

The Living Church

July 10, 1994 / \$1.50

The Magazine for Episcopalians



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**49 Years, for the Love
of Children in Haiti**

IN THIS CORNER

More Strong Opinions

On a recent speaking engagement, I was asked why Bishop John Spong had seemed so quiet of late. "He seems to be staying out of the news," the inquisitor observed. I responded that I didn't know whether that was the Bishop of Newark's choice or whether it was some judicious editors determining that there wasn't any news. But never fear. The oft-controversial bishop is back with some strong opinions about General Convention. Writing in his diocesan newspaper, *The Voice*, he says the following about the Episcopal Church:

- "Our church, like most others, would rather attack the symptoms and place Band-Aids on the cancer than to address the central reality."

- "Church unity seems to have been enshrined as the highest value of church life, and in the service of that value, debate is stifled and issues are suppressed."

- "...those who are demanding a place at God's table are told to wait a bit longer until the levels of prejudice have been lowered and the church's recognition of them as people created in God's image will not disturb the church's cherished unity."

- "John Elbridge Hines, in my opinion, the greatest church leader in this century ..."

- Presiding Bishop John Allin "presided over the withdrawal of the church from the world."

- Presiding Bishop Edmond Browning "began his primacy by stating that there would be no outcasts in this church ... But when rhetoric was translated into action, the leadership of the church waffled."

- "So here we are in the same rut we were in in 1970 and giving in to the same forces of reaction that led us into retreat 23 years ago."

- "In time we will discover that a church that stands for nothing save its internal health and unity is not a church that we respect, and its descent into death will be hastened."

- "For the second time in a quarter of a century, this church has laid out another visionless platform on which another future Presiding Bishop will be elected to unify the church in its irrelevance."

* * *

The author of a recent letter to the editor in *The Milwaukee Journal* had this forthright advice for "Catholic liberals out there who have a problem with the all-male priesthood:

"Quit your whining and join the Church of England!"

* * *

Recent license plate spottings: DEUT6 4, GD BLES, GODS 12, I COR6 7, UTO 91, ECCLES and HE LAMB. The Rev. David M. Baumann of Placentia, Calif., sent SRVE HM.

Peggy Bockius of Oxford, Pa., sent along a bumper sticker: "Read the Bible—It'll Scare the Hell Out of You."

* * *

Note to the unidentified vestry in the Diocese of Northern California: Yes, I also understand that the draft version of the pastoral teaching on sexuality of the House of Bishops has been leaked to the public, but I haven't seen a copy.

DAVID KALVELAGE, editor

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ON THE COVER

Sr. Joan Margaret, of the Society of St. Margaret, spends some time with children at St. Vincent's School, Port-au-Prince, Haiti, which she founded in 1945. Sr. Joan now lives at the mother house in Roxbury, Mass., after 49 years in Haiti [p. 8].

LETTERS

Critical Issues

It's hard to argue with a grieving husband, but there are statements in "Pain and Peace" [TLC, May 22] which seem unhelpful, even painful, to others who are dealing with grief.

We should be clear about this: God does not "allow" death; he ordains death, for all living things. We cannot dissociate the Creator from the parts of creation we find unpleasant. If creation is good, death must also be good.

I suspect because we are afraid of our anger at God, we project it onto someone else — car manufacturers or drunken drivers or "the enemy," or even the person who dies, for choosing "unhealthy lifestyles." This creates guilt and enmity and does nothing to help us heal. Whatever choices we make, we will die. Death is not a consequence of sin; death is a consequence of life. We call some deaths "premature," but there is no set time to die.

This discussion is important, not only for individuals but because we are dealing with critical public policy issues, and our

decisions reflect our attitudes toward death. Is death unnatural? Is it the enemy, to be avoided at all costs? Are there fates worse than death? Are there circumstances in which one may choose death? Could we manage dying better?

But oh, gosh, it hurts. I have just lost my Mom, and found Mary Roelofs Stott's poem in the same issue of TLC so moving. Thank you.

FRANCES DAVIS LOWE

Lubbock, Texas

Local Input

The editorial, "Change Needed for Seminaries" [TLC, June 5] makes me wonder what provoked such an unwarranted attack. What is the source for the claims which are made about the alleged failure of the seminaries to provide leadership for the future?

Three things need to be noted. First, there are vast differences in the ways the 11 accredited seminaries prepare students for ministry. To speak of a "system" is to imply there is some monolithic structure which is recapitulated in 11 different

locations and which is insensitive to the needs of the church and impervious to change. This is not so.

Second, in their diverse approaches, the seminaries address many of the particular concerns raised in the editorial. There is training for evangelism in at least some of the seminaries. There is certainly training for those who would teach — it is especially hard to imagine how the seminaries could be faulted on this count. There is also an emphasis on cross-cultural experience and training and there are both in-house and extension programs for candidates from various minority communities.

Finally, it should be recognized that the seminaries can only train the people who are sent to them. It is the bishops and commissions on ministry (with ample lay representation) who determine who will prepare for ordained ministry. While the editorial speaks of specialized skills, St. Paul speaks of gifts of the Spirit. More often than not, skills are gifts which have been refined. The seminaries have the

(Continued on next page)

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John R. Goddard

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took this scary journey. Without him and the firm of WDR we would not only not have attained this high level of success, we would never have had the wherewithal to attempt to raise this much money.

The money is important, but I cannot say enough in regard to the effects of just being successful will have on our future. Now we can see that if we try we can succeed. The ministry of this parish will benefit from this new image more than anything. Our future is bright and where we are going God only knows, but we now know that we can get there if we venture forth and do the best we can do. WDR has my personal highest esteem and I would recommend them to anyone.

John R. Goddard, Priest
The Episcopal Parish of St. David, Minnetonka, Minnesota

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LETTERS

(Continued from previous page)

resources to refine many gifts into practical skills, but to do this we must be given the raw material.

The real question is, is the church discerning the gifts which are needed and sending the people with those gifts to seminary? For many years, the ordination process has been essentially passive. The church has waited for candidates to present themselves. As some are beginning to realize, we need to be active. The church must recruit people who have the gifts that are needed. The seminaries are not the ones to do that. That must happen at the local level where people live and worship and work. By all means, demand change, but please address the message to those who can do something about it.

(The Very Rev.) GARY W. KRISS

Dean, Nashotah House

Nashotah, Wis.

Taking a Risk

Thanks for featuring the Martyrs of Uganda article by Bonnie Shullenberger [TLC, June 5]. This expands and enriches the short summary in "Lesser Feasts and Fasts" for the liturgical feast on June 3.

After the ruthless Idi Amin had ordered the beloved Anglican Archbishop Iwani Luwum assassinated on Jan. 16, 1979, Bishop Festo Kivengere of Kigesi took off for a tour of the U.S. The many thousands of us who heard his dramatic testimony will never forget it. At Kennedy International Airport, as he was leaving to return home, a *New York Times* correspondent asked him to describe the difference between being a Christian today in this country and in Uganda. The bishop replied, "To be baptized in Uganda involves the well-understood risk of being martyred, where as this is certainly not so in the U.S."

Clearly, the popular saying about early Christians, "The blood of the martyrs is the seed of the church," continues to be true in modern times. It is hardly surprising, therefore, that today Uganda is the most Christian nation on the African continent.

(The Rev. Canon) JOHN R. RAMSEY
Marblehead, Mass.

