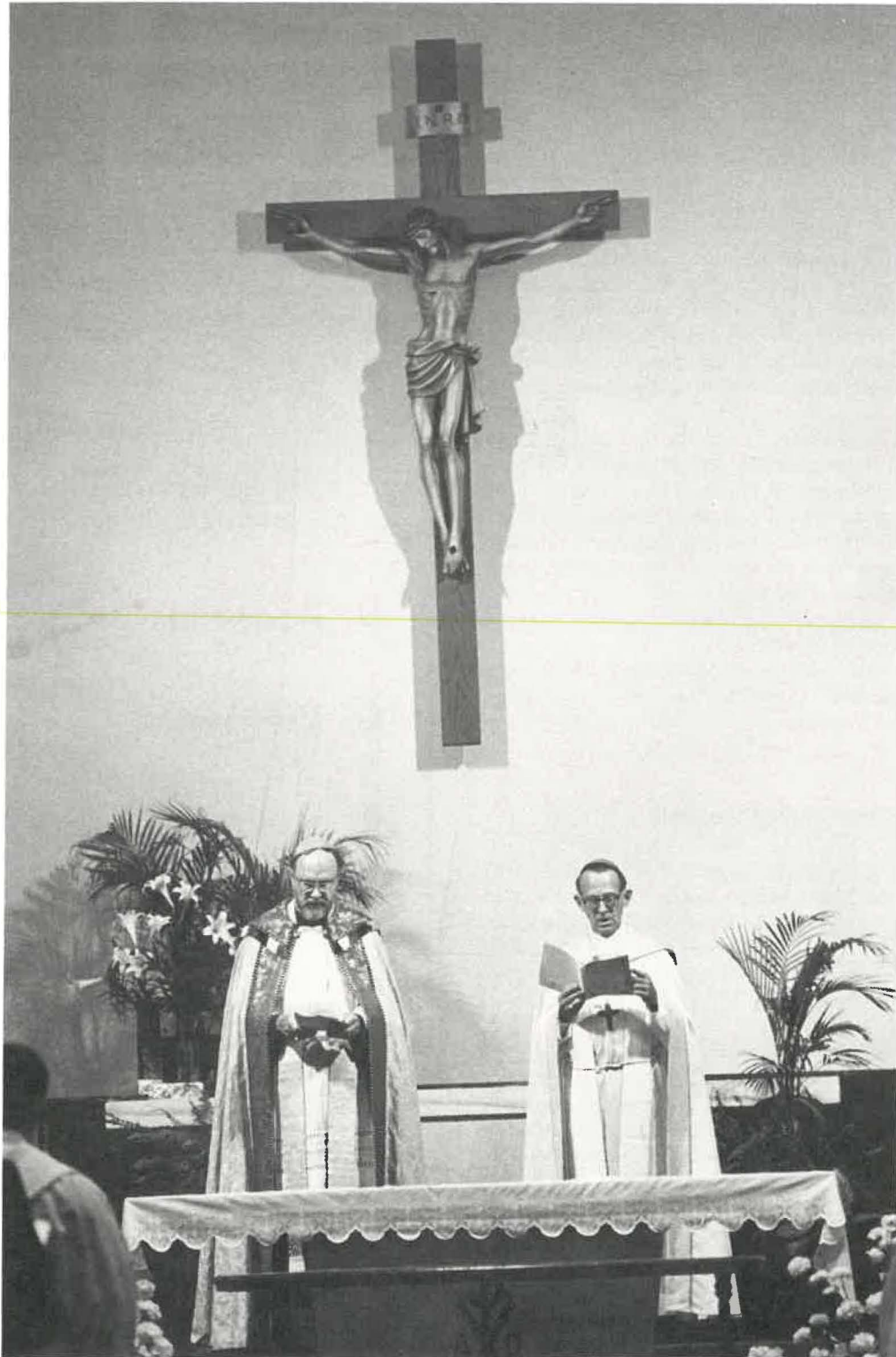


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# IN THIS CORNER

## Curmudgeonification

My small son came running into the house, eyes wide and shining, agog with joy and excitement. "Mommy, there's a toad out in our yard," he shouted. "I was just with him. I looked at him and he looked at me, but I could just tell he knew I thought he was the nicest toad I ever met!"

Incidents like this make a mother's life special. That child is now long since a man. Yet, in the wee hours of the other night, when sleep escaped me, I revisited this fond memory. Jeremy's encounter with the toad illustrates something which characterizes the charm of children. The world is so new to them, and they are so anxious to become acquainted with it. They personify all sorts of things and creatures from toads to teddy bears. To jaded adults, this is delightful.

From childhood to old age, we follow a sort of inevitable course. When young, we personify non-persons, but as we mature, we tend to de-personify persons. It starts when we begin to classify people as "fun" or "boring," and continues until, before we know it, people have become things for us, useful sometimes, but not really people. When this process is completed, we have reached full curmudgeonhood. I submit that this is the normal course of events for the human growth cycle.

But I have another memory. It was my first year at Union Seminary. I was fresh out of college — 22, painfully shy, painfully aware of my ignorance. For some strange reason, I was seated next to the great biblical scholar, Fleming James, at a luncheon. I was terrified. The Revised Standard Version of the Bible had just appeared. He was the editor in chief. Nowadays, when a new version of the Bible appears every week, this may not seem very important, but the RSV was revolutionary and everyone was talking about it.

But my problem was, what on earth should I talk about to the great Fleming James? I prayed for the earth to swallow me up. It didn't. I tried to get someone to trade places with me. Nobody would.

### Surprisingly Enjoyable

Finally, I sat down. Haltingly, I opined that I liked the RSV very much. Fleming James smiled warmly at me and said, "Oh, do you really? I'm so glad." Banal words, perhaps, but I knew with certainty that he really was glad that I liked the RSV, and not just because it reflected well on him, but because he cared about me. I enjoyed that luncheon after all.

There was no trace of the curmudgeon in Fleming James. He had the freshness and the charm of 3-year-old Jeremy. Yet, I still am convinced that curmudgeonification is the inevitable result of the aging process. So how did Fleming James escape it? The only possible explanation I can see is in the company he kept.

We are influenced by the company we keep, and the one who keeps us from becoming curmudgeons is the one who said, "Behold. I make all things new." He is the only reasonable explanation for the Fleming Jameses of the world whom I have run across.

*Our guest columnist is Elizabeth R. Sites, a resident of Emmaus, Pa.*

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The Rt. Rev. Harry W. Shipps, Bishop of Georgia (left), and the Most Rev. Raymond W. Lessard, Bishop of the Roman Catholic Diocese of Savannah, participate in a service of Solemn Evensong May 27, at which the two dioceses renewed a covenant signed in 1975. The service began at St. Paul's Episcopal Church and concluded at Sacred Heart Roman Catholic Church, both in downtown Savannah. The covenant calls for greater cooperation between the two churches in social services, worship and educational opportunities and Bible study.

Photo by Jonas N. Jordan

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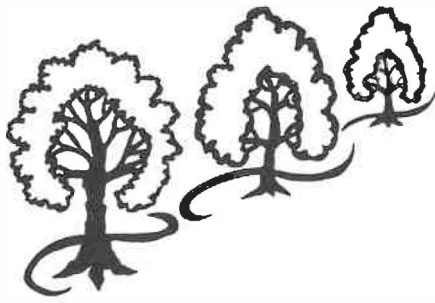
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# THE LIVING CHURCH

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# LETTERS

## Essential Element

If the first Christians had met unbelievers with the words of Robert Hughes and Wayne Schwab [TLC, May 30], there would be no Christian church today. The facts of the matter are that not only is the person and work of Jesus Christ the essential element in the story of God's history with humanity, but he is also, as Robert Browning so aptly put it, "all we know on earth and all we need to know." The creed of the early Christians was simply — Jesus is Lord.

The many words coming out of the evangelism office at the Episcopal Church Center, however sincere, are just that. They lack the "ring of truth" and speak rather of confusion, a wordy sea of Babel.

I am not a theologian, but as an unbeliever in Christ for the first 35 years of my life, I can tell you what a difference he makes in a life when we open the door and invite him to come in. If we fail to hear this good news of Christ — and show it clearly — we are like people living in a fertile garden unwilling to tell starving people where to find food, strangely fearful of offending them because we are fed.

DAN WHITE

Cary, N.C.

