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IN THIS CORNER

Informal and Open

Some observations upon attending, for the first time, a meeting of the House of Bishops:

The bishops of the Episcopal Church are warm and friendly. Many will introduce themselves to a stranger and even offer to do whatever they can to help.

They are a close-knit group. They seem genuinely pleased to be in each other's company and depend upon the collegial fellowship that exists. Much was made about the collegiality of the House of Bishops during the recent meeting in Washington, and one senses it is truly present. The fellowship transcends theological persuasions or geographic boundaries. One Anglo-Catholic bishop was spotted dining with a "liberal" brother, and another gathering found bishops from the southwest, northwest and northeast in a three-way discussion over coffee.

There was confusion over the agenda at the Washington meeting. Some bishops complained that an agenda had been approved without copies of that agenda being distributed adequately. Others were surprised when a panel discussion on homosexuality took place one day followed by small group discussions in which the bishops were asked to react to the presentations. And some complained because they felt those presentations on homosexuality were too one-sided.

The sessions of the house take place in an atmosphere of informality. There are few purple shirts in evidence. Most bishops opt for sport shirt and slacks and one even appeared in shorts. While the business goes on rather informally, there is no need for a sergeant-at-arms. Bishops line up at microphones and wait patiently until their turn is called. And, there are almost no interruptions of the person speaking. Presiding Bishop Browning even asked the bishops to identify themselves before they spoke, in order to accommodate members of the press.

Bishops' wives are an important part of the meetings. They are able to sit with their husbands during the plenary sessions, and there are programs planned specifically for the wives. "The life of the house is greatly enhanced by the presence here of our wives . . . a wonderful, additional dimension," Bishop Browning said.

Much of the work takes place in small groups. Bishops met each morning in small groups for prayer and Bible study, much as they had done at the Lambeth Conference in 1988. "When we pray and study together, we come to know each other on a deeper basis," Bishop Browning said. "It strengthens the bonds of affection and helps us to move beyond the stereotypes." Several bishops said the Bible study and sharing highlighted the meeting.

The Eucharist was a focal point of the interim gathering. It was celebrated on Sunday at Washington National Cathedral and daily at the hotel where the business sessions took place. Meditations were led by Scottish theologian Elizabeth Templeton.

Many bishops complained about their full day with legislators and other politicians. The intention was for bishops and wives to visit the White House, spend time with legislators, then attend a reception with members of Congress. "I found that the plan wasn't carried out as well as was expected," said the Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia. Another bishop said he found the events on Capitol Hill to be dull, so he and his wife ducked away to attend the confirmation hearings for Supreme Court justice nominee David Souter, which he described as "lively."

Their next gathering will be at General Convention.

DAVID A. KALVELAGE, Editor

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ON THE COVER

A crane stands ready to put the final stone in place at Washington National Cathedral. That stone was added September 29, 83 years to the day when construction began.

Photo by Morton Broffman

LETTERS

Timely Reimbursement

With reference to the September 9 article giving advice to clergy and their relationship to calling committees, I would like to point out that calling committees who ask clergy to visit and say they will pay or reimburse expenses should do just that.

In recent months the clergy of this household has driven or flown, depending on the mileage and with prior approval as to mode of transportation, to the respective vacant parish to meet with the committee.

The clergyperson returns home with no reimbursement — "it will follow in the mail"; "the treasurer didn't bring the checkbook to the meeting."

Was this visit a surprise? Did you expect the clergy to "stand you up"? A \$300 visit is almost a week's salary! Weeks go by and a check arrives for a portion (not half, not a percentage) of the expenses; or worse, no reimbursement is ever received. Polite reminders to the calling committee chairperson are never answered.

While I agree calling committees have a right to expect the applicant to be polite and advise of a change in status, I feel the clergy applicant has a right to expect reimbursement in a timely manner.

It would also be polite to advise clergy that the vacancy has been filled before reading it in *THE LIVING CHURCH*.

NAME WITHHELD

• • •

Regarding the article "Caring for Search Committees" by Mary Lee Douthit, I commend her for the insight and shared the article with a friend who is forming a search committee at a neighboring church.

However, I would like to speak on behalf of the clergy candidates. All of the same principles of honesty, communication and consideration should be applied to them as well. Why is it so many clergy hear from search committees, respond with their resumes and other materials and don't hear from them for months at a time?

Committees should acknowledge the receipt of their application and give a tentative timetable for response. We know it takes time to have the committee evaluate the materials, time to check with references and time to make decisions. But this shouldn't

mean silence for months at a time. Committees also should let candidates know what to expect.

The process is about finding the right candidate for the parish. We need to find some ways to be considerate and supportive of both the search committees and the clergy candidates.

(The Rev.) PATRICK R. CLOSE
St. John's Church

Montclair, N.J.

Response to AIDS

I was delighted to read [TLC, Sept. 2] that the Rt. Rev. Douglas Theuner, chairman of the Joint Commission on AIDS, addressed the Anglican Consultative Council meeting in Wales. While most churches have been slow to respond to this epidemic, the Episcopal Church in New York has a solid record of prophetic international ministry to combat this medical/social emergency. Since its inception in 1985, the AIDS Memorial of the Cathedral of St. John the Divine has provided small "seed money grants" to worthy AIDS organizations throughout the world.

Bishop Theuner is correct in asserting that AIDS work is an opportunity for evangelism, but it is also an occasion to be witnesses of the gospel by sharing our resources beyond our own borders. Our diocese will continue to work toward eradicating this virus everywhere and easing the suffering of those already infected because, as the song reminds, "in Christ there is no east or west."

PATRICIA M. O'KANE
Chair, AIDS Memorial

New York City

Nearly Extinct

The Rev. Michael T. McEwen touched a raw nerve with his unusual approach to what he offers as the "church-aholic" in the article "The (Overly) Suffering Servant" [TLC, Sept. 9].

I believe the churchaholic is nearly an extinct species because of their advancing age and the scarcity of young able "recruits."

Fr. McEwen might have spoken more about the reasons for these people's need to be so overly active. We have not been seeking rewards in heaven by doing good works as much

(Continued on next page)

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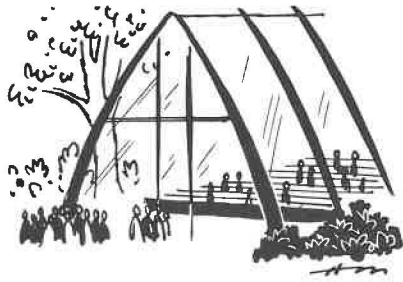
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LETTERS

(Continued from previous page)

as filling a need to be useful as well as being appreciated and accepted as a vital part of the body of Christ.

I applaud Fr. McEwen's efforts to offer pastoral care to those with obvious problems. There are many parishes where such care is sadly lacking.

MAXINE CLARK PADGET

Olympia, Wash.

Active in CPC

Your notice of the death of Marilyn Olson [TLC, Sept. 9] failed to mention her active participation in the Church Periodical Club. She was indeed a "dedicated Christian colporteur," but in distributing her books, she never failed to emphasize the ministry of CPC.

She served as CPC chairman for Province VI, was a member of CPC's Fund Development Committee, and was to have been in charge of the Church Periodical Club booth at the General Convention in Phoenix.

HELEN FERGUSON

Milford, N.H.

Too Little to Say

The "Viewpoint" article, "Whither the Episcopal Church?" by Manning M. Pattillo, Jr., and your editorial, "Back to the Future" [TLC, Sept. 2] seem to hit at the heart of the problem(s) facing our church.

Mr. Pattillo's statistics on the decline in church membership are appalling. His remedial suggestions seem to be right to the point.

Lay people do have too little to say in the long-range planning of the church. Even with the House of Deputies as large as it is, I suspect that its voice is not necessarily that of the laity at the grass roots level of the church. Why not treat General Convention as an electoral college on issues facing the church after each communicant has had his/her voice counted on those issues? Each congregation could be a polling place.

One of the suggestions in that article was to strengthen theological education. Some time ago I had the opportunity to read a copy of the General Ordination Examination. It could have been passed by any candidate for a baccalaureate degree in psychology or sociology, required to have little knowledge of traditional seminary subjects — Bible content, theology, church history, etc., to say nothing of

moral theology, dogmatic theology, liturgics, and perhaps most regrettably, pastoral theology.

(The Rev.) M. STANLEY COMPTON, Jr.
Leesville, La.

• • •

I am a long-time Episcopalian, but a new reader of THE LIVING CHURCH. Now retired, I have spent most of my adult years on vestries or in other positions of responsibility in a number of parishes.

It seems to me that a consistent theme of contributors to "Letters" has been to criticize the Episcopal Church Center for the problems various writers see in our church. They are joined by Manning Pattillo, Jr., the writer of the Viewpoint.

I think they are wrong. Whatever problems in our church, and admittedly there are some, they have their roots in the parishes and specifically with the people who will not get out of their pews to carry out their obligations as Christians. We, the people, are supposed to be the church and it is a clear "cop-out" to blame the church center, the clergy, changes in the Prayer Book or the hymnal for our failures.

I would deviate a bit to point out to Mr. Pattillo that some of the programs he refers to as "fads" and "renewal" efforts have been programs that have served to stimulate laity to greater activity in the church.

Can we hear from parishes who on their own have developed an active and involved laity? My own parish, St. Paul's, Cary, N.C., is moving on its own to develop an active and involved laity, using some of the so-called "fads" and "renewal" programs. They work.

HENRY B. VESS

Cary, N.C.

• • •

Recent articles in TLC, including Manning Pattillo's, have addressed the need for Episcopalians to seek membership in rural areas and to welcome blue collar workers and those humbly dressed.

I think a useful step we could take in support of those goals is to delete from our service bulletins the arcane terms (many in foreign languages) held over from past centuries. These terms, except for kyrie, are significant only to those already so familiar with the lit-

urgy that they don't need the information anyway. In order, these terms are: kyrie eleison, collect for purity, trisagion, gloria in excelsis, absolution, sursum corda, sanctus, benedictus qui venit, fraction, agnus dei, and prayer of humble access.

Omission of these expressions or replacement by English equivalents might make our liturgy less daunting to the newcomer and allow the discovery of the beauty and historical roots of our rite by those who are not scholars.

ROBERT SHERER

Watertown, Mass.

Different Response

Innocent of the cantankerous disposition of several of your correspondents, the local laity filling the visitors' section greeted the Presiding Bishop's address to the Executive Council [TLC, July 8] with a spontaneous standing ovation. Many of us in the Diocese of San Joaquin heard Bishop Browning's remarks in context as an irenic, balanced and courageous statement representing our common vision of the Episcopal Church at its best. We support the Presiding Bishop in his difficult ministry.

In a related matter, it should be noted for the record that Mr. Buchanan of Bishop, Calif., errs in implying in his letter to the editor [TLC, Aug. 26] that the Diocese of San Joaquin is an Episcopal Synod of America diocese. Individual members of this diocese are members of ESA. The diocese is not.

(The Rev.) RICHARD HENRY
St. Mary's Church

Fresno, Calif.

Gem of a Slur

Crisis, a publication of the Brownson Institute, Inc. in Notre Dame, Ind., notes this gem in its September issue:

... Paul V. Mankowski, SJ, a graduate student at Harvard, discovered this slur against Anglo-Catholics in Orbis Books' *Revolutionary Forgiveness: Feminist Reflections on Nicaragua*: 'Like several of us, Elaine is a former Roman Catholic. She is now post-Christian and also is wrestling with the possibility of joining the Episcopal Church.'

(The Rt. Rev.) STANLEY ATKINS
Oconomowoc, Wis.

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A Cathedral Is Consecrated



©Photo by David A. Werth

Bishop Browning (left), President Bush, Mrs. Bush and Verger John Krause look on as the final stone is set in place (right).



©Photo by Morton Broffman

On the last weekend in September, the Washington National Cathedral Church of Saints Peter and Paul was consecrated to the glory of God in two great services, a concert of sumptuous music, and the ceremonial setting of the final stone in the presence of the President of the United States.

The festivities began on Thursday, with a gala dinner for some 900 friends of the cathedral, with the Most Rev. Frederick Donald Coggan, 101st Archbishop of Canterbury, and Lady Coggan among the honored guests. On Friday morning, members of the National Cathedral Association (NCA), now numbering 20,000 nationwide, assembled for the installation of officers. The Very Rev. Charles Perry, cathedral provost, reviewed their principal accomplishments, most recently the NCA auditorium above the vaulting, and the NCA Grand Pinnacle. He estimated the total cost of the cathedral to be about \$60 million, "with not a penny of remaining debt, and all expenses of the dedication year paid for."

That afternoon, the cathedral was filled for a traditional festal Evensong, led in procession by the kilted St. Andrew's Pipers and Drummers. The service was in thanksgiving for the founders and benefactors, architects, artisans and builders, lay readers and musicians, staff and volunteers. They walked in the procession, among them

100 former workers, and representatives led the petitions. The sermon was preached by the Very Rev. Francis B. Sayre, dean emeritus, and the Henry White Memorial Pinnacle was dedicated. The cathedral choir, augmented by 125 choir alumni, sang the service as the sun streamed through the great west rose window, likened by Dean Sayre to "the eye of God shining down upon us."

Crowd Gathered

On Saturday, the Feast of St. Michael and All Angels, the crowd began to gather early in the morning for the setting of the final stone at noon and the dedication of the NCA pinnacle. They spread out around the west portal forecourt and over all the cathedral grounds, an estimated 25,000 in all. Mrs. Ruth Oliphant and 11 others, all in their 90s, who had been present when the foundation stone was laid, were seated in the reserved section. One, asked for a comparison with the European cathedrals, said, "The difference is that this one is mine!"

The scarlet-coated Marine Band played hymns, patriotic airs, the National Anthem, and "Hail to the Chief" as President and Mrs. Bush appeared on the platform at the west door. They were accompanied by the Rt. Rev. Ronald Haines, Bishop of Washington; the Most Rev. Edmond Browning, Presiding Bishop, Provost

Perry, cathedral clergy and participants from other denominations and faiths.

In his greeting, Bishop Browning said, "On this day we look back to all who made this cathedral possible, and ahead to future generations who will recall this day as an historic event. We welcome you, Mr. President, as the dream of our forebears finally becomes a reality."

President Bush described the cathedral as "a house of prayer built on the rock of religious faith — a symbol of our nation's spiritual life overlooking the center of its secular life." He said whenever he looks up and sees it there "I feel the challenge of President Wilson's last public words, that our civilization cannot survive materially unless it be redeemed spiritually."

After prayers for the nation and people, clerk of the works Richard T. Feller, standing atop the St. Paul Tower, could be heard directing the raising from the ground of the half-ton finial, the capstone of the NCA Pinnacle. As it was lowered precisely into place by the giant crane, he called to remembrance cathedral architect Philip Frohman, and then proclaimed "With God's help and guidance, and the help of thousands of friends, the fabric of this cathedral is now complete." Bells rang, trumpets sounded, the crowd roared its applause, and down below primate, bishop and pro-

vost proclaimed together, "The Lord God omnipotent reigneth! Alleluia! Alleluia!"

That evening's wondrous concert, sung by the cathedral choir and the 200-voice Cathedral Choral Society, began in a darkened cathedral with Larry King's mystical "Revelation of St. John," played by organist Douglas Major, and was highlighted by Samuel Barber's "Adagio for Strings," in memory of Bishop John Walker.

On Sunday morning, the cathedral was consecrated, in a festival Eucharist with Bishop Browning as celebrant and Bishop Haines presiding. It was the final consummation of L'Enfant's idea of "a great church for national purposes" in his 1791 plan for the capital city, and Bishop Henry Satterlee's dream of a great cathedral. Four thousand people filled every aisle and chapel, with hundreds gathered outside. Twelve bishops from surrounding dioceses walked in the procession with past and present cathedral clergy, chapter, and heads of its organizations and institutions.

Bishop Haines read the consecration prayer: "O Triune God, accept this cathedral church, now completed and entire . . ." Then Bishop Browning raised his crozier three times in the sign of the cross, for the sentence of consecration: "Now, O Father, Son and Holy Spirit, purify, hallow, and consecrate this cathedral church . . . and inspire its mission to the world."

One of the stone carvers said, "It is something you want to see completed, but still don't want to see it end." In his greeting on Sunday, Bishop Haines said, "This day is a family reunion, in the company of the communion of saints, of all those who have gone before us, and it is both an end, and a beginning of a greater ministry to this city and this nation."

The Rev. Canon Leonard Freeman reflected that "Our challenge now is no longer how to build a great cathedral, but how to be one."

The miracle is that in this secular world a great cathedral could be built at all. But there it stands, four-square and debt-free on Mt. St. Alban, built on faith and entirely by freewill offerings large and small, as a witness for Christ in the nation's capital. And untold numbers come to see and to pray, souls are fed, lives are enriched, and God is glorified.

DOROTHY MILLS PARKER

New York Priest Elected in Colorado

The Rev. William J. Winterrowd, 52, rector of the Church of St. James the Less, Scarsdale, N.Y., was elected Bishop of Colorado at a special diocesan convention September 29 at St. John's Cathedral, Denver. Election came on the fourth ballot.

Fr. Winterrowd will succeed the Rt. Rev. William C. Frey, who announced his resignation last year in order to become dean and president of Trinity Episcopal School for Ministry in Ambridge, Pa. [TLC, Nov. 12, 1989]. Since Bishop Frey's departure in March, the Rt. Rev. William H. Wolfrum, Suffragan, has been serving as bishop pro tem. Bishop Wolfrum plans to retire January 31, 1991.

Other nominees for the Colorado position were the Rev. Robert W. Duncan, Jr., rector of St. Thomas' Church in Newark, Del.; the Rev. Ernest S. DuRoss, rector of St. Martin's Church in Chagrin Falls, Ohio; the Rev. John A.M. Guernsey, vicar of All Saints' Church, Woodbridge, Va.; and the Rev. Martyn Minns, rector of All Angels' Church, New York, N.Y.

The bishop-elect, born in Shreveport, La., in 1938, is a graduate of Centenary College in Shreveport and the General Theological Seminary. He was ordained to the priesthood in 1964.

Prior to becoming rector of St. James' in 1985, he was executive director of Episcopal Community Services

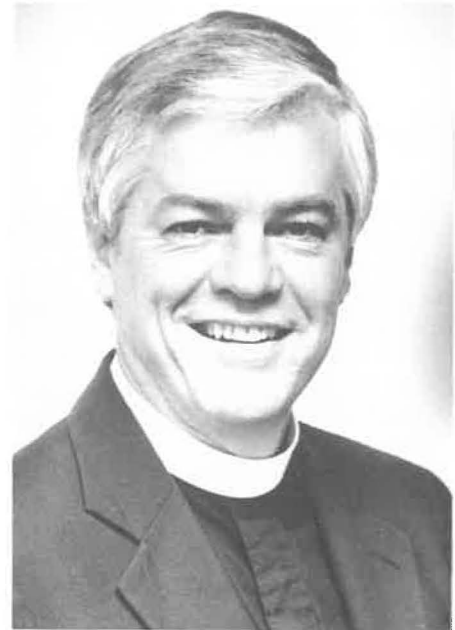


Photo by Elizabeth Ann Arey

Fr. Winterrowd

in Minneapolis, Minn. Earlier, he held the same position in the Diocese of Pennsylvania.

He is president of the Episcopal Family Network and, with his wife, Ann, is deeply concerned with the welfare of clergy families.

The couple has two children.

Provided the necessary consents are received from standing committees and bishops, Fr. Winterrowd will be consecrated January 19, 1991.

BARBARA BENEDICT

Colorado Election

C = Clergy

L = Lay

BALLOT NUMBER	1		2		3		4	
	C	L	C	L	C	L	C	L
Nominees								
Duncan, Robert W.	24	42	18	28	8	12	0	7
DuRoss, Ernest S.	20	66	14	51	4	15	0	3
Guernsey, John A.	26	79	22	88	28	118	39	126
Minns, Martyn	32	45	33	40	34	30	12	12
Winterrowd, William J.	62	115	70	136	89	170	113	199
Needed to Elect:	83	174	79	172	82	173	83	174

Bishop Gibson Dies

The Rt. Rev. Robert Fisher Gibson, Jr., the tenth Bishop of Virginia, died of a heart attack in a Richmond hospital September 21. He was 83.