Correct Speech

In the article "Why Another Translation?" by the Rev. Steele W. Martin [TLC, June 5], he writes of the NRSV that "[t]here is an avoidance of gender specific language ('he' or 'men')

where both men and women are indicated in Greek and Hebrew. Such words are indeed "gender specific," if by that he means that they are grammatically masculine in "gender." But, of course, that is probably not what the author means. He means to claim that words like "he" or "man" must be or are always male in connotation. The assertion is a politically correct distortion, but despite (or maybe because of?) its political correctness, is erroneous. When either of these or other similar words are used generically, they are generic, i.e., "inclusive" and using some other word does not undo the former's generic nature. This new translation is not more "inclusive" than say Rite I in the BCP.

So let us quit saying the untrue; it's unbecoming Christian honesty. What has changed in the language is that a political pressure group has succeeded in mandating its brand of "correct" speech, i.e., censored English. The usual claim made for assertions about language as not being inclusive is that some little girl took these words literally rather than abstractly. I suggest that a biblical translation that takes seriously infantile projections about language has some real problems.

(The Rev.) WINSTON F. JENSEN
St. Peter's Church

Kernville, Calif.

• • •

This is in response to "Why Another Translation?" by the Rev. Steele Martin.

There is no such thing as a perfect translation of scripture, and the NRSV is no different. I think, for example, of the change in meaning of Psalm 1 because "genders we can trust" have been inserted, destroying the singular/plural relationship between the blessed/sinners; or the derivation of "member of the church" from "adelphos" (brother) in Matthew 18:15, narrowing the focus considerably and indicating an extra step of interpretation on the part of the translator. Such problems can be found in any translation. I don't wish to belabor the point, except

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.

to say Fr. Martin's enthusiasm needs to be taken with a grain of salt.

More serious, however, is the statement that, "Only those who prefer beauty (so-called) over truth and goodness that can be obeyed will cavill and react with emulation. That is what the translators expected of some readers in 1611."

It does not seem any service (least of all the translation committee of the NRSV) for Fr. Martin to impute motivation to those who for a number of reasons may prefer another translation, or who may use a number of translations for study, preaching, devotions or other purposes.

There is also the theologically questionable opposition the author sets up between "beauty (so-called)" and "truth and goodness that can be obeyed." My impression has always been that all three — truth, goodness, and beauty — find their origin in God, and are thus a unity.

I have to admit that if I had not already become familiar with the NRSV and found a great deal that I like about it, Fr. Martin's article would have made me much more cautious about accepting it.

(The Rev.) SCOTT BROWNING
St. Mark's Church

Oconto, Wis.

The Choice

"A Clever Campaign" [TLC, May 8] should not have been printed, nor should a pro-choice article. In addition to "welcoming and affirming" parishes (and "keep out and accusing" ones for balance?) and "male clergy only" parishes, do we need "pro-choice" and "pro-life" ones as well? Where will it end?

Despite their sanctimonious denials, the right-to-lifers would rejoice for homosexuals to become "burnt offerings." "Clever campaigns" denying homosexuals, bisexuals, etc., security against discrimination in employment and housing already exist.

We have heard plenty about the choice not to "do it," etc. People have just not made that choice too often, despite much lip service and hypocrisy. Is the religious right now clarifying this by saying that if you do "do it," you deserve a child?

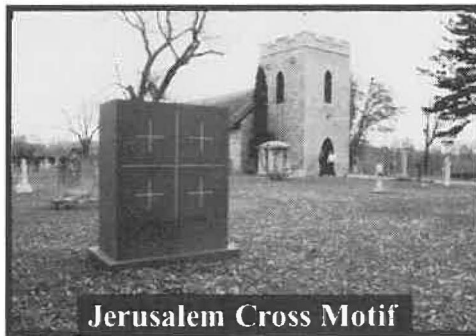
Please drop the abortion issue. There will probably never be an absolute right or wrong, rhetoric on all sides notwithstanding, and we already have too many things to fight about.

ROBERT F. DORUM

Poughkeepsie, N.Y.

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Bishop Plummer: 'God Has Been With Us'

During a celebration of the Eucharist at the annual convocation of the Episcopal Church in Navajoland June 10, the Rt. Rev. Steven Plummer renewed ordination vows after a one-year leave of absence, and his crozier was formally returned to him.

The Rt. Rev. Harold Hopkins, executive director of the Office of Pastoral Development, represented the Presiding Bishop, and along with the Rt. Rev. George Bates, Bishop of Utah, received the vows. The applause and shouts of approval by delegates and visitors which followed demonstrated approval of the return of the bishop to his office after completing a leave of absence following a revelation of sexual misconduct.

"It is a great day for all of us," said Bishop Plummer, who asked for help and support in his renewed ministry and expressed the hope that all would work together "so our spirits may be lifted up and God will be always with us. In his Name I offer this." Bishop Plummer then celebrated the Eucharist for the first time in many months.

"We cannot operate church or mission until we have dealt with guilt and shame," Bishop Bates said in his sermon. "Sometimes we do something that causes guilt, which may be healed by owning

responsibility. Regarding shame, our responsibility is to love the child within us so it may grow and be nurtured."

The convocation, at St. Christopher's Mission, near Bluff, Utah, included the address of Bishop Plummer the following day.

"I didn't know what was going to happen," Bishop Plummer recalled. "I wasn't sure whether I would return, or what would happen to me. There were a lot of supporters from all across the country. They were saying that things will work out, with God's help and with God's miracle.

"These things are past now and today we are beginning a new start, a new life for myself, for all of us, for Navajoland. I know that some people are still angry with the church because of what happened and what I did. I guess that's a natural thing, with what has happened in the church today. It happened the day when a woman became a priest; it divided the church. It happened again when the clergy were accused of molestation, misconduct; it divided the church, the people, and that

has affected us. I caused that.

"God has been with us. God has pulled us through all this, and I learned a lesson from it. I think we all learn a lesson from things that we do wrong. I found out that some people do not act Christian. Some people actually turn their backs against you and leave you out there all alone, and point a finger at you."

Owanah Anderson, officer of Indian Ministries at the Episcopal Church Center, spoke of the proposed budget cuts and restructuring at the national level which will be discussed at General Convention.

The Rev. Buddy Arthur asked for one or two adults from every area to work with him in establishing youth programs, adding that Navajo youth are crying out for adult help in learning how to be Christians.

At Sunday's Eucharist, the Rev. David Bailey, rector of St. Stephen's Church, Phoenix, Ariz., said in his sermon: "The Navajo have a tremendous task. I believe the Navajo people have something to offer the Episcopal Church that it does not have. You have a way of living and thinking that many of us are willing to learn. Think about how you do that — sharing the gospel in Navajoland and the world."

JOAN LIEBLER



Bishop Plummer

St. George's College Chooses a New Dean

The Rev. Frederick W. Schmidt, Jr., associate professor of New Testament studies at Messiah College (Pa.), has been elected dean of St. George's College, Jerusalem. Fr. Schmidt, 40, will assume his new ministry Jan. 1. He will succeed the Very Rev. John L. Peterson, who will become secretary general of the Anglican Consultative Council in London [TLC, June 12].

"I could not be more thrilled at Fred's election," Dean Peterson said. "He brings to the college the skills and sensitivities needed to share the great news of the empty tomb with the Anglican Communion and the worldwide church."

