring that all consciences are honored, it is used like a club to silence those who support the ordination of women, to deny parishes the ministry of women priests and bishops, to deny women access to the ordination process both as priests and deacons, and to deny the use of inclusive liturgical materials. The result is a diocese painfully torn apart, with people on both sides of the issue feeling spiritually battered.

The Fort Worth Chapter of the Episcopal Women's Caucus introduced a resolution at diocesan convention that states that our diocese will acknowledge the entirety of the conscience clause and live and act accordingly. We did this because we believe that if the statement on conscience is to be evoked, it must, as Bishop Burt pointed out in his letter, be evoked in its entirety. If we choose not to affirm the conscience clause in its entirety in this diocese, then we should work to do away with it.

KATIE SHERROD

Fort Worth, Texas

• • •

I write in response to the letter by the Rt. Rev. John H. Burt [TLC, Oct. 3]. Bishop Burt is quite right to note that I omitted "or support of" in my rendition of the "conscience clause" [TLC, Aug. 29]. This phrase was not in the original report from Bishop Burt's committee, but was indeed added during debate in the House of Bishops in 1977.

However, the addition of this phrase

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. We are not able to publish all letters, nor able to acknowledge receipt.

literally at the last minute hardly made the committee's report "balanced" as Bishop Burt now claims. Rather, the report is clearly focused on the concerns of those who were opposed to the ordination of women.

(The Rev.) NATHANIEL W. PIERCE
Christ Church

Cambridge, Md.

Elitism

Your marvelous coverage of the symposium, *Shaping Our Future* [TLC, Sept. 5], speaks volumes for the importance and responsibility of your voice. Absent advice to the contrary, I was actually beginning to believe *Newsweek's* allegation of defiance in the church.

I have been a student and coordinator of organization design for 15 years, and I have been a father, too. In a church as in a family it does not take much strong-willed patriarchal behavior to put off or snuff out lower level initiative and good feeling. It's as if we learned nothing from Woodstock 25 years ago!

Your editorial comment on the paucity of grassroots attendance and Fr. K.S. Smith's article on the need for decentralization in the church illustrate the damnable elitism in the Episcopal Church leadership today. The central core is tiny. We certainly need a nonparochial, non-diocesan presiding (arch-) bishop, but based on recent Connecticut experience where "Hartford" has felt so repressive for so long and where disrespect and apathy among the clergy has infected us all, I would say that with our new diocesan we need one (not three) bishop(s), no dean (provost), and a severely limited "headquarters" staff.

Existing for the sake of Hartford (or any diocesan headquarters) bears small resemblance to evangelism, witness, and salvation, which is what the episcopacy and the church are all about. Indeed, the work of the diocese is the work of all of us, in our parishes and in partnership with each other.

ALAN O. DANN

Woodbridge, Conn.

Always Present

In response to the Rev. Thomas H. Whitcroft's letter [TLC, Sept. 26] I must disagree with him and Ms. Harty-Golder. Even if the Holy Spirit is "out of the loop" as far as the search committee's questions, the Spirit is always present. Not all search committees are sufficiently

(Continued on next page)

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LETTERS

(Continued from previous page)

grounded in a living spirituality, but certainly the priest should be. The interview process is an excellent time to teach committee members the importance of opening themselves to God. The importance of God in the decision-making process should be stressed.

Perhaps using, what are to me, the wrong words has some impact on the process. The term "job" sets the ministry into a marketplace milieu. The ministry is not a job, it is a vocation into which God calls me. If you look at it from this viewpoint, the prevarication cannot happen. With less prevarication, we might not find so much conflict in our congregations.

Like Fr. Whitcroft, I am in my 60s and single. As an interim priest, I have found myself living and ministering in places I never expected to be. I have had some wonderful, and some less than wonderful, times of ministry, yet I still feel myself called to healing, nurturing and loving God's people.

(The Rev.) CAROLINE BAIN
St. Paul's Church

Grinnell, Iowa

Natural Cycle

I am responding to Mary Kelley's First Article [TLC, Oct. 2]. Ms. Kelley needs to take another look. I, too, visited Yellowstone and Glacier National Parks this summer. I was struck by the vibrant new life bursting forth in Yellowstone. The burned sentinels of lodgepole pine gave their lives so new life could come forth. In the natural cycle of such forests, only extreme heat, such as from fire, will cause their waxy cones to break open and release the seeds of new life. The ash and other by-products of the fire nourish the luscious vegetation.

While with a knowledgeable ranger in Glacier National Park, we hiked noisily (bears abound!) through an old forest. Trees, hundreds of years old, towered above us. As beautiful as the aged forest was, it had reached the end of its cycle. Only fire or insects, or other such visitations, will initiate the regeneration of the forest.

We were told the intensity of the Yellowstone fire was in large measure the result of "managed burns" and fire suppression that left an abundance of dry fuel for the real thing. When we pretend to manage nature under the pretense of being co-creators with God, nature eventually reminds us of our impatience and our motivation that probably had more to

do with economic self-interest than being good stewards of creation.

Ms. Kelley's desire to "clear away the deadness, this horrible scar upon the beauty of God's creation" is understandable. It is a reminder of the death that fire causes. But I see in that the imprint of the cross upon all of creation, the mark of the One through whom all things were created.

(The Rev.) MICHAEL R. LINK
St. Philip's Church

Rochester, Mich.

• • •

On casual reading, Mary Kelley's column might be dismissed as silly vaporizing. However, her suggestion that with nature we should "cooperate with God" and "be co-creators" is not as asinine as it sounds. It is arrogant and sinister, and I use those strong words advisedly.

Ms. Kelley recommends that humankind purposely manipulate nature. Like any good sightseer, she laments the Yellowstone fire of 1987, and "desperately wants to replant . . . with modern tech-

nology." Doesn't she know that such a fire — a natural occurrence — is vital to the birth, death and renewal of such forests, the displeasure of the tourists notwithstanding?

Ms. Kelley gushes on about the Grand Coulee Dam, which she claims was built "to reclaim lands that had been dead for eons." Oh, please! The Grand Coulee was built not for reclamation but for power. This "cooperative creation," as Ms. Kelley calls it, has been of immense value in the production of fuel for nuclear weapons of mass destruction. May we be spared such "cooperation with God in the world of created reality." I think he can manage otherwise.

JAMES B. PARKER

New York, N.Y.