• • •

I commend Robert D. Hughes and A. Wayne Schwab for their reasoned and tempered essay on the ever-volatile issue of interfaith dialogue. I would think their committed yet open approach would be acceptable to all but the most gnarled of Christian faithful. All, perhaps, save those who wonder whether the good news is really, at heart, a credo rather than a declaration of God's unconditional forgiving love.

Is what is fundamental and non-negotiable about Christian faith its conciliar definitions of the person and work of Jesus, as Frs. Schwab and Hughes seem to be saying?, or is it the boundless availability of empowering grace as embodied and enacted by Christ? If the latter, then that grace is what is fundamental and non-negotiable — more, it is also a true basis for interfaith dialogue. Rather than approach another in openness (but reciting under one's breath that "for humans, the only true and full incarnation of God, the Word, the Second Person of the Holy Trinity, is Jesus of Nazareth"), approach him or her saying out loud that God loves you and me equally not because we de-

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serve it, not because we believe the same things, but because this is what God does. God is lover, and you, my friend in dialogue, are no less beloved because you are not of my household.

When two or more people gather to affirm their creatureliness, its ugliness and its loveliness, when they accept their kinship in the power of God's extravagant love and their responsibility to love creation with equal extravagance, whatever their creedal tradition, dialogue is occurring.

PETER C. SKYE

New York, N.Y.



Frs. Hughes and Schwab appear to be masters of doubletalk, relegating the term unique into the framework of partial. My dictionary (*Random House College Dictionary*, 1984) defines unique as, "existing as the only one or as the sole example; solitary in type or characteristics . . . having no like or equal; standing alone in quality; incomparable." To suggest that our understanding of the unique revelation and person of Jesus Christ is partial is a contradiction in terms.

While I will readily accept the idea that dialogue can fruitfully take place between members of various religious convictions, providing insights and manners of expression of truth, I reject any concept that such dialogue is a basis for compromise or discovery that salvation can take place in any other than the person of Jesus of Nazareth, the Christ. If salvation can take effect apart from Christ, then the entire premise of Christian faith is false and can serve only as a moral premise cast in an erroneous framework of the unique person of Jesus.

There is little doubt that grace can be found among those who have not yet embraced the Christian faith, having a partial understanding or vision that can be further enlightened by the person of Christ.

The title, "Dialogue Without Compromise Is Possible," is, in my opinion, possible and to be encouraged as an evangelism tool. But when Frs. Hughes and Schwab commit to writing, "Thus, a Christian can claim the uniqueness of Christ and still entertain the possibility that, in interfaith dialogue, one will recognize grace and salvation in other faiths," they have joined John Hicks and Paul Kitter in blasphemy. We do not hold to pluralism or relativism as the authors define them, but to inclusivity with the

naming of the basis for inclusion. The basis is belief in Jesus Christ as the exclusive Lord and Savior of mankind.

(The Rev.) JAMES F. GRANER, SSC  
Larned, Kan.

### Defining Anglo-Catholic

I want to raise a question about David Kalvelage's "Questions to Ponder" [TLC, May 2]: "Isn't it likely that Bishop Jack Iker...will be the last Anglo-Catholic elected to the episcopate in the Episcopal Church?"

What is your definition of *Anglo-Catholic*? Is it that one does not accept the ordination of women? How sad that such a great movement in Anglicanism should be so impoverished.

Are you unaware of the Catholic Fellowship of the Episcopal Church? We are quieter than the Prayer Book Society or Episcopalians United. But we continue to bear witness that the designation Anglo-Catholic cannot simply be co-opted by those who continue to refuse the authority of General Convention. In fact, we question their understanding of catholicism.

I assure you that Anglo-Catholicism is alive and well among Episcopalians and to suppose that Bishop Iker (by the way, what is *his* definition of catholicism?) will be the last bishop in that tradition is just a little silly. I don't know how our female bishops identify themselves. But one way or another, I am reasonably sure we will have even female bishops who will think of themselves as part of that old and honorable tradition.

(The Rev.) ANNE W. BAKER  
Holy Trinity Church  
Carrizo Springs, Texas

*The question of what, or who, is an Anglo-Catholic is a good topic for a future article or editorial. In the meantime, let us not confuse Anglo-Catholic with high church. Ed.*

### Unbelievable

You reported that "Susan Carney . . . is believed to be the first woman Episcopal priest in any branch of the Armed Forces" [TLC, May 30]. I am not sure *who* believes this — certainly not the Bishop for the Armed Forces, LCDR Carney, or anyone who has checked the record. I find it amusing that THE LIVING CHURCH seems intent on propagating this fiction. The same misinformation cropped up in your pages a few years ago and drew a correction. It is not clear why you keep

(Continued on page 12)

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# Another First for Women in Episcopacy

The Episcopal Church soon will have its first woman diocesan bishop. The Rev. Mary Adelia McLeod, co-rector of St. John's Church, Charleston, W.Va., was elected Bishop of Vermont June 5 in a special convention at St. Paul's Cathedral, Burlington.

Mrs. McLeod is the third woman bishop in the Episcopal Church and the fourth in the Anglican Communion. She becomes the second woman elected to head an Anglican diocese. The Rt. Rev. Penelope Jamieson, Bishop of Dunedin of the Church of the Province of New Zealand, was the first.



Mrs. McLeod

"I accept with all my heart," the bishop-elect said in a telephone interview following the election. "I am ready to live my life among you. I have fallen in love with you and with Vermont and I am ready to join with you in doing our Lord's work."

She added that she thought the election of a woman is important, but that the diocese "in great prayer and consideration and thought were led by the Holy Spirit to elect me. I think that because I just happen to be a woman is incidental."

Mrs. McLeod, 54, was elected on the third ballot. She had been one of four candidates nominated by a search committee. Another candidate, the Rev. Ben-

jamin O. Chase, a missionary working under the Bishop of Cyprus and the Gulf who was nominated from the floor, received the next largest number of votes.

Others nominated were the Rt. Rev. Sanford Z.K. Hampton, Suffragan Bishop of Minnesota; the Rev. Canon George Packard, 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.

Mrs. McLeod was born in Birmingham, Ala., and attended the University of Alabama. She received a licentiate in theology from the School of Theology of the University of the South. She was ordained to the diaconate and priesthood in the Diocese of Alabama in 1980. She and her husband, Henry, became co-rectors of St. Timothy's, Athens, Ala., where they served until 1983. They became co-rectors in Charleston that year. In West Virginia, she has served on the standing committee, as a deputy to General Con-

vention and as archdeacon of the Southern Region of the diocese.

The Rev. Henry McLeod, husband of the bishop-elect, was "very excited, very proud!" When asked what he planned to do when his wife assumed her duties in Vermont, he chuckled and said, "I have no idea. That's what makes it exciting!"

The McLeods have five grown children. Their oldest son, Harrison McLeod, a graduate of the Seminary of the Southwest, in Austin, Texas, was ordained priest at the Cathedral of the Advent, Birmingham, Ala., "at almost the same moment" his mother was elected bishop in Vermont.

The Rt. Rev. John Smith, Bishop of West Virginia, who formerly was a rector in Vermont, also found Mrs. McLeod's election "very exciting." "She's a fine, capable priest," he said.

Providing the necessary consents are received, it is anticipated the consecration will be held Oct. 31 in Burlington.

## Vermont Votes

BALLOT	Hampton		McLeod		Packard		Ransom		Chase	
	C	L	C	L	C	L	C	L	C	L
1	6	16	31	50	6	15	11	12	25	50
2	1	4	44	55	1	3	6	8	28	66
3	0	0	48	84	1	3	3	1	28	57

Needed to elect: Clergy 41, Lay 73

## Priest's Suspension Unsettles Bronx Parish

Is the Diocese of New York "out of touch" with its Hispanic community, or is the suspended Hispanic priest "vocationally immature," with an "authoritarian leadership style"? That is a part of the controversy disrupting the operation of St. Ann's Church, the Bronx.

The Rt. Rev. Richard Grein, Bishop of New York, suspended the Rev. Luis Barrios, priest-in-charge of St. Ann's, on May 19. The bishop cited complaints from lay leaders that "Fr. Barrios was manipulative and forced them into making decisions they believed were not in the best interest of the parish."

More specific complaints included allowing a deposed Roman Catholic priest to celebrate the Eucharist, and blessing same-gender unions. Fr. Barrios reportedly said during a ministry review with the bishop, "Nobody tells me what to do." It has been reported that, following the suspension, lay leaders and supply priests have received anonymous threats of violence.

On Sunday, May 23, the Rev. Rafael de la Sota, a supply priest, celebrated the Eucharist on the front steps of the church after parishioners refused to enter the building. A story in the May 24

*New York Times* stated that this was an act of protest. Bishop Grein said in a telephone interview, "They were afraid." The next week, a small group of people disturbed the celebration by the Rev. Ugo Sanchez, another supply priest. The Rev. Eddie Lopez, minister of a nearby Methodist church, was "leading the charge" into the church, according to Bishop Grein, who said that Fr. Sanchez later received a telephoned death threat.

The Hispanic Committee of the diocese supported Bishop Grein's decision, saying Fr. Barrios was "causing confusion (Continued on next page)"

# Connecticut Suffragan Elected Diocesan

The Rt. Rev. Clarence N. Coleridge, Suffragan Bishop of Connecticut since 1981, was elected diocesan bishop June 5 at a special convention at Christ Church Cathedral, Hartford.



**Bishop Coleridge**

presented by a diocesan search committee, and Bishop Rowthorn was nominated from the floor.

While Bishop Rowthorn's decision to allow himself to be nominated from the floor was criticized by some as contributing to a divisive and political tone for the election, he was among the first to congratulate Bishop Coleridge after his election.

C=Clergy  
L=Laiety

## Connecticut Votes

BALLOT	Coleridge		Diamond		Hanisian		Jecko		Tombaugh		Rowthorn	
	C	L	C	L	C	L	C	L	C	L	C	L
1	60	85	54	47	44	41	2	10	46	35	88	75
2	67	95	55	49	36	33	0	0	45	35	91	83
3	89	106	58	52	15	14	0	0	33	29	100	94
4	114	124	47	48	6	3	0	0	21	13	105	105
5	141	145	29	25	5	1	0	0	18	10	94	110
6	206	196	6	8	7	1	0	0	12	7	53	79

Needed to elect: Clergy 143, Lay 146

Others nominated were the Rev. James A. Diamond, rector of Christ Church, Andover, Mass.; the Rev. James A. Hanisian, rector of Church of the Redeemer, Cincinnati, Ohio; the Rev. Canon Stephen H. Jecko, assistant to the Bishop of Florida; and the Rev. Canon Richard F. Tombaugh, missionary of the Middlesex Area Cluster Ministry in Connecticut.

Referring to himself as a "centrist," Bishop Coleridge said in a news conference following the election he believes he will bring a pastoral approach to the ministry of bishop that can help overcome differences that may divide members of the Episcopal Church.

"I also see this as a special gift of mine, if not to transcend, to at least be in the middle, to be respected by people of a wide variety of points of view on a wide variety of topics," he said. By bringing people of various persuasions together,

he said, "we can do the overarching things which I see need to be done" in service to meet social needs.

Before being elected suffragan bishop, Bishop Coleridge, 62, served as rector of St. Mark's, Bridgeport, Conn., for 15 years. Prior to his arrival in Connecticut, he was staff chaplain for Sea View Hospital, Staten Island, N.Y., from 1964-66; curate of St. George's, Brooklyn, N.Y., from 1962-64; and curate of St. Philip's, New York City, from 1961-62.

He is a native of Guyana, and a graduate of Howard University and Drew Theological Seminary. He and his wife, Euna, are the parents of two daughters, Cheryl and Carolyn. Bishop Coleridge is president of the Episcopal Commission of Black Ministries.

A service of investiture for Bishop Coleridge will be held Oct. 16.

JAMES THRALL

(BRONX — from previous page)

and pain among members and lay leaders in the Hispanic churches."

### 'Charming and Bright'

Fr. Barrios, a native of Puerto Rico, has been priest-in-charge at St. Ann's for 18 months. He attended New York Theological Seminary and was ordained in 1991. He also has a Ph.D. in psychology from the Caribbean Center for Advanced Studies. Bishop Grein described him as "very charming and bright." The *Times* stated: "[He] has proved popular and energetic in embracing a host of causes and in reaching out to both the physical and spiritual needs" of his community. Parishioner Joyce Rivera is quoted as say-

ing, "He extends his hand to the deepest corners of the community and brings them in."

The Rev. James Elliot Lindsley, editor of the *Episcopal New Yorker*, wrote that "the real cause of [Fr. Barrios'] suspension are his charges that the Episcopal Diocese of New York fails to meet the needs of its growing Hispanic population." The Rev. Earl Kooperkamp, who was interim pastor of St. Ann's before Fr. Barrios' arrival, was quoted in the *Times* as stating, "I think they were very infuriated with him. Luis has been really pushing questions that are uncomfortable. They'd just as soon take the wind out of his sails so they won't have to deal with it."

From Friday through Monday, Fr. Bar-

rios conducted a hunger strike in the outer office of the bishop. Bishop Grein said he would not discuss the situation with Fr. Barrios until he "give[s] the church back to the people." According to the bishop, Fr. Barrios' message was, "Talk to me first." Only then would he agree to call off the protestors.

Early the next week, the situation was calmer. Fr. Barrios and Bishop Grein had discussed a cooling-off period, to be followed by another meeting, in late June.

Cecelia Johnson, St. Ann's member and summer camp director, said people in the parish were feeling happier than they had in weeks. She said Fr. Barrios is very popular in the church and in the neighborhood.

# 'We're Kind of a Family Here'

By KATHERINE MERRELL GLENN

Who would like to read the New Testament lesson this morning?" I ask. A hand goes up from a young man seated to my right. "Great. Tell me your name again, please."

"Bill," he says, smiling slightly.

"Thanks, Bill. I'll tell you when to read and you can come up here by me."

"Okay," he says. I hand him the marked Bible.

At the appropriate time, Bill stands up and comes forward to read the appointed text from Paul's Letter to the Ephesians. He is trembling a little. I look at him encouragingly. He begins to read.

As he begins, both Bill and I realize that although he has recovered pretty good conversational language in the last two weeks, his injured brain has not re-established the neurological pathways between visual and spoken language. Bill reads in garbled and guttural and unintelligible syllables. His face flushes and sweat runs down his forehead and neck onto his starched white shirt. His reading becomes softer, but he does not give up. I pray no one will say anything unkind, and I pray he will be able to finish.

Bill finishes the lesson. I know because he stops reading and hands me the Bible. His eyes are filled with pain and frustration, but he stands quietly beside me. I say, "Thank you, Bill!" Suddenly the congregation of 50 head-injury patients begins to clap, and all who can stand rise to their feet in ovation.

\* \* \*

"What are some of the things in our lives that make us feel separated from each other?" I ask, never rhetorically with this congregation. Their eagerly-shouted answers come in rapid succession. "Anger!" "Envy!" "Impatience!" "Hurt feelings!" "Misunderstandings!" "Dinner-dinner-dinner!" says Randy, who has to eat in a separate place from his best friend, Eddie, and who, incidentally, has to say everything three times.

Then a new voice speaks up, softly, sadly, very slowly. "I feel separated from

---

*The Rev. Katherine Merrell Glenn is deacon-in-charge of St. Thomas' Church, Alamosa, and St. Stephen's, Monte Vista, Colo. She wrote this article while serving as chaplain in a Texas hospital as a seminarian.*

## Living with Brain Injury

(First of a three-part series)



my family. I have only been here for five days, and I miss them. My uncle is going to have surgery and I love him and I'm afraid he's going to die. And he's in Canada, but I'm in Texas. They don't have any place there where someone with my injuries can be rehabilitated, so I'm here and my family's there. And I miss them." She begins to cry softly.

Bill, the brave reader from the previous week, goes to her chair, kneels at her feet, takes her hand and strokes her very short hair. "Oh, Jenny," he says softly, tears in his eyes. "Oh, Jenny."

\* \* \*

"We have someone new here today," says Pat, the charge nurse, in the Wagon Train Unit's community meeting. "He will be joining our program tomorrow morning. Gentlemen, this is Scott."

"I don't want to be here. This is (bleep). You are all a bunch of (bleeps). This is (bleep). I just want to go home. This is (bleep)," says the lanky blond teenager with the still-raw tracheostomy scar, his speech quite slurred.

"Hey, Scott! We're glad you're here! We're kind of a family here," says Kurt, a hulk of a man in his early 30s with a thick New York accent. "You play checkers?"

"No, I can't understand checkers," Scott mumbles. "They told me in Pecos that my stuff would get stolen here. I don't want nobody messing with my stuff. I don't want to be here. You guys are all full of it. This is (bleep)."

"Hey, if anyone takes something of yours, Scott, don't worry," says Kurt cheerfully, "We have a dorm check every Sunday morning and you'll get it back then. You play poker?"

"No, man. I don't know how to play nothing. This is (bleep). I want to go home."

"Hey, it's okay, Scott; I'll teach you. We'll all teach you. Where are you from?" says Kurt, nonplussed.

The meeting continues with other comments and concerns. As the meeting breaks up, Kurt and five other men gather around Scott, asking him questions and patting him on the shoulder.

\* \* \*

"Hey, Kathy, I'd like to talk in chapel sometime. I mean, like, preach a sermon or something," says Kurt, a little pink

with his boldness. He is sporting a new hairstyle, a crooked light brown mohawk compliments of the volunteer hairdresser. "I think I have something I need to talk to everyone here about."

"Tell me, Kurt. What do you want to talk about?" I ask, intrigued.

"Well, you know, before my accident I had it all. My own business, lots of money, an apartment in the city and a house in the country, a new convertible Mercedes, a beautiful fiancée, and I lost it all. I was pronounced dead at the scene, but then they changed their minds and resuscitated me. I was in a coma for 17 days. And now here I am. Can't remember anyone's name for more than 10 minutes. Can't remember where I'm going without this [pulls out a printed schedule]. Lost my business, lost my property, lost my girl. . . lost my marbles! But I got something else. That long time that I couldn't speak, that I couldn't say anything, that I couldn't move, I wasn't alone. I never even thought about God before my accident, but God was there with me the whole time. And he's never left me since, not in a year and a half, not for a minute. And, you know, I had never read the Bible or anything, but I have now, and I understand why I felt like he was suffering right along with me — because he was!

"I don't know why I'm alive, but I think I know part of it. I can be there with other people who are suffering, because I've been there myself. When someone is down and lonely and discouraged, it doesn't help for someone to walk by and say, 'Don't worry, things will get better,' thinking, 'I'm glad that part of my life is over.' We've all walked that path. It's our path, too. And even if we haven't had a head injury, the Bible says we are all one in Christ Jesus, and he walked our path.

"Not being alone. It doesn't sound like much, but it's really the most important thing. I *know* we're not alone. [He takes a penny from his pocket and holds it between thumb and forefinger.] If I let go of this penny, I *know* it will fall and hit the floor. That's how surely I know God is with me, with all of us, and if I sit with someone and cry their tears, I know he is with me and with them, too. That's what I want to talk about in chapel." *Amen.*

**Next week: Insult to Injury**



# EDITORIALS

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## Becoming Inclusive

If a single word could be found to characterize the Episcopal Church during the time the Most Rev. Edmond L. Browning has been Presiding Bishop, it would be inclusive. Ever since he was elected by the House of Bishops in 1985, Bishop Browning has been an ardent supporter of inclusivity at all levels of the Episcopal Church.

The move toward a more inclusive church may have reached a pinnacle June 5 when a woman and a black were elected bishops of neighboring dioceses. The Rev. Mary Adelia McLeod, co-rector of St. John's Church, Charleston, W. Va., was elected Bishop of Vermont [p. 6], and the Rt. Rev. Clarence Coleridge, Suffragan Bishop of Connecticut, was elected diocesan bishop [p. 7].

The Vermont election is particularly noteworthy because it produces the first woman diocesan bishop in the Episcopal Church. While Mrs. McLeod is the third woman elected to the episcopate in this church, the others were both suffragan bishops. She joins the Bishop of Dunedin (New Zealand) as the only woman to head a diocese in the Anglican Communion.

Bishop Coleridge will become the third black currently serving as diocesan bishop. There are eight black bishops in the American church including diocesans and suffragans.

While the two elections emphasize the church's inclusive nature, there are others who continue to feel as though they are on the outside looking in. Homosexuals, who have made great progress toward acceptance in recent years, believe they still are marginalized. And Anglo-Catholics and other traditionalists have an increasing mentality of being left out. While the recent elections are illustrative of the church's drive to become a more inclusive body, clearly some believe it has a long way to go.

## Saving in Health Costs

The nagging questions surrounding rising health-care costs have received increased attention in the past half year. One of the proposals being heard from the White House is a greater emphasis on preventive medicine — getting people to the doctor while they are healthy, or before a medical problem becomes too serious. At least in principle, this is something we can all agree on. But given the often stubborn, even willful nature of human behavior, the doing of such a policy is much more difficult.

Were it possible to calculate, it would be interesting to see what sort of dollars would be saved (in health care costs and otherwise) were people to address any number of health hazards. A menacing habit for many is smoking cigarettes. Ironically, a recent story, heard on the radio, reported that more doctors are smoking as a way to relieve stress. Unbalanced diets, or eating on the run contribute to poor health, and may also result in higher grocery bills, as fast foods and pre-packaged goods cost more.

A sad story indeed is to see a person's body and whole life, including income, deteriorate from the abuse of alcohol, not to mention the emotional and psychological hardship for family and loved ones. Another health hazard results from high-risk sexual activity. For instance, in the past decade, research has demonstrated that a woman increases her chances of cer-

vical cancer when choosing to be promiscuous.

We should be proud to live in a country with a quality of health care that rivals any in the world, whatever we may think of the costs of receiving its services. At the same time, we must admit that in many ways, we are a very unhealthy nation. In some cases, physical health is a reflection of spiritual health as well.

Because we believe God has made us, spirit and flesh, and in everything he has made he shows his glory, as Christians we ought to take our bodies seriously. That involves being committed to caring for our bodies to the best of our abilities. Of course each day brings us a step closer to the time when we will no longer have the strength to go on. And illnesses and tragedies of all sorts sometimes bring that day much sooner than expected. But while we are living, we will honor God when we work and pray for the grace to sustain our mental and physical health.



### All The Same

I sit in Your chapel  
of chapels so many  
we have lost count.

I pray here all the same.

Cross hung with Christ  
figure, monstrance tabernacled  
with bread Body,  
light in the corner,  
dark at the window,  
the sun's sunk orange  
gone, the line of night  
begins.

In John of the Cross  
chapel in the corner  
floor, I sit  
to hear the whispers  
of Your voice  
in the place of  
my deepest thoughts  
of You.

**Mark Lawson Cannaday**

## When Emotions Undermine Theology

By EDWARD S. LITTLE

Ronald Reagan was often criticized for his anecdotal approach to public policy. The former president would cite instances of abuse — the “welfare queen” who collects thousands of dollars each month under several names, the bureaucrat who orders an inordinately expensive toilet seat cover — as evidence that spending is out of control and government needs to be severely limited. Do these extreme cases, many asked, justify a top-to-bottom revamping of the government? Are anecdotes primary evidence in setting policy?

My own theological education in the late '60s was shaped by anecdotes. It was the heyday of Joseph Fletcher's “situation ethics.” The only standard of conduct, Fletcher argued, is *love*. Ethical norms do not work: They cannot cover the whole range of human experience. “You shall not murder” (Exod. 20:13). But does that standard *always* apply, in every situation? What about the Jewish woman fleeing from the Gestapo, a woman who must kill her own baby in order to silence it — and, in doing, protect herself and her traveling companions? The anecdote, Fletcher reasoned, proves that absolute standards are absolutely impossible.

The Episcopal Church's preferred curriculum for General Convention's mandated study on human sexuality makes extensive use of anecdotal evidence. I do not intend here to deal in detail with the material's underlying agenda. A cursory glance through *Human Sexuality and the Christian Faith* (Episcopal Edition) reveals the authors' bias. Romans 1:26-27, for example, is virtually dismissed as irrelevant to a discussion on homosexual activity (see pp. 22-23). “Even if we conclude that Paul's judgment on same-sex acts is clearly negative” — a conclusion which the authors are reluctant to reach, despite Paul's unequivocal condemnation — “this does not necessarily determine the signifi-

*The Rev. Edward S. Little is rector of All Saints' Church, Bakersfield, Calif.*

cance of this text for us today” (p. 23). The authors' viewpoint is clear; but what I am concerned about particularly is the place of anecdotes as primary data in their argument. Here are some examples:

“Sue and Bernice have lived together for nine years and love one another deeply. They have adopted a six-month-old boy. As a way of nurturing their love for one another and for their son, they have asked their pastor to officiate at a service

**Our experience  
must be seen  
in the light of  
God's unmistakable  
self-revelation.**

in the church to bless their relationship and their public commitment to one another” (p. 41).

“Don was divorced two years ago, after 10 years of marriage with a fulfilling sexual life. He has dated a number of women, but recently met Joan, whose divorce is just being finalized. They are particularly attracted to one another and crave a genital sexual relationship. But neither of them are ready to make a serious commitment to one another at this point” (p. 49).

The 1991 General Convention human sexuality resolution (A104sa) seems to require this type of anecdotal evidence. The House of Bishops is directed to prepare a pastoral teaching, based upon local dialogues and “such insight as is necessary from theologians, theological ethicists, social scientists and gay and lesbian persons.” In other words, the stories of Sue and Bernice, Don and Joan, provide essential data as the church wrestles with the theological and ethical questions surrounding these issues. *Human Sexuality and the Christian Faith* hammers the point home. The “experience of many members of this body” (as the General Convention resolution puts it) and the

clear teachings of scripture are set side by side, the one commenting on the other. The implication: Our experience — the anecdotes which tug at our hearts and challenge our assumptions — seriously undermines our theology.

Is this really the case? When there is a “discontinuity” (again, the resolution's word) between experience and revelation, do we call the revelation into question? I do not want to dismiss glibly the agony of Christians who are struggling with sexuality. As a pastor, I have heard over and over the real-life pain which people feel when their faith and their desires come into conflict. But does the pain invalidate the objective reality of God's word? Many in our church would answer that question in the affirmative. I disagree.

It might be helpful to move away from the explosive and emotional issues concerning sexuality, and instead simply watch how Jesus responds to an anecdote which seems to undermine revelation.

Some Sadducees, “saying there is no resurrection,” pose a situation that (so they think) renders Jesus' message invalid. “Teacher, Moses said, If a man dies childless, his brother shall marry the widow, and raise up children for his brother.' Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother. The second did the same, so also the third, down to the seventh. Last of all, the woman herself died. In the resurrection, then, whose wife of the seven will she be? For all of them had married her” (Matt. 22:23-28). The Sadducees are saying in effect, “Gotcha, Jesus! Your theology doesn't work. Experience proves that you are, at best, naive. Grow up, Jesus. Dead is dead.”

Jesus does not argue with the anecdote. It is possible, for discussion's sake, that a woman could find herself married to seven brothers, one after another. But Jesus challenges the premise that the anecdote erases theology. “You are wrong,” he tells them, “because *you know neither the scriptures nor the power of God*” (22:29). In a case of apparent discontinuity between experience and revelation,

# SHORT and SHARP

By TRAVIS DU PRIEST

Jesus comes down solidly on the side of revelation. God "is God not of the dead, but of the living" (22:32). Resurrection is not wiped out in the light of our experience. Quite the contrary: Our experience must be seen in the light of God's unmistakable self-revelation.

Then what do we say to Sue and Bernice, to Don and Joan? Some in the church might argue that these couples' experience is so powerful that the clear teaching of scripture must be set aside; it simply does not work in the face of our overwhelming and virtually autonomous sexual yearnings. Such a conclusion, I believe, knows "neither the scriptures nor the power of God," a God who "gives life to the dead and calls into existence the things that do not exist" (Rom. 4:17); a God who can, beyond our imagining, give us the moral and spiritual strength to do what we in our own power cannot do.

## Intrusive God

Our God is quintessentially intrusive. His commands challenge our values and place our deepest desires under the authority of his word. Yet the God who challenges is also the God who empowers. He is the God of Pentecost, infinitely available to all who seek him. This is the promise of Jesus himself: "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you" (John 14:15-17). The command always includes the power to obey.

I will not pretend that Sue and Bernice and Don and Joan would not feel anger and pain if they were to read these words. The weight of biblical revelation — continence outside of marriage, faithfulness within it — would not sound to them like good news. If I were their pastor, I pray that I would have the grace to minister the unconditional love of Jesus as well as his call to costly discipleship in all areas of life (including sexuality). I pray that I would love and accept them, whatever their choices may be. But I pray, too, that I would not be afraid to speak the truth. When our experience and God's word come into conflict, it is not God's word which is called into question. *We* are called into question. Anecdotes do not, after all, have the final word: God does.

**CALL TO EXCELLENCE: Stories of Eight West Coast Churches.** By **Alfred H. Smith.** Forward Movement. Pp. 96 and xi. No price given, paper.

The rector of St. Columba's, Camarillo, Calif., shares the fruits of his sabbatical project which took him to the dioceses of Oregon, Olympia, California and San Diego, where he visited with clergy and laity, comparing the "constants" (derived from previous study by Peter Stebinger) of faith, focus and leadership. Interestingly, many of these healthy and growing parishes serve a diversity of the population and find that members do not leave over what we tend to think of as the "divisive "national issues." Read, mark and learn from this one.

**THE COMPLETE TRAINING COURSE FOR ALTAR GUILDS.** By **B. Don Taylor.** Morehouse. Pp. 243. \$19.95 paper.

Co-director of his own parish altar guild and the director of communications for the Diocese of Dallas, the author presents a clear and logically-paced guide to learning about and preparing the church — its space and furnishings — for worship. Replete with directions, checklists, exercises, illustrations and glossary of terms for every conceivable item, vestment and function of altar guild work. I don't particularly care for some of the jargon (such as "Holy Hardware" or "Yahweh's Yardgoods") but I thoroughly enjoyed this book, learned a great deal, and will certainly recommend it to others. I am also delighted that this book was written by a man and hope it will encourage other men to become active in their local altar guilds.

**WHAT MINISTERS WISH CHURCH MEMBERS KNEW.** By **Jan G. Linn.** Chalice (Box 179, St. Louis, MO 63166). Pp. 139. \$11.99 paper.

The field education director of Lexington Theological Seminary writes on the many "things" that ordained ministers wish were better understood among all church members. "Things" such as: there's no "they" in the church; opinions are not the final word in the church; churches and ministers get married and then try to fall in love. Quite thoughtful, this little book.

**A TIME WITH OUR CHILDREN: Stories for Use in Worship Year A.** By **Dianne E. Deming.** Pilgrim. Pp. 192. **A TIME WITH OUR CHILDREN: Stories for Use in Worship Year C.** By **Dianne E. Deming.** Pilgrim. Pp. 168. No price given, paper.

Two books of children's stories and activities for the Christian year, based on the common lectionary. Lots of good ideas for the church that has children's sermons or regularly-scheduled liturgies, as we do at our church, with children's choir, lectors and ushers.



**PENNSYLVANIA DUTCH: Folk Spirituality.** Edited by **Richard E. Wentz.** Paulist. Pp. vi and 329. \$29.

A fascinating book in the "Sources of American Spirituality" series from Paulist. Learned and fun at the same time, the text gives us cures for just about every ailment on earth, along with the "brauch" to say; for example, "N., I baptize your sty with God's eye." Also, spiritual advice, such as, "The only thing you may do on Ascension day is go fishing" or "Stables must not be cleaned on Good Friday lest the witches enter" or "Washing on an Ember day is unlucky."

**THE PROTESTANT WEDDING SOURCEBOOK: A Complete Guide for Developing Your Own Service.** By **Sidney F. Batts.** Westminster. Pp. 192. \$21.99 paper.

What makes a Protestant? A friend of mine says Tupperware; I think it's pastel colors. Let's not quibble whether we (The Episcopal Church) is or isn't Protestant, Westminster Press has included us in this guide which reprints wedding services from the Book of Common Prayer (1945 and 1979), both without Communion.

**MORE TELLING STORIES, COMPELLING STORIES.** By **William J. Bausch.** Twenty-Third. Pp. 192. \$9.95 paper.

Short homilies based on selections from scripture by a Roman Catholic priest who has a knack for putting the basics of the church and faith in memorable language.

## LETTERS

(Continued from page 5)

insisting on proclaiming it.

In the interest of historical accuracy, you should note for the record that my commissioning in the Naval Reserve preceded that of any other Episcopal woman chaplain by several years (and was widely reported in the church and secular press). For 18 years, I have had — and continue to have — an active and rewarding Navy ministry.