"He brings continuity and freshness to St. George's College, and sensitivity and flexibility to a region of conflict and crisis," said the Most Rev. Samir Kafity, President Bishop of Jerusalem. "He is a man of peace and humility."

"I am delighted that he happens to be a New Testament scholar at a time when the Christian Church in Palestine is feeling the tensions of the region, and his emphasis is resurrection and hope," said the Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast and chairman of the North American Regional Committee for St. George's.



Fr. Schmidt

The dean-elect is a native of Louisville, Ky. He received a BA degree from Asbury College (Ky.) and a master's from Asbury Seminary. He earned a Ph.D. from Oxford University. He was ordained a deacon in the United Methodist Church in 1978, and served

Methodist congregations in the United States, Northern Ireland and England before ordination as an Episcopal priest in the Diocese of Central Pennsylvania in 1993. He has been serving as an assistant at St. Andrew's Church, Harrisburg, Pa. He has taught at Oxford, Asbury Theological Seminary and Messiah College.

He and his wife, Elaine, and daughter, Lindsay, expect to move to Jerusalem in late July.

"I am excited about the opportunity to combine the two things I tried to hold together throughout my ministry—academics and my commitment to be actively involved — and serve the church in both areas," he said.

St. George's College was founded in 1962 to provide short courses concentrating on the land, the Bible, the historic church and the peoples of the land.

Budget Changed in Hawaii to Keep Diocese Solvent

In the face of the expected June 30 default by Episcopal Homes of Hawaii, Inc., of its \$4 million bank loan guaranteed by the Diocese of Hawaii [TLC, June 19, July 3], the diocesan council adopted a revised 1994 budget at its June meeting.

Hawaii cannot keep its solvency without defacing one-half of its national assessment to a later year, said Richard H. Hagemeyer of the diocesan finance department. "Our intent is to repay as expeditiously as possible," he said. Payments to Province 8 took a similar hit.

The council curtailed expenditures generally and re-allocated funds for the last half of 1994 in order to meet expected unbudgeted costs estimated at \$465,000. That sum represents \$170,000 for interest-only payments for six months on the \$4 million loan, and \$295,000 for legal and other professional expenses.

Mission support and support for retirees went untouched, and cuts were slight in communications and ministry development, but church in society, and nurture and education were trimmed heavily and an immediate freeze was placed on most program items. In addition, the diocesan Lambeth Fund, which covers the bishop's expenses to the Lambeth Conference held in England each decade, was transferred to meet diocesan expenses.

(The Rev.) JOHN PAUL ENGELCKE

Rector in Honolulu and Parishioners Join Charismatic Episcopal Church

A majority of the membership of St. Mary's Church, Honolulu, Hawaii, and its rector have left the Episcopal Church for the Charismatic Episcopal Church (CEC).

The Rev. Richard W. Lipka, an Episcopal priest for 24 years, and many of his parishioners have formed the Church of the Risen Lord, and were to meet July 3 for the Eucharist at the downtown Honolulu YWCA. He and about 120 members will be visited by the Most Rev. Randolph Adler, Archbishop of the CEC, later this summer to be received into communion with the CEC.

"Over the last several years, I, and many of the members of St. Mary's have felt more and more marginalized and dis-



Photo by Julie Nelson

Laying hands on Fr. Robertson at his consecration in South Dakota are Bishops Krotz (left), Harris, Browning, Anderson, Walter Jones and Harold Jones.

South Dakota Bishop Consecrated

An estimated 2,500 people, Indians and non-Indians, came together in sweltering heat June 19 in Lake Andes, S.D., for the outdoor consecration of the Rev. Creighton L. Robertson as ninth Bishop of South Dakota.

Bishop Robertson, 50, is the first Native American diocesan bishop in the 121-year history of the Episcopal Church in South Dakota. A member of the Sisseton-Wahpeton Dakota Nation, Bishop Robertson succeeds the Rt. Rev. Craig Anderson, who resigned Dec. 31, 1992, to become dean and president of General

Theological Seminary in New York City. Bishop Robertson graduated from the School of Theology of the University of the South five years ago. Formerly a practicing attorney, he and his wife, Ann, have five children.

Bishop Robertson was consecrated at the closing service of Niobrara Convocation, the 122nd annual gathering of the Indian Episcopal churches in South Dakota. Serving as co-consecrators with the Most Rev. Edmond L. Browning, Presiding Bishop, were Bishop Anderson, the Rt. Rev. Walter Jones, seventh Bishop of South Dakota; the Rt. Rev. Harold Jones, retired Suffragan Bishop of South Dakota; the Rt. Rev. George Harris, retired Bishop of Alaska; and the Rt. Rev. James Krotz, Bishop of Nebraska.

Bishop Harold Jones, who presented the new bishop with his crozier, served as suffragan in South Dakota from 1972 to 1976. He was the first-ever Indian bishop of the Episcopal Church.

In a state that has named the 1990s "The Decade of Reconciliation" between whites and Native Americans, Bishop Robertson hopes the Episcopal Church can serve as a model of unity. Membership in the diocese is roughly half Indian and half non-Indian, and the two cultures have worked well together within the church. "Working on reconciliation and cultural sensitivity in this diocese is a key," he said. "I think the diocese was listening to and paying attention to the workings of the Holy Spirit in calling an Indian bishop to be its leader."

Haitian Democracy May Work, Observers Say Following Visit

"We could call for 100 civilians, lay people, 20-25 years old, and 60-80 years old, to work for a year. When Haiti is open again, we could rebuild the country." This was a part of a future for Haiti the Rt. Rev. Roger J. White, Bishop of Milwaukee, discussed after his recent visit as part of the Presiding Bishop's committee requested by the Rt. Rev. Zache Duracin, Bishop of Haiti, to "assess the obstacles to democracy."

Bishop White expressed admiration for the work of the Episcopal Church in a largely Roman Catholic country. "The Episcopal Church is of the poor, not the rich or the powerful," he said. "The bishop is of the people." The church, he said, purposely keeps a low profile, quietly working to feed and educate the poorest. But "the Haitian church is reluctant to ask for help, to make its needs known."

Those needs are primarily for money and people to go directly into the diocese, directly to the church. "The sense [of the people] is that the United States does not care for Haiti. The church cares." There is much that ordinary parishioners can do, Bishop White said; planting, building, organizing, talking to kids. "We do what they want us to do."

'Next Phase'

Diane Porter, executive for advocacy, witness, and justice ministries at the Episcopal Church Center, also traveled to Haiti. "This is preparation for the next phase, an infusion of energy and resources — social, educational, humanitarian services," she said. "The church can support these efforts."

There will be "a cute little booth" at General Convention, she said, where attendees "will be asked to pretend they're buying [Haitian art that cannot be brought out of the country now] and just give."

"Once the government situation is settled, opportunities there for the church will be tremendous," said the Ven. Malcolm Barnum, who represented the Presiding Bishop's Fund for World Relief. "We will be needed in leadership roles — project leadership. The infrastructure is collapsing," he said, citing potholed roads and standing garbage. Even with all their problems, the people, he said, are always clean, neatly dressed



Mothers and children from the slums of Cite Soleil outside a Port-au-Prince feeding center.

"even if that's their only set of clothes," and very hard working.

"We built a school for \$20,000" [a grant from the Presiding Bishop's Fund for World Relief], Bishop White said. Bishop Duracin needs \$30,000 to set up a feeding program for children; the cathedral in Port-au-Prince needs a new roof. "A tin roof for about \$80,000 would save the priceless paintings inside." Money goes much farther than it does in this country, he said.

There is some disagreement within the Haitian church about whether or not the church should be involved in politics. Bishop White said some feel the church should "get on with the work of the church — feed people, educate them." Others feel the church must help to restore democracy and end the oppression most Haitians have lived under for decades.

"The concern is the losing of hope," Archdeacon Barnum said. "They've been through this for so long."

Mixed Support

Bishop White and Archdeacon Barnum both stressed that support for the return of President Aristide is not uniform. Bishop White said, "The diocese [of Haiti] and its clergy were divided over whether Aristide should return." Some strongly support Aristide, while others support a more abstract democracy.

"There is concern about some of the
(Continued on page 12)

49 Years in Haiti

Sr. Joan Margaret, of the Society of St. Margaret, recently returned to the mother house in Roxbury, Mass., from St. Vincent's College in Pennsylvania, where she had received an honorary Doctor of Humane Letters degree. A year earlier, she had returned from Haiti, where she had lived and worked for 49 years.

In 1945, she founded St. Vincent's School for the Handicapped in Port-au-Prince. It began as a nursery, and grew to educate 300 students in seven grades. "We boarded about 200," Sr. Joan said. "We took babies two or three days old, with their mothers."

Sr. Esther worked with Sr. Joan in Haiti for four years. "We were friends before we sisters," she said. "She had a car and I didn't." Sr. Esther described early treatments at St. Vincent's: "We made splints from tortoise shell. Working with visually impaired students, Sr. Joan took care to avoid 'blindism' — the mannerisms of blind people."

St. Vincent's developed the Living Sight Center, which Sr. Joan described as a "unique black room, using flowers, other colored objects, and black light." The center trained students preparing for eye surgery. "After surgery, they could function in a regular classroom. They knew their letters, numbers and shapes."

For deaf students, "We stressed total communication: speaking, lip-reading, signing," said Sr. Joan, who directed the school itself, the orthopedic and the prosthesis departments.

An article in a Port-au-Prince newspaper, at the time of Sr. Joan's golden anniversary as a professed religious, said, "These handicapped children, rehabilitated by an adequate education, are able to live and work as those who are not handicapped. She ... worked ... the economic, social and moral rehabilitation of these people." Several graduates of the school have returned to work there in various capacities, some as teachers, some making orthopedic prostheses.

Sr. Joan said she and her staff took care to stay out of Haitian politics. "That's one reason we never had a problem," she said. "We had cooperation from all the governments. We were guests in their country."

PATRICIA WAINWRIGHT

Challenges to Traditional Morality

By J. HOWARD RHYS

Our prayer book's Outline of the Faith begins (p. 845) by asking, "What does it mean to be created in the image of God?" This question assumes that the universe, and the human race within it, must be dependent on a personal intelligence.

While astronomer and mathematician Pierre Laplace maintained the universe can be explained without reference to a Creator, and Carl Sagan has described the absolute beginning as "the big bang," science has not been able to show that Christian belief in a purposeful creation is false.

That humans are rational beings is shown in their capacity to understand what is observed, to modify what is understood, and to make plans for future action. People also are able to make decisions, to choose one action rather than another. Although differing cultures adopt differing standards of right or wrong, none is without an ethical system. One element common to cultures is a mutual devotion of parents and their children to one another. Perhaps the noblest characteristic to be found in human beings is a capacity for disinterested love. Of almost equal importance is an urge to be creative and to impose order where none is evident.

While these assertions about human nature are positive, it is evident that human beings are not fulfilling their potential. The scriptures explain this fact as a Fall, a turning away from what truly is human nature. The Genesis account presents this Fall as a human refusal to acknowledge responsibility to the Creator, a declaration of independence from God, and indeed from all obligation.

This assertion of independence is commonly expressed in self-indulgence, which may appear as freedom when one begins to engage in it, but the freedom is sheer illusion. No one is less free than an addict, whether the addiction is to cocaine, to food or to alcohol, to sex or to acquisitiveness. Moreover, the attempt to be the center of existence leads to alienation, first from the persons one would

exploit, then from the authority against which one rebels and from the world which proves unmanageable, ultimately from life itself.

The individual who is so self-absorbed needs deliverance from that condition. Historic Christianity offers an escape from alienation and addiction through a return to dependence upon God the Creator. Yet human freedom to choose requires some willingness to accept that recovery is possible. In this, the first step

The demand for self-restraint has been assailed as "life-denying."

is to recognize what has brought disaster and to turn away from the conduct and the pattern of thought that has proved damaging. Christian tradition describes this as repentance, becoming sorry for one's sin. Divine compassion, an eagerness to forgive, is a concept that gives unity to the scriptures. Whenever there is genuine sorrow for the rebellion of self-assertion, a new start is possible.

Christians have experienced such forgiveness and the new start it can bring through faith in the redemptive life of Jesus. But the divine compassion is no less evident in those portions of the Bible that pre-date Jesus' ministry. Moreover, the recognition that God has nowhere left himself without a witness can enable us to acknowledge that genuine repentance and forgiveness has taken place in other traditions as well. God is the compassionate Creator of all, whether he is known through the biblical revelation or not.

Invariably, the response to the new start that forgiveness offers is thankfulness. Experience of God's generosity and love prompts an answering love, a desire to live and act in a way pleasing to the one who has forgiven us. So the forgiven sinner aspires to right behavior, and seeks guidelines for what proper conduct may be.

Repeatedly in history, the guidelines for

conduct, whether as set forth in Judaism's Torah or in later Christian definitions of faith and morals, have been challenged. Often the demand for self-restraint has been assailed as "life-denying." Sometimes the challenge has been directed against Christian missionary activities on the ground they destroy the cultural heritage of the societies where conversion is successful.

As a rule, the challenges to a supposedly Christian ethic have come from outside the Christian community, from people who seek to defend their own religious heritage against that of Christianity, or from those who have repudiated Christianity in favor of a different system of values. Secular humanism has opposed religion by argument rather than by persecution, although sometimes seeking to outlaw any public display of Christian symbols. In many Islamic countries, public Christian witness is forbidden. In India, some Hindu apologists would repress all other forms of religion as subversive.

More recently, however, challenge to the guidelines of behavior has arisen among people who accept some of the basic tenets of Christian faith. This has been especially evident during the past 30 years. One form of challenge from among professing Christians has been on behalf of *pluralism*. An interdependent world economy has brought representatives of Asian and African cultures to lands where Christianity has long been the majority religion. To expect such people to conform to Christian ethical standards is labeled "triumphalism," the effort to impose the church's expectations upon people who have no understanding of them.

This challenge holds that no question should be raised regarding the merits of differing ethical systems. In the interest of preserving Native American culture, or that of Australia's Aborigines, we see efforts to incorporate some religious practices of these cultures into Christian worship, sometimes in ways that can be thought of as syncretism.

Another challenge to conventional Christian moral standards is made in the name of feminism. Both the family structure we have known and that of the institutional church have been called in question. For both, a drastic change is asked in order to displace the dominance of patriarchy. While some changes of custom may well be desirable, the values

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The Rev. J. Howard Rhys is a retired professor of New Testament at the School of Theology at the University of the South, who resides in Sewanee, Tenn.

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which existing family and social structures have sought to maintain should surely not be cast aside without serious thought of what is to replace them.

The most serious challenge to traditional Christian morality is made by certain schools of psychology. Even those psychological approaches that are not hostile to Christianity consider that the biblical authors lacked awareness of some aspects of human nature that are understood today. Behavior that appeared to the compilers of Leviticus or to the Apostle Paul as perverse and unnatural, but nonetheless voluntary, is explained by many Freudians and Behaviorists as innate compulsion.

Indeed, an ethic that is the expression of natural law, which Christianity has often maintained, is rejected by many in favor of a belief that no such natural law can be valid. There can be no adverse judgment of homosexual behavior, or of other actions that former generations condemned, if those who indulge are victims of an innate compulsion. Insistence on the right of a woman to control her own body may be used to justify an abortion for the sake of convenience. Racism or sexism, or indeed any pattern of showing preference for one group of people rather than another, may come to be considered the most serious of crimes, at least if the preference is for men of European origin.

Where Christian faith and the morality that has been inseparable from it has prevailed, human life has consistently been improved. In the pre-Christian Mediterranean, and in many other cultures, the killing of unwanted infants was a common practice. Christianity has always forbidden such acts. In some primitive cultures, people who have been disabled by illness, accident or advancing age, so that they are no longer able to contribute to the community, are consigned to certain death on an ice floe or in the jungle.

In the reigns of Nero or Domitian, such torture as crucifixion was widely practiced in the Roman Empire. Christianity prohibits such cruelty, and even the laws of the United States forbid "cruel or unusual punishments."

Christian morality, and that of Judaism as well, has sought consistency with the nature of God as presented in the Bible. Central to that presentation of the divine nature, from the earliest to the latest portions of the scripture, is the quality of *hesed*, commonly translated today as steadfast love. Where that quality has been the essence of a system of morality, human life has been enhanced. Where it has been disregarded, human life has been debased. To abandon the morality of *hesed* is to renounce Christianity itself.

In Hopes of Vision and Leadership

(Second of a series)

By RICHARD CLUETT

I am a person of Hope. If I were not, God knows I wouldn't be going to Indianapolis. The forces are aligning themselves for battle because, in the minds of many, the future of the church, the fidelity of the church to the gospel vision of Jesus, indeed the future of God's kingdom itself, depend on the outcome of the General Convention of the Episcopal Church.

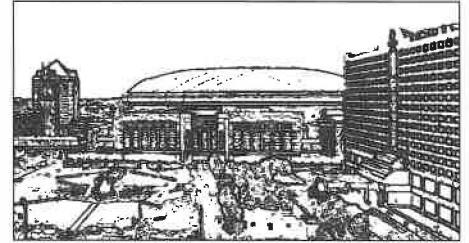
The last General Convention, in Phoenix in 1991, left the deputies and bishops — and perhaps the whole church — feeling exhausted and disheartened because of the complexities and the sheer number of issues (formed

We must transform the convention back into the biblical vision of church.

into resolutions) and the win-lose tone of the rhetoric. Diatribe and demand overshadowed discussion and discourse. The church looked for vision and leadership. We came out with discouragement, alienation, postponement and further study.

We are living in a millennial decade. People are writing, and we have been reading reams, it seems, about the approaching end of the millennium. For many, millennium has come to mean

The Ven. Richard Cluett is archdeacon of the Diocese of Bethlehem.



LOOKING TO INDIANAPOLIS

apocalypse. As we approach this convention, the issues and concerns facing the church have been given an "end-time tinge"; the resulting rhetoric pits the forces of "Evil" against the forces of "Good." People are digging their ideological ditches for the final battle. All we lack is Michael, the Archangel.

Still, I am a person of Hope. I believe we live, not in an apocalyptic age, but in a biblical age in which the "hand of God can be discerned at work in the world about." The work of General Convention is to discern what God is doing among us and to join in. We must "find our way back to God's future." To do that we must transform the convention back into the biblical vision of church found in Acts 2:

"They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles . . . Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people."

The leadership in both houses of convention has been working hard to provide a climate in which the gathered church can have the best chance to discern God's future. As we worship and plumb the scriptures together, share our stories and open our hearts to one another, the heart of God will be revealed. Sensing our own hearts burning within us, we will be compelled to work together to build God's future. I believe it.

I am a person of Hope. I am grateful for the opportunity to go to Indianapolis.

Neglected Asset

The Church Pension Fund, among its other worthy activities, has in recent years sought to encourage and develop ministry to retired clergy and spouses under the leadership of two distinguished older clergy, the Rt. Rev. Alexander D. Stewart and the Rev. Edward Sims. Such efforts are praiseworthy.

Ministry by retired clergy is another matter. To say they are an underused asset of the church would itself be a huge understatement. Many are in sufficient health, of wide experience, and quite willing to exercise some ministry on a part-time or occasional basis. The traditional etiquette and protocol of the Episcopal Church is so strong, however, that few retired clergy will put themselves forward to do anything in a parish or diocese unless they are specifically asked and invited.

Many clergy have some particular gift or expertise which may supplement that of a local rector — perhaps marriage preparation or altar guild training, or occasional preaching, or playing a musical instrument, or hearing confessions. Where several adjacent parishes cooperate on a consortium basis, a retired bishop, priest or deacon might perform a specialized ministry for the entire group. If the functions are not onerous, little or no remuneration may be required. After all, like other retired persons, retired clergy may be expected to give some volunteer time to their church. But the invitation of the rector or vicar is needed, not just a suggestion from a friendly parishioner.

Retired clergy are generally conspicuous by their absence on committees and commissions of the church. It is said younger persons should be given a chance. Indeed they should,

but not when this means dropping persons of unique knowledge and qualifications from a select body with a responsible task.

Young and old and the many in between, both clerical and lay, all have their contributions to make. All should be encouraged to do so visibly.

Memorable Reporter

We note the recent death of a remarkable Episcopalian, Frank Starzel of Denver, a longtime member of the Living Church Foundation. Mr. Starzel, 90, covered several General Conventions for THE LIVING CHURCH and worked for Associated Press for 33 years, eventually becoming general manager of the national wire service, then its chief executive officer for 14 years.

Mr. Starzel, a modest man, had an ability to size up people that was memorable. The Rev. Richard J. Anderson, who headed up the old news bureau for the national church, recalls working alongside Mr. Starzel at General Conventions. "Pay attention to what Crump says about things," he once advised Fr. Anderson. "He's probably the smartest man in deputies, certainly the most articulate." Crump was Charles Crump, who in 1970 was a deputy from the Diocese of Tennessee and continues to be a prominent deputy from West Tennessee.

The death of Frank Starzel is an occasion to give thanks for more than the life of one Christian person. It is time to give thanks for the commitment of all those who have been blessed with special talent and ability and who have given more than a tithe of such gifts in answering Christ's call to ministry and service.

VIEWPOINT

Reform the Consent Process

By JOHN THROOP

One of the most difficult responsibilities to fulfill in the Episcopal Church is to be the president of the standing committee while seeking consent for the consecration of a bishop. The Diocese of Quincy has just undergone the consent process. The experience was grueling for our bishop-elect, Keith Ackerman, one of the humblest and holiest people I know. Our diocesan family felt a lot of fear and confusion as letter after letter arrived with the news from other standing committees that consent had been withheld. I have found the

process exhausting and spirituality destructive.

Now that I have had a few nights of good sleep, I believe even more strongly that it is time for significant reform of the consent process and the role of the standing committees in giving or in withholding consent.

The 1991 *Canons* are vague about the consent process, indicating only that consent to an episcopal consecration must be given by a majority of the standing committees of the church (III.22.(a,b,c)). The Rev. Kenneth Clark of the Diocese of the Rio Grande has produced a brief but helpful study of how the consent process evolved, noting that it is "a unique American invention." Before the Archbishop of Canterbury proceeded to consecrate William White and Samuel Provoost as bishops in the American church, he needed testimonials of their character and life. In England, this was

needed for deacons and priests prior to ordination, but not for the episcopate because the bishop has "lived and exercised the ministry under the eyes and observation of his country." The archbishop would not have had such personal knowledge of the two American candidates. These testimonials may be the origin of the testimonial required from the electing convention as well as from the approving standing committees.

The burden of testimonial, Fr. Clark says, however, was vested in the electing body. Essential elements in the testimonials included assurance that the candidate had soundness of learning, belief, morals, and that the person was "apt and meet to exercise the office of bishop." There should also be a complete absence of any impediment of notable crime which would prevent consecration. Impediments might

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The Rev. John R. Throop is vicar of St. Francis Church, Chillicothe, Ill., and president of the Standing Committee, Diocese of Quincy.

HAITI

(Continued from page 8)

people he put into office," Archdeacon Barnum said. "But now he *is* democracy." The archdeacon pointed out that Aristide could be voted out in the next election, scheduled to take place in 1996.

Asked about the United States' embargo against trade with Haiti, Bishop White said it is chiefly hurting the middle class: the small business people, and the clergy, who without gasoline cannot get to their parishes and their people. Archdeacon Barnum said, "The embargo is hurting the people we're trying to help." The very poorest, he said, "are so far below the survival line it doesn't hurt them."

Bishop White said, "I believe the poor don't know much about 'the embargo,' but they are hungry."

Amazingly, Archdeacon Barnum said, "The schools are still working. These are not public schools. Most of these are church schools."

He said another member of the group, former mayor of New York David Dinkins, "has a deep love of kids. He went into the schools, picked them up. He was enjoying himself."

The Haitian clergy, Bishop White and Archdeacon Barnum agreed, are doing a tremendous job. There are 32 Haitian priests and a volunteer from the Diocese of East Tennessee serving a diocese of 84

parishes with perhaps 100,000 members. "The clergy are young, they're charged up," Archdeacon Barnum said. "Sunday at the cathedral, with confirmations and baptisms, there were 500 people."

"Those wonderful children at confirmation!" said Ms. Porter. "They really deserve a future." She noted the "remarkable resilience of the Haitian people, hanging on, trying to live some semblance of a normal life."

In the view of both clergymen, the embargo alone will not bring about the return of democracy. Some form of military intervention, a "surgical intervention," small scaled and multinational, may be inevitable, and could have a constructive influence. "Reserve troops with little to do could transform Haiti's infrastructure," Bishop White said. He stressed that Haitians — "except those who oppress — are people of peace and good will."

Ms. Porter expressed some hope that the Haitian military "will see that they're causing so much disruption," and agree to cede power "for the good of the country."

Archdeacon Barnum said, of both this mission and the overall need in Haiti, "What can the Episcopal Church do? That is the question for us all. The urgency is much greater than the American people realize."

"The first thing we do," Diane Porter said, "we pray like the dickens."

PATRICIA WAINWRIGHT

BRIEFLY

The Rt. Rev. Jack Iker, Bishop Coadjutor of Fort Worth, received an honorary doctor of divinity degree May 26 at commencement exercises at **Nashotah House**. Fourteen students received degrees and diplomas from the Wisconsin seminary, and Bishop Iker was the preacher at the Eucharist.

Three persons were awarded honorary degrees at the commencement of **Seabury-Western Theological Seminary**, in Evanston, Ill., June 3. Stephen J. Carter, professor of law at Yale University, Sr. Jean Campbell, O.S.H., of Vails Gate, N.Y., and the Rt. Rev. Robert R. Shahan, Bishop of Arizona, were the recipients of the honorary doctorates.

CLARIFICATION: The article about a covenant titled "Episcopalians in Apostolic Mission" [TLC, June 19] contained information which was released prematurely. The Rt. Rev. John Howe, Bishop of Central Florida, said the name of the covenant had not been agreed upon, nor had some other details. He said the group which met in Atlanta in May was to meet again June 29.

PEOPLE and PLACES

Appointments

The Rev. **William L. Sachs** is rector of St. Matthew's, P.O. Box 426, Wilton, CT 06897.

The Rev. **Gary Waddingham** is rector of St. Luke's, 119 N. 33rd, Billings, MT 59101.

The Rev. **Charles Friend Walton, Jr.**, is rector of St. Luke's, 402 Scott St., Scottsboro, AL 35768.

The Rev. **Alon White** is rector of All Saints', 201 W. Main St., Meriden, CT 06450.

The Rev. **Reed Wood** is rector of Grace Church, St. Mary's, and Christ Memorial in Williamstown, WV.

Ordinations

Priests

Colorado — **Sarah Aline Butler**, canon, St. John's Cathedral, 1313 Clarkson, Denver, CO 80218.

Connecticut — **Daniel C. Morgan**, curate, Christ Church, 18 Abercorn St., Savannah, GA 31401; **Kathy A. Rogowski**, St. Mark's, 111 Oenoke Ridge Rd., New Canaan, CT 06840; **Richard M. Simpson**, assistant, Christ and Holy Trinity Church, 55 Myrtle St., Westport, CT 06880; **Edward I. Wagner**, assistant, Grace Church, 55 New Park Ave., Hartford, CT 06106; **Gilbert V. Wilkes**, assistant, Bishop Seabury Church, P.O. Box 921, Groton, CT 06340.

Montana — **Terri Ann Grotzinger**, assistant and young adult minister, Trinity, 330 Ravenswood Ave., Menlo Park, CA 94025.

Transitional Deacons

Alabama — **Virginia Hill Monroe**, curate, Church of the Nativity, 208 Eustis Ave., S.E., Huntsville, AL 35801; **Bradley Tod Page**, curate, Christ Church, 605 Lurleen Wallace Blvd. North, Tuscaloosa, AL 35401; **Margaret Smith Shepard**, deacon-in-charge, St. Andrew's, 925 Plowman St., Montevallo, AL 35115.

Connecticut — **Geoffrey S. Morin**, curate, Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, MI 48236; **Nicholas Tewkesbury Porter**, curate, St. George's Cathedral, St. George's Close, Box 1248, Jerusalem, Israel 91019; **John Holt Potter**, curate, Trinity, 36 Main St., Newtown, CT 06470; **Michael Ronald Tippett**, 1335 Asylum Ave., Hartford, CT 06105.

Permanent Deacons

Montana — **Mary Elizabeth Meacham Piper**, St. James', 5 W. Olive, Bozeman, MT 59715.

Resignations

The Rev. **John V. Connelly** as rector of St. Ann's, Old Lyme, CT.

The Rev. **Paul V. Marshall** as vicar of St. James

the Apostle, New Haven, CT.

The Rev. **John P. Miller** as rector of Holy Trinity, Middletown, CT.

The Rev. **Susan Nanny** as interim pastor of Trinity, St. Louis, MO.

The Rev. **Robert Newyear** as rector of Good Shepherd, Town & Country, St. Louis, MO; add: 30 Hwy. N, Marthasville, MO 63357.

The Rev. **Roderic Wiltse** as interim pastor of Trinity, Kirksville, MO.

Retirements

The Rev. **Magar Bedrosian** as rector of Christ Church, West Haven, CT; add: 461 Mill Hill Terrace, Southport, CT 06490.

The Rev. **Edward Carroll** as vicar of St. Alban's, Fulton, MO; add: 2001 Country Club Dr., Columbia, MO 65201.

The Rev. **Richard M. George** as dean of Trinity Cathedral, Phoenix, AZ; add: 14861 N. Skokie Ct., Phoenix, AZ 85022.

The Rev. **Trevor C.H. Lewis** as vicar of St. Columba's, Flagstaff, AZ; add: P.O. Box 3682, Flagstaff, AZ 86003.

Religious Orders

Br. **James E. Teets**, BSG was installed as an honorary canon of the Cathedral of the Good Shepherd, San Pedro Sula, Honduras.

VIEWPOINT

(Continued from page 11)

include a physical condition that would make it impossible for the new bishop to exercise a ministry, a moral problem such as adultery or drunkenness, or a theological problem such as refusal to uphold key doctrines such as the Virgin Birth or the Resurrection.

If there is a question about the validity of the process or outcome of an election, then the canons specify that no less than 10 percent of the electing delegates must make written objection to the secretary of the convention detailing all allegations. Then the matter is referred to the Presiding Bishop for review (III.22.5 (a,b,c)).

Search and nominating committees generally exercise great care in checking the background of candidates. On rare occasion, serious allegations of sexual misconduct or other improprieties surface after an election, most recently in the Diocese of Virginia's election of a second suffragan. But dioceses are apt to govern their own affairs, know what leadership is appropriate for them, and elect as the Holy Spirit guides the delegates.

With that background, permit me to make some observations and give some advice. First, trust the process. The Holy Spirit is present in an election. In our case, testimonials were signed by every delegate present. Very damaging letters, with no basis in fact, were written by a few disgruntled members of the diocesan family. These letters were used by one standing committee as the basis for an "investigation" of "election irregularities," the cited canon above notwithstanding.

How can another standing committee really verify claims made in a letter? In our case, a detracting letter contained at least one forged signature. One detracting letter written from this diocese contained provable lies. Don't take such correspondence at face value. If your standing committee is going to consider such letters, at least have the courtesy to check the facts with the relevant standing committee before using them as a basis for making a decision.

Second, standing committees are not in the business of conducting a "litmus test" for a candidate's correctness on any issue. We received endless correspondence from other standing committees regarding Fr. Ackerman's views on women in priestly and episcopal orders, and probably half a dozen other issues. He was grilled by two dioceses regarding whether he was, one might say, a "card-carrying member" of the Episcopal Synod of America. One diocese, which gave consent, had seven conditions that it insisted our search and

nominating committee should ask all candidates so that we (not they) were "satisfied" with the result. Were we not competent to ask our own questions? And that same committee then insisted it would not consent until it was "assured!"

Similarly, avoid what-if questions. A standing committee should not ask what a bishop will do when he or she becomes a diocesan or a suffragan. As Fr. Ackerman noted, he had been in the Diocese of Quincy three times in his life, and did not know the people nor the situations which will greet him when he begins his service with us. It is unfair to ask a candidate whether certain actions will or will not take place. Have some faith that the electors were guided by the Spirit of God, and give them some grace that the new bishop will be faithful to the people in the diocese and beyond.

The Minimum

The principal point, in the end, is that a standing committee, when asked to give consent to the consecration of a new bishop, should not impose inappropriate or uncanonical requirements, such as completion of a questionnaire (still an option for a diocese to include), affirmation or renunciation of certain controversial actions or statements, or provision of copies (beyond the required certificates) of psychiatric and physical exams.

Stick with the minimum. Is there clear, certain, provable evidence of public error in theology? Is there gross immorality or crime? Is there absolute proof that the candidate will not adhere to the Oath of Conformity?

A search and nominating committee and a standing committee would be foolish if they did not check out all information before the election, and certainly before forwarding this information to the rest of the church. We were not foolish, but rather were the target of inappropriate and just plain wrongheaded behavior by standing committees going well beyond their canonical authority.

Bishops, if they indeed are the guardians of doctrine and faith, are traditionally and canonically the appropriate people to examine issues of doctrine and belief. Standing committees are appropriately responsible for ensuring that procedure was followed and that the candidate is in compliance with stated canons — no more, no less. To reform the consent process, we need to return to what it has always been, assent to the fitness of the person and to the fairness of the process, and a blessing from one diocese to another as a diocese takes a turn in its pilgrimage in faith.

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

CONCERNED by the profane attack on traditional faith and morality? We offer a place to stand. Join the **Episcopal Synod of America. 1-800-225-3661.**

POSITIONS OFFERED

LAY/ORDAINED part-time youth ministry and other ministries. Send resume to: **The Rev. Michael Fedewa, St. Andrew's Episcopal Church, 1025 Three Mile Rd., NE, Grand Rapids, MI 49505.**

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

PRINCIPAL/DIRECTOR for parochial elementary school of 300+. A skilled fast starter, team player, people person needed for growing west coast school. Send resume/CDO and personal references. Reply **Box G-743*.**

RECTOR, sought 100-family, 125-year, debt-free parish on ferry-accessed island. Rural 2,400 winter population, 10,000 summer. All community services. Prior 17-year rector retired, interim present. Liturgically moderate preacher/pastor to strengthen parish/community/youth ministries. 60-day availability. Stipend \$28,000 plus rectory, all benefits. Contact (with full particulars): **Russ Schultz, Chairman, Search Committee, St. Mary's Church, Box 1660, Shelter Island, NY 11964. (516) 749-0770.**

YOUTH MINISTER WANTED for medium-sized parish in a beautiful Southwestern city. Lay or ordained encouraged to apply. Experienced preferred but not essential. Reply **Box H-746*.**

RECTOR for diverse congregation of spirit-filled and traditional believers in beautiful Puget Sound suburb of Seattle. For profile write: **Search Committee, St. Alban's Episcopal Church, 21405 82nd Pl. W., Edmonds, WA 98026.**

MUSIC DIRECTOR: Episcopal parish (600+ members), blending renewal and traditional styles, seeking a music director to serve as organist/choirmaster. Moving into new 450-seat sanctuary, new Allen Model 45 organ and a piano. Need musician centered in Jesus Christ as Lord and Savior, with people skills to expand adult choir, utilize instrumentalists and start a children's choir. Send resumes to: **St. Christopher's Church, 400 Dupre Dr., Spartanburg, SC 29307.**

POSITIONS WANTED

PRIEST, 14 years parish experience, PhD in European history, college teaching experience; parish education experience; EFM mentor; GOE reader; diocesan committees experience; General Convention delegate; seminarian supervisor; recent review in homiletics; strong interests in theology, spirituality, history, literature, arts, and travel study; seeks parish (or other) staff position with primary duties in education, spiritual growth and pastoral care. Reply **Box G-745*.**

