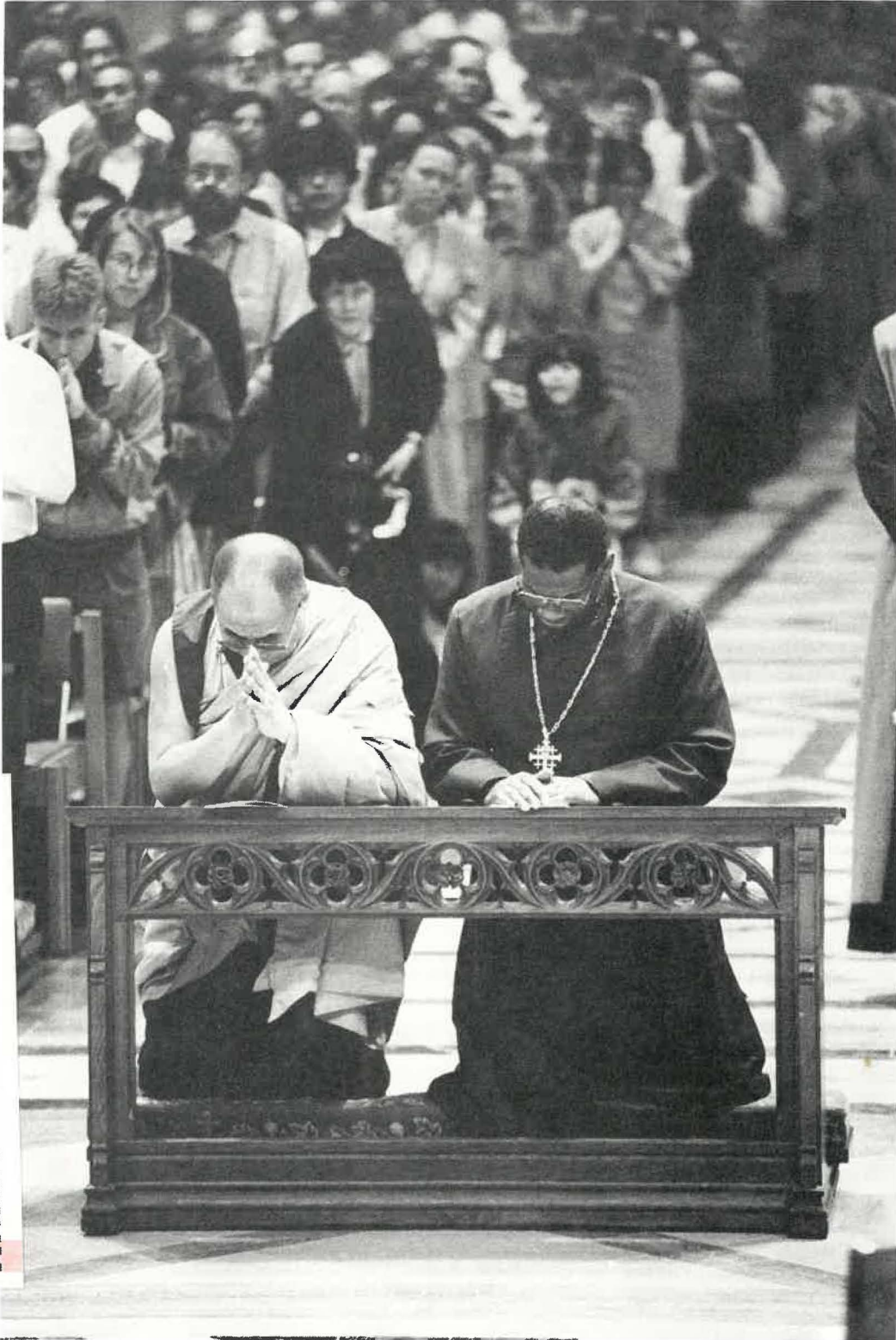


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The Dalai Lama in Washington

IN THIS CORNER

Going Back in Time

Not long ago, I traveled out of state to represent my diocese at a regional meeting. Since my trip included a Sunday morning, I also worshiped at a local parish. The service was a Rite II Eucharist, but you had to pay close attention to realize it wasn't from the old prayer book. I saw clergy dressed in cassock and surplice, sang from the 1940 hymnal, heard a priest (not a lay reader) read the Prayers of the People, and listened to a sermon in which the doctrine was correct, the mood subdued, the topic safe and the response polite. I sensed that my part as a member of the congregation was to listen courteously and be careful not to *do* anything.

All this felt familiar. It's precisely what one would have found in most Episcopal churches in the 1950s. I felt as if I were looking at old pictures in a family photo album and thinking, "I remember when we used to look like that!"

In many respects, this trip down memory lane was delightful. Just as I enjoy returning to the small Kentucky town where I grew up, I enjoyed returning to the Episcopal Church as it used to be. My memory may be selective, but I remember the church in that era as simpler, more predictable, and more orderly than the church of today. It was fun to go back for a day.

In one respect, however, my trip back to the church of the 1950s wasn't fun. When the processional hymn began, I felt fine. But as the service progressed, something began to feel not quite right to me. It hit me when I saw the ushers walk forward with the offering plates: Lots of people had been near the altar at one point or another during the service, *and not one of them was female.*

I quickly looked at the back of my bulletin. The list of participants included three clergy, six chalice bearers, one lector, four ushers, and four acolytes — and all 18 of them were male. Women were listed in the bulletin as well, as greeters, altar guild members and nursery volunteers — all behind-the-scenes positions in which they would be neither seen nor heard.

