

THE LIVING CHURCH

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An American Indian emerging from a morning star design is the centerpiece of a bronze aumbry recently dedicated in memory of the Rev. David S. Duncombe on the Wind River Indian Reservation in Wyoming [p. 2].



The Center of the World

During the past weeks, this column has been devoted to Mircea Eliade, recently deceased historian of religions, who did so much to illuminate human perceptions of the spiritual significance of the world about us. We wish to conclude this week by calling attention to one of his most fertile and suggestive themes: the center of the world.

As Eliade demonstrates, there is a deep desire in the human heart for the center of the world, a place at the heart of things, a holy place, a place that somehow rises above other places. It may be far away, inaccessible, and dangerous to approach. Such indeed are the North and South Poles to us. The sacred center may be a lofty mountain or hill, which few have ever scaled. It may have a literal "pole" in the form of a sacred tree of life, as the tree Yggdrasil of Norse mythology. The roots of the latter go down to the underworld, its trunk is the pole of our world, and its highest branches reach to heaven. Angels and spirits may ascend and descend upon such a pole, as they do on Jacob's ladder. Access to such a sacred tree may be guarded by cherubim (Genesis 3:24), dragons, snakes, or other monsters.

"Every temple or palace, and by extension, every sacred town and royal residence, is assimilated to a 'sacred mountain' and thus becomes a 'center'" (*Patterns*, p. 375). As the Psalmist sang of Jerusalem, "Great is the Lord, and highly to be praised; in the city of our God is his holy hill. Beautiful and lofty, the joy of all the earth, is the hill of Zion, the very center of the world and the city of the great King" (Psalm 48:1-2). Eliade elaborates, "According to the Syrian *Book of the Cave of Treasures*, Adam was created at the centre of the earth on the very spot where the Cross of Christ was later to be set up" (*Patterns*, p. 378). Other sources made similar claims.

The pole, or *axis mundi*, may be expressed by a tower or column. The center of the world was often thought of as

being directly under heaven and thus the place of closest contact where prayer would be most effective.

Yet primitive and ancient peoples were not necessarily literal or materialistic in their beliefs. Because the center was a spiritual reality, it could be many places simultaneously. While remaining mysterious and difficult of access, the center could also be embodied in every village, every shrine or temple, and even in the central post of the hut of the ordinary family, or in the smoke-hole of the tent. It is real and holy for this family. Odd it may seem to us — yet we unhesitatingly put pictures of beloved or deceased relatives over the fireplace. At a humorous level, we speak of Santa Claus bringing gifts down the chimney.

What Eliade has shown us of foreign and ancient peoples may help us understand ourselves. For Christians, the historic spiritual center of the world (with all apologies to such places as Constantinople, Rome, Geneva and Canterbury) must be Jerusalem. Yet every church is also a Jerusalem — representing both the earthly and the heavenly one. The steeple, tower, or dome points heavenward. The saints who are in heaven or biblical scenes of Palestine may be depicted in stained glass windows, paintings, or carvings. The steps of every chancel are an ascent of Mount Zion; the altar is a Christian replacement of the Hebrew altar, and the table of the Last Supper, and Calvary, and also the table of the marriage supper of the Lamb. The cross on it, above it, or behind it becomes, for the worshiping believer, *the* cross, the true pole, the real center. "Faithful cross! above all other, one and only noble tree! None in foliage, none in blossom, none in fruit thy peer may be" [Hymn 66 (1940), 165 (1982)].

At the same time there remains another, even more mysterious level. It is well expressed by the 17th century English mystic Thomas Traherne, "But above all these [mysteries] our Savior's

cross is the throne of delights. That Centre of Eternity, that Tree of Life in the midst of the Paradise of God! . . . It is not by going with the feet, but by journeys of the Soul, that we travel thither" (*Centuries* 1:55 and 56). Here the "Paradise of God," the sacred garden which recalls Eden and anticipates heaven, and the Tree of Life in the middle of it, have become transcendent realities, inaccessible to worldly travel, yet always accessible to the pure in heart. May we be given a place among the holy ones who attain that tree, and taste its ever ripening fruit, and touch its leaves, which are "for the healing of the nations" (Revelation 22:2).

H. BOONE PORTER, Editor

The Cover

The aumbry was created by sculptor Richard V. Greeves, who said he chose the morning star design because it predates Christianity among the northern Arapahoe people, yet resembles a cross. The figure in the center represents "man breaking free from his bonds with earth and going up to heaven."

Dedicated May 25, the aumbry is anchored in the log walls of Our Father's House, the church at St. Michael's Mission, where Fr. Duncombe served the last seven years of his ministry. He was murdered during a mission call on April 24, 1976. When he celebrated the 25th anniversary of his priesthood in 1975, Fr. Duncombe was made an honorary member of the Arapahoe tribe and given the name Yellow Cloud, which signifies the first light in the sky after a storm. He is buried in St. Michael's Mission Cemetery overlooking Our Father's House and the attached mission farm.

THE LIVING CHURCH

Volume 193 Established 1878 Number 3

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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PHOTOGRAPHS AND MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

Official Titles of Sunday

With reference to Bishop Brown's letter [TLC, June 22] concerning the dating of Sundays in the season after Pentecost, please see page 32 of the Book of Common Prayer which is concerned with "The Titles of the Seasons Sundays and Major Holy Days observed in this Church throughout the Year." This section is rather clear that the Season after Pentecost consists of The First Sunday after Pentecost: Trinity Sunday, The Second Sunday through the 27th Sunday after Pentecost, and the Last Sunday after Pentecost.

I fault neither Bishop Brown's memory nor his logic. However, as I found some years back, members of General Convention need a sense of humor, for often enough the discussion that one heard and the matter that one voted upon does not quite come out the way that one understood that it would at the time.

(The Rev.) JAMES C. THOMPSON
St. John's Church

Porterville, Calif.

Bishop Brown and TLC do not question the existence of page 32 in BCP. If that was all we needed, people would not buy calendars or print bulletins. These latter should be designed to be helpful. Ed.

Situation Changed

I am pleased to say that the situation described in my letter to the editor [TLC, June 15] is no longer the same, and I am grateful for the support of parishioners and friends.

(The Rev.) PHILIP AYERS,
St. John's Church

New Haven, Conn.

Please disregard the earlier letter: please remember many priests still face severe placement problems. Ed.

Belief in Devil

Fr. Du Priest has missed the point of Christian teaching on the devil, in at least three ways [TLC, June 22].

First, just as an alcoholic can't get better until he's willing to admit that the craving for alcohol is dominating his life, so a sinful human being cannot accept Christ's promise of liberation from evil until he is willing to admit that evil exists and has power over him . . . Even though we bear full moral responsibility for our sins, it is a hopeful and consoling thought that the evil we have committed is not our invention completely. And it becomes easier to love our fellow sinners, whose depravities are not entirely of their own contrivance. When human be-

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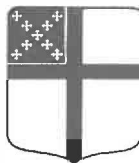
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— Alec Wyton, Organist-choirmaster,
St. James' Church, New York City
Coordinator, the Standing Commission
on Church Music

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ings are in the hands of the devil, this is a reason to pity and love them, not to hate them.

Second, if we really do have free will (and how is there any glory for God or man without it?), then there has to be the possibility of a sovereign choice of abandoning God If one doesn't have the nerve to accept the biblical teaching on the devil, one probably believes in universal salvation — another common heresy, but nothing less than heresy.

Third, the New Testament portrays the phenomenon of divinely inspired utterance (glossolalia, prophecy), as part of a larger picture including demonically inspired utterance (via possession) — and also a charism (discernment) for distinguishing between the two And if you do seek the dramatic manifestations of the Holy Spirit, while ignoring (denying) the existence of the devil, you have probably given the devil the very opening he longs for.

Belief in the devil cannot be "strong" or "weak." Either you believe or you don't. So many Episcopal clergymen today don't, that few would understand me if I called this denial of belief "eccentric." Look: If you are a Christian (and not just a fashionable Episcopalian), you have to *want*, very badly, to be orthodox — even if that means biting your tongue rather than "speaking what you believe." You must be willing to submit to the authority of scripture and tradition and sometimes wait for the illumination of reason to follow when everything isn't clear immediately. Christianity cannot be house-broken for the squeamish. And theology is not a mode of creative self-expression.

T. JOHN JAMIESON

Evanston, Ill.

Gender Specific

Fr. Kimel's letter [TLC, June 22] speaks forcefully to the question of whether "man" is gender specific; he concludes that only ideologues would think so.

I want to be sure I understand his position. When a private club has a policy of limiting membership to men, does Fr. Kimel believe that while cats and dogs are not allowed as members, men and women are?

If "men" is not to be understood as gender specific, does Fr. Kimel think that the long argument over the question of the ordination of women was unnecessary and that the church should have been ordaining women all along? If so, he must have taken some pleasure in the decision to treat masculine nouns and pronouns in the canons as referring to both males and females.

I am glad to see that Fr. Kimel, unlike many opponents of the ordination of women, understands that Jesus Christ recapitulates and transforms "all of hu-

manity, male and female," thereby making it as possible for priests who are women to represent Christ at the altar as it is for priests who are men.

Finally, while Fr. Kimel says there is "simply no substitute for 'man'" in expressing the central fact of Christ's humanity, I am hard put to know why "and was made human" is so obviously inappropriate. It has, to my ears, a robust sound and, as to meaning, it has the virtue of avoiding ambiguity. I am, nonetheless, content with the phrase "and was made man," not because I think "man" is not gender specific (since I think it is) but because the phrase is anarthrous: "was made a man" would be unacceptably limited to male human beings; "was made man" includes all of us.

(The Rev.) JIMMYE KIMMEY
Executive for Ministry
Diocese of New York

New York, N.Y.

Should Be Free to Leave

Thank you for your fine editorial, "Old Parties and New Pressure Groups" which was in your June 8 issue. I also agree that "winner-take-all" should not be the name of the game; however, there is one rather drastic measure that we all can take on all levels of the church in order to make sure that "winner-takes-all" does not occur — and that is to draft new canons on all levels which allow a

local congregation to leave the church or to change their bishops, and *not* lose their property and monies.

In your November 18 issue in 1984, you made another fine observation and study when you stated that the majority of adults in the Episcopal Church are converts to the church and are not the products of our Sunday schools. It is the thinking of many that these fine people, a majority of our adults, who are the builders and supporters of the local parishes, did not come into the church in order to have "the rug pulled out from under them," nor "lose all."

However, with the ordination of women to the episcopate inevitable, as well as the ordination of professed practicing homosexuals inevitable, and with more active involvement in C.O.C.U. inevitable, and with the morality of the New Testament being altered and "brought up to date," and with objectionable passages of the New Testament being excised from the lectionary, and with the historicity, at least, of the New Testament being undermined by the Inclusive Texts: the rug is indeed being pulled out from underneath the laity who generously support the structure of the church — in fact it belongs to the Lord and them.

These fine people are caught in the middle of this power struggle in the church, in which the winner is bound and

determined "to take all." This is grossly unfair to our adults who are thoroughly disgusted with both extremes in our church. The clergy should always be aware that thankfully the laity do pray, do read their Bibles and are led by the Holy Spirit. Bishops and rectors in particular should realize that the laity that surrounds us so closely do not necessarily represent the thinking of all the rest of the laity, who wish to be fed and led, and not starved and driven.

Therefore, it is the thinking of numerous people that "The Statement of Conscience" of the mid-1970s should be extended to the laity and their property and monies and allow the local parishes to opt out of union with their bishop if the laity think that the local episcopate is divisive rather than unitive, and/or that the state of the church is such that they wish to get out, without having the local bishop grab their assets.

A canon allowing the local church to opt out will also protect liberal congregations from Anglo-Catholic bishops. Furthermore, any bishop with the love of Christ should be able to keep the troops in line by being a loving, caring, loyal chief pastor, and not have to resort to law. "Rug pulling" is not fair to the laity, nor is "winner-take-all."

(The Rev. Canon) E. THOMAS HIGGONS
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July 20, 1986
The Season after Pentecost: Proper 11

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Executive Council Meeting

The Executive Council of the Episcopal Church opened its spring meeting on June 17 in Atlanta, Ga. Council members and staff stayed in a hotel downtown; council sessions were held in the nearby facilities of St. Luke's Church. The council reviewed a number of national church activities and programs, heard proposals for reorganizing the staff in New York, and paid tribute to officials retiring or resigning at this time.

On the first day, the Most Rev. Edmond Browning, Presiding Bishop, informed council members of his actions in the South African crisis looming at that time. These included sending personal messages to the Most Rev. Philip Russell, Archbishop of Capetown; and the Rt. Rev. Desmond Tutu, Archbishop-elect, joining leaders of other American churches in urging the President, Secretary of State, and Congress to take immediate diplomatic and economic action, and joining in other similar communications. Bishop Browning also informed the council that Terry Waite, the Archbishop of Canterbury's Secretary for Anglican Communion Affairs, was going to Johannesburg to report to the Archbishop on the crisis.

The Presiding Bishop went on to announce a number of retirements, resignations, and new appointments at the Episcopal Church Center, the latter including Bruce Campbell, an editor on the communications staff; Thomas A. Moore, assistant for Volunteers for Missions; the Rev. Barbara Taylor, a deacon from Nevada in the department of ministries with children; the Rev. Ricardo Potter, partnership officer for Latin America and the Caribbean; and the Rev. Elizabeth Turner Zarnell, associate ecumenical officer.

Staff Reorganization

The Presiding Bishop announced that tentative plans are now being developed for a reorganization of the staff employed under the Executive Council. During the meeting there was generally favorable discussion but not total agreement as to what the exact impact of such a reorganization may be. Essential features of the proposal were the office of an executive vice president who could make important decisions during the fre-

quent absences of the Presiding Bishop and relieve him of many routine duties, and a more flexible arrangement of other staff so that appropriate persons could be assigned to different groupings according to the needs of different projects and programs.

The first evening at the council meeting was devoted to a reception and dinner honoring Mr. and Mrs. Matthew Costigan and Canon and Mrs. James Gundrum. Mr. Costigan has been treasurer for the past decade having worked for the national office of the church over a period of 45 years. Since his recent retirement, he has been living in New Jersey. Canon Gundrum has been the secretary of the House of Deputies since 1976 and his other duties have included being secretary of the Executive Council and executive officer of the General Convention. He has recently accepted a call to be dean of Calvary Cathedral in Sioux Falls, S.D. [TLC, May 4].

Variety of Topics

On the second morning the council was addressed by the mayor of Atlanta, Andrew Young, who spoke on a variety of topics of religious and public interest, including the necessity of church assistance to the hungry and the homeless who are still in Atlanta in spite of the obvious affluence of the city, the need for pressure on South Africa, and the importance of churches and local government being able to cooperate constructively with leaders in the business community — with Atlanta as a successful example of the latter.

In what was a very full day, the council heard reports on the Jubilee Ministry from Jane Oglesby of Indianapolis, chair of the Standing Committee on the Church in Metropolitan Areas, the Rev. Everett Francis of Scranton, Pa., Linda Johnson speaking for the Southern mountains and Mary Beaulieu of Minneapolis presenting the Native American perspective. Members of the council and staff then joined the line at the soup kitchen of St. Luke's Church to have the midday meal with the destitute from the streets of Atlanta.

After lunch, the rector of St. Luke's, the Rev. Daniel P. Matthews, introduced members of his staff who presented numerous aspects of the program at this

church including education, Hispanic ministry, housing, ministry to the aging, and other activities. The cluster of service for the poor constitute the Jubilee Center which, in this case, operates without any national church funding.

The second evening was concluded with council members and staff going out to St. Philip's Cathedral where the Rt. Rev. C. Judson Childs, Bishop of Atlanta, and the Very Rev. John Sanders, dean of St. Philip's, and Mrs. Sanders, welcomed them for dinner.

Shadowlands

Afterwards, the Rev. Louis C. Schueddig, president and executive director of the Episcopal Radio-TV Foundation, introduced his staff and showed *Shadowlands*, the newly filmed production of the romance and marriage of C.S. Lewis and Joy Gresham. This film won the British award for the best TV drama of 1985 and the heroine Claire Bloom won the best actress award.

Thursday, the third day, the council was addressed by the Rt. Rev. John T. Walker, Bishop of Washington, on the Washington office of the Episcopal Church and the work of the Rev. William Weiler. Contacts with congressmen, senators, and other members of the government were described. A plan for expanding the office was proposed and discussed. The council gave encouragement to the plans.

Later, Louis Gill, assistant treasurer, presented the financial report of the national church, indicating a favorable position in many accounts due to prompt payments of dioceses and the increase in value of invested securities.

Committees met intermittently between plenaries. Among other topics presented was the Presiding Bishop's Fund for World Relief which has grown to be a large and significant arm of the national church under the leadership of the Rev. Samir Habiby, executive secretary. In the past it has not been related to the Executive Council. Furthermore, it has used all the funds contributed to it directly for relief: nothing has been deducted for administration. This has in effect meant that the staff has had to be paid from other sources.

After discussion it was generally agreed that the fund should be more closely linked with activities under the council and that a small portion of the funds it raises should be used for the cost of the operation.

The final day of the meeting began with a celebration of the Holy Eucharist, as had the first day. Several administrative and legislative matters were dealt with in that latter part of the meeting. This included a resolution formally recognizing that the Episcopal Church Women, [of] The Episcopal Church, is the same or successor organization to the Women's Auxiliary, the General Division of Women's Work, and some similar entities, thus upholding the decision of the triennial last year.

Pension assistance was granted to several retired Church Army evangelists. The proposed parochial report form for use next January was presented, but it was also criticized for disregarding the category of unconfirmed communicants.

The names of newly appointed and returning missionaries were recognized and the administration of the overseas office in the Church Center was described and explained by the Rev. J. Patrick Mauney.

Finally, the business of the busy morning was brought to a conclusion by Mrs. Scott T. Evans, council member from Durham, N.C. who reported on a recent consultation with members of the Anglican Church of Canada.

The next meeting of the Executive Council is scheduled for New York City, November 12-14.

H.B.P.

New Bishop for Hawaii

The Rev. Donald P. Hart, 49, rector of St. James' Church in Keene, N.H., was elected ninth Bishop of Hawaii on the fifth ballot June 20. Fr. Hart succeeds the Most Rev. Edmond Browning, who was elected Presiding Bishop last September.

In the fifth and final ballot, Fr. Hart received most votes with 37 clerical and 97 lay. Other nominees included the Rev. William Edwin Bonsey, Jr., rector of the Church of the Holy Apostles in Hilo, Hawaii; the Rev. David Kennedy, headmaster of the St. Andrew's Priory School in Honolulu, Hawaii; the Rev. Robert E. Brown, rector of St. Christopher's Church in Kailua, Hawaii; the Rev. Marion J. Hammond, rector of St. Thomas' Church, Denver, Colo.; the Rev. Alice Babin, rector of Christ Church in Kealahou, Hawaii; the Rev. John Howe, rector of Truro Church in Fairfax, Va; and the Rev. Richard B. Harms, archdeacon of the Diocese of San Diego.

A graduate of Williams College in Williamstown, Mass., and the Episcopal Divinity School, Cambridge, Mass., Fr. Hart served for 20 years in the Diocese of Alaska before being called to his present position in New Hampshire. He was involved in native American ministry in Alaska as well as serving in several parishes. In his resume Fr. Hart described the experiences of his wife and

himself as, "we started in a small Indian village, where we were the only permanent white residents. We stayed five years, raising our children there . . . our son's godparents include an Indian couple in that village."

Fr. Hart has been married for 23 years to Elizabeth Ann Howard and they have two children.

(The Rev.) JOHN P. ENGELCKE

Church Historians Meet

"We have barely splashed into the history of the Episcopal Church in this century," declared the Rev. John F. Woolverton. "This conference is a challenge to get on with the job."

With these words, Dr. Woolverton, editor of the *Historical Magazine*, greeted 90 historians gathered in Washington, D.C. for a conference on "The Episcopal Church in the 20th Century: Overview and Prospectus." The Church Historical Society, the National Episcopal Historians Association, and the Episcopal Women's History Project jointly sponsored the meeting, held June 17-20 at St. Paul's Church.

Participants included professional historians, diocesan archivists, parish historians, as well as other interested clergy and lay leaders. It marked the second time those interested in church history have met in a joint national conference.

A major action of participating groups was a decision to sponsor a 1988 joint conference in preparation for the 1989 bicentennial of the Episcopal Church in the U.S. The purpose of the 1988 meeting will be to provide leadership and resources for other events in 1989, the 200th anniversary of the adoption of the church's constitution.

Four talks on 20th century historical topics were the major focus for this conference. First, Dr. David Scott of Virginia Theological Seminary spoke on "Theological Perspectives in the Episcopal Church in the 20th Century." Dr. Joanna B. Gillespie of Drew University reflected on "What We Taught: Christian Education in the Episcopal Church in the 20th Century."

"The Presiding Episcopate of John E. Hines, 1965-1974" was the subject of the address by Dr. David Holmes of the College of William and Mary, followed by a lecture on Episcopal splinter groups by Dr. Donald S. Armentrout from the University of the South's School of Theology.

At the opening, the Rt. Rev. Scott Field Bailey, president of the Church Historical Society and Bishop of West Texas, gave a light-hearted overview of the development of the church's 68 General Conventions and two special conventions.

The society, which publishes the *Historical Magazine of the Protestant Episcopal Church*, elected officers for 1986-1987. President is the Rt. Rev. Bennett Sims, former Bishop of Atlanta and currently director of Emory University's Institute for Servant Leadership.

Another major action of the society was to expand the magazine to include both U.S. and international Anglican history. The expanded magazine, to be called *Episcopal and Anglican History*, will begin in mid-1987.

DAVID SUMNER

Canada Backs Woman Bishops

Meeting in Winnipeg, Manitoba for a General Synod of the Anglican Church of Canada, the House of Bishops voted June 20 to ask the 1988 Lambeth Conference to "search for a way of upholding the unity of the church" while permitting Anglican churches around the world to elect women as bishops.

At a meeting of the bishops just before the synod, they prepared a statement which they intend to give to the Archbishop of Canterbury.

The resolution says God has blessed the ministry of woman priests, "which affirms our belief that our church was led by the Spirit of God in its decision 10 years ago to proceed with the ordination of women." The resolution also declares that "there is no theological or legal impediment to the consecration of women as bishops within our church."

The General Synod reinforced the

Hawaii Election

C = Clergy
L = Lay

BALLOT NUMBER	1		2		3		4		5	
	C	L	C	L	C	L	C	L	C	L
Babin, Alice	2	6	1	3	1	3	1	3	1	2
Brown, Robert	15	25	11	32	11	25	7	18	5	14
Bonsey, Edwin	9	32	11	38	13	40	14	43	14	47
Hammond, Marion	2	12	0	4	0	0	0	0	0	0
Harms, Richard	1	5	0	1	0	0	0	0	0	0
Hart, Donald	16	39	24	60	28	69	31	79	37	97
Howe, John	0	4	0	1	0	0	0	0	0	0
Kennedy, David	10	22	13	24	11	29	10	24	7	8

bishops' statement by urging them to take to Lambeth "our conviction that the priesthood of women has indeed been blessed and has enriched our common life."

The resolution suggested to some delegates that the Canadian church will wait for Lambeth before consecrating woman bishops. It received little opposition from the synod.

Letter From England

Editor's Note: Dorothy Mills Parker, our Washington Correspondent, is covering the important July session of the General Synod of the Church of England. The following is her preview of the issues to be debated at this session. Already the Synod has rejected a proposal to allow women ordained abroad to celebrate Holy Communion in England. A report is forthcoming.

As members of the General Synod assemble here in York for their summer session, it is generally acknowledged that it could be a watershed in the history of the Church of England, with far-reaching effects on the entire Anglican Communion, depending on the outcome of three explosive issues with which it will have to deal. The first is the matter of permitting women ordained abroad to function while in England; the second is the response to the final ARCIC report (Anglican-Roman Catholic International Commission); the third, probably most significant, will be the report on *The Nature of Belief*, sparked by the controversy over the Bishop of Durham.

The Church of England has moved cautiously on the question of women's ordination. Eleven years ago the Synod ruled that there were no fundamental objections, and the legislation necessary to allow it is in preparation, but no practical steps have been taken beyond last summer's vote to admit them to the diaconate. The latter, the so-called Deaconess Measure, which must be affirmed by Parliament, has been held up there for the past year and has now been returned to Synod for amendment of the canon regarding the collect in the ordination service. This is the prayer that the new deacon may be found worthy to be called to the higher ministries of the Church. The present canon says this may be omitted when women are ordained deacon, since they cannot go on to priesthood under the present ruling. Parliament wants it changed to "shall be omitted" before affirming the measure.

Allowing women ordained from abroad to function in England would involve a change in canon law. If passed, opponents argue that there would then be no consistency in denying ordination to women in the Church of England. If it fails, this may have a decisive effect on the whole movement. It must have a two-thirds majority in each of the three

Houses. The Movement for the Ordination of Women (MOW) and the Association for the Apostolic Ministry (AAM) are both working strenuously to achieve their respective goals.

The issue is keyed to several other recent developments, here and abroad. The possibility of a woman being elected to the episcopate of the American Church is believed to have accelerated the opposition to women's ordination in England.

As for the final ARCIC Report, this Synod must confirm last year's vote that its statements on eucharist and ministry conform to Anglican teaching, and that its statement on authority, while not yet fully agreed, holds promise. The Synod vote will then go to the Lambeth Conference of 1988, so that an official response can then be made to Rome by all the Anglican provinces.

While the ARCIC proposals have drawn strong support generally, especially from the Anglo-Catholics, there has been growing opposition from the Evangelical wing. The Rev. Roger Beckwith, Warden of Latimer House, Oxford, and a spokesman for this group, contends that the report is equivocal on the final authority of scripture; reflects a new kind of ecumenical theology rather than traditional Anglican eucharistic theology, and would commit Anglicanism to the acceptance of a modified papacy. He reminds that the Holy Office as well as the national councils of Roman Catholic bishops have stated that the report doesn't agree with the Council of Trent or Vatican I, though it does move in that direction, and must come the rest of the way for acceptance by Rome.

The action taken on ARCIC II will involve much more than a simple assent to just another synodical report.

The third issue results from the widespread reaction to the controversial statements by the Rt. Rev. David Jenkins, Bishop of Durham, on his view of the Virgin Birth, the Resurrection, and other credal doctrines. Last year's Synod charged the House of Bishops with reflecting on this matter and producing a report with their proposals for dealing with it. Their report will be debated in this Synod, and is sure to cause fireworks. If the bishops present a permissive response to Jenkins the Synod may refuse to accept their report. There has been widespread pressure to demand that no one be consecrated bishop who denies these basic beliefs, and that anyone doing so after the fact be asked to resign.

The outcome of all three issues could hasten, or delay, as the case may be, the proposed formation of a so called continuing Church of England. Conservative Evangelicals and Anglo-Catholics acknowledge the need for making common cause, to insure, if this happens, that there not be *two* Continuing Churches.

DOROTHY MILLS PARKER

BRIEFLY...

A Trike-a-Thon held by St. Paul's Church preschool in Pomona, Calif., raised over \$2,000 for the preschool's programs, reports *The Episcopal News*. Youngsters collected pledges from sponsors and were only expected to ride two to ten laps around the church's parking lot, but eight of the participants completed 20 laps and one completed 45 laps. Some surprised sponsors paid up to \$88 in pledges individually.

An ecumenical organization of church secretaries in Wichita, Kan., provides a strong support system for members, according to the Western Kansas diocesan newspaper, *The Plenteous Harvest*. Members deal with specific problems such as handling transients, and updating membership lists, as well as individual concerns. Job frustrations include low compensation and lack of benefits in some cases, but most secretaries agreed that their job is a definite ministry, requiring a multitude of skills and talents.

A newly formed political action committee called JustLife has taken the position of pro-life on abortion, arms control and poverty issues. Its advisory board includes 29 members from many denominations, including the Rt. Rev. William Frey, Bishop of Colorado. Citing that the Christian right tends to focus primarily on the unborn and ignore justice problems while the Christian left tends to ignore the unborn, JustLife president William Leslie says his Washington, D.C.-based organization will try to bridge the gap in Christian political activism.

At Our Lady's Kitchen of Grace Church, Sheboygan, Wis., where once a week meals are provided free to the needy, many of those who come are not hungry in the narrowest sense, say volunteers, but are hungry for warm food served in a pleasant atmosphere. Grace Church has been designated a Jubilee Center for its contribution in serving the Hmong community.

The Rev. David Robinson, rector of St. John's Church in Murray, Ky., recently was presented with the key to the city in recognition of his work as the chair of the Murray Human Rights Commission, an inter-agency board made up of over 34 social agencies. Fr. Robinson is also the founder of a local spouse abuse program and a Parents Anonymous board member in this city of 14,000.

Christ's Maleness

By TIMOTHY TEETER

A question before the church today concerns Christ's maleness. Many would like to minimize the masculinity of Jesus and to promote his "humanity" as the only important image. For example, the National Council of Churches has produced a "non-sexist" lectionary in which we do not discover the sex of our Lord until five weeks into the liturgical year.

The issue is not trivial. According to the doctrine of the Incarnation, Christ took on human nature, became fully human while yet wholly divine, in order that our nature be restored. Our Lord on the cross and in his eternal presentation of his one sacrifice to the Father in the heavenly tabernacle is representing all humankind. Is his sex relevant? If his sex were central to his identity as a representative human being, wouldn't this exclude women from salvation?

If women are not excluded, we have only two choices: either our Lord's sex made no difference — he could as easily have been incarnate as a woman and represented all humankind — or he had to be a man, for only a man could stand in the *representative* relationship for all humanity before God.

What does holy scripture say? The text most often cited is Galatians 3:27-28: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (RSV). The passage refers to humanity's common redemption in Christ. The newly baptized enter into the "eschatological community," where they receive a taste of future glory and where all division of this fallen world are set aside, undone, as they will be forever after the resurrection. These divisions arose *as a result of the Fall*; they will not exist after the resurrection among a renewed humanity, and indeed do not exist now within the church where, by virtue of baptism, its members already partake, in some measure, of the world to come, having already been "buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6:4 RSV). In 1 Corinthians 7, St. Paul advises people to continue to function in the world

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"Can a woman represent Christ as he represents all of humanity to the Father?"

as though they were still in the state they were in before their baptism — circumcised or uncircumcised, slave or free, married or celibate — but only because the world's end was fast approaching — "in view of the impending distress" — a belief he only slowly gave up.)

Then what did St. Paul mean when he said that in Christ "there is neither male nor female"? The Greek text is *ouk arsen kai thelu*, literally, "not male and female," perhaps a reference to the first creation story of Genesis 1 as translated in the Greek Septuagint; "male and female (*arsen kai thelu*) he created them" (Gen. 1:27 RSV). Is St. Paul suggesting that this is somehow to be undone? Are sexual distinctions, like the distinctions between Jew and Greek, slave and free, a result of our fallen humanity, ended by baptism and entrance into the Kingdom?

This was the Gnostic belief. I quote from the collection of Gnostic texts in *The Nag Hammadi Library*, (Harper & Row, 1977; hereinafter NHL). According to the Gnostic Gospel of Thomas, "Jesus said to them, 'When you make the two one, and when you make the inside like the outside and the outside like the inside, and when you make the male and the female one and the same, so that the male be not male nor the female female . . . then you will enter the kingdom'" (NHL p. 121).

And "Simon Peter said to them, 'Let Mary leave us, for women are not worthy of life.' Jesus said, 'I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven'" (NHL p. 130).

Also, in the Gospel of Philip, "When Eve was still in Adam death did not exist. When she was separated from him

death came into being. If he again becomes complete and attains his former self, death will be no more" (NHL p. 141).

And "If woman had not separated from the man, she would not die with the man. His separation became the beginning of death. Because of this Christ came to repair the separation which was from the beginning and again to unite the two, and to give life to those who died as a result of the separation and unite them" (NHL, p. 142).

In short, on the Gnostic view, our sexual distinctions are at least a result, if not even the cause, of our fallen condition and we are saved by their annihilation.

This was hardly St. Paul's idea. While citing Genesis 1 in Galatians 3:28, his allegiance to the Old Testament (something Gnostics notoriously lacked) made him realize that our sexual distinctions were part of God's original plan for humanity, something that took place before the fall. His more developed view of sexuality is based on the second creation story in Genesis 2, where first man is created, then woman from man. "For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man" (1 Cor. 11:8 RSV). Hence, we may suppose, if one or the other is to represent humanity, it must be the male, since man is the "glory of God, but woman is the glory of man" (1 Cor. 11:7). This is not to say that the male is the totality of humanity and the female somehow incomplete — the full humanity of woman is affirmed in Genesis 1 and Galatians 3:28 — but that the male, by virtue of his position in the order of creation, represents all humanity in at least one way that the female cannot. Nor does this imply female inferiority, as St. Paul makes clear. "Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God" (1 Cor. 11:11-12 RSV).

St. Paul's views in 1 Corinthians are difficult and controversial, but they are less "sexist" than the Gnostic view, where salvation is found in a woman making herself male or in androgyny! Rather, our sexual distinctions are God's gift; they are permanent, neither a result of the Fall nor annulled by the resurrection. Whatever St. Paul means in Gal. 3:28 — perhaps only an end to the antagonisms between the sexes as a result of

the Fall — it is certainly not an end to male and female humanity. To suppose, based on Galatians 3:28, that we only partake of an abstract “personhood” which exists apart from our sexuality, is to imply a Gnostic or near-Gnostic view that our ultimate goal is androgyny or simply maleness. Perhaps a better model for the relation of male and female would be the Trinity. The Son and the Spirit are generated from the Father; neither, however is “subordinate” to the Father in the sense of a “lower order,” yet obey the Father in a relationship without beginning or end, distinct yet one in a communion of love.

Scripture also shows our Lord needed to be a man because it is “Adam” and not “Eve” who bears the responsibility for mankind’s fallen condition. It is Eve who is first tempted by the serpent and eats the forbidden fruit. Yet St. Paul does not mark this as the moment of mankind’s fall, but rather when Adam disobeys. “Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men. For as by one man’s disobedience many were made sinners, so by one man’s obedience many will be made righteous” (Rom. 5:18-19 RSV).

This illuminates the tradition of patristic theology of Mary as the New Eve. Eve’s choice began the chain of events that led to mankind’s downfall, but it was Adam’s action that was the proximate cause of our separation from God; likewise, it was Mary’s *yes* to God that brought our Savior to the world, but it is through Christ’s sacrifice that we are redeemed.

It follows from all this that much of the debate over the ordination of women to the priesthood has been misguided. The only reasonable answer to the question “Can a woman represent Christ to us?” is “Of course she can.” Yet in regard to priesthood it is necessary to ask, “Can a woman represent Christ as he represents all of humanity to the Father?” The answer, I submit, must be no if we are to take scripture seriously. We find deaconesses in scripture and the early church but not priestesses. It was the Gnostic communities which made women priests along with men, for reasons just made clear.

We can understand Christ’s maleness and his representation of mankind on the cross in one of two ways — either his sex made no difference or he had to be male. The first entails a Gnostic or near-Gnostic view of humanity, the second the biblical one. Such issues as the ordination of women to the priesthood, or “Christa” (the female crucifix put on display in the Cathedral of St. John the Divine, New York City) or the “non-sexist” lectionary, or even homosexuality as a Christian “life-style,” should be considered in this light.

Of a Better Covenant

By SALLY CAMPBELL

Two General Conventions ago, in 1979, it became canon law in the Episcopal Church that women may be ordained to the priesthood, and at the moment there are approximately 600 woman priests, working and serving in many parishes throughout the country. Most people see this development as a wonderful expansion of the priestly role. To have the authority of “priest” expressed in feminine terms is a particularly enriching experience, which many have welcomed.

But, perhaps to its embarrassment, the church has lagged in providing a theological rationale for what has already come to pass. After 2,000 years of an exclusively male priesthood, women *are* priests — but there is no satisfying theology to explain how it can be. This allows those people who are opponents of the priesting of women to take refuge in, and solace from, ancient dicta, such as: “women have never been priests in the Christian Church,” “all the disciples were men,” “there were no women at the Last Supper,” and, considered most important, undoubtedly, “Jesus was a man.”

That there is no theology for the priesting of women should not be alarming, or thought to be a reason for not ordaining them. The truth is that theology almost always comes after a fact has been established, after an institution has become settled. It does not preordain what is to be, but explains what has already happened.

It occurs to me that perhaps we have been misled by focusing on the maleness of priests, the maleness of Jesus. If we take St. Paul seriously, sex is no more important a factor within the Body of Christ than is ethnicity (Gal. 3:28). It would seem clear, then, that the maleness of Jesus is not really the salient fact about priests, and should not demand so much of our attention.

Of course we must begin our research with Jesus, the Second Person of the Trinity, if we want to determine

what priests are. He is The Priest; there is none other than he. Anybody else following after him is technically only *priestlike*, although we call some of them priests — acting in ways taught us by Jesus, performing a function in imitation of him, but having no authority for priesthood at all except it is derived from Jesus and membership in his body.

And what is one of the most important facets of the Second Person of the Trinity? That “through him all things were made.” This presents us at once with Jesus in the role of mediator — we are made through him, we are re-made (or “saved”) through him, we enter life eternal through him, we have access to God the Father through him. Our whole being depends on this meditative quality that is peculiarly his.

To be a mediator, then, is the primary and most essential element in the reality of being a priest. With Jesus, with all members of his body, and particularly those who are ordained, it is this function — being a bridge between the world and God — which is of irreducible importance.

But it is unnecessary to point out that the role of mediator is not sex-linked, anymore than being a musician is, for instance. If you and I should discuss a famous singer neither of us would presume that the most important fact about that person is his or her sex. Rather, it is the quality of musicianship, the depth of talent, the authority with which the music is performed, which we know to be vital. Not the sex of the performer.

Therefore, let us not confuse ourselves unnecessarily by thinking that the maleness of Jesus defines what priesthood is. This definition falls far short of the truth, and is stifling and minimalizing which the office does not deserve.

The truth is that to be priestly is to be a mediator. That role is performed with just as much authenticity and grace by women as it is by men.

And since the Holy Spirit has already seen to it that we have woman priests, let us stop complaining, and sniping at each other, and settle down to enjoy it.

Sally Campbell is a resident of Cold Spring Harbor, N. Y., and is a frequent contributor to THE LIVING CHURCH.

Christ The Hope of Glory

For Women and Men

By R. FRANCIS JOHNSON

‘Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of fine meal, knead it, and make cakes” (Genesis 18:6).

“But Martha was distracted with much serving and said, ‘Lord, do you not care that my sister has left me to serve alone? Tell her then to help me’” (Luke 10:40).

“You, who were once estranged and hostile . . . doing evil deeds, he has now reconciled . . . in order to present you holy and blameless and irreproachable . . .” (Colossians 1:21-22).

The Old Testament and the Gospel lessons for July 20 both turn on the role of women. Sarah keeps to the tent when strangers approach Abraham’s tent and he offers them the customary hospitality of the Middle East. Sarah by custom bakes the bread: what the Arabs call *pita*, and what we can now buy in American stores as “pocket” or “Sahara bread.”

Martha, too, keeps to the house when she welcomes Jesus to her and her sister’s home. She busies herself in the kitchen like a proper Middle Eastern hostess. Martha and Sarah are both good *hausfrauen*.

Only Mary of Bethany breaks the stereotype. She sits at the Lord’s feet and listens to his teaching. She knows how to seize an opportunity, the special moment when only “one thing is needful.”

But looked at another way, Sarah and Mary are actually alike — Martha is the odd one in this trio. New roles are created for both Sarah and Mary. Sarah not only bakes bread; she will bear Abraham’s heir contrary to every natural

probability. And Mary, rejecting the kitchen-helper role her domineering sister would impose, becomes a kind of rabbinical student, sitting at the feet of the Master Teacher, Rabbi Jesus. What only men had done for previous centuries in Judaism Mary now dares to do.

Let’s push the resemblances between Sarah and Mary further.

Sarah scoffs when she overhears the visitor’s assurance given Abraham, “I will surely return to you in the spring, and Sarah your wife shall have a son.” Sarah laughs at such improbability; she’s no supine woman accepting without question a destiny that males decree for her. Nor does the Old Testament narrator consider her laughter rude or irrelevant. In fact, the son that will be born to Sarah will be named *Isaac*, “Laughter.” *Isaac* will be a perpetual reminder to everyone who understands Hebrew that Sarah’s laughter and the existence of Abraham’s seed are inseparable. Sarah’s independence of mind and will stand at the threshold of the entire history of Israel.

Mary, who could be called the first female rabbinical student, plays an equally independent role. She receives unique commendation from Jesus: “Mary has chosen the good portion, which shall not be taken away from her.” Mary the student and not the cook has something that will never be lost.

Just as Sarah is indispensable to the existence of the children of Israel, so is Mary’s example indispensable to the existence of the church. Mary of Bethany prefigures the church as the new and universal people of God, not formed or limited like all other human communities by traditional roles and inherited constraints. Mary prefigures the church, to use the language of Colossians, as “holy and blameless and irreproachable . . . the mystery hidden for ages . . . now made known among the Gentiles . . .”

The story of Mary and Martha occurs nowhere except in the Gospel of Luke. Only Luke of all the Gospel-writers presents these two women in this relation to Jesus. Luke also tells a story about a Samaritan — not a priest, not a Levite — as the true neighbor; no other Gospelwriter does that. Luke also follows the story of Easter with the story of Pentecost and the Spirit-led growth of the church across the Mediterranean world from Palestine to the center of the then-known world, imperial Rome itself. No other Gospel writer provided such a story about the church as the sequel to the story of the incarnate and risen Lord.

Indeed, Luke’s Gospel is full of clues that Luke intends to tell the story of Jesus as a story for the entire inhabited world.

Mary of Bethany, a woman free to sit at Jesus’ feet and learn, is part of Luke’s vision of the light of the Gospel, a revelation to the Gentiles, the good news that will make life whole for every sort and condition of human being.

Today’s lessons teach a startling lesson about the gospel. Colossians portrays the church as a community “holy, blameless and irreproachable,” the seat of the revelation of God’s “mystery hidden for ages.” But the lessons from Genesis and Luke present quite ordinary human scenes: hospitality at a nomad’s tent offered to strangers; hospitality in a family home offered to a visiting teacher-friend. Does the Christ who reconciles those “who once were estranged and hostile” do his work in such human encounters as those with Sarah and Mary? Today’s lessons show that he does.

God comes to you and me day by day at tent doors, in living rooms, in nurseries, in rec rooms, and he comes to make these domestic places settings of his redeeming work — “Christ in us, the hope of glory.”

The Rev. R. Francis Johnson is dean of the faculty at Connecticut College, New London, Conn.

EDITORIALS

The Operation of the Executive Council

The recent meeting of the Executive Council in Atlanta was a busy one, although there was very little parliamentary activity (p. 6). A great variety of programs, organizations and agencies were presented, and one could not fail to be impressed by the manifold good works of St. Luke's Church, or the Presiding Bishop's Fund for World Relief, or some of the other activities described. It was indeed an informative and stimulating time.

We feel less comfortable about the question of whether such a meeting was an opportunity for the national church staff to educate the elected council members, or an opportunity for the council to oversee and direct the staff. The favorable attitude of the council on many matters, the smiles and nods, do not represent serious and informed parliamentary affirmation, and we hope the Presiding Bishop is not misled by superficial expressions of approval.

The elected council has some astute individuals, well able to advise the Presiding Bishop on technical matters of management, staff efficiency, financial accountability, and so forth. Such advice is not easily given, however in a large room with poor acoustics and 60 other people sitting about, many of whom are impatient to pursue their own particular agenda. We assume the Presiding Bishop has smaller and more appropriate meetings with some of these individuals who can advise him.

Apart from the technical knowledge and expertise of individual council members, can the council advise the Presiding Bishop as to the opinions and convictions of the church as a whole? We doubt it. It should be clearly understood that the Episcopal Church is not a "democracy," but a "republic." Council members are not elected by people in the pews. Ordinary church members elect delegates to their diocesan conventions. These in turn elect deputies to General Convention and also deputies to Provincial Synods. These latter two bodies in turn then elect members of the Executive Council.

Majority opinions at diocesan conventions dictate the choice of those elected to General Convention and Provincial Synods, and majority opinions in these bodies inevitably determine the make up of the Executive Council. Minority views, even those of large minorities, are progressively screened out in these successive

layers of election.

By the time the Executive Council is reached, there are only a few dissenters, who remain as lone individuals, rarely able to do more than caution restraint in this or that area. For instance, would the church as a whole feel the Presiding Bishop's Fund should be in any way subject to the Executive Council? Or that the Washington Office should be massively expanded? Possibly these are the right directions in which to move, but we are not sure that the endorsement of the council indicates any backlog of popular support. We respectfully submit that the council would in fact be greatly strengthened by the articulate expression of the wider variety of views which exist among Episcopalians.

New South

While the Executive Council pursued high matters of church policy, its members experienced the reality of Atlanta today, the bustling capital of the New South. High rise buildings (in some cases connected by bridges over the streets), long white limousines with dark glass windows, and elegant cuisine were all much in evidence. On a hotel menu, your editor saw a combination item of a hamburger and a bottle of champagne. Price — \$99.99. To his distress, he never saw hush puppies, ribs, fried catfish, or even a grit — much less grits! A good bowl of savory gumbo in the airport restaurant, enjoyed before catching the plane home, restored some of his faith in the rightness of things.

Esau, the Book of Genesis tells us, lost his birthright for a bowl of savory pottage. Are both blacks and whites in the South in danger of losing *both* their birthright *and* their savory pottage? Lacking the material affluence of the Northern states during the past century and a quarter, the South has produced much of America's best literature, music, statesmanship, and religious leadership. Will these and similar values survive the new wave of materialism? Only time will tell.

One cannot ask that children go on suffering from rickets and rotting teeth so that the educated class in the North can go on reading extraordinary novels by Southern intellectuals, just as one cannot go on asking men to suffer black lungs so that Northern industrialists can enjoy cheap coal. To achieve economic equality, without cultural and spiritual disinheritance, is indeed a challenging goal. America as a whole stands to lose if the Southern heritage is lost. This would be very much the case for the Episcopal Church.

BOOKS

Not Just 'How To'

HOW TO READ CHURCH HISTORY: Volume I, From the beginnings to the fifteenth century. By Jean Comby. Crossroads. Pp. 195. \$12.95 paper.

No longer may students (college or seminary), laypeople, or even parish clergy claim that reading church history is boring or irrelevant. Here is a book which makes early and medieval church history come alive with excitement and significance. Let us forget the "How to"

in the title; this is not just a "nuts and bolts" book.

The book emphasizes themes and issues of the above eras, many of which have an impact on today's church and society. The author puts aside piling up of facts, names, and dates; instead, he enlivens the narrative with the political, cultural, and linguistic contexts of these historical periods. John Bowden and Margaret Lydamore have translated Comby's original French version into very readable English.

Comby enhances the attractiveness of the book by successfully blending primary source documents and beautiful

drawings into his narrative. Almost every page contains, set off separately, the words of a theologian, council, pope, or historian of the period, which illustrate and illuminate the theme being presented on that page. Moreover, since primary documents can be confusing for some readers, Comby spends two pages at the book's beginning clearly and excellently explaining how one should approach and read primary sources. Lili-ane Piorkowski's imaginative drawings, which appear on many pages, illuminate further the author's themes and issues.

This accurate, readable introductory history of the patristic and medieval

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

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FOR SALE

ACOLYTES' MANUAL, by Fr. Thad Rudd, past director OSV. \$1.00 each plus \$1.00 P&H per order. Specify Rite I or II. Church of Our Saviour, 1068 N. Highland Ave., Atlanta, Ga. 30306.

1982 HYMNAL, 50 copies @ \$6.00. Write: P.O. Box 427, Ashland, Wis. 54806.

ORGANIZATIONS

THE ELECTION of women as bishops threatens to split the Anglican Communion. Remind your bishop of his duty to bind us together, not divide, by sending him a piece of string. Support The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER wanted. Traditional Episcopal parish. Send inquiries/resumes, or request for position paper to: Grace Church, P.O. Box 596, Carthage, Mo. 64836.

CHAPLAIN: Retirement community which includes a skilled care facility seeks a full-time resident chaplain skilled in pastoral ministry to older adults. In addition to planning and conducting regular worship services, Bible study and discussion groups, the chaplain visits and counsels residents and families. This position, available October 1, serves as a resource to the diocese in the mission of spiritual care of the aged and must work well with people of all faiths. Please direct resumé to: Executive Director, St. John's Home of Milwaukee, 1840 N. Prospect Ave., Milwaukee, WI 53202.

PART-TIME ORGANIST/CHOIRMASTER. Salary range — \$7,500-\$9,000 plus fees. Primary qualifications aside from proven organ and choral skills: (1) Personal commitment to Jesus Christ; (2) Ability to demonstrate and communicate this commitment to choirs and congregation in and through worship; (3) Familiarity with the renewal movement. Send resumé and references: Music Committee, Church of the Ascension, 104 Park Ave., Mt. Vernon, N.Y. 10550.

eras would served well for personal reading; it would do very well as the basis for parish study groups.

(The Rev.) RICHARD M. SPIELMANN
Cooke Professor of
Ecclesiastical History
Colgate Rochester/Bexley Hall/Crozer
Theological Seminary
Rochester, N.Y.

Eliade and the Fine Arts

SYMBOLISM, THE SACRED, AND THE ARTS. By Mircea Eliade. Diane Apostolos-Cappadona, edit. Crossroad. Pp. xxi and 185. \$18.95.

The late Mircea Eliade was one of the extraordinary minds of this century, and any publication which makes his writings more accessible is to be welcomed [see First Article]. This volume is a collection of 16 essays originally published in various books and periodicals during the past half century. Those originally in Romanian or French are smoothly translated. They have to do with paintings, sculpture, architecture, or literature and are intended in many cases to express insights which the study of the history of religion can bring to a consideration of the fine arts.

We see here something of Eliade's own cosmopolitan contacts with leading artists and writers, and his enthusiastic appreciation of works of art ranging from those of primitive tribes on to the modernist sculptures of his fellow countryman Constantin Brancusi. There are a number of black and white illustrations, including one of the Mt. Sinai Christos Pantocrator which appeared on the cover of this magazine last fall [TLC, Nov. 24, 1985].

We are grateful to Dr. Apostolos-Cappadona for this attractive presentation of this particular aspect of Eliade's thought and personality. At the same time, Eliade's admirers will find here many familiar features of his thought — his sense of the mystery of life, the frequent melting of one meaning into another, and his elucidations of the perennial vocation of human beings to express transcendent perceptions which go beyond their own conscious understandings.

H.B.P.

Selections from the Mystics

A DAZZLING DARKNESS: An Anthology of Western Mysticism. Edited by Patrick Grant. Eerdmans. Pp. 366. \$9.95 paper.

A Dazzling Darkness is an anthology in the sense that it consists of quotations from many major mystics. These quotations are in all cases brief, the briefest consisting of a sentence of only a few words and the longest of a paragraph. The quotations are arranged in chapters each of which deals with a subject currently of central importance in the Chris-

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HEADMASTER. Seabury Hall is a small, Episcopal, co-educational, day and boarding, college preparatory school located in a nine acre rural setting on the island of Maui, for grades 7-12. The student body of 210 is culturally diverse, with a student teacher ratio of 10-1. A wide range of educational opportunities is offered in a close family style community. Seabury Hall seeks a headmaster, beginning 1 July 1987, with strengths in educational administration, long-range planning and financial management, community and public relations, with the capacity to work effectively with faculty and students. Interested individuals should send application by August 1, 1986 to: Search Committee, P.O. Box 187, Kahului, Maui, Hawaii 96732.

POSITIONS WANTED

EXPERIENCED layperson seeking full-time position as youth director or director of religious education in vibrant, forward-looking parish. Resumé upon request. Write: James Carpenter, 1228 Mildred Ave., Roslyn, PA 19001.

TRAVEL

CATHEDRALS, CHATEAUX, AND GARDENS OF NORTHERN FRANCE — September 15-30, 1986. Tour cathedrals at Amiens, Reims, Paris, Rouen and Chartres; also Saint-Chapelle and Le Mont St. Michel. Three days in the Loire Valley; and gardens at Giverny, Pontrevert, Vaux-le-Vicomte and Versailles. Assisted by Mr. David Jette, Head Verger, Trinity Church, Wall Street, New York. For detailed brochure of 16-day tour call or write: Lime-walk Tours, 120 Lake Street, Burlington, Vt. 05401. (802) 863-5790.

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- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
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tian's life of faith and in Christian thought. Thus, chapter headings are "Creation and Fall," "The Human Estate," "Preliminary Patterns," "The Redemption of Psyche," "Prayer," "Personal Progress," and "Directions of Culture." Among the almost 90 mystics represented are Angelo of Foligno, Augustine, Bernard of Clairvaux, Bridget of Sweden, George Fox, Francis of Assisi and Julian of Norwich.

This volume will be a great help as a reference work to homilists, students of religion, teachers, spiritual directors, and those who plan or lead retreats. It will also be valuable to persons wanting passages for their personal meditations and reflection. Each chapter and each section within each chapter begins with commentary by the editor, Patrick Grant of the University of Victoria, British Columbia. Professor Grant's remarks are always fresh, original, and clearly articulated; and his comments are helpful in the study of mysticism. Even when one disagrees with his interpretation of a particular mystic, his position is nonetheless challenging and will repay reflection.

The novice in the study of mysticism

will need some help in the use of this work. For while the majority of mystics are orthodox Christians, several of them are controversial and quotations from them could be misleading to the person who is not familiar with them and who does not understand the idiosyncratic or non-Christian elements of their thought. For example, Emanuel Swedenborg and Meister Eckhart are two who pose this problem.

MARY CARMEN ROSE

Books Received

SLOWING DOWN THE OUR FATHER. By Leonard Foley, O.F.M. St. Anthony Messenger Press. Pp. vi and 98. \$4.95 paper.

STONE TURNING INTO STAR: Prayer and Meditation for Lent. Paulist. Pp. v and 159. \$5.95.

THE NURSING HOME DILEMMA: How to Make One of Love's Toughest Decisions. By Doug Manning. Harper and Row. Pp. ix and 101. \$12.95.

THE JESUS CONNECTION: To Triumph Over Anti-Semitism. By Leonard C. Yaseen. Crossroad. Pp. xvi and 154. \$9.95 paper.

THE HOLY UNICORN: A Book of Meditations. By John Bennett. Snow Leopard. Pp. 62. \$4.50 paper.

WOMEN PRIESTS. By John H. Morgan. Wyndam Hall. Pp. ii and 187. No price given. Paper.

PEOPLE and places

Changes of Address

The Rev. Stephen Brehe now lives at 5248 Humboldt Ave., Minneapolis, Minn. 55419.

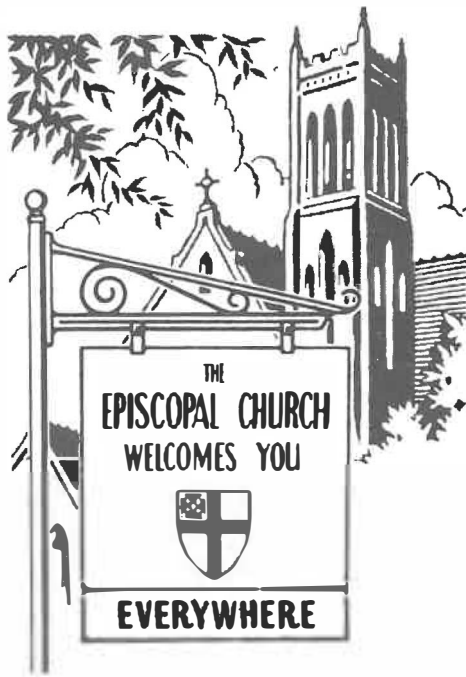
The Diocese of Minneapolis now has offices at 430 Oak Grove St., Suite 306, Minneapolis, Minn. 55403.

The Rev. Douglas Mould now lives at 116 E. 6th, Hutchinson, Kan. 67505; Fr. Mould retired as rector of Grace Church in Hutchinson in 1985.

Deaths

The Rev. Ralph McMichael, Sr., rector of St. Matthias Church, Shreveport, La., died at the age of 51 on April 3, just two days after celebrating his 16th anniversary as rector of that parish.

Before returning to school and receiving his divinity degree from the University of the South, Fr. McMichael worked as a certified public accountant, holding an accounting degree from Louisiana Polytechnic Institute. From 1966 to 1970 he was curate at St. Mark's, Shreveport; in 1970 he became rector of St. Matthias, overseeing a three-phase building program which is still in progress. Fr. McMichael is survived by his wife, Marinell; two sons, the Rev. Ralph McMichael, Jr. and Charles McMichael; his mother; and four brothers.



SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

FAIRBANKS, ALASKA

ST. MATTHEW'S 1029 1st Ave.
The Rev. Roger Williams, r; The Rev. Pete Richmond
Sun Eu 8 & 10; Wed Eu & HS 9:30; Thurs Eu 7; Fri Eu 12:10; C appt

SITKA, ALASKA

ST. PETER'S BY-THE-SEA 611 Lincoln St.
The Rev. Robert A. Clapp, r, the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop
Sun Eu 8 & 10; Daily MP 9, EP 5:15

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California and Taylor Sts.
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

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun 8 H Eu, 10 Cho Eu. Wed 10 H Eu & Healing

SOUTH LAKE TAHOE, CALIF.

ALL SAINTS OF THE SIERRAS 544-4206
9 HC at Hope Lutheran Church

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
Donald Nelson Warner, r
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan, r
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9, Wed MP 9, Eu 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (ex Aug)

LITCHFIELD, CONN.

ST. MICHAEL'S PARISH
The Rev. Allen W. Farabee, r
Sun H Eu 8, 10

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL Massachusetts & Wisconsin Aves., N.W.
Sun HC 8, 9, 11; Ev 4. Mon-Sat HC 7:30, Int 12 noon, EP 4.
Tours: Mon-Sat 10:30-15, Sun 12:30 & 2. Hours: May 26-Sept. 1, open 10-7:30 Mon-Sat; 10-5 Sun

ST. GEORGE'S PARISH

2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9 (Sol), 11 (S). Daily, Mon, Wed, Fri 12 noon; Tues, Thurs 7

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 8, 10, 6, 7:30, (Spanish). H Eu Mon 7, Sat 8, Mon-Fri 12:05, MP 8:30, EP 5:15

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe
W. Wesley Konrad, r
Sun 8, 10:15, Thurs 11 (Healing). Daily 5:30 EP

NEWARK, N.J.

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

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.; the Rev. Richard
D. Straughn, assoc
Sun H Eu 8 & 9:15. Mid-week H Eu Wed 9:30

SOUTH AMBOY, N.J.

CHRIST CHURCH Main St. at Broadway
The Rev. Jerry M. Doublysky, CSSS, r; the Rev. Shawn A.
Armington, c
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed H Eu &
Healing 10; Sat H Eu 5:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Sliver, S.W.
The Very Rev. John B. Haverland, Dean; the Rev. Geoffrey
Butcher, Precentor; the Rev. Ken Clark, Theologian
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs 10. First &
third Sat 7

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

BAY SHORE, L.I., N.Y.

ST. PETER'S (nr. Fire Is.) 500 S. Country Rd., Rt. 27-A
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M. Cul-
len, assoc; the Rev. William W. Thoenen, ass't; Mark T.
Engelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy Days Eu 9

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

JAMESTOWN, N.Y.

ST. LUKE'S 410 N. Main St.
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edmunds, c;
the Rev. Eugene F. Foley, d
Sun 8 HC, 10 HC

LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J.
Broesler, c
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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
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

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E. 33704
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6

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

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H Eu 8, 10, 7; Tues 7, Wed 9

TIFTON, GA.

ST. ANNE'S Corner 24th St. & Central Ave.
The Rev. H. Jacoba Hurst, r
Sun 8 Low Mass, 10 High Mass. Daily as anno

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r (near Waikiki)
Sun Masses 7 & 9 (High); weekdays as anno; C Sat 4:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8).

ANNAPOLIS, MD.

ST. ANNE'S Church Circle
The Rev. Richard V. Landis, the Rev. Robert D. Friend, the
Rev. Janice E. Gordon
Sun 7:30 HC, 10 MP & HC alter. Sun; Tues 12:10 HC

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
Richard G. P. Kukowski, r; Nancy Seng, d; J. March, past.
care assoc; C. Burnett, youth assoc
Sun H Eu 8, 10:15; Ch S 10:15; Daily MP 9; H Eu Wed 10

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

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

PITTSFIELD, MASS.

"In the heart of the Berkshires"
ST. STEPHEN'S PARISH in Park Square
Eu; Sat 5:30; Sun 8, 10 & 5:30. Tues. 12:10, Thurs 6:45 & 10

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

CAMDENTON, MO.

The Lake of the Ozarks
ST. GEORGE'S 219 North Highway 5
Sun H Eu 9

KANSAS CITY, MO.

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 Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 10, 5:30. MP, HC, EP daily



Sts. Peter and Paul Church, Portland, Ore.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

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

**EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. 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 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the
Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev.
James P. Nicholls
Sun Eu 8, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu
8, 12:10, EP & Eu 5:30. Tues HS 12:10. Eu Sat 10

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Highland and Winton
The Rev. John Martinier; the Rev. Gail Keeney
Sun Eu 8 & 10; Wed 12 Eu

SARATOGA SPRINGS, N.Y.

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978
The Rev. George W. Busler, S.T.M., r (516) 288-2111
Sun 8 (Rite 1); 10 (Rite 11) 1S & 3S, 11:15 2S & 4S; 10MP 2S &
4S; 10 Special Music; Spiritual Healing 1S 8 & 10

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, S.S.C., r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

PORTLAND, ORE.

STS. PETER & PAUL S.E. 82nd & Pine
(just off I-205 — Glisan or Stark exits)
The Rev. Scott H. Helferty, r
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses
Tues 6:15, Thurs 9:30

NORRISTOWN, PA.

ST. JOHN'S (Exit 25 PA Tpke)
23 E. Alry St. (opp. Court House)
Sun: 8 & 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu
Mon, Wed (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

WESTERLY, R.I.

CHRIST CHURCH Elm & Broad
The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-
zano, c
Sat 5 Eu. Sun 8 & 10 Eu

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchart, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sun 12:40)

TRANSFIGURATION 14115 Hillcrest Rd. at Spring Valley
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the
Rev. Travin Malone, the Rev. Gwen L. Buehrens, asst's
Sun 7:30 HC, 9 & 11:15 Ch Eu; Wed HC 7:15; Thurs HC 12
noon; Sat HC 5:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

CHRISTIANSBURG, VA.

ST. THOMAS East Main & Roanoke Sts.
(I-81, Exits 36, 37)
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the
Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St.
John's). Wed H Eu & Healing 9:30 (Zion)

SEATTLE, WASH.

ST. PAUL'S Near Space Needle & Seattle Center
15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c
MP Mon-Fri 9; daily Eu, call for times. Sun Liturgies; 8 & 10:30
Sung

SEATTLE, WASH. (Cont'd.)

TRINITY 609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d
Sun H Eu 8 & 10:30; EP 5:30. Wed H Eu 11, 5:30. Fri 7. Mon-
Sat MP 9:40

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wal-
lace, ass't to dean, the Rev. Howard G.F. Kayser, canon in
residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat
8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 Pelham St.
The Rev. Charles C. Thayer, r
Sun Mass 9. Mass daily — posted; C Sat 4-5

JACKSON HOLE, WYO.

ST. JOHN'S, Jackson Gili & Glenwood
Sun Eu 8, 9, 11; Wed Eu 12:10

CHAPEL OF THE TRANSFIGURATION Gr. Teton Nat'l Park
(1 mile from Moose Visitor Center)
Clergy: Frank Johnson, Lester Thrasher
Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

VANCOUVER, B.C.

ST. MARK'S Anglican Church of Canada
West 2nd & Larch
Sun Masses: 8 & 10:30 (Sung). "We welcome EXPO visitors"



St. Mark's Church, Westhampton Beach, N.Y.