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July 18, 1993

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'Woman, Why Are You Weeping?' (John 20:13)

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IN THIS CORNER

A Letter from God

I have just finished reading a letter from God. At least the letter states it is from God. "As Almighty God, I greet you," it begins. That's certainly a way to grab attention. It got mine anyway.

The letter is dated June 22, 1993. "My Holy Spirit dictates these holy letters through my son," the letter says, implying there is more than one letter. I received only one. "It is distressing when people write to us and say my son writes the letters personally. It is an asinine assertion on the part of many of these clods to believe my humble Son alone is God. We are two spirits in one body, as I reiterate this fact many times."

Hmmm. That's something to think about. Two spirits in one body. And would God really describe someone as a clod?

I read on. "As I often reiterate, many mongrels believe I am all knowing. I am but the Holy Ghost in my son's flesh. I am not all knowing but my greater spirit over the universe is."

Now I am confused. I just finished struggling with an editorial on the triune God [p. 9] and now I am confronted by this.

"I also reiterate [God seems to love this word] — for skeptics who read this letter for the first time — that my son, Eugene, is actually my first born son, Jesus — reincarnated."

Now we're getting somewhere. Let's see if I've got this right. Eugene is Jesus. There are two spirits in one body. Mongrels believe God is all knowing. This may explain why the mongrel which lives behind us charges after our cats from time to time.

'Cramped Quarters'

"As Almighty God, my Holy Spirit has been in my son's body over 40 years. Four decades is a long time to dispense justice from cramped quarters."

Yes it is. And it's also a long time to wander in the wilderness, but that's another subject. I want to find out more about Eugene.

"He remains a bachelor now approaching his 65th birthday," according to the letter. And he lives in Maple Heights, Ohio. How do I know this? Because Eugene's address appears at the top of the letter.

In conclusion, the letter reveals "My Holy Spirit will not leave you without a comforter, which is my beloved son, Eugene/Jesus, of whom I constantly speak." It also states "My holy name is never written on paper, simply because it is void of form." Therefore, Eugene signs his name, "so the pangs of love will tranquilize human hearts throughout the world." Finally, a reason for the letter.

It was very helpful of Eugene to enclose his own letter, not dictated from God. In this one, Eugene reveals he was a patient in mental institutions in 1941 and 1948, but eventually "I knew that my father wanted to communicate with the world through me." Hmmm. Answers a few questions, doesn't it?

So that's it. Not exactly what I expected to hear from God. But isn't God always surprising us? Couldn't Eugene be . . . Isn't it possible that . . . What if it really . . . Naaah.

DAVID KALVELAGE, editor

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ON THE COVER

Mary Magdalene, Mary the mother of James, and Salome are shown at the tomb in this anonymous depiction of "The Resurrection." The Feast of Mary Magdalene is observed July 22.

Religious News Service photo

LETTERS

Rooted in Secular

After reading the editorial "Show and Tell" [TLC, June 20], and performing a quick reality check to assure myself that neither this issue nor the Seventh Sunday of Easter fell on April 1, a cascade of questions entered my mind.

As I am in the process of applying for renewal of my lay preaching license, the first question was what would have happened if I, or any other lay preacher had delivered such a sermon? It did not take me more than a couple of nanoseconds to answer that one, as we have a rather decisive bishop down here in Oklahoma who addresses matters such as this quite clearly. He, unlike the rector, would not consider this "a test of his pastoral responsibility" . . . he would have exercised his pastoral authority long before your issue went to press!

I agree with the preacher that the lecture for that Sunday was somewhat less than awe inspiring, but, must we take up a topic that many, especially children, might consider as a salvation rooted more in the secular world than the spiritual or scriptural?

When we have so many excellent examples of fine women priests here in Oklahoma and elsewhere, why must this travesty have been delivered by a woman? Those with the true calling have enough to live with, without that display. Finally, why did TLC fail to identify the house of worship and the priest involved? You might have provided a great service to some of your readers by giving them the ability to avoid the abuse of the mind offered by such a place and person in the name of Christ. "If Jesus were here" indeed!

BEN GROENEWOLD

Afton, Okla.

The dean of the cathedral in question reports that the sermon was part of a series on AIDS presented during the Easter season. Ed.

• • •

The message of your editorial, "Many Churches to Visit" [TLC, June 20], was vitiated by the revolting incident reported in the adjacent editorial, "Show and Tell." In order to avoid even lesser horrors in the decadence of ECUSA, my wife and I now avoid unfamiliar Episcopal churches when traveling. Instead, we seek a nearby Roman Catholic parish or read Morning Prayer in our motel room.

It is a mistake in cases like this to avoid

naming names to protect the guilty. We the suffering laity need to know where such incidents occur, so we can avoid filth like this. Furthermore, the perpetrators deserve to be exposed to the scorn of the church at large.

ROBERT C. TOMPKINS

Towson, Md.

• • •

Regarding your editorial concerning the preacher who displayed a condom during her sermon and your contention that the youth group attending that cathedral service should have gone to the amusement park instead:

Actually, you have it all wrong. The youth group was already in an amusement park. They should have left and gone to a church.

WARD A. NELSON

Beaverton, Ore.

• • •

In response to the editorial "Show and Tell," I believe sex is a beautiful gift of God to cherish, to enjoy and to use according to God's plan.

I cannot believe that if Jesus were to return today he would act according to the ideas suggested by a cathedral staff preacher to the congregation, which included a group of visiting 8-17-year-olds. I can imagine these young people must have been confused if they were brought

up to believe that the standards we strive for in the church with the help of the Holy Spirit are not the same as those of the world. Hopefully, adults in the congregation did not approve of this presentation.

DOROTHY J. FOX

Clinton, N.Y.

Theological Distinction

"Tempest in a Common Cup?" [TLC, June 6] fails to mention a theological distinction between the common cup and individual cups.

Traditions using the common cup call for communicants to come "forward," to God, to receive the sacraments. In traditions using individual cups the theology is different. Elders or deacons of the church go to communicants and serve them. They are symbolically taking the body of Christ into the world. Of course, having individual cups is a much more efficient way to distribute the elements when "servers" go into the congregation. The question is what are we expressing about our relationship to God, Christ and one another when we remember ourselves as the body of Christ in the Eucharist?

I appreciate being sensitive to those coming to the Episcopal Church from denominations using individual cups. (I am married to an ordained minister in
(Continued on next page)

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LETTERS

(Continued from previous page)

the Christian Church — Disciples of Christ.) However, I have found that once "the lapsed and unchurched" are educated about the theological differences being symbolized, the act of communion becomes more meaningful.

Both theologies are valid within their own traditions. The tradition of the Episcopal Church is that of the common cup, and we should be careful about abandoning our eucharistic theology and practice.

(The Rev.) S. ELIZABETH KELLY
St. Bartholomew's Church
Pittsboro, N.C.

• • •

As a physician and surgeon, I must react to "Tempest in a Common Cup?" It should be a cause of great concern.

The principle that viruses and bacteria are causes of diseases and are transmissible from person to person is an acknowledged scientific fact without controversy. This has been known and accepted for more than a century. To disregard this principle in any human endeavor is inexcusable.

Tradition and evangelism are irrelevant. We are concerned about cleanliness and the principle of public health. To me the Eucharist is a sham if I must sip from the common cup after my predecessor has slurped, guzzled and regurgitated in that vessel. And I would do the same as does everyone else who partakes. It is unavoidable. To wipe the vessel with a cloth expecting to remove the contamination is folly.

It could be life threatening for a patient receiving immuno-suppressive therapy, for whatever the reason, to sip from the common cup.

This isn't sacrilege and heresy. The Lord gave us intelligence and he expects us to use it.

W.S. JONES, JR.
Menominee, Mich.

What of Laity?

The bouquet of letters about the diacolate [TLC, May 23] confirmed what I have long thought: There is, in effect, no place for the laity in the Episcopal Church.

A person who, in LaFollette's words, "takes [the] baptismal call very seriously" and wants to be a "proficient" (Martin Thornton's term) has three options: first, to seek ordination; second, to leave the Episcopal Church; and third, to relapse

into polite indifference.