I'm hardly in the vanguard of the feminist movement, and some of the goals of Christian feminism leave me cold. Neither am I among those who feel that the legacy of the male-dominated church of the past two millennia is all bad. Moreover, the many women who worshiped with me three weeks ago in that male-dominated church service seemed happy enough. So why was I uncomfortable?

As I reflected on my experience and feelings, I began to understand why. In recent years, I have gradually come to see people and the church in a different way. I see the church as representing people, including me, before God. The church's representation of me and others is most visibly complete when men and women stand together around the table of the Lord. When that visible completeness is intentionally denied, I feel uncomfortable, sad, and a bit angry.

I liked the 1950s. And I liked returning to them for a day. But I know I am where God wants me to be. Returning to the past wasn't going home. Getting on the plane and coming back was going home.

Our guest columnist is the Rev. Richard H. Schmidt, rector of St. Paul's Church, Daphne, Ala.

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Photo by the Rev. John Shaver

The Rt. Rev. Robert Anderson, Bishop of Minnesota (left), leads the Rev. James Jelinek onto the floor at a special convention, following his election to succeed Bishop Anderson, who will retire Aug. 31 [p. 7].

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ON THE COVER

The Dalai Lama (left) prays with the Very Rev. Nathan Baxter, dean of Washington National Cathedral, at a service April 29 [p. 8].

LETTERS

Leadership Needed

I share the concern of Bishop MacNaughton, who explained the "dysfunction" of the House of Bishops [TLC, March 21].

For the past 20 years, I have observed from a distance the workings of this house, and have experienced neither directly or indirectly any benefits to my ministry from its proceedings. We in the larger church have witnessed endless bickering and finger pointing over what one bishop or another has said or done about sex or the ordination of women. We have not received leadership from this body on such critical matters as world poverty, our urban crisis or the decline in education in our country. Instead, just bickering over sex.

I have reluctantly come to the conclusion that we expect far too much from our bishops when they meet together. They are a homogenous body composed mostly of males, whites and former parish priests from suburban congregations. By their combined lack of diversity, they cannot possibly pro-

vide enlightened leadership in our troubled and rapidly changing world.

Individually, most of our bishops are wonderful, spirit-filled men who are good pastors to their clergy and in many cases provide effective leadership in their dioceses under difficult circumstances. But despite the able and persistent, visionary and pastoral leadership of our Presiding Bishop, as well as by his predecessor, the old paradigm of collective statesmanship from the House of Bishops has passed with the times. Leadership to take the new church into the future must come from the House of Deputies and from its ranks, and elsewhere. Meetings of the House of Bishops between General Conventions have become an unacceptable waste of money, time and energy.

The Episcopal Church spends hundreds of thousands of dollars for our bishops to meet to bicker. As a member of the Executive Council and the General Convention, I cannot justify continuing to spend so much money to support an old, dysfunctional paradigm when these funds could be much

better spent elsewhere. Instead, my vote goes for using these resources to help alleviate the acute needs of Haitian children.

GEORGE S. LOCKWOOD
Carmel Valley, Calif.

Consolation Prize

The Rt. Rev. David Cochran questions the need for the diaconate [TLC, March 28]. While I disagree with his conclusions, I believe his concerns to be well-founded. Too often the diaconate is offered an individual who seeks ordination, but in whom the diocesan committees see no call to priesthood. The diaconate has become a consolation prize for someone who "reads well," probably plays the guitar or piano, and works with youth groups, but clearly is not priesthood material. Bishop Cochran is right: All Christians are called to many of the same things as are deacons, and so do not require ordination.

I would counter, however, that all Christians are called as well to many

(Continued on next page)

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LETTERS

(Continued from previous page)

of the same things as a priest and, indeed, we come to share in Christ's "eternal priesthood" at our baptism. Should we then do away with the priesthood — not to mention the office of bishop — and return to the early house churches, each doing what seems sensible to them? Of course not. Where Bishop Cochran has, in my opinion, climbed aboard the wrong horse is in not placing value in the function of the deacon versus the function of the priest.

The interpretation to the church of the world and its opposite is the peculiar function of the deacon. To interact with the world is entirely different than interacting within the parish. Different demands are made and it takes a different call and training to meet them. The deacon should be ordained based on the individual's call and gifts and graces in that area — in the ability to see the world community outside the parish, to work in it, and to bring that world back to the parish in terms the parish can understand and assimilate.

I am a permanent deacon, ordained in the Diocese of Lexington in 1987. It was never my intention to be a priest.

(The Rev.) ANN W. SCHMIDT
 St. Luke's Church

Hot Springs, Ark.

• • •

As one who is about to embark on the pilgrimage of the vocational diaconate, I welcomed the introspective challenge posed by Bishop Cochran. Just as Bishop Cochran expressed concern of ". . . being run out of the church," for the premise of his article, I too must endure the same, if I respectfully and with great deference disagree with Bishop Cochran.

I concur with many of the points Bishop Cochran espouses. A deacon is called to serve, just as Jesus came to serve. We are all called through our baptism to serve one another. And yes, we are all obligated through that baptismal calling to be deacons. At this point, however, our agreement ends.

Ordination to the diaconate does not imply that only the ordained can act as deacons. It does provide those who take that baptismal call very seriously, an additional, though not necessary, means of growing into and fulfill-

ing that obligation. Further, for many who take servanthood seriously, ordination allows access to places from which lay persons are restricted, e.g., prisons (especially capital punishment cells), hospital intensive care units and hospice facilities.

In my consideration, the calling to the vocational diaconate is more than just serving, or by the grace of God serving exemplarily. It encompasses not only the desire to minister to others, but in so doing, to facilitate their personal baptismal call to ministry. For me, then, the vocational diaconate extends beyond just being a servant to helping the servants find and express their individual servanthood.

LARRY LAFOLLETTE

Quincy, Fla.

• • •

Bishop Cochran makes some good points. However, he dismisses as merely "a nice thought" what I regard as foundational to my own ministry: The deacon is an icon, or model, of the servanthood to which we are all called in our baptism. I believe ordination imparts a special grace to empower this modeling.

It is widely accepted that effective teaching involves not just telling, but showing. When actions contradict teaching, the teaching is negated. Authentic servanthood, on the other hand, speaks powerfully and effectively to those willing to listen.

The church believes, as do I, that deacons perform a most particular function as part of the total ministry of God's people. I challenge all my fellow deacons (as well as myself) to examine their own ministry in the light of Bishop Cochran's criticisms, and to live and minister in such a way that others will be drawn into a deeper, more self-giving relationship, not only with God but also with other human beings.

(The Rev.) CONSTANCE TYNDALL, deacon
Springfield, Mo.

• • •

Bishop Cochran's "serious questions" about the diaconate grapple with several excellent points of the theology of baptism. He fails, however, to come to grips with the strong scriptural warrants for the diaconate and shows some ignorance of the real reason the order was initiated

(viz. Acts of the Apostles).

My experience with vocational deacons fully contradicts his argument for dissolving the order. For pastoral calls, hospital visits, care of the elderly, shut-in and infirm, there is nothing like a deacon-in-collar. For service help, alternative voices, liturgical emphases, there is nothing so wonderful as a deacon. I believe the best test for judging the order is whether they relieve priests to "teach and preach." In that regard, my deacon's work provides me a superb range of ministry possibilities.

(The Rev.) TIMOTHY E. KLINE
St. John's Church

Ulysses, Kan.

Other Viewpoints

It is always sad when someone cuts himself off from viewpoints other than his own as did the Rev. Robert J. McCloskey when he cancelled his subscription and advertising [TLC, April 4].

Like Fr. McCloskey, I, too, have many contacts in the Church of England, with people holding many viewpoints on divisive issues in that church. I can assure TLC readers that the Ven. George B. Austin represents the views held by a substantial number of people in the Church of England. He certainly cannot be dismissed as an irrelevant voice.

I must also rise to the defense of the TLC editor. David Kalvelage is, in fact, a very worthy successor to Peter Day and Boone Porter. I find his editorial stance to be consistently calm, well reasoned and balanced. May God grant him many years in that post.


(The Rt. Rev.) WILLIAM LOUIS STEVENS
Bishop of Fond du Lac
Fond du Lac, Wis.

• • •

The Rev. Robert McCloskey describes the Archdeacon of York, George Austin, as "at the least not an objective nor balanced commentator" on the Church of England, and chides the editor for quoting him in a column [TLC, Feb. 21]. In response, the correspondent pulls his parish's advertisement and cancels his subscription.

This is hardly fair to Archdeacon Austin. Besides being chosen as his archdeacon by the Archbishop of York,

(Continued on page 12)



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Virginia Chooses Two Suffragan Bishops

Two suffragan bishops were elected in the Diocese of Virginia in a relatively short amount of time on May 1. Some 550 delegates to a special council meeting at Virginia Theological Seminary elected the Rev. Canon F. Clayton Matthews, canon to the ordinary of the Diocese of Virginia, and the Rev. Canon Antoine L. (Tony) Campbell, canon missionary of the Diocese of South Carolina.

Two separate elections were held with seven persons having been nominated by a diocesan nominating committee. Canon Matthews was elected on the third ballot of the first election, and Canon Campbell was chosen on the second ballot of the second election, narrowly missing being elected on the first ballot.

Canon Matthews, 45, has been chief clergy assistant to the Rt. Rev. Peter Lee, Bishop of Virginia, since 1987. Previously, he was rector of Emmanuel Church in Richmond, Va., and served parishes in New Bern, N.C. and At-



Canon Matthews



Canon Campbell

lanta, where he was a school chaplain. He is a graduate of Hampden-Sydney College and Virginia Seminary. Canon Matthews is married to the former Martha Hughes, and they have a son, John, a student at Wake Forest University.

Canon Campbell, 38, has spent his entire ministry in the Diocese of South Carolina. He is a graduate of the United States Naval Academy and served in the Marine Corps in Beaufort, S.C. He went on to Berkeley Divinity School, graduating in 1985.

He was ordained to the diaconate that year and to the priesthood in 1986. He was named canon missionary in 1985 and has remained in that ministry while also serving as priest-in-charge of St. Cyprian's, Georgetown, S.C. He and his wife, the former Julia Barker, have three children: Benjamin, 11, Sarah, 8, and Paul, 5.

Others presented by the nominating committee were: the Rev. David C. Jones, rector of Good Shepherd, Burke, Va.; the Rev. Caryl A. Marsh, rector of St. Paul's, Salt Lake City, Utah; the Rev. William F. Myers, rector of St. John's, McLean, Va.; the Rev. Anna J. Stribling, rector of St. John's, Arlington, Va.; and the Rev. Rosemary G. Sullivan, rector of St. Clement's, Alexandria, Va.

Following approval by diocesan standing committees and bishops, consecration of the new bishops is expected to take place Sept. 11 at Washington National Cathedral.

See ballots, p. 14

ESA Plans Course for Future

After six months of tension before the consecration of the Rt. Rev. Jack Iker as Bishop Coadjutor of Fort Worth [TLC, May 16], and amid predictions of doom for the future, the Legislative Body of the Episcopal Synod of America (ESA) ended its fifth meeting on an upbeat note and with renewed hope for the future.

The principal item on the agenda at Valley Forge, Pa., April 28-May 1 was a renewed proposal for the formation of a non-geographic province in the Episcopal Church as a means to safeguard continuation of the ESA position. This plan, developed by an ecclesial committee, took advantages of perceived loopholes and blank spaces in the Constitution and Canons governing the Episcopal Church. Many of its provisions were refuted in a strong counter-proposal by the Rt. Rev. William C. Wantland, Bishop of Eau Claire, who urged that nothing be done until after the 1994 Gen-

eral Convention determined the future of the traditionalist position.

These two proposals were debated at length, in small group meetings and in plenary session, over two afternoons. After it appeared that the Legislative Body was about equally divided, the council met to develop a proposal acceptable to both views.

In the first of the final resolutions adopted, the synod rededicated itself as a "fellowship of orthodox believers whom God has called to minister within the Episcopal Church." The synod will continue to focus on prayer, fellowship, encouragement and common action in dioceses and national church affairs. Individual members were urged to renew a commitment to spiritual discipline.

In a second resolution, the legislature called on the ESA bishops to draft a resolution for the 1994 General Convention setting forth its
(Continued on page 14)

Going to Rome

One of the leading opponents of the ordination of women to the priesthood in the Church of England has announced plans to become a Roman Catholic. The Rt. Rev. Graham Leonard, retired Bishop of London, said in a published interview he would convert "at the appropriate time" after a consultation with Cardinal Basil Hume.

Following the Church of England's decision to admit women to the priesthood, Bishop Leonard proposed an Anglican enclave within the Roman Catholic Church to accommodate those who couldn't accept women priests [TLC, Dec. 13]. Roman Catholic bishops in England announced April 23 they would welcome Anglicans who wished to convert, but they did not reveal details of how they would deal with clergy other than to say they would not be forced to deny their years of ministry in the Church of England.

"One of the things that rejoiced my heart was when (Cardinal Hume) said we do not have to deny our existing (ministry)," Bishop Leonard said.

Minnesota Votes

C=Clergy

L=Laity

BALLOT	Diamond		Jelinek		Martin		Wilson-Kastner	
	C	L	C	L	C	L	C	L
1	41	61	39	85	55	81	41	34
2	45	61	48	88	57	90	25	21
3	43	56	57	102	58	96	19	8
4	30	32	60	127	70	100	7	2
5	17	9	79	141	77	110	withdrew	
6	withdrew		91	150	72	110		

Needed to elect: Clergy 88, Laity 132

San Francisco Priest Elected Bishop of Minnesota

The Rev. James L. Jelinek, rector of St. Aidan's Church, San Francisco, was elected Bishop of Minnesota May 1 at Breck School in Golden Valley. Fr. Jelinek was elected on the sixth ballot and will succeed the Rt. Rev. Robert Anderson, who will retire Aug. 31.



Fr. Jelinek

Fr. Jelinek, 50, is a native of Milwaukee and was raised a Lutheran. He was confirmed in the Episcopal Church in 1965. He is a graduate of Carthage College and General Theological Seminary. He was ordained to the diaconate in 1970 and to the priesthood in 1971. Fr. Jelinek was chaplain at St. Luke's Hospital, Houston, 1970-71; curate at St. Bartholomew's, Nashville, Tenn., 1971-72; assistant at Holy Communion, Memphis, 1972-77; rector of St. Michael and All Angels, Cincinnati, 1977-85; and became rector of the San Francisco parish in 1985. He is married to the former Marilyn Wall, and he is the father of a son, Mark.

Those who supported Fr. Jelinek cited his ability to relate easily to people and his enthusiasm, spirituality and vision. Distances between regions in Minnesota are great, and many residents of rural parts of the diocese were impressed by his promise to "get a four-wheel drive vehicle and visit the different regions of the state and stay there for a week or two at a time." He also had spoken of using assistant bishops who would be resident in the regions working part-time in a parish and part-time as a bishop.

The bishop-elect was one of three nominees proposed by a search committee. The others were the Rev. James Diamond, rector of Christ Church, Andover, Mass., and the Rev. Patricia Wilson-Kastner, rector of St. Ann and the Holy Trinity, Brooklyn, N.Y. Nominated from the floor was the Rev. George Martin, vicar of Sts. Mary and Martha, Eagan, Minn., who led in the clergy order for the first four ballots.