CDR(s) LESLEY A. NORTHUP  
University Park, Md.

) *Our apology to CDR Northup.* Ed.

### Not To Tell

As a United Methodist minister and long-time appreciative subscriber to THE LIVING CHURCH, I was enlightened to be set straight by Bishop Wantland about the efficacy of my “protestant” ordination and the sacraments I may administer [TLC, May 2].

I think it prudent, though, not to tell my parishioners at the Eucharist next Sunday that I am only going through the motions and that they should by no means expect their souls to be fed thereby. It is sad, too, to think of the “risk” these good folk were taking during the pastorate of my predecessor, a female who is one of the most gifted people I have ever known.

Ironic that some conceptions of “catholic” are so fearfully and wonderfully made that they can sound downright sectarian!

(The Rev.) DONALD WALDEN  
Oak Park, Ill.

## Image Problems

Jim Tynen’s column [TLC, May 16] troubled me so much that I re-read C.S. Lewis’ “Beyond Personality” and Jesus’ farewell discourses in John 14-17 before attempting a reply.

Perhaps, as a male, I am not as sensitive as I could be to the effect the phrase “God the Father” might create in women, especially those whose experience in life included a macho or domineering or even abusive father. But there have been, and are, abusive mothers. Poor parenting is not restricted by gender, age, race, creed, national origin, or any of the myriad other categories we can dream up to divide ourselves from one another.

The problem with the imagery in this column is that it is exclusively sexually male; and, further, it is not in accord with the Johannine sources referring to our potential union with God. “. . . thou, Father, art in me and I in thee, so also may they be in us . . .” John 17:21, NEB. The imagery of a beloved woman possessed and penetrated by her man must be counter-balanced by the image of a child embraced/enveloped in the arms of a loving, nurturing parent, which could be of either gender. Whether we are dealing with scripture or credal statements, the concepts of fatherhood or motherhood must be viewed from the perspective of parental relationships, not sexual activity.

Some women may be offended by hearing of God the Father. I am equally offended when I hear of God(dess) the Mother; not because I am of the “excluded” sex, but because it appears to separate me from a whole range of support, comfort and strengthening that I trust God to supply. No one, I hope, is suggest-

ing that we refer to God pronominally as “It.” That is subpersonal. God is, as Lewis says, beyond personality; the “he” and “she” that is all that is left in our language. Let’s leave the words alone and stretch our minds to encompass, as best we can, the fulness of God.

HUGH LECLAIR

Canyon, Texas

Jim Tynen presents what seems to be a very strident “defense” of the masculine images we hold of God, particularly of the First Person of the Trinity. Yes, Jesus did refer to God as “my Father.” That is not at issue.

It is also true that we all — male and female — have been created in God’s

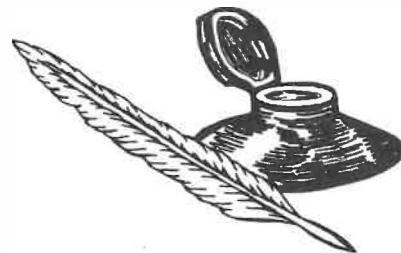


image (Gen. 1:27). That certainly implies that God has character attributes that are like our male and female attributes. As John Stott said at the recent Episcopal Evangelical Assembly, God is a “motherly Father.”

Our image of God can be well balanced — and still be derived from the varied images of holy scripture. Let’s all strive to strike a realistic balance in our images of God, and in our appreciation of each other’s attributes.

MARILYN ANDERSON  
Trumbull, Conn.

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### Perverse Proposal

In response to the editorial, “Not a Bad Strategy” [TLC, May 23], I affirm the tone (and your generally irenic editorial stance), but I disagree with your conclusion about the Episcopal Synod of America’s proposed resolution to General Convention that no person be ordained “unless they (sic) accept the ministry of all ordained persons in the church.”

I consider this proposal both manipulative and perverse. While it addresses a legitimate concern of those who do not accept ordination of women, the proposed resolution seeks to place deputies and bishops in a position where no clarification is allowed (“Any attempt . . . to change the substance of the resolution, or table it, in order to avoid a decision, would still be considered a means to ex-

clude synod members from the church"). This I take as an attempt to manipulate normal parliamentary process. I believe it is perverse in that it presents a position which the presenters themselves reject. How can we continue in honest dialogue if we do not speak straightforwardly?

ESA members claim attempts to exclude them. I too have experienced exclusion, via the Evangelical and Catholic Mission in years past, and by ESA more recently, where local clergy were instructed not to vest for a liturgical occasion (thereby excluding women from participation). John Coburn, then Bishop of Massachusetts, helped keep us all on board during the former era, for which I am grateful. The present move on the part of ESA, however, would preclude attempts to preserve our unity.

(The Rev.) RALPH E. MACY  
Pittsboro, N.C.

### A Milestone

The election of the Rev. Canon Antoine Lamont Campbell as Bishop Suffragan of Virginia [TLC, May 23] is noteworthy, not only because of his age (38) or that only eight years have elapsed since his ordination to the diaconate. The greater significance lies in the fact that Canon Campbell's election is the first of a black priest in a Southern diocese since 1918, when Henry Baird Delaney was elected suffragan bishop for colored work in the Diocese of North Carolina. His consecration and that of Edward Thomas Demby, who became suffragan bishop for colored work in the Diocese of Arkansas and the Province of the Southwest in the same year, represented the resolution of an issue that had engendered heated debate on the floor of General Convention for 30 years.

(The Rev. Canon) HAROLD T. LEWIS  
Officer for Black Ministries  
Episcopal Church Center  
New York, N.Y.

### To Our Readers:

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

# PEOPLE and PLACES

## Appointments

The Rev. **Winston B. Charles** is rector of Christ Church, P.O. Box 25778, Raleigh, NC 27611.

The Rev. **Arthur Hancock** is rector of St. Clement's, P.O. Box 1547, Clemmons, NC 27012.

The Rev. **David F. Sellery** is curate of St. Martin of Tours, P.O. Box 21275, Chattanooga, TN 37421.

The Rev. **Richard S. Williams** is director of pastoral counseling and spiritual development of St. Thomas, 5690 N. Kendall Dr., Miami, FL 33156.

## Resignations

The Rev. **W. Douglas Lowery**, as priest-in-charge of Christ the King, Taylor, MI.

The Rev. **MacDonald Wilhite, Jr.**, as rector of St. John the Baptist, Wausau, WI; add: 1511 Stark St., Wausau 54403.

## Changes of Address

The Rev. **Barbara J. Morgan** reports the new address of 148 Canterbury Ln., Alpena, MI 49707.

## Honorary Degrees

At the 170th commencement of **Virginia Theological Seminary** in Alexandria, Doctor of Divinity degrees were conferred on the Rt. Rev. **Jane Holmes Dixon**, Suffragan Bishop of Washington; the Rev. **Henry I. Louttit**, rector of Christ Church, Valdosta, GA; and the Rt. Rev. **Martin G. Townsend**, Bishop of Easton.

## Deaths

**Fr. Luke**, OJN, formerly Donald G. E. Radtke, of the Order of Julian of Norwich, Waukesha, WI, died May 18 at the age of 62.

He had been a canon of All Saints' Cathedral, Milwaukee, for 12 years, served parishes in Racine, Portage, Wisconsin Dells, Lake Delton and Mil-

waukee, WI, and had been a psychologist at Ozaukee Co. Mental Health Clinic for 18 years. Fr. Luke became a member regular of the Order of Julian of Norwich in 1988. He is survived by two brothers, Eugene and Neil, and a sister, Arleen.

The Rev. **Robert Ostle**, retired priest of the Diocese of Michigan, died April 22, in Athens, GA at the age of 82.

A native of Liverpool, England, Fr. Ostle was a graduate of the University of Nottingham. He served the Anglican Church of Canada from 1956 to 1958 and then churches in Michigan. He was rector of St. Gabriels, Detroit, 1960 to 1977, during which time he was also assistant professor of philosophy at Oakland Community College, from 1970 to 1973. He is survived by his wife, Stella, and two children.

**Ewing Young (Tom) Freeland, Jr.**, writer and publisher of the well-known booklet, "Those Crazy Episcopalians," died in Odessa, TX, on May 19, at the age of 67.

Long active in diocesan affairs as well as serving as warden and vestryman of St. John's, Odessa, Mr. Freeland is survived by his wife, Joyce, three children and five grandchildren.

**Howard E. Galley, Jr.**, renowned liturgical scholar and principal editor of the 1979 Book of Common of Prayer, died at the age of 64 on May 20 from pneumonia and complications from emphysema and lung cancer in Jersey City, NJ.

An assistant to the coordinator for prayer book revision, Mr. Galley served on committees for revisions of the Daily Office, the Holy Eucharist, the Church Year, the Lectionary, and the Rubrics. He was educated at the University of Massachusetts and New York University. From 1980 to 1984 he was an editor with Seabury Press; since 1984 he was a freelance editor, working primarily for Morehouse Publishing. From 1959 to 1981, Mr. Galley was an officer of the Church Army. He was author of *Ceremonies of the Eucharist* and editor and compiler of *The Prayer Book Office* and *Morning and Evening Prayer*.

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## ARCHITECTURE/DESIGN

**WE OFFER THOUGHTFUL**, innovative and cost effective solutions for churches and church halls. Experienced in designs for traditional and contemporary liturgical settings, both new work and renovations. Will provide architectural and structural consultations. Phone: (617) 662-8246 or write Mr. Dan DiLullo, 29 Vinton St., Melrose, MA 02176.

## BOOKS

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

**LITURGY**, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. The Pastoral Press (202) 723-1254, 225 Sheridan St., NW, Washington, DC 20011-1492.

## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (800) 662-4466 or (615) 598-0208.

## NEWSLETTERS

**FREE FOR THE ASKING.** Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.

## ORGANIZATIONS

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

**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.

## POSITIONS OFFERED

**PROFESSIONAL YOUTH MINISTERS:** Contact: Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.

## POSITIONS OFFERED

**WANTED:** Assistant English/Spanish speaking priest. Queens—NYC, 10 hours weekly. Free rent in studio luxury apartment, \$1,000 honorarium. Church of the Redeemer, 30-14 Crescent St., Astoria, NY 11102-3249. (718) 278-8093.

**VICAR** wanted. Small, dedicated congregation in attractive, wonderful Wyoming. Outdoor recreation, excellent schools. Vicarage, utilities, remuneration. Contact: Vern Strickland, Archdeacon, 104 S. 4th St., Laramie, WY 82070; (307) 742-6606.

**DIRECTOR OF CHRISTIAN EDUCATION and Youth Ministries** Wanted: Large congregation seeking an experienced and energetic person to lead, share in and support the Christian formation of children, youth and young adults. St. John's Church, P.O. Box 3123, Lynchburg, VA 24503.

**COORDINATOR OF CHRISTIAN EDUCATION.** All Saints' (Atlanta) is looking for a lay person who is an educator and is passionate about the possibilities of Christian education. Large program in urban parish. Duties primarily relate to children's education, with some adult education. Must be Christian well-grounded in the faith, knowledgeable about child development, and skilled in training, organizing and inspiring volunteers. Full-time preferred; will consider part-time. Good salary. Excellent full-time benefits. Send resumé to: The Rev. Jim Pritchett, 634 W. Peachtree St., Atlanta, GA 30308.

**RURAL PARISH** in small college town seeks part- or full-time rector, traditional in liturgy and good pastor. Large rectory. Beautiful country with great hunting/fishing. Conveniently close to metropolitan areas. Salary and benefits negotiable. Contact: James Patrenos, Jr., P.O. Box 446, Livingston, AL 35470.

**RETIRED OR SEMI-RETIRED PRIESTS:** Mission churches — traditionalist congregations in the Diocese of Quincy (Illinois). Modest stipend, health insurance, housing and utilities. Contact: Mr. W. Robertson, 3601 N. North St., Peoria, IL 61604.

## POSITIONS WANTED

**EXPERIENCED FUNDRAISER** seeks development position with a diocese, college or private school. Contact: Don French, 4280 Chestnut Ridge Rd., Amherst, NY 14228. Phone (716) 691-5023 (eves.)

## PROBERS

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

## FOR RENT

**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072.

## FOR RENT

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

## FOR SALE

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

**QUALITY "CUSTOM" CLOISONNÉ NAME BADGES.** Computer engraved with your name and Church's name for only \$3.95 each. Minimum order of 5 plus \$3.50 postage and handling. Write for a free sample. Active Advertising Ideas, 522 N. 26th St., Louisville, KY 40212.

## TRAVEL

**GREECE—GREEK ISLANDS—TURKEY:** Follow "In the Footsteps of St. Paul" to churches he founded and to whom he wrote his letters: Thessaloniki, Philippi, Corinth; Mars Hill (Paul's sermon at Athens; Acts 17); Delphi; spectacular monasteries of Meteora; much more on memorable pilgrimage. Depart Oct. 22; 8-day tour (\$1,850 inclusive) with optional 4-day cruise of Greek Islands, and, in Turkey, to Mykonos, Rhodes, Patmos, Ephesus (\$680). Led by Dorsey F. Henderson, Dean, St. Paul's Cathedral, Fond du Lac, WI. For brochure write P.O. Box 347, Fond du Lac, WI 54936-0347 or call 1-800-237-3448.

**RUSSIA** — St. Petersburg Theological Academy two-week study programs with optional Moscow extension. 1993 departures New York, Seattle & Los Angeles \$1695 to \$1995 all-inclusive! Call (908) 219-9567 or write: The Rev. James C. McReynolds, The Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.

## VOCATION CONFERENCE

**1993 VOCATION CONFERENCE**, September 3-8, 1993. Sponsored by the Sisters of the Holy Nativity at St. Mary's Retreat House, 505 E. Los Olivos, Santa Barbara, CA 93105. (805) 682-4117. Come let us help you discern whether or not you are being called to the Religious Life.

## WANTED

**GOOD USED PEWS** or chapel chairs with kneelers. Needed by late July, 1993. Parish located within Salish-Kootenai reservation. St. Andrew's Episcopal Church, P.O. Box 1112, Polson, MT 59860. Phone (406) 883-5524.

**CHURCH BELL** for bell tower. Contact: Trinity Episcopal Church, 3000 N. Kings Highway, Myrtle Beach, SC 29577. (803) 448-8426.

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# SUMMER CHURCH SERVICES

## ARCATA, CALIF.

**ST. ALBAN'S** 1675 Chester Ave.  
The Rev. Eric T. Duff (707) 822-4102  
Sun H Eu 7:45 (Rite I), 9 (Fam.), 10 (Adult Study), 11 (Rite II).  
Wed 10:30

## LAGUNA HILLS, CALIF.

**ST. GEORGE'S** 23802 Carlota (El Toro & I-5 Exit)  
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,  
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc's  
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

## TRUMBULL, CONN.

**GRACE CHURCH** 5958 Main St.  
The Rev. H.L. Thompson, III, r; the Rev. E.J. Taylor, ass't, the  
Rev. Blake Greenlee, past ass't  
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

## WASHINGTON, D.C.

**ST. JOHN'S, Georgetown Parish** 3240 "O" St., NW  
The Rev. Marston Price; r; the Rev. Christine Whittaker, ass't  
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev  
& B 6, Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon  
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## SAVANNAH, GA.

**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
590 Walthour Road  
Sun 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30

**ST. PAUL'S** 34th & Abercorn  
The Very Rev. William Willoughby, III, r  
Sun Masses 8, 10:30 (Sung). Daily as anno

## HONOLULU, HAWAII

**THE PARISH OF ST. CLEMENT** Makiki & Wiider Aves.  
The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr.,  
ass't; the Rev. Dorothy Nakatsujii, d  
Sun 7:30, 10, 6. Wed 10 H Eu & Healing

## KAPAA, KAUAI, HAWAII

**ALL SAINTS'** 1065 Kuhio Hwy. (808) 822-4267  
The Rev. Robert E. Walden, r  
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

## CHICAGO, ILL.

**CATHEDRAL CHURCH OF ST. JAMES** Huron & Wabash  
The Very Rev. Todd Smelser, dean  
Sun H Eu 8, 9 & 11. Daily 12:10. Daily MP 8:45, EP 5:15

## INDIANAPOLIS, IND.

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

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

## SALINA, KAN.

**CHRIST CATHEDRAL** 138 S. 8th St. - 9th St. exit off I-70  
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon Joseph M. Kimmitt, the Rev. Canon James Cox, the Rev. Canon Philip Rapp, the Rev. Willys Neustrom, ass't  
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted (913) 827-4440

## EAST SEBAGO, MAINE

**ST. ANDREW'S CHAPEL** at Camp O-AT-KA Rt. 114  
The Revs. Jane and Titus Presler, summer chaplains  
Weekly visiting clergy; call for schedule (207) 787-3401  
Sun 7:30 Communion, 11 MP

## BALTIMORE, MD.

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

## BLADENSBURG, M.D. (D.C. Area)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. A. E. Woolley, r  
Sun Masses 8, 10. Tues 9, Thurs 7

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the  
Rev. Allen 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

## LENOX, MASS.

**TRINITY** - 200th Anniversary (Near Tanglewood)  
Sun 8 Eu, 10:15 Eu, Ev 7:15. Thurs Eu 10 (413) 637-0073

## DETROIT, MICH.

**CATHEDRAL CHURCH OF ST. PAUL** 4800 Woodward Ave.  
The Rev. William S. Logan, canon-in-charge  
Sun 8, 9, 11; Mon-Fri noon, Wed 7

## ST. LOUIS, MO.

**ALL SAINTS'** 5010 Terry Ave.  
The Rev. Emery Washington, Sr., r  
Sun Eu 7:30, 10/Summer

## 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. Steven W. Lawler, the Rev. William H.  
North, the Rev. James D'Wolf  
Sun Eu 8, 10 (1S & 3S), 5:30; MP (2S, 4S, 5S) followed by HC  
12:15; Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5  
(1S, Oct.-June)

## 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

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th St. & Central Blvd.  
The Rev. Adam J. Walters, p-i-c  
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July &  
Aug. Sat H Eu 5

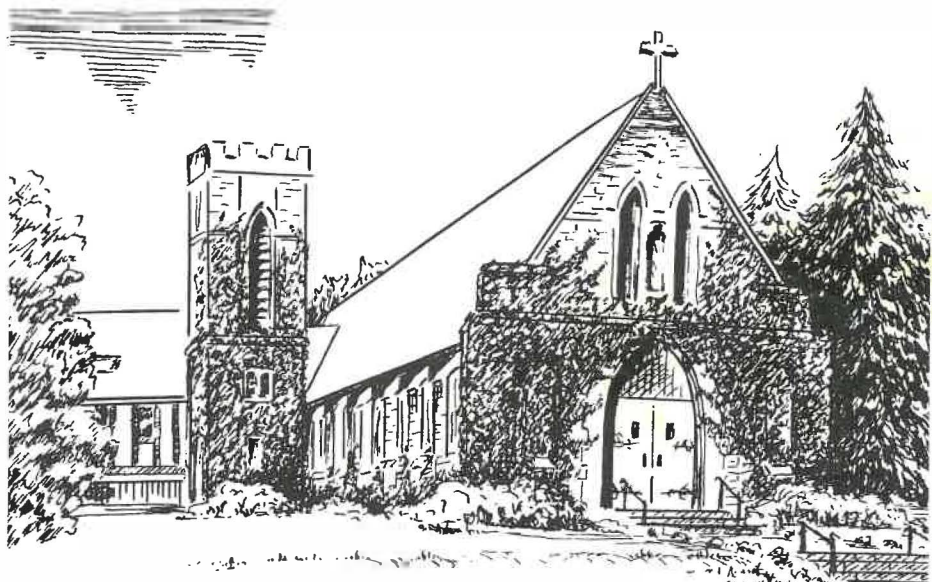
## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

(Continued on next page)



St. Thomas Church, Rochester, N.Y.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
The Rev. J. David Clark, r; the Rev. Canon James Daughtry  
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP  
Mon-Fri 5

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt,  
ass't  
HC Sun 8, 9:15, 11. MP wklys 8:30. HC Wed 7. Thurs & Fri  
12:10

## BOLTON LANDING (Lake George), N.Y.

**ST. SACREMENT** Lake Shore Dr. (Rt. 9N)  
Fr. Fred-Munro Ferguson, SSC, r (518) 644-9813  
Sun H Eu 8 & 10, Wed 10, Sat 5

## 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 Espa-  
ñol; 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. & 43rd 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. Syedullah, 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

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan,  
ass't; the Rt. Rev. Robert Spears, assoc  
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r  
Sun Masses 6:30, 8 & 10

## SHELTER ISLAND, N.Y.

**ST. MARY'S** 26 St. Mary's Rd.  
The Rev. Peter C. MacLean (516) 749-0770  
Sun H Eu 8, 10. Bible Study Fri 8

## 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 Chris-  
tian Education information. HD as anno

## WEST HAMPTON BEACH, N.Y.

**ST. MARK'S** Main St. 11978 (516) 288-2111  
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E.  
Chandler, M.Div., ass't  
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10  
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S,  
5S)

## LINCOLN CITY, ORE.

**ST. JAMES** 2490 N.E. Hwy 101  
The Rev. Robert P. Morrison, r (503) 994-2426  
Sun: H Eu 8 & 10 (Sung). Tues: H Eu 12 noon (1928). Wed H Eu &  
Healing 10. HD as anno

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Dr. Michael G. Cole, r (717) 334-4205  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## SELINGSGROVE, PA.

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

## WHITEHALL, PA. (North of Allentown)

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

## RAPID CITY, S.D.

**EMMANUEL** 717 Quincy St.  
(On the way to Mount Rushmore) (605) 342-0909  
The Very Rev. David A. Cameron  
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Heal-  
ing)

## NASHVILLE, TENN.

**ST. ANDREW'S** 3700 Woodmont Blvd.  
Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices:  
Call (615) 292-9935

**ST. PHILIP'S** 85 Fairway Dr. (between Airport/Opryland)  
The Rev. Peter Whalen & the Rev. Laura Myhr  
Sun H Eu 8 & 10 (615) 883-4595

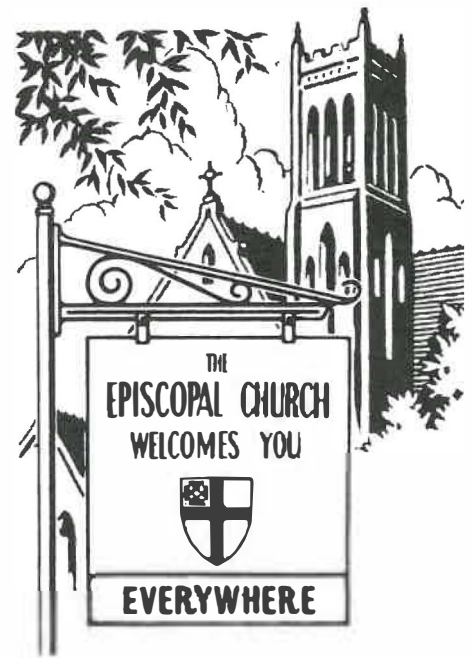
## DALLAS, TEXAS

**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. Philputt; 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)



## LAGUNA PARK, TEXAS

**OUR LADY OF THE LAKE** Highway 22  
The Rev. Dr. Joseph H. Schley, Jr.  
Sun H Eu, Rite I, II

## PHARR, TEXAS

**TRINITY** 210 W. Caffery/at Bluebonnet  
The Rev. Robert Francis DeWolfe, r (512) 787-1243  
Sun 10 H Eu. Wed 7 H Eu; Thurs 9:30 H Eu

## SAN ANTONIO, TEXAS

**ST. LUKE'S** 11 St. Luke's Lane (near 281 & Basse Rd.)  
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,  
organist (512) 828-6425  
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

**ST. MARGARET'S** 5310 Stahl Rd.  
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't  
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

## ORCAS ISLAND, WASH.

**EMMANUEL** Main Street, Eastsound  
The Rev. Patterson Keller, r (206) 376-2352  
Sun H Eu 8, 10. Thurs H Eu 10

## EAU CLAIRE, WIS.

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

## LAKE GENEVA, WIS.

**CHURCH OF THE HOLY COMMUNION** 320 Broad  
The Rev. Robert B. Slocum, p-i-c  
Sun H Eu 9. Fri H Eu 9:30. Sat H Eu 5:30

## MILWAUKEE, WIS.

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

## 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. Ben-  
jamin A. Shambaugh, M.Div., canon; the Rev. Henry C.  
Childs, canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu