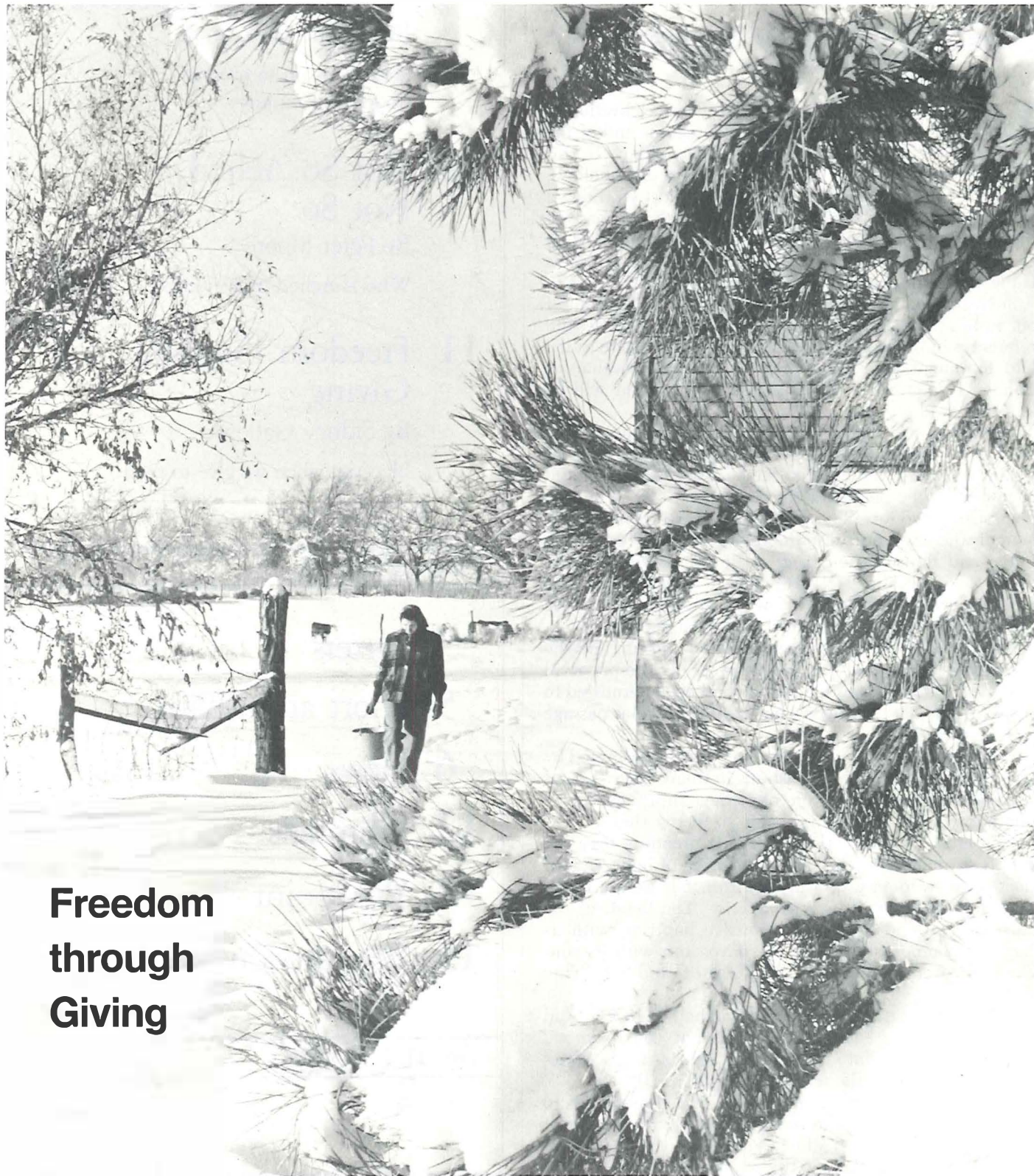


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RNS photo

## Crushing Heads of Serpents, II

Last week in this column we spoke of the celebration of our Lord's baptism by Eastern Christians and of the great prayer for blessing holy water at Epiphany. In this prayer, God is praised in these terms: "Thou didst hallow, also, the streams of Jordan, in that thou didst send down from heaven thy Holy Spirit, and didst crush the heads of the serpents which lurked there" (*Service Book of the Holy Orthodox - Catholic Apostolic Church*, Isabel Florence Hapgood trans., third edition, Brooklyn. 1956, p. 194).

Such an encounter with serpents is not in the account of our Lord's baptism as we are familiar with it. Yet we find references in the Book of Isaiah, and also elsewhere in the Old Testament, to a water monster named Leviathan or Rahab. This monster, or monsters, have been or will be killed by God.

Such language recurs in the psalter. "You divided the sea by your might and shattered the heads of the dragons upon the waters; you crushed the heads of Leviathan and gave him to the people of the desert for food. You split open spring and torrent; you dried up ever-flowing rivers. Yours is the day, yours also the night; you established the moon and the sun. You fixed all the boundaries of the earth . . ." (Psalm 74:12-16). The division of the seas would suggest that the defeat of the monsters is a poetic metaphor for the escape from Egypt through the Red Sea. But in the light of the reference to moon and sun and the boundaries of the earth, is Leviathan really the primeval untamed waters of creation, which had been permitted to surge up again at the flood? There is a very similar passage in Psalm 89:9-12.

Of course such poetic passages have been interpreted by generations of Jews and Christians in many ways. Yet, as the Bible leads us along from one image or association to another, we find that things begin to fit together.

The creation story, with the Spirit brooding over the chaotic primeval waters and the creation of light, indeed does point us to an aspect of baptism: that we are recreated and illuminated by Jesus Christ. The flood, as the story of a second start, also points to baptism, with its happy outcome heralded by the dove, and with its concluding covenant between the Creator and all living things.

I Peter relates the flood to baptism (chap. 3:18-21). And the Red Sea? St. Paul answers, "I want you to know, brethren, that our fathers . . . were baptized into Moses in the cloud and in the sea" (I Corinthians 10:1-2).

A mysterious interrelation occurs between references to creation and references to redemption. For the author of this ancient prayer, it is all gathered up in the baptism of Jesus Christ. Let us pursue this again next week.

H. BOONE PORTER, Editor

# LETTERS

## Bemusing Logic

I'm bemused by the logic I found in a couple of letters in the issue of December 20.

The Rev. T.H. Brouillard seems alarmed by the idea that military chaplains might serve better if they served as non-members of the armed forces. He suggests that the ordained ministry in the armed forces would lack authenticity if the chaplain were a civilian.

This would suggest that the hospital chaplain's ministry is inauthentic because he is not a patient, or the university chaplain's because she is not a student, or the prison's chaplain's because he is not an inmate.

Then one ponders the Rev. Marcella Klimas's apparent confidence that inclusive language will directly reduce the occurrence of rape and wife-beating in our society. I had always thought that such behavior was part and parcel of the rage and frustration we see in the emotional makeup of a permanently or temporarily psychotic male — not of the sexual orientation of a generic pronoun.

Incidentally, I've known a case or two where the rapacious or murderous male seemed to have been rendered so largely by the brutal influence of a psychotic lady. Often the wife beater is the product of a childhood in which he was beaten and abused by parents of both sexes. So often it's a matter of relative size and strength having little to do with sex and a great deal to do with experience and personality! I'd rather work personally on healing people than politically on revolutionizing language.

(The Rev.) JOHN R. WHITNEY (ret.)  
Morris, Pa.

## Wrong Town

In your December 20 issue, you printed a letter from David Sumner who made some comments concerning the civil rights struggles during the '60s.

In the last paragraph, Mr. Sumner mentioned the tragic church bombing that took the lives of four innocent black children. Unfortunately, he said that this occurred in Montgomery (Alabama, I presume).

My birthplace is guilty of many sins during these trying times, but this is not one of them, as this bombing took

place in another town in the state of Alabama.

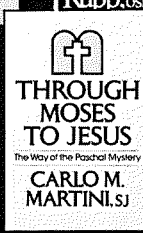
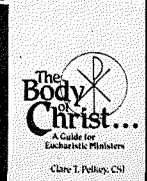
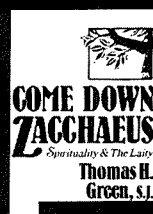
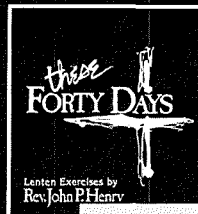
Since the good citizens of our state are trying to put this ugly past behind us, I wish the writer had not mentioned any cities, but since he did incorrectly identify my former hometown, I wanted to set the record straight.

STANHOPE ELMORE, JR.  
Dothan, Ala.

## Power in Language

The two letters on inclusive language in the December 20 issue are of great interest. The Rev. Marcella Klimas is right to remind us that women have suffered and continue to suffer terribly at the hands of men. Furthermore, women who are fortunate enough to escape physical brutality must frequently endure patronizing,

# SPRING '88



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**LETTERS**

dismissive attitudes which are more  
difficult to combat because they are  
subtle.

It is also manifestly true that lan-  
guage has power, and that the English  
language sometimes reflects masculine  
bias which can and should be adjusted  
for our era; I have accordingly been  
making certain adjustments in my own  
language.

The danger, however, is that sweep-  
ing changes will occur purely at the  
behest of a relatively small, ideologi-  
cally motivated group that has man-  
aged to convince "men" (and I do  
mean men) in positions of leadership  
that this is what enlightened feminism  
requires. Along with Emily Gardiner  
Neal, Marjorie Osterhoudt, Fay  
Campbell, and other women who  
have written to THE LIVING CHURCH, I  
must insist that real respect for women  
requires attention to the fact that  
many women believe that liturgical  
and scriptural language should serve  
theology, not ideology — not *any* ide-  
ology.

We have seen frightening examples  
in our day of the way that language  
can be perverted by ideology, as in the  
jargon of the State and Defense de-  
partments during the Vietnam War, or  
in the impenetrable lingo of the gradu-  
ate schools of business administration.

It requires courage to stand against  
fashionable currents, especially when  
such stands are made to seem reaction-  
ary and insensitive. I appeal to the  
members of the largely male hierarchy  
of the Episcopal Church to discover  
that they can demonstrate real con-  
cern for women's issues by recognizing  
that there are many women with femi-  
nist interests who still, for theological  
reasons, intend to continue to pray to  
our Father.

(The Rev.) FLEMING P. RUTLEDGE  
Grace Church

New York, N.Y.

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# SHORT and SHARP

By TRAVIS DU PRIEST

**HISPANIC POPULATION IN THE U.S. EPISCOPAL CHURCH.** Prepared by NuStats, Inc. for the National Hispanic Office (Episcopal Church Office, 815 Second Ave., New York, N.Y. 10017). Pp. 68. No price given, paper.

In his prefatory letter to this booklet, the Presiding Bishop says, "We intend this study to be a source that will be of help to dioceses and parishes in the planning and development of the ministry among peoples of Hispanic heritage who live in the United States." The study lists, diocese by diocese, statistics of age, social, economic and educational background of Hispanics.

**FAITH DEVELOPMENT AND EVANGELISM: Plans for a Study of Stages of Faith as a Tool for Congregational Planning in Evangelism (Leader's Guide).** Pp. 47. **FAITH DEVELOPMENT AND EVANGELISM: Selected Readings to Accompany a Study of Stages of Faith as a Tool for Congregational Planning in Evangelism (Participant Handbook).** Pp. 29. By Ann Elizabeth Proctor McElligott. Evangelism Working Group, Division of Church and Society, National Council

of Churches of Christ, USA. (Single copies available free from Evangelism Ministries, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.) Unbound, paper, for three-ring notebook.

Based on faith development theories, especially those of James Fowler and Stuart McLean, an Episcopal priest and a doctoral candidate, Ann McElligott provides practical resources — schedules for training sessions, biblical passages, interviews, and readings based on personality types and faith — for congregations seeking to develop leaders in evangelism. Insightful and helpful.

**CHRISTMAS TO CALVARY: Life and Memories of Jesus.** By Anthony T. Padovano. Paulist. Pp. 86. \$4.95 paper.

A book of meditations for Holy Week reflecting the parallels between Bethlehem and Calvary. Illustrated with simple black and white photographs of the Holy Land.

**GOD'S FOOL: The Life and Times of Francis of Assisi.** By Julien Green. Harper & Row. Pp. 274. \$7.95 paper.

Now this rather well-known life of St. Francis is available in paperback from Harper & Row, which first published it in 1985. An English translation of the original French.



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## Inquiry Set in Newark Case

In an unusual action, a board of inquiry has been formed to investigate canonical charges against the Rt. Rev. John Spong, Bishop of Newark.

Bishop Spong and the Rev. George Swanson, rector of Church of the Ascension, Jersey City, have been in conflict for some time over the disposition of an insurance settlement of \$847,477 [TLC, Aug. 23] to be used to rebuild Ascension's building which was destroyed by fire 18 months ago. However the insurance check was made out to both Bishop Spong and Fr. Swanson.

Fr. Swanson requested that the check be made out only to him so his church can be rebuilt, but Bishop Spong voiced an interest in Ascension's reconstruction. The Rev. Leslie C. Smith, spokesman for the diocese, told the *New York Times*, "We have the right to be involved in their rebuilding plans and we want to participate."

When talks between the two sides broke down, Bishop Spong wrote Fr. Swanson indicating that he had appointed a committee of the diocesan standing committee to investigate whether charges should be filed against Fr. Swanson.

### Presentments

During the closing minutes of the House of Bishops meeting in October, the Most Rev. Edmond Browning, Presiding Bishop, announced that he had received two canonical presentments of charges against Bishop Spong, and that a panel of seven bishops, chaired by the Rt. Rev. Duncan Gray of Mississippi, would examine the charges as soon as possible [TLC, Nov. 1].

One presentment was eventually dismissed by the panel for "inadequate substance" and other grounds. But the second presentment, which has accused Bishop Spong of violating the canons of the church in blocking the insurance payments to Church of the Ascension and of "conduct unbecoming a member of the clergy in seeking to intimidate the rector of Ascension . . ." was to be investigated by the panel.

The latter presentment was made by the Rev. Katrina Swanson, Fr. Swan-

son's wife, and was signed by over 80 people from around the country. Many of the supporters belong to the recently formed Save the Small Parishes Committee, which is chaired by the Rev. John L. Lathrop of South Pasadena, Calif.

In November, Bishop Gray reported to the Presiding Bishop that "with respect to Charge 2. The allegation is made that Bishop Spong is improperly using the canonical powers of his office as Bishop of Newark to force a resolution of the civil dispute in favor of his position. The committee has determined that such charge, if proved, could constitute a canonical offense as alleged. The committee is therefore empaneling a board of inquiry pursuant to Canon IV. 4.5 to investigate the allegation of charge 2."

According to canon law this involves choosing "a Board of Inquiry of five Presbyters and five Laymen" who investigate the case and decide if "there is sufficient ground to put the accused Bishop on his trial."

In the same letter, the panel headed by Bishop Gray had asserted that the first charge, involving the improper use of the insurance check, depended on a civil settlement before a presumption of canonical violation was possible.

The decision of the panel was conveyed to Bishop Spong and the other parties in the dispute both by phone and in a letter from Bishop Browning's office which laid out the duties and limits of the parties.

The proceedings of the board of inquiry are required to be private. The board members are: Joseph Coelho of Bridgeport, Conn., convener; the Hon. Mary Lou Crowley of Fayetteville, N.Y.; the Very Rev. Elton O. Smith, Jr., of Buffalo, N.Y.; the Rev. Robert Wainwright of Rochester, N.Y.; the Rev. Fredrica DaCunha of Danbury, Conn.; the Rev. Canon Albert H. Palmer of Farmingdale, N.Y.; Horace Rodgers of Farmington Hills, Mich; June Gerbracht of Wantagh, N.Y.; the Very Rev. Robert Wilshire of Garden City, N.Y.; and John F. Geer of New York, N.Y.

### CCU Council Meets

The national council of the Catholic Clerical Union (CCU) assembled at the Dallas/Fort Worth metroplex recently for its annual meeting.

The main action taken by the council was the adoption of a requirement that all members of the CCU, in order to remain in good standing, must subscribe annually to the Objects on the Feast of Saints Simon and Jude. These are 11 principles that members must defend.

Plans were announced for a national centenary observance. The celebration is scheduled for May 14 at the Church of St. Mary the Virgin in New York City.

The CCU was formed in Baltimore in 1887 in response to the contemporary controversy over baptismal regeneration and for the purpose of defending both that doctrine and other essential aspects of the catholic faith and practice as received by the Anglican Church. Due in part to its efforts, the Prayer Book's witness to baptismal regeneration was retained in the revision of 1892 and the two subsequent revisions.

(The Rev.) SAMUEL L. EDWARDS

### Disability Awareness

A new national ecumenical ministry officially began January 1 in Elmira, N.Y. under the direction of the Rev. Nancy L. Chaffee of the Diocese of Central New York. The office will be located at Grace Church, and has been incorporated as "Disability Awareness: An Empowering Ministry."

Ms. Chaffee established and has served for four years as program director of the ministry of accessibility for the diocese. This program, which has become a model for other dioceses and denominations, has resulted in invitations for her to speak to and work with groups throughout the nation.

"Things reached the point where the demand exceeded our resources," Ms. Chaffee said. "Clearly, churches want to respond. But they often simply don't know how."

The new ministry grew from discussions with others throughout the country who are working toward full church participation of disabled persons. Discussions were also held with the Most Rev. Edmond Browning, Presiding Bishop, who affirmed the direction the new ministry is taking, Ms. Chaffee said.

The ministry has been incorporated as a nonprofit entity. Many parishes and clergy of the diocese have been among early contributors, and Grace

Church in Elmira has offered strong support in helping the office to be established there.

"Our office will respond to the faith and spiritual needs of persons with disabilities and their families," she said, "and will enable congregations to respond to those needs as well."

Ms. Chaffee is herself disabled, having been born with cerebral palsy. She persevered in completing her education and was ordained to the priesthood in 1983.

## James Baldwin Eulogized

James Baldwin, a novelist, essayist and son of a Baptist minister who often was invited to speak at Christian gatherings where he strongly criticized the churches, was eulogized at a funeral service that drew 4,000 people to the Cathedral of St. John the Divine in New York.

Mr. Baldwin had been at the cathedral in March 1974, when he received a citation on the 100th anniversary of its chartering, honoring him as a "great prophet to all Americans, especially to whites and the churches."

Mr. Baldwin, a native of Harlem, died of cancer at his home in St. Paul de Vence, France, December 1 at age 63. "I was born in the church, and I left it when I was very young. Since then I haven't joined anything," he told a Lutheran Church in America symposium on "The Nature of a Humane Society" in Philadelphia in 1976.

But Mr. Baldwin's denunciations of the church did not keep him from being invited to address gatherings of Christians who believed he had something to say that they needed to hear. In 1968, he told the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, that the "destruction of the Christian church as it is today may not only be necessary but desirable."

However, he seemed to make a distinction between Christianity and the church when he told the WCC assembly that Christianity "still has the power to move the world, if it will. It still has the power to change the structure of South Africa, to prevent the assassination of another Martin Luther King, to force my country to stop dropping bombs in Southeast Asia."

## CONVENTIONS

The Diocese of Northwestern Pennsylvania held its convention November 6-7 at the Bel Aire Hotel, Erie, Pa. The convention was hosted by St. Stephen's Church, Fairview, and co-sponsored by Grace Church, Lake City. The Rt. Rev. Donald J. Davis, diocesan, presided and the Rt. Rev. John S. Spong, Bishop of Newark, was guest speaker and homilist.

The convention passed a number of resolutions, including those:

- to support ministry with and for older persons;
- to adopt measures to minister to the handicapped and disabled;
- to commend for study the various resolutions of General Convention concerning the church's teaching on homosexuality;
- to receive and transmit to the congregations of the diocese the interim report to the House of Bishops of its Commission on Human Affairs;
- to proclaim peacemaking as a relevant theme in Christian education and liturgical celebration;
- to strengthen at the local level various efforts toward greater ecumenicity with the Lutheran Church.

Various other resolutions were considered concerning canonical and constitutional matters. A diocesan budget of \$524,281 was approved.

In another significant action, Bishop Davis called for the election of a coadjutor, which is tentatively set for November 1988. In issuing this call, Bishop Davis noted that he had no immediate plans to retire.

(The Ven.) DANIEL L. SELVAGE

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The convention of the Diocese of Lexington was held at Calvary Church in Ashland, Ky., November 5-7.

The Rt. Rev. Don A. Wimberly, Bishop of Lexington, delivered his annual address following an opening service on Thursday night.

Bishop Wimberly stressed the need of all Christians to give thanks for all things. Utilizing a prayer of Thanksgiving as his framework, the bishop urged the convention to "make a difference" in some of the often neglected Appalachian regions of the diocese. To

this end the bishop proposed the establishment of a newly constituted team task force to study and work in these areas. Known as the Cumberland Regional Ministries, the task force was approved by the convention and funded for the upcoming year.

Bishop Wimberly's call urging the convention to begin to "make a real difference" was echoed by the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, who delivered the homily at the convention Eucharist and the keynote address at the banquet. Bishop Sanders concluded his speech by stating: "I don't want you to put more trust in yourselves; I want you to put more trust in Jesus. Make a difference. In God's name, make a difference."

Joining Bishops Wimberly and Sanders was the Rt. Rev. Arturo Sanchez of the Reformed Episcopal Church in Spain, which has a companion relationship with Lexington. Speaking through an interpreter, Bishop Sanchez spoke movingly of the 107 year struggle to establish an Episcopal Church presence in a predominantly Roman Catholic country.

Participants heard from C. William Swinford, Jr., who told them that the Kentucky court of appeals had reversed the decision of the circuit court of Campbell County in a dispute over the ownership of property between the diocese and the Anglican Catholic Parish of St. John the Evangelist in Dayton. On January 30, 1978, St. John's Episcopal Church had voted to accept the constitution and canons of the Anglican Church of North America (ACNA) in spite of numerous gestures of reconciliation by the Rt. Rev. Addison Hosea, diocesan at that time. In March 1978, the Rev. James Bjorkman, rector of the parish, was inhibited from officiating and later was deposed from the ministry.

In September 1980, St. John's conveyed its church property to a newly formed corporation known as the Anglican Catholic Parish of St. John the Evangelist, and when this conveyance was disclosed, suit was filed the next year by the diocese.

The court of appeals decision ruled for the diocese, though a motion for discretionary review was filed December 1 by attorneys for the parish, requesting that Kentucky's supreme court review and reverse the decision of the court of appeals.

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Prior to adjournment the convention passed resolutions favoring the statement issued by the bishops of Province IV regarding human sexuality [TLC, April 19], which took a traditional stance on the issue. In addition, a 1988 budget in excess of \$860,000 was adopted.

(The Ven.) CHRISTOPHER PLATT

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The convention of the Diocese of Kansas was held October 30-31 at the Ramada/Broadview Hotel in Wichita, Kan. with the Rt. Rev. Richard F. Grein, diocesan, presiding.

The Rt. Rev. Onell Soto, Bishop of Venezuela, attended the convention and was the banquet speaker. He spoke with enthusiasm about the new Kansas-Venezuela companion diocese relationship.

Special reports were presented by the diocese's task force on hunger and by the two Jubilee centers: Episcopal Social Services in Wichita and Turner House in Kansas City.

Resolutions passed included motions to:

- continue exploring shared ministry with the Diocese of West Missouri;
- examine convention scheduling in hopes of drawing more participation;
- forward all theological education offerings through the diocesan office from which they will be sent as designated to the Episcopal Theological Seminary of the Southwest in Austin, Texas;
- urge the Kansas legislature to enact catastrophic health insurance, and urge church institutions and parishes to develop appropriate responses to those affected by AIDS.

A 1988 budget of \$988,296 was passed.

SANDRA WIECHERT

• • •

St. Andrew's Cathedral in Honolulu was the site for the convention of the Diocese of Hawaii held October 23-24.

