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**... he took with him Peter and John and James
and went up on the mountain to pray (Luke 9:28).**

IN THIS CORNER

Making Old Things New

You may know how it is, that something can be so familiar that you don't pay much attention to it. I recently had that experience with an early oracle of the prophet Isaiah. It may be familiar to you: "They shall beat their swords into plowshares, and their spears into pruning hooks."

Last October, we had a work day at the church, and one of our members brought a tool of a sort that I had never seen up close. It had a long pole, and on the end was a curved and serrated blade. We used it to cut high branches and pull down prickly vines. I guess you could call it a "pruning hook."

If you had a spear which you wanted to beat into a pruning hook, you would take some metal-shaping tools, hammer and anvil perhaps, and build yourself a handy fire, and start beating at and bending sideways the point of your spear, until it would be no good as a weapon, but it might work nicely for

Real prophecy is to see with God's eyes.

pruning vines and cutting back high branches. Elementary, you may say. But I had never before thought of the actual process of beating a spear into a pruning hook.

In the ancient days, there were some people who, when they looked at a spear, saw only a spear. But there were others who had a God-touched imagination. They looked at a spear and wondered what it would be like not to fight anymore. They looked at spears and saw pruning hooks. They saw something that was not there but could be.

"Prophecy" is the name for this gift. Forget all the nonsense you've heard about astrology and crystal balls. Real prophecy is not the ability to predict the future. Rather, it is the ability to see with God's eyes, the ability to see with a God-touched imagination something which does not yet exist but could come to be.

I have a friend who collects driftwood. She walks through low places and along stream beds looking at old wood. When she takes a piece home, she will carve it a bit — never too much — and an amazing thing occurs. Then the rest of us are able to see what she saw from the beginning. "There's a mermaid in this piece," she'll say, or, "I see a fox running." I lack her vision. When I look at old wood, I just see old wood. My friend sees animals, angels, even human beings.

It is the prophet who looks at our spears and imagines how they could become pruning hooks, who looks at our old wood and imagines new life. In this the prophet imitates God. Like my friend, God looks for us in the low places and sees something in us which, it may be, no one else has ever seen. He sees that in all the ways we make war, there is the potential for peace. He sees old stuff and he knows it can be made into something new.

Our guest columnist is the Rev. Victor L. Austin, rector of the Church of the Resurrection, Hopewell Junction, N.Y.

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by Paul J. Kowalewski

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ON THE COVER

Mount Tabor, the site of Jesus' transfiguration before Peter, James and John.

[RNS photo]

LETTERS

An Easy Solution

It is distressing to read about the current issue over how to address male and female ordained persons, since there is a simple solution to clerical consternation and congregational confusion.

If the Church Pension Fund would produce a list of all clergy and then Executive Council establish a bogus educational institution (such as flourish here in California), and mail everyone an honorary doctorate. With all clergy properly addressed as Dr., there is instant equality and the problem disappears!

As far as academics and others ordained with legitimate, hard-earned doctorates, certainly they would be willing to assist thousands of clergy and millions of laity so the church militant can once again concentrate on such tasks as evangelism in the '90s. Also, there are fringe benefits. Dr. often produces quicker and better seating when making dinner reservations, and that title for all vicars and rectors automatically suggests superior status among churches in a community.

Finally, if printing and postage costs are considered excessive, just eliminate such as myself. Decades ago, most current retirees quickly learned to be more concerned about what people called us behind our backs than whether we were addressed as Fr., Mr. or Rev.!

(The Rev.) AMOS C. CAREY
Foster City, Calif.

Article of Faith

I was amazed to read the Rev. Anne Baker's definition of an Anglo-Catholic as one who, by implication, accepts "... the authority of General Convention" as the final court of appeal, as it were, in all matters of faith and practice [TLC, June 27].

By this does Ms. Baker mean that whatsoever is not established by General

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.

Convention is not to be accepted as an article of faith? Or can she seriously believe that whatsoever is established by General Convention is to be believed as an article of faith and thereby necessary to salvation, even if that same "catholic authority" changes and/or repudiates the unequivocal teaching of the catholic church from the time of our Lord and his apostles?

Irenaeus of Lyon, whose catholic credentials need no qualification, in his defense of the catholic faith, affirmed: "We have learned from none others the plan of our salvation, than from those through whom the gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the scriptures, to be the ground and pillar of our faith" (Adv. Haer., Bk. III, Chap. 1).

Would not all Christians be better served by the affirmation of these same scriptures to be the ground and pillar of the catholic faith, contrary to which "... it is not lawful for the church to ordain any thing" (Articles of Religion, Art. XX, 1979 prayer book, p. 871), rather than the mutable mind of so insignificant a body as a General Convention of an ever-dwindling organization?

If Ms. Baker is truly serious about her stance, and I am hard pressed to draw any other conclusion from that which she has written, and if what she has written is characteristic of the Anglo-Catholic

movement in our time, then surely, as regards the catholic faith in the Episcopal Church U.S.A., the words of that rightly revered Anglo-Catholic, E.B. Pusey, are being fulfilled before our very eyes: "If the faith shall be (God forbid!) destroyed . . . it will be not by open assailants, but by those who think that they defend it, while they have themselves lost it."

(The Rev.) E. JAMES HART
St. Andrew's Church
Fort Worth, Texas

In reference to the editor's note to the Rev. Anne Baker's letter, in this century high churchmanship and Anglo-Catholicism have been conflated. Only the *Anglican and Episcopal History* magazine now maintains the difference (for historical reasons). It seems to me that in the last several decades, even the term broad church has disappeared (as a party, in the U.S.)

BRYCE H. MOUW
St. Louis, Mo.

A Great Favor

Fr. Macy's letter, "Perverse Proposal" [TLC, June 27], in response to the editorial "Not a Bad Strategy" [TLC, May 23], rang more than one bell for me in the discussion of the proposed resolution regarding a recognition of valid ministry of
(Continued on next page)

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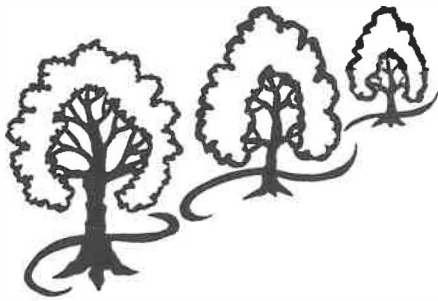
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LETTERS

(Continued from previous page)

all ordained persons in the Episcopal Church, prior to ordination.

I concur with the editorial, in that a definition and clarification must be made if this branch of the catholic church is to maintain its moral and intellectual integrity, but I am also sympathetic with Fr. Macy's position that this action by the Episcopal Synod of America is manipulative.

ESA is finally drawing "a line in the sand" on the gender of clergy issue, and I cannot but think that it is doing itself and the rest of the church a great favor. If its adherents must leave our fellowship (as they have made many pretexts for so doing in the past, on doctrinal issues), then we should in all charity, bid them "God-speed" and pray for the success of their mission and ministry, as we would hope to have their prayers for ours. Or is it possible that we perceive ourselves to be "too smart" to allow such divisiveness to happen?