Changing Image

On behalf of the National Association of Episcopal Schools, I wish to thank you for the fine article on Kent School [TLC, Sept. 19]. As Episcopal schools continue to grow in number and variety — there are now more than 1,100 early childhood

programs, parish day schools, diocesan schools and independent schools — it is good to revisit one of the premier New England boarding schools. These schools, of which 14 remain, were once thought to epitomize Episcopal education at its most elite: white, male and affluent. While tuitions at these schools remain costly, coeducation, financial aid and conscientious alteration of the social, racial and economic mix have changed the face of New England boarding schools for good.

Kent is particularly blessed in having the Rev. Richardson Schell as headmaster. He has been a member of the NAES governing board and remains actively involved with Episcopal education nationwide. His commitment to the balance of Christian faith with tolerance and open inquiry, are exemplary. His work to bring both campuses of Kent School together typifies his commitment to balance and progress.

ANN GORDON

Executive Director

National Assoc. of Episcopal Schools
New York, N.Y.

thank you!

to all who played a part in making the
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Symposium such a wonderful success

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Will Focus on the 'Great Commission'

The Rev. Jon Shuler, executive director of the Shaping Our Future symposium in St. Louis in August, will devote his next four years to reshaping the Episcopal Church's mission and structure.

Fr. Shuler has resigned as rector of the Church of the Ascension, Knoxville, Tenn., where he has served since 1984. "I'm asking my vestry to allow me to remain at Ascension as a non-stipendiary, missionary rector," he said.

The plans were announced during a plenary address at Mission 2000, a working symposium for 125 Episcopal lay and clergy leaders in Baltimore, Oct. 5-7.

Fr. Shuler said the Shaping Our Future committee decided Sept. 22 to spin off from the East Tennessee Initiative "a small, creative, flexible body" dedicated to making the great commission the mission of the Episcopal Church and to "reforming every structure of this church to facilitate the great commission."

By reforming structures, Fr. Shuler said, the group means making local congregations the primary source of evangelistic efforts and "renewing the historic episcopate in light of the gospel." He said the decision followed seven weeks of committee debate on whether to move forward or to settle its remaining debt to the Diocese of East Tennessee. The diocese loaned \$120,000 to the East Tennessee Initiative for the symposium.

The Rt. Rev. Robert Tharp, Bishop of East Tennessee, invited several Shaping Our Future participants and an outside consultant to the Sept. 22 board meeting, Fr. Shuler said.

"We are determined under God to be a short-term, mission-driven group," he said. "We are determined under God to partner with anyone who believes in the dream. We are determined under God not to be co-opted by any existing group or party in the church. We are determined under God to pay our own way. And we are determined under God to seek to honor only Christ Jesus, not the Episcopal Church."

Mission 2000 was sponsored by Episcopalians United, in an attempt to build on a key theme of the symposium: getting unstuck from institutional malaise.

DOUGLAS LEBLANC

Minnesota Receives Consents

The consecration of the Rev. James Jelinek as Bishop of Minnesota, which had been challenged by groups opposed to his position in favor of ordaining gays and lesbians [TLC, July 4, Sept. 19], has been consented to by a majority of the 117 standing committees of the Episcopal Church. When a majority of diocesan bishops have consented to Fr. Jelinek's consecration, the consent process will be complete.

Fr. Jelinek emphasized that his approach to ordaining gay and lesbian people is "based in our church's overall commitment to proclaim the fundamental dignity of every human being created by God." He thanked the standing committees for their support, saying that "their courage and generosity of spirit

shows that, even in the midst of controversy, the Episcopal Church is vital and healthy."

Gary Gleason, president of Minnesota's standing committee, said, "We are pleased that the larger church has upheld the Episcopal tradition of respecting a diversity of positions, trusting that the Spirit of God will lead us through our differences to a fuller vision of God's will."

Within the diocese, Fr. Jelinek has been reaffirmed several times. The standing committee, the diocesan council and a clergy petition all had reaffirmed support for Fr. Jelinek. "The fact that the election had been challenged, and the delay in receiving the required consents, has served to bring the people of the diocese closer together," Mr. Gleason said.

Province 7 Stresses Program

Episcopalians from Province 7 met in Tulsa, Okla., Oct. 4-7, to participate in a new kind of synod gathering, one emphasizing program over business, centered upon the Eucharist and small-group listening and discussion, and aimed at a common vision of mission for the province. For the first time, Episcopal Church Women representatives shared the program with the synod, and all Episcopalians from the region, not just delegates, were invited to be part of the event.

A call to vision was central to the opening Eucharist at Trinity Church. "Guidance comes to those who pray, read their Bibles, and remain in fellowship until the Holy Spirit brings the vision," said the Rt. Rev. Robert Moody, Bishop of Oklahoma, in his sermon. "The only question then is one of obedience."

The keynote speaker, the Rev. John Snow of Episcopal Divinity School, challenged participants to "A Life Worthy of Our Calling," depicting how the church may be a uniting body in a fractured world. He stressed "vision, not division," and called his listeners to "the rich rewards of working together and accepting diversity." Fr. Snow urged Christians to pay close attention to the life of Jesus, noticing how and where he spent his time, and what mattered to him most.

Participants raised up for discussion six areas of Christian life: Bible study and living out the gospel; ministry to children and youth; evangelism, small groups and intimacy; ministry and empowerment of the laity; social justice and advocacy; and worship, prayer and personal spirituality.

In his address, the Rt. Rev. Sam Hulse, Bishop of Northwest Texas, reflected on the core issue of his triennium as synod president — "remaining in relationship with each other, and with the larger church." He stressed the needs of smaller churches, the vocation to work for economic justice, and the importance of reflection on racism and on the crisis in the environment. Delegates gave Bishop Hulse a standing ovation for his ministry to the province as he handed the gavel to newly-elected synod president Bill Cody of West Texas.

"I am really concerned about focusing on our life in ministry rather than on issues," Mr. Cody said.

A panel of four — Bishops John Ashby of Western Kansas, James Stanton of Dallas, Robert Hargrove of Western Louisiana, and Jack Iker, coadjutor of Fort Worth — spoke of their experiences at the recent House of Bishops meeting in Panama [TLC, Oct. 24].

The Very Rev. M.L. Agnew of Western Louisiana was elected representative to the national Executive Council.

An important element of the meeting was the presence of ECW members, who heard remarks from national ECW president Ginger Paul. New provincial president Susyelle Gosslee of Dallas was installed with the provincial board at the Eucharist. The youth presence was also important in Tulsa, and delegates heard from Elizabeth Brians and Samantha McMasters, who will be deputies to the 1994 General Convention.

