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phasized that the trial was not a pro-abortion action. "We're not asking to prohibit anyone's First Amendment rights," she said.

Protestors of abortion have organized weekly demonstrations at The Genesee Hospital for more than three and one-half years. Long and other Project Life members joined the protests. nearly two years ago. Father Mugavero and Long have also offered sidewalk counseling on Saturday mornings to women entering the doctors' office building, where abortions are performed.

In the hospital's effort to obtain the permanent injunction against the protestors, Parker has tried to prove that activists have engaged in behavior "inappropriate and incompatible with hospital zones."

On the opening day of the trial, Dr. Ruth Schwartz, former head of the medical staff at Genesee, testified that although women seeking abortions were not physically harassed by protestors, they were "psychologically molested."

Dr. Schwartz is a shareholder in two women's medical groups at the downtown hospital, the Alexander Women's Group and the Women's Obstetrics and Gynecology Group.

During a break in Dr. Schwartz's testimony on Thursday. April 7. Bob Furino of the New Testament Christian Church in Greece placed on the witness stand an imitation yellow carnation bearing a note to Schwartz stating that - despite her pro-choice position - "Jesus loves you."

In response to the incident, Judge Tillman issued a stern rebuke to the handful of spectators in the courtroom. "It's really inappropriate to what we're struggling for here," he said, adding that the action could prove legally damaging to the anti-abortion activists' in-

On Friday, April 8, Long testified that antiabortion protestors are simply acting on a "Biblical mandate to preserve human life."

The Project Life director said that he and other members of the group regularly engage in "sidewalk counseling" - an effort to dissuade women from entering the hospital to have abortions. Long and several others have also engaged in what they call "rescue missions," entering and occupying rooms in which they believe abortions are performed.

In her cross examination of Long, Parker tried to impugn the witness' credibility by pointing out that he has planned more rescue missions and that his ultimate goal is to close the hospital through an operation called Project Jericho. Long said the group had no intention of seeing the hospital closed, and that Project Jericho was simply an economic boycott against the hospital, undertaken in an effort to change the institution's policy on abortion.

Parker also referred to an April, 1986, incident in which Long was arrested for occupying and refusing to leave facilities in a St. Louis, Mo., hospital. He was arrested for trespassing and resisting arrest as a result of that incident.

Document

Continued from Page 3

church revolves around ordination. They ask how the church can proclaim that women and men are equal and at the same time deny ordination to women on the basis of sex. They point out that failure to ordain women excludes women as a class not only from leadership in worship but also from participation in governance and authoritative teaching in the church.

"Some women are offended by the very suggestion that a woman because of her sex cannot represent Christ or image him as a priest.... Some have left the church to participate in worship led by women."

The draft suggests that the continuing reflection and debate over women's ordination "demonstrate the value of further study in order to deepen our understanding of the relationship of this question to Christian anthropology, the sacrament of holy orders and ministry in the church."

That comment parallels conclusions of a 1983 statement by the Anglican-Roman Catholic dialogue of the United States on Christian anthropology and images of God.

The dialogue statement said that further study of "the nature of representational imagery, especially as it applies to the Eucharist and the ordained ministry" is needed to resolve disagreements in the Anglican and Roman Catholic churches over the permissibility of ordaining women

priests.

The dialogue group called for "careful and critical evaluation" of "the theological significance of Jesus' maleness" and "the relevance of sexuality" in understanding how Christ reflects God.

Neither the Anglican-Roman Catholic statement nor the draft text of the bishops' pastoral states beforehand whether such further studies can be expected to strengthen or weaken the arguments against the ordination of women.

In light of widespread arguments among U.S. Catholics about whether the U.S. bishops follow Rome's lead too closely or are too independent, observers can be expected to zero in on the lay ministries and ordination questions as key indicators of how the bishops balance their pastoral concerns at home and their relationship with Rome.

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