We have witnessed the fractiousness of Lutherans and other protestants as they have splintered into numerous denominations. Now we see them beginning to unify, for numerous reasons. It may be that the Episcopal Church, which was spared of such for so long, may now have to go through the same process, as each separate element finds its best way to witness the redemption we all hope to find in the life, death and resurrection of our Lord, ignoring his last admonitions to us, that we "be one."

(The Rev.) JAMES M. McEVERS
Makanda, Ill.

• • •

Begging Fr. Macy's pardon, but the intention behind the Episcopal Synod of America's challenge to General Convention to go ahead and make acceptance of women's ordination a precondition of ordination in the Episcopal Church is not "to place deputies and bishops in a position where no clarification is allowed." How does one clarify a proposal which is already crystal clear? Indeed, the intent of the proposal is to induce the convention at long last to give some clarification about a matter concerning which there is extensive and long-standing confusion throughout the church's ranks.

ESA is offering General Convention an opportunity to act responsibly to resolve the confusion over how vital a part of its identity is the ordination of women: Convention should either 1. state clearly

that the unity of the Episcopal Church requires that all its ordained ministers recognize the reality of one another's orders or 2. state that such recognition is not necessary to the church's unity and thus safeguard those holding the minority view from exclusion based on that conviction alone.

If there is any perversity and manipulation involved in this matter, I would suggest it lies with those persons among the majority on the ordination question who for years have failed to carry their convictions to their logical conclusion and openly propose such a canon themselves. Instead, a policy of silent liquidation has been pursued whereby many potential candidates have been excluded from the ordination process for believing what the church as a whole believed for two millennia, while those doing the excluding pay lip-service to the "recognized theological position" of those being excluded.

Assuming that the question will be decided theologically and not ideologically (which is a mighty dubious assumption when one is speaking of General Convention), there is at least one prior question that the bishops and deputies will have to ask themselves: Is it possible for any religious organization to claim that it is a church (in any meaningful sense) when many of its members cannot recognize as clergy all those whom the organization says are clergy? On that basis (and here I speak as a deputy from Fort Worth) I cannot at this stage say how I will vote when this measure comes to the floor of the House of Deputies, where I expect it to pass in the proverbial New York minute.

(The Rev.) SAMUEL L. EDWARDS
Acting Director, ESA
Fort Worth, Texas

Reformation Heritage

As an Anglo-Catholic, I am always saddened when my brethren reveal confusion about Anglicanism's reformation heritage — and alienation from that heritage. Bishop Wantland [TLC, June 13] is not the only one who can't understand what the prayer book's General Confession is about, and how it belongs to the venerable part of the reformed heritage while it also continues catholic tradition.

The priest's *confiteor* in the Roman Catholic Mass (prayers at the foot of the altar) goes back to the 10th century at least; the people's *confiteor* was part of their preparation to communicate. A *confiteor* was also said at the beginning of

the daily offices. These general confessions coexisted with mandatory auricular confession. They were used during Paschaltide.

We all know how our church more and more affirms sinners in their sins, except when the sins of clergy place the diocese at legal risk. First, you abolish penitential prayer outside penitential seasons, then you practically abolish the penitential seasons.

(The Rev.) JOHN JAMIESON
Muskegon, Mich.

Unfortunate Choice

I am willing to agree with Bishop Curn and Mr. Crump [TLC, June 20] that Bishop Sheridan's description of the action of the 1976 General Convention as having "rammed through" the ordination of women [TLC, May 2] was an unfortunate choice of words. But I am sure many would agree that it was highly undesirable that such a departure from apostolic faith and practice should be accepted by such a narrow majority.

Far from the issue being "settled," a substantial number of priests and lay people have not accepted ordination of women. Certainly no one wants to "reopen old wounds," but with the exception of the House of Bishops' resolutions of 1977 and 1989 and the Anglican Consultative Council resolution of 1993, the healing process has hardly been helped by the events of the recent years. On the other hand, the election of women bishops, the 1991 General Convention, and the opposition to Bishop Iker, have put a tremendous strain on the loyalty of traditional Episcopalians.

(The Rev.) NELSON W. MACKIE
Greenville, R.I.

Suffragans' Power

Recent letters and articles have criticized the suffragan bishops of Massachusetts and Washington for exulting that they now have power because of their order. Bishop Dixon is reported to have exclaimed, "Authority! And being able to make decisions!"

Poor souls! To think that the trumpety they have grasped at has even the semblance of what the real world would recognize as power! Even diocesan bishops have power only over clergy in trouble. And suffragans? Hah! They are known as "suffering bishops" for good reason, since the job was devised as a "go-fer" to

(Continued on page 12)

VISIT VIETNAM!

Depart from Los Angeles on October 15, 1993, for a twelve day tour of Vietnam. Visit includes stop/stayover in Hong Kong. Visit the three capitals of Vietnam: Hanoi, the political capital; Hue, the cultural capital; and Ho Chi Minh City (formerly Saigon) the center of business and commerce in Vietnam's new period of development.

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UBE Members Challenged to Revive the Church

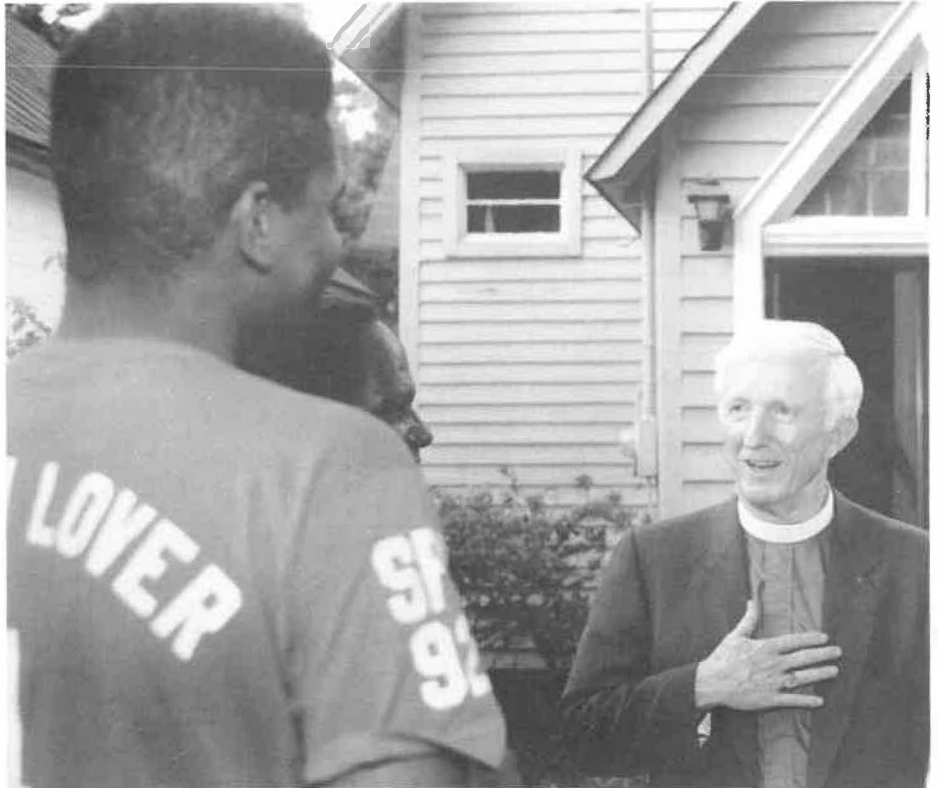
The Union of Black Episcopalians, at its 25th reunion meeting June 28-July 2 at St. James' Cathedral, Chicago, heard speakers who challenged them to revive the church, create a fair and equal pluralistic society, and build the self-esteem of black youth in this country and around the world.