The problem of what serious layfolk are to do with themselves has been exacerbated by the spiritual renewals of the '70s and '80s. While our parish has not produced a superfluity of deacons, we have seen a significant number of the most dedicated parishioners leave the Episcopal Church for evangelical congregations where lay participation is valued and supported. And, alas, we have seen many parishioners choose polite indifference.

If, as Deacon Kline says, the collar is truly needed in some situations, perhaps we should try a new approach. Maybe we should ordain to the diaconate everyone who desires more than nominal commitment to the church. The round collar could say "Episcopalian" as unequivocally as the white shirt, dark pants and bicycle say "Mormon missionary" in these parts, or the quaint hats and handmade garments say "Amish" back East.

A bizarre picture, but not much more bizarre than the present situation, in which numerous ordained persons (priests as well as deacons) get in each other's way while performing the witness and ministry of the laity.

DORIS T. MYERS

Greeley, Colo.

Others Blamed

Mrs. Streett [TLC, June 13] did not share thoughts about a program, she shared homophobia. At least she blamed Lutherans as well as Episcopalians for distortions of the unadulterated word of God. For once, we aren't the only dastardly villains of the piece!

Why is she surprised that homosexuality is displayed in the best possible light? It has been the reverse for centuries. Mrs. Streett must recognize that, according to others who "follow" the Bible, she worships on the wrong day of the week; goes to the wrong church; prays out of a book; believes in idolatrous sacraments; and accepts the ministrations of charlatans, depending on whose interpretation of the "book" you agree!

Plunging into "inquiry," she states homosexuality and/or alcoholism are genetically predisposed. Isn't it safer to say it seems so? I know alcoholics with no alcoholics in their family histories and gays

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. Please type letters and include names and addresses.

and lesbians with no homosexuals in their family backgrounds. So what?

Mrs. Streett's statement that homosexuals don't want relationships begs an important question. Is she basing her conclusion on heterosexual divorce rates? If so, she should admit that a sizable proportion of our heterosexual society does not want relationships either.

REYNOLDS KERR

Wilmington, Del.

Wedding Surprises

Joseph A. Kucharski's article [TLC, June 13] is a delightful reminder that there are always new "surprises" to be experienced with weddings.

A wedding party, guests, and I were surprised by a different sort of promotional tactic last year. After the wedding, I learned that as soon as guests were seated, they were immediately presented with a billfold-sized color photograph of the bride in her nuptial regalia by the photographer's wife, who was dressed as if she were a member of the wedding party. Of course, the picture contained an advertisement. Several people told me aisle traffic was lively with ushers, guests and the photographer's wife, who was so

busy she needed roller skates.

(The Rev.) J. WALTER R. THOMAS
St. Mark's Church

Copperhill, Tenn.

Does It Matter?

I have long had the same questions concerning "Shifts in Language" shared by Fr. Marshall [TLC, June 13]. My main question has been, what difference does the "consent of the people" make if God isn't willing?

(The Rev.) BRUCE D. McMILLAN
Church of the Holy Communion

Memphis, Tenn.

The Author Was . . .

In response to Preston Stevens [TLC, May 30] the issue of Bishop Ken and "The Doxology" has been answered in other correspondence. However, two points should be noted: Bishop Ken was a nonjuror, not a "non-jurist." The General Thanksgiving in the BCP was composed by Edward Reynolds, Bishop of Norwich (1661-1676).

(The Rev.) ROBERT H. PURSEL
All Saints' Church

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A Step Closer in Scotland

The synod of the Scottish Episcopal Church has voted to begin the process of ordaining women to the priesthood.

Clergy voted overwhelmingly in favor of women priests during the synod in Edinburgh June 18. Needing a two-thirds majority, bishops voted 6-1 and priests 61-15. The laity barely reached the required majority with 48 in favor, 24 against and one abstention. In order for the measure to be approved, it will need to pass all three houses of the synod next year.

The Rt. Rev. Bruce Cameron, Bishop of Aberdeen, began the debate by speaking of a call from God.

"I do believe that God is calling his church to an enriched and whole ministry—men and women, clergy and laity," he said, "and that this is the time for us in the Scottish Episcopal Church, as part of our response to that call, to open the ordained priesthood to women."

The only bishop in opposition was the Rt. Rev. George Sessford, Bishop of Mor-

ay Ross and Caithness, who questioned whether Anglicans can make such a decision by themselves without regard for the wider catholic church.

"We can no more claim authority to alter the number and content of the books of the New Testament than we can claim authority by ourselves to compose new creeds, to invent new sacraments, or to alter the form and content of the apostolic ministry," he said. He also questioned whether the Scottish church sees itself as part of the "one, holy, catholic and apostolic church or is just a small, eccentric protestant sect ascribing to itself the authority to rewrite the faith of catholic Christendom."

The decision means all of the Anglican churches of the United Kingdom are en route to ordaining women priests. The Church of Ireland already has women priests, and Anglicans in England and Wales have taken steps toward ordination of women.

Religious News Service contributed to this article.

New Vision Developed in Province 6

A new vision of Province 6 emerged during the synod meeting June 3-5 in Sioux Falls, S.D. Sixty-five people from the eight sparsely-populated dioceses gathered to determine how they might function in different ways.

Kathy Russell, a church systems consultant, led the group in community building. The exercise led to a new vision statement and a symbol of the province. The symbol is the medicine wheel, circular, interconnected, encompassing diversity and Christ-centered.

The Rev. Desmond Goonesekera of

the Diocese of Colorado was elected to the national Executive Council, and Virginia Schlecta of South Dakota and the Rev. Tim Vann of Nebraska were elected to the province council. The Rev. Patrick Mauney, liaison from the Episcopal Church Center, was present for part of the meeting.

Discussions were held on the challenge of dealing with declining income and possible changes in the format of business meetings to allow for more input of participants.

SHERRY MAULE

BRIEFLY

The Rev. Donald J. Maddux, rector of St. David's Church, Shelton, Wash., was re-elected president of the **Rural Workers' Fellowship** at its recent meeting in Frontenac, Minn. The fellowship is an association of clergy and laity from the United States and Canada.

St. Andrew's-Sewanee School (Tenn.) has received a **bequest of \$1.3 million** from the estate of Lulu Hampton Owen of Nashville, Tenn. [TLC, July 4]. Mrs. Owen was honored by the school's crea-

tion of the Lulu Hampton Owen Service Award, which was presented to Robert Butler of the Bronx, N.Y., president of the senior class at the school.

The **Evangelical Education Society** recently awarded 21 scholarships, including two from Anglican dioceses in Africa. Applications were received from students in eight Episcopal seminaries. Since 1862, when it was founded to support seminarians financially and otherwise, the society's funds have been derived from membership dues, parish contributions and an endowment.

London's Bishop Will Permit Women Priests

The Rt. Rev. David Hope, Bishop of London, one of the strongest opponents of women priests in the Church of England, has decided to permit women priests in his diocese. Bishop Hope said he made his decision "after considerable and, I must say, anguished prayer and thought."

After the General Synod of the Church of England voted last November to allow women to become priests, provisions were made for bishops who could not accept ordination of women. But Bishop Hope said the plan for individual dissent is "unrealistic and unworkable."

Bishop Hope said he decided to allow women priests in the Diocese of London because the ban on women functioning in the diocese would last only as long as he is bishop.

"It is much more realistic and positive to recognize, whether we like it or not, that this measure has been approved by the General Synod, and therefore, the sooner appropriate arrangements are in place which ensure the continuing integrity of both sides, the better."

A plan which will recognize "two integrities" throughout the diocese has been developed by Bishop Hope and the five suffragan bishops who work with him. The two integrities will be parishes which approve of women priests and those which disapprove. Four of the suffragan bishops would be assigned geographic areas within the diocese and the fifth would be designated a non-geographic jurisdiction and would minister to parishes opposing women priests whose assigned bishop is in favor of ordained women.

In a related development, the Rt. Rev. John Austin Baker, Bishop of Salisbury, angered opponents of women priests with a statement that those who believe women priests contradict basic Christian teaching should be refused ordination. He added if opponents already have been ordained priest, they should not be consecrated as bishop.

"What cannot be right is to ordain or consecrate in the future someone who does not merely doubt the wisdom or timeliness of such reform but is convinced that some whom the church gives him as fellow priests are not priests at all," he said.

Cousin Bobby's Righteous Anger

Cousin Bobby is a home movie with a vengeance. It tells the story, by turns sentimental and ferocious, of the Rev. Robert Castle, of St. Mary's Church in Harlem. The director is Cousin Jonathan, better known as Jonathan Demme, who directed *Silence of the Lambs* and *Married to the Mob*. The film is part of public television's P.O.V. series, and will be shown Aug. 24.

A conversation with Fr. Castle is very much like the movie. He answers questions frankly and passionately, one idea leading him to another in a sort of sociological stream of consciousness. He seems less angry on the telephone and more given to laughter. But he *is* angry "at all of us — ourselves" for what he sees as pervasive and continuing racism and injustice toward the poor and the powerless, and as a sort of conscious unconcern by those who are more fortunate. We are, he says, "a greedy, disposable society."

Fr. Castle is an activist for the black and Hispanic populations in the Harlem section of Manhattan. Early in the film he is pressing the city to repair a huge hole in a neighborhood street; he appears to be angry with everyone in authority. He describes the difficult conditions in which many of his parishioners live. He takes Jonathan and us to a local park with a group of Head Start children, and laments the quantity of broken glass on the ground of their "country club." And he and the teacher look lovingly at the lively children bundled up in winter clothes and ask if they are receiving "a Head Start into a brick wall."

Interspersed with these scenes are old photographs of the Castle-Demme family: grandparents, aunts and uncles and cousins. There are interviews with his former wife and his son, and a visit to a Vermont location where he fled when he "left the church" in the 1970s. (He didn't actually leave the church, Fr. Castle says, just the city. He supplied in two little churches in Vermont and worked in a group home for boys.)

The strongest scenes are those of Fr. Castle, in black clericals and red suspenders, stirring people to action: "The rest of 'em downtown don't give a damn about us. We gotta take charge. They owe us!"

Asked who "they" are, he replies, "Would you like a list? City Hall, the government, the schools, the cops . . ." And

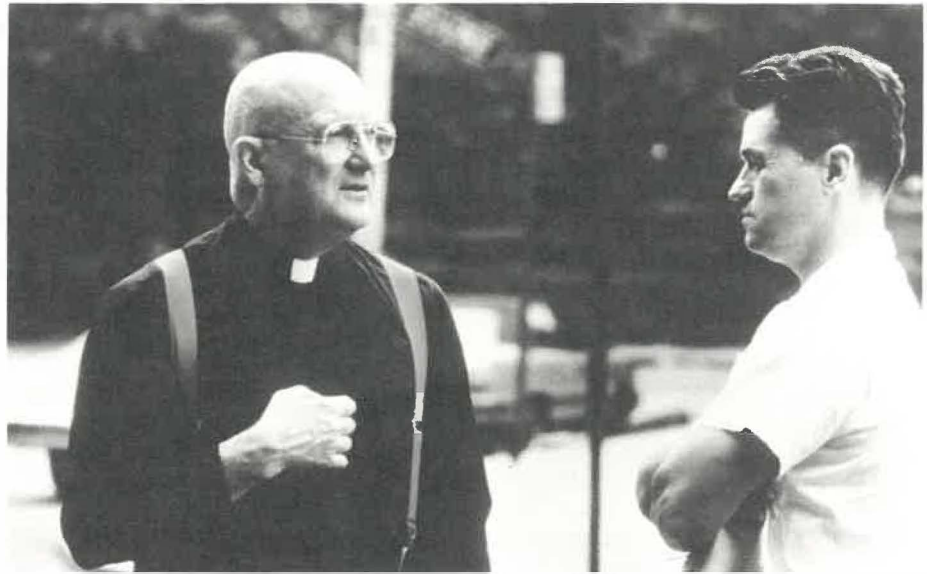


Photo by Ken Regan

Cousin Bobby (left) and Cousin Jonathan tour Harlem in a scene from the film.

then he acknowledges that not every member of any of these groups is bad. "Every child who does make it, it's because of someone who cares, builds up [his] self-esteem."

Parishioners in the film credit Fr. Castle with precisely this: building up their self-esteem. One says that he "help[s] people see themselves as human beings." He sees his neighborhood, his community, as being destroyed by drugs, by ignorance and joblessness, now by AIDS; and by apathy which he fears has taken the place of clean, strong anger. "Malaise is worse than anger," he says. "It turns inward" and destroys the person's will. "Self-interest and anger — neither is necessarily bad."

Fr. Castle suggests that the gaps between rich and poor, between middle class and poor, are widening. He offers, only semi-facetiously, one solution: not just minimum wage but its opposite, maximum wage. "What does the president make? No one should make more than that. And a bishop shouldn't make more than the poorest paid priest." He believes there should be a means of equalizing resources, "like in the Acts of the Apostles."

An interesting credit line at the end of *Cousin Bobby* states that St. Mary's, Harlem, has received a grant from Trinity, Wall Street. Fr. Castle describes two grants. The first is for Harlem Valley Churches, a broad-based community initiative to organize "the last community

we have left — making sense of people's lives. We must enable young men and women to organize for change." The other grant will fund a fall consultation to challenge the national churches of all denominations to attend to the deterioration of the inner cities.

One of Fr. Castle's goals is to enable young men and women to organize for positive change. "You organize for things and against things — against forces which are indifferent to the community — to win them over and make them mutually dependent."

Cousin Bobby's fors and againsts are subject to change, too. St. Mary's now enjoys better relationships with the police, especially the station across the street, and with the city. One of his favorite maxims is "No permanent enemies, no permanent allies." As the film shows, he enlists all comers in his ongoing fight against the racism that is "born into the fabric of this country." He works with Muslims, the Black Panthers — and stands outside the Cathedral of St. John the Divine on Christmas Eve soliciting donations and prayers to encourage a hospital near his parish to maintain its maternity ward.

Cousin Jonathan seems to have enjoyed his trip down Memory Lane and through the streets of Harlem. As movie reviewer Roger Ebert said in P.O.V.'s press kit, "It's good to know there are people like Cousin Bobby around."

PATRICIA WAINWRIGHT

The Higher You Go...

By HAROLD BRUMBAUM

It's that sunshine-and-roses time of year, when people head for the lakes, take to the hills, or, as if summoned back to their ancestral home, throng to the sea. Surely, "The lark's on the wing, the hillside's dew-pearl'd. God's in his heaven, all's right with the world!" Or so Robert Browning declared in a moment of mischief, giving those words to an innocent girl unaware of the villainy around her wherever she went.

Had he foreseen that her fellow-innocents would be taking those lines at face value ever since, he might have heaved a troubled sigh. For well he knew that, whatever the larks might be up to, the world was painfully out of joint, and that, as they had done since the time of the Psalms, scoffers would forever be taunting the devout with "Where is now your God? He must be in heaven, all right, since there's no sign of him here on earth!"

Or is there really some such evidence? Certainly, even in this day of the hard-nosed "realist," people keep reporting a sense of proximity to God in the mountains, in a garden, caught up in a sunset. Even Sunday-morning duffers, disinclined to sit cooped up like chickens in a church when it's so nice outdoors, claim to "find God on the golf course." Sure enough, they can at times be heard addressing the Almighty there.

Still, those scoffers could have a case, because if Mother Nature has a sunny side which suggests a creator's loving hand, she also has a dark one which suggests a fist (Tennyson, feeling testy, found her "red of tooth and claw"), to the point that only the exercise of selective vision can build an argument either way.

Take those dew-pearl'd hills, and what may be the nature lover's favorite biblical verse, from Psalm 121: "I will lift up mine eyes unto the hills from whence cometh my help . . ." (The first Anglican Prayer Book, and the King James Bible after it, conclude that text with a period; modern versions of the Psalter and of the Bible alike end it with a question mark: and Oh — separating pantheists from theists as it does — what a difference that

The Rev. Harold Brumbaum is a retired priest of the Diocese of California who resides in Nicasio, Calif.

makes!) Since the ancient world placed the realm of the gods beyond the firmament, or "up," the higher you went the more likely you were to encounter them. Olympus comes to mind. And, true to its times, the Bible recounts many a "super"-natural event occurring in the heights, from Abraham's near-sacrifice of Isaac, to Moses' exploits on Sinai, to Jesus' Transfiguration and Ascension. In

On meeting

God face

to face.

other words, those were locales where deity could be perceived at work.

Of some such mystical presence there the great nature poets of our tongue, most notably Wordsworth, have as a rule been deeply convinced. Surely none but the spiritually numb can fail to be stirred by such vistas, such mighty terrain. If you want a reminder of your own minuteness and a major dose of awe, nothing short of a star-filled sky, quietly pondered, can so readily oblige.

On the other hand, a mountain can also be less than hospitable. Despite her beckoning, summery smile, when a storm hits up there Nature can betray flecks of ice in her veins and fire in her eye. "Unforgiving," "godforsaken," such a place can then be called, where compassion toward the hiker can be in short supply, an awesome trek becoming, in a flash, an awful one. If a Wordsworth found "intimations of immortality" in those surroundings, indications of mortality come as readily to hand. In other words, you can apparently gain at best but a limited view of God up there, and that an ambiguous one. So, to their Canaanite neighbors who turned to the hills to implore their nature gods for help, the Israelites rejoined (once more, Psalm 121) that *their* help came from the God of nature who, having made both those hills and everything else besides,

utterly surmounted them without letting them go.

Granted that, like Shakespeare's banished duke in "As You Like It," there may be people around with faculties keen enough — or imaginations lively enough — to hear "sermons in stones" and to see "good in every thing." But unless you are, like that duke, gifted enough to understand the stones' native language, you need an interpreter to tell you what they have on their mind, and no such translation has ever conveyed the *meaning* of those stones — or of their environs — in a way as edifying as the Bible does. Much as James Joyce's *Finnegan's Wake* is hopelessly obscure unless you have *A Key to "Finnegan's Wake"* at hand to unscramble it, the Book of Nature and the Bible are companion volumes to be consulted side by side, the former providing pictures like a silent film, the latter providing the captions to let you know what's going on.

Without that Bible, in fact, you well might wonder, "What in the world is the world all about?" — since if its divine origin were self-evident natural scientists might spend more time in prayer than anyone else, which, taken as a group, they are not known to do. Admiring the workmanship displayed in the creation, they may speculate about some sort of intellect behind it, even suspect that there might be a kind of moral code or "natural law" embedded in the system. But, like the one Paul found among the philosophers at Athens, any altar they raise must be dedicated "to an unknown god," because the natural order is mute about that god's identity, and any such information must be sought outside the lab. It's like the "watchmaker theory" of the universe: Coming across a beautifully-crafted timepiece, you plausibly infer that it didn't make itself, that somebody did, and that furthermore that person was adroit. But scrutinize it as you will, that watch can tell you nothing about its maker's other traits. To learn about them you need to seek out someone who knows, or meet the maker face to face.

Alongside that biblical verse about the hills stands another, out of Mrs. Gurney, which may rank even higher on the nature lover's hit parade, and to which the same Yes/But provisos apply: "One is

(Continued on page 12)

Respect for the Triune Name

A subscriber telephoned our office the other day to challenge our editorial, "Many Churches to Visit" [TLC, June 20]. She was particularly annoyed by our comment, "Spending a Sunday morning with another congregation can be a rewarding experience."

It seems our caller and her husband visited a church in another part of the country recently, and didn't like what they experienced. Instead of the usual opening acclamation, "Blessed be God, Father, Son and Holy Spirit," the celebrant began the Eucharist with "Blessed be God, Creator, Redeemer and Sanctifier." The caller wanted to know what happened to the Trinity.

In our effort to be inclusive, non-sexist or, perish the thought, offensive to anyone, we sometimes water down our Trinitarian faith to the extent it's hardly recognizable. There's a good reason why we use Father, Son and Holy Spirit. It identifies God. Scripture includes it. So do the Apostles' Creed and Nicene Creed (and the Athanasian Creed). We baptize with the words Father, Son and Holy Spirit, and we ordain with them.

Father, Son and Holy Spirit is the triune name for God. It is a non-sexist name, referring to how the three persons of the Trinity relate to each other. Using Creator, Redeemer and Sanctifier causes a theological problem. True, God is Creator, but creation is more than the work of the First Person of the Trinity. Each of the three persons creates. Likewise for Redeemer. Each of the three redeems, not just the Second Person, and each sanctifies, not only the Third Person. Such an acclamation identifies one particular function with each



person of the Trinity.

Blessed be God, Father, Son and Holy Spirit is a statement of our theology. It is a statement in which the mystery of God, the incomprehensibility of God, is reflected. To lose it for the sake of inclusivity would be tragic.

Don't Forget Your Pledges

This is a difficult time of year for church treasurers. Because people are traveling, living in summer homes, or just lazy, it's a fact of life that church attendance is smaller in the summer. Smaller attendance usually means less income for the parish.

It is vitally important that members of churches keep their pledges current during the summer. Even though members may be away, church expenses continue. Clergy and other staff need to be paid, utility bills continue and other expenses add up. Church treasurers have a difficult time balancing the budget. Unlike one vestry member we heard about recently, who didn't realize a pledge was to be paid even though she wasn't in church, we need to be faithful to our commitment. Let us remember all God has given to us, and keep our pledges current during the summer months.

VIEWPOINT

If I Were the Bishop

By PETER KEESE

Twice, recently, I went through the early stages of the process for electing a bishop. Though on neither occasion did I actually become a nominee, I did do some dreaming about how I might do it, if I were bishop.

I was reading the dictionary the other day. I love exploring word origins. On this occasion, one of my students had wanted to talk about supervision. It had never occurred to me before that *episcopos* and *over seer* and *super visor* were essentially the same word. And, since I've been doing supervision (in the CPE mode) for about 20 years, I got to

The Rev. Peter Keese is chaplain and director of clinical pastoral education at the University of Tennessee Medical Center, Knoxville.

imagining what that would look like in a diocesan institution. If I were the bishop:

- I would not preside at the church service when I made parish visitations; rather, I'd sit in the congregation and listen to the rector preach. I'd come "up front" when it was time to confirm and/or do other functions currently reserved for the bishop.

- I would not preside at "Bishop and Council" meetings. I'd have a member of that body elected as president. Its task would be to see to the necessary "temporal affairs" of the diocese.

- I would spend at least 10 hours each week reading, writing and studying. My emphasis would be on how theology and social realities affect and inform each other.

- I would schedule individual supervi-

sory conferences with each member of the clergy at least once a quarter. I would want to discuss what they are studying and thinking and something about their practice. I would strongly encourage them to read, as I would be doing, both theology and commentary on current social and political issues.

- I would want to persuade the clergy to "raise consciousness" — their own and that of their parishioners — about matters of human concern — hunger, poverty, environmental issues, economic matters, political processes. I would hope to see each congregation develop a variety of programmatic responses to such matters. And I would preach and speak, occasionally, to that effect. But I do not believe it is the work of a diocese or a bishop to develop any program.

- I would have one office for me and one for my secretary — preferably in a parish church. My business would be primarily, if not exclusively, supervision of the clergy, and I would accomplish that in regular supervisory conferences, as indicated above.

Two notions inform these pictures.
(Continued on page 12)

Making More of the Summer Months

By H. BOONE PORTER

The great strength of liturgical worship is consistency. Apart from the hymns, Bible readings and psalms, which change from week to week, most of us know the regular Sunday service in our parish pretty much by heart. Unlike the arrangement in most other churches, our Episcopal tradition provides many prayers and responses said by the congregation, and we join in these easily and naturally. It is interesting to note in the prayer book that in the order for the Holy Eucharist Rite I (pp. 323-340) only four pages do not have congregational prayers or responses, and for Rite II (pp. 355-366) every page has words in which the congregation joins.

The consistency is greatest in the "green season" of summer and autumn. On a beautiful summer morning, it is a happy experience to go to our parish church, sing familiar hymns and join in familiar prayers. Yet the price of consistency is tedium. Some individuals skip church on many Sundays on the pretext that they "have already heard it all." Of course "hearing" is not all we do in worship, but the fact remains that some people are bored, and this can easily be the case in the liturgically uneventful months of summer.

Without undue effort or added expense, there are things which can be planned that are different. Some churches hold their main service out-of-doors under a tree in the church yard during the hottest weeks. There can be a parish picnic at some point, preceded by a celebration of the Eucharist. Out-of-door services appropriately call for different styles of music, preaching and ceremonial. All may be invited to stand in a circle around the Lord's table and to join hands for the Lord's Prayer. In an open grassy place, if we end with a hymn like "Joyful, joyful" (no. 376), even the most conservative may feel like dancing a few steps! During the hot weeks of mid-summer, there can be an occasional weekday night potluck supper with an informal Eucharist before and perhaps a vintage movie afterwards.

Within the regular order of service,

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there are variations that can be used to good advantage. A different form of intercession or a different eucharistic prayer can take on added meaning if it fits something in the sermon and hymns. Abraham, for instance, is spoken of in the Old Testament reading of Proper 16 and in Eucharistic Prayer C. The epistle the following week fits in closely with Eucharistic Prayer I.

Years ago, an occasional red letter saint's day falling on a Sunday gave variety. The present prayer book directs their transfer "to the first convenient open day within the week" (p. 16). Printed church calendars routinely assign these days to Monday which is, in most parishes, as inconvenient as you can get for a weekday congregation. Wednesday or Thursday is far better. Yet all is not lost for Sunday! The directions on page 16 continue with the rarely noticed provision that "the collect, preface, and one or more of the lessons appointed for the feast may be substituted for those of the Sunday." This is indeed all we need, since on most such feasts not all of the lessons have such a close connection anyhow.

During the remainder of this summer, the coincidence of such a feast with a

Sunday occurs twice, with St. James and Proper 12, and St. Mary and Proper 15. Both such feasts will, of course, be observed on the Sunday in the many churches so dedicated. Yet both are of wider interest. James, son of Zebedee and brother of John, was one of the first apostles to be called from his fishing (Matthew 4: 21,22) and, together with Peter and John, was a leading apostle. Finally, he was the first of the Twelve to suf-

The prayer book provides considerable flexibility.

fer martyrdom (Acts 12:2). Some parishes may make an appropriate mid-week observance, but many will not. We suggest that this is an excellent time to use the collect and preface of the feast and the passage from Acts regarding his martyrdom, with appropriate hymns and sermon. Old Testament, psalm and gospel of Proper 12 can remain in place. Red vestments? Nothing prevents them.

As to the feast of the Blessed Virgin in mid-August, some parishes may make Mary Day a fitting mid-week feast. Others may take advantage of the direction quoted above. In this case, we would urge using the gospel of the feast (the *Magnificat*) but leaving the Old Testament lesson and epistle of Proper 15 in place. It is always legal to choose a different psalm to follow the Old Testament: On Mary Day, this writer would choose 113. White vestments are suitable, unless the parish possesses a blue set. Intercession Form V, and Eucharistic Prayer B (with Preface of Incarnation, as indicated pp. 192 and 243) or D are also appropriate.

It will be noted that these suggestions are strictly in accord with the rubrics, and they reflect the considerable flexibility which our prayer book provides. In the above paragraphs, we have spoken in terms of the Holy Eucharist, but analogous adjustments can be made for Morning and Evening Prayer, whether in public or private recitation. So, good readers, have a happy summer in church with some things new and some things old!

Planning for Fall?

Here Are Some Books That May Help

By SISTER JULIA MARY and TRAVIS DU PRIEST

THE ILLUSTRATED CHILDREN'S BIBLE STORYBOOK. Adapted by **E.B.R. Hirsh**. Illustrated by **Gwen Green**. Chariot. Pp. 240. No price given.

Illustrated in a conservative, attractive style, this also is more a Bible to read to children than to be read by children. The text is quite full and not simplified much. There are many stories and scripture portions here that may not need to be in a children's Bible, such as Ecclesiastes' "Vanity of vanities . . ." A good Bible for a Sunday school teacher to have on a resource shelf.

NEW WAYS TO TELL THE OLD, OLD STORY: Choosing and Using Bible Stories with Children and Youth. By **Delia Halverson**. Abingdon. Pp. 79. No price given, paper.

Here is a concise and delightful assortment of ways to make the Bible come alive and be remembered: art, drama, games, puzzles, music, rhythm, writing activities and research. Some games may be copied. A Sunday school teacher, especially a new one, would find this a wonderful resource. Here in one book are activities that many of us had to think up on our own over a period of years.

I CAN PRAY WITH THE SAINTS! By **Mary Terese Donze**. Liguori. Pp. 31. \$2.95 paper.

Stories of 13 saints simply told with a prayer at the end of each one. What I especially like is that all the prayers are addressed to Jesus, not to the saints.

DRAGONS & DEMONS, ANGELS & EAGLES: Morality Tales for Teens. By **Stephen Chappell**. Liguori. Pp. 128. \$4.95 paper.

All these parable-like tales were first used in Brother Stephen's own classes

to lead his students to a deeper and more personal understanding of faith and its forms. I found it hard to put the book down. They are set in a dialogue between a pilgrim and an old monk who tells the stories. There is much variety and the lessons touch one deeply. At the end of the book is a commentary on each story . . . helpful to teachers and parents but not necessary for enjoying the stories. A superb book.

PRAYER IS FOR CHILDREN. By **Julie Kelemen**. Liguori. Pp. 80. \$2.95.

A delightfully written book, aimed at the middle and elementary grades. Adults would love it. There are stories, activities and prayers but most of the book is delightful and clear, honest answers to questions about prayer . . . questions we all have.

WHERE DOES GOD LIVE? By **Rabbi Marc Gellman** and **Monsignor Thomas Hartman**. Triumph. Pp. 144. \$12.

This book is written by a rabbi and a priest who cohost a weekly national cable television program called "The God Squad." The book is based on questions they have been asked by Jewish and Christian children and the answers are applicable to all Judeo-Christian children. The answers are honest and careful; I have discovered that children like that. An especially fortunate choice for a Jewish-Episcopal family.

GUIDED MEDITATIONS FOR CHILDREN: How to Teach Children to Pray Using Scripture. By **Jane Reehorst**. Wm. C. Brown. Pp. 85. \$7.30 paper.

Using imagination, children are led into a gospel scene where they are helped to encounter Jesus. This is an ancient approach to prayer and is, es-

entially, the Ignatian method. The meditations tell the teacher or leader exactly what to say, but it will go better if the leader prepares well and tells it in her own words.

MARY HAD A BABY, AMEN! JESUS IS RISEN, ALLELUIA! By **Mary Murphy**. Liguori. Illustrated by **Bartholomew**. Pp. 16 (12" by 18"). \$14.95. (Companion coloring book, \$1; must be ordered in lots of 10).

The books open to 18" by 24" and are especially designed for reading to and with a group of small children. The stories are in rhyme and so are the comments of Simon the Mouse. Each book includes suggestions on ways to use the book in classroom or home. The picture of Jesus ascending is a little funny to me, but children are likely to enjoy it. One feature I especially liked is the face to face pages with the first Pentecost on the left and people leaving church on the right.

NOAH'S ARK WITH PRESS-OUT ARK, ANIMALS, PEOPLE & MORE. Retold and illustrated by **Michael Evans**. Unpaginated. \$7.95 paper.

A bright, oversized book for children (or adults like me who secretly would like to build an ark too).

10 TOUGH ISSUES FOR TEENAGERS. Pp. 64. \$2.95 paper. **10 WAYS TO MEET GOD.** Pp. 63. \$1.95 paper. **SORTING IT OUT WITH GOD: Living as a Teen Today.** Pp. 62. \$1.95 paper. By **Jim Auer**. Liguori.

Jim Auer writes a column in *Liguorian* magazine called "Under 21." He is a Roman Catholic high school teacher who seems to remember a bit of what it was like to be a teen. His short chapters are honest and straightforward answers to questions most teens have (if they would admit to them) about sex, drugs, dating, vocation, prayer,

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BOOKS

(Continued from previous page)

relating, feeling “high,” feeling low. Excellent for parents and teachers of this age group to read so that they can “be prepared.” All of them would be excellent “texts” for a junior-senior high Sunday school class or youth group.

THE NAMING. By Margaret Greaves. Illust. by Pauline Baynes. Harcourt Brace Jovanovich. Pp. 32. \$14.95.

This bright and beautifully illustrated children’s book by two of Great Britain’s best known children’s artists depicts in story and picture Adam’s naming of the animals. Taking its theme from Genesis, the book ends with the unicorn snorting with delight and whirling like a meteor into the forest, the stars singing for joy. A lovely book.

150 FUN FACTS FOUND IN THE BIBLE: For Kids of All Ages. By Bernadette McCarver Snyder. Illustrated by Chris Sharp. Liguori. Pp. 144. \$5.95 paper.

Each fact is numbered and begins with a question . . . “Did you ever . . . ?” or “Did you know . . . ?” The answer to the question is followed by a life-related commentary and then “Read” with the scripture reference.

GOOD-BYE HIGH SCHOOL, HELLO COLLEGE. By William H. Willimon. Dimensions. Pp. 79. \$9.

Twenty devotional reflections, some long and some very short. This book would be a real asset to the dorm-room

bookshelf. It would gather dust sometimes and be very much in use at others; but always there, ready to help. An excellent college send-off gift.

A BOY’S BOOK OF PRAYERS. THE GIRL’S DIARY OF PRAYERS. By Mary Hollingsworth. Illustrated by Lois Rosio Sprague. Thomas Nelson. Pp. 144 each. No price given.

Have you looked for the perfect gift for that young godchild? Here it is. The first part of each book answers basic questions about prayer. Next are prayers for many situations. Then a place to list intercessions, a prayer diary, and space to write some new prayers. Illustrations are different, though texts are similar.

GOD’S PAINTBRUSH. By Sandy Eisenberg Sasso. Illustrated by Annette Compton. Jewish Light. Pp. 32. \$15.95.

Each big, bold picture has a short text from the life of a child, followed by a question to provoke thought or, ideally, parent-child conversation. A beautiful book in printing and content.

DAVID’S SONGS: His Psalms and Their Story. By Colin Eisler. Illustrated by Jerry Pinkney. Dial. Pp. 57. \$17.

This book has museum-quality paintings of David and his land and times. The beginning is a short, clear exposition of who David was and why he means so much today. Selected psalms which reflect David’s own personality. This book would be enjoyed by children in the middle grades and up and might open the psalter to them. But I would also recommend it to adults . . . as a study book, or better yet, as a meditation book . . . both pictures and text.

HIGHER

(Continued from page 8)

nearer God’s heart in a garden than anywhere else on earth.” “Amen,” one might say, “if the garden you happen to have in mind is the one called Eden.” And indeed, scripture tells us (Genesis 3:8) that Adam and Eve were to find God too close for comfort there.

Still, like Eden, every garden can as readily be seen as one in which the devil is also having his share of fun. A thing of beauty and a joy forever it may be — especially to those who get someone else to do the dirty work, like digging holes — but it is also a war zone. For much as you cherish that rose, relish that apple, do battle you must with all sorts of enemy — mammal, bird, fungus, virus, bug — to propagate both. Then you have to water that garden, weed it, prune it, and, spoiled brat that it is, feed it only what it likes. Were there, do you suppose, aphids and brown-rot in Eden? Or are they simply the fruit of the Fall? If there were such afflictions in that garden, and if, as Genesis reports, God ordered Adam and Eve to take care of it, we can see one more reason why they might have rebelled: not simply out of willfulness, but out of exhaustion.

The fact is, of course, that although she lets us grow a rose only by the sweat of our brows, Mother Nature’s contribution to the enterprise exceeds our own: that rose itself, which some people take to be God’s calling card. But to assure yourself that a godsend is what it really is, and not just an agreeable weed, you have to meet the Divine Gardener head-on, and that you are less likely to do in a garden than in meditating on the scriptures or at a communion rail. Then, having had it pointed out, you discern a haunting face — and, want to or not, you never fail to perceive it there staring at you again.

In *The Four Loves*, C.S. Lewis put it pungently as usual: “Nature never taught me that there exists a God of glory . . . I had to learn that in other ways. But nature gave the word *glory* a meaning for me . . . We must not try to find a direct path through [that glory] and beyond it to an increasing knowledge of God. We must make a detour — leave the hills and woods and get back to our studies, to church, to our Bibles, to our knees.” For the only garden we know of where God has certifiably been found since Eden was the one called Gethsemane, where he was to be seen, not smelling the roses, but steeling himself for a crown of thorns, and another one where, three days later, someone named Mary mistook him for a gardener! Then *saw*.

VIEWPOINT

(Continued from page 9)

One is that the work of the church is always done locally. The diocese is a fiction (though I don’t mean to suggest that it is an unnecessary fiction). Further, the church is always *laos* driven.

The other is that the only “power” a bishop (or any member of the clergy) has is the “power” to persuade (which is why it is incumbent on clergy to be widely and well read. How else can they inform and persuade?) To paraphrase Theodore Roosevelt, the pulpit is a “bully pulpit.”

We have some news to announce (historically, we have always believed it is good news), and we have the never-ending task of “translating” and “interpret-

ing” the news so it speaks to us in this time.

The Association for Clinical Pastoral Education is devoted to education as a process which trusts that the learners know what they need to learn and which trusts that God is fully incarnate in the world. Further, we believe we are invited to know and participate in God’s life. Supervision takes seriously the integrity of learners, and, in a sort of “Socratic” dialogical process, leads them to further understanding of their own experience of God-in-the-world. If the bishop treats the clergy in accordance with this understanding, they will likely treat their parishioners similarly. As the bishop trusts the clergy to “do the work,” so may the clergy trust the *laos*. And the work will be done.

PEOPLE and PLACES

Appointments

The Rev. **Richard Aguilar** is assistant of St. Mark's, 315 E. Pecan, San Antonio, TX 78205.

The Rev. **Arthur Bevins** is rector of St. Paul's, 1018 E. Grayson, San Antonio, TX 78208.

The Rev. **Mark R. Brinkmann** is rector of St. Andrew's, P.O. Box 1226, Chelan, WA 98816.

The Rev. **Bennett A. Brockman** is rector of St. Paul's, Fairfield, CT; add: 661 Old Post Rd., Fairfield 06430.

The Rev. **Barbara J.T. Cheney** is rector of St. Paul's, New Haven, CT; add: 57 Olive St., New Haven 06511

The Rev. **Liston Garfield** is rector of St. Andrew's, Tuskegee Institute, AL; add: 701 Montgomery Rd., Box 1213, Tuskegee Institute 36087.

The Rev. **Bernard D. Granger** is priest-in-charge of All Saints', Round Lake, NY; add: 35 Hills Rd., Ballston Lake, NY 12019-9233.

The Rev. **James A. Kowalski** is rector of St. Luke's, Darien, CT; add: P.O. Box 3128, Darien 06820.

The Rev. **Mitzi Noble** is rector of Trinity, Lime Rock, CT; add: Route 112 (Lakeville), Lime Rock, 06039.

The Rev. **Mark K. Robinson** is rector of Calvary Church, Stonington, CT; add: 33 Church St., Stonington 06378.

The Rev. **Timothy Turner** is rector of Trinity, 111 Haverhill, San Antonio, TX 78228.

Ordinations

Priests

Alabama—**J. Barry Vaughn**, priest-in-charge, St. Stephen's, Eutaw, AL; add: Box 839, Eutaw 35462.

Albany—**Nicholas Servetas**, rector, Christ Church, Walton, and St. Paul's, Bloomville, NY; add: 41 Gardiner Place, Walton 13856.

Western North Carolina—**Elizabeth A. Darling**, assistant, St. Mark's, Gastonia, NC.

Transitional Deacons

Alabama—**Harrison M. McLeod**, curate, All Saints', 110 W. Hawthorne Rd., Birmingham, AL 35209. **Brantley Eugene Motes**, deacon-in-charge, Holy Cross-St. Christopher's, 3740 Meridian St., North Huntsville, AL 35811. **John D. Richardson**, curate, St. Mary's on the Highlands, Box 55245, Birmingham, AL 35255.

Central New York—**Jeffrey A. Mackey**, Grace Church, 6 Elizabeth St., Utica, NY 13501.

Colorado—**Daniel Francis Crawford**, deacon-in-charge, St. Peter's, P.O. Box 3005, Pueblo, CO 81005. **Katherine Merrell Glenn**, deacon-in-charge, St. Thomas, P.O. Box 837, Alamosa, CO 81101. **Gregory Lane Powell**, curate, Ascension, P.O. Box 11388, Knoxville, TN 37919. **Clark Michael Sherman**, deacon-in-charge, St. Patrick's, P.O. Box 1642, Pagosa Springs, CO 81147.

Connecticut—**Wilborne A. Austin**, 769 Blue Hills Ave., Bloomfield, CT 06002. **Allyn Berry Benedict**, 11 Fern Dr., Plantsville, CT 06479. **Elizabeth Anne Heller Fowle**, assistant, Christ Church, 470 Maple Ave., Winnetka, IL 60093. **Daniel Clifford Morgan**, assistant, Christ Church, 18 Abercorn St., Savannah, GA 31401. **Kathy Ann Rogowski**, assistant, St. Mark's, 111 Oenoke Ridge, New Canaan, CT 06840. **Geoffrey Stewart Simp-**

son, chaplain, Woodberry-Forest School, Woodberry-Forest, VA 22989. **Richard Michael Simpson**, campus minister, Central Connecticut State University, P.O. Box 903, New Britain, CT 06050. **Edward Ivor Wagner**, assistant and precentor, Grace Church, 55 New Park Ave., Hartford, CT 06106. **Gilbert Vanburen Wilkes**, assistant, Bishop Seabury Church, P.O. Box 921, Groton, CT 06340.

New Jersey—**Lee Alson Crawford**. **Douglas Andrews Freer**, deacon-in-charge, Holy Comforter, Rahway. **Elizabeth Rankin Geitz**, assistant, St. Paul's, Westfield. **Ophelia Laughlin Keller**, assistant, St. George's-by-the-River, Rumson. **John Thomas Koenig**, professor of New Testament, General Theological Seminary. **Michael Jeffrey Musolf**, assistant, Christ Church and St. Luke's, Norfolk, Va. **Fain Murphey Webb**, assistant, St. Paul's, Bound Brook. **Edmund Walton Zellej**, assistant, Grace Church, Haddonfield.

North Carolina—**Eldridge H. Pendleton**, 702 W. Cobb St., Durham, NC 27707. **David Vryhoff**, 4326 Yorkshire, Detroit, MI 48224.

Spokane—**Edwin M. Lovelady**, 54 Carolina Circle, Sewanee, TN 37375. **Richard H. Scott**, 1700 Leroy Ave. Apt. 5, Berkeley, CA 94709-1161.

Virginia—**Jeffrey O. Cerar**, St. Margaret's, 13900 Church Hill Dr., Woodbridge, VA 22192. **W. Scott Dillard**, Wicomico Church, P.O. Box 96, Wicomico Church, VA 22579. **Michael B. Ferguson**, St. Anne's, Box 4163, Mililani, HI 96789. **Allan B Johnson-Taylor**, Trinity, 1042 Preston Ave., Charlottesville, Va 22903. **David H. May**, Church of Our Saviour, 1165 E. Rio Rd., Charlottesville, VA 22901.

Thomas R. Milam, St. Paul's, 1700 University Ave., Charlottesville, VA 22903. **James G. Reed**, Church of the Incarnation, P.O. Box 307, Mineral, VA 23117. **John T. Thomas**, Christ Church, c/o 1636 E. Gadsden St., Pensacola, FL 32501-4327.

West Texas—**Laura Minnich Lockey**, non-parochial, P.O. Box 22606, Juneau, AK 99802. **Royce Calhoun**, nonparochial/assistant, St. Francis', San Antonio, 78240; add: 9102 Fire Water, San Antonio, TX 78255.

Western North Carolina—**Robert Durning Field**, deacon-in-training, St. Alban's, Hickory, NC.

Deaths

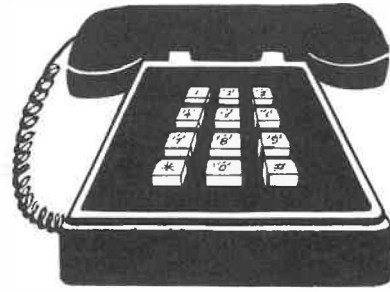
The Rev. **K. Logan Jackson**, president of the Prayer Book Society in the 1970s and a founder of Exodus Youth Services, a children's advocacy program in Washington, DC, died June 9 at the age of 43 of Lou Gehrig's disease at his home in Gaithersburg, MD.

A native of Tennessee, Fr. Jackson was educated at the University of the South and Virginia Theological Seminary, ordained priest in 1976, and served churches in Tennessee, Kentucky and Virginia. Most recently he was on the staff of The Falls Church, Falls Church, VA, before he and his family were received last fall into the Roman Catholic Church. He is survived by his wife, a daughter, two sons, his parents, and a brother.

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FREE FOR THE ASKING. Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.

ORGANIZATIONS

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

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

POSITIONS OFFERED

FULL-TIME RECTOR, St. Mark's, Fincastle, nestled in the valley of Virginia, is a small traditional church anxious to grow. Fincastle is conveniently located to medical and educational centers in the Roanoke metropolitan area. Letters of interest should be sent to: Search Committee, P.O. Box 286, Fincastle, VA 24090.

POSITIONS OFFERED

PRIEST-IN-CHARGE, part-time, for small dedicated, integrated parish on Staten Island, NYC. St. Simon's has modern church and rectory, large grounds, in middle income community. Seeks people-oriented, spiritual leader willing to accept challenge of guiding our 135-year-old parish into the next century. Replies to: St. Simon's, c/o the Rev. Canon Ellen Shaver, Diocesan Deployment Officer, 1047 Amsterdam, New York, NY 10025.

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DIRECTOR OF MUSIC/ORGANIST. Multiple choir program. Candidate must be able to blend traditional/classical with contemporary praise music and be familiar with Episcopal liturgies. Master's degree or equivalent preferred with a minimum of three to five years experience. Good choral/organ/people skills a necessity. Three manual, 51 rank Casavant-Freres organ in church, including antiphonal division with horizontal trumpets. The chapel organ is a smaller one manual organ, one of eight remaining Appleton organs known to exist. Salary commensurate with qualifications. Send resumé by September 15 to: The Rev. James E. Hampson, Jr., St. Philip's Episcopal Church, 142 Church St., Charleston, SC 29401.

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CHURCH BELL for bell tower. Contact: Trinity Episcopal Church, 3000 N. Kings Highway, Myrtle Beach, SC 29577. (803) 448-8426.

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The Rev. Eric T. Duff (707) 822-4102
Sun H Eu 7:45 (Rite I), 9 (Fam.), 10 (Adult Study), 11 (Rite II).
Wed 10:30

LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assocs
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

ESTES PARK, COLO.

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

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. E.J. Taylor, ass't, the
Rev. Blake Greenlee, past ass't
Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price; the Rev. Christine Whittaker, ass't
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; CSat 5-6

SAVANNAH, GA.

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

ST. PAUL'S 34th & Abercorn
The Very Rev. William Willoughby, III, r
Sun Masses 8, 10:30 (Sung). Daily as anno

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT Makiki & Wilder Aves.
The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr.,
ass't; the Rev. Dorothy Nakatsuji, d
Sun 7:30, 10. 6. Wed 10 H Eu & Healing

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

INDIANAPOLIS, IND.

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

SALINA, KAN.

CHRIST CATHEDRAL 138 S. 8th St. - 9th St. exit off I-70
The Very Rev. M. Richard Hatfield, dean; the Rev. Canon Jo-
seph M. Kimmitt, the Rev. Canon James Cox, the Rev. Can-
on Philip Rapp, the Rev. Willys Neustrom, ass't
Sun Masses 7:30 & 9:30. Daily Mass & Daily Office as posted
(913) 827-4440

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ST. ANDREW'S CHAPEL at Camp O-AT-KA Rt. 114
The Revs. Jane and Titus Presler, summer chaplains
Weekly visiting clergy; call for schedule (207) 787-3401
Sun 7:30 Communion, 11 MP

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat
10:30 H Eu

BLADENSBURG, M.D. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r
Sun Masses 8, 10. Tues 9, Thurs 7

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allen B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30. Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP MON-FRI
5:30

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

LENOX, MASS.

TRINITY — 200th Anniversary (Near Tanglewood)
Sun 8 Eu, 10:15 Eu, Ev 7:15. Thurs Eu 10 (413) 637-0073

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL 4800 Woodward Ave.
The Rev. William S. Logan, canon-in-charge
Sun 8, 9, 11; Mon-Fri noon, Wed 7

ST. LOUIS, MO.

ALL SAINTS' 5010 Terry Ave.
The Rev. Emery Washington, Sr., r
Sun Eu 7:30, 10/Summer

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood

The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M.
North, the Rev. James D'Wolf
Sun Eu 8, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC
11:15. Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5
(1S, Oct.-June)

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. Adam J. Walters, p-i-c
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July &
Aug. Sat H Eu 5

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

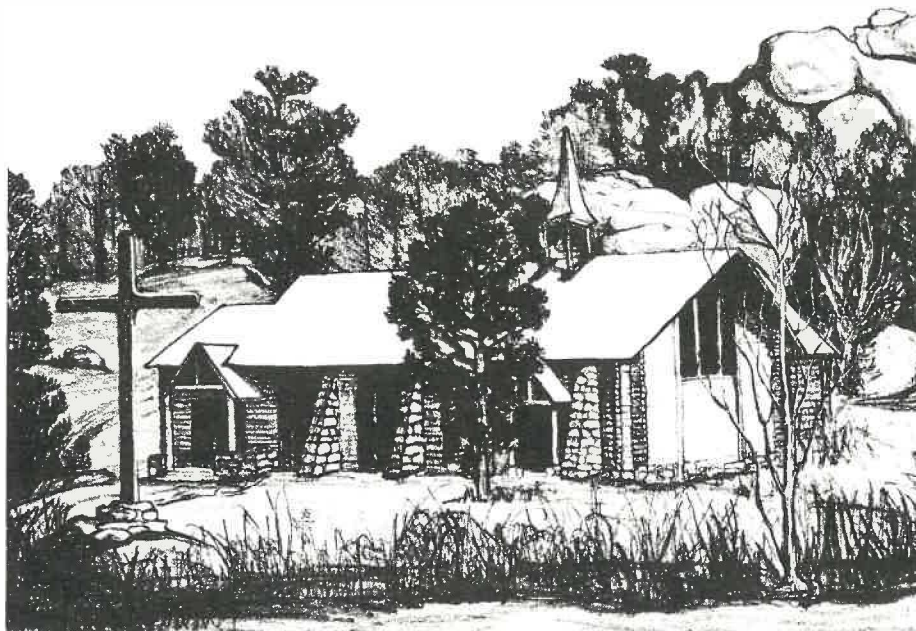
TRENTON, N.J.

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

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

(Continued on next page)



St. Bartholomew's, Estes Park, Colo.

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; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

SUMMER CHURCH SERVICES

(Continued from previous page)

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt,
ass't
HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7. Thurs & Fri
12:10

BOLTON LANDING (Lake George), N.Y.

ST. SACRAMENT Lake Shore Dr. (Rt. 9N)
Fr. Fred-Munro Ferguson, SSC, r (518) 644-9613
Sun H Eu 8 & 10, Wed 10, Sat 5

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 7:30

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 Espa-
ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:
7:15 Mat & HC; 12:15 HC; 4:30 EP

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP
8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.)
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5,
Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Masud I. Syedullah, Priest-in-Charge
TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15.
Sat H Eu 9.
ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun H Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

SARATOGA SPRINGS, N.Y.

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

SHELTER ISLAND, N.Y.

ST. MARY'S 26 St. Mary's Rd.
The Rev. Peter C. MacLean (516) 749-0770
Sun H Eu 8, 10. Bible Study Fri 8

STONY BROOK, N.Y.

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

WEST HAMPTON BEACH, N.Y.

ST. MARK'S Main St. 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E.
Chandler, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S,
5S)

LINCOLN CITY, ORE.

ST. JAMES 2490 N.E. Hwy 101
The Rev. Robert P. Morrison, r (503) 994-2426
Sun: H Eu 8 & 10 (Sung). Tues: H Eu 12 noon (1928). Wed H Eu &
Healing 10. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-8463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
Sun H Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. Arnold Klukas, Ph.D., v; the Rev. R. Spanos, perm
d
Sun H Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, HC & LOH Tues
12:30. HS Thurs 7. Sol Eu HD 7. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed
12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

RAPID CITY, S.D.

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

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices:
Call (615) 292-9935

ST. PHILIP'S 85 Fairway Dr. (between Airport/Opryland)

The Rev. Peter Whalen & the Rev. Laura Myhr
Sun H Eu 8 & 10 (615) 883-4595

DALLAS, TEXAS

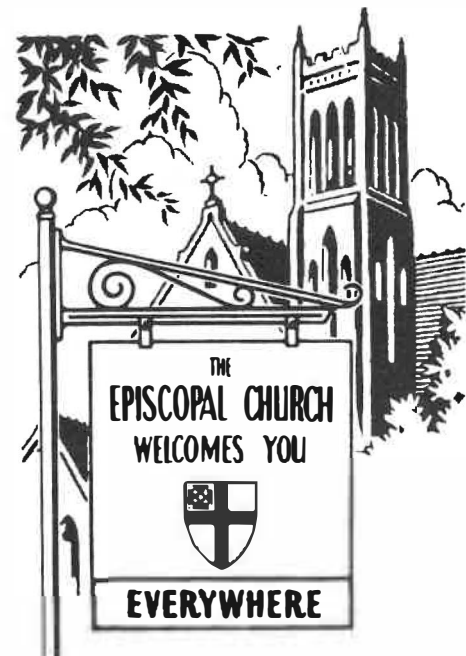
CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson;
Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie
Smither; the Rev. William Dockery
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu;
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION

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

FORT WORTH, TEXAS

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



LAGUNA PARK, TEXAS

OUR LADY OF THE LAKE Highway 22
The Rev. Dr. Joseph H. Schley, Jr.
Sun H Eu, Rite I, II

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe, r (512) 787-1243
Sun 10 H Eu. Wed 7 H Eu; Thurs 9:30 H Eu

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke's Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,
organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S

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

ORCAS ISLAND, WASH.

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

LAKE GENEVA, WIS.

CHURCH OF THE HOLY COMMUNION 320 Broad
The Rev. Robert B. Slocum, p-i-c
Sun H Eu 9. Fri H Eu 9:30. Sat H Eu 5:30

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger; the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-
jamin A. Shambaugh, M.Div., canon; the Rev. Henry C.
Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu