

May 1, 1988

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**All God's
Children**

**Corpus Christi
Celebration**



Faster Steps

I may have written two weeks ago about the slow pace of spring in Wisconsin, but that did not cause me any regrets when things speeded up. Nature itself seemed to know that the Easter season had come. The spring peepers started to sing in the marshy land along the little river near which I live — not yet the full chorus of them, but at least a few singing fitfully. By the time this has been printed and mailed out to readers, no doubt they will be in full voice.

The buds on the willow trees opened, as they did on the lilac bushes, and the tiny green leaves began to appear. The red buttons of the rhubarb plants, the first thing in the vegetable garden, appeared above ground, soon accompanied by the tightly wrinkled little green palms which will unfold in due course into huge leaves. The farmer planted the field in back of our house with peas and oats, a combination beloved by cattle.

Last but not least, the ground seemed warm enough for the first rows in the garden to be planted. I began with lettuce, radishes, onions (for scallions), and spinach. Beans, basil, squash and other things should wait until it is warmer. Other gardeners no doubt made other choices, perhaps better ones.

Gardeners cannot help but reflect on the ever amazing fact that from a tiny seed a plant can soon emerge, grow, spread its leaves, and give us food. So, says our Lord, is the Kingdom of Heaven (St. Mark 4:30-32).

In spite of all the chemical and botanical explanations, the emergence of life is astonishing and mysterious. If anyone could have visited the earth perhaps two billion years ago, before there was life here, who could possibly have predicted that all those bare rocks, gravel and water would someday produce even one plant? The very thought of it would have been absurd!

The Sunday of St. Thomas (April 10) warned us of the need for faith. May our faith indeed grow like these seeds, become a sturdy plant, and bear fruit — a fruit much better than that into which Adam and Eve so unwisely bit!

It is easy to be sentimental about the concurrence of the Easter season with spring. After all, what we celebrate is the resurrection of Jesus Christ, not the appearance of hyacinths, baby chicks and bunnies. Yet all of these things manifest life, that extraordinary and mysterious gift which our Creator has given us.

By the resurrection of our Blessed Lord, life is lifted to a new level. Now we can look out on the world itself with new eyes. Now, by the power of the Holy Spirit, we can begin to see it as we were meant to, and in the name of all nature Christians can sing Alleluia.

H. BOONE PORTER, Editor

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LETTERS

Series on Prayer

Thank you very much for the series of articles on prayer. We wish there were more articles like these on basic biblical Christianity. We enjoyed them all during Lent.

THE ADULT CLASS
All Saints' Church
Riverside, Calif.

Publicity and Notoriety

Regarding Ms. Northup's letter [TLC, April 3], her claim that she did not seek the publicity is belied by several facts: the article in *The Witness* did not write itself; if a reporter from the *Washington Post* seeks an interview, it need not be granted; no one has an obligation or is required to appear on talk shows or TV programs.

Her claim that she is not "notorious" (in her words, widely known) is equally specious. The article that appeared on the front page of the *Washington Post* was reported the very next day in (at least) the *Daily Telegraph* in London, and in papers in the U.S. from Atlanta to Minneapolis to Los Angeles and points in between. Churchmen from around the country who sent me clippings were uniformly indignant in their comments.

Ms. Northup says this publicity might "...help to dispel the arcane notion that clergy have some voca-

tional obligation to be less than fully human. . . ." I have never heard this notion; indeed, most clergy I know complain because their laity expect them to be better than normal, bigger than life. Perhaps she broke no church law (I find this hard to believe) but her action is not that of a traditional Christian; it seems to be a denial of the Christian idea of family. Does God really give the calling of parenthood to those unable to achieve it save by such weird behavior?

DOROTHY W. SPAULDING
McLean, Va.

Taking it Straight

C. S. Lewis in *Mere Christianity* discusses at some length what he calls Christianity-and-water. Alas, this aberration has seduced a large, vocal and powerful segment of our church's leadership. It can surely lead only to Christianity-on-the-rocks. I'll take my Christianity neat and straight up.

ROBERT C. TOMPKINS
Towson, Md.

Majored in Minors

Hooray for Sister Priscilla Jean Wright of the Convent of the Transfiguration for her letter in the February 28 issue regarding the debate over inclusive language. After over 60 years in the Episcopal Church, I have a feeling we have quite often "majored in mi-



nors" and very conveniently avoided what our mission as Christians should be.

I think this holds true for most of the things we have fussed about over the years.

RUTHANNA AMY
West Lafayette, Ind.

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged (100 to 250 words are preferred). Each should be typed or clearly printed and indicated as a "Letter to the Editor." They must be signed and address and phone number are required.

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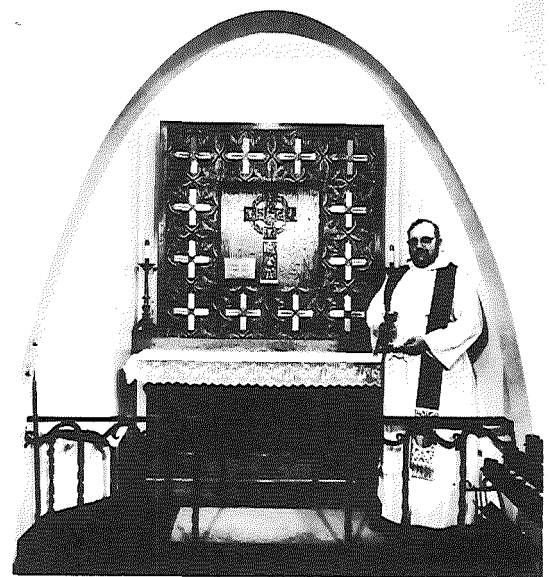
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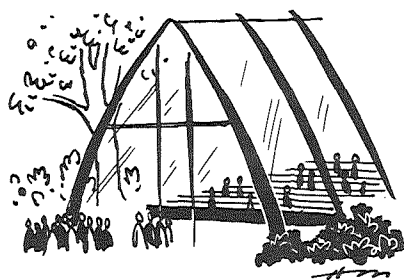
The Rev. Donald B. Hill
Rector
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SHORT and SHARP

By TRAVIS DU PRIEST

TRANSFORMING FAMILIES AND COMMUNITIES: Christian Hope in a World of Change. By Alan Nichols, Joan Clarke and Trevor Hogan. Published for the Anglican Consultative Council by Forward Movement. Pp. 86. \$6 postpaid, paper.

Family and community will be a major topic at the 1988 Lambeth Conference of Anglican bishops, and this publication offers an entry into that important topic of discussion. Two of its expressed purposes are to study family relationships and to compare models of family structure; ten dioceses from the Anglican Communion serve as case studies calling attention to such subjects as poverty and sexuality.

THE LEGEND OF ST. CHRISTOPHER. By J. Janda. Illustrations by William Hart McNichols. Paulist. Pp. 44. \$2.95 paper.

A delightful retelling for children, or the child at heart, of the story of Reprobus the giant who is called Christopher. Simple, pleasant black and white drawings accompany the text. A well-told story and a reminder of the truth enshrined in narrative.

ROOTS AND BRANCHES: Grounding Religion in Our Human Experience. By Kenneth R. Overberg, S.J. St. Anthony Messenger. Pp. 132. \$6.95 paper.

Based on the introduction to theology course taught at Xavier Univ. in Cincinnati — admittedly most effective for older students with a wide variety of experiences — this book would make a good base for an adult forum or for a follow-up to parish renewal. The chapter on language, sign, symbol, parable, and myth is excellent. A short bibliography but, disappointingly, no index.

THE WAY OF PARADOX: Spiritual Life as Taught by Meister Eckhart. By Cyprian Smith. Paulist. Pp. x and 133. \$7.95 paper.

A popular rendering of many of the thickly textured concepts of the great 14th-century spiritual teacher. The author attempts to make clear the main elements of Eckhart's teaching. He does an admirable job of excerpting and, for the most part, of explain-

ing key ideas; yet a knowledge of historical spirituality and of Jungian psychology would be a definite plus. He is quite helpful on the splendid notion of knowledge-as-communion which Eckhart fostered.

EVANGELISM WITH THE POOR: Plans for a Study of the Church's Mission with the Poor (Leader's Guide). Unpaginated. **EVANGELISM WITH THE POOR: Selected Readings to Accompany A STUDY OF THE CHURCH'S MISSION WITH THE POOR (Student Handbook).** Unpaginated. By Ann Elizabeth Proctor McElligott. Evangelism Working Group, National Council of Churches of Christ. (Single copies available free from Evangelism Ministries, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.) Unbound, paper, for three-ring notebook.

The author of the popular *Faith Development and Evangelism* (reviewed in S&S, TLC, Jan. 17, p. 5), the Rev. Ann McElligott, priest and doctoral candidate in religious education at New York Univ., provides us with another helpful set of worksheets on evangelism — this time with an emphasis on working with those who live in poverty. Includes workshop formats, evangelism and learning strategies, and selected readings. Most intriguing is the section from the student's handbook on biblical perspectives on the poor which has a word study and an historical overview.

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Plea for Peace

The Rt. Rev. James Ottley, Bishop of Panama, issued a plea for stability in a pastoral letter read to the diocese's congregations on Palm Sunday.

"The church must always speak out against injustice, violence or any other act that limits the freedom of our people," he said in the letter. "It must, therefore, always defend the dignity of every human being. It is for this reason that . . . as citizens of this country, or residents here, (we) must discourage at this point any aggression, wherever it comes from. It is clear that what we are experiencing is totally in contradiction to the will of God. We have allowed our human nature to control the direction of our lives.

"The problems that confront us are a result of a long struggle for a power that is self-serving without much evident concern for the welfare of Panama," he asserted.

"Because we love our country, we must put aside personal ambition and pride, seeking always to find ways and means to benefit the nation."

Bishop Ottley said that any solution had to have two thrusts. "It must take into account the needs of the poor, the hungry, the homeless and the unemployed. It must also take into account that within our country there are sufficient resources to help in the struggle for a just and hopeful future, a future made possible by the commitments of our people and by the respect of other nations for our national sovereignty, a respect which allows us to work through our own problems."

Support for People

The Diocese of Panama has 20 congregations and supports a number of schools and children's facilities throughout the country. The Roman Catholic bishops of Panama issued a Holy Week plea for the resignation of General Manuel Noriega, the strongman whose alleged drug trafficking involvement caused the current crises. Bishop Ottley concentrates his energies on support for the people whose lives and jobs are in jeopardy.

"In order that we may return to a state where we can forgive, be reconciled, love one another, and enjoy peace and justice as a church we call upon all the forces in conflict to put the interest of the nation above all

other concerns, making every effort to resolve their differences for the well-being of all."

Book Canceled

The publishing arm of the United Methodist Church has canceled publication of a book on human sexuality by the Rt. Rev. John Spong, Bishop of Newark, for fear the book may "stoke the fires of discord."

Titled *Living in Sin? A Bishop Re-thinks Human Sexuality*, the work was scheduled for publication in May and had already been included in the spring 1988 catalog of Abingdon Press, a book-publishing agency of the United Methodist Publishing House.

The United Methodist News Service quoted the publishing house president and publisher, Robert K. Feaster, as saying the emotionally charged atmosphere leading up to the United Methodist General Conference makes publication of the book inappropriate at this time. The St. Louis Conference is expected to debate official church positions that condemn homosexual practice as "incompatible with Christian teaching," ban the ordination of "self-avowed practicing homosexuals" and prohibit use of church funds to promote the acceptance of homosexuality.

According to Abingdon's spring catalog, the bishop's book addresses questions such as: Should churches accept sexually active single adults? Should the widowed be allowed to form intimate relationships without expectation for remarriage? Should the church welcome homosexuals into its fellowship and support responsible, committed gay and lesbian couples? Should congregations publicly and liturgically witness and give affirmation to divorcees?

In a statement issued by Bishop Spong's office, he said, "It is a sad experience to observe the fear of sexuality that is so rampant in some Christian circles. There is not doubt, whatever the opposition, that issues of sexuality will be debated both in our society and within the church. Moralistic repression is not going to terminate the discussion."

He added, "the Christian church must participate in these discussions as something other than closed-minded voices from another era."

Harper & Row has agreed to publish the book.

New Life for DeKoven

"What I would like to see is the same kind of energy I felt when I visited this place many years ago," said Fr. John-Julian Swanson, head of the new Julian Order at DeKoven Center in Racine, Wis.

Since the 32-acre site was acquired by the Diocese of Milwaukee in 1986, his dream seems to be coming true; multiple projects, renovations and retreats have changed the former Racine College campus into a hub of diocesan activity.

Once threatened with extinction by massive winter heating bills, the historic buildings where the Rev. James DeKoven walked are now being carpeted and winterized. Behind them, machinery rumbles preparing the grounds where 162 units of "Lake Oaks" elderly cooperative housing will soon be built.

Where almost knee-high prairie grass had taken over in reckless abandon around St. John's Chapel there are now carefully mowed lawns and cheerful flower beds where wedding parties celebrate every weekend throughout the busy summer and fall months.

From Norwich to Racine

For Fr. John-Julian, founder of the Order of Julian of Norwich, DeKoven Center is now home. He and the three other members of the primarily contemplative order traveled from Norwich, Conn., where their order began in 1982, to Racine in February. They came at the request of the Rt. Rev. Roger White, Bishop of Milwaukee, who had heard about the order and spoke with Fr. John-Julian earlier.

In an interview with TLC, Fr. John-Julian was highly enthusiastic about the order's new residence. He himself is a native of Wisconsin and had attended Nashotah House in Nashotah, Wis., before being ordained to the priesthood in the Diocese of Fond du Lac in 1957. After serving several parishes and 13 years as a psychotherapist he founded this order in 1982 and took his life vows under the Rt. Rev. William B. Hastings, retired Suffragan Bishop of Connecticut. His order was soon joined by two other men and a woman to make a "mixed community."

"It's rather unusual to have a com-

munity that is not solely men or women," Fr. John-Julian said, "but we get a balanced point of view by having Sister Scholastica here."

Sister Scholastica Marie Burton, 48, is a divorced mother with two grown daughters. She joined the order 18 months ago after responding to what she said was a lifelong call to be a nun.

Brother Keith Phillips, 36, has been in the community for about a year and previously was a police officer in Canada.

The newest member of the community is Brother Ernest Pepin, 27, who was originally from Norwich.

"Semi-Enclosed"

The order is what Fr. John-Julian describes as "semi-enclosed," having limited contact to the larger community and adhering to a set schedule of daily prayer and silence throughout most of the day. "We try to bring back the spiritual element to DeKoven Center," he added. "It would be hard to do that if we ran soup kitchens all day." The order will be conducting weekly spiritual retreats and programs.

They are "mixed" in other ways, says Fr. John-Julian, who, along with other members, dresses in monastic robes and follows more traditional methods of prayer, but who also believes in the ordination of women.

One of Fr. John-Julian's concerns has been what he calls "the neglect of the founder." "People don't seem to realize that we have the tomb of one of the greatest men in the Episcopal Church on these grounds," he said. In order to bring about more recognition to Fr. DeKoven a special service and day of prayer was offered in March on his feast day, the first time in several years he had been so honored on his own grounds.

James DeKoven (1831-1879) was a leading American champion of the Oxford Movement and directed Racine College for a number of years. The site was then operated by the Community of St. Mary as a retreat and conference center for 50 years. More recently, through the generosity of the Sisters, it was made available to the diocese.

As executive director of DeKoven Center, the Rev. Anthony Thurston is also excited about the future. Along with an increased retreat and confer-

ence ministry, he sees the center as a valuable resource for the diocese in many ways.

One is the cooperative relationship with St. Barnabas Center in Oconomowoc, Wis., an interdenominational treatment center for emotional and addictive disorders of clergy and their families and of members of religious communities.

Under the guidance of Bishop White, DeKoven Center is being developed as the site of the family and aftercare segment of the St. Barnabas program, with onsite apartments being renovated for patient and family use.

Also being considered is a program of several annual "preventative" seminars at the center for clergy ordained five years or less, and a separate program for those ordained more than five years. According to Fr. Thurston, these seminars will be an effort to combat clergy isolation and a means of preventing the kind of stresses which may incapacitate them.

"One of the things we're interested in doing is putting clergy who are having some difficulties together with clergy who are having some success

and being able to say that 'you're not as bad as you think you are.' And clergy who are experiencing success are not always as good as they think they are," added Fr. Thurston.

Another project aimed in this direction is the development of a series of monthly clergy mini-retreats dealing with a variety of themes from conflict resolution to sexuality issues.