The Most Rev. Edmond Browning, Presiding Bishop, preached at the opening service. Bishop Browning spoke of visiting black parishes around the country: "Worship in black congregations far transcends its external signs — its ceremony, its ritual — for it bespeaks a far deeper richness. Worship in the black tradition is the crucible where suffering and joy meet." He said he was deeply impressed by the mission work of various black churches which create real differences in their communities. "Seeing this is to see the gospel being proclaimed . . . black congregations are about the business of effecting change. They know that maintenance won't do it."

He described his own ministry and that of the UBE as "different and yet . . . the same . . . the ministry of Jesus Christ," and went on to issue a challenge: We are in a system where the actual power is in the hands of God and the apparent everyday power is in the hands of fallible people, some of whom are racists. This is how it is. This is what we are struggling against. And it is up to us to use the everyday power . . . each of us in our own way, to effect the changes that God wants."

Louis Farrakhan of the Nation of Islam presented an even stronger challenge. "I would love to see the church revived," he said. "I would like to see the church so strong that these young brothers and sisters would find a home there, and that all the young people that are in the streets with no direction could find a direction again in that house. I would love to see St. Cyprian's [the Boston parish of his childhood] grow and your church grow until the church is just too small and you need Boston Garden."

Mr. Farrakhan said "religion has died because we have become slaves to tradition." "How can the church be revived?" he asked. "First the church must return to Christ. We need communion every hour, every minute of every day, not with bread and wine but with him who is the author and finisher of life." Mr. Farrakhan noted that a Muslim addressing an



Bishop Browning shared his experiences of visiting black parishes. ENS photo by Paul Smith.

Episcopal convention was a historical event, and called for an end to divisions in the church "between male and female, between black and white . . ." The congregation responded enthusiastically to Mr. Farrakhan, encouraging him to continue and shouting completions to his Bible quotations.

A lecture titled "Be Grim and Be Black," on "beliefs about blacks and blackness in Christian thought," was presented by the Rev. Robert Hood, director of the Center for African-American Studies and professor of religion at Adelphi University, Garden City, N.Y. According to David Skidmore, editor of the *Anglican Advance*, Dr. Hood discussed the development of "negative connotations of blackness," from the time of Homer, through St. Augustine, on into modern times. He traced the development of Pan-Africanism and a shift in Christian attitudes about blackness from evil to holy, citing the Black Madonna of Poland and one of the Magi.

The keynote address was delivered by Lerone Bennett, editor of *Ebony* magazine. Mr. Bennett described the present as a time of crisis endangering not just

the black community but all Americans. He spoke of the tasks black people face: Supporting the work of the UBE and other valuable organizations, organizing into a strong political force, and defining "a new strategy of pluralism," replacing the outmoded ideas of separation and integration.

He discussed current problems in America in which "Integration has not failed . . . Integration has not even been tried in America." "It is crucial," he said, "for us to define and fight for an America in which black men and women can function as other Americans function," proudly, in high places.

In business sessions, several resolutions were approved, among them requesting support from the Episcopal Migrations Ministry and President Clinton for the people of Haiti and Liberia, setting the second international Conference on African Anglicanism in South Africa, and endorsing, for the 1994 UBE meeting in Seattle, the theme, "Nurture of Our Children, Our Future."

The UBE approved the 1993 budget of \$192,904, and the 1994 budget of \$207,000.

American Bishop Honored in England

Chaucer's Canterbury pilgrims paid homage to an English prelate. Some 500 years later, another group of pilgrims went to Canterbury to honor an American bishop, the Rt. Rev. Thomas John Claggett, first Anglican Bishop of Maryland and the first to be consecrated on American soil (1792).

Throughout the colonial period, the Church of England had not seen fit to send a bishop to America. Consequently, after the Revolutionary War, the Anglican Church in the former colonies was without episcopal leadership. Three prominent churchmen were elected to the office of bishop, but there was no one in America with the apostolic authority to consecrate them. Two of these men went to Scotland and one went to England to receive episcopal orders. They, in turn, consecrated Bishop Claggett, thus keeping the line of apostolic succession unbroken in the American church.

Until a June 5 service of Evensong, Canterbury Cathedral seems to have lacked one important item: There was no visible representation of the English-speaking people in the former British colonies, now the United States of America. The group of later Canterbury pilgrims had been invited by the dean and chapter of the cathedral to attend the service of Evensong and the dedication of a tablet in memory of Bishop Claggett.

In the group of about 40 were direct descendants of Bishop Claggett, accompanied by their spouses. Among them was Mrs. William E. Ticknor of Penney Farms, Fla. Bishop Claggett was Mrs. Ticknor's great-great-grandfather.

An Impressive Figure

Evensong began in the choir stalls, sung by an excellent adult choir. History enveloped the congregation like a cloak. The most impressive figure was that of the Lord Mayor of Canterbury, a tremendous man, clothed from chin to toe in black velvet, heavily decorated with gold embroidery.

At the conclusion of Evensong, the mayor and his retinue, preceded by the gold mace, symbol of his office, led the procession through the Martyrdom (the passageway in which Thomas Becket was murdered) into the cloisters. There

the memorial tablet was in place, waiting to be unveiled and dedicated. After an anthem, there was an address by an American priest, the Rev. Canon Sanford Garner.

The words of dedication were few: "To the glory of God and in memory of His servant, Thomas Claggett, we dedicate this Memorial, in the Name of the Father and of the Son and of the Holy Spirit. Amen." This was followed by a prayer and the benediction, pronounced by the dean.

It was a simple ceremony, but the implications of it were profound. In a brief symbolic act, two populations, united by a common language, and two churches, united by a common faith, were brought together in a closer and stronger relationship.

(The Rev.) WILLIAM E. TICKNOR

Episcopal Communicators Meet in New Orleans

Episcopal Communicators convened recently in New Orleans to discuss difficult issues facing their profession. The various roles of communicators — as describers, searchers, preservers or evangelists — was debated. Maureen Conners of Washington, D.C., who directed discussion, stressed the necessity of preparing for change, rather than waiting to be overtaken. "People like you often have to be pioneers . . . rather than . . . settlers," she said.

In small groups, communicators discussed questions of ethics, finances, covering difficult issues such as sexual misconduct, and their own professional freedom.

A survey of diocesan editors revealed a wide range of financial resources devoted to communication, from \$8,000 to \$180,000.

The Janette Pierce award for exceptional contribution to the ministry of communications was presented to Ruth Nicastro, who is retiring as editor and communications missionary of the Diocese of Los Angeles after 19 years. The award is named for the former managing editor of *The Episcopalian*.

BRIEFLY

The Anglican bishops of Australia have issued a statement expressing **deep concern for the victims of clergy sexual misconduct**. At a recent meeting, the bishops discussed the necessity of addressing the problem of clergy sexual misconduct, stressing the needs of the victims as well as of accused clergy and "the church's image." The Rt. Rev. Bruce Wilson, Bishop of Bathurst, said this meeting was "the most amicable participants could remember."

In a preliminary vote, the Church of the Province of Central Africa decided **against ordaining women**. The province's six largest dioceses said no to the proposal in a May 22 vote, reports the Rt. Rev. Robert Mize, retired Assisting Bishop of San Joaquin. The six dioceses are Matabeleland, Lake Malawi, Southern Malawi, Harare, Central Zambia and Lusaka. Voting in favor of women's ordination were the dioceses of Botswana, Northern Zambia, Manicaland and The Lundi. Bishop Mize, former Missionary Bishop of Damaraland and former Assistant Bishop of Matabeleland, said a final vote is scheduled for September of 1994. Figures from 1991 show the province has 600,000 members.

David R. Sumner, a member of Grace Church, Muncie, Ind., is the only Episcopalian among 18 winners in HarperSan Francisco's sixth annual best sermon competition. Mr. Sumner preached one sermon in 1991, while the rector was on vacation, and that received an honorable mention in the "evangelistic" category of the competition.

Trinity Church, Indianapolis, this summer is offering **Taize prayer services** in the evening on the second Sunday of each month. Taize is a form of music and corporate prayer developed at the ecumenial monastery at Taize, France. The simple chants, which are integral to the prayer experience, were taught by the Trinity choir during four Sunday Eucharists prior to the first Taize service.

A Woman of Grace

By PAUL J. KOWALEWSKI

Jesus said to them, 'If you were blind, you would not have sin . . . But now that you say, "we see," your sin remains' " (John 9:41).

It was the first day of spring, but the winter months had taken their toll on Steve. He was only 22, once a high school football star, but now his shriveled and weak, AIDS-stricken body made him look like a man three times his age.

The past winter had been far more demanding than the last. Steve had been sick off and on almost every winter for the past few years, mostly suffering from various types of AIDS-related infections which he had managed to survive. He was back in the hospital with yet another strain of pneumonia, which he was sure he could never survive. Only now, to make matters worse, he had lost his sight. He had heard about the AIDS virus causing blindness. He just couldn't imagine what life would be like without the ability to see. He was horrified at the prospect of going blind and prayed fervently that he would never have to suffer such a cruel fate. Gradually he could see only shadows, and now he sees nothing but darkness.

As he lay in his hospital bed that morning, Steve's thoughts drifted to his school chums who no longer visited. They were too scared of catching the virus, or worse yet, being labelled as some kind of "queer" for remaining his friend. Even his dad seemed distant lately, mortified by the fact that he had raised a son who was a homosexual. While his mother showed more compassion, Steve was sure she also considered herself a failure as a parent. And so, blind, alone, deserted, struggling through one painful breath after another, Steve just lay there, helpless, motionless, in a hospital bed, praying to die.

He was still numb from what had happened the previous evening. A local preacher, all finely tailored, dulcet in tone, Bible in hand, came by to announce that God had called upon him to bring a message of repentance to poor

miserable sinners. Walking into Steve's room, he pounded his Bible onto the bed and declared: "You are here because you've sinned. Your sin made you blind. You have disobeyed God and now God is justly punishing you. Unless you repent here and now, you shall not enter into rest but burn in eternity!"

That was it — the final straw. Steve's blinded eyes flashed in rage, hot, stinging tears of anguish rolled down his face. As he pushed away the "holy man," he called after him and cursed him with all his might as he also cursed the God who supposedly had sent him: "So what if I go to hell? Hell couldn't be worse than where I am now, and besides, what kind of God would be so cruel as to inflict such pain on one of his own creatures? If God is really who you say he is, then I want to go to hell. I don't want to be anywhere near that kind of God for all eternity." Steve wiped the tears from his eyes and fell deeper into the darkness.

But now it was morning. He could tell by the warmth of the sunlight on his face. The nurses had placed him near the window, telling him what a fine, fresh, spring day it was turning out to be. From the commotion in the hall, Steve knew it was time for daily rounds.

"When I first got sick, they all used to come in here and examine me," he remembered, but today the doctors and staff passed right by Steve's door. They didn't even bother checking any more. They had done all they could do. They had given up on him. Nothing more to do or say or prescribe, "just keep him happy till he goes." As Steve lay curled up in his bed, feeling the hint of that warm spring sun, he felt about as far from being "happy" as a creature could, more alone than he had ever felt before. He was in the darkness, abandoned by medicine, abandoned by his friends and family, and now, after last night, he thought, even abandoned by God and the church.

In the background, he heard other familiar voices. From what he could tell, it was old Jesse the cleaning lady, who showed up each afternoon to wash the floors and make the beds. She seemed to be arguing with one of the nurses. Actually, Steve was glad to hear Jesse's voice. Unlike the rest of the people on the floor, Jesse always had a good word

to say. She even managed to make him smile on occasion as she whistled and chuckled down the hallway.

But today, Jesse was early and she was being chided for daring to come onto the floor during rounds. Didn't she know that she didn't belong here until the afternoon? grunted the officious floor nurse. Jesse looked at her with a knowing smile: "But I came early today because I felt I was needed." Then, glancing toward Steve's room she whispered: "That child in there . . . he needs me and I know it. Just want to pray with him for a moment and speak a word of comfort." Shaking her head and letting out a sigh of disgust, the disgruntled nurse stepped aside and let Jesse get by.

As Jesse entered the room and gazed upon Steve's marred and tortured body, once so young and vibrant, now huddled, diapered, drooling, in a corner by the sunlight, tears began to well up and stream down the cheeks of her well-worn face. Quivering, she barely got out the words: "Child, God loves you so very much." Gently she touched Steve's swollen, burning eyes and prayed quietly, as if she were on holy ground: "Crucified Lord Jesus, you suffered and died once for children just like this. You know his pain, you suffered here with him. Let him see himself as you see him, Lord. Bring light to his darkness and set him free."

Steve could barely hear her voice, and yet, in the still small silence of that eternal moment, he knew Jesse had brought him to the throne of grace. A burden was lifted and Steve was flooded with the brilliant light of realization that he was not abandoned at all. The words of St. Paul suddenly flashed in his mind: "What can separate us from the love of Christ? If God is for us, who can be against us?" Grace, all is grace, he thought. Love. God is love — never-abandoning, always-sustaining love! Amazing grace, how sweet the sound . . . I once was lost but now I'm found, was blind but now I see!

The Son of God had come to Steve that morning all dressed up like an old cleaning lady. As he lay there on that fresh spring day, the sun streaming through his hospital window, Steve wondered what it really meant to be blind after all. He also wondered if you could be blind even if you could see.

The Rev. Paul J. Kowalewski is rector of St. Mark's Church, Chenango Bridge, N.Y.