Executives Meet in Washington

Eighty-five diocesan staff persons representing 59 U.S. and Canadian dioceses attended the 30th annual convention of the Conference of Diocesan Executives (CODE) April 21-25 in Washington, D.C.

Verna J. Dozier, of Washington, served as chaplain and Dr. Edwin H. Friedman, author of "Generation to Generation," was keynoter. Other speakers addressed the theme of "Trends and Transitions in the '90s" including Pamela Chinnis, president of the House of Deputies, and David Beers, chancellor to the Presiding Bishop.

Small group networking sessions addressed topics which reflected the broad spectrum of responsibilities held by participants: Church Pension Fund policies, deployment and insurance issues, and explorations of new forms of ministry and structure, among others. Information was given, hard questions asked and earnest debate transpired.

In addition to four days of presentations and discussions, members and guests participated in worship at St. John's Church, Lafayette Square, with the Rt. Rev. Ronald Haines, Bishop of Washington, and a tour and closing Eucharist at Washington National Cathedral, with the Rt. Rev. Jane Holmes Dixon, Suffragan Bishop of Washington.

Elected to serve as board of directors to plan next year's conference were: Marlene Eaton, New Hamp-

shire; Letty Magdanz, North Carolina; the Rev. Canon Edmund Dohoney, West Texas; the Rev. Canon John McDowell, Central Pennsylvania; Albert Marks, Calgary; and Kay Dee Stella, Dallas.

MARY LOU LAVALLEE

Vermont Election Set

A search committee in the Diocese of Vermont has proposed a list of four persons as nominees in the election of the next Bishop of Vermont, to be held June 5 at a special convention at the Cathedral Church of St. Paul in Burlington.

Those nominated are: The Rt. Rev. Sanford Hampton, Suffragan Bishop of Minnesota; the Rev. MaryAdelia McLeod, rector of St. John's Church, Charleston, W. Va.; the Rev. Canon George Packard, executive officer and canon to the ordinary of the Diocese of New York; and the Rev. Canon James Ransom, canon for congregations and clergy in the Diocese of Maryland.

The bishop-elect will succeed the Rt. Rev. Daniel Swenson, who retired in February. Vermont has been without a bishop since then.

The four nominees will visit Vermont during May for a presentation to the delegates of the electing convention.

Busy Week in Washington

Washington National Cathedral, in a two-week span that featured a service in connection with the gay march on Washington and encompassed two inter-faith services commemorating the Holocaust and honoring the visit of the Dalai Lama, sought to witness to the claim to be "A House of Prayer for All People."

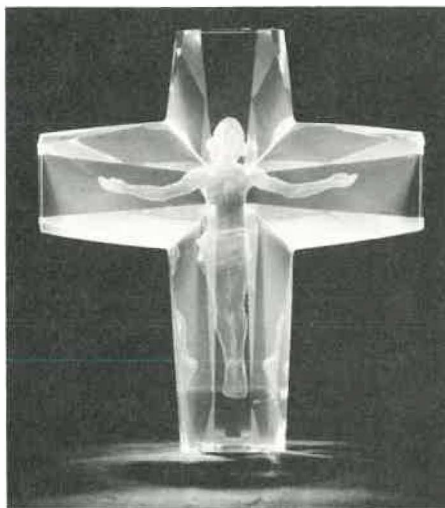
The nationwide "March on Washington for Lesbian, Gay and Bi-EQUAL Rights and Liberation" drew unprecedented crowds April 25. It also drew protests from church groups opposing the gay lobby as a political movement undermining scriptural standards and family values, and by organizations opposing gays in the military and gay schoolteachers. The previous day, same-sex couples participated in a mass rite billed as "the Wedding — Interfaith Ceremony of Commitment." The local Gay and Lesbian Interfaith Alliance sponsored a service at the Episcopal Church of the Epiphany, where a lesbian priest, the Rev. Elizabeth Carl, is the assistant, and various churches opened their doors for housing as hotels overflowed.

The cathedral service on Saturday was billed as "a service of inspiration and hope, in support of human rights, to celebrate the openness to everyone in God's kingdom."

The Very Rev. Nathan Baxter, cathedral dean, gave the welcome. Cheers and applause greeted his assurance that "we are here together, straight and gay, knowing that God loves us all." Excerpts from Leviticus 19 and 1 Corinthians 13 were read by Oregon Congresswoman Elizabeth Furse and the Rev. Henry Finch of the Randolph Clinic in Charlotte, N.C. Anthems by several gay choruses and solos by Metropolitan Opera soprano Carmen Balthrop were interspersed with intercessory prayers, songs and hymns: "We shall overcome," "Lift every voice" and "All creatures of our God and King."

While largely celebratory, there were poignant overtones in the remembrance of those who are living with or have died from AIDS.

Meeting coincidentally that same weekend, at St. Alban's Church on the cathedral close, were area members of



RNS Photo

This sculpture by artist Frederick Hart, who honed his skills as a stone carver at Washington Cathedral, was chosen "best of show" at the Sacred Arts exhibition recently at Wheaton College.

Episcopalians United, in a "Call to Faithfulness" led by the Rt. Rev. Fitz-Simons Allison, retired Bishop of South Carolina. Here the feeling was that tolerance is one thing, advocacy quite another; that while the demand for civil rights is justifiable, equating same sex unions with Christian marriage is not. One person wondered how church leadership could put such strong emphasis on AIDS research and caring for those so afflicted, and so little on the lifestyle largely responsible for its spread.