***In care of The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

POSITIONS WANTED

PRIEST, now in good church position, seeks a new rectorship or associate rectorship in traditional parish. Ten years' experience as rector with strong focus on pastoral care, preaching, liturgical leadership, education, administration and stewardship. Loyal, jovial team player. Good delegator. Earned doctorate. Reply **Box D-744*.**

PROPERS

BULLETIN INSERTS: New English Bible Sunday readings with collect, psalm and proper preface. — **FREE SAMPLES — The Propers, P.O. Box 1143, Union City, NJ 07087. (201) 348-1935.**

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**

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ISRAEL, Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

WANTED

ANGLICAN BREVIARY. Call **Richard Rodgers. 800-222-4660.**

NEW CONGREGATION seeking to purchase used and no longer used items for liturgical worship. Brass, hangings, linens, furniture, vestments, etc. Don't need it? Don't use it? Willing to sell or donate it? Contact: **Dr. R. W. Bowman, 501 Cambridge St., San Francisco 94134. (415) 469-9509.**

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THE LIVING CHURCH

P.O. Box 92936

Milwaukee, Wis. 53202-0936

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SUMMER CHURCH SERVICES

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carliota (El Toro & 1-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assocs
Sun 8, 9 & 11 (Nursery & Ch S for all ages 9)

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu; 12:15 Mon & Wed 7 Fri H Eu

REDDING, CALIF.

ALL SAINTS 2150 Benton Dr. (916) 243-1000
Hiway 273 north to Quartz Hill Rd., turn west 1 mile
Sun 9 H Eu. Other events as anno

ESTES PARK, COLO.

ST. BATHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30

FAIRFIELD, CONN. (Black Rock Turnpike)

TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stradfield Rd.
Easy access of I-95 and Merritt Pkwy - Highway 15
The Rev. Canon Samir J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Saturday Eu 5 p.m.; Sun Eu 10; Wed Eu 12:15 noon

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

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.

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

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

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

KEY - Light face type denotes AM, bold 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/A, handicapped accessible

RIVERSIDE, ILL.

ST. PAUL'S PARISH (Chicago West Suburban)
60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

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

BLADENSBURG, MD. (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, ass't
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 Parish Nearest Tanglewood
The Rev. Duncan R. McQueen, r (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
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 & Thurs 9; Fri 9. C Sat 4

NEWARK, N.J.

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

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

LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda (505) 526-6333
The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev. Marion Canterbury, the Very Rev. Chas. de Vries
Sun H Eu 8:30 & 10:30. Wed H Eu 7; Thurs H Eu 10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r
HC Sun 8, 10:30. HC Wed 7. Thurs & Fri 12:10

AUBURN, N.Y.

SS. PETER & JOHN 173 Genesee St.
Sun 8 & 10; Wed 12.

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A. Lewis, Jr., hon. r Founded 1880
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

NEW ROCHELLE, N.Y.

ST. JOHN'S (914) 636-7848
11 Wilmot Rd.
Sun H Eu 9:30. H/A, A/C, Landmark

NEW YORK, N.Y.

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

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

GRACE CHURCH Broadway & 10th St.
The Rev. Samuel B. Abbott, r (212) 254-2000
Sun HC 8 & 10. Wed HC & Sermon 6

ST. IGNATIUS OF ANTIOCH
West End Ave. at 87th St. (1 blk west of Broadway)
Sun 8:30 Mass, 10 Sung Mass. Wkdy 7:30. Sat 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 Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; 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-Thurs 8:30 to 6, Fri 8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30
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

ROME, N.Y.

ZION CHURCH 140 W. Liberty St.
The Rev. Richard S.M. Emrich III, r (315) 336-5170
Sun 8 & 10. Wed 10

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

STONY BROOK, N.Y.

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

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peterson, 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)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (717) 272-4092
(Across from Court House)
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting
Between exits 24 (King of Prussia) and 25 (Norristown) of PA turnpike
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship - Gospel Preaching

SELINGSGROVE, PA.

ALL SAINTS 129 N. Market (717) 374-8289
Sun Mass 9:30. 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; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
The Rev. Dennis Maynard, r; the Rev. Stephen Williams, exec. ass't; the Rev. Robert E. Long; the Rev. Eric Dudley; the Rev. Harold Morgan; the Rev. Sally Parrot; the Rev. Dick Cockrill; the Rev. Ray Ramge
Sun 8, 9, 10:15, 11:15, Christian Ed 10:15 all ages. Tues 7; Wed 7, 10:30, 5:45. Listed in National Register of Historic Places. Tours available.

RAPID CITY, S. D.

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

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson) (615) 883-4595
The Rev. Peter Whalen
Sun H Eu 8 & 10

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. Alan E. McGlauchlin, SSC, p-l-c; Fr. Thomas Kim, v; Fr. Dan R. Thronhill, ass't
Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Withler; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, Rev. Benjamin Twinamaani, the Rev. Canon Roma A.

es 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; (Spanish), 6:30 H Eu (Spanish)

DALLAS, TEXAS (Cont'd)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philiputt; the Rev. John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

HOLY APOSTLES' 3290 Lackland Rd.
The Rev. Canon James P. DeWolfe, Jr., Interim r
Sun H Eu 11:15. (817) 926-9090

ST. ANDREW'S

10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP. Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

SAN ANGELO, TEXAS

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Robert B. Hedges, pastoral ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon

SAN ANTONIO, TEXAS

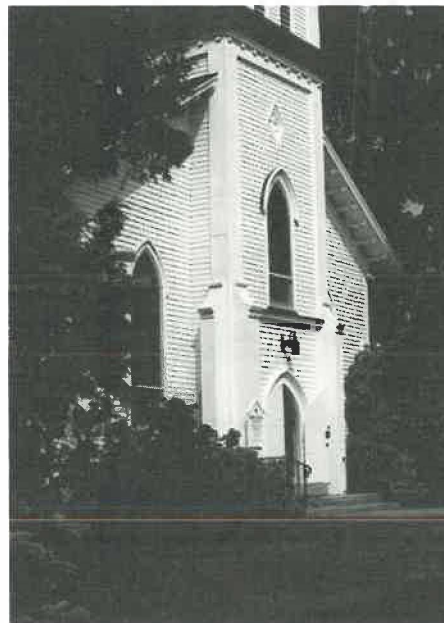
ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman, ass'ts; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer/Praise H Eu 7:15

ST. MARGARET'S

5310 Stahl Rd. (210) 657-3328
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

LURAY, VA.

CHRIST CHURCH 16-18 Amiss Ave.
The Rev. Frederick R. Trumbore, r
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)



Christ Church, Roxbury, Conn.

ORCAS ISLAND, WASH.

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

MILWAUKEE, WIS.

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

MINOCQUA, WIS.

ST. MATTHIAS' "On the Island"
Chicago Ave. and Chippewa St.
The Rev. R. Edgar Wallace, r
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Manitowish Waters

ST. CROIX, VIRGIN ISLANDS

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS
THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

FLORENCE
ST. JAMES' Via Bernardo Rucellai 9, 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

FRANKFURT
CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA
EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 736 63 01
The Rev. Gerard S. Moser, r
Sun (1S, 3S, 5S) 10 H Eu; 2S, 4S MP

MUNICH
ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany.
Tel. 49/89 611 55 20.
The Rev. Walter B. Phelps, interim

ROME
ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
Tel. 39/6 474 35 69
The Rev. Michael Vono, r
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

WATERLOO
ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9

WIESBADEN
ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu