

THE LIVING CHURCH



Archbishop Tutu and Mrs. Tutu at enthronement service [p. 6].

Confessions of a Preacher's Kid • page 11



Blessing the Blessed

By KIRSTEN REEVES

Why do we bless the animals? As fall again peeks around the corner with promises of brilliant leaves and cool, golden afternoons, many churches set aside the first weekend in October for a “Blessing of the Animals” service in honor of St. Francis. It is a time when everything from the largest Doberman (dragging a struggling child) to billy-goats and beyond are dutifully brought into the local parish in various stages of disarray.

When I was younger I used to contemplate sabotaging the neighborhood service by bringing in a friend’s ten-foot, 50-pound Burmese python for a few holy words and then timing how fast various members of the parish could run (“Come out of that tree, Father, he’s real friendly!”). But today, I leave such things to parishioners of various churches in New York, whose annual abundance of wildlife makes Noah’s Ark look like an antfarm.

Now, as then, I struggle sometimes to understand the reasons behind such services, even though I am the unbelievably doting owner of several cats and have always admired St. Francis.

Why do we bless the animals? Because it is good for them? Studies have shown that having a pet, whether it be a canary or a Siamese fighting fish, lowers stress and has positive effects on people with heart conditions. Similarly, it has been found that children raised with pets are far more likely to exhibit qualities of compassion and sensitivity towards others than children who have not cared for animals.

Our guest columnist, Kirsten Reeves, is news editor of THE LIVING CHURCH.



Time magazine recently reported about “Pet Therapy” programs which are being run nationwide to aid the elderly, emotionally disturbed and other troubled people.

Here in Milwaukee, programs which take puppies and kittens to nursing homes have had remarkable success, cheering elderly and nursing staff alike.

Do we bless them because we love them? Due to careless owners and the popular “throw-away” method of pet care, millions of cats, dogs and other small animals are put to death in humane societies and many are left to run, breed and starve in the streets of our cities. In addition, more millions of exotic birds and wild animals are taken illegally from their native environments to the U.S. for the pet trade and over half die simply in transit. A sad commentary indeed.

Perhaps, along with acknowledging the gentle saint known as Francis, we bless with a slight, unconscious sense of guilt for it all. Perhaps it is we who are giving thanks to those “lesser beings,” the ones who provide companionship, warmth, pleasure and service without a word.

I know that when my six-week-old yellow terror of a kitten named Dandelion stares up at me with innocent china-blue eyes before finally nodding off to sleep, it is truly I who have been blessed.

Autumn Rainfall

Awaking to the sound of heavy rain,
that steady, more than hiss, not quite
a roar — echoing somehow its sister sound,
the crash and sibilant retreat of waves
along the seashore — gurgle in the gutters,
gush of drainpipes, processing splash
of passing traffic on the liquid road below,
I welcome sound into my darkened room,
reseat the windows of the eye, become awake
to every drip, drop, tap and trickle falling
downward ever downward, and attune myself
to the declining of the year,
the long decay of summer’s harvest,
the yearly tumble down toward the dark and damp
where warmth is an achievement,
birth a distant lantern gleam, and hope
is shaped by firesides and family tables
bright with festive candles.

J. Barrie Shepherd

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LETTERS

Four More

How wonderful — how great — how glorious, that we have 16 bishops of the Episcopal Church (and, I am sure many others who did not have a chance to sign), who were willing to sign their names to "A Statement of Witness," as reported in the September 7 issue of TLC. My fervent prayer would be that every member of the House of Bishops would subscribe to and uphold this statement.

One sentence in particular struck me — "The ministry of the bishop is to guard the faith, unity and discipline of the whole church." How true this is. It really is too bad that some of our bishops get so carried away by the "winds of strange doctrine and practice" that they are willing to sacrifice the "faith, unity and discipline of the whole church" which they swore to defend and uphold when they were consecrated. What a shame that such a thing can happen. But, happen it does.

However, how wonderful that we do have 16 bishops who are willing to take a stand for the future of the church. And, may I add, that is four more men than our Lord had to start with some 2,000 years ago, and look at what happened!

(The Rev.) RICHARD B. DUNCAN
St. Stephen's Church

Olean, N.Y.

Forest Watered by Tears

I really tried to enjoy your reflections on corn [TLC, Aug. 31], but I just couldn't. When I see the beauty of these green fields I also see a great deal of ugliness, pain and suffering — bankruptcies, financial ruin, the end of a way of life for thousands of good, honest,

hard-working people, the terrible irony of so much grain and no place to store it while people are starving to death all over the world. I am afraid that your green forest is watered by many tears.

To me your "good corn, tall corn, rich green corn" is not a comforting sight. It saddens and discomforts me. It is not a sign that all is well, but a sign that much is not well. There is something wrong when a bushel (56 pounds) of the yellow grain produced by your ears, stalks and tassels when sold won't even buy a box of corn flakes for the breakfast of the one who, with God's help, produced it.

I hope some day I can feel the way you do about corn, see the things you are seeing. For me, right now, I am afraid corn is more a sign of death than life, despair than hope. For seven years I was a corn farmer. That has a lot to do with how I feel.

(The Rev.) STEVEN MUES
Holy Trinity Church

Lincoln, Neb.

Serving in England

Your recent editorial [TLC, Aug. 31] suggesting that it is of little or no importance to American clergy whether they can be licensed to function in the Church of England, sounds strange coming from one who spent two years as an ordained graduate student at Oxford.

Although the casual tourist-priest does not expect to function in the cathedrals or college chapels that he visits, the long-term graduate student may be financially dependent on the opportunity for part-time work as a college chaplain or assistant at a nearby parish church. Moreover, many American clergy have profited from a parish exchange with an English counterpart.

The fact that some but not all of our clergy are eligible for these opportunities is no doubt a cause of great distress to those excluded, and should be a cause

of distress to all of us. I am sure that you would take a stronger tone if the Roman Catholic Church were to recognize the orders of Anglican clergy ordained after a certain date, but not those ordained before, as was faintly hinted in a recent *Church Times* article.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon Library
Eugene, Ore.

After two years in Oxford (many years ago, in the C.S. Lewis era), one appreciates the complexities. Is it supposed by anyone that the papacy would recognize the validity of all Anglican clergy? Would we recognize all Roman Catholic clergy? We have not always done so in the past. Ed.

Philippine Events

Your editorial entitled "The Story that Has Not Yet Happened," published in the August 10 issue, mentions disappointment at the lack of stories coming out of the Philippines which would bear witness to the difference which the Episcopal Church made during the recent political upheavals. Perhaps there is a lack of "exciting things" to report, yet often the day-in-and-day-out Christian presence in the Philippines, as anywhere else, is most notable not for its excitement but for its steadfastness.

A remarkable example of Christian witness is the work being done at Trinity College of Quezon City. Quezon City was the site of some of the most dramatic events of the "revolution," and during the height of that turbulent period the college community held no classes, but instead allowed students to participate in the non-violent demonstrations and actions which enabled the coup to come about. Trinity's president Rafael B. Rodriguez is quoted in the Spring 1986 issue of *Views & News*, the association's newsletter, as saying: "I

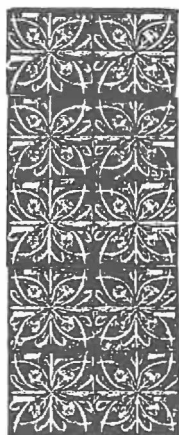
"BURIAL in THE CHURCH



The Very Reverend
John J. Fricke, II
Dean
Trinity Cathedral
Omaha, NE 68102

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come to you as a fellow Episcopalian to tell you that Christ was with us all along. It is because of our being a Christian nation that we were able to do what we did without much bloodshed."

An American college student, Rachel Gurniak of Evanston, Ill., was on campus during those exciting days of change. Rachel was participating in the Association of Episcopal Colleges' service-learning program at Trinity College, working in a lab at St. Luke's Hospital. She found the experience of living through a revolution to be hard to evaluate at close hand; because she was an American student she was advised not to get involved on the "front lines," and instead spent most of the time in the hospital emergency room, waiting — in the true spirit of service — to be needed! She is the daughter of the Rev. and Mrs. David F. Gurniak of St. Mark's Church, Evanston, Ill.

Trinity's campus is part of a large Episcopal complex including the Cathedral of St. Mary and St. John, St. Andrew's Seminary, St. Luke's Hospital, an elementary school and a high school. Founded in 1963 by the Philippine Episcopal Church and the Philippine Independent Church, Trinity's mission has always been to educate the talented but poor. The Philippine people today are struggling to overcome the effects of years of corrupt government and a distressed national economy, and in the midst of that struggle the quiet determination of Trinity College to carry on its mission, drawing its student population from the lowest economic group (imagine \$50 per semester for tuition!), is a courageous and impressive witness indeed.

Your statement that the "non-violent revolution did not take place purely by accident" is undoubtedly true; also true is the fact that the church's presence, through organizations such as Trinity College of Quezon City, was one of the large contributory factors. All Episcopalians should be proud of "our college in the Philippines" and the work they are carrying on there in spite of tremendous obstacles.

LINDA CHISHOLM
President, Association of
Episcopal Colleges

New York, N.Y.

• • •

I read with interest your editorial "The Story that Has Not Yet Appeared."

St. Barnabas, San Francisco, is the center for Filipino ministry in the Diocese of California. Last year, its vicar, the Rev. Sancho Gaerlan, found it necessary to retire due to disability following heart surgery. His background was with the Philippine Episcopal Church (PEC). His successor is the Rev. Vito Villalon

Continued on page 13



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The Rev. Roger T. Beckwith, Warden of
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Address: *The Logic of the Gospel*
The Rev. Philip Edgcumbe Hughes, Th.D.,
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Address: *The Imperative of the Gospel*
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THE LIVING CHURCH

October 5, 1986
The Season after Pentecost: Proper 22

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Cape Town Enthronement

The following eyewitness account is by Meredith Lloyd, program associate for Third World Grants for Trinity Church, New York City. She has had extensive experience in Africa.

It is only when we truly experience all facets of today's South Africa — the super rich Sol Kerzners (Sun City fame), the Crossroads squatters; the Hindu teachers and the Muslim Imans, the "coloured" bus driver and the Jewish mayor, the Xhosa priest and the Afrikaner dominie; the Bothas and the Tutus — that we can empathize with the solution seekers in South Africa.

The visit of the rector of Trinity Parish, the Rev. Dr. Robert Ray Parks and his wife, Nancy, and myself, provided such an insight. We were in Cape Town, South Africa, to attend the enthronement of the Most Rev. Desmond Mpoto Tutu as the Archbishop of the Province of Southern Africa which includes Lesotho, Namibia, Swaziland, Stellenbosch, Mozambique, and South Africa.

Bishop Tutu in his charge stated, "P.W. Botha (South African State President) is my brother and I must desire and pray for the best for him." The Archbishop of Canterbury, the Most Rev. Robert Runcie, reiterated this theme when he spoke to a crowd of over 10,000 at the Goodwood Stadium. "The question is," he said, "how is it possible to love my neighbor as myself." As both archbishops point out, it is South Africa's diversity of peoples which is being used to foster hatred against each other.

The system of apartheid divides to rule and creates fear to separate. This basic tenet is not acceptable to Christians. The system must go, and with it every facet of separation — political, social, economic and psychological.

The enthronement service itself was a mix of Anglican tradition and African indigenous cultures. With a prize winning choir from Soweto, the congregation of St. George's Cathedral, Cape Town, rocked and swayed to Xhosa hymns.

Among the VIP's, too numerous to mention, were the Archbishop of Canterbury, his assistant Terry Waite, Archbishops from Kenya, Tanzania, Uganda, Central Africa, Solomon Islands, Japan, and Great Britain. The U.S. delegation was headed by Presiding Bishop Desmond Browning and included Bishop



Noted bishops from throughout the world await Bishop Tutu's procession.

John T. Walker of Washington, Trinity Vestryman Harry Havermeier and his wife Jeannie, and Mrs. Hayes Rockwell of St. James Church, New York City.

Coretta Scott King and Mrs. Winnie Mandela provided both courage and strength indicative of their personal endurance of racist policies. Dr. Alan Boesak and the Rev. C. Beyers Naude, two men who have suffered greatly at the hands of apartheid injustice, lent personal and clerical support to the new archbishop. Alan Boesak literally saved the day by soothing radical youth who wished to disrupt the stadium ceremony.

The mayor of Cape Town, Leon Markowitz and his counselors provided a fitting ending to the day by throwing a welcome party for all foreign dignitaries in honor of Archbishop Tutu. A truly moving moment came when the archbishop thanked the mayor and said, "I did not receive even the slightest hint of congratulations in Johannesburg when I won the Nobel Peace Prize or when I was elected Bishop of Johannesburg."

Our five-day visit to South Africa included a side trip to a project in the wine growing region outside Cape Town. In Montagu/Ashten we learned of the "tot system" where "coloured" workers are given tots of liquor three to five times a day for their work in the fields. This system has the effect of creating alcoholism in epidemic proportions. Side effects include disintegration of marriages, poverty, illiteracy and despair.

The project at Montagu/Ashten attempts to address these multi-dimensional ills by promoting the family

and reviving community spirit. Literacy training, family planning, counseling, group work and demonstration gardens constitute the core of activities sponsored under the Montagu/Ashton Community Social Service Organization (M.A.G.) Local community residents of all denominations are encouraged to try to work with professional staff to plan and implement projects which will help these South Africans. Anglican parish staff in the region includes the Rev. Chris Ahrends, a trained social worker who serves as a key member of this community service team.

Every visitor to South Africa confronts reality after visiting Crossroads, the squatter camp of 60,000 on the outskirts of Cape Town. There thousands of homes were burned down and bulldozed in a struggle between two factions. On one side the "comrades" or revolutionaries were pitted against state-sponsored "vigilantes" in what was an internecine struggle resulting in loss of life and "necklacing." This squatter camp is dreadful with its dilapidated corrugated iron shanties, no sanitation and barbed wire.

No trip to Cape Town would have been complete without a trip up Table Mountain. It's there on the flat "table top," as the "table cloth" or clouds drift silently by that one has a sense of God's creation and how wrong it has gone in South Africa.

Yet there is hope there because many good people stand willing and able to lend our newest archbishop all the help he needs.



In the photo above, from left, Bishop Browning, Bishop Tutu and the Rev. Winston Ndungane, Bishop Tutu's executive assistant. Below, crowds fill the convention center for the enthronement service.



Old Catholic Congress

This story was written by the Rev. Robert Downs, Jr., assistant to the rector of St. John's Chapel, Monterey, Calif., and his wife, Dr. Martine Mulder Downs, a member of the Old Catholic Church of the Netherlands.

The 24th International Congress of the Old Catholic Church began in an atmosphere of joy and anticipation. The Solemn Pontifical Mass of Witness which opened the congress was held in the Church of the Holy Apostles, in Münster, West Germany, on August 26. Representatives of the 16 autonomous churches which comprise the Union of Utrecht and together make up the Old Catholic Church, were joined by mem-

bers of the Anglican Communion and the Philippine Independent Church. These churches are in full communion with one another.

Also present were the representatives of many of the Orthodox churches, plus a number of German Protestant organizations, which gave the service an aura of hope for further reconciliation. Hymns with verses in German, Dutch, English, French, and Italian, and prayers in all those languages, plus Polish, bespoke the international character of the congress.

Old Catholic congresses were begun in 1890 and are held every four years, in different European cities. They were conceived as primarily lay conferences — gatherings where laypeople would meet and share insights and concerns, and be

strengthened to return with new ideas to assist them in strengthening their local churches, and in spreading the Gospel. Accordingly, the congresses take the form of papers presented on various subjects, followed by workshops where small groups of participants discuss the papers and attempt to apply them to their local situations in a practical way. Social gatherings, dinners and dancing are part of the congress. The theme of this year's congress was "Witness and Service in the World."

Various Papers

The first full day of the congress, August 27, was devoted to a series of papers which addressed this theme, punctuated by official greetings from the heads of many churches, delivered by the official guests to the congress.

The first paper was entitled "The Old Catholic Church — A Model for the Oikoumene," and was delivered in German by the Rev. Dr. Hans Frei, professor at the University of Bern, Switzerland. Dr. Frei stated that right from the beginning the Old Catholic Movement was primarily ecumenical in nature.

The Old Catholic Church embodies in each local congregation both the catholic doctrines and sacraments of the first millennium and the Reformation emphasis on evangelical freedom of the individual in personal responsibility before the Lord Jesus Christ. In Anglicanism Anglo-Catholic and evangelical traditions developed side by side, but most often not in the same parishes. This combination of catholic and Reformed emphases constitutes the genius of the Old Catholic movement.

Next, some thoughts about "Ecumenical Solidarity" were presented in English by Dr. Govaert C. Kok, from Rotterdam, the Netherlands, who is the representative of the Old Catholic Churches on the Central Committee of the World Council of Churches. Dr. Kok called to mind the growth of cooperation among the churches in the area of Diakonia — service to the world.

Philippine Church

The last paper of the day, "Witness and Service in the Philippine Independent Church," was delivered in English by the General Secretary of that church, the Rt. Rev. Tito E. Pasco. He reviewed the role his church has played in the life of the Philippine people since its founding in 1902. Since 1961 the PIC has been in full intercommunion with the Anglican Communion through the efforts of the Episcopal Church in the U.S., and since 1965 with the Old Catholic Church. The PIC has approximately four million members. Bishop Pasco paid particular attention to the many social and humanitarian organizations which the PIC has initiated, and to its part in the founding and support of the National Council of



The Church of the Holy Apostles during the final mass of the congress.



The main building of the University of Münster, where the congress was held. On the lower right is the Rt. Rev. Eric Kemp, Bishop of Chichester (left), and the Rt. Rev. Colin Docker, Bishop of Horsham, England.

Churches in the Philippines. Many of these organizations played a major role in the recent "people power revolution" which successfully deposed President Ferdinand Marcos and elected a democratic government.

The process of social change continues in the Philippines, and Bishop Pasco urged the Old Catholic Church to "affirm its solidarity with the Churches in the Philippines that are actively involved in the struggle for justice, freedom, democracy and peace." As a matter

of fact, he surprised everyone by proposing that the Congress pass a resolution to this effect, a development which made for some lively debate during the closing session on Friday.

On Thursday participants were assigned to a series of small groups for the purpose of discussing the contents of the previous day's talks.

Small groups continued all day August 28 until late afternoon, when a film and talk were presented by the Rev. Onesimus Shanyengange, a Lutheran minister from Namibia. He discussed the current situation there, and what Christians throughout the world could do to help.

After the mass in the morning of August 29, the groups met again to conclude their discussions, and in the afternoon final reports were compiled on each of the topics. At 5 p.m. the congress assembled for its concluding plenary session. Final reports were read, and then discussion began over the resolution which Bishop Pasco had proposed two days earlier. After much debate, a slightly rewritten resolution was passed, unanimously affirming solidarity with the Philippine churches and people and appealing to the governments of the countries of the churches represented at the congress to support the new Philippine government in its efforts toward economic recovery, national reconciliation, and the upholding of human rights.

Next, it was decided unanimously to send a telegram of congratulations to the Most Rev. Desmond Tutu. Then something happened which no one had expected.

Suddenly, Metropolitan Chrysostomos of Peristerion (Athens), one of the official ecumenical guests at the congress, stepped up to the podium and startled the assembly by asking us why, since we had approved resolutions concerning far-away places like the Philippines and South Africa, we weren't concerned about troubles of the Orthodox Church on the Island of Cyprus. He proposed that a resolution be passed expressing solidarity with the Church of Cyprus in its difficulties with the Turkish government.

After a heated exchange of views it was decided that the standing committee of the congress would send a letter to the governments of the countries of the churches represented at the congress, urging them to intercede with the Turkish government on behalf of the Cypriot Church and people.

The Old Catholic Church cherishes its close relations with the Anglican Communion, and is pledged to ever closer cooperation with it. It is a church searching for ways to be more alive and aware of the gospel message, so that message can be communicated persuasively to a society which desperately needs to hear it.

PBS to Run 'Shadowlands'

A different kind of love story will be presented October 29 as PBS-TV runs "Shadowlands" at 9:00 p.m. (EST).

The 90-minute made-for-TV movie about C.S. Lewis and Joy Davidson is a British production which has won two British Academy Awards for Best TV Drama and Best Actress.

"This film is thoroughly Christian and artistic," said the Rev. Louis Schueddig, president of the Episcopal Radio-TV Foundation. "In England it was a national event." Fr. Schueddig was on hand for much of the filming of the picture in Oxford in early 1985, and worked with BBC producers. A videotape of the film was shown at a recent Executive Council meeting [TLC, July 20].

Starring Joss Ackland as C.S. Lewis and Claire Bloom as Joy Davidson, the movie is about the relationship between the Oxford professor and popular writer, and the divorced Jewish-American woman he married at the age of 58. When she is stricken with incurable bone cancer, Lewis is forced to come to terms with his faith and his grief.

Deacon Oakerhater Honored

A Cheyenne warrior who became a cleric in the 1880s was honored following his feast day at Washington Cathedral in September.

David Pendleton Oakerhater, whose feast day was included as of the last General Convention, was born in 1847 and was imprisoned in Florida following his capture in Indian wars. Befriended by the wife of Sen. George Hunt Pendleton (a daughter of Francis Scott Key), who raised money for his education to Christian ministry, he took the Christian name David Pendleton in honor of his benefactor. His original name, Oakerhater, was a loose phonetic pronunciation of "Making Medicine" in his language. He was ordained on June 7, 1881.

The Rt. Rev. William C. Wantland, Bishop of the Diocese of Eau Claire, was the preacher at the service. The Rt. Rev. John T. Walker of Washington, D.C. was the celebrant, wearing vestments of Indian design loaned by Bishop Wantland. Elements of the liturgy in Indian mission areas were used in the service, and the Cheyenne, Osage, Choctaw, Cherokee and Sioux nations were represented by participants.

Recorded music of Indian flutes and voices, which was played at various points during the ceremony, was from the Collection of American Folk Songs from the Library of Congress.

Cedar incense used was similar to that in ceremonial rituals by the people of the Sac and Fox, Pottowatomie, Navajo and other tribes. The Gospel was read first in Cheyenne, then in English.

A related exhibit in the Rare Book



Above, Deacon Oakerhater, his wife and niece. At right, processional at Oakerhater service at Washington Cathedral.



Library of the cathedral included paintings done by Oakerhater while imprisoned in Florida, on loan from the Smithsonian Institution. An Oakerhater icon was displayed along with old vest-

ments from South Dakota and historic photographs from Oklahoma.

At the conclusion, Bishop Wantland said, "The church had abandoned its work among Indians but Oakerhater

had not, and after half a century, the Whirlwind Mission (founded by David Oakerhater in 1884) is again a mission of the Diocese of Oklahoma and a living memorial to its founder."

Homosexuality in the Church

The *Witness*, a monthly Episcopal magazine, recently wrote and published an open letter to the Most Rev. Edmond Browning, Presiding Bishop, raising issues of homosexuality and what it believes to be discrimination within the church, and invited Bishop Browning to reply. The following are excerpts from that exchange.

From *The Witness*

Dear Bishop Browning,

...The current stance of many church bodies, including the Episcopal Church — that it is "forgivable" to be gay provided one does not "practice" one's sexuality — is both duplicitous and ignorant... Over the centuries, up to and including today, countless ordained homosexual persons have served God faithfully and honorably. The church is greatly in their debt. The Episcopal Church is again in danger of continuing too long on the wrong side of a fundamental issue.

...It is not the Church alone but the church ecumenical whose confusion over this moral scandal cries out for leadership... The House of Bishops at the 1985 General Convention supported a more just resolution concerning the role of homosexual persons in the church, even though the House of Deputies by a narrow margin failed to concur...

...For these reasons, we, the editorial board and staff of *The Witness*, call upon you, as Presiding Bishop and chief pastor of the church, to lead the way in correcting this pastoral scandal. Pursuant to that, we urge you to communicate to all bishops of the church the immediate need for a just and humane dealing with gays in the church, and to encourage the bishops to accept, ordain and deploy persons who are qualified, irrespective of their sexual preference.

Sincerely,
Editorial Board
The Witness

From Bishop Browning

My Dear Friends,

I am happy to respond to your open letter... It is my experience that little is really understood about homosexuality. There is diverse professional opinion about its genesis, and there are historic myths about the homosexual condition... No ghetto is spiritually healthy, and that includes the sexual ghetto...

We cannot ignore nor treat lightly the fact that the church has understood and taught that marriage is the norm of sexual expression... In the New Testament selected passages seem to pass judgment on homosexual actions and relationships. I am well aware of those who are ready and armed with these proof texts when discussing this subject...

I hear you asking me for a pastoral response.

First, I believe that no one should stand between a person and our Lord Jesus... The Christian must be careful not to call into question another's faith by prejudicial harshness...

Second, I believe that the church must foster reconciliation... We must never assume that any one of us is without sin or above the need for penance and reconciliation.

Third, I believe that Jesus' sacrifice for our sins put our guilt and self-rejection within the healing presence of hope and grace.

The church is well aware of my participation in the statement of conscience in response to the resolution concerning the ordination of homosexuals which passed at the 1979 General Convention. I have been consistently on record in the House of Bishops opposing those attempts to constrict the established canonical processes granted to the dioceses... The duties of the diocesan commission and the bishop are clearly outlined in Title III of the canons. I believe that these canons give ample guidance to an ordination process that encourages all parties to seek God's call and will, and that should not be encumbered.

I look forward to growing more conversant with this issue and I encourage the Episcopal Church to gain a greater perspective on homosexuality and to explode and transcend the myths and phobias which impede our common life.

Faithfully yours,
Edmond Lee Browning
Presiding Bishop

Confessions of a Preacher's Kid

By ALLISON CRAIG

My father works for God. For him that means that all his socks match (they are all black). For me it means a life membership in the elite organization known as preacher's kids, or PKs. The group is inter-denominational; children of all faiths are equally welcome, and for a reason I cannot explain, we are always delighted to find each other.

People who view this kinship from the outside seem to believe that we grow up feeling in some way excluded, but quite the contrary is true. No other group of people grows up with more love or care for their every endeavor. Wherever I wandered throughout my childhood, closely behind came the interest of a small crowd genuinely devoted to my well-being. Outside of a few dirty jokes that passed me by as they made their way through junior high school, I have never felt left out. In fact, I had access to hundreds of wonderful people and places that most people never imagine exist at all; I have always felt quite included.

God and his family always lived right next door to me and my family in a big house with a cross where the chimney should have been. God's house has big rooms with great white walls that echo terrifically when you stamp your foot. It also has a piano, closets and closets of white dresses, a stage (for practicing to be famous), more candle stubs than you ever dreamed possible and lots of wonderful places to hide.

Since my father works for God, he has always had his own room in the house; a room perpetually filled with Kleenex and magic markers, and the comfortable aroma of pipe tobacco and #4711 cologne. God had his own room too, and of all the rooms in the enormous house,

Allison Craig, a freelance writer in Greensboro, N.C., is the daughter of the Rev. Phillip Craig and his wife Nancy. Fr. Craig is rector of the Church of the Good Shepherd, Asheboro, N.C. This article first appeared in The Communicant, the newspaper of the Diocese of North Carolina.

this one is always best. Its smell is born of old Prayer Books, dusty velvet kneelers and lilac water. It is a sacred, secret, mysterious, musty smell. God's room is not for noise, and even now I am given to sitting in its vast coolness for hours, listening first to the crack and groan of an old furnace, and then to the utter silence of God's breath going in and out.

The room is always cool, even in summer, and always dark except once a day when the sun hits the windows just so, and throws a kaleidoscope on the carpet. God has had as many houses as we, but he was always the first to unpack and settle in. By the time the movers left and I could be off to find his new room, the old Prayer Books and dusty kneelers were in place, and he was awaiting only the arrival of a little lady in lilac water to make the relocation complete.

The first axiom to learn from the inside of churchdom is that where there is a church, lovely little ladies in lilac water follow. These older ladies know exactly how younger ladies should act (they also know how young priests should act), and unless a young lady learns to move post-haste post-amen, a Sunday afternoon is quickly engulfed by the tedium of sitting up straight and receiving the legacy of firm-handed gentleness.

Out of the Sunday parlor session comes my admiration for cotton dresses with gloves and shoes to match, "good winter coats," and stubborn steadfastness on issues of strong opinion. Of course, the very dearest trait universally present in this group is their blind belief in the perfection of my nature. Occasional tedium was a very small price to pay for such devotion.

My mother will try to tell you that she raised me, but it was really the likes of Ellen Binney, and Vera Dibble, and Mary Taylor Watkins who "brought me up by hand." When I graduated from high school, they each gave me a crisp ten-dollar bill and a cotton slip, and sent me into the world thoroughly prepared to handle any young man who might wander through a time warp from 1927 onto my college campus.

I do not know the secrets of time (I

cannot call in a boy from 1927) but on the subject of its passage I am a well seasoned veteran. My classroom was the back pew of my father's sanctuary. From this vantage point I have watched a hundred baptisms, a hundred weddings, a hundred funerals. In my adolescent years, an afternoon of inactivity could almost always be filled with a wedding or a funeral, sometimes both in a single weekend. In fact, my early years virtually revolved around a schedule of people coming into the world and people going out of the world. As a family, we have shared grief and celebration in a single day over and again until it is only logical to us that one always comes closely tied to the other. It is the nature of life to perpetuate in circles, and I am greatly privileged to have had unlimited access to the dance.

I am sure that for the rest of my life I will continue to return to the back pew to evaluate the effects of the dance on my own life. It was there I hid to read the forbidden red book from my father's top shelf about where babies come from, there that I broke up with my first boyfriend in furious whispers, and there that I retreated to mourn the death of my well-loved Granmarney. Seated on a kneeler in that back pew I first discovered theology. At five, theology is knowing that prayers come from black books, hymns come from blue books, and that Jesus is married to some lady named Elijah.

My privileged access to this place certainly explains a great deal about the root of who I am. Perhaps you have been thinking that growing up a minister's daughter is difficult: consider that it is simply growing up itself that is difficult, regardless of, perhaps in spite of, parental profession. Thank God I have had this place to come. Thank God for the little ladies who make me feel important and pretty and smart. And thank God that he gave my father a job, for growing up in the community of my father and his Father is comfort to last a lifetime. Whatever you may believe about us PKs, do not consider us left out. We are gloriously included.

Viewing Our Historical Roots

Abortion and the Episcopal Church

By DONALD C. BREY

By the time you finish this article, another dozen unborn lives will have been destroyed. Since 1973, when the Supreme Court established abortion on demand, more than 20 million unborn children have been aborted. The methods vary. Some are ripped apart by a vacuum. Others are cut to pieces by a loop shaped steel knife. Others breathe a salt solution causing them to hemorrhage for an hour or so before dying.

Although the 1973 *Roe v. Wade* opinion distinguished three trimesters of pregnancy, abortion was permitted even during the last trimester if a doctor felt the mother's "health" required it. The Supreme Court defined "health" so broadly — "all factors relevant to [the mother's] well-being" — as to make it a euphemism for abortion on demand, even during the last three months of pregnancy. The requirement that a physician find that the mother needs a late term abortion is an illusory restriction. As Judge John Noonan, Jr., of the 9th Circuit Court of Appeals has noted, ". . . it would be a rare case where a doctor willing to perform an abortion would not be convinced that his patient's emotional well-being required the abortion she asked for."

Many Episcopalians interpret the 1976 General Convention Resolution on Abortion as an endorsement of the current abortion practice. This resolution supports abortion in various cases including "those cases where the physical or mental health of the mother is threatened seriously." By failing to limit or clarify the definition of "health," the convention resolution has been generally understood as an endorsement of *Roe v. Wade*.

Donald C. Brey is an attorney and is a member of St. Alban's Church, Columbus, Ohio. He is a member of the abortion study task force in the Diocese of Southern Ohio. This article appeared in the September issue of Interchange, the diocesan newspaper.

The 1976 resolution also expresses "unequivocal opposition to any legislation" limiting the availability of abortion. It is impossible to oppose efforts to protect the unborn without repudiating classical Christianity. The pro-abortion position is in conflict with scripture, tradition and reason — the Anglican norms for all ethical decisions.

Scripture

The word "abortion" does not appear in scripture. However, scripture passages such as Exodus 20:13, Deuteronomy 30:19, and Proverbs 24:11-12 express a clear preference for life over death. Other passages teach that God created us in our mothers' wombs, and has a special purpose for each one of us: Psalm 139:13-16, Jeremiah 1:5, Galatians 1:15-16, and Ephesians 1:4-5.

The incarnation of our Lord demonstrates the sacredness of human life from the moment of conception. Our Lord was *conceived* by the power of the Holy Spirit: Matthew 1:18 and Luke 1:26-34. Thus, the Virgin Mary, even when pregnant, was the "Mother of [Our] Lord," and the unborn Jesus was "blessed" (Luke 1:41-44).

Elsewhere in the New Testament, Galatians 5:20 and Revelations 9:21 and 21:8 condemn "pharmakeia." This Greek word is translated as "sorcery" in the Revised Standard Version. Pharmakeia means, literally, "medicine" in the sense of drugs with occult properties. Such drugs were used to procure abortions, as well as for other purposes.

Tradition

From its beginning, the Christian church understood abortion to be a violation of the sixth commandment. The *Didache*, a first century catechism, prohibits murder, abortion and infanticide. The Letter of Barnabas similarly states, "You shall not murder a child by abortion, nor kill it after birth." Abortion was opposed by numerous ancient theologians, including Clement of Alexandria, Athenagoras, Minucius Felix, Tertul-

lian, Hippolytus, and Cyprian. Abortion was condemned by Greek fathers (such as St. John Chrysostom and St. Basil of Cappadocia), as well as by Latin fathers (such as St. Jerome and St. Augustine).

The ancient and universal opposition to abortion continued throughout the medieval and renaissance periods, and was unchanged by the Reformation. Luther and Calvin both wrote against the practice. The Church of England, likewise, firmly opposed abortion during this time. In the 20th century, Protestant thinkers such as Karl Barth and Dietrich Bonhoeffer held abortion to be "murder."

The Anglican Communion reaffirmed its historical teaching twice in this century. The Lambeth Conference of 1930 stated: "The Council records its abhorrence of the sinful practice of abortion." The Encyclical Letter of Anglican Bishops which was published in connection with the 1958 Lambeth Conference, similarly proclaimed, "Abortion and infanticide are to be condemned."

Reason

The 1984 House of Bishops statement on abortion seeks to distinguish "human life" from "personhood." The statement argues: that it is permissible to kill "non-persons"; that unborn human lives *might* be "non-persons"; and, that therefore it is permissible to kill the unborn, just in case they *are* "non-persons." Although the Christian church has not come to a consensus about when "ensoulment" takes place, any distinction for purposes of allowing early abortions, was specifically considered and rejected by the earliest Christian theologians. St. Basil stated:

"A woman who deliberately destroys a fetus is answerable for murder. And any fine distinction as to whether it is formed or unformed is not admissible among us."

This teaching is echoed in the 20th century by the Lutheran martyr Dietrich Bonhoeffer:

"Destruction of the embryo in the mother's womb is a violation of the right to live which God has bestowed upon this nascent life. To raise the question whether we are here concerned already with a human being or not, is merely to confuse the issue. The simple fact is that God certainly intended to create a human being and that this nascent human being has been deliberately deprived of his life. And that is nothing but murder."

Some Episcopalians speak as if the church were "time bound" in every age and culture but our own. Truly, those who have embraced the abortion ethic have fully submitted to the spirit of our times. I hope and pray that the Episcopal Church will return to its historical roots to affirm once more that life is sacred and that innocent human lives must never be intentionally destroyed.

EDITORIALS

Changing Abortion Policies

In the past few years, we have heard or read reports of aggressive efforts by people opposed to abortion; in some cases, harassment, vandalism and injury have occurred. Recently a group of religious leaders in Milwaukee issued a statement in protest of violence against personnel and property of Milwaukee area abortion clinics, saying that such practices are “contradictory to our teaching on love, peace and reconciliation” [TLC, Aug. 17].

We agree that violence is not a method Christians should employ when protesting what is believed to be wrong. But let it not be forgotten that the widespread practice of non-therapeutic abortion is infinitely more violent than some incidences of doors being pounded or even a few buildings being burned. Those of us who know the Creator, who associates himself with “the least of these” among us, cannot ignore the effect of an abortion mentality on our culture.

When an unmarried teenage girl becomes pregnant, she is faced with choices far greater than she can handle emotionally. Consider the change to her outlook on the future, the financial factors she is probably completely unaware of, the guilt and resentment she may feel. In light of these, imagine the emotional, psychological and spiritual pressure. Such a young girl needs tremendous strengthening and love.

Under such pressures, she is emotionally less able to make decisions. It is unlikely that she will have any notion as to what to do about her pregnancy, much less be able to make choices. A woman from Milwaukee involved in pregnancy counseling has said that emotional pressure upon women she works with is such that they are incapable of making the simplest of choices. Can they then make a reasoned choice between having an abortion or birthing the baby?

Abortion is seen and offered as a quick way out of their dilemma. However, people who have been close to abortions, or have themselves had abortions, will admit that after the operation, new problems — an overwhelming sense of emptiness for one — are just beginning.

Thus, many young women in our country are hurting badly. So the church, if it is going to be responsible as “salt and light” in the culture, is compelled to respond in some way — to the individuals affected as well as to the practice of abortion itself. To this latter point, constructive forms of criticism are needed.

We are impressed with the efforts of certain pro-life groups throughout the country which, through peaceful negotiation and protest, have effected changes in policies at hospitals and clinics regarding abortions of convenience.

Million Minutes of Peace

This year, 1986, is the United Nations International Year of Peace. At this time, through October 16, the Million Minutes of Peace appeal is asking individuals, families, religious groups of every sort, factories and businesses, and communities large and small to

take part by contributing a minute of their time in reflection, thought, or prayer for peace. Supporters include the Dalai Lama, Archbishop Desmond Tutu, Mother Teresa, Dr. Elisabeth Kubler-Ross, and many other world leaders.

We know readers of THE LIVING CHURCH pray. During this Minutes of Peace month, let us add our prayers to those of millions of others, of many faiths, all over the world. Peace is something we can all agree to pray for.

Sexual Harassment

Many businesses are now giving attention to complaints about sexual harassment. Many good people have been shocked to learn of things that had been happening within their organizations. It has not simply been a question of older men making unwelcomed passes at younger women. It has involved all ages, sexes, and ranks.

Unfortunately, since biblical times (I Samuel 2:22) such harassment has sometimes occurred within the religious sphere. In its initial stages, the victim may be too embarrassed to protest, or “unwilling to make a fuss,” or doubtful as to what remedial action could or would be taken. Later, the pattern becomes harder to break. Final stages may be very serious, as with the breakup of a home, a pregnancy, or the transmittal of a venereal disease — which could be fatal.

An obvious recourse for a clergyman or layperson is to seek the counsel of a wise priest outside the parish. Such a one can indeed give advice, but he probably cannot take any action. The Episcopal Church is organized in such a way that a priest cannot effectively intervene in another priest’s parish.

The one individual who can intervene is the bishop. We believe that significant cases which are not resolved at the parish level should be directly reported to him. Only facts, with dates and concrete details, not mere rumors, should be reported. He will thus be aware of it if repeated occurrences are happening in a particular parish.

Episcopalians tend to view themselves as sophisticated folk, and take it for granted that people may hug, kiss, hold hands, dance, have long conversations in automobiles, or share a late night drink after a church meeting. Such conduct is usually innocent. Sometimes it is not. No one should be forced into solitary meetings or dates they do not desire.

The clergy, like other professionals who deal with individuals in private, needless to say should keep themselves clear of any questionable situations or associations, and their parishioners should uphold them in this. People should feel free to engage in conversation with priests or deacons in their parishes, or to invite them home, or to offer them a drink. At the same time they should respect the decisions of those who do not wish to drink, or do not wish to remain unaccompanied in someone else’s house or apartment after a certain hour, or who do not wish to sit in a dark automobile at night.

It is an untarnished reputation, and public trust built up over many years, which ultimately confer on a priest the special freedom to go, when pastoral duties so require, anywhere, at anytime, with anybody. It is a privilege that should never be abused.

LETTERS

Continued from page 5

who is a priest of the Philippine Independent Church (PIC). Within the congregation are members from both backgrounds (and more). Some may know who is which, but it is certainly not obvious on the surface . . . a wonderful example of shared communion and ministry.

Through our association with St. Barnabas, my wife Nancy and I have established close associations in the Philippines.

The letters we receive are not concerned with the politics of the present situation there but rather show concern for the suffering:

Letters say, "Life goes on as usual, but we keep hoping something will come up to make life of the people worth living. There is confusion in the process of replacing local officials. Business is almost at a standstill — outside investments are nil. We are now bankrupt and people are hard up, but we hope that after the November election we will know what direction we are going. . . ."

" . . . schools opened last week (written 6/17) but many students are out of school for the reason that they cannot afford tuition fees."

Our Filipino brothers and sisters need our continued prayers and support during these troubled days they face. Politics is not their daily problem: existence is.

(The Rev.) SHEPHERD M. JENKS
Tiburon, Calif.

The Sword and the Scissors

I very much enjoy using the Book of Common Prayer 1979, but it contains at least one inherent danger, that of creating a "canon within the canon." The lectionary which I generally consider a brilliant piece of work, by deleting certain parts of scripture, has allowed us to avoid dealing with certain difficult passages. This situation robs the church of the "whole counsel of God's Word," and runs the risk of a slow drift into heresy on certain issues.

I realize that all readings may be lengthened, but that fact does nothing about encouraging those who would rather avoid dealing with certain scriptures, to deal with them.

I would rather submit to the sword of the word of God, than to risk submitting the word of God to a scissors and paste job.

(The Rev.) MALCOLM F. MURCHISON
St. John's Church
Barrington, R.I.

Male Rape Victim

In regard to your comments on rape [TLC, Aug. 24], public response to male rape victims is still in the dark ages. With few exceptions, the reactions found in your first paragraph are even worse

whether the assault occurs in the East, West, North, South, or Southwest.

How do I know? One evening as my son was riding his bike home he was forced into a car by four men in their late 20s or early 30s, taken into the country, and raped repeatedly. It was over 24 hours before he could overcome his false sense of shame and tell us.

He knew that if word leaked out he would be labeled with the words AIDS and gonorrhea. The Rape Crisis Center had no one there that evening, though they have been of great help since.

Please do not confuse rape and abuse with sexual issues again. Encourage your readers to make use of rape crisis centers. And perhaps some day, there will be a place in our congregations for all the victims of assault and abuse to go for support and healing.

DISTRESSED FATHER

We express our sincere sympathy to the young man and his distressed parents. We cannot concur, however in what seems to be his opinion that such terrible incidents have no connection with sex. Ed.

Bride-Price

Our congregation recently sang the hymn, "The Church's one foundation" (no. 525 in the *Hymnal 1982*). This hymn has a grand tune, and most of the words are stirring and satisfying.

The exception occurs in the first stanza — the stanza everybody knows by heart. The objectionable words are, "with his own blood he bought her." The imagery here is not merely archaic; it is downright pagan. No civilized Christian would (except in singing a hymn) even let the thought of buying a bride enter his head.

May I suggest a change in this one line, changing the image from a barbaric one to one that is specifically Christian? Change "with his own blood he bought her" to "to love and pray he taught her."

DANIEL LUZON MORRIS
Seattle, Wash.

The passage is a paraphrase of Acts 20:28. King James has "purchased." The Revised Standard Version probably more accurately translates the Greek verb as "obtained." Ed.

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PEOPLE and places

Appointments

The Rev. Harry R. Allagree is now rector of St. John the Evangelist, 2341 Floral Ave., Chico, Calif. 95926.

The Rev. Harold E. Bishop, Jr. is rector of St. George's, Mt. Savage, Md. 21545.

The Rev. W. Marvin Boyd is vicar of Grace Church, Buena Vista and St. George's, Leadville, Colo. Add: Grace Church, Box 1559, Buena Vista, Colo. 81211.

The Rev. R. Bolling Bryant is rector of St. Paul's, 16457 Frederick Rd., Poplar Springs, Md. 21771.

The Rev. John F. Carter, II, has become associate at St. Philip's, Brevard, N.C.

The Rev. Charles Chandler is deacon assistant at St. Katherine's, 4650 Meridian Rd., Rte. 2, Williamston, Mich. 48895.

The Rev. Bertram Claeboe is assistant at St. George's, 801 E. Commerce Rd., Milford, Mich. 48042.

The Rev. Charles Edward Cloughen is rector of St. Andrew's, Tick Neck Rd., Pasadena, Md. 21122.

The Rev. Canon R. Randolph Cooper is now canon to the ordinary of the Diocese of Texas, add: 520 San Jacinto, Houston, Texas 77002.

The Rev. Joan Charles Cottrell is now associate of St. Thomas', 231 S. Sunset Ave., Sunnyvale, Calif. 94086.

The Rev. Myrick Tyler Cross is assistant of the Church of the Redeemer, 5603 N. Charles St., Baltimore, Md. 21210.

The Rev. Canon Mark J. DiCristina is now canon of the Cathedral Church of the Advent, 524 N. 21st St., Birmingham, Ala. 35203. He is in charge of ministries to youth, young adults, and the day school.

The Rev. David S. Farrier is deacon-in-charge of St. Elizabeth's, Higgins Lake, Mich.; add: 2936 E. Higgins Lake Dr., Roscommon, Mich. 48653.

The Rev. Bryan Massey Gentry is rector of the Church of St. Francis of Assisi, Pelham, Ala. Add: 281C Cahaba Valley Rd., Helena, Ala. 35080.

The Rev. John R. Hagan is rector of Trinity Church, 11575 Belleville Rd., Belleville, Mich. 48111.

The Rev. Lindsay J. Harden is assistant at St. Martin-in-the-Fields, Philadelphia, Pa.

The Rev. David L. Holland is rector of Christ Church, Rte. 255, West River, Md. 20778.

The Rev. Philip G. Houghton is assistant at All Saints', Wynnewood, Pa.

The Rev. John Elliot Johnston is deacon-in-charge of St. Andrew's, 1507 St. Clair River Dr., Algonac, Mich. 48001.

The Rev. George Keeble is vicar of Trinity Church, Junction and Calvary Church, Menard, Texas; add: Box 3, Junction, Texas 76849.

The Rev. Lynne Dawson Kochtitzky is now curate at Christ Church, 17 Sagamore Rd., Bronxville, N.Y. 10708.

The Rev. Rodney M. Kochtitzky is now assistant at the Church of St. James the Less, Scarsdale, N.Y.; home add: 17 Sagamore Rd., Bronxville, N.Y. 10708.

The Rev. William D. Koons is rector of St. James', Del Rio and vicar of St. Andrew's, Brackettville, Texas; add: St. James', Drawer 1129, Del Rio, Texas 78841.

The Rev. John Barry Kramer is now rector of the Church of the Holy Cross, Valle Crucis, N.C.

The Rev. Mary E. Laney is diocesan intern at St. Thomas', Fort Washington, Pa.

The Rev. Michael J. Lessard is rector of St. Stephen's, Box 1291, Douglas, Ariz. 85607.

The Rev. Philip Lyman is assistant at St. John's Church, Huntingdon Valley, Pa.

The Rev. Barbara Mitchell is canon for program at Christ Church Cathedral, 1210 Locust St., St. Louis, Mo. 63103.

The Rev. William V. Murray is interim rector of St. Peter's, West Chester Pike at Sterner Ave., Broomall, Pa. 19008.

The Rev. John Nelson, Sr. is now at the Church of the Resurrection, 3004 Belvedere Blvd., Omaha, Neb. 68111.

The Rev. H. Paul Osborne is interim rector of St. Matthew's, Pampa, Texas.

The Rev. J. Ralph Patston is rector of St. Paul's, 5 S. Green St., Henderson, Ky. 42420.

The Rev. Howard D. Peckenpaugh is now stewardship financial development officer in the Diocese of Western North Carolina.

The Rev. David A. Powers is rector of St. Matthew's, 243 Barrow St., Box 568, Houma, La. 70361.

The Rev. Barbara Ramnaraine has been appointed deacon-associate of St. Paul's, 1917 Logan Ave., S., Minneapolis, Minn. 55403.

The Rev. Jerry Rankin is curate of St. Luke's, 1101 Sulphur Springs Rd., St. Louis, Mo. 63011.

The Rev. Gregg L. Riley is rector of St. John's, 425 Concert St., Keokuk, Iowa 52632.

The Rev. Garnett R. Smith is rector of Grace Church, 216 E. Sixth St., Hopkinsville, Ky. 42240.

The Rev. Joan A. Smith is assistant at Christ Church, 118 N. Washington St., Alexandria, Va. 22314.

The Rev. Robert Birch Smith is rector of Grace Church, 503 S.E. Broadway, Ocala, Fla. 32671.

The Rt. Rev. Alexander D. Stewart, former Bishop of Western Massachusetts and executive for administration of the Executive Council, has been named senior vice president (pastoral care) of the Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

The Rev. John Stone is vicar of the Church of the Incarnation, West Milford, N.J. and St. Gabriel's, Milton, N.J. Add: Marshall Hill Rd., West Milford, N.J. 07480.

The Rev. Mark D. Story is now rector of Grace Church, Box 1001, Traverse City, Mich. 49684.

The Rev. Canon Anthony C. Thurston is now canon for development for the Diocese of Milwaukee and executive director of DeKoven Foundation for Church Work. Add: 804 E. Juneau, Milwaukee, Wis. 53202. Home add: 8205 Red Arrow Court, Wauwatosa, Wis. 53213.

The Rev. Roger Tobin is rector of St. Thomas, 5690 N. Kendall Dr., Miami, Fla. 33156.

The Rev. Douglas G. Tompkins, Jr. is now rector of St. Paul's Church in Nantucket, 14 Fair St., Nantucket, Mass. 02554.

The Rev. Roy S. Turner is rector of St. Luke's, 606 S. York St., Mechanicsburg, Pa. 17055.

The Rev. Robert Willoughby has been appointed director of pastoral care, Henry Ford Hospital, Detroit, Mich.

The Rev. Gregory Wilson-Youngchild is rector of St. Paul's, 3201 Gratiot, Port Huron, Mich. 48060.

The Rev. Arthur Everett Woolley, Jr. is rector of St. Luke's, Bladensburg, Md. Add: 4002 St. Luke's Rectory, 53rd St., Bladensburg, Md. 20710.

Ordinations

Priests

West Texas—James H. Lupton, Jr., asst., St. Peter's, 956 Main, Kerrville, Texas 78028.

Western North Carolina—Eugene C. McDowell, transferred to Diocese of Virginia.

Deacons

Central Gulf Coast—Norton Eugene Carpenter, curate, Trinity Church, 1900 Dauphin St., Mobile, Ala. 36606.

North Dakota—Philip Davison and Kenneth Johnson.

Tennessee—Joseph Norman Davis, deacon-in-training, Church of the Incarnation, 3966 McKinney, Dallas, Texas 75204. John Thayer Talbott, deacon-in-charge, Church of the Redeemer, Box 274, Shelbyville, Tenn. 37160.

West Texas—Richard J. Aguilar, asst., Church of the Redeemer, 648 Madison, Eagle Pass, Texas 78852. John R. Claypool, asst., Christ Church, 301 W. Russell, San Antonio, Texas 78212. Willie R. Davila, asst., in charge of Hispanic work, San Marcos, 4010 Pete's Path, Austin, Texas 78731. Neal O. Michell, deacon-in-charge, Holy Trinity, Carrizo Springs, and St. Timothy's, Cotulla, Texas; add: Box 919, Carrizo Springs, Texas 78834. J. Douglas Storment, deacon-in-charge, St. Mark's, a new mission in

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ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

UNIQUE two-faceted ministry opportunity in scenic southeastern Alaska. Small mission needs priest-in-charge to also serve as director of emerging diocesan camp. Send inquiries to: Search Committee, St. Andrew's Church, Box 475, Petersburg, Alaska 99833.

Corpus Christi; add: c/o All Saints', 3026 S. Staples, Corpus Christi, Texas 78404. C. Bruce Wilson, asst., St. John's, 2500 N. 10th, McAllen, Texas 78501.

Permanent Deacons

North Dakota—Charles Nelson, Gethsemane Cathedral, Fargo, N.D.

Tennessee—Bard Quillman, asst., St. George's, 4715 Harding Rd., Nashville, Tenn. 37205.

Resignations

The Rev. Robert L. Coomes, as rector of Christ Church, Elizabethtown, Ky. Add: 1836 Deer Park Ave., Louisville, Ky. 40205.

The Rev. Kenneth D. Thompson, as priest-in-charge of St. Thomas', Louisville, Ky. He is canon of Christ Church Cathedral in the same city.

Changes of Address

The Rev. John Cannell, now in secular work, may be addressed at 7301 Old Kent Rd., Amarillo, Texas 79109.

Retirements

The Rev. John W. Thomas, as rector of St. Christopher's, Tampa, Fla. Add: 1719 Shore Acres Blvd., N.E., St. Petersburg, Fla. 33703.

Religious Orders

On August 25 Sister Mary Jean, C.S.M. was elected Mother Superior of the eastern province of the Community of St. Mary.

Other Changes

The Rev. Ronald Norman DeBene is now non-parochial; he continues to live in Trussville, Ala., where he directs the Hermitage retreat center; add: Box 4, Trussville, Ala. 35173.

Calendar of Things to Come

This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

October

- 12-13 Convention of the Diocese of Albany
- 13-16 Meeting of the Standing Commission on Church Music (Chicago)
- 17-18 Convention of the Diocese of Southwest Florida (Punta Gorda)
- 17-18 Convention of the Diocese of Southeast Florida (Boca Raton)
- 24-25 Conference on studies of Polish National Catholic Church (Orchard Lake, Mich.)
- 24-25 ECM Congress on the Given Gospel (Medina, Wash.)
- 24-25 Convention of the Diocese of Eau Claire
- 24-25 Convention of the Diocese of Kansas (Topeka)
- 24-26 Convention of the Diocese of Northwest Texas (Amarillo)
- 25 Convention of the Diocese of Western New York (Buffalo)

November

- 1 Annual Meeting of Episcopal Society for Ministry on Aging (San Francisco)
- 12-14 Executive Council Meeting (New York)
- 27 Thanksgiving Day

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Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 9, 11:25, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily EU 7 (ex Wed 12:05, Sat 8). HD 12:05

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS (Cont'd.)

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

ST. PAUL, MINN.

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ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe
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Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

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Sat 5 V & Eu; Sun 9 MP & Eu, 11 Eu

NEW YORK, N.Y.

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Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

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NEW YORK, N.Y. (Cont'd.)

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Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Ev Wed 12:10. Eu Sat 10

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Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

WATERTOWN, N.Y.

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The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

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732-1424
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