EDITORIALS

Looking Toward Symposium

In less than two weeks, Shaping Our Future: A Grassroots Forum on Episcopal Structures, will be held in St. Louis. The widely-publicized symposium, which grew out of a resolution presented to the convention of the Diocese of East Tennessee, identifies its mission as "to examine the basic structures of the Episcopal Church and to suggest significant changes that will breathe new life into this ailing Anglican community."

We have been supportive of the idea of such a symposium for nearly two years. In fact, it was publication in this magazine of an article suggesting such a gathering which provided much of the early impetus for the event to take place. We believe the time has come for church leaders to examine church structure. It is time to find a way for the "grassroots" membership of the church to be recognized, for the bureaucratic nightmare at the Episcopal Church Center and in some diocesan headquarters to be examined, and for the process of decision-making within the church to be discussed. Obviously, General Convention is not the place for these subjects to be addressed, for General Convention is part of the problem. How hundreds of resolutions are to be addressed within a 10-day period ought to be a topic of discussion for the symposium.

In one sense, it is unfortunate that the Presiding Bishop will not attend the symposium, if only as an observer. It would be good for the Most Rev. Edmond L. Browning to hear the concerns from the "grassroots." On the other hand, we are thankful that Bishop Browning will be spending that time with his children and grandchildren. It should be a valuable period of rest and relaxation for someone with as frantic a schedule and with such massive problems to address. However, Bishop Browning has appointed observers from the Church Center and the Executive Council who will report to him.

We hope the symposium will be a place where complaints and finger-pointing will be absent. We hope participants will refrain from dragging ideological topics into discussion, and that they will arrive with open minds and hearts. Organizers of the symposium have arranged an impressive list of speakers and workshop leaders. We are hopeful that their experience and creativity will be instrumental in producing a first-rate conference.

Faithful Workers

Among the unsung heroes of the Episcopal Church are the Volunteers for Mission. This program, operating out of the Episcopal Church Center, places lay and clergy volunteers in various mission projects both in this country and elsewhere. Volunteers serve fulltime for periods of six months to two years in response to requests for skilled personnel from anywhere in the Anglican Communion.

New volunteers are serving in such ministries as with the Haitian community in the Diocese of Southeast Florida, as a health worker assistant in the Diocese of Namirembe, Uganda, and as an administrator at a South Dakota Indian Mission.

We salute the Volunteers for Mission. Their unpublicized ministries are among the best the Episcopal Church has to offer.

VIEWPOINT

The American Family: Fading Away?

The secular trend, or the counter culture of the 1960s and 70s, has culminated in the 90s with an unprecedented assault on marriage and family life. The attack on family is relentless on many fronts and has seriously damaged American society. If the trend continues unchecked, traditional family structure will deteriorate even further.

The traditional family consists of two or more people, whether living together or apart, related by blood, marriage or adoption and committed to caring for one



another. The family has been the primary vehicle through which people perpetuate values and support each other emotionally and materially. Families are important sources of love and hope, important emotional supports for life.

For centuries, the marital bond, the foundation for family life, has been the bulwark of American society. Working together, shouldering each other's allotted tasks and differing responsibilities, married couples have struggled to overcome the problems of life and so formed the family unit.

Today, the concept of one man and one woman joined together in a Christian marriage has been abandoned by modernists of the counter culture. What position does the Episcopal Church take on the family? Since both marriage and family relationships were ordained by God, one might assume that his body, the church, would rally in their defense. Sadly, the attitudes and activities of the church, in far too many instances, have weakened rather than shored up these crumbling foundations of our society.

The Book of Common Prayer contains statements

(Continued on next page)

Charles P. Stetson is coordinator of Episcopalians United in the Diocese of Connecticut.

VIEWPOINT

(Continued from previous page)

that reflect the traditional position of the church toward marriage: "The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee." "Holy Scripture commends it to be honored among all people." The prayer book also describes the union of husband and wife as "a holy union."

Despite these affirmations of the sanctity of marriage expressed in the Book of Common Prayer, current practices in the Episcopal Church contradict these time-honored beliefs. By ordaining homosexuals to its holy orders and by the blessing of homosexual unions, the church seeks to affirm that homosexuality is a morally acceptable alternative to marriage, abrogating the authority of not only the prayer book, but also of holy scripture, regarding the expression of love outside of heterosexual marriage.

Destructive Practices

This is the ultimate affront to those of us who believe the Bible to be the inerrant word of God. Such practices encourage the secular trend to destroy the family, and in turn, the fabric and framework of society.

Secularism, in a subtle way, eats away at the very roots of family life. A good indication of the secular trend is that people no longer seek God's will and purpose for them. Not that people don't believe in God. Rather, they want to keep God at arm's length and do their own thing. This behavioral pattern is not new. It has occurred repeatedly throughout history. The Book of Judges describes such a time: "In those days, Israel had no king; everyone did what was right in his own eyes" (Judges 21:25).

Today we are in a similar situation, and the lack of acceptance of God's description and standards for family life undermines that social institution.

In his book *Why Johnny Can't Tell Right from Wrong: Moral Illiteracy and the Case of Character Education*, author William Kilpatrick states that America now has a significant population of functionally morally illiterate individuals. He further points out that in our educational system, "the direct transmission of moral values, such as integrity, courage, fortitude and compassion through literature, art, history and religious narratives has become unfashionable."

How ironic! For the first time in many years, former Soviet citizens can pray in public freely. Plans are underway to implement teaching the Bible in the 120,000 public schools. There is a hunger for moral and spiritual values in the one-time Soviet Union and steps are being taken to satisfy it. At the same time that the freedom to express and teach religion publicly is blossoming abroad, it is being diminished in the U.S.

The legal practice of abortion is another blow to our society. Not only does the mass killing of defenseless unborn children rival all known crimes against humanity, it is also contrary to God's purposes and further weakens the sanctity of the family.

The problems of homosexuality and abortion are serious and not to be ignored, for they are not isolated and without consequence. It would be well to remember that they are patterns that have contributed to the downfalls of other civilizations. The Roman Empire, for example, experienced a marked increase in both homosexuality and a breakup of the family unit in its decline.

As one examines the position of the church in the struggle, one must ask: Why does the church not speak to these issues? Why does the church no longer rely on the teaching of scripture instead

of debating these questions with the wisdom of the world? Why does the church cling to false doctrine?

Clearly what is needed is a reawakening of God's purpose in our lives and a renewal of our faith in the Bible and in our Lord Jesus Christ who came to save a broken world and gave his life for our redemption. If we truly love our Lord, then everything we do must be done with the purpose of glorifying our father in heaven.

A 'Good' Nation

Alexis de Tocqueville, the 19th-century French social critic, searched our land for the secret to America's greatness. He came to this conclusion: "America is great because America is good. If she ever ceases to be good, she will cease to be great."

By the same token, the Episcopal Church was great for good because it supplied spiritual and moral leadership. Once it ceased to supply moral leadership, it started its precipitous decline.

Despite all our infirmities, we are still "one nation under God," and I believe if we turn to God, the American family will thrive as the moral foundation of our nation. God has a total commitment to us. God wants us to have a total commitment to him and to express this commitment by loving and serving our fellow man.