In his convention address, the Rt. Rev. Donald P. Hart, diocesan, emphasized evangelism and backed inclu-

sive language. "I think our rediscovering of feminine images for God and our willingness to include them in our liturgy will be a reformation not unlike Luther's in the 16th century," he said. "I think inclusive language will provide the spark of excitement we now lack."

Resolutions passed included those:

- recognizing the native Hawaiian community and its role in the establishment of the Episcopal Church in Hawaii, as well as the church's obligation to its native Hawaiian members to provide pastoral and spiritual care;
- mandating a study of inclusive language in worship and the day to day life of the church by both clergy and laity before the next convention;

- concluding Hawaii's companion relationship with the Diocese of Polynesia after a six-year term, and preparing for a new relationship;
- supporting peaceful change in the Republic of South Korea;
- increasing U.S. acceptance of refugees;
- suggesting that some money from the Presiding Bishop's Fund for World Relief be used to assist Korean speaking Episcopal Church congregations in tracing and reuniting separated family members and in the development of Asian ministries.

A 1988 budget of \$1,043,000 was approved.

(The Rev.) JOHN ENGELCKE

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## BRIEFLY...

When he was an Air Force pilot 30 years ago, the Rt. Rev. David E. Johnson, Bishop of Massachusetts, said his plane carried five-megaton nuclear bombs and in event of war his primary and secondary targets were Moscow and Leningrad. In April, Bishop Johnson plans to lead 40 members of the diocese on a pilgrimage to religious sites in Russia in those same two cities. "I am now given the opportunity to go with the Good News of the gospel rather than to blow them off the face of the earth," he told the *Boston Globe*.

■

The world Jewish population is decreasing because of a low birth rate, assimilation and a delay in marriage, according to researchers in Jewish demography who met recently in Jerusalem for a worldwide conference. The researchers estimate that by the year 2000, the world Jewish population will further decrease to a little more than 12 million. It was estimated that there were 12.8 million Jews worldwide in 1985. Israel remains the only country in which Jews are increasing, researchers said, with a birth rate of 2.8 children per mother and nearly eight children per mother among the small ultra-Orthodox community.

■

The Rt. Rev. Francis Gray, Bishop of Northern Indiana, and his wife, Karen, have been appointed as liaisons for **Marriage Encounter** to the House of Bishops by the Most Rev. Edmond Browning, Presiding Bishop. They will serve as advisors to the national board of Episcopal Marriage Encounter and as advocates to the bishops.

■

In a move that shocked local church members, the Most Rev. Kent Clarke, **Archbishop of Rupert's Land** (Canada) announced he had resigned the active ministry. Archbishop Clarke, 55, cited illness and exhaustion in his decision to resign, according to the Rev. Ed Schmitt, program director for the diocese. Fr. Schmitt added that the archbishop has no immediate plans for the future. Archbishop Clarke was elected Bishop of Edmonton in 1979 and was installed in 1980.

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A declaration signed in Kabare, Kenya by 54 evangelical leaders from around the world is being circulated, calling on others to become more active in the fight against apartheid in South Africa. Among the signers are the Rt. Rev. David Gitari, Anglican Bishop of Mount Kenya East, who chairs the theology commission of the World Evangelical Fellowship.



# A Healee's Perspective

By EDWARD M. BERCKMAN

**T**ake up your bed and walk." Instant healing is typical in the gospel stories about Jesus with the sick and the crippled. Healing through prayer still happens, but it is usually a long process. And there are many ways, in addition to prayer, that friends can help. At least that is how I have experienced it.

Late in 1985 I was in a car-truck collision and spent four months in Indianapolis hospitals. A traumatic brain injury was the most serious effect of the accident. I was in a coma for 40 days. Some physicians did not expect me to live or, if I did, I would be "a vegetable."

But my wife Katherine, a nurse herself, stayed with me as much as possible. She never believed I would die and, along with thankful prayer for my healing, continued to visualize me whole and healthy.

Her hope was supported by dreams my son had that suggested my recovery. And friends in our diocese and across the country and even in Japan and China (where my family had lived) prayed for me.

As I regained consciousness and the use of my body, I found I had to relearn the various simple skills a child does, like feeding myself, getting dressed, and walking. Much later I began to practice driving a car.

Not every healing would involve a rehabilitation process, but in my case it was essential. For about three months I spent six hours a day at the Center for Neuropsychological Rehabilitation. Later the time was pared to one or two days a week. The focus there was on cognitive rehabilitation. I learned strategies to compensate for deficits in short-term memory, such as

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writing in a notebook whatever I need to remember.

I learned that a grief process normally follows head injury. And I did have the sense of mourning for my body, of needing to ask its forgiveness for having offended it. Also, as my rehabilitation counselor warned me to expect (and as is included in Elisabeth Kubler-Ross's account of this process), I felt angrier at all the large and small inconveniences and losses caused by my injury. For example, I lost the chance to go to London to do pre-Lambeth work with the Anglican Consultative Council.

But thoughtful friends can make a big difference. For many months I could not drive. Since my wife was employed full-time, I was dependent on those who were able and willing to transport me in their cars. That was

true for nearly a year after I returned to work. Other friends, when asked, brought meals to our door, a great boon to my busy wife.

Serious injury or illness has a wide "fallout," especially on children. With one parent preoccupied with caring for the other, children get less attention; and they have various ways, including misbehavior, to express their needs for more of it.

Money available for family needs is also reduced by serious injury, even if health insurance covers most of the medical expenses. And the time and ability to do household tasks is reduced. Someone may need to be paid to do the simple maintenance — unless friends offer to help. Various rehabilitation devices and/or medications must be purchased. In my case, there was also a startling leap in car insurance rates. At this writing we have not yet replaced our second car destroyed in the accident.

But there have been benefits as well. In a "Benediction" [TLC, Oct. 4], I chronicled the increased accessibility of my emotions, which often brings tears of joy and gratitude during worship and other occasions. My injury and healing have increased my appreciation for the various blessings of creation and redemption; and that includes the acts of kindness and friendship of fellow Christians.

## paean

voice crying aloud the vexed birmingham sunday morning  
listen as to archangel the wild beating of hands  
then swirl into street black feet tiring the pavement  
as rumble buses half-full where martin luther king  
strident and rosa parks silent for eloquence  
full cry for justice the beleaguered southland

on aerial waves word to glass-girdled tower washington chamber  
stockyard to electrify detroit sweet music to ghetto ears  
coast to coast east west south and north  
breaks on continent coastline full cry for justice

cry justice martin and rosa in no new doctrine declare  
all, all created equal rights unalienable  
nation under God freedom's lip service only  
in state umbilical free land a-borning

other voices for trumpet the walls a-tumbling down  
no longer jericho as beckons our promised land

martin and rosa peace apostles help for our striving  
so we shall overcome

John Taylor

(Martin Luther King Day, Jan. 18)

Who is Aelred of Rievaulx, added to our calendar (January 12) by the General Convention of 1985? Although I subscribe to the Library of Cistercian Fathers, and Aelred's works are among those so far published, I had not read them until after the action. Still, I wondered, why Aelred and not, say, Hugh of Saint Victor or William of Saint Thierry.

Perhaps we need to begin with an allegation, if that is the right word, about Aelred, found in John Boswell's *Christianity, Social Tolerance, and Homosexuality* (University of Chicago Press). Boswell bases his views on Aelred's own *De Speculo Caritatis* and F.W. Powicke's translation of Walter Daniel's *Life of Aelred, Abbot of Rievaulx*. Daniel is that Walter who figures in *Spiritual Friendship*.

*De Speculo Caritatis* is only available in an out of print translation characterized by Boswell as "bowdlerized." Boswell is professor of history at Yale University, and his work is a serious study, researched and documented. He tries to prove that homosexuality was an accepted part of the life of the church in the early Middle Ages, and the development of theological rigidity of the later period set the stage for its nonacceptance. In support of his thesis, he refers to Aelred as one who may have been a homosexual, and who was an accepted leader.

No doubt there is a trendy aspect to Aelred's inclusion in the calendar of the Episcopal Church. His name was proposed by a number of people to the Standing Liturgical Commission, which in the end decided he was an appropriate addition.

I think Boswell's thesis gives him a bias in interpreting the evidence, and the evidence on Aelred, as presented, is not conclusive.

The Rev. J. Robert Wright of General Theological Seminary, in his examination of the principal thesis, called it "A Case Not Established" (*Anglican Theological Review*, January 1984).

Who was Aelred? He was born into a well-to-do priest's family in about 1110 in the north of England. This era is the time not only of married clergy in the West, but also of priesthood as a familial right. Aelred's grandfather was also a priest. When we think about this practice, we can begin to

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# Not So Aelred, Not So

## Who is Aelred of Rievaulx?

By PETER C. MOORE

understand that church's determination to impose a celibate priesthood, a celibacy religiously sanctioned for temporal ends — to prevent the alienation of church lands, and therefore income.

As was the custom of the time for families of his rank, Aelred was sent to a family of equal rank or higher for training and education. He went to the court of King David of Scotland, where he soon came to occupy a place of importance and responsibility in the household.

In 1134 he visited the monastery of the Cistercians at Rievaulx (Rievaulx, pronounced Reevo, is not far from York in northern England, where the ruins of the abbey are still to be seen). He found an inner peace that was lacking in his life to this point, and he entered the order there.

After two years he was sent on a mission to Rome, and when he returned he was made a novice master. Then he was sent from Rievaulx to be the abbot of Revesby, a daughter house not far away. There he became known to Bernard of Clairvaux, who encouraged him to write.

In 1147 Aelred returned to Rievaulx as abbot, where he remained until his death on January 12, 1167. He lived his last few years in a cell near the infirmary. Walter Daniel writes, "His body, looking by the fire like a leaf of parchment, was so bent that his head seemed altogether lost between his knees. . . ."

Aelred has not been formally canonized by the church of Rome, but the Cistercians, who called him the Bernard of the North, have accounted him as a saint.

Mary Eugenia Laker, SSND, in her introduction to *Spiritual Friendship*, writes, "If he lacked the burning singlemindedness of Bernard, he had a warmth of love which did not scorch as Bernard's sometimes did. Bernard preached a crusade and destroyed Abelard for the sake of the love of God; Aelred preferred to reconcile enemies and write of the virtue of friendship. He was a man whose love was great enough to prove that greatness does not need to be brutal and that to be a saint does not need to despise human affections."

English translations of Aelred's works are published by the Cistercian Publications Consortium Press in Washington, D.C. Those now available are *Spiritual Friendship*, *The Dialogue on the Soul*, and *Treatises and Pastoral Prayer. The Mirror of Charity*, central to Boswell's contention, has yet to come out. F.W. Powicke's translation of Walter Daniel's *Life of Ailred of Rievaulx* (note the variant spelling, which is common for the time) is once again available from Oxford University Press.

Of these works I found *The Dialogue of the Soul* least appealing. It is not without interest because of its format, an earnest conversation between Aelred and one of his monks, John; but its theme, revealing the mindset of the times, seems remote from the concerns of Episcopalians today.

*Spiritual Friendship* is modeled after Cicero's *De Amicitia*. It too is cast in the form of a conversation between Aelred, and his monks, Ivo, Walter and Gratian. I believe it is probably the most significant of the works, be-

cause he is trying to develop a way in which Christians can be friends. He is not afraid to talk about love between friends of the same sex. He evidently believed a religious community could be a way in which God could create close and bonding relationships that not only reflected the glory of God, but also bring all to a deeper knowledge of him.

Walter Daniel quotes Aelred in his *Life*: “‘My sons, say what you will, only let no vile word, no detraction of a brother, no blasphemy against God proceed out of your mouth.’ He did not treat them with the pedantic imbecility habitual in some silly abbots, who, if a monk takes a brother’s hand in his own, or says anything that they do not like, demand his cowl, strip and expel him. Not so Aelred, not so” (*Life of Ailred of Rievaulx*, p. 40).

My favorite of the writings is “Jesus at the Age of Twelve,” in the *Treatises*. It is a delightful and moving meditation on the historical, allegorical and moral senses of Luke’s account. I also felt that the second treatise, “A Rule of life for a Recluse” was not only a vivid picture of the day by day life of a solitary (quite different from those whom I have encountered in our time), but contained as well good, practical counsel for anyone, including present-day Episcopalians. “The Pastoral Prayer” reveals not only the depth of Aelred’s vision and love of God, but also his own humility and simplicity.

Aelred is a saint for today. In a world that hungers for and talks about community, especially in church circles, where we often hear people talk about the love of God with such angry voices, I think Aelred’s teaching as well as the example of his own life show us more clearly the heart of love in our Lord Jesus Christ. That love needs to be expressed in all human relationships, whether among those belonging to a religious community or not, and whether between persons of the same sex or of the opposite sex.

The collect for his day reads: “Pour into our heart, O God, the Holy Spirit’s gift of love, that we, clasping each the other’s hand, may share the joy of friendship, human and divine, and with your servant Aelred draw many to your community of love; through Jesus Christ the righteous, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever.”

The lessons are Psalm 36:5-10 or 145: 8-13, Philippians 2:1-4 and John 15:9-17 or Mark 12:28-34.

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# Freedom through Giving

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“Blessings truly are  
the result of  
giving to God.”

By SIDNEY GALLOWAY

**W**hen I first came to my parish some 30 years ago, and for over 20 years after that, I was what Jesus referred to in Revelation as a lukewarm Christian. I had been baptized and confirmed in the Episcopal Church, but I certainly hadn’t tried to turn every aspect of my life over to the Lord.

Though I tried to be a conscientious member of the church, I just couldn’t shake the feeling that something was not right, particularly in regard to my finances. I wanted to return to God a significant portion of the gifts he had given me, but I couldn’t approach my stewardship as anything other than a financial decision.

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Simply put, I did not have the faith to take God’s portion off the top and know that he would provide more than I needed. As a result, I was disappointed in myself, for deep down I knew I wasn’t doing what God wanted me to do, or what my parish needed of me, or even what I wanted to do.

A few years ago I began to see that I was working on my own when it came to stewardship, instead of asking Jesus for help. In fact, I realized I avoided turning to Jesus for guidance because I was afraid to hear what God wanted me to do. It was a gradual process, but I did rely on Jesus more and more to help me understand and do what God wanted.

I read once that few decisions to tithe are made with pencil and paper in hand; most are made on bended knee in prayer, and this was certainly true for my wife and me. I decided to begin a program of percentage increase and work up to the tithe over a few years, but even then I had doubts about being able to attain the goal without giving up more than I would be willing to.

As for the change in my life, I put an end to the struggle and anguish I went through each year trying to decide what I would give to the church, only to then rationalize why I couldn’t give that much. I was able to attain the goal each year without any feeling of undue sacrifice. I have also experienced the joy of finally being involved in God’s work in an honest and significant way.

Blessings truly are the result of giving to God. When I reflect back on my 30 years in my church family, I have a wealth of beautiful memories: special times of worship and the quiet hush that comes over the church that seems to be so holy on sacred days; the fellowship at meals on the grounds and in the parish hall; the affection and concern in small groups; times of joy and laughter and times of tears; and times filled with the happy noises of children.

When I think about giving today, I don’t concern myself much with theological concepts of gratitude or principles of stewardship, important as they are. I simply give because I love my church and I want it to go on for my children and their children in future generations, until our Lord returns. I give because I want my church to have the means to respond when someone knocks at the door — and even to reach out to those who don’t know where to knock.

# EDITORIALS

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## The Fateful Preface

The distressing death of Dr. Gareth Bennett at Oxford and the controversial preface to *Crockford's Clerical Directory* which he wrote, have provided a dramatic but tragic note to recent Anglican news [TLC, Jan. 10]. The preface to a book is not usually the sort of thing over which one kills oneself, or over which one drives someone else to do so.

*Crockford's Clerical Directory*, however, is a unique institution within the Church of England, combining features of our own *Clerical Directory* and the *Episcopal Church Annual*. Its lengthy preface, 17 very large pages in the present instance, provides a wide ranging appraisal of the church and its affairs, with no holds barred. Its anonymity makes utter frankness possible, and very eminent figures within the church have been invited, every other year, to write it.

The secular press and many individuals with no great interest in church affairs look forward to its biennial appearance. The biting quality of the present preface was seized upon by the media, and the modest and retiring author was prepared neither for the publicity nor for direct questions put to him as to his authorship. The game has come to an unhappy end, and it is being questioned whether *Crockford's* will have an anonymous preface again.

What does this controverted preface say? First of all, it is a penetrating and lively survey of current Anglican problems by an author well acquainted with the inside workings of church government. He takes the General Synod (somewhat like our General Convention) to task for its ineffective leadership and endless reports and resolutions leading to no results. The procedure for nominating bishops to the prime minister is described in devastating detail. It leads, the author says, to the selection of one kind of bishop — pleasant men of little theological depth, without undue attachment either to the Anglo-Catholic or Evangelical traditions.

At the end, the author shows considerable pastoral zeal in urging the church to improve its ministry in rural areas, in impoverished urban districts, and among black immigrants.

All of this is well and good, but public attention was sparked by the author's trenchant comments on the Lam-

beth Conference and the present Archbishop of Canterbury. Lambeth will devote its consideration to four broad areas of discussion, "and it will doubtless issue predictable and wholly unmemorable statements on all these topics." Lambeth of 1978 "was poorly prepared for, indifferently led." The author sees historic Anglican unity focused largely in the Prayer Book (now revised in different ways in different provinces) and the episcopate (now, instead of a unifying office, it itself becomes a major object of contention).

As to the present Archbishop of Canterbury, "In spite of the lack of an adequate staff at Lambeth he has survived the work-load remarkably well with only occasional periods of exhaustion . . . His influence is now probably at its height. It would therefore be good to be assured that he actually knew what he was doing and had a clear basis for his policies other than taking the line of least resistance." Later it is said that his background is "elitist liberalism," and that he chooses others of the same outlook for high offices.

This preface is stimulating and at points entertaining to read. Those of the author's comments which are specifically directed against the Episcopal Church in this country, are often quite to the point. An American reader can only assume the same is true of comments on the Church of England.

Criticism hurts the most where it is partially true. As to attacks on the archbishop, one can only say that every David needs his Shimei (II Samuel 16:6), but one questions the propriety of such far-reaching criticisms in an officially published volume. Many of the things said about the church as a whole had a right to be said and some needed to be said. When Dr. Bennett shut himself in his garage, the Church of England lost a penetrating and articulate critic.

## Ecumenical Issue

The period from the Confession of St. Peter (January 18) through the Conversion of St. Paul (January 25) has for many years been observed in many places as the Week (or Octave) of Prayer for Christian Unity. We commend such prayer to our readers at this time. Our next issue, dated for the Sunday within the week, will be devoted in part to topics related to Christian unity.

## VIEWPOINT

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Partly because I have never felt "excluded" by the use of the generic nouns *man* and *mankind*, partly because I belong to the if-it-ain't-broke-don't-fix-it school of hymnody, I've greeted the inclusive language in the *Hymnal 1982* without much enthusiasm. I was especially bothered by the

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## A New Pharisaism?

By NANCY J. DOMAN

changes in hymns we used during the recent Christmas season and I now understand why.

The language in several of these hymns, now supposedly "inclusive," has, in fact, become subtly and dan-

gerously *exclusive*. This has come about through the substitution of first-person pronouns, such as "us" and "we," for the generic "man."

For example, in "Hark! the herald angels sing" (no. 87, 1982/no. 27,

1940), the phrase “born that *man* no more may die” has become “born that *we* no more may die” (all italics mine). “Pleased as man with *man* to dwell,” in the same hymn, now reads “Pleased as man with *us* to dwell.” And in the final stanza of “The first Nowell” (no. 109, 1982/no. 30, 1940), the heavenly Lord that has made heaven and earth of naught with his blood “our life” — not “mankind” — has bought.

From the inclusivist point of view, these substitutions have much to recommend them. The words “us” and “we” connote neither male nor female. Like the generic “man” (which seems to have become an anathema), they are monosyllabic, preserving the rhythm of the hymn text. The problem is that they change what the text says.

The nature of language is such that use of any word implies not only the word itself, but also its opposite. If I say “My shirt is red,” I am implicitly referring to a specific garment (my shirt, not my jeans) and to a specific color (red, not blue). This is particularly true of nouns and personal pronouns. Mention of a person or thing immediately indicates the existence of a set of objects which are not that person or that thing.

A “we” or an “us,” by the principle of language, implies the existence of a “you” or a “them.” “We” is “us”: our tribe, our in-group. “You” or “they” are “other”: not-us, in fact an out-group.

Do we really intend to say that there is anyone or any group with whom Christ is *not* pleased to dwell? Is there anyone whose life is not redeemable by his birth and bought by his blood? Is anyone outside the scope of our Lord’s love and concern? Yet the use of the first-person pronoun inescapably car-

ries this implication.

And this is dangerous. Probably no one who bothered to go to church on Christmas was likely to feel himself excluded, a member of the “out” group; the problem is more subtle. Ten years, say, of singing “pleased as man with us to dwell” may quietly mold our thinking into terms of “us” and “them.” We may start unconsciously assuming that there exists somewhere the corresponding “out” group, with whom Christ is not concerned and, therefore, with whom we need not be concerned. Worse, this assumption may eventually become conscious and pleasant — as it was to the Pharisees. Worst of all, the children who grow up singing these texts could acquire this line of thought from their earliest memories.

It may be objected that these are, after all, isolated phrases in the inner stanzas of hymns sung only seasonally. Can they really have such an impact? Those who found it necessary to revise the original texts evidently thought they could.

But the generic nouns “man” and “mankind” have been understood for centuries to mean the whole human race, both male and female. (The implied opposite, in this case, is inanimate objects, plants, and nonhuman animals.) In these latter days, because some have chosen to ignore the long-accepted meanings of these terms, they have branded them “exclusive” and banned them. But is substituting “we” or “us” — pronouns which are *by definition* exclusive — really an improvement?

*Viewpoint is a column of opinion that does not necessarily represent the editorial view of THE LIVING CHURCH.*

### Lord of All

(from Psalm 133)

For I know the Lord is great  
and that he is above all the supernovae  
and above all the galaxies  
Whatever the Lord desires he does  
in the cosmos and on the seas  
He it is who sends the solar winds  
through space  
who boils the hurricanes out  
of the Atlantic  
who makes the sea calm and the  
petrels to touch down like they  
are running on soft waves  
He it is who brings forth stars of the  
Milky Way to shine on earth’s waters

Maxwell Corydon Wheat, Jr.



## BENEDICTION

The author is the Rev. Denny P. Allman, vicar of All Saints’ Church, Inverness, Miss.

A number of people have commented to me about how bleak the Delta looks in the depths of winter. I find it not so much bleak, but serene. True, there is little greenery to be found. The flatness is accentuated by the lack of vegetation. No machinery moves over it. The land is at rest. It lies still, perhaps contemplating what it will be like in two or three more months. The land, like all God’s creation, needs rest. We humans could benefit from the land’s example.

When God created everything, he also provided for everything to rest; the land, the animals and the humans. Over the millenia we humans have forgotten this need. Instead, we press ever onward in a never-ending series of “things-to-do,” without the pleasure of rest and meditation. It is this latter item, meditation, which seems neglected most.

Silence is a necessity for meditation, but we seem to fear silence. When people gather, a silence of more than 30 seconds sets folks to clearing their throats and shuffling their feet. Most of us spend our days with either the TV, stereo, tape player or something else accompanying our efforts.

But it is only in silence that we can meditate and come to really know God. It is in silence that God is able to speak to us. We need both rest and silence in order to find out what God has for us to do and then be able to do it most effectively.

In this season of new year’s resolutions, look around and learn from the nature which God has created. Find some time to rest. Find some time to be quiet and listen to the still small voice through which God speaks. If we do, we may find that we, like the land, will also be rejuvenated, ready for new growth.

# CHURCH SERVICES NEAR COLLEGES

NEW YORK (Cont'd.)

**HOBART AND WILLIAM SMITH COLLEGES** Geneva  
**ST. JOHN'S CHAPEL** Geneva 14456  
 The Rev. Frederick P. Moser, chap

OHIO

**MIAMI UNIVERSITY** Oxford  
**HOLY TRINITY** Walnut & Poplar  
 The Rev. John N. Gill  
 Sun 8, 10. Wkdys as announced

**OHIO WESLEYAN UNIVERSITY** Delaware  
**ST. PETER'S** 45 W. Winter St.  
 The Rev. Bettina Anderson, r  
 Sun H Eu 8, 10:30, OWU 6:30; Wed H Eu 7 & 11

PENNSYLVANIA

**CARLOW COLLEGE**  
**CARNEGIE-MELLON UNIV.** Pittsburgh  
**CHATHAM COLLEGE UNIV. OF PITTSBURGH**  
**CALVARY** Shady at Walnut  
 The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; 661-0120  
 Sun 8 & 12:15 HC; 10:30 Choral HC or MP

**BRYN MAWR, HAVERFORD, VILLANOVA**  
**GOOD SHEPHERD** Montrose & Lancaster  
 The Rev. Jeffrey Steenson, r; the Rev. W. L. Prehn, c; the Rev. John Holt, ass't  
 Sun 8 & 10; Weekday Eu 7:30. Welcome students!

TENNESSEE

**FSK UNIVERSITY**  
**TENNESSEE STATE UNIV.** Nashville  
**MEHARRY MEDICAL COLLEGE**  
**ST. ANSELM'S CHURCH** 2008 Meharry Blvd.  
 The Rev. Richard C. Britton, Jr., v & chap (615) 329-9640  
 Sun HC 8 & 10:30. Sunday School 9

TEXAS

**SMU** Dallas  
**COLLEGIATE CHAPEL OF ST. ALBAN** 3308 Daniel  
 and **EPISCOPAL STUDENT CENTER** (214) 363-2911  
 The Rev. Frank B. Bass, chap  
 Sun Sung H Eu 11, 5 dinner follows. Wkdys 5. Chapel open 24 hours

**TEXAS SOUTHERN UNIV.** Houston  
**ST. LUKE THE EVANGELIST** 3530 Wheeler Ave.  
 The Rev. Theodore R. Lewis, Jr., r & chap  
 Sun HC 8 & 10; Wed EP 6; HD as anno

VIRGINIA

**RANDOLPH-MACON WOMAN'S COLLEGE** Lynchburg  
**ST. JOHN'S** Boston & Elmwood  
 The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV, assoc & chap  
 Sun 8, 9, 11; Tues: 6:30 Eu, Houston Chapel

**THE COLLEGE OF WILLIAM & MARY** Williamsburg  
**BRUTON PARISH CHURCH**  
 The Rev. Richard L. May, r; the Rev. Ronald S. Fitts, chap  
 Sun: 8/9:30/11:5:30 — Even Song, dinner follows. Thurs: 5:30 (WREN CHAPEL) dinner follows

FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
 23, Ave. George V, 75008  
 The Very Rev. James R. Leo, dean  
 Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU)

INDIANA (Cont'd.)

**PURDUE UNIVERSITY** West Lafayette  
**EPISCOPAL CAMPUS MINISTRY**  
 435 W. State St. 47906 (317) 743-1347  
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d  
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

**VALPARAISO UNIVERSITY** Valparaiso  
**ST. ANDREW'S** 100 Erie St.  
 The Rev. Robert G. Bramlett, D.Min.,  
 Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

IOWA

**UNIVERSITY OF IOWA** Iowa City  
**EPISCOPAL UNIVERSITY CHAPLAINCY**  
 20 E. Market 52240 (319) 351-2211  
 The Rev. Ronald Osborne, chap  
 Services and activities as announced

KANSAS

**UNIV. OF KANSAS** Lawrence  
**CANTERBURY HOUSE** 1116 Louisiana  
 The Rev. Anne Clevenger, the Rev. Mark Clevenger  
 Sun H Eu 5; Thurs noon H Eu

LOUISIANA

**TULANE/LOYOLA/NEWCOMB** New Orleans  
**CHAPEL OF THE HOLY SPIRIT** 1100 Broadway  
 The Rev. Ron Clingenpeel, chap  
 Sun 8, 10

MASSACHUSETTS

**HARVARD UNIVERSITY** Cambridge  
 The Episcopal chaplaincy at Harvard and Radcliffe  
 Two Garden St. Cambridge, Mass. 02138  
 The Rev. Stewart Barns, chap  
 HC Sun 5. Active program

MINNESOTA

**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
**UNIVERSITY EPISCOPAL CENTER** 317 17th Ave., S.E.  
 The Rev. David Setzer, chap. Minneapolis 55414  
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

MISSISSIPPI

**MISSISSIPPI STATE UNIV.** Starkville  
**RESURRECTION** 105 N. Montgomery  
 The Rev. Douglas Carter, chap  
 Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05  
 MSU Chapel

**UNIV. OF MISSISSIPPI** Oxford  
**ST. PETER'S** 9th and Jackson  
 The Rev. Hal T. Hutchison, chap (601) 234-8207  
 Sun HC 8, 11, 5:30. Wed HC 12:05, 5:30. Wkdys as anno

MISSOURI

**SOUTHWEST MISSOURI STATE UNIV. (SMSU)** Springfield  
**EPISCOPAL CAMPUS MINISTRY**  
 Ecumenical Center  
 680 S. Florence Ave. (417) 865-8711  
 Fr. Bruce Gardner, CSSS, vicar  
 Mass Mon 9, Thurs 7:30, HD as posted. Daily MP & EP times posted

**UNIV. OF MISSOURI-COLUMBIA**  
**STEPHENS COLLEGE**  
**COLUMBIA COLLEGE**  
**CALVARY CHURCH** 123 S. 9th St., Columbia 65201  
 The Rev. James P. Fallis, Jr., r; the Rev. Lance D. Robbins, ass't, the Rev. Tamsen E. Whistler, ass't  
 Sun Eu 8, 9 & 11:15. Wed 5:15. EP daily

NEW YORK

**BARD COLLEGE** Annandale  
**THE CHAPEL OF THE HOLY INNOCENTS**  
 The Rev. Prof. B. D. Chilton, r & chap  
 Sun 11:45. Wkdy 8 & 5

**CITY UNIVERSITY OF N.Y.** Brooklyn  
**CHURCH OF THE NATIVITY** 1099 Ocean Ave.  
 The Rev. E. Edward Batchelor, r & chap  
 Sun H Eu 8; 1S & 3S 11

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ARIZONA

**ARIZONA STATE UNIV.** Tempe  
**EPISCOPAL CAMPUS MINISTRY AT ASU**  
 1414 S. McAllister  
 The Rev. Edward M. Sunderland, chap. (602) 894-0638

**UNIVERSITY OF ARIZONA** Tucson  
**EMMAUS COLLEGIATE CHAPEL** 715 N. Park Ave.  
 The Rev. J. Michael Porteus, chap (602) 623-7575  
 Sun Eu 6, Wed 12:10

CONNECTICUT

**YALE UNIVERSITY** New Haven  
**THE EPISCOPAL CHURCH AT YALE**  
 1955 Yale Station, New Haven, Conn. 06520  
 The Rev. Dorsey W.M. McConnell, chap  
 H Eu 5 Sun-Fri, Dwight Chapel

DELAWARE

**UNIVERSITY OF DELAWARE** Newark  
**ST. THOMAS'S PARISH CHURCH**  
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v  
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily

FLORIDA

**UNIVERSITY OF FLORIDA** Gainesville  
**INCARNATION** 1522 W. University Ave.  
 The Rev. David R. Francoeur, chap (904) 372-8506  
 Sun HC 11, Mon H Eu 12 noon, Wed H Eu & Healing 6:30

GEORGIA

**ATLANTA UNIV. CENTER** Atlanta  
**ABSALOM JONES CHAPEL** at Canterbury Center  
 791 Fair St., S.W.  
 The Rev. Vincent P. Harris, chap  
 Sun HC 11. Wed HC 7

**EMORY UNIVERSITY** Atlanta  
**ST. BARTHOLOMEW'S** 1790 Lavista Rd., N.E.  
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap  
 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

ILLINOIS

**EASTERN ILLINOIS UNIV.** Charleston  
**EPISCOPAL CAMPUS MINISTRY**  
 The Rev. Donald J. Schroeder, chap (217) 345-8191  
 Trinity Church, Mattoon 235-0018

**SOUTHERN ILLINOIS UNIVERSITY** Carbondale  
**ST. ANDREW'S** 402 W. Mill  
 The Very Rev. Lewis A. Payne and Peer Ministers  
 Sun: 8, 10:15. Wkdys as announced

INDIANA

**BALL STATE UNIV.** Muncie  
**GRACE CHURCH** Madison at Adams  
 The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E. Mansfield, c and chap  
 Masses Sun 8, 10:30, Wed 5:30, Tues noon at Student Center.  
 HD as anno. Canterbury Fellowship (317) 289-7931

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**KENNETH LEECH** lectures at Yale, "Prayer and Prophecy," published by Ascension Press, \$3.50. All Ascension Press books now available only from Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017. Full list from Ascension Press, 360 Church St., Yalesville, Conn. 06492.

**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.

## BOOKS WANTED

**LITURGICAL TEXTS** for evaluation — "The Black Book." Please state condition and price. Robert Norton, 5343 Vista Lejana Lane, La Canada Flintridge, Calif. 91011.

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

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**DEACONS AND FRIENDS** — North American Association for the Diaconate invites you to join. Newsletter. \$25 dues. NAAD, 14 Beacon St., Room 707, Boston, Mass. 02108.

## POSITIONS OFFERED

**MANAGER OF PUBLISHING FOUNDATION:** Swedenborg Foundation, Inc., a public foundation with headquarters in New York City has an opening for **MANAGER**. Position requires strong administrative skills, fund raising experience, public speaking ability and some knowledge of publishing. Degree in business administration desirable as is some knowledge of the life and writing of Emanuel Swedenborg. Swedenborg Foundation publishes and distributes the theological writings of Emanuel Swedenborg and other books, pamphlets and films about his life and works. Send vitae to: **John E. Seekamp, President, Swedenborg Foundation, Inc., 139 E. 23rd St., New York, N.Y. 10010.**

**RECTOR WANTED:** We are seeking an enthusiastic, outgoing individual who would be interested in a challenging ministry in a small city (8,000 population) parish that is well-established (152 years) and well-endowed. Ideally located in north central Ohio, adjacent to Lake Erie Islands vacation area. Good salary package. P.O. Box 372, Bellevue, Ohio 44811.

**EXECUTIVE DIRECTOR, EPISCOPAL SOCIAL SERVICE:** Church-related social service agency, serving the State of Connecticut, accepting applications for new CEO. ESS provides clinical and community services in response to human needs in areas of mental health, poverty and refugee resettlement, working in cooperation with local church and ecumenical agencies. Applicants must have general management skills, social service agency experience and ability to function in milieu of Episcopal Church. Position open. Deadline for applications: March 15. Send resumé and references to: **The Rev. Kenneth R. Coleman, 59 Main St., Cheshire, Conn. 06410.**

## POSITIONS OFFERED

**ORGANIST:** Part-time position for Sunday services and rehearsals. Contact: **Christ Episcopal Church, 601 E. Walnut, Springfield, Mo. 65806.** Telephone: (417) 866-5133.

**NEEDED:** Retired clergyman with good retreat for growing mission. Housing: utilities; travel; and discretionary fund; other, negotiable. **Diocese of San Joaquin, 4159 E. Dakota, Fresno, Calif. 93726.**

**ORGANIST/CHOIR DIRECTOR.** Vital, growing parish seeks person with strong emphasis in the area of choral directing. Resumes may be sent to: **Mrs. Nancy May, Trinity Episcopal Church, 966 Trinity Lane, Gulph Mills, Pa. 19406.**

**MUSIC DIRECTOR** is sought for 2,700 member congregation. Salary range \$28,000 - \$35,000, according to experience, plus full benefits. Otto Hoffman organ, 3,400 pipe mechanical tracker with 44 stops and 4 manuals. For further details, contact: **The Rev. Ted Schroder, Christ Episcopal Church, 301 W. Russell, San Antonio, Texas 78212.**

**CHURCH OF THE RESURRECTION, Clarkston, Mich.,** a suburban parish, is seeking a replacement for its retiring rector of 27 years. We are a traditional parish and seek a rector who is a committed traditionalist. Please send resumé to: **Henry Doench, 7366 Ironwood, Swartz Creek, Mich. 48473.** (313) 655-6014.

**LARGE, diverse downtown parish** seeking full-time priest to join staff. New priest will share responsibilities for a varied ministry to a metropolitan congregation in a changing and exciting urban environment. Resumé and references to: **The Rev. Walter Sobol, Trinity Church, One Trinity Plaza, Toledo, Ohio 43604.**

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## TRAVEL

**RUSSIAN DISCOVERY 1988** — Celebrating 1,000 years of Russian Orthodox Christianity. Sponsored by Trinity Church in the City of New York, Broadway at Wall St. April 3-16, July 3-15, and August 7-21. **Lenin-grad — Moscow — Odessa — Pskov — Petrodvorets — Zagorsk — New Valamo — Helsinki.** Three special study tours led by the Rev. James C. McReynolds with guest lecturers Sister Rachel Hosmer, OSF, and the Rev. Dr. J. Robert Wright of General Seminary. Visit monasteries and seminaries of the Russian Orthodox Church, meet with church representatives and attend services for Easter and other major feasts as special guests. Program prices from \$2,226 to \$2,865 include all transportation, accommodations, meals, extensive sightseeing and entertainment. For free brochure call the **Christian Education Office (212) 602-0807** or write: **Russian Discovery 1988, Parish of Trinity Church, 74 Trinity Place, New York, N.Y. 10006.**

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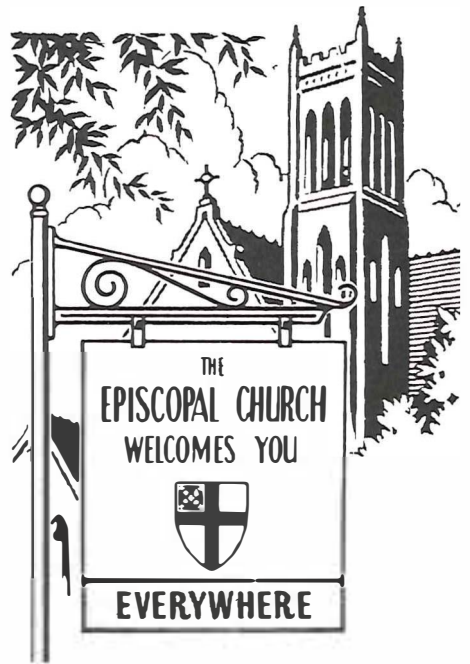
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The Rev. Charles O. Ingram, Ph.D., Rector  
Sun Mass 10; Mon, Tues 8; Wed, Fri 6, Thurs noon, Sat 9:30

## WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,  
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30  
Mon to Sat; 8-6 Sun

**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.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert  
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-  
ning, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,  
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,  
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the  
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr  
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, 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

## ATLANTA, GA.

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Hatchett, c; Fr. John Griffith, ass't  
For daily Mass schedule call 404-872-4169

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30, Wed: Eu & HS 10

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs  
12:05. Sat 8

## 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

## BOSTON, MASS. (Cont'd.)

**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.  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu  
12:10

## KANSAS CITY, MO.

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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. C. Frederick  
Barbee; the Rev. William K. Christian, III; the Rt. Rev. Mi-  
chael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP HC EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## BEATTY, NEV. (Just east of Death Valley)

**GOOD SHEPHERD CHURCH**  
The Rev. Kenneth A. Priest  
Sun 11 H Eu

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6  
Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

**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

## NEW YORK, N.Y.

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

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

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th 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

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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
**TRINITY** Broadway at Wall  
Sun H Eu 9 & 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 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031  
The Rev. Richard C. Mushorn, M.Div., ass't  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily  
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the  
Sick: Sun 11. Reconciliation Sun 9

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Andrew A. Barasda, Jr., r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-  
April, 5. C 1st Sat 4-5

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, C.S.S., r  
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, 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 Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),  
EP daily 5:30. H Eu Wed & HD 10

## 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

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. George T. Cobbett, priest-in-charge  
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP  
daily ex Wed 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, Choir; 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; L OH, 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.