Asked to comment, Bishop Allison voiced his reluctance to speak out "when it is sure to be heard as judgmental and condemnatory and equated with rejection." He added, "What they can't seem to understand or accept, and this includes the media, is that judgment of sin, of whatever kind (and this goes for all of us), is under God's law, along with God's mercy . . . I think it is a fundamental mistake for our leadership to seemingly affirm such relationships as an acceptable lifestyle, and the cathedral service will be taken by many as such as affirmation."

His Holiness Tenzin Gyatso, the exiled 14th Dalai Lama, was at the cathedral for an inter-faith "service of prayer and teaching," in which he called on all religions to live and work together in peace and harmony. The multicultural congregation included members of the Buddhist community, and Asians from many countries.

DOROTHY MILLS PARKER

UEC Hears Call to 'Take Risks'

Old Testament scholar Walter Brueggemann called for a new vision when he addressed United Episcopal Charities' annual conference April 22-24 in Atlanta.

"Our liturgies and lectionaries are largely irrelevant now," Dr. Brueggemann told 65 lay and clergy leaders representing 39 dioceses and social ministry agencies. "The liberal church is locked into a model which no longer works: the assumption that our leaders are allies who need to be beat up on."

Dr. Brueggemann's address was a highlight of the conference, which had as its theme "Building Community in Desperate Times."

"We need to quit sleeping around with people who are intellectually not in agreement with us," he said. "Prophetic ministry only makes sense in a community that already knows the text. If we only talk the talk of the market economy, we will not discover or live as neighbors."

Several speakers addressed how churches serve the needs of their communities.

"We pour great resources into the fabric of the church, rather than the things we could do," said the Rt. Rev. Calvin Schofield, Bishop of Southeast Florida. "I don't think having a nice place to worship is a high priority of the life of the church. I think we are called significantly for the church to take risks. More of the resources of the national church need to be funneled in the direction" (of social ministries).

"The old ways are gone for good, and we need to shape the new possibilities," said Gloria Brown, coordinator for human needs at the Episcopal Church Center in New York City.

Participants also heard from the Rev. Woody Bartlett, director of the Episcopal Charities Foundation of the Diocese of Atlanta; the Rev. Martha Sterne, associate rector of the host parish, All Saints', Atlanta; Bill Bolling, director of Atlanta's Community Food Bank; and Gerald Taylor of Nashville, Tenn., a leader of the Industrial Areas Foundation.

United Episcopal Charities is a national organization affiliated with the Episcopal Church and sanctioned by Executive Council.

Cope made for the Rt. Rev. Sanford Hampton, Suffragan Bishop of Minnesota, using images of water, wheat and intertwined branches.



Vestments as an Art Form

Vestments have long been used to reflect a particular church season or holiday. Needlework artist Phyllis Lehmborg, a member and past senior warden of St. Clement's Church, St. Paul, Minn., frequently goes a step further. Many of her handmade articles are symbolic fabric portraits of personalities and places.

When, in March of 1991, the Rev. Steven Charleston became the Bishop of Alaska, Ms. Lehmborg used stylized images of glaciers, salmon, the sea and the raven, his personal symbol as a Choctaw Indian, to create his cope and mitre.

The students and faculty of Seabury-Western Seminary requested that she incorporate images of wild rice, blue lakes and a medicine wheel into vestments in honor of the late Bishop Philip McNairy, retired Bishop of Minnesota and past board chairman and honorary trustee of Seabury-Western.

Some of Ms. Lehmborg's projects require a good bit of research. "I do a lot of thinking and reading," she said in a recent telephone interview. The geography, the history and traditions of a region and its people are often blended with colors and symbols of the church. Native American and nature symbols — wheat, water, prairie grasses — appear frequently. The circle acquires meaning from several cultures. A violet chasuble for Advent and Lent, made for Christ Church, Red Wing, Minn., for example, shows intertwining circles of vines — bare, green-leafed and thorned. Though

'A new
symbol
should reinterpret
an old
truth...'

not all designs contain these elements, those that do are perhaps the most striking.

When the Rt. Rev. William Smalley, Bishop of Kansas, commissioned vestments from Ms. Lehmborg shortly after his arrival in Topeka, he wanted designs representing "Kansas and its tribal backgrounds, which have been too long ignored." His cope, he said, shows "the spirituality of the Plains Indians, their sense of God, [in a] cross with the four directions in beadwork. God came to them as the eagle comes — and the design contains eagle feathers." The circle reappears as the circle of the cosmos.

The artist also considers the architecture and colors of the individual church where the vestments will be used, and the wishes and tastes of people involved in the project. Her per-

sonal style is contemporary. How does this blend with, say, a Gothic interior? "[We need to] take a fresh look at what we understand by our ministry," she said. Contemporary forms can echo older shapes and colors, such as those in the carpeting, wood or painted walls.

Her first item was a chasuble, made for an arts festival at St. Mark's Cathedral, Minneapolis, in the early 1970s. In 1982, she was commissioned by the cathedral to create a set of green vestments for an anniversary celebration. That undertaking she called "a big leap of faith." She had worked primarily in embroidery, and learned of a class in ecclesiastical needlework through a national embroidery association. The instructor, Connie Eggers, inspired Ms. Lehmborg to consider vestments as an art form. Though embroidery is used to accent or define, applique is the principal technique. Using a great deal of embroidery on a set of vestments would be very time consuming and therefore, Ms. Lehmborg says, "very expensive."