Meanwhile, the small staff at DeKoven Center can look outside and see cleared grounds where 162 units of elderly cooperative housing will soon be growing. Fr. Thurston said the construction of the 1-3 bedroom units will take about a year, and that half are reserved already.

In order to provide continuing educational opportunities for clergy, the staff of the College of Preachers in Washington, D.C. will be coming to DeKoven Center for the first time in October to hold a conference Fr. Thurston hopes will become an annual event.

"We want to become a clergy resource center," concluded Fr. Thurston.

They seem to be well on their way.

KIRSTEN KRANZ



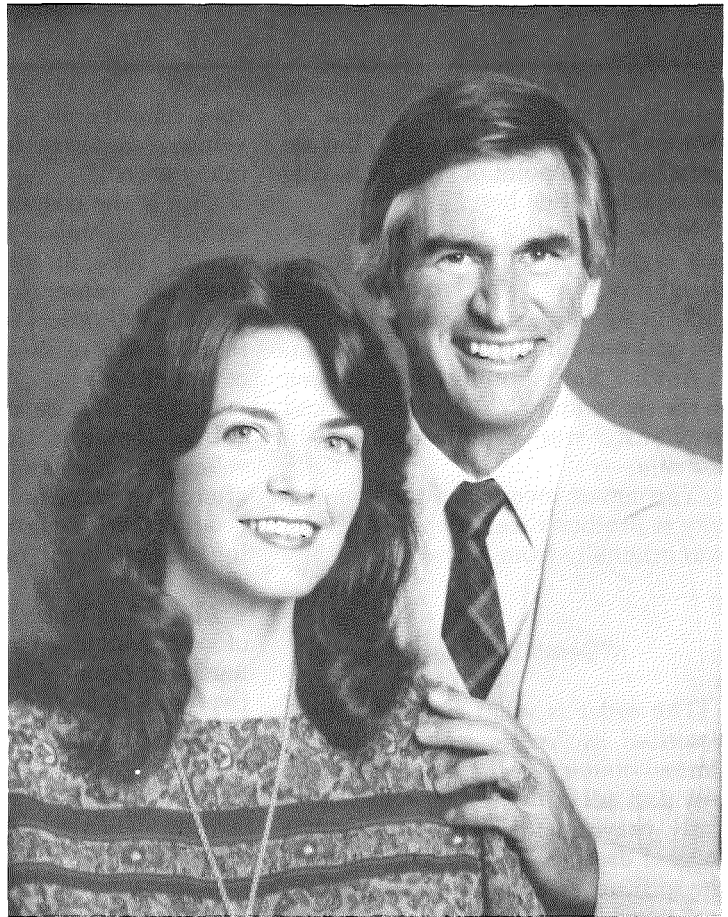
From left, Brother Pepin, Brother Phillips, Sister Scholastica Marie Burton and Fr. John-Julian in St. John's Chapel.

Milwaukee Sentinel Photo

Healing and Homosexuality

An interview with
a lecturer and author
on Christian healing.

By BOB LIBBY



Judith and Francis MacNutt

When it comes to homosexuals everyone is saying, "Stop it." The conservatives are telling lesbians and gays to stop their sexual activities. The liberals are telling the church and society to stop persecuting the homosexuals.

Both approaches are difficult, according to Dr. Francis MacNutt who deplores the fact that none of the leadership of the mainline churches are saying that homosexuality can be changed by prayer. "The remedy Jesus came to bring has been left out."

Dr. MacNutt is a Harvard graduate and former Roman Catholic Dominican priest. He is known throughout the world as a lecturer and author on Christian healing. His 1974 book

The Rev. Robert M.G. Libby is publisher of The Diocesan, a publication of the Diocese of Florida, from which this article was reprinted, by permission.

Healing was described by Agnes Sanford as "the most scholarly and comprehensive book on Christian healing that I have ever read." He and his wife Judith share in the ecumenical Christian Healing Ministries which is based in Jacksonville, Fla., and is under the pastoral oversight of the Rt. Rev. Frank S. Cerveny, Bishop of Florida. They have two children, Rachel and David.

While ministry to the homosexual is not the major thrust of his ministry, his experience with healing in this area of major current concern is relevant to the debate on homosexuality that is now going on in the Episcopal Church and all major denominations.

Dr. MacNutt points to Elizabeth R. Moberly's *Homosexuality: A New Christian Ethic* (James Clarke and Co., Ltd., Cambridge, England, 1983). Moberly, a British psychiatrist, contends that the usual cause for homosexual orientation is that some-

thing in childhood was missing in the relationship with the parent of the same sex.

"If that's missing, there's a crying need," states MacNutt, "for the homosexual, say the man, to say, 'I need the love of a man.' This is natural. This is right. It's not sinful. Christians are wrong when they say it is wrong — no wonder homosexuals turn off. The desire for the love of a man is right at a stage along the way. The difficulty comes where, if it is not fulfilled as a child, it tends to be fulfilled later in a sexual relationship. That's the wrong part — the desire to have the sexual love of a man."

His conclusions come not only from his own experience over two decades of healing ministry, but are also backed up by his wife's professional counseling experiences. Judith MacNutt holds a master's degree in psychology. "Judith has counseled more than 20 people who were homosexual in orienta-

tion. What Judith's patients experienced was a change in orientation through prayer."

Regarding the national debate, MacNutt adds, "There is no evidence that any mainline church leadership knows anything about power of prayer to change people's sexual orientation."

"Our position would uphold the traditional Christian position that homosexual behavior is not to be accepted but at the same time we understand the homosexual position that his orientation cannot be changed through any human agency; but we believe that it can be changed with God's help through prayer."

This is reinforced by two volunteer lay prayer counselors on the Christian Healing Center's staff, Don and Ann Bloch. They report working with some 20 persons, "all but one of whom experienced freedom."

"Bear in mind," Don states, "the ones we ministered to desired to be free."

"Often, we become surrogate parents," he says, "I have held a young man in my arms and we cried 'Abba Father' and prayed that the Lord would provide the difference between the love the man needed and the love he received. It was exciting to watch and see the healing take place."

He contends that there are five steps in the healing, he calls them the 5 Rs: recognizing, renouncing, repenting, resisting, and rejoicing.

"There is no condemnation involved, just love and forgiveness and healing."

The world doesn't want to hear this, he says. After both Dear Abby and Ann Landers had written columns saying "Leave them alone, they're born that way," he wrote them letters to share his experience, but they were not published.

The MacNutts and their Christian Healing Center counselors are not alone in their contention that homosexuals can be healed and their orientation changed. According to a Religious News Service story by Janelle Bussert (May 4, 1987), there are more than 50 ministries to ex-gays around the country which come together under the umbrella title of Exodus 12. Most are extensions of "charismatic, fundamentalist and evangelical Christian groups."

Their ministries have come under criticism by homosexual groups as being "barbaric and unconscionable."

(Continued on page 17)

Evangelism: A Convention Priority

By ALDEN HATHAWAY

The 68th General Convention of the Episcopal Church in Anaheim, Calif. in 1985, convened an interim Joint Commission on Evangelism and Renewal. The commission was charged "to develop policy and describe programs in the areas of Evangelism and Renewal and to recommend appropriate action by General Convention, Executive Council and the several dioceses of these areas of ministry."

We were two bishops, two presbyters, four laypersons; drawn from all regions geographically and all areas of the church's life and work. At first we wondered if we could ever come to a common understanding of what evangelism is. Very soon we were brought to a common mind and with a great spirit of conviction and urgency were drawn to affirm the definition presented by the House of Bishops at the 1982 General Convention: "Evangelism is the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to him as savior, and follow him as Lord within the fellowship of his church."

Our work is completed. Our report is published in the "Blue Book" which goes to all bishops and deputies in preparation for the July General Convention in Detroit. It is a straightforward analysis of the reasons why the Episcopal Church has not always been faithful to the divine commission "to make disciples of all nations" and why over the past 25 years we have lost one-third of our membership. It lays out a new course for the future.

Its key resolution reads as follows:

"Resolved — that the Sixty-Ninth General Convention will designate the 1990s a Decade of Evangelism during which we will endeavor, with other

The Rt. Rev. Alden Hathaway is Bishop of Pittsburgh. Other information and comments about the same report are in our issue of March 20.

Christian denominations, to reach every unchurched person in all nine provinces with the Gospel of Jesus Christ, and that 1989 will be set aside as a Year of Prayer seeking God's empowerment and grace to do so."

Enabling resolutions follow which if passed will: appropriate funds to establish an office of Assistant Coordinator for Evangelism Ministries at the Episcopal Church Center; establish a Standing Commission of General Convention on Evangelism and Renewal; involve this commission with the Board for Theological Education in the development of programs in congregations, seminaries and post-ordination training for education for evangelism; amend the canons to provide for the licensing of lay evangelists among the ministries of the church.

What is most important about the work of this commission and its report is that it will initiate at the highest level of leadership and decision-making of our church a debate about mission, where evangelism must stand in relation to the other great and pressing issues before us, what priority and resources we must dedicate to it.

Such a debate will, for the first time in many years, require us as a church to examine seriously the fundamental doctrines of the Christian faith, what we all too often take for granted. Who is Jesus Christ? What was and is his saving work? How are we, in the power of the Holy Spirit, to be "witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth?"

The debate itself will be occasion for articulating the various theological presuppositions behind the way we think and decide about the mission of our church in what is being called the post-Christian, post-modern world of secular America. It will be occasion for the Holy Spirit to sift and sort us, to renew us with a fire in our hearts and a new vision for the great commission. We shall be a different church for it.

It is for this reason that this report and these resolutions are among the most important before our General Convention this summer. They should most certainly be studied and discussed by all the deputies before Detroit — but also as well by all who care about the future direction of the denomination. For the last decade of the last century of the second millennium, they challenge us to decide to become a truly missionary church. There is no more important decision before us.

Church Manners

...beautiful, but spare and unadorned

By HAYS ROCKWELL

For some time I have been prompted to write an essay about church manners, about what to do and when to do it while in church. Something in me has resisted the suggestion. It seemed to me a shallow undertaking. Ethics and morality are worth writing about, substantive matters deserving of space in a church publication. But manners?

Then, this past summer, in the company of my wife and two good friends, I visited Taizé, the ecumenical Protestant community in eastern France which was founded, along monastic lines, right after World War II. What we found there, among very many treasures, was a rich illustration of church manners.

In summer, the Sunday Eucharist at Taizé is attended by hundreds of young people from all over Europe. The liturgy is offered in five or six languages. The church itself is a simple, functional structure; the congregation sits on the floor or stands, there being no pews. On the whole, people are informally dressed. There is a modest organ, but much of the singing is unaccompanied. The liturgy — the order of which is entirely recognizable to an Episcopalian — is gracefully but simply done.

The result is very beautiful, but spare and unadorned. Nothing about it is mannered, and yet the whole of it is marked by a spirit of mutuality and of deference, by a strong and gentle will to encourage the individual to become a participant in the community of prayer. It seemed to me the essence of what to do and when to do it while in church: church manners.

Hence, I offer these few observations about behavior in church, in the hope that they may have some pertinence to the churchgoing life of our parishes.

Getting there. The congregation at

Taizé is gathered for Sunday worship long before the hour of service. They come ahead of time in order to prepare. There is music from the organ, some singing, some silence. Of course they don't have far to come (the young have camped in tents around the edges of the community) and they are unencumbered by small children who require dressing and feeding and transporting. Still, there is something to see and to value in what they do. They arrive early so that they can have time to make the transition: from worldly individualism to community, from worldly conflict to peace, from self to God. By the time the service begins, that congregation is alive with readiness for it.

To arrive during the singing of the entrance hymn (or 15 minutes after it) is to lose the chance to prepare, the time to steady the inner self for the great work of praising God. Also, in a way wonderfully apparent at Taizé, when a large part of the congregation arrives early there is a kind of common preparation, of people drawing together, which is painfully absent from congregations which aren't fully assembled until a third of the service is over.

Being there for God. Among the first things one notices about the congregation at Taizé is that it can be heard. The people respond to the Spirit of God by singing. Most of the music is uncomplicated, with repeated refrains, and everyone tries to sing it. Everyone. One has the sense that because the singers believe that the singing is offered to the endlessly forgiving Spirit of God, there is very little of the reluctant embarrassment that sometimes reduces us to mere murmurs. It is the same with the prayers. Those that are said together are said with force and purpose, aloud. Those that are said by someone in behalf of the congregation invariably conclude with a loud "Amen." "Amen," say the people, "So be it," and there is little doubt that the worshipers are truly worship-

ing, that their "Amen's" are the resounding evidence of their being caught up in the offering of praise and thanksgiving and intercession and confession and all the rest.

To have good manners in the presence of God is to make just that kind of audible offering, to put aside all reluctant embarrassment and sing out, to leave off from private musing and join in the congregational prayers, to offer "Amen's" with the high hearts and firm voices of a people who believe that God pays attention to the prayers of the people of God.

Being there for one another. Only a few of the people in the congregation at Taizé knew very many others. The 60 or so brothers of the community, of course, know each other very well. Groups of young people, who had been together for a week at Taizé on retreat or in educational conferences, had come to know each other somewhat. But to most in that congregation, most of the rest were strangers.

In spite of that, before we left the church on that morning each of the four of us felt the touch of mutuality, of having been drawn into a community of care. The means by which that was communicated were as simple as the church building and the informal clothes of the congregation: the sharing of prayer books and hymnals; the bond of common prayer and song; the exchange of the peace — offered not as an awkward "Good morning," but as the acknowledgement of the gift given to us, each and all, of the peace of God. "La paix de Dieu," a very shy young woman next to me greeted me, and in her greeting was a welcome to the family of God.

Afterward, when the liturgy had ended, the greetings continued as the people made their way out into the world, strengthened by the power of God's Spirit, alive in community.

The building of mutuality, the welcoming of the stranger, the sharing of ourselves with others within the very context of worship, are all part of the display of church manners.

As with all things Christian, church manners have to do with seeking God instead of self. Worship, including what we do together week by week in church, is the central means we have of doing that. Let worship be something *for* which we ready ourselves, *to* which we give ourselves with full hearts and voices, *in* which we reach across whatever divides us and welcome one another in the peace of Christ.

The Rev. Hays H. Rockwell is rector of St. James' Church, New York, N.Y.

Stumbling Block or Foundation Stone?

By HERBERT M. BARRALL



Who live in this latter part of the 20th century need a faith adequate to our rapidly changing and very uncertain world. Recent advancements in technology, automation and weaponry make last year's achievements fade into the dim past. Tomorrow's as yet undiscovered capabilities bring to the human heart more anxieties of impending calamity. In such an anxious and uncertain time, how does one find an adequate faith to sustain sanity, good judgment and "peace on earth, goodwill among men"?

Those who still look to the Bible as the source of divine inspiration and revelation travel the same rough road of prayer, study, work and witness as those who lived in ages past. Our spiritual forefathers found meaning for life and good hope for the future through the holy scriptures, the lives of the saints and the history of the community of faith.

We can do the same, but in turning to our Bibles, we have a more difficult time understanding and interpreting what we find there. From the folk legends of Genesis to the stirring symbolism of Revelation are interspersed history, short stories, lofty songs, poetry and parables. A good commentary becomes an immediate essential, for much of the Bible has lost its relevance in the minds of many today, and they need help to understand it.

Modern men and women are not

The Rev. Herbert M. Barrall, a retired priest of the Diocese of Chicago, resides in Salem, Ore. For many years he was dean of St. John's Cathedral, Denver, Colo.

insensitive or uninformed. Our problem is that we think and reason in different ways and modes than did our spiritual forebears. They were able to think more easily in terms of myth and symbol, searching out the deep hidden meaning in song and story; we are more likely to think first in graphic, literal, factual terms. Television is much more popular today as a means of communication, with its visual, factual appeal than printed poetry or prose ever were. One notable exception is the popular interest in folk music with its underlying message. Another is the wide interest in science fiction. Perhaps this is because they are addressed to a deep inner longing of the human spirit for interpretation and meaning of the rapid changes we see taking place around us.

Ours is a deeply religious age, but the many forms of religious expression serve only to confuse sincere people. They want to believe that somehow the Bible is still the source of divine revelation and inspiration, but they cannot accept simplistic conclusions. I believe the problem of communicating an adequate, biblical faith today is how to get beyond the limitations of literalism and simplicity. We need to rediscover the profundity of poetic expression and symbolic representation. We need to distinguish between the various literary forms recorded in the Bible and not to confuse history with legend, or prophesy with poetry.

It is especially difficult for a modern man or woman to get beyond a literal interpretation because we are conditioned by a culture which emphasizes literal exactitude and statistical analy-

sis. A computer printout must be read and interpreted in a literal manner, not as symbolism with an implied, otherworldly reference. Likewise, a calculator gives only hard, statistical information which may be helpful, but in itself is without life, without love.

As modern men and women, our need is to rediscover the deep and simple truths of our biblical heritage and to interpret them and use them to provide the strong spiritual support necessary for sanity and survival. This requires a major shift in thinking and feeling — an intellectual and emotional conversion from statistics to spirit, from the limitations of the printed page to the romance and adventure of spiritual discernment and genuine commitment.

Adequate faith today may begin in solitude and silent reflection, but it will find its full expression, direction and nurture only in the fellowship of like-minded believers. A genuine faith community is more like a family than a factory. In it, the shared quality of life is more important than production of things, and love alone is the motivation for labor.

For Christians, attention is fixed upon the cross of Jesus, the great symbol by which the history of sinful humanity and the intervening power of God intersect in redeeming and sacrificial love. In observance, Christians gather in faith communities throughout Lent and Easter, symbolically "to be buried with Christ in his death and to be made partakers of his resurrection." Here history is interpreted in song and story and symbol. Victory over sin and death is celebrated in an adequate faith. Here and now word and sacrament "bid eternal truth be present fact."

To find an adequate faith for our times is to rediscover the ancient truths of holy scripture, "the love story of God," to interpret these truths in terms of meaningful story, poetry, symbol and liturgy. It is to see in history God's mighty acts through the prophets and especially in the life, death and resurrection of Jesus Christ. It is to respond in faith and to take a responsible place in a faith community. It is still possible to equip oneself for the exciting spiritual challenges of our time. An adequate faith is a gift available to all. As Episcopalians, you and I have both responsibility and endless opportunity to share with others this faith which we have come to cherish for ourselves. What are we waiting for?

Do We Need Lambeth?

In mid-July the 12th Lambeth Conference of bishops is scheduled to begin in Canterbury. More than 1,200 people will descend on the University of Kent, host to the conference, ready to participate or to facilitate, or to report thereon. According to a recent article in the *Church Times*, no ecclesiastical event quite equals it. "In pomp and ceremony it is a match for any Royal Wedding. In colour, style and hats, the outfitters outfiesta any carnival. . . ."

The most urgent questions facing worldwide Anglicanism will be facing the assembled bishops, archbishops, Anglican Consultative Council observers, and the (inevitable) consultants. Among many prestigious church leaders there is great anticipation. And among rank-and-file churchpeople, especially in small congregations and/or hard-pressed parishes, and among numerous "low-profile" clergy, there is a question: do we need this? It is a serious question, worth asking.

It is no secret that numerous persons had hoped the last Lambeth Conference might be the last, and that in an increasingly democratized communion the Anglican Consultative Council might fill the need quite appropriately of pulling together the geographically distant elements of Anglicanism, so that local and worldwide concerns might better mix and merge. But significantly, a clear desire was voiced by leaders of the younger, so-called Third World churches that Lambeth Conference continue, in order to sustain the catholicity of Anglicanism and to insure that local branches of the communion increase their awareness of membership in a worldwide family. Thus, one clear answer to the question, "Is Lambeth needed?"

But what really is needed? Much as we love a parade, we hope and trust that the planners will not overdo comparisons with any of the royal weddings. In a world of racism, warfare, and injustice, gala processions and funny ecclesiastical hats will hardly hold the attention of a serious and hurting humanity. Much more needed is a coming

to grips with the issue of Christian vocation in the late 20th century: among full-time paid clergy, of course, but as much, perhaps even more, in developing "tentmaker" non-stipendiary ministries, and ministries of the laity somewhat richer and fuller than ushering at church or running the parish bazaar. Such questions will obviously have a different focus in West Africa than in West Texas or Des Moines. But the theme runs relevant throughout the Communion, and the vocational challenge is worldwide.

It is encouraging to note that for the first time the agenda for the conference has been developed in part through regional meetings in the various provinces, then endorsed by the primates at their meeting in Kenya five years ago. For while the church stands in need of vigorous and principled leadership, the lesson needs constant reiterating that real power flows upwards, from those rank-and-file loyal people in small and hard-pressed places, and not the other way around. If the leaders at Lambeth can pray, talk, and consult meaningfully among themselves and still not get carried too far "from home," then Lambeth Conference and its fruits may be something very much needed. It will inspire us all to live our way into a fulfilling faith and into vocations which further the rulership of God.

Merry Month

May is a month when good things happen. First of all we welcome Age in Action. This Sunday, or any other Sunday this month, or the entire month, can be a time for emphasizing this important theme in different parishes. *THE LIVING CHURCH* has had and will have material pertaining to this significant facet of the church's life. Next week we will have our Spring Book Number. The Feast of the Ascension (May 12), Pentecost or Whitsunday (May 22), and then Trinity Sunday the next week are all spiritually important to us. A merry May to all of our readers!

Faith of Older People

A Letter from the Presiding Bishop

Dear Friends,

In my visits to the Philippines and China last December, I was once again reminded of the important roles fulfilled by the elderly in those cultures. Our arrival in the Philippines followed closely upon the devastation of Typhoon Nina. Amidst the destruction and suffering, we witnessed the older members of every community providing leadership as well as compassionate caring to those in need. These elders provided comfort and care not only for youngsters whose parents were engaged in rebuilding damaged homes, but also care to those recovering from injuries sustained from the storm.

In contrast, I saw the elders in China held in high respect. In discussion after Sunday service, the gather-

ing hung on every word spoken by one of the elders of the congregation, especially in the reflections upon the Bible readings from the service. Theirs was a teaching ministry, nurtured by a deep faith and commitment to the Lord.

As we celebrate Age in Action Sunday this year, I will remember the ministries of those elders in the Philippines and China. But more importantly, I pray that each member of our church will seek to affirm the witness and ministry of the elders of our communities. Given the opportunity and the resources, the older persons of our church can help all of us fulfill the ministry to which God has called us through our baptisms. May this observance in 1988 unify our several ministries to the glory of Almighty God.

Faithfully yours,

(The Most Rev.) EDMOND L. BROWNING
Presiding Bishop

Why I Believe in Women Priests and Bishops

By DAVID E. SUMNER

The recent TLC reviewer of my book, *The Episcopal Church's History 1945-1985*, complimented it because the author "resists generally the opportunity to make value judgments" [TLC, Feb. 13]. In explaining the church's debates on controversial issues, I did try to include arguments from both sides. In one chapter, for example (p. 155), I listed the four most common arguments coming from opponents of the ordination of women:

a) The priest represents Christ at the altar, and since Jesus was male, then the priesthood must be all male.

b) If Jesus had intended for women to be included in the apostolic ministry, then he would have chosen a female apostle.

c) Ordaining women would deter ecumenical conversations with the Roman Catholic and Orthodox Churches.

d) The church relies partly on tradition for an expression of God's revelation. Since the church has never had women priests, there is no compelling reason to begin at this point in history.

At this point in the church's history, however, I feel it is necessary to take off the historian and journalist's hat, put aside that objectivity, and speak from the heart. I don't accept these arguments and believe that our church has been blessed and strengthened by the presence of its women clergy. I confess an unabashed love for Jesus Christ and his church. That love has been deepened and strengthened through the ministry of, not one, but several women priests I have known.

Let me speak first from personal experience. From 1983-1986, I was a member of a parish with a woman rector, Calvary Episcopal Church in

Cincinnati. Its rector, the Rev. Mary Chotard Doll, was also the runner-up in the election for Suffragan Bishop of Washington in 1986. For three years, I enjoyed her preaching Sunday after Sunday. As a preacher, I rank her in the top 15 percent of those I've heard. She also provided a ministry to my wife and me by counseling and other assistance on many occasions.

We discovered that Christians can joyfully love and serve God with a female or male rector. The gender of the clergy is a question of church polity. I've never seen how it can affect the quality or depth of a person's spiritual life.

I never observed that the rector's ministry had any difference in its style or quality simply because the rector was a woman. To say that a woman priest's ministry isn't "valid" is to deny the experience of my wife and myself, as well as thousands like us. We saw the Holy Spirit work in that parish and in its members' lives on many occasions.

A woman bishop is not going to cause the distress and schism that many predict. I have attended as many church conferences, traveled in as many dioceses, and worshiped in as many different churches as anyone. I've visited every Episcopal seminary except one. My grassroots experience tells me that church-wide acceptance of women priests is increasing. I hear far more grumbling about the new Prayer Book than I do about women in the ordained ministry. I admit my experiences lack predictive validity, but readers may take them for what they're worth.

Some are still saying that we lack a *consensus fidelium* on the issue of women in the episcopacy or that any single province of the Anglican Communion lacks the "authority" to take unilateral action. *The Church Times* of London, a traditionally Anglo-

Catholic newspaper, raised some interesting questions in a recent editorial.

The editorial stated that "If the introduction of any major innovation must await a 'clear ecumenical consensus,' was it right for Anglicans to reject Papal jurisdiction at the time of the Reformation? If no development can be right if it is 'opposed by the greater part of the church today' was it right for many Anglicans to accept Biblical criticism when it was denounced by Roman Catholics, Eastern Orthodox and Protestant fundamentalists?"

While not endorsing a particular course of action, the editorial concluded that "the price for not being marginalized is responding to the theology of the other side — which in this instance seems to be, rightly or wrongly, the majority of Anglicans, including bishops."

It appears to me that those who oppose women in the priesthood and episcopacy are asking the rest of us to respond to their theology. They've ignored the theological debate and conclusions of the last 15 years which allowed the Episcopal Church to ordain women. I believe that people who are still trying to make an issue of women priests and bishops are majoring on the minors.

Majoring on the majors means drawing closer to Christ through his church and seeing how we can take his ministry into the world. It means focusing on God and not upon his human representatives and institutions.

Regardless of the actions taken at this summer's Lambeth Conference, my plea to fellow Episcopalians is that we concentrate on God and not upon ourselves. While we argue these issues, people are starving and dying without knowing the Redeemer. If we ignore human need while we debate theology, I don't think Christ's words for us will be kind ones.

David E. Sumner is teaching and working on a Ph.D. at the University of Tennessee, Knoxville.

A Corpus Christi Celebration

The liturgy of the Feast of Corpus Christi, developed in the 13th century, provided the medieval church with a distinctive opportunity to focus on Christ's gift of the Eucharist. Celebrated on the Thursday following Trinity Sunday, it became a major early-summer festival, with fairs, mystery plays, and a general holiday atmosphere. A revival of this feast for the children of our parish last year gave us the focus for an end-of-year celebration, and an opportunity to explore the mystery of the Eucharist in rich and suggestive ways.

We scheduled our celebration for a Saturday in early June, just after Pentecost. It was held in the late afternoon, so that we could end with supper for the children, their parents, the clergy and teachers. Our idea was that the whole experience, from 3:00 to 7:00 p.m. or so, should constitute an extended eucharistic liturgy, following the Order for Celebrating the Holy Eucharist ("Rite III") on page 400 in the Prayer Book.

The structure of the day was taken from the structure of the eucharistic liturgy as found in the chapter headings in my book, *Alleluia! Amen*, namely: Coming Together, Listening and Learning, Praying and Sharing, Breaking Bread, and Going Out. Before the day, families were asked to choose a food and have their children help them to prepare it for the potluck supper that was to end the day. They were also asked to talk about celebrations that are special in their families.

We began with *coming together*. As the children arrived, they were shown into our Lady Chapel, where we sang "Let us break bread together on our knees" (*Hymnal 1982*, no. 325), and I

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explained to them the program for the rest of the day. Then I read them *The Tale of John Barleycorn*, an old English folk song illustrated by Mary Azarian (David R. Godine, 1982). Before actually reading the book and singing the song, we talked about food.

I explained how, long ago, people thought of the life of their crops as if it were a human life, or the life of a god: when the seed was planted, they thought of a dead person being buried; when it grew, it was like a miracle — a dead person coming back to life. Then, just when it has grown tall and beautiful, the grain is cut and threshed and ground: it is as if the grain has suffered and died, giving up its life for us.

"Beer was an important food to English people long ago," I said. "It was almost like bread and wine all rolled together. It was made of grain and yeast, like bread; it was a drink that made you cheerful or even drunk, like wine. Drinking beer with your friends was a way to celebrate the good things in your life. And whenever you drank the beer, you would remember where it came from — how it was made from grain that was buried and grew and was cut down and ground up; how the seed gave its life so we could have this beer to drink — and you would be glad and thankful."

The book, *The Tale of John Barleycorn*, is illustrated with beautiful, vigorous woodcuts [see facing page]. In many of the cuts, a small face is visible within the sheaf of barley: the face of "John Barleycorn," the personified grain.

After the period of coming together, I ushered the children into the next hour's activities. This hour was devoted to *listening and learning*. The church itself had been turned into a "Corpus Christi Fair," with five "booths" based on five ways of looking

at the Eucharist. The five themes we had chosen were: *celebration*, *sharing our faith with others (who may be different from us)*, *giving thanks (offering sacrifice)*, *telling a story*, and *a meal around a table*. Each booth was located in a place within the church that connected in some way to the theme being developed in that booth.

The *celebration* booth was set up at the rear of the church, by the main doors. Several adults were there with cupcakes and party hats, fancy paper plates and napkins, and a bulletin board covered with brightly colored paper. One adult had an instant camera, and took pictures of the children in their party hats. The children were asked to describe a celebration in their own families. Their remarks were written down on construction paper and put up on the bulletin board along with their pictures.

Giving thanks and offering sacrifice was our "John Barleycorn" booth. It was held on the "apron" or open space out in front of the altar. A fiddler had joined us, and each group of children visiting the booth mimed and danced the burial, rebirth, life and passion of the grain.

Sharing our faith with others took place on the steps of the pulpit. The adult leader here was a member of our parish who is a priest with a deaf congregation. He taught the children the American Sign Language signs for "I love you" and "Our Father," and spoke about his ministry with the deaf.

At the lectern was the *story* booth: a cart with books from our parish library and the public library. There were a couple of books actually about the Eucharist or the Last Supper, several books on the Passover and on holiday celebrations in various traditions; books on wheat, grapes, bread and wine; and picture books on family, community, and friendship.

A meal around a table was the



Woodcuts by Mary Azarian from *The Tale of John Barleycorn*. Copyright ©1982 by Mary Azarian. Reprinted courtesy of David R. Godine, publisher.

theme at the altar. A member of the altar guild had spread out a display of altar linens and silver, candles and vestments. Children were encouraged to touch the objects, and ask questions.

After an hour, the children had had enough time to visit each booth for as long as any of them wanted. The next section, from 4:30 to 5:30, was spent in preparation for the Offertory, or *praying and sharing* section of the liturgy. The children divided into three groups: one prepared the bread and one the wine, while the third decorated simple green chasubles and stoles for our two priests. The bread group made not only eucharistic bread but also a splendid large loaf in the shape of a sheaf of grain, to serve at the supper. The wine group filled a plastic tub with Red Flame grapes and took turns treading them into juice (to our surprise, the juice was delicious!) — like the bread, the “wine” was to be served with supper, while some was set aside to be consecrated in the Eucharist.

The vestments were decorated with wheat and grape designs created by carving simple shapes from the cut surfaces of potatoes and stamping them on the fabric with poster paint.

The ink had not quite dried by supper, but our priests are good sports. After their experience with the Corpus Christi Fair, the children wanted to move freely between these activities. Though this had not been part of our plan, we gave up resisting it, and before long all the kids had juice-stained legs and paint-stained arms and were having a wonderful time.

From 5:30 to 6:00 we cleaned up, relaxed and set the tables. They were arranged in a long “U” shape, with tablecloths, candles, and flowers; at the end of the “U,” the altar from the children’s worship space made a fourth side and was furnished with frontal, candles, cross and flowers.

The celebration bulletin board had been brought in, and as the children’s families arrived, we spent about ten minutes looking over it together, and adding to it some simple drawings reflecting concerns for thanksgiving and intercessory prayer. Then, moving from *praying and sharing* to *breaking bread*, we sang a blessing and sat down to eat.

As the meal ended, one of the priests read John 6:35, 50-51 (the Bread of Life) and the other read John 12:24-26 (“unless a grain of wheat falls into the

ground and dies”), and a group of children performed the John Barleycorn dance. The priests went to the altar, putting on their newly decorated vestments and setting out the bread and unfermented wine that the children had made. After the Great Thanksgiving, the consecrated bread and wine were shared from hand to hand along the tables: parents gave Communion to their children, or children to their parents, as the order happened to fall. At the end we gathered up our tired children to *go out*.

It had been a long and rather sweaty afternoon; between grapes and paint, pizza and chocolate frosting, I have never seen such grubby communicants in my whole life. But a dirty kid is probably a happy kid, and there was no mistaking the joy with which we took leave of each other. These children had been engaged in living out our eucharistic theology: in offering the work of their hands, in making and sharing food, in establishing deep and vital bonds with their parish family, and in approaching with their imaginations the mystery of sacrifice, resurrection, and thanksgiving. They were ready to go forth in peace, rejoicing in the power of the Spirit.

PEOPLE and PLACES

Appointments

The Rev. Harry B. Bainbridge is rector of Christ Church, 111 S. Harrison St., Easton, Md. 21601.

The Rev. Robert Beveridge is rector of Trinity Church, 314 E. Genesee St., Fayetteville, N.Y. 13066.

The Rev. Jane C. Bruce is assistant of the Church of the Good Shepherd, Box 1892, Rocky Mount, N.C. 27804.

The Rev. William J. Cary, Jr. has been named interim rector of Trinity Church, Box 1108, 44 N. Second St., Ashland, Ore. 97520.

The Rev. Gary L. Cline is vicar of Trinity Church, Fuquay-Varina, N.C. Add: 5304 N. Hills Dr., Raleigh 27612.

The Rev. W. Gilbert Dent, III is vicar of the Church of the Epiphany, Laurens, S.C.

The Ven. Dan Folwer is archdeacon of deacons for the Diocese of El Camino Real.

The Rev. Pamela Foster is assistant for pastoral care at Calvary Church, 315 Shady Ave., Pittsburgh, Pa. 15206.

The Rev. John Francis-Mason is interim rector of the Church of the Good Shepherd, Greer, S.C.

The Rev. J. Stephen Freeman is interim priest-in-charge of St. George's, a new mission, North Anderson, S.C.

The Rev. Edward M. Head, Jr. is assistant of the Church of the Ascension, Lafayette, La. Add: 1030 Johnston St., Lafayette 70501.

The Rev. David L. Heaney is rector of All Souls', 1475 Catalina Blvd., San Diego, Calif. 92107.

The Rev. Thomas Jayawardene is priest-in-charge of St. Mark's, 524 East Ave. S., Lyons, Kan. 67554. Add: Box 343, Lyons.

The Rev. Edward F. Kresowaty is vicar of

Christ the King Mission, 1460 Midway Dr., Alpine, Calif. 92001.

The Rev. Stephen Lawler is assistant of the Church of St. Michael and St. George, Box 11887, Clayton, Mo. 63105.

The Rev. Jonathan MacKenzie is rector of Trinity Church, Schuyler St., Boonville, N.Y. 13309.

The Rev. Roberta MacLaren Mogensen and the Rev. Neil Andrew Mogensen, co-rectors of St. Paul's, Williamson, W. Va., are now also co-rectors of Holy Trinity, 604 Stratton St., Logan, W. Va. 25601. Add: Box 1919, Williamson 25661.

The Rev. Roderic L. Murray is rector of the Church of the Nativity, 208 Eustis Ave., S.E., Huntsville, Ala. 35801.

The Rev. Thomas Allen Neyland is regional program coordinator of the Diocese of Western Kansas, St. John's, Box 1025, Great Bend, Kan. 67530. Fr. Neyland continues as rector of St. John's.

Ordinations

Priests

Arizona—Timothy Kazan, vicar of Trinity Cathedral, 100 W. Roosevelt, Phoenix, Ariz. 85003.

Permanent Deacons

Chicago—William D. Alexander, St. John's, 242 Terrace, Naperville, Ill. 60565. Anne B. Beasley, Resurrection, O S 641, Rte. 59, West Chicago, Ill. 60185. Ruth L. Blair, Trinity Church, 1464 Morse St., Wheaton, Ill. 60187. Oliver C. Campeau, St. Chrysostom's, 336 Wellington Ave., #1505, Chicago, Ill. 60657. Marilyn C. Dixon, Christ Church, Waukegan, Ill. Add: 38575 Shagbark Lane, Wadsworth, Ill. 60083. Margarita Fernandez, Cristo Rey,

4920 N. Magnolia, Chicago, Ill. 60640. Charles E. Ferris, St. Anselm's, 1736 Potter Rd., Park Ridge, Ill. 60068. Jerry R. Germaine, Holy Apostles, Wauconda, Ill. Add: 1811 Friars Lane, Mundelein, Ill. 60060. James M. Gorman, St. Luke's, Dixon, Ill. Add: 5604 W. Penn Corner Rd., Oregon, Ill. 61061. Leo F. Graham, Jr., Christ Church, 117 Fulton Ave., Waukegan, Ill. 60085. Herbert W. Jones, Calvary, Lombard, Ill. Add: 809 E. Evergreen St., Wheaton, Ill. 60187. Solomon S. Lee, St. Mary's, Chicago, Ill. Add: 9227 Cameron Lane, Morton Grove, Ill. 60053. Donna B. Lobs, St. Mark's, 327 S. Fourth St., Geneva, Ill. 60134. William J. Long, St. Boniface, Tinley Park, Ill. Add: 16121 Hamlin, Markham, Ill. 60426. Kenneth Pedersen, Trinity, 1644 Orth Dr., Wheaton, Ill. 60187. William A. Rimkus, St. Dunstan's, Westchester, Ill. Add: 5447 S. 73rd St., Summit, Ill. 60501. Ronald R. Russell, Grace Church 1629 W. Harrison St., Freeport, Ill. 61032. Harold F. Toberman, Incarnation, 204 Longridge Dr., Bloomington, Ill. 60108. Henry C. Townes, Transfiguration, Palos Park, Ill. Add: 5221 W. James Lane, Crestwood, Ill. 60445. George H. Welsh, Good Shepherd, Mokenca, Ill. Add: 22 Hilltop Dr., Bourbonnais, Ill. 60914. John D. Wilson, Jr., Grace Church, 105 W. Lincoln Ave., Pontiac, Ill. 61764.

Pennsylvania—Virginia A. Kirk, deacon, Fairmount Deanery, 939 E. Tioga St., Philadelphia, Pa. 19134.

Retirements

The Rev. Canon Richard J. Bradshaw, as canon of the Cathedral Church of the Advent, Birmingham, Ala. Add: 1836 Shades Crest Rd., Birmingham 35216.

The Rev. Jack K. Bush, as rector of St. Wilfrid's, Marion and St. Paul's, Carlowville, Ala. Add: Box 1520, Crystal Beach, Texas 77650.

The Rev. Robert H. Cummings, as rector of St. Mark's, Adams, Mass. Add: Box 34, Plainfield, Mass. 01070.

The Rev. Elvin R. Gallagher, as rector of All Saints', Boise, Idaho. Add: 5605 Randolph Dr., Boise, Idaho 83705.

The Rev. Tally H. Jarrett, as rector of St. Peter's, Del Mar, Calif. Add: 1427 Los Vecinos, Walnut Creek, Calif. 94598.

Resignations

The Rev. Clive H. Clapson, as vicar of Christ the King Mission, Alpine, Calif. Fr. Clapson is returning to England.

The Rev. Christopher R. Cyran, as vicar of St. Mary's, Ramona, Calif. Fr. Cyran will become a full-time Navy chaplain.

The Rev. Edward R. Robertson, Jr., as rector

Meditation: Wounds That Must Endure

The garden stilled to greet the morn
While at the edges of the lawn
The sun ran up the light!

Stone drawn aside no longer hedge,
Grave opened wide its naked edge
As dawn drew off the night!

And where the precious body laid
Begotten One, not made,
Flesh sorely tried, sorely betrayed
Indifferent to death's hold, secure
Disclosed the wounds that would endure
Acute beyond the grave!

Frederic H. Meisel



HEALING

(Continued from page 9)

of Trinity Church, Tallulah, La.

The Rev. Kenneth W. Whitney, as rector of St. Paul's, Palm Springs, Calif. Fr. Whitney will begin a private counseling service in Carlsbad, Calif.

Receptions

On December 16, 1987 the Rt. Rev. Andrew F. Wisemann, Bishop of Western Massachusetts, received the Rev. Paul E. Morrisette as a priest in the Episcopal Church at All Saints, Worcester, Mass. Fr. Morrisette is director of the Worcester Pastoral Counseling Center.

Deaths

The Rev. Frank M. Southard Smith, rector of St. Paul's, Brooklyn, N.Y., died on March 3 in Holly Lake, Texas. He was 64 years of age.

Fr. Smith, born in Toledo, Ohio, attended Carroll College and Nashotah House, which awarded him the honorary D.D. degree in 1969. Ordained to the priesthood in 1948, Fr. Smith served parishes in Diocese of Long Island before pursuing further theological studies at Oxford University. He was associate of St. George's, Paris, France and acting chaplain at All Saints, Rome, Italy, in 1953. Upon his return from Europe, he served parishes in Tucson, Ariz. and Santa Monica, Calif. He returned to the Diocese of Long Island in 1956 to become rector of St. Matthew's, Woodhaven, and in 1965 he became rector of St. Paul's, Brooklyn. He served twice on the board of trustees at Nashotah House and was a deputy to General Convention in 1976. Fr. Smith is survived by his brother, Malcolm, of Holly Lake, Texas, and his sister, Eleanor, of Palo Alto, Calif.

The Rev. William Woolsey Yardley, retired priest of the Diocese of Rhode Island, died in Newport, R.I. on March 13 at the age of 76.

The son of a clergyman, Fr. Yardley was a graduate of Johns Hopkins University. He also received a master's degree from Harvard University and an honorary D.D. degree from Virginia Theological Seminary. He was a teacher in Bedford, N.Y. from 1936 to 1939 and at Shady Side Academy, Pittsburgh, from 1939 to 1943. From 1943 to 1949, he was headmaster of Tuxedo Park County Day School. From 1949 until his retirement in 1971 he was headmaster of Chatham Hall in Virginia. He was preceded in death by his wife, Helen. He is survived by two sons, Jonathan and Benjamin; two daughters, Jane Page and Sarah Hardley; and two brothers.

The Rev. Richard Yunker, D.D.S., assisting priest of the Church of the Good Shepherd, Vancouver, Wash., died at the age of 59 on Feb. 27 in Vancouver.

Dr. Yunker received his D.D.S. degree from the University of Washington, and did further study at Huston Theological Seminary. He was ordained deacon in 1971 and priest in 1978. From 1971 to 1976 he was nonparochial and from 1976 to 1980 was non-stipendiary minister at St. Luke's, Vancouver. He had been at Good Shepherd since 1980. Fr. Yunker is survived by his wife, Sue, and four children.

RNS reports that psychologists and social workers criticize the Exodus 12 movement, saying it is not possible to change sexual orientation.

While Dr. MacNutt willingly claims the term charismatic, the rest of his background, training and practice does not easily fit into the RNS stereotype. In addition to the credentials cited above he is a founder of the Association of Christian Therapists. Additional books include: *Power to Heal* and *The Prayer that Heals*. He and Judith have recently coauthored a book, *Praying for the Unborn Child* [to be reviewed in a future issue of *THE LIVING CHURCH*].

The Christian Healing Center sponsors a number of annual conferences and retreats and the MacNutt's are in demand for speaking engagements throughout the world.

In reply to critics, Dr. MacNutt says, "Most mainline churches and their seminaries have little or no knowledge about the subject of praying for healing; consequently, they have little belief in the possibility that something which, in the human order, cannot change, can change through God's help when we pray.

"In consequence, these churches either demand that people repent and change their lives through willpower, or else they accept the fact that a person can't change. So, in relation to homosexuality they either preach the law, 'Repent and change your life,' or they accept the fact that the sexual orientation is a given and that they should accept the homosexual condition as natural.

"What I am saying is that the churches need to recognize that there is another real possibility, a third possibility — that through prayer for inner healing God can change the effects of our past, fill in the empty spaces left in our hearts by the lack of a parent's love, and change our basic sexual orientation, if this is needed. About the best that willpower can do is to help a few homosexuals to stop their homosexual actions. For the majority of homosexuals, preaching about sin just drives them further into guilt or further away from the church. What we have seen, though, is that a loving, compassionate Savior can change, not just the actions, but the *basic sexual orientation* of a homosexual when we pray."



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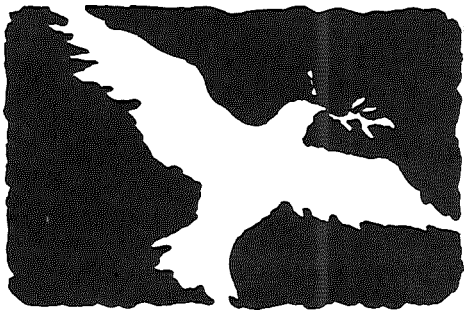
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BENEDICTION

*The author is Mary Moon
Hemingway of Kittery Point, Maine.*

Why can angels fly?" I like this riddle. The answer is, of course, "because they take themselves so lightly." Oh that we could be more angelic! We all seem to suffer from fear of flying. Of course we have our private, personal tethers, like those guide ropes that hold captive balloons in control, but it seems to me

there are some invasive, general anchors around today that keep our feet on the ground. One of my least favorite ropes is banality, followed closely by "churchianity," both substitutes for Christianity.

Both have their special language and phraseology, their buzz words and buzz gurus. At first hearing it may strike you as profound and provocative. But as they say, "it doesn't fly" for long.

Banality may be expressed in the saccharine aphorisms "we are all on the same road. The golden rule is what counts. You don't have to wor-

ship God in church, it's how you feel that counts." The search, or rather, fumble, for the cosmic comfort station is expressed in so many ways in America today, from the obvious type tele-religion to chronological snobbery; a paradox — nothing new is any good versus nothing old has any meaning.

Churchianity sometimes substitutes the parish or diocese or even the national church for the second person of the blessed Trinity. Workshops on evangelism take the place of living witness. Task forces on aging take the place of hands-on caring and listening. Community structuring overshadows one-on-one commitment. It is all done so glibly. Where is the crucified Christ, the risen Lord in all of this? There's usually a lot of God-talk and little of the silence of God.

If you wish to soar, listen. Listen to the often facile piety and take care. Try to imagine Christ in the midst of it. Try to imagine the blood-stained, thirsty meaning of outreach, mission, evangelism, not its sanitized front produced by committees. Yes, the church has to act and witness and teach and lead and do all those good things. But we are the church, the body of Christ, not some think-holy group or clique or fellowship. Each of us has to learn to fly by taking God seriously, not ourselves and our institutions, our clannishness and our earth-bound conventions.

You can fly with God's help, under his wings, borne by his love. Of course it is a fearful experience to leap off into space after being in the nest for so long. Try your wings and put aside your own gravity. Be an angel.

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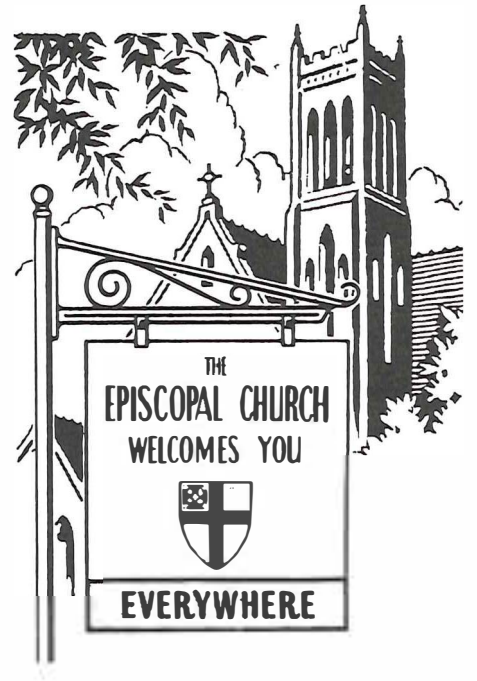
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Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

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.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan
Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

WOODBINE, GA.

ST. MARK'S 4 miles off I-95, on US 17
The Rev. Richard F. Bragg, vicar
Sun H Eu 11. Wed H Eu & HU 7

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

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. Jennifer Phillips, the Rev. Richard Valantasis
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

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. Phillip Ayers, r
Sun 8 Low Mass, 10 High Mass. Wkdys as anno

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

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 Rev. Steven
W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev.
Michael Marshall, 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

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15 & 7:30. C by appt.

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

NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, 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