A Communion Prayer

Out of the depths of our need
We come, dear Lord, to Thee.
At Your altar let us feed
We come, dear Lord, to Thee.

While we kneel quiet and still
We come, dear Lord, to Thee.
The empty cup you can fill
We come, dear Lord, to Thee.

Through food and drink sustain us
We come, dear Lord, to Thee.
Renew our spirit and our trust
We come, dear Lord, to Thee.

Kathleen Eastman

BOOKS

Women, God, the Eucharist

WOMEN AND SACRIFICE: Male Narcissism and the Psychology of Religion. By William Beers. Wayne State University. Pp. 205. \$28.95.

SPEAKING THE CHRISTIAN GOD: The Holy Trinity and the Challenge of Feminism. Edited by Alvin F. Kimmel, Jr. Eerdmans. Pp. x and 337. \$21.95.

These books have two things in common: Each has sections relating to the Episcopal Church and each purports to be of interest to feminists. The first is a socio-psychoanalytic explanation of how the narcissistic state of the male resents the unobtainable idealized object of the mother. Out of this can arise guilt as well as violence against women. The guilt is expiated in sacrifice, conducted by the males alone.

Immediately following the chapter on Melanesian pig sacrifices is a discussion of the Eucharist as sacrifice in the Episcopal Church. The eucharistic "sacrifice becomes the ultimate and final self-fragmentation which takes away forever the power of the defiling and abandoning maternal self-object and replaces it with a nurturing, masculine holy (undefiled) communion (un-abandonment)." While he grants that there are some (underpaid, often unemployed) women priests, Beers states that for those who do not resent these women, "the idea of the Eucharist has probably lost its psychological connection to women and sin." The book reads like a dissertation to prove his thesis statement. Not surprisingly, it was published by a university press.

The other selection, however, is an anthology of middle-of-the-road essays on the subject of inclusive language. The writers agree that masculine language has encouraged the oppression of women and that "humankind" is more appropriate than "mankind." However, they do not agree with the more radical feminists such as Mary Daly ("Since God is male, the male is God"). Each of the essayists, male or female, stands firm on the necessity for the traditional "Father, Son and Holy Spirit."

The writers come from Orthodox, catholic and protestant backgrounds as well as from within the Episcopal Church. The essays cover such diverse topics as the difference between a metaphor ("for you have one Father, who is in heaven") and a simile ("as a hen gathers

her brood under her wings"), the difference between the personal Triune names and functional names such as "Creator, Redeemer, Sanctifier," the danger of viewing God as immanent in creation (as in many cults of female deities), and the all-important significance of the personal relationship of the Son to the Father in eternity as well as in human history.

While God's "motherly" attributes are rarely mentioned in the Bible, "God was described as 'father' over 170 times by Jesus in the New Testament, and is never invoked in prayer by any other title." While a background in theology would be helpful, the average reader will still find much to consider. It would also make a good choice for a study group to discuss over several weeks.

The church has had a long history of using the scriptures to justify oppression: medieval serfs, slaves, the Third World and women. The feminist theologians rightly accuse the church of having attempted to keep women in subjection. However, they must ensure that they do not find themselves restructuring scripture for their own purposes or constructing a father/mother god unlike God as revealed in human history and in Jesus Christ.

DIXIE ANNE MOSIER-GREENE
Stillwater, Okla.

Two Early Preachers

SAINT AUGUSTINE: Four Anti-Pelagian Writings. The Fathers of the Church 86. Translated by John A. Mourant and William J. Collinge. Catholic University. Pp. 351. \$36.95.

SAINT JOHN CHRYSOSTOM: Homilies on Genesis 46-67. Translated by Robert C. Hill. The Fathers of the Church 87. Catholic University. Pp. 288. \$34.95.

Readers of Elaine Pagels' controversial study, *Adam, Eve, and the Serpent* (New York: Random House, 1988) may recall her portraits of Augustine and John Chrysostom. The great North African theologian is presented as the severe and the guilt-ridden author of predestination and original sin, relentless in his vendetta against Pelagius. Chrysostom, the Byzantine theologian, appears by contrast as the optimistic champion of a new but attainable spiritual liberty in Christ. Are these images accurate reflections of the two theologians' minds, or do they merely perpetuate stereotypes?

The best way to find out is, of course,



to read and compare their works. Two new translations in the Catholic University Press of America's Fathers of the Church series provide fresh material for such comparison.

First, there is the concluding volume in a set of three containing the sermons of Chrysostom on Genesis (Fathers of the Church 74, 82, and 87). The sermons were preached in Antioch some time between 385 and 388, while Chrysostom was still a young priest. The translator, Robert C. Hill, is chair of biblical studies at the Australian Catholic University, and has published extensively on Chrysostom. The first volume in the set of Genesis sermons provides a general introduction to the text, while the final volume contains the general index and an index of biblical citations. There are no introductions to volumes 82 and 87, which might disconcert the casual reader looking for preliminaries.

At the same time, it is possible to dip into Chrysostom's sermons at random, and to enjoy the warm, almost folksy style of his preaching. Working his way through the Genesis text verse by verse, he expounds the meaning of events and personalities depicted in the ancient text with a view to admonishing his Antiochene flock and providing them with good moral examples. The exegetical result may strike modern readers as naive or unrealistic, but the text should be examined for its glimpses into the everyday life and thought of fourth-century Christians, as well as the vigorous and compassionate pastoral style of its author. Hill's translation is to be praised because its smooth but accurate rendition of the original makes for a transparent window, as it were, into that remote period.

Meanwhile, the translated works of Augustine have been enriched by the addition of a group of four writings against the Pelagians (*On Nature and Grace, On the Proceedings of Pelagius, On the Pre-*

(Continued on next page)

BOOKS

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destination of the Saints, and *On the Gift of Perseverance*). The translation team, John A. Mourant of Pennsylvania State University and William J. Collinge of Mount Saint Mary's College, are to be commended for their detailed historical introductions to each selection.

Very different in style and purpose from the sunny benevolence of young Chrysostom's sermons, Augustine's four tractates offer a valuable point of access to his teachings on grace and human nature. *On Nature and Grace* and *On the Proceedings of Pelagius* were both written during the years 415 to 416, and are the record of Augustine's confrontation with Pelagius' actual words and doctrine. *On the Predestination of the Saints* and *On the Gift of Perseverance* are later works, datable to about 428, in the final part of Augustine's life.

They represent a reflection and summation of his mature thought on human nature and divine grace, and should be of value to students of historical philosophy as well as theology. Because the translators have provided footnote references to parallel works, historical circumstances, and Augustine's explicit or implicit uses of scripture, the reader can go from the text of Augustine to related contemporary writings with relative ease.

Both the Chrysostom and the Augustine volumes here added to the Fathers of the Church series provide useful new material for students of the early patristic period. These texts in particular represent timely publications by which to test and nuance Pagels' conclusions and the discussion these have generated.

WANDA CIZEWSKI
Milwaukee, Wis.

Christian Community

READINGS IN HER STORY: Women in Christian Tradition. Edited by **Barbara J. MacHaffie**. Fortress. Pp. 256. \$12.95 paper.

His women followers watched while Jesus died on the cross. It was women who first went to his tomb on Easter morning and found that he had risen. But from that time until fairly recently, it's been pretty much downhill for women in the church.

Barbara J. MacHaffie, author of *Her Story: Women in Christian Tradition*, has collected documents ranging from the story of creation in Genesis to writings of the 1980s, each illustrating another facet of the nature of women (or someone's ideas about women) and their place in the Christian community.

The book is divided into 10 sections. The first presents biblical images of women. The second section deals with

women and the early churches, and one begins to realize that something is going on here. A treatise by Tertullian (c. 160-220) tells women what they ought to wear, and asks "Do you not know that you are (each) an Eve? . . . You are the devil's gateway . . ." Along with this are the stories of Paula and Egeria, two women who traveled and did extraordinary things for God and the church.

Writings of women in medieval Christianity include Julian of Norwich, Margery Kempe and Catherine of Siena, as well as "information" about witches.

The editor shows us women in the Reformation era and in the American colonies, sometimes through the eyes of the men who were leaders in the churches, and sometimes through the diaries, letters and writings of the women.

Later writings show us women's ministry as missionaries and in mission societies. Women teaching and even preaching. Women defying the traditions that sought to keep them silent, even when church leaders treated them with contempt, threats and condescension.

The editor introduces each writing with an explanation of its time period and the circumstances surrounding it, making this book valuable and understandable even to those who are unfamiliar with church history.

JOANNE MAYNARD

Helena, Mont.

LETTERS

(Continued from page 5)

help out with confirmations in big dioceses and as a sop for minority clergy.

A little reality therapy, please. In the American church, a bishop has no power worth speaking of, and only that authority earned by brains or seniority. Whatever authority the Presiding Bishop may have had, he blew by picketing the White House when it was occupied by the last president who admitted to being an Episcopalian. Does *Who's Who* even automatically include Episcopal bishops any more?

"Power"? Bah, humbug! Just ask Jesus what he thinks about power!

(The Rev. Canon) WILLIAM E. CRAIG
Twain Harte, Calif.

Affirmation of Faith

I was upset when I read the Rev. Robert Clapp's letter [TLC, May 30] regarding a resolution voted on by the Michigan convention. I had no idea such heresy existed. But the Rev. Wayland N. Coe [TLC, June 13] helped me realize

that all is not lost! Such affirmation of the faith must prevail if we are to call ourselves Christians.

CORA L. REEVES

Plymouth, Mich.

Symbolic Reversal

In his recent book, *A Far Glory*, sociologist Peter Berger provides a powerful critique of exactly where and how this church (and many others) have gone off the road and into quicksand.

Speaking of the liturgical revisionism that moved officiants from standing before altars to standing behind them, Berger observes:

"This new position makes wonderfully clear that the sacred being that is worshiped exists not *outside* the gathered community but rather *inside* it. It is a powerful symbolic reversal. I suppose that liturgists can cite any number of ancient antecedents to justify the change. Who knows what motivated some bishop in seventh-century Antioch or ninth-century Lyons to insist that priests would face the congregation while celebrating

the Eucharist? In 20th-century America there is the strong suggestion that what is happening here is a community worshipping itself. I strongly suspect that most of the time that is exactly what is happening. From a biblical point of view, what is happening is a form of idolatry."

(The Rev.) THEODORE A. MCCONNELL
Ft. Ann, N.Y.

Beyond Routine

With every issue, I think I must fire off a letter to you on one point or another. Your magazine makes me care deeply beyond what my daily routine requires of me. I thank you.

I'm proud to be an Episcopalian, along with such people as A.E.P. Wall, in "A Church for Saints, Screwups and Sinners," and letter-writer Betty Streett [TLC, June 13]. Would that we all stop bashing one another and start again bringing our deep hurts and fears to Jesus!

LEONIE MILLER

Tampa, Fla.

PEOPLE and PLACES

Appointments

The Rev. **John Barrow** is assistant at Church of the Good Shepherd, 715 Kirkman St., Lake Charles, LA 70601.

The Rev. **Mary Margaret Blanchard** is associate rector at St. Elizabeth's, Knoxville, TN; add: 512 S. Cedar Bluff Rd., Knoxville 37922.

The Rev. **Richard O. Bridgford** is rector of Epiphany, Norfolk, VA.

The Rev. **Mark R. Cole** is rector of St. James', Oneonta, NY; add: 305 Main St., Oneonta 13820.

The Rev. **James V. Ezell** will be taking a position at the Anglican Boys School in Brisbane, Australia in August.

The Rev. **Orville C. Gatti, Jr.** is chaplain at St. Francis Academy, Lake Placid; add: 50 Riverside Dr., Lake Placid, NY 12946.

The Rev. **Russell A. Griffin** is rector of St. Anne's, 9870 W. Fort Island Trail, P.O. Box 274, Crystal River, FL 34423.

The Rev. **Donald Hartsuff** is interim rector of the Church of the Advent, Orchard Lake, MI.

The Rev. **W. Robert Insko** is part-time associate rector and director of Christian education, St. John's, 210 N. Main St., Versailles, KY 40383.

The Rev. **Thomas G. Keithly** is interim rector at the Church of the Good Shepherd, Terrell, TX.

The Rev. **W. Nicholas Knisely** is rector of St. Barnabas, Freeport Rd. & Morgan St., Brackenridge, PA 15014.

The Rev. **Robert S. Lawrence** is rector of St. Matthew's, Darlington, SC.

The Rev. **Robert D. Marston** is rector of St. Andrew's, Newport News, VA.

The Rev. **Timothy Rich** is assistant of Christ Church, 5910 Babcock Blvd., Pittsburgh, PA 15237.

The Rev. **Stephen C. Secaur** is rector of Trinity, Baraboo, WI.

The Rev. **Paul D. Tunkle** is rector of St. James', 1620 Murray St., Alexandria, LA 71301.

The Rev. **David Vryhof** is deacon assistant at St. Columba's, Detroit, MI; add: 1021 Manistique, Detroit 48215.

Ordinations

Priests

Eau Claire—**Harold V. Reed**, curate, St. George's, Schenectady, NY; add: 30 N. Ferry St., Schenectady 12305.

Michigan—**Glen Ruppe Melnyk**, assistant, Christ Church, Detroit.

Pittsburgh—**David Barnhouse**, pastoral associate, Church of the Ascension, 4720 Ellsworth Ave., Pittsburgh, PA 15213.

Western Louisiana—**Richard H. Norman**, assistant, St. Matthew's and St. Timothy's; add: 26 W. 84th St., New York, NY 10024.

Permanent Deacons

Pittsburgh—**Marion Janice Kush**, 526B Brandon St., Greensburg, PA 15601.

Transitional Deacons

Michigan—**Jocelyn Jones Bell**, 1405 E. Ver-non Ave. #18, Normal, IL 61761. **Kevin L. Forrester**, St. Michael and All Angels, Portland, OR; 1704 N.E. 43rd St., Portland 97213. **Scott Matthew**

Hoogerhyde, 16 A Olcott St., Somerset, NJ 08873. **R. Wayne Hutson**, deacon-in-charge, St. Luke's, Rogers City, MI; add: Box 427, Rogers City 49779. **Wendy Taylor Manley**, 516 Harvest Commons, Westport, CT 06880. **Catherine Ann Munz**, deacon assistant, St. John's, Royal Oak, MI; add: 115 S. Woodward Ave., Royal Oak 48067. **Edna S. Shelton**, 18270 Northlawn, Detroit, MI 48221. **JoAnn Kennedy Slater**, consultant to the Bishop for Communications; add: 422 Kellogg #74, Ann Arbor, MI 48105. **Dr. Ruth Strang**, 4500 E. Huron River Dr., Ann Arbor, MI 48105. **Jennifer L. Walters**, deacon assistant, Church of the Incarnation, Pittsfield Twp.; add: 2376 Pinecrest Ave., Ann Arbor, MI 48104.

Pittsburgh—**William Warner Haslett III**, 284 Chandler Ave., Johnstown, PA 15900. **Robert Nelson Landback**, St. Michael By the Sea, P.O. Box 127, Carlsbad, CA 92018-0127.

Southern Virginia—**Carlotta B. Cochran**, assistant, St. John's, Roanoke, VA. **Kenneth W. Howard**, assistant, Church of the Ascension, Gaithersburg, MD. **Terrence A. Walker**, deacon-in-charge, St. Luke the Evangelist, Houston, TX. **Carolyn H. West**, assistant, Christ Church, New Bern, NC. **G. Alfred Wray, Jr.**, vocational deacon, chaplain, Sentara Norfolk Hospital and Riverside Regional Hospital, Newport News, and is assigned to St. Stephen's, Norfolk, VA.

Western Louisiana—**Lionel E. McGehee**, 600 Haven St., Evanston, IL 60201. **Reynold H. Richaud**. **Katherine F. Ryan**, assistant, St. Alban's, 2816 Deborah Dr., Monroe, LA 71201. **William W. Ryan**, assistant, Grace Church, 405 Glenmar Ave., Monroe, LA 71201.

West Texas—**Donald DeArman Lee**, vicar, St. Christopher's, Bandera, TX; add: P.O. Box 314, Bandera 78003. **Roger Scott Penrod**, vicar, Trinity, Edna, TX; add: P.O. Box 305, Edna 77957.

Resignations

The Rev. **William D. Hayes**, as rector of St. Eustace, Lake Placid, NY.

The Rev. **William C. Hoffman**, as interim rector of Epiphany, Norfolk, VA.

The Rev. **Paul S. Nancarrow**, as associate rector of Christ Church, Dearborn, MI, to begin PhD.

studies at Vanderbilt University; add: 2000 24th Ave. #1, Nashville, TN 37212.

The Rev. **Robert Whirl**, as vicar of Polk Memorial Church, Leesville, LA.

The Rev. **Eric Williams**, as rector of St. Paul's, Abbeville, LA.

The Rev. **C. Jeff Kraemer**, as curate/chaplain of Grace Church, Monroe, LA.

Other Changes

The Rev. **Roger Derby** has completed his duties as interim rector of Christ Church, Dearborn, MI; add: 34 Niagara Ave., Pontiac, MI 48341.

The Rev. **Robert Harrison** has moved to 2 Deerfield Rd., Hilton Head Island, SC 29926.

Deaths

The Rev. **Gary Allen Garnett**, pastoral assistant at the Cathedral of St. Philip, Atlanta, GA, died of cancer, June 20, at the age of 55.

Fr. Garnett was educated at Olivet College and the Church Divinity School of the Pacific. He was ordained priest in 1962, served parishes in Western Michigan, and was rector of All Saints', Greensboro, NC, for 10 years until 1983, when he moved to Atlanta to become vice-president of Abrams Antiques, Ltd. For three years he conducted regular services in the mission churches of Madison and Greensboro, GA, and in 1986 joined the staff of the Cathedral of St. Philip.

Evelyn Pierce Mallary, 66, died June 21 of pneumonia complicated by emphysema. She was the wife of the Rev. R. DeWitt Mallary, Jr., who retired in 1991 after serving for 31 years as rector of All Saints' Church, New York City.

Mrs. Mallary was born in Riverside, NJ. She graduated from Packer Collegiate Institute, Brooklyn, NY and from Middlebury College. In addition to her husband, Mrs. Mallary is survived by a daughter, Catherine R. Mallary, two sons, R. DeWitt Mallary III and Peter T. Mallary, and a granddaughter.

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Wed 10:30

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Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10

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; 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 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 & Wilder 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 Kuhlo Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

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Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

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

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Sun 8:30, 10:30 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat
10:30 H Eu

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Fr. A. E. Woolley, r
Sun Masses 8, 10. Tues 9, Thurs 7

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The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allen B. Warren, III, ass'ts
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Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP MON-FRI
5:30

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Sat 9

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The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

ST. LOUIS, MO.

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Sun Eu 7:30, 10/Summer

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The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
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North, the Rev. James D'Wolf
Sun Eu 8, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC
11:15. Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5
(1S, Oct.-June)

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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

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Mon-Fri 5

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CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
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ass't
HC Sun 8, 9:15, 11. MP wkdy 8:30. HC Wed 7. Thurs & Fri
12:10

(Continued on next page)



Trinity Cathedral, Trenton, N.J.

SUMMER CHURCH SERVICES

(Continued from previous page)

BOLTON LANDING (Lake George), N.Y.

ST. SACREMENT Lake Shore Dr. (Rt. 9N)
Fr. Fred-Munro Ferguson, SSC, r (518) 644-9613
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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

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[June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, HC & LOH Tues 12:30. HS Thurs 7. Sol Eu HD 7. C by appt

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129 N. Market
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Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices: Call (615) 292-9935

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Sun H Eu 8 & 10

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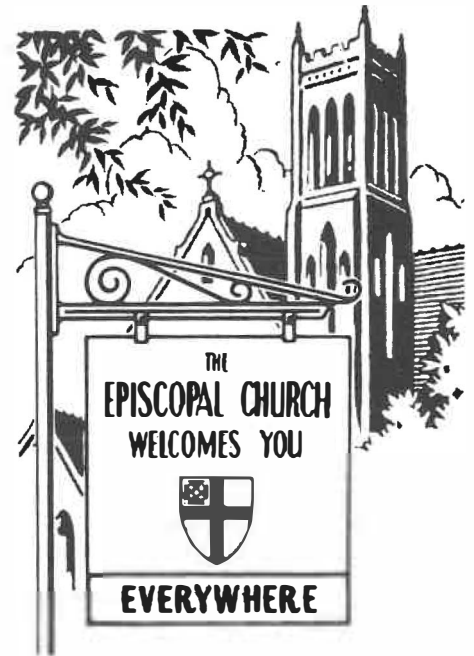
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Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

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Sun H Eu, Rite I, II



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Sun 10 H Eu, Wed 7 H Eu; Thurs 9:30 H Eu

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Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

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Sun H Eu 8, 10, Thurs H Eu 10

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111 Sixth St.
Sun: 7:30, 10 H Eu. Tues & Thurs 5:15 H Eu. Mon & Wed 9 MP

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