CATHERINE M. WALKER

Women's Caucus Seeks Discussion With ESA

Speakers, small-group discussions and a "symbolic" Eucharist with a woman priest as celebrant helped the Episcopal Women's Caucus show "solidarity" with women in dioceses whose bishops are members of the traditionalist Episcopal Synod of America (ESA), at the annual meeting of the caucus, Oct. 1-2 in Stockton, Calif.

Caucus president Sally Bucklee of Laurel, Md., said moderate Episcopalians in traditionalist dioceses feel a "sense of oppression and exclusion," especially over the issue of ordination and licensing of women priests.

The caucus unanimously endorsed a five-year-old effort to establish communications with ESA leadership. Ms. Bucklee said the caucus intends to be the "reasoned voice" on the role of women in the Episcopal Church and would like to meet with the ESA "as equals."

The Rev. Chilton Knudsen of Chicago, dean of the meeting and principal celebrant for the Eucharist, said goals were to show support for Episcopalians, particularly women, in traditionalist dioceses, to "inspire and renew" the membership through workshops and social interaction, and "intruding on the isolation" of the traditionalist dioceses.

"I feel we achieved those goals," she said. "I am very satisfied." She also noted that the bishop of the diocese in which the meeting took place, the Rt. Rev. John-David Schofield of San Joaquin, had stated that since the event was not being held in a church building, he would neither sanction nor withhold sanction of the service.

In legislative action, the meeting expressed support for the policy of House of Deputies president Pamela Chinnis to seek out and appoint "people (who) have been previously excluded or under-represented in the church's leadership and decision-making processes," and agreed that implementation of the complete "conscience clause" regarding ordination of women should be a priority at the 1994 General Convention. The clause states no one will be penalized for objection or support for ordination of women, and the caucus believes the portion about support has been ignored.

DICK SNYDER

Diocese of Ohio Elects Bishop

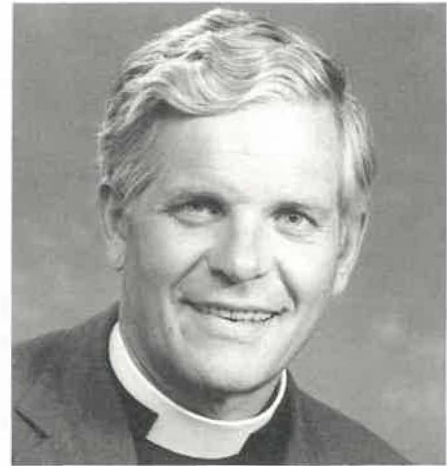
The Rev. J. Clark Grew, II, rector of the Church of the Holy Spirit, Lake Forest, Ill., was elected Bishop of Ohio on Oct. 9 during a special convention at Trinity Cathedral, Cleveland. Fr. Grew, 53, was elected on the fifth ballot over five other nominees.

The bishop-elect is a native of New York City. He is a graduate of Harvard University and Episcopal Divinity School. He was ordained deacon and priest in the Diocese of Massachusetts in 1978, and became rector of St. John's Church, Westwood, Mass., that year. He remained in Westwood until 1982, when he was called to the Lake Forest parish.

In the Diocese of Chicago, he has been a member of the standing committee for the past three years, and is its president this year, chairman of both the budget committee and the finance committee, former chairman of the urban strategy commission, a member of the cathedral chapter and the board of Episcopal Charities.

Before being ordained, Fr. Grew was a lieutenant in the Naval Reserve, a member of the faculty at Groton School, Groton, Mass., and assistant headmaster and later dean of faculty at St. Mark's School, Southborough, Mass.

In his response to the Diocese of Ohio's profile, he wrote: "The call to Christian witness in today's church, especially, I think, for Anglicans, is an invitation to move into this reality of communion, that place where we might become what it is we proclaim: A



The Rev. J. Clark Grew, II

community of faith where generosity, compassion and truth are open and undefended."

Fr. Grew and his wife, Sarah, are the parents of three children: Patrick S. Jones, Elizabeth Winslow Jones and Sarah Winslow Grew.

Others nominated were: the Rev. Richard L. Barry, rector of St. Agnes' Church, Miami, Fla.; the Rev. Roy D. Green, rector of Emmanuel, Mercer Island, Wash.; the Rev. Robert W. Ihloff, rector of Grace Church, Madison, N.J.; the Rev. Charles Irish, former national coordinator of Episcopal Renewal Ministries; and the Very Rev. William H. Petersen, dean of Bexley Hall Seminary, Rochester, N.Y.

Fr. Grew will succeed the Rt. Rev. James R. Moodey, who has announced his retirement.

Ohio Votes

C=Clergy
L=Laity

BALLOT	1		2		3		4		5	
	C	L	C	L	C	L	C	L	C	L
Barry	8	31	4	14	2	8	2	6	2	6
Green	3	27	0	10	0	1	0	1	withdrew	
Grew	34	87	41	105	49	122	61	152	81	198
Ihloff	37	62	37	74	35	80	26	60	14	25
Irish	28	69	29	76	29	78	30	77	18	72
Petersen	18	35	15	29	9	23	3	16	3	10

Needed to elect: Clergy 60, Lay 156

VP of Deputies to Be Nominated

The Rev. Barnum McCarty, rector of St. Mark's Church, Jacksonville, Fla., will be nominated as vice president of the House of Deputies of General Convention. The announcement was made by Pamela Chinnis, president of the house, in a letter to all deputies and alternate deputies of the 1994 convention in Indianapolis.

The Rev. Wallace Frey, who had been elected vice president at the 1991 General Convention, resigned that office last year amid allegations of sexual misconduct.

Mrs. Chinnis noted in her letter that the church canons require the election of a vice president before the House of Deputies begins doing business.

Fr. McCarty has been rector of St. Mark's since 1971. He also has been rector of Trinity, Apalachicola, Fla., and St. Andrew's, Panama City, Fla. He has served on the national Executive Council, the board of the Presiding Bishop's Fund for World Relief, the executive committee of Province 4, as a deputy to General Convention, and he has held many diocesan offices.

BRIEFLY

The Rt. Rev. **Br. John-Charles**, F.O.D.C., Assisting Bishop in the Diocese of Quincy and sometime Bishop of Polynesia, has announced plans to become a member of, and a bishop in, the Anglican Catholic Church, Jan. 1, 1994. In a widely circulated letter, Br. John-Charles announced he had resigned his collegial membership in the House of Bishops, and said as a result of decisions in the Church of England and the Anglican Church of Australia to ordain women, he no longer believes the Episcopal Church or the Anglican Communion is "truly Anglican or Catholic."



The Rt. Rev. C. Charles Vache, retired Bishop of Southern Virginia, is now Assisting Bishop in the Diocese of East Carolina. Bishop Vache retired in 1991 and spent 15 months at St. George's College in Jerusalem before returning to the United States. He will assist Bishop Sidney Sanders with parish visitations and deployment of clergy.

Bishop Coadjutor Consecrated in the Diocese of Texas

Three presiding bishops were among the co-consecrators as the Rev. Claude E. Payne became Bishop Coadjutor of Texas Oct. 9 at the George R. Brown Convention Center in Houston. The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator, and his two immediate predecessors, the Rt. Rev. John Allin and the Rt. Rev. John Hines, were co-consecrators. Other co-consecrators were the Rt. Rev. Maurice M. Benitez, Bishop of Texas, and the Rt. Rev. Scott Field Bailey, former Suffragan Bishop of Texas, and retired Bishop of West Texas.



Bishop Payne

In the congregation of 2,000 were former President and Mrs. George Bush, who are members of Bishop Payne's previous parish, St. Martin's, Houston.

A 380-voice choir of members from 46 churches sang as 24 bishops and 250 other clergy and presenters participated. Among the visiting bishops was the Rt. Rev. Peter Nyanja, Bishop of Lake Malawi of the Church of the Province of Central Africa.

After the consecration and laying on of hands, Bishop Payne was vested and presented a wooden crozier, embellished with grapes and grapevines, which had been made for him by students of an Episcopal orphanage in Honduras.

"Even though we have a strong heritage, this is a celebration of hope for the future," Bishop Payne said. "Together we should aim high, work hard, serve well and love much. In doing that we will give honor and give praise to God, we will be productive and we will enjoy it."

In his sermon, Bishop Bailey said it was "easier to please God as a saint than as a bishop," adding that "it is the power of God through the Holy Spirit that transforms an ordinary man into a servant of the most high regard."

At a luncheon following the consecration, Bishop Hines spoke a caveat to all bishops, warning that "the Episcopal Church belongs to God, not to any one human being or group, ordained or not ordained, and we can rejoice and give thanks today as Claude Payne is melded into that tough, thin line of servants of God."

Bishop Payne will become the seventh Bishop of Texas upon the retirement of Bishop Benitez.

CAROL E. BARNWELL

Kentucky, Arkansas Choose Nominees

Two dioceses have announced names of nominees for episcopal elections in November. The Diocese of Kentucky has selected five nominees for its election Nov. 6, and the Diocese of Arkansas has chosen five for the election Nov. 13.

In Kentucky, the nominating committee chose five persons from outside the diocese. They are: The Rev. Edwin F. Gullick, Jr., rector of St. Stephen's Church, Newport News, Va.; the Rev. Stephen H. Jecko, assistant to the Bishop of Florida; the Rev. Walter L. Kreiger, rector of Christ Church, Reading, Pa.; the Rev. Canon Charles G. von Rosenberg, canon to the ordinary of the Diocese of Upper South Carolina; and the Rev. Sandra A. Wilson, rector of St. Thomas', Denver, Colo.

The electing convention will be held at Christ Cathedral, Louisville. The Rt.

Rev. David B. Reed, Bishop of Kentucky, has announced his retirement.

Two nominees from Arkansas were selected by the nominating committee in the Diocese of Arkansas. They are the Ven. Richard F. Milwee, archdeacon and executive for development, and the Rev. Edward F. Glusman, rector of St. Mark's, Little Rock. Others nominated are the Rev. Reynolds S. Cheney, II, rector of the Church of the Holy Communion, Memphis, Tenn.; the Rev. Stuart H. Hoke, rector of St. Francis', Houston, and the Rev. Larry E. Maze, rector of Church of the Nativity, Greenwood, Miss.

The Arkansas convention will be at Trinity Cathedral, Little Rock. The bishop-elect will succeed the Rt. Rev. Herbert A. Donovan, who resigned to become vicar of Trinity Parish, New York City.

Suffering, for the Sake of Love

By GEORGE W. WICKERSHAM, II

The Revelation to St. John the Divine is a book with which many have considerable difficulty, but which, most agree, has passages which are patently great. One of the latter is found in the seventh chapter, beginning with verse 9. In the magnificent scene which this passage presents — the vision of a great multitude which no man could number, and from every nation — one of the elders asks the seer, “Who are these clothed in white robes, and whence have they come?” The same elder gives the answer to his own question: “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb” (Rev. 7:13-14) Two of those words attract our immediate attention: “great tribulation.”

Both the Book of Revelation and the gospels appear to assume that Christians are going to have a hard time in this world. “If they have called the master of the house Beelzebul, how much more will they malign those of his household?” (Matthew 10:25b). And yet many people come to religion for the opposite reason. They come to be relieved of hard times. Every pastor sees this over and over again when people suddenly appear because of a failing business, a failing marriage or failing health. Not that there is anything inherently wrong with this: It may very well lead to larger things, and often does. But initially, at least, it usually has but one objective: “Deliver me from tribulation.” God is conceived of as the great Santa Claus. Baseball players cross themselves when they step up to the plate, rear-view mirrors are hung with crosses, St. Christopher has been replaced by pieces of palm, and so it goes: “My will be done.”

How often I think of St. Paul. When he was converted on the road to Damascus, Ananias, a follower of “The Way,” was directed by the Lord to go to Paul and tell him: “I will show him how much *he must suffer* for the sake of my name” (Acts 9:16).

I do not think any of us deserves to fare any better than Paul. Certainly none of us

The Rev. Canon George W. Wickersham, II, is honorary canon emeritus of the Cathedral of St. John the Divine. He resides in Rockbridge Baths, Va.

is better than the Master, and look what happened to him! “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account” (Matt. 5:11). A somewhat different emphasis . . .

My contention is that the age of persecution did not end with the crumbling of

Had Paul had the chance to save his neck by turning aside from his mission, would he have been content?

the Roman Coliseum. It begins early in any committed Christian's life: the boy in elementary school who will not engage in racial bigotry or who champions the class nerd, the girl who won't run after the boys. In high school, these issues become more real, and peer pressure, always in the wrong direction, more severe: anything, just anything, to be popular. After high school or college comes the job search almost always fraught with moral issues. We find ourselves in situations involving such shady practices as over-billing by the firm, misleading commercials or sly advances on women by supervisors. What do you do, especially when you have a family dependent on the paycheck?

“But seek first his kingdom and his righteousness, and all these things shall be yours as well,” said the Master (Matt. 6:33). Do we have that kind of faith? Well, you say, it did not exactly work that way for Paul, and it definitely did not work that way for Jesus. “All these things” were not added to them. But they accomplished precisely what each one wanted to accomplish.

God is not stupid. He has different ways of responding to different situations. You need to raise your family. Paul needed to fulfill his mission. The point is we should never hesitate to do what we believe to be his will. God is still in charge, and will not overlook our tribulations.

Recently I have had cause to be in and around a great hospital. I have been pro-

foundly impressed by the dedication of the doctors, nurses and other professionals and employees who put in incredible hours, long and late. This sort of dedication is not confined to hospitals. It is found in other professions and callings, in businesses, on farms and all over the world.

Why do people do works of dedication? For money? Of course! Many people do difficult and taxing duty strictly for money. But I am not thinking of them. In fact, I feel sorry for them, because money sags after a while, and so do the money-grubbers. I am reminded of one of our overpaid sports heroes who now owns 12 Mercedes. What does he do with 12 Mercedes? I often think of Jesus' comment concerning another number of self-seeking people: “Truly, I say to you, they have received their reward” (Matt. 6:2). What a profound observation! I am talking about the doctor who goes 18 hours without thought of the fees; the teacher who, day after day, puts up with the immaturities of young people; the Peace Corps volunteer who goes to an arid land when he or she could be in greener pastures; the businessman who skips dinner to listen to the troubles of an individual at the office . . . Why do they do it?

Of course, there are mixed motives, but I believe these people are following the promptings of one particular incentive. They may be the last to admit it, but their impulse is love. And love, I contend, is its own reward.

Had Paul had the chance, as he undoubtedly did, to save his neck by turning aside from his mission, would he have been content? And as for Jesus, how happy would he have been had he avoided the cross?

So we get up at 4 a.m., we put in killing hours, we listen to that poor guy, we endure the taunts of our schoolmates, we go to arid lands, and we do it, egad!, for love. We would rather die with good will in our hearts than live impelled by lesser motives. This really is the key.

“God is love,” wrote John, “and he who abides in love abides in God and God abides in him” (1 John 4:16). What more do we want?

And so we undergo tribulation, we suffer whatever may come, we endure “to the end,” because there is only one thing really worth living for, and that is love. And love, it turns out, is no less than God himself.

In Creation

God may be 'closer' to the land than we think

By FREDERICK QUINN

There is a scene about an hour into *Rose Marie* where Nelson Eddy and Jennette MacDonald come upon an indigenous harvest festival in the Pacific Northwest. They emerge from a birch bark canoe, she in tailored business suit, he in scarlet tunic and dress uniform of the Royal Canadian Mounted Police. An iron pot of corn stew cooks over an open fire; there are crossed sheaves up and down the tripod, should anyone miss the harvest symbolism. Eddy, singer and anthropologist, says: "But we only thank one God and they thank everybody, the sky, the corn, the ancestors."

The line provides a useful way to look at pantheism and panentheism, two concepts sometimes used to discuss the relationship between religion and the environment. The Christian community today faces a complex issue that has outrun the categories employed to analyze it. Pantheism and panentheism were never envisioned by their original users to cover the religious implications of biodiversity, global warming, population explosion, cropland loss, desertification and sea rise, and their impact on civilization.

The challenge is not to patch up the rickety chicken coop of outdated terms, but to look at ecological issues and form a contemporary Christian response.

It is fairly easy to shelve pantheism as a term. Much of what is erroneously regarded as pantheism in African and other traditional belief systems is a poetic appreciation of the interplay of the divine and natural orders. This is what Paul Tillich meant when he wrote *Systematic Theology*: "Pantheism does not mean, never has meant, and never should mean, that everything that is, is God. If God is identified with nature . . . it is not the totality of natural objects which is called God but rather the creative power and unity of nature, the absolute substance which is present in everything."

That brings us to panentheism. A survey of word meanings leaves the term of



RNS

marginal use, as vague as concepts like "pluralism," "humanism" and "objectivism." The word is not useful in describing the relationship between God and creation, primarily because it is vague and because a rich Christian literature exists on the subject, much of it originating in the early church, belonging to a time when people were closer to the land and the relationship of God to creation was less separated than perceived today.

Panentheism was first employed in the writings of an erratic sometime student of Hegel's, K.C.F. Krause (1781-1832). Krause combined two blurry terms, theism and pantheism, and coined an equally ambiguous term, panentheism.

Contemporary American theologian Sallie McFague employs panentheism in elaborating her theological metaphor of the world as God's body, and the image has become both a lightning rod or rallying point among Christian ecologists.

Ms. McFague is a skilled writer and an imaginative scholar, and those who disagree with her often ignore the qualifications that surround her carefully-conceived exposition of principal ideas. She defines panentheism as: "a view of the God-world relationship in which all things have their origins in God and

nothing exists outside God, though this does not mean that God is reduced to these things."

The problem in reading Ms. McFague in this instance is the argument's strength is in refuting a set of negatives, like militarism, nuclear excess and male domination. But there is more to Christianity than that. Historically, Hebrew and Christian society are patriarchal and militaristic, but God is not. For example, throughout the Judeo-Christian tradition, prevalent military images are always contradicted by figures like the suffering servant in Second Isaiah, Jesus' messianic entry into Jerusalem on the back of a donkey, and Jesus' description of "the kingdom of God" as anything but the strong territorial kingdom his followers wanted.

The works of early American religious writer Jonathan Edwards can help us on this quest. Within his writings are remarkable images that bridge the feminine and masculine, of divine energy flowing like a river, creation resembling a growing plant, the birthing process, or a garden experiencing seasonal changes. Within a Trinitarian framework, Edwards developed numerous images of use to contemporary Christians. The early New England Calvinist in his *An Essay on the Trinity* wrote: "The Father is as the substance of the sun . . . The Son is as the brightness and the glory of the disk of the sun . . . The Holy Ghost is the action of the sun which is within the sun in its intense heat, and being diffusive, enlightens, warms, enlivens and comforts the world."

Biblical creation passages are numerous; historic commentaries on them extensive, especially within the Anglican and Orthodox traditions. At present, there is an explosion of interest in the topic inside, outside and near the church. It is exciting that persons attempting to make the connection between God and creation in our time will discover richness in the Old and New Testaments and in writers like Irenaeus of Lyon, John of Damascus, Celtic saints, Julian of Norwich, John Donne, Thomas Traherne, and Americans like Jonathan Edwards and Wendell Berry.

The Rev. Frederick Quinn is a member of the Episcopal Church's Environmental Stewardship Team management committee.

EDITORIALS

After 115 Years...

On Nov. 2, THE LIVING CHURCH observes the 115th anniversary of its first issue. While the number 115 has no special significance, we mark this occasion with a brief look at our purpose.

In 1878, two members of the clergy, one in Chicago and one in Milwaukee, founded THE LIVING CHURCH, dedicating it to Christian truth and the church's faith. The founders hoped that a journal could be provided which would rise above the quarrels and acrimony in the church at that time, and that it would remain independent of an agency, organization or party within the church.

Rising above quarrels and acrimony is a difficult task for anyone involved in this church. While this magazine has tried to stay out of much of the bickering, we do not wish to bury our head in the sand and pretend conflict doesn't exist. Indeed, we are sometimes accused of prolonging or aggravating an issue because we report on it in our pages, or because we permit our readers to comment on it in letters to the editor and Viewpoint articles.

An editorial in that first issue in 1878 closed with a message which is appropriate for us today: "The thought with which THE LIVING CHURCH goes forth today is this: that in spite of all our transitory parties, our changing schools of thought, our

old traditions and new tendencies, there is nevertheless 'One Body and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all, Who is above all, and through all, and in you all'."

A Faithful Servant

Last week, the editor's column profiled one of the Episcopal Church's veteran evangelists, the Rev. Robert B. Hall, who's retiring from active ministry. This week, we wish to salute another retiring evangelist, the Rev. Wayne Schwab, who leaves the Episcopal Church Center Nov. 1 after 20 years of specialized ministry in evangelism. In 1973, Fr. Schwab organized the evangelism office at the church center, and two years later he became the evangelism ministries officer, a position he has held to the present.

In those 20 years, Fr. Schwab has touched the lives of many in the Episcopal Church. He has presented workshops all over the church, written extensively, and has organized a network of evangelism coordinators throughout the provinces and dioceses. Fr. Schwab has exercised a faithful, Christ-centered ministry into the Decade of Evangelism. He has helped to bring many nearer to our Lord.

VIEWPOINT

The Episcopal Church Needs to Define Its Beliefs

By DONALD D. HOOK

When I first encountered the term "dynamic orthodoxy," I dismissed the phrase as an oxymoron combining mutually exclusive active and static elements. Separately, I also saw the word "dynamic" as a neologistic sop to liberals who, only barely tolerant of "traditionalism," would not abide the blatancy of "orthodoxy." After all, dynamism is a given in religion today: Why should presumably an equal amount of orthodoxy be allowed? Furthermore, being orthodox means fighting modernity and emphasizing community, clearly opposing forces to everything being marketed in many of today's churches by adherents of the "me generation."

Soon I overcame my cynicism and cast about in church history for a prominent example of dynamic orthodoxy. Was not

the Counter-Reformation of the 16th and 17th centuries a precedent and model? Here was a movement that embodied both the church's positive achievements and its attempt to curb the excesses of the Reformation.

The analogy is worthwhile because the churches of today are undergoing a reformation even more drastic doctrinally than that of the 16th century. Begun by U.S. churches in the 1960s to advance the civil rights movement, the new reformation has whacked away ever since at society at large — with help from many other quarters, of course — and at its own roots. Without the assistance of a new counter-reformation, there will shortly exist little more than a pile of desiccated branches, brittle reminders of the church's vibrant past.

There is an unhealthy assumption that dogma evolves in some organic way, changing quickly as individuals, often acting in the name of some social objective, randomly modify it. New dogma then arises, and the changes are affirmed

and listed like new meanings in a new edition of a dictionary. There is no test of time.

It is imperative that the church pass on its memory, its tradition, through narrative that reflects its beliefs; but that narrative must be lodged far enough back to be agreed upon. The obsession with "updating" and de-Christianizing the church, particularly by constantly changing its language, its authorized code of communication, will inevitably cause the institution to vanish. We must remember that in order to identify oneself as a Christian, it is necessary to belong to the church. If there is no church to confer this designation, the designation will disappear.

Sometime soon the Episcopal Church will have to take a strong stand on its beliefs if it is to survive intact. It desperately needs to make public what constitutes Anglican orthodoxy in the areas of doctrine and polity. This is not to predefine orthodoxy as overwhelmingly conservative
(Continued on next page)

Donald D. Hook is professor of German and linguistics at Trinity College, Hartford, Conn., and the author of The Plight of the Church Traditionalist: A Last Apology.

VIEWPOINT

(Continued from previous page)

tive in the sense of Eastern Orthodoxy, nor is orthodoxy to be understood as a variety of protestant fundamentalism, but rather as a linchpin holding together the extremes. Whereas fundamentalism attempts to address social problems under the rigid guidance of the Bible, liberalism tries to rewrite religion with social concerns as its governing doctrine. There needs to be conciliar-like reaffirmation by clerical and lay scholars of the pronouncements of at least the first four, if not six, of the seven ecumenical councils; or clear re-acceptance of the Chicago-Lambeth Quadrilateral; or the outright composition of some other statement of religious belief incorporating the historic creeds.

But more than anything else, we need to see orthodoxy in its wholeness: 1. A church instituted by Christ with a hierarchy to guide and govern, with a clergy to preach the gospel and administer the sacraments, and with holy scripture as a revelation from God; 2. reading and interpretation of holy scripture and worship through ritual, sermon, prayer and song; and, 3. fundamental beliefs that include original sin, the validity of the Decalogue, sins against God as well as against humanity, the necessity of the Atonement, the essentiality of good works and

their redeeming qualities in the eyes of God, the divinity of Christ, his Incarnation, Passion, Crucifixion and Resurrection, and the adherence to the authority of the apostolic and ecclesiastical tradition.

Vacillation must be replaced by certainty; wishy-washiness is out. It may be

Freedom to say

'no' is likewise

freedom to

say 'yes.'

too late for ECUSA: Those departures that have not entailed rejection of the church as a whole have been to those denominations that know what they believe. The new so-called inclusiveness that rejects traditionalism must be renamed for what it is: *exclusiveness*.

The purpose of Christian theology is

to state as coherently as possible the people's religious beliefs and how those beliefs are related to all other beliefs in the modern world. The tension between these emphases is often expressed as dogmatic theology on the one hand and apologetic theology on the other hand. I wonder whether we have lost sight of this basic distinction in the theologies and whether we have given too much prominence to secular concerns. Theology has to do with the things of God, not with those of Caesar.

I see the dynamism between dogmatic and apologetic theology as a healthy tension when the pull of either extreme counters the nullification of a crucial tenet or combats the disregard of a dire religion-related social need. Dynamic orthodoxy is disciplined Christian faith. It also carefully considers compromise within the confines of orthodox doctrine.

Dynamism without restraint can foster anarchy and result in the destruction of Christian faith. That tendency toward anarchy is largely what we have had since the 1960s. We have turned values on their head when we expect orthodox believers to make way for free thinkers who claim orthodoxy is an infringement on their personal freedom. But freedom to say "no" is likewise freedom to say "yes." For more than three decades the emphasis has been on translating Christianity into formulas for social reforms, without consideration for what Christians ought to hold to regarding the words of Jesus and the councils of the church.

How can Christianity in America transmit orthodox ideas today when families are so unstable; when intergenerational contacts are weak or non-existent; and when respect for age, experience and wisdom is lacking? How can Christian doctrine survive when many members of the clergy and hierarchy themselves continually chip away at the faith? How can orthodoxy take hold in a country dedicated to the acceptance of every secular goal proposed, whether moral or immoral, in order to meet the needs of minorities of every sort? What kind of Christianity caters to every individual desire? How can Christian doctrine survive when religious ideas are rejected in favor of secular ideas which have to do more with politics than with religion and the worship of God?

The answers lie in the force of that counter-reforming dynamism we must adopt to move the hands of the clock back to a more orthodox and rational time. Conservatives cannot, as William F. Buckley once said, simply stand outside history and shout "Stop!" They must fight inside the ring.

Ecology

Father Almighty, who created the Earth,
Molding this ball from chaos and the void,
Now on our knees we beg relief from dearth
Of rain across this land we have destroyed.
Thine the fair meadows, lakes the wild duck seeks,
Thine, too, the seas, which we have so abused,
Thine is the Earth and all its mountain peaks,
Ignored by us, whom dreams of power bemused.

Ours the fault, for we refused thy law,
Choosing excess in all ways, never sought
To build our lives on patience. We would draw
All power from the Earth — or so we thought.

Now, God our Father, as we learn its worth,
Forgive our pride and help us heal thy Earth.

Dorothy Scofield

SHORT and SHARP

By TRAVIS DU PRIEST

WILDLIFE IN THE KINGDOM COME: An Explorer Looks at the Critters and Creatures of the Theological Kingdom. By Ken C. Johnson and John H. Coe. Zondervan. Pp. 126. \$9.99 paper.

The writer of the book series "McGee and Me!" and a theology professor link up to create this sophisticated comic book which describes in words and pictures some 60 species of the kingdom, complete with their "Latin" names: The Fundamentalist (Belt us witha Biblas), The Orthodox (Belevit Ornot), The Pelagian (Goodie Tu-shues), The Secular Humanist (Idid-it Meipay), and perhaps us Anglicans (?): The Moderate (Bothe Sideus Nowe). Absolutely delightful. Buy this one and have a good laugh!

PILGRIMAGE TO DZHAVARI: A Woman's Journey of Spiritual Awakening. By Valeria Alfeyeva. Bell Tower (201 E. 50th St., New York, NY 10022). Pp. vii and 328. \$22.00.

St. Anthony once asked the Lord for a vision of salvation: He was shown a man working fervently, and praying just as hard. This is but one of the lessons the author learns on her pilgrimage with her son to Russian monasteries throughout the last days of Soviet Communism. She finds obstacles to the spiritual life but the essence of the spiritual life as well during her journey.

LINKING FAITH AND DAILY LIFE: An Educational Program for Lay People. Leader's Guide. Pp. 55, three-hole punched. Participant's Packet. Pp. 168, three-hole punched. The Alban Institute. No price given.

Materials for a three-year program to help people link faith and daily life. Would require much commitment. While prayer and scripture are part of the program, emphasis is on conversation and modern materials. Might be good after a program of adult formation in basic Christian doctrine and life.

THE KINGDOM OF GOD IS LIKE ... By Thomas Keating. Crossroad. Pp. 118. \$12.95.

Well-known Cistercian writer and founder of the centering prayer move-

ment, Fr. Keating applies his contemplative skills to biblical parables. His insights are striking, and his historic details fascinating: He speaks of the new wine as the contemplative dimension of the gospel, explaining that it must be put into new skins or structures of life.

CHRISTIAN DISCIPLESHIP AND SEXUALITY. By Frederick H. Borsch. Forward Movement. Pp. 80. \$3.45 paper.

A well-balanced look at heterosexual, homosexual and bisexual relations from an Anglican point of view of reasoned faith, questioning and charity. Some of the thinking of the Bishop of Los Angeles will go too far for traditionalists and stop too short for others, but his emphasis on companionship and covenant relationships with God is worthy of everyone's attention.

DISCOVERING THE ROYAL CHILD WITHIN: A Spiritual Psychology of "The Little Prince." By Eugen Drewermann. Crossroad. Pp. 167. \$10.95 paper.

Don't be put off by the ever-so-trendy title; this is not just another book on the inner child, but rather a serious look at the internationally renowned book, *The Little Prince* by Antoine de Saint-Exupry. Originally published in German, this study places the Little Prince in the context of other mythic royal children and gives us an in-depth look at "adult" topics of loneliness, the wisdom of the desert and regeneration. A truly wonderful book.

WHO AM I? By Katherine Pateron. Illustrated by Stephanie Milanowski. Eerdmans. Pp. 88. \$9.99 paper.

With short stories and clear, honest explanations the author tries to answer many of the questions pre-teens and teens have about life and God. This would be good for adults who deal with children, to read themselves and to give to children.



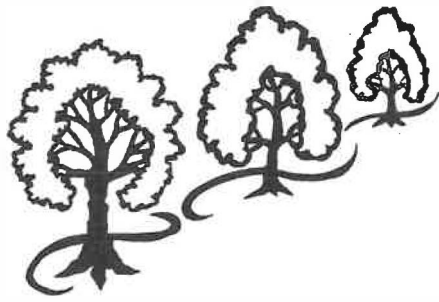
ENTERTAINING ANGELS: Hospitality Programs for the Caring Church. By Elizabeth Rankin Geitz. Morehouse. Pp. 142. \$11.95 paper.

The associate of St. Paul's, Westfield, N.J., outlines hospitable customs and practices for the parish, based on Hebrews 13:1, "Do not neglect to show hospitality." Being in the hospitality room of the church as director of a retreat and conference center, I appreciate and welcome Deacon Geitz's thoughts (and thoughtfulness, as she often poses as a newcomer herself while writing).

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PEOPLE and PLACES

Appointments

The Rev. **Richard C. Allen** is interim rector of Good Shepherd, P.O. Box 429, Cedar Hill, TX 75104.

The Rev. **Lynn C. Bauman** is interim rector of Holy Cross, 322 S. Church St., Paris, TX 75460.

The Rev. **Jim Blundell** is vicar of St. Christopher's, 3320 79th Ave. N.W., Box 6235, Olympia, WA 98502.

The Rev. **Debbie Brown** is short-term priest associate of St. Christopher's, 2300 N. Hamline Ave., Roseville, MN 55113.

The Rev. **William Bumiller** is interim of Trinity, 115 N. 6th, Hamilton, OH 45011.

The Rev. **Craig Chapman** is rector of St. Thomas', 2441 Nichols Dr., Trenton, MI 48183.

The Rev. **Mark Earl** is rector of St. John's, 104 S. Rock, Centralia, WA 98531.

The Rev. **Samuel L. Edwards** is director of the Episcopal Synod of America, 6300 Ridglea Pl., Suite 910, Fort Worth, TX 76116.

The Rev. **Fred Elwood** is rector of St. John's, 114 E. 20 Ave., Olympia, WA 98501.

The Rev. **Wayne L. Fehr** is interim priest of St. Paul's, 914 E. Knapp St., Milwaukee, WI 53202.

The Rev. **Richard Gerard** is rector of Holy Communion, St. Peter, and St. Peter's, New Ulm, MN.

The Rev. **Don Greenwood** is interim rector of St. Peter's, 451 2nd Ave., Gallipolis, OH 45631.

The Rev. **W. Theodore Holt, III**, is rector of St. Francis-in-the-Valley, 600 S. La Canada Dr., Green Valley, AZ 85614.

The Rev. **Norman Johns** is interim of St. David's/Emmanuel, 18842 Meridian Ave., Seattle, WA 98133.

The Rev. **Gerald Mason** is associate of St. Andrew's, 400 E. 1st, Aberdeen, WA 98520.

The Rev. **Daniel F. Miner** is rector of St. Barnabas-on-the-Desert, 6715 N. Mockingbird Ln., Scottsdale, AZ 85253.

The Rev. **Karen Mosso** is interim rector of Trinity, 416 N. Sibley, P.O. Box 540, Litchfield, MN 55355.

The Rev. **Ted Neuhaus** is interim rector of St. John's, 139 Main, Massena, NY 13662.

The Rev. **Jack Overman** is interim rector of St. Paul's 1710 E. Superior, Duluth, MN 55812.

The Rev. **Kevin Pearson** is interim of St. Paul's, 15 Roy, Seattle, WA 98109.

Cathedral Clergy

The Rev. **J. Mark Goodman** is canon residentiary; the Rev. Canon **John E. Lawrence**, the Rev. **Wilson H. Willard, Jr.** and the Rev. Canon **Lorentino Wooden** are honorary canons of Christ Church Cathedral, Cincinnati, OH.

The Very Rev. **James Snell** is dean of the Cathedral of Our Merciful Saviour, Box 816, 515 2nd Ave., Faribault, MN 55021.

Ordinations

Priests

Wyoming — **James B. May**; vicar, St. James' and St. Bartholomew's, Cokeville, WY.

Transitional Deacons

Minnesota — **Eugenia Durham**, part-time, St. Matthew's, 2136 Carter Ave., St. Paul, MN 55108. **Janet Wheelock**.

Wyoming — **Sally Letchworth Bub**.

Resignations

The Rev. **George Wilson**, St. Alban's, Edmonds, WA.

Retirements

The Rev. **David Cottrill**, as an Air Force chaplain for 20 years; he will now work half-time as an associate of Christ Church, Dayton, OH.

The Rev. **Lewis Long**, as rector of St. Mary's, Phoenix, AZ, after 34 years.

Changes of Address

The Rev. **Charles E. Colby**, 1657 Marlin St., St. Cloud FL 34771.

The Rev. **Joseph Dickson**, 903 Bowman, Kent, OH 44240.

The Rev. **Betty Frolick**, 600 Haven St., Evanston, IL 60201.

The Rev. **J. Robert Fortune**, c/o Franklin Manor, 26900 Franklin Rd., Southfield, MI 48076.

The Rev. **Peter Groschner**, 19759 Holiday, Grosse Pointe Woods, MI 48236.

The Rev. **Andrew MacAoidh Jergens**, 2374 Madison Rd., Cincinnati, OH 45208.

The Rev. **Ruth McAleer**, 656 Tennyson, Rochester Hills, MI 48307.

The Rev. **William G. Smith, II**, 3031 Wycliff Dr. S.E., Grand Rapids, MI 49546.

The Rev. **George Wood**, 439 Roxbury Circle, Jackson, MI 49203.

Lay Appointments

Patrick Hill, son of the late Rev. David S. Hill, is editor of *The Missionary*, newspaper of the Diocese of Northern California, Box 161268, Sacramento, CA 95816.

Other Changes

The Rev. **Virgil Foote** is on sabbatical for one year from Mazakute Memorial Church, St. Paul, MN.

Religious Orders

Sister **Alice Lorraine** has been elected the eighth superior of the Community of the Transfiguration. She returns to the order's home in Cincinnati after 13 years at the community's house in Ferndale, Calif.

Deaths

The Rev. **Peter Brownlee**, retired priest of the Diocese of San Diego, died Aug. 14 at age 87.

Fr. Brownlee was born Oct. 12, 1905, in Manitoba, Canada. He was educated at Emmanuel Anglican Theological Seminary and served as chaplain in the Royal Canadian Air Force. He was vicar of Church of the Redeemer, Los Angeles, from 1949 until 1953 when he became rector of Grace Church, Glendora, Calif. In 1964 he became vicar of St. Margaret's, Palm Desert, Calif., was named rector in 1966 and later, rector emeritus. He is survived by his wife, Kay, his son Donald, and his daughter, Carole.

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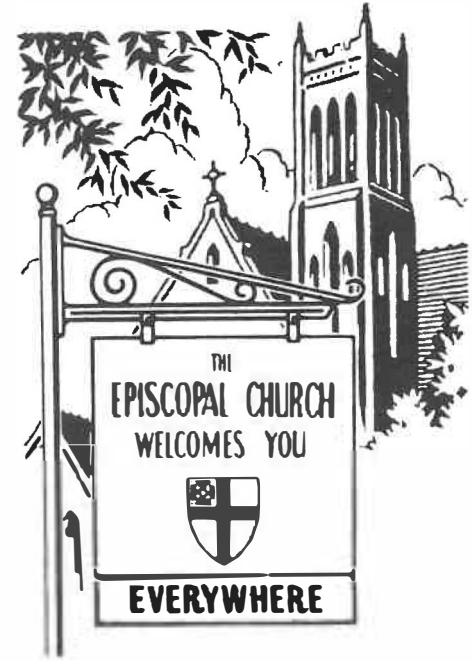
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