In defining her design philosophy, Lehmborg writes in the journal *ARTS: the Arts in Religious and Theological Studies*, "A new symbol should reinterpret an old truth so that it can have fresh significance for us. Traditional symbols . . . have become trite through overuse . . . Making new definitions is important to me as a designer, since it is my hope to make some contribution to a thoughtful visual experience of the congregation."

PATRICIA WAINWRIGHT

EDITORIALS

Not a Bad Strategy

At first glance, the decision by the Episcopal Synod of America (ESA) to “force the hand” of General Convention to determine where traditionalists stand in the Episcopal Church would appear to be an odd bit of strategy. ESA bishops plan to submit a resolution to the 1994 General Convention which would amend the canons to state that no person shall be ordained to any order of clergy unless they accept the ministry of all ordained persons [p. 6]. Such a resolution would be in direct opposition to the stated position of ESA: that women cannot be ordained to the priesthood or episcopate.

But perhaps the strategy isn't so odd. The proposed resolution would be a clear sign to ESA members and to other traditionalists where they stand within the Episcopal Church. Members of the synod hope the resolution will be defeated, thereby ensuring those who wish to remain Episcopalians that they have a place in the church, and that persons will not be excluded for maintaining a theological position which is still recognized within the Anglican Communion.

Permanent Place?

It is appropriate and long overdue to ask General Convention to answer the question whether traditional Anglican witness is to be granted a permanent and legitimate place in the Episcopal Church. If the Episcopal Church is going to require of its members belief in the ordination of women, then it should say so in legislation rather than in political maneuvering.

We commend ESA for raising the question and for waiting until the next General Convention before taking any action. We hope General Convention will not take lightly the desire of ESA's members to remain within the Episcopal Church.

An Effective Ministry

The closing of the St. Barnabas Center, an ecumenical, spiritually-based treatment center for clergy, their families and members of religious communities, is a great loss to the church. The center treated hundreds of victims of mental illness, psychological disorder or addictive disease before it closed April 30 [TLC, April 25].

The center, a cooperative venture of the Diocese of Milwaukee and a local hospital, was unable to continue its program because insurance carriers would no longer pay for the services provided. During the more than five years of the center's operation, hundreds have been treated for a multitude of problems. A large number of Episcopalians have been able to return to their churches or communities and have effective ministries.

The need for such a facility as St. Barnabas is great. We hope that a similar, spiritually-based program can be offered to the church by another institution.

Reconciliation

(for the Decade of Evangelism)

Imagine a chain stretching
from earth to heaven.
Not of wood or stone or even angels:
A chain of clasped hands.

At the top with one foot in heaven
Is Jesus Christ, our high priest.
At the bottom of the chain,
Standing on earth is me, a sinner.
Heaven seems a long way off.

Scriptures say that Jesus
is our reconciliation,
Lifting us up to God the Father.
Yet even He seems out of my reach.
That first step seems too much like
A leap of faith to me
Who has none — as yet.

Me, a sinner, unbelieving:
At best, a doubter.
I need you to reach out
your hand to me.
So that I may join in
that eternal chain of clasped hands,
Bridging earth to heaven.

If I clasp your hand,
then perhaps someday
I may reach out in faith and love
To take someone else's hand,
Linking them to this endless chain.

Reach out to me, O Christian,
So I may believe and be saved:
Become part of Christ's glorious work
of reconciliation.

Dixie Anne Mosier-Greene



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LETTERS

(Continued from page 5)

a man who describes himself as a "conservative liberal," Archdeacon Austin has been elected by his peers a member of General Synod's standing committee and of the Crown Appointments Commission which appoints bishops. Such would hardly be true if the archdeacon were as biased or extreme as Fr. McCloskey implies (but does not quite say).

The disturbing thing about Fr. McCloskey's letter, however, is its intolerance of different points of view, and his insulting those who hold them rather than arguing against them. To have a more pessimistic reading of the Church of England than his is to be unbalanced, and for the editor to give some credence to the views of a duly elected leader of the Church of England is so "naive and misinformed" as to require him to pull his parish's advertisements.

It is this sort of thing that makes conservative Episcopalians suspicious of the invocations of inclusiveness and diversity and the petitions to "hang in there with us," because such rhetorical

attacks eventually lead to actual oppression.

DAVID MILLS

Leetsdale, Pa.

Healing Needed

I find it disheartening that there has yet been no published response to the article by the Rev. Stephen Smith, "When Scandal Strikes" [TLC, Feb. 7].

Fr. Smith makes an excellent point about the need for victims of clergy sexual abuse to be heard and accurately discusses some of the issues they face with respect to their parishes. However, several of his comments about the offending priests are misleading.

A priest who has had sexual contact with parishioners must never remain in the parish after such indiscretions are revealed — even if it is "just one affair." How would someone who knows the victim's story be able to approach the priest for pastoral counseling? Especially another woman who might feel vulnerable. The victim desperately needs the support of her church family. How can she survive in the place where her abuser still main-

tains power? Whom will she approach for pastoral support? How can a parish uphold both offender and victim? It is clear that one of those involved must go. Rather than revictimize the woman, the priest should be the one to leave. This would demonstrate the parish's and the church's unwillingness to accept inappropriate behavior by its clergy.

Articles like Fr. Smith's do little to stress the harm done by clergy sexual abuse and even less to emphasize the priest's responsibility to maintain proper boundaries. Clearly, we in the church must continue discussing this issue and praying that the pain caused by this behavior can be healed.

BILLIE FORTUNE

Lake Forest, Ill.

} See letters [TLC, May 2]. Ed.

Rewarded?

Thank you for "More Useless Facts" [TLC, March 21]. May I add another?

One of the most dignified priests of the Diocese of Louisiana retired some years ago . . . to Eros, La.! He is the Rev. Ned Webster.

Perhaps retirement really does have its rewards!?

(The Rev.) WILLIAM GEDGE GAYLE, Jr.
St. Martin's Church
Metairie, La.

So Reasonable

Being full of compassion, I feel Mr. Young needs some sympathy for his distress over foot washing at the Maundy Thursday service in an Episcopal Church [TLC, April 4].

Now, Bruce, just hang in there. Foot washing will seem so reasonable when the *next* cult invades — naked, of course — bringing their snakes for us to handle.

DANA HERBERT

Nashville, Tenn.

The Author?

From a recent death notice [TLC, April 11]: "She was the author of . . . an autobiography of her late husband . . ." Hmmm, inclusive language, no doubt.

ROY CAREY

Carlsbad, N.M.

} Perhaps she was. Ed.

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The chapters dealing with 12-step programs, the classic question of human will, and attitudes toward grief are particularly useful resources. His frank discussion of the problems faced by the Roman Catholic Church are relevant to other churches, as are his suggestions for churches to provide more personal attention and opportunities for belonging to smaller communities within the larger eucharistic community.

CYNTHIA STONE
Evanston, Ill.

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ESA

(Continued from page 6)

understanding of orthodox faith and order, and stating that any further derogation of this faith by General Convention will be understood to exclude traditional clergy and laity from the Episcopal Church. If this happens, these clergy and laity will decide a form of communion true to the historic faith.

ESA bishops plan to submit a resolution to General Convention to amend the canons to state that no person shall be ordained to any order of clergy unless they accept the ministry of all ordained persons in the church. The hoped-for defeat of this resolution would give understanding that persecution of traditionalists would cease, and therefore no person could be denied ordination for being a traditionalist.

In the event that this proposed resolution were to be accepted, it would be understood that traditionalists would no longer have a place in the Episcopal

Church. Any attempt by General Convention to change the substance of the resolution, or table it, in order to avoid a decision, would still be considered a means to exclude synod members from the church.

The 10th province proposal, which had generated the most discussion, was accepted provisionally, to be put into effect only if the worst-case scenario resulted from the actions of General Convention. The postponement of implementation of this action was accepted almost unanimously.

Fred Martin, one of five people attending from Alaska, said he was happy to be able to return and give an encouraging report which would make his chapter happy.

Two priests from England preached. The Rev. Roger Beckwith of Oxford preached at Morning Prayer which opened each day, and the Ven. George Austin, Archdeacon of York, was the preacher at one of the Eucharists.

In other action, the legislature elected Donald "Pete" Moriarity of Orange, Calif., as its first lay president.

DOROTHY SPAULDING

Virginia Votes

(See p. 6)

C=Clergy
L=Laity

(Election 1)	1		2		3	
	C	L	C	L	C	L
Campbell	62	80	77	80	73	74
Jones	28	25	18	12	11	10
Marsh	5	4	2	2	0	0
Matthews	93	115	131	136	166	168
Myers	39	23	22	12	8	10
Stribling	9	4	2	3	1	2
Sullivan	26	12	15	6	10	4

(Election 2)	1		2	
	C	L	C	L
Campbell	127	144	160	160
Jones	33	45	20	36
Marsh	5	4	2	1
Myers	54	40	46	37
Stribling	5	6	1	2
Sullivan	44	29	30	31

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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: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

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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
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

ST. LOUIS, MO.

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Antecomunion; 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. A/C, air-conditioned; H/C, handicapped accessible

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 7:30

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; C Sat 11:30-12, 4-5, 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. Masud I. Syeduliah, Priest-in-Charge

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
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 8 to 2
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.

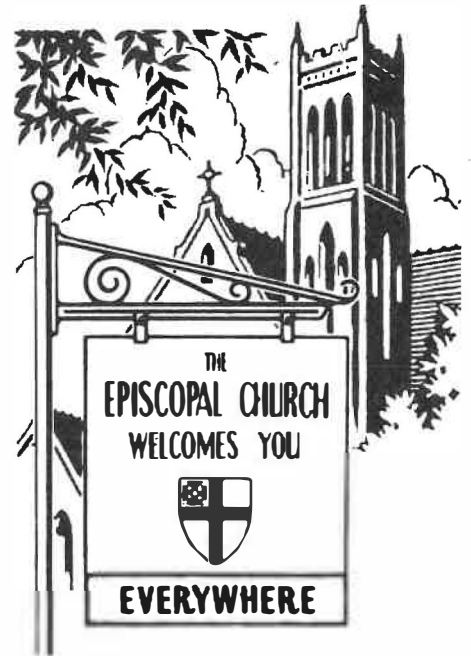
ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

SELINGROVE, 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
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
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. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.