The bishop, who retired in 1974, had just returned to Richmond from Washington, D.C., where he had participated in the annual meeting of the House of Bishops.

He had been honored last September at Virginia Theological Seminary on the 40th anniversary of his consecration.

Bishop Gibson was born in Williamsport, Pa., the son of a clergyman. He was educated at Trinity College in Hartford, Conn., the University of Virginia, Virginia Seminary and the University of the South in Sewanee, Tenn. He was ordained to the priesthood in December of 1940.

In addition to serving two parishes and doing missionary work in Mexico, Bishop Gibson taught church history at Virginia Seminary and was the Dean of the School of Theology at Sewanee.

He was elected Suffragan Bishop of Virginia in 1949 and served until he

was elected Bishop Coadjutor in 1954. He succeeded Bishop Goodwin as diocesan in 1960, serving 14 years.

The bishop was a national figure during his episcopacy and following his retirement. He was a leader in the ecumenical movement, helping to form the Consultation on Church Union (COCU). In addition, he served as vice president of the House of Bishops; chaired the church's Joint Commission on Ecumenical Relations; and served as president of the Province of Washington (includes the dioceses in Virginia, Pennsylvania, Delaware, Maryland, West Virginia and the District of Columbia).

Bishop Gibson remained active up until his death, assisting the Rt. Rev. Peter James Lee, diocesan, with parish visitation. He took an active role in church life at St. Paul's in Richmond, his home parish, and participated in the House of Bishops and diocesan council.

A memorial service was held at St. Paul's September 26, with burial at Virginia Seminary in Alexandria.

Bishop Gibson is survived by his wife, Alison, four children and several grandchildren.

BRIEFLY

The Rt. Rev. Henry Okullu, Bishop of Maseno South in Kenya, says his life is in danger because he is being followed by government security personnel. Bishop Okullu said that since the death of his colleague, the Rt. Rev. Alexander Muge, in a mysterious car accident last month [TLC, Sept. 9], his movements have been closely monitored by security agents and he is "scared" for his life.

The Diocese of Albany had its first woman priest when the Rev. Barbara Bloxom, a deacon and assistant at St. John's Church in Troy, N.Y., was ordained to the priesthood in September. Mrs. Bloxom, who recently received her divinity degree from the Episcopal Theological Seminary of the Southwest in Austin, Texas, was ordained by the Rt. Rev. R. Stewart Wood, Bishop of Michigan, and was then licensed by the Rt. Rev. David Ball, Bishop of Albany, to serve in his diocese.

At its recent meeting in Dublin, the Anglican-Roman Catholic International Commission approved the final text of its statement on "The Church as Communion." The text, which now goes to church authorities for consideration, says efforts to come to Anglican-Roman Catholic agreement on matters of faith have to be "rooted in an increasingly shared understanding of the nature of the church." The two traditions "already share a real, though as yet, imperfect communion," the text says.

The Rev. Sanford Garner has been named interim provost of Washington Cathedral, beginning October 1. The interim position is intended to enable the transition from the 12-year tenure of Provost Charles A. Perry to the selection of a new dean. Provost Perry left the cathedral September 30, to become president and dean of the Church Divinity School of the Pacific. Fr. Garner brings 38 years of ministry experience to the cathedral post, culminating with 17 years as rector of Christ Church, Georgetown, in Washington.

Radio-TV Foundation Looks Beyond Lawsuit

A decision in the four-year lawsuit against the Episcopal Radio-TV Foundation, Atlanta, which charged it and its affiliates with copyright infringement has resulted in a reorganization bid by the foundation and a chance for it to move on to continue its mission.

The non-profit organization lost a federal lawsuit last year to the estate of Alexander Scourby, an actor who had recorded Bible tapes for the organization in 1972.

The Rev. Louis C. Schueddig, director of the foundation, said his organization had paid Mr. Scourby \$15,000 to make the recordings. "The problem was we did not have a written contract with Mr. Scourby, so we were left vulnerable all these years for somebody to come back and rewrite history," he said. Mr. Scourby died in 1985.

"Clearly we thought we did own the rights to the tapes," Fr. Schueddig said. "Mr. Scourby did these tapes on a 'work for hire' basis. He never asserted any copyright for 13 years and we had registered ours."

But a Florida court ruled differently after a three-week trial. Because the foundation has an annual operating budget of about \$500,000, mostly from contributions, and has no means to cover an almost \$2 million lawsuit, it has filed for reorganization under Chapter 11 of the federal bankruptcy law. Fr. Schueddig said if the reorganization plan is accepted by the judge, the foundation will be discharged from the suit filed by the Scourby estate.

"This in no way means we are going out of business," Fr. Schueddig asserted. "I consider this ruling the Easter Day of this predicament." He said this year the foundation has received more than 700 requests for sermons presented on the foundation's popular "Protestant Hour" radio broadcast and the board is prepared to put the suit behind them and move on.

"It is important for people to know that any money donated goes to regular operating costs, none towards this lawsuit," he said. "This [suit] in no way changes our mission."

What Is Alabama Doing Right?

After the 1980 census, it was found that the number of Episcopalians in Alabama was growing at a slightly higher percentage than the general population.

By EMMET GRIBBIN, JR.

A number of dioceses of the Episcopal Church have fewer communicants than they had a quarter of a century ago. But not the Diocese of Alabama. It has grown consistently for the last five decades. The Methodist Church and the Presbyterian Church in Alabama this summer reported continuing shrinking of their membership, but the Diocese of Alabama keeps growing.

In the 1940s, on account of the increase of communicants and parishes, the Diocese of Alabama needed to add a suffragan bishop. In the late 1960s, continuing growth resulted in the decision to divide the diocese. In 1971, approximately 30 percent of the parishes, communicants and endowments became part of the new Diocese of the Central Gulf Coast. In land area, the new diocese includes the southern third of the state and the Panhandle of Florida.

The remaining Diocese of Alabama

The Rev. Emmet Gribbin, Jr., is a resident of Tuscaloosa, Ala., and is an associate editor of THE LIVING CHURCH.

continued to grow. After the 1980 census, it was found that the number of Episcopalians in Alabama was growing at a slightly higher percentage than the general population. Communicant strength today is only 500 less than it was before 1971, when nearly a third of the communicants were transferred to the Central Gulf Coast.

Why does the Diocese of Alabama grow and thrive? The reasons are perhaps complex, but here are some aspects of diocesan life which seem significant.

'Been to Camp'

Camp McDowell, the diocesan camp, receives ample financial support and the participation of many people. In 1989, the eight summer camp sessions were attended by a total of 983 children, third grade through high school. Add to these the college-age counselors, work boys, lifeguards and other adults on the staff, and two or three clergy at each session and more than 1,000 shared camp life together. The present bishop and his two predecessors have served as directors of camp sessions, both before and after they became bishops. Many parishes reserve camp for a weekend in the fall or spring, and the conference center on the camp grounds welcomes many meetings and conferences. Perhaps another 2,000 people a year have "been to camp."

The year-round ministries to high

school age people and by them to others have, for 35 years, been coordinated by lay persons employed on the diocesan staff. At present, two are employed part-time for this work. One function of these persons is to train and advise parish youth advisors.

Diocesan support for campus ministries follows the young people into their college years. In the 1950s and 1960s, chapels and other facilities were built by the diocese at the University of Alabama in Tuscaloosa, at Tuskegee Institute, at the University of Montevallo, at Alabama A and M and sizable sums invested at Auburn University. In 1988, \$1 million from a \$6 million diocesan capital funds drive was spent enlarging and renovating the facilities in Tuscaloosa and Auburn. In the 1990 diocesan budget, \$148,000 is committed to supporting college ministry on ten campuses.

Stewardship education has added varied strengths to diocesan life. Stressing commitment of time and talent and proportional giving working toward the biblical tithe, stewardship education as developed in the diocese has become known as the Alabama Plan. At their request, 50 dioceses and the American churches in Europe have had Alabamians visit them to explain the Alabama Plan. Personal commitment and participation in the life of the church is accompanied by substantial contributions of money. In 1989, the average weekly pledge in Alabama was the highest in the Episcopal Church. Clergy salaries also are among the highest.

No Quota

Reflective of its stewardship education principles, the diocese has no quota schedule, but urges parishes to share whatever percentage of their income they are moved to give. Last year, 17 parishes sent between 20 percent and 27 percent of their income to the diocese. In addition, 12 percent of all parish income was spent for outreach and poverty relief.

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Three Birmingham parishes operate weekday soup kitchens, and in several other cities the Episcopal parish leads in this kind of ecumenical ministry. A parish in Anniston recently constructed a building to house its free medical clinic and referral service. In Gadsden, Montgomery and Birmingham, there are church-developed retirement apartment houses for those with limited incomes, and, in addition, there is a retirement complex in Birmingham with nursing home facilities. The parish of St. John's for the Deaf, founded in 1935, always has had its own rector.

From 1981-87, Alabama had a companion relationship with the Diocese of Namibia in Southwest Africa. The bishop and a number of Alabamians, including a dozen young people, visited Namibia, and a number of Nami-

A parish in Anniston recently constructed a building to house its free medical clinic . . .

bians, including their bishop, visited Alabama. Three persons with special skills went to work in Namibia. Two stayed three years and one is still there.

An incident typical of the Alabama spirit occurred at its convention. The committee on Namibia proposed the diocese give \$125,000 to Namibia to buy a farm there which could be developed into a camp and conference center. A clergyman arose, criticized \$125,000 as being a piddling amount and moved the sum be doubled. This was approved enthusiastically and ultimately \$385,975 was raised for the Namibian Church or for scholarships for Namibians there or in this country. Of this amount, the Diocesan Youth Commission volunteered that high school age people would raise \$5,000 a year for three years. They actually raised \$20,345.

In recent years, the diocese paid the salaries for one of its clergy to serve two years in Nicaragua, and another to be chaplain, also for two years, to the Anglican Bishop in Jerusalem. Last year, with much local support, an accountant and family went to Sierra



Alabama's bishop is the
Rt. Rev. Robert O. Miller

Leone in West Africa for a year to train persons there to handle diocesan business affairs more effectively. This summer a husband and wife, both physicians, with their three young children moved to Nicaragua to work in a church-run clinic there.

There have been 75 Cursillo weekends conducted in Alabama. Since 30-35 persons attend each Cursillo, about 2,500 in the diocese have shared in this renewal movement experience. An offshoot of Cursillo is Kairos, in which a team of men or women spend three

days in a ministry to prisoners in the state penal system. There have been a dozen Kairos weekends and both bishops have served on a team.

It is true, of course, that a small number of people left the church because they disapproved of women's ordination, or Prayer Book revision, or both. There are, however, five women now on the diocesan clergy roll and a half a dozen more have served in the diocese. In 1976, the diocese sponsored a study program on the newly-adopted Prayer Book, answering questions about the whys and wherefores. As a result, the new book was generally welcomed, even where it had been initially resisted.

Diocesan life is enriched by a variety of traditions and perspectives. There are, of course, differences of opinion and some disagreements, but on the whole, diocesan life seems to illustrate "there are diversities of gifts but the same Spirit." The clergy include alumni of ten of the church's 11 seminaries.

The leadership of the bishops and clergy has been crucial, but, as 99 percent of Episcopalians are lay persons, major credit must be shared with the men, women and young people who gave heed to the late Bishop Carpenter's oft-repeated "goodbye" phrase. "Remember who you are and what you represent."

Autumn

Tonight, when Arcturus sank,
And Orion rose,
I remembered the winter nights,
How the garden froze —
The birds in the deep cold snow,
And the poor too;
Orion, our ice and snow
Are nothing to you.

You ride in those endless deeps,
Unbelievably far;
We call you the Three Wise Men
And the Bethlehem star,
And that makes us feel at home;
But, Orion, you are
In endless unknown deeps,
Unbelievably far.

Elisabeth Freeland

EDITORIALS

The Church's Sacrifice

One very constructive revolution has taken place in the Episcopal Church during the past 20 years. A generation ago, a large number of parishes, including some of the biggest and most influential, treated Morning Prayer as the major service on most Sundays, relegating Holy Communion to a brief and rather barren celebration at an early hour. This was not, of course, what the Prayer Book intended.

Daily Morning Prayer is an admirable brief service of worship for the beginning of the day. The solemn and special service for Sundays and feasts, with hymns and sermon, is the Holy Eucharist, as was indicated in the rubrics of the BCP 1928. Many who professed great devotion to that book did not "read, mark, learn or inwardly digest" those rubrics.

Finally, the Episcopal Church as a whole made up its mind that "the Lord's own service" should dominate the Lord's Day. Today, in most dioceses, most parishes follow the explicit statement of the Book of Common Prayer 1979 that the Holy Eucharist should be the main service on Sunday and major feasts. Some choose to use Morning Prayer for the Ministry of the Word, and this is a perfectly

legitimate and rubrical choice.

It must be recognized, however, that many people remain somewhat puzzled about all this. Some simply follow the book with little inner conviction or understanding. It used to be said in many parishes that if anyone wanted to receive Holy Communion any week, they were free to come at 8 a.m. or to a midweek service.

This may have been true, but it missed the point. The church does not celebrate the Eucharist on Sundays simply because a large number of individuals happen to desire to receive the Blessed Sacrament that week (and they certainly do not have to receive it every week if they don't feel disposed to do so). The church celebrates the liturgy of the altar each Sunday as its spiritual sacrifice to the God who has created us, redeemed us, and offers us new life in the Spirit.

Sunday is the principal eucharistic day because on this day Jesus rose from the tomb. On this day, we offer ourselves, as baptized people, as individuals and as a church, to him for his service in the world. In so doing we follow both the letter and the intent of the Prayer Book. We also follow the tradition of the vast majority of Christians for the part 2,000 years — a tradition we believe will continue until that glorious day when the Lord Jesus returns in majesty.

VIEWPOINT

After the Tithe Is Over

By JOHN-JULIAN, OJN

Most discussion of stewardship involves long expostulations, promotions and encouragements leading to the acceptance of the ten percent biblical tithe. Indeed, if stewardship programs could produce a majority of church people who accept and practice this tithe, those programs would be considered highly successful.

In fact, the acceptance of the ten percent biblical tithe is not the end of stewardship, but the bare beginning. In a sense, that is where a real stewardship program starts. Stewardship of one's entire income and all one's possessions and all "things" of the world over which one has control is the major concern. The ten percent biblical tithe is really little more than an indication that one has made a serious beginning in stewardship.

What are the implications of Christian stewardship for the 90 percent remainder of one's income? For all the

things one owns? For all the things of the earth over which one has power or control? The issue of stewardship is the issue of management of all that is given into one's hands and entrusted to that person.

For instance, it is good stewardship to reduce the waste of resources —

*It is better stewardship
to introduce the traditions
of plainchant . . . than
to train a parish
in the cheapness
of country-western
religious pop.*

whether those be financial or physical. Using less fuel oil and gasoline, the non-selfish and humane use of the buildings one controls, the things on which one chooses to spend one's money — all of these are determined

by a serious sense of stewardship.

In further detail, it is better stewardship of one's money to purchase a more expensive handmade pair of shoes than to squander the money on cheaper, mass-produced products. In that way, a person spends money to support the calling and work of an artisan, to encourage worth and inherent value, to elevate the quality of human life both for the artisan and for the self.

It is better stewardship to commission an artisan to create than it is to undermine that creative component of the human spirit by buying what is cheaper and does not support the best of the human spirit.

All else being equal, it is better stewardship to spend one's money on a recording of Bach which will lift, inspire and call forth the best and most noble of the human spirit than it is to buy a recording of cheap, gross, sub-human or sentimental "popular" music simply because one likes the beat (or whatever).

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The Rev. John-Julian, OJN, is a member of the Order of Julian of Norwich, and lives in Racine, Wis.

VIEWPOINT

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It is better stewardship to spend the considerable extra money to commission a handcrafted tracker organ than to buy a cheaper electronic instrument which fakes organ sounds and compromises the great organ works. It is better stewardship to introduce the traditions of plainchant or the music of Ralph Vaughn Williams in a parish than to train them in the cheapness of country-western religious pop. It is better to decorate in traditions of classical or good contemporary art than in the sentimental 19th century emotional artistic compromises of the pre-Raphaelites.

It is better stewardship to expend the money and energy necessary for a creative and exciting "gourmet" meal than for the quick and easy fast food of the drive-in or the TV dinner. It is better stewardship to buy a good wine than to settle for Ripple.

All of these things are good stewardship because they reinforce and further the intentions of God for his human creations, and support and maintain the highest and best in human beings, rather than bowing to the cheap, vulgar and animalistic in human beings.

It is better to spend one's money on things which raise and praise the peculiar glories of the human spirit than to spend one's money on the things which appeal only to one's earthiness and animal nature.

Are there hungry people in the world? Are the things of the world being used to hurt, harm or kill other people in the world? Are there things in the world which glorify human sin and depravity? Are God's gifts of the world's resources being wasted and misapplied? Are the good things of the earth being spoiled, tainted, poisoned and polluted? Have resources been destroyed or exhausted so they will not be available to future generations? If we answer "yes" to any of these questions, we have not been good stewards.

Every cent one has, every object one owns, every thing over which one has control is to be used to further God's intentions. We are to manage all things that in all things, God may be glorified. We are entrusted as God's managers of the world, and everything we do in our lives must be guided by the effort to do what he would want done with this "estate" of his (which we call "the world").

BOOKS

'Writings' a Response

BETWEEN TEXT AND COMMUNITY: The "Writings" in Canonical Interpretation. By **Donn F. Morgan.** Fortress. Pp. x and 164. \$9.95 paper.

The "Writings" are the third section of the Hebrew Bible (Torah and Prophets being the first two). They include Psalms, Proverbs, Job, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah and Chronicles, certainly a diversified collection, with only tenuous inner cohesion.

Prof. Morgan views these books as a response to Torah and Prophets by various Jewish communities, at various times in the post-exilic period. These writings themselves, as a result of their normative community use, called forth additional response within the Jewish and Christian communities.

"Community shapes text, and text shapes community" is a guiding principle of this study. The writings, as used within community, are scripture, and may be interpreted within the context of the authoritative/canonical collection. The study is presented in fairly technical language — almost a jargon. Its drawback for some readers will be its failure to leave the general and almost abstract plane so as to get into actual interpretation of specific texts. Such interpretation is discussed abstractly, but almost never ventured in fact. For what it sets out to accomplish, however, this is a valuable piece of research.

(The Rev.) JOSEPH I. HUNT
Prof., Old Testament and Hebrew
Nashotah House
Nashotah, Wis.

VIDEOTAPES

THE STORY OF ANGLICANISM. Produced by Cathedral Films and Video (P.O. Box 4029, Westlake Village, Calif. 94015). \$29.95 per videotape (\$3 postage for one tape, \$1 per additional tape).

This is a series of three videotapes, each just under 30 minutes in length, designed to be a "video companion" to the catechism. Produced by the Diocese of Los Angeles, these films attempt to tell the story of Anglicanism from St. Alban to Archbishop Tutu. Each video is accompanied by a brief study guide that includes a chronol-

ogy, definitions, topics for discussion and a bibliography.

Part one, "Ancient and Medieval Foundations," travels rapidly from the Celtic church to the Reformation. Names, dates and places pass quickly before viewers, making one suspect that the film would be lost on most youngsters (including many of my college freshmen). The photography is stunning, and the narrative is informative and objective.

Part two is devoted to the English Reformation and its effects through the Civil War. Henry VIII is treated



gently, and the explanation of the Puritan rebellion leaves something to be desired. But the essentials are here. Hooker, Donne, Herbert and Traherne are mentioned briefly, as is Little Gidding.

The concluding video handles everything from 1660 to the present, attempting to discuss the Church of England in the Age of Reason, the rise of churchmanship and the development of the Anglican Communion. Halfway through, the objectivity of the film begins to fail for the first time. Anglo-Catholics (religious are never shown) and evangelicals appear to be merely period pieces. The Rev. Nan Peete makes a lengthy pitch for women priests. And Archbishop Tutu, appearing twice, expresses some vague generalities about openness and inclusiveness. One comes away from these videos with the impression that Anglicanism today is a trendy, fuzzy-minded denomination in which almost anything may go on and be believed in the name of love and tolerance. Still, the photography again deserves the highest praise, and actor Michael York is excellent as the narrator.

On the whole, these films are successful, especially when used with the study guides. One wishes they had been lengthier, more objective and less parochial.

THOMAS C. REEVES
Professor of History
University of Wisconsin-Parkside
Kenosha, Wis.

PEOPLE and PLACES

Appointments

The Rev. **Mark C. Bigley** is rector of Trinity Church, Box 484, Landers, WY 82520.

The Rev. **Jane Bruce** is now vicar of St. David's, Box 334, Laurinburg, NC 28352.

The Rev. **Jon A. Caridad** is headmaster of Coast Episcopal Schools, Drawer N, Pass Christian, MS 39571.

The Rev. **Michael G. Cole** is rector of Prince of Peace, Box 3005, Gettysburg, PA 17325.

The Rev. **Scott C. Danforth** is rector of Good Shepherd, 1445 N. Frankwood, Reedley, CA 93654.

The Rev. **Walter Draeger** is interim rector at Emmanuel, 1020 E. Mitchell, Petoskey, MI 49770.

The Rev. **Mary C. Earle** is now associate at Church of Reconciliation, 8900 Starcrest, San Antonio, TX 78217.

The Rev. **Carmen B. Guerrero** is hispanic officer of the Diocese of Los Angeles, Box 2164, Los Angeles, CA 90051.

The Rev. **Robert A. Hasseries** is rector of St. Luke's, 501 Wallace Ave., Coeur d'Alene, ID 83814; add: Box 338, Coeur d'Alene 83814.

The Rev. **Herbert W. Herrmann** is curate of St. Francis of Assisi, 117 Ranch House Road, Willow Park, TX 76087.

The Rev. **Paul Z. Hoornstra** is now serving newly-formed St. Peter's, Skidaway Island, GA; add: Box 14521, Savannah, GA 31416.

The Rev. **Charles James** is vicar of St. Dunstan's, 3242 Carver Road, Modesto, CA 95350.

The Rev. **Richard I. James** is rector of St. Paul's, 120 North Hall St., Visalia, CA 93291.

The Rev. **Robert A. Kem** is rector of St. Andrew's, 925 South 84th St., Omaha, NE 68114.

The Rev. **Duncan Lanum** is rector of St. Clement of Alexandria, Woodlake, CA; add: Box 505, Woodlake 93286.

The Rev. **Gerhard Laun** is now rector of St. Elizabeth's, 720 N. King St., Honolulu, HI 96817.

The Rev. **Jurgen W. Liias** is assistant of the Church of the Advent, 30 Brimmer St., Boston, MA 02108.

The Rev. **Ernest McAfee** is rector of St. Luke's, 21st and Beal, Belton, TX; add: Box 547, Belton 76513.

The Rev. **Charles P. McCabe, III**, is rector of Emmanuel, 325 W. Center St., Hastings, MI 49058.

The Rev. **Susan McGarry** is rector of St. Aidan's, 1679 Broadway, Ann Arbor, MI 48105.

The Rev. **D.R. Stephen Mills** is vicar of St. Martin of Tours, 709 N. Jackson, Fresno, CA 93702.

The Rev. **P. Lawrence Murphy** is rector of the Church of the Epiphany, Kingsville, TX; add: Box 1258, Kingsville 78363.

The Rev. **R. Scott Murray** is vicar of St. Thomas of Canterbury, Mammoth Lakes, CA; add: Box 3231, Mammoth Lakes 93546.

The Rev. **James S. Paget** is interim rector of St. Paul's, 309 S. Jackson St., Jackson, MI 49201.

The Rev. **Dexter Parish** is rector of Grace Church, Box 127, Lapeer, MI 48446.

The Rev. **George Plattenburg** is minister-in-charge of St. John's, St. Louis, MO; add: 3664 Arsenal St., St. Louis 63103.

The Rev. **Kenneth D. Richards** is rector of St.

Michael's, Box 1075, Ridgecrest, CA 93556.

The Rev. **Martin Seeley** is on the staff of Church House in London, England; add: Great Smith Street, London SW1P 3NZ England.

The Rev. **Allan B. Warren, III**, is assistant of the Church of the Advent, 30 Brimmer St., Boston, MA 02108.

The Rev. **Charles G. Woehler** is rector of St. Thomas, 1416 N. Loop 1604 East, San Antonio, TX 78232.

The Rev. **Aaron B. Zull** is rector of St. Edward's, Landisville, PA 17358; add: 1737 Wheatland Ave., Lancaster 17603.

Ordinations

Priests

Central New York—Cameron Hoover Fish.

Fort Worth—Craig Andrew Reed, curate, Church of the Holy Apostles, Fort Worth, TX 76126; add: 3900 Longvue, Fort Worth 76126.

San Joaquin—Peter M. Cominos, vicar, Church of the Resurrection, Box 1272, Clovis, CA 93713.

Wyoming—William Lee (for the Bishop of

Eastern Oregon), rector, St. James', Kemmerer, and vicar of St. Barnabas, Cokeville, WY; add: 506 Cedar, Kemmerer 83101.

Permanent Deacons

Montana—Gerald Jasmer, deacon, St. Luke's, Billings, MT; add: 119 N. 33rd, Billings, 59101. Rick E. Johnson, deacon, St. Peter's Cathedral, Helena, MT; add: 511 N. Park Ave., Helena 59601. Susan Merrin, deacon, St. Peter's Cathedral, Helena, MT; add: 511 N. Park Ave., Helena 59601. Karlyn Shepherd, deacon, St. Andrew's, Philipsburg, MT; add: Box S, Philipsburg 59858.

Northern Michigan—William Eugene Bart, ministry support team member, St. John's, Munising, MI; add: Rt. 1, Box 677-B, Munising 49862. Jacob Carl Brodersen, Jr., ministry support team member, St. John's, Munising, MI; add: 1445 Center, Rt. 1, Box 564, Munising 49862. Winifred Jean Erickson, ministry support team member, St. Mark's, Crystal Falls, MI; add: 1506 US-2 West, Crystal Falls 49920.

(Continued on next page)

Lighten Our Darkness

Brightest and best of our sons and daughters,
Brightest and best of each nation's pride,
Brightest and best, they are dead but not forgotten,
Brightest and best, they will live in our hearts.

Brightest and best of our sons and daughters,
Lighten our darkness, heal our memories.
Teach us humanity, love for one another.
Guide us to peace, bring hope to our hearts.

Born of warring nations, the pride of our homelands,
Fighting for ideals, fighting without cause.
Winning hearts and minds, brother killing brother,
Common men and women, sharing common loss.

Vietnam, America, La Raza, Afghanistan,
Mungu Ibiriki Africa.
When will our hatred and fear disappear,
When will dreams of peace become reality?

From Beirut to San Salvador, from Belfast to Phnom Penh,
Young blood is flowing freely, flowing without end.
When will our warring cease, when will we see each other
as sister and brother, as friend, no longer foe.

Dearer to God are the prayers of the poor,
Than any offering on altars of war.
Dearer to God are living men and women,
Than any harvest of hatred and fear.

No man is an island, no woman stands alone,
Peace can be learned, peace in every home.
All men have color, and all men have fear.
All men have anger, but God gives hope.

Lance Woodruff

(Continued from previous page)

Roy Leo Fulfer, ministry support team member, St. John's, Iron River, MI; add: Box 416, Stambaugh 49964.

Transitional Deacons

Connecticut—Patricia Marie Elizabeth Portley, 3600 Durham Road, Guilford, CT 06437.

Michigan—Kristin N. Neily, associate for youth ministry, All Saints', 132 N. Euclid Ave., Pasadena, CA 91101.

Mississippi—Ruth Woodliff-Stanley, part-time deacon, Trinity Church, Branford, CT and continuing her studies at Berkeley Divinity School, New Haven; add: 360 Edwards St., Apt. E, New Haven 06511.

Retirements

The Rev. **Paul S. Downie**, Diocese of Michigan, add: 5946 N. Hagadorn Rd., East Lansing, MI 48823.

The Rev. **Paul S. Hiyama**, as rector of St. Luke's, Utica, MI; add: 16122 Cambell Dr., Utica 48087.

The Rev. **Henry B. Williams**, as rector of St. Mary's, Augusta, GA; the Williamses plan to live in Pittsburgh, PA.

Changes of Address

The Rev. **Albert E. Corner**, may be reached at his home, 2345 Oxford, Apt. #321, Berkley, MI 48072.

The Rev. **Gabriel A. Desharnais** may be

reached at 2727 Brady Dr., Bloomfield Hills, MI 48304.

The Rev. **Robert J. Fortune** is residing at the Alexander Nursing Home in Royal Oak, MI. His daughter has requested that all mail be sent to her: Mrs. Julia Sargent, 442 E. Troy, Ferndale, MI 48220.

Resignations

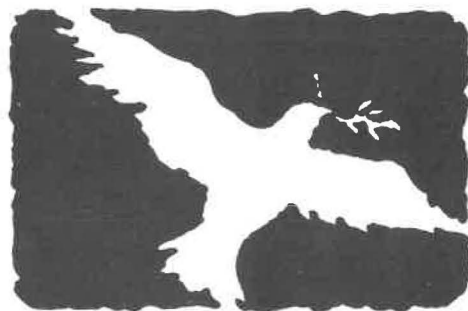
The Rev. **Keith McKenzie**, as vicar of St. Joseph's, Grand Prairie, TX.

The Rev. **Garland Pool**, as rector of St. Luke's-in-the-Meadow, Fort Worth, TX.

Deaths

Robert S. Davies, sometime vestryman and warden of Trinity Church, Wall Street, New York City, died July 11 of cardiac arrest at the age of 72 while en route from the city.

A lifelong resident of Scarsdale, NY, Mr. Davies was a graduate of Kent School and Princeton University. After WW II he joined the accounting firm of Davies and Davies, which had been established by his grandfather. He was vestryman, treasurer, and warden of St. James-the-Less, Scarsdale, from the early 1950s to 1988. In 1965 he was elected to the vestry of Trinity Parish, Wall Street, the third generation of his family to have served on the vestry of that church. He was also a trustee of the Cathedral of St. John the Divine and many other eleemosynary organizations. Two wives preceded him in death and he is survived by his wife, Marjorie, three sons, three stepchildren and six grandchildren.



BENEDICTION

The author, Ann Rose, is a member of St. Thomas' Church, Miami, Fla.

I returned from visiting a college friend in Poughkeepsie, N.Y., to my own college in North Carolina. During the visit, my friend, Patti, had given me a mandolin that she never played, and when I changed buses in New York City, I boarded with the instrument under my arm.

The bus pulled into the darkness. As we left the city lights and started into the long stretches of open road, a tough-looking fellow across the aisle from me said in a loud voice, "Hey, play us a tune, sister." A couple of others added their "Yeah." Feeling uncomfortable about declining, I played a song. They liked it. Each time I finished a song, one of a growing group of fans would say, "Play something else." They liked the music, even though many of the notes came out with a raspy, twangy, even rattling sound.

I've played that mandolin off and on for 26 years now — just for fun, never seriously. I could have taken it to a music shop and paid to have it put in good condition to produce a nicer tone, but I've never gotten around to it. And it hasn't mattered.

Or has it? Recently I was asked to bring it with me to a retreat so I could play along with the singing in the prayer chapel that weekend. It was sufficient to provide a little background rhythm and melody, but I was disappointed. The tone was the same as it was 26 years ago. The raspy notes of 1963 were still raspy. The frets were still worn. I had ample time to prepare quality tunes. Instead, I played second-rate tunes again.

While one side of the gospel is that Jesus loves me "just as I am without one plea," the flip side is that I also have been called to honor him with the very best that I have. How easy it is to forget that side.

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POSITIONS OFFERED

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4. Tours: Mon-Sat 10:30-11:15, Sun 12:30-2:45. Hours 10:40-4:30
Mon-Fri, 10:40-3:30 Sat & Sun

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Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
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Sun H Eu 8 & 10, Wed 10, HD as anno

SEDAN, KAN.

EPIPHANY 309 W. Elm St. 67361
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Sat 10:30 H Eu

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.

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ST. JOHN THE EVANGELIST 35 Bowdoin St.
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Sun Sol Eu 10:30. Daily as announced

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Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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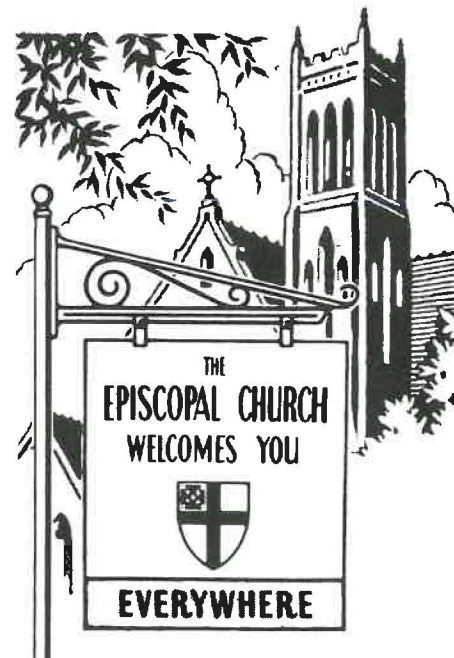
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