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IN THIS CORNER

No Easy Way Out

It was obvious that my peaceful noontime walk was about to be interrupted. Halfway up the block, I could see a young man approaching with what looked like a Bible under his arm. Somehow, I knew that the gangly, bearded fellow wearing a flannel shirt on a steamy day was going to want to talk to me. I tried to think about what I might say to him if he spoke.

"Have you been saved?" he called to me from several yards ahead on the sidewalk.

"Yes, I have," I replied firmly, attempting to keep walking.

"Who saved you?" he asked, before I could get past him.

"Jesus did," I responded, looking at his disheveled rust-colored beard and droopy eyes. He stopped when he heard my remark.

"How do you know?" he shot back.

I was trying to think fast, looking for a quick answer that would enable me to be on my way and out of this uncomfortable situation.

I told him I had felt the presence of God keeping me safe during times of stress or anguish. I said I had sensed the mercy and grace of God on more than one occasion.

"Have you shared that good news with anyone?" he asked, more quietly this time.

"Well, uh," I stammered, being mindful of the promise I had made to myself last New Year's, always to tell the truth, no matter what. "No, I guess I haven't," I finally said, knowing full well that his next question would be "why not?" It was.

"I don't know," I blurted in brutal honesty, by now walking backward slowly to try to ease my way out of this. "I guess nobody ever asked me."

"Do you go to church?" he asked.

I told him I was an Episcopalian and pointed to the top of a steeple, barely visible over buildings about two blocks away.

"You're all alike," he said, brusquely, "All that mystery and private stuff. Nobody wants to talk about Jesus. Used to be one myself."

I asked him where he went to church now.

"The Assembly," he said proudly. "Found what I was looking for."

At this he held his Bible only a few inches from my face, making me very uneasy. I was determined to change the subject.

"Nice cap," I said, pointing to the red baseball-style cap he wore emblazoned with "Chicago Bulls."

"Got it at church," he said as he took it off and examined it. "A friend gave it to me."

I told him I was running late and needed to return to my office.

"OK," he said. "God bless."

I was off the hook. I turned to look back once and saw he was gone. I've thought about that young man often since our meeting. Perhaps it wasn't a chance meeting after all.

DAVID KALVELAGE, editor

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ON THE COVER

Members of the Church Without Walls, Media, Pa., at Eucharist. The church is one of a number of Episcopal congregations that do not own buildings [p. 7].

Photo by the Rev. Charles Penniman

LETTERS

The Niobrara Deanery

I am writing to express my appreciation for the article written by the Rev. Emmet Gribbin, "The Prayer Book for Native Americans" [TLC, Aug. 25]. One statement in the article requires correction. In referring to the Niobrara Convocation, the article stated that "this is the annual gathering of Sioux Episcopalians from both North and South Dakota . . ."

The Niobrara Convocation is the annual meeting of the Niobrara Deanery, a unique deanery in the Episcopal Church given the fact that it is not a geographic deanery but a deanery of a particular people, the Lakota/Dakota/Nakota people of South Dakota and other congregations outside the diocese who have been admitted to the deanery. In addition to the 75 Niobrara Deanery churches in South Dakota, there are Niobrara Deanery churches in the Dioceses of Minnesota and Iowa.

The Niobrara Convocation, as an annual gathering of the deanery, also includes Lakota/Dakota/Nakota Episcopalians from throughout the United States, as well as a variety of visitors from other parts of the country. In recent years, the convocation has attracted international visitors as well, with the 120th convocation this past summer having visitors from the Soviet Union.

(The Rt. Rev.) CRAIG B. ANDERSON
Bishop of South Dakota
Sioux Falls, S.D.

Viewpoint Challenged

The only "theological center" that Canon Birdwell represents in his viewpoint article [TLC, Aug. 18] is the center of Episcopalians United for Revelation, Renewal and Reform. He claims General Convention 1991 "is a church [sic] that has no function . . ."

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

except to be manipulated to further the agenda of political and theological extremists." He contrasts this convention with the last convention he attended in 1979. I concur that great changes occurred in Phoenix. Instead of our tradition of conventions with lots of drinking and getting together with old friends to reinforce our own viewpoints, this was a convention with lots of praying and meeting new friends who challenged our viewpoints.

I was flattered by Canon Birdwell's sour grapes claim that the "House of Deputies . . . was controlled by the agenda of Integrity . . . The political strategy used by those people was nothing short of brilliant . . ." He suggests that people like him "too must become politically astute." That's unlikely since, in spite of EURRR obtaining a copy of Integrity's voluminous and detailed "Plans for General Convention 1991" and distributing more than 100 copies at a pre-convention planning meeting, EURRR and its cohorts failed to replicate Integrity's

"brilliant strategy." Why? Because most people who came to Phoenix opposed to full inclusion of lesbians and gay men in the life of the Episcopal Church had never knowingly met a lesbian or gay person, certainly not faithful Christian ones. Integrity's strategy was "political" only in the sense that we met and talked with numerous people, engaging in the dialogue which the church had promised to do in the preceding triennium but had largely ignored.

EDGAR K. BYHAM
Director of Communications,
Integrity
Washington, D.C.

Let me express my thanks and appreciation for your reporting of the General Convention, and for your editorials, readers survey [TLC, June 9] and some fine articles on the issues that face today's church.

I am particularly grateful for
(Continued on page 5)

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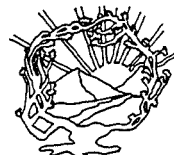
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LETTERS

(Continued from page 3)

Canon Birdwell's Viewpoint, "To Reassert the Theological Center" [TLC, Aug. 18], for it expresses so well my feelings in these post-convention days, when I am sure many, like myself, are trying to find focus for our continuing life in the church.

As a priest of this church for 49 years, retired for 11 years, I found myself at this convention as a concerned visitor, and heard the chatter about "issues." I would say "yes" to the challenge of Canon Birdwell to join the fellowship for a rediscovery and reassertion of "the theological center." Will others say "yes"?

(The Rev.) TRACY LAMAR
Southern Pines, N.C.

• • •

My heart goes out to the Rev. Canon Harland Birdwell, who despairs over the secular direction our beloved Episcopal Church has taken over the last 20 years, noting the control of "Integrity, radical feminists and the mindlessness of liberal and moderate deputies."

I do not condemn him for his vote in favor of the ordination of women at General Convention in 1973; however, I believe that this was probably the first step away from the discipline and tradition of the historic catholic church which has led to our becoming a "church that is Christian in name only."
HARRY N. THOMAS
Brownwood, Texas

Mindless Interpretation

I am tired of reading letters, articles and editorials in THE LIVING CHURCH which maintain that the so-called "liberal wing" of the Episcopal Church will destroy it by its beliefs and actions.

The fact is that Anglicanism, when it has been true to itself, has always been profoundly liberal in the best sense of that now-maligned word. Standing firmly on the three-fold ground of scripture, as interpreted by the best of biblical scholarship, the traditions of the first four ecumenical councils, and human reason, Anglicanism has always welcomed the insights of all genuine learning that may come from many sources, seeing all genuine learning as inspired by the Holy Spirit.

The people who will destroy the

Episcopal Church, if they get the chance, are the fundamentalists who have crept into it and who are working from within to throw out both tradition and reason in favor of the Bible only and their mindless interpretation of it. It is my hope that these know-nothings will leave the Episcopal Church, and if they do, I shall say to them as my mother used to say: "Joy go with you and peace left behind!"

(The Rev.) ALVIN VAN PELT HART
New York, N.Y.

Salient Questions

The letter by Robert F. Diehm [TLC, Aug. 18] raises the salient questions concerning homosexual behavior. The principal one, of course, is when a homosexual act is a sin — always?

sometimes? never? As I understand the press releases, the convention has called for pastoral teaching from the House of Bishops which will seek to answer this question.

I think this teaching will be credible only if it works within the traditional framework of moral theology — seeking to inform the consciences of people in moral dilemmas. That is, its answer to the above question must reasonably appeal to scripture, the teaching of other times, contemporary experience (which, after all, is raising the question), and sound theological method. Two items that Mr. Diehm raises will be particularly important, I believe:

1. While specific texts seem irrelevant to the experience of modern gays

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New Cathedral, Renewed Hope in North Dakota

While many people in the church focused on General Convention in Phoenix, Ariz. this summer, the Diocese of North Dakota was rejoicing in a different kind of phoenix: a new building rising from the ashes of the 1989 fire that destroyed Gethsemane Cathedral in Fargo.

"We have been given a sense of what it's like to be a resurrection people," said the Very Rev. Frank Clark, dean of Gethsemane, about his congregation. "We have been through the grieving process and the renewal process."

Begun in 1872 as Christ Church, a new wooden structure was built for the congregation, renamed Gethsemane Church, in 1900. It became Gethsemane Cathedral and was listed on the National Registry of Historic Sites. It burned two years ago after workmen doing repairs on the building accidentally set the building ablaze. Total loss of the original cathedral

was about \$2 million, including contents, said Dean Clark. The congregation continued to meet in a commercial building.

In February, the congregation bought nine and a half acres of land from the Roman Catholic Diocese of Fargo, took bids for construction and had its ground-breaking ceremony in May. "It was an ecumenical venture," the dean said.

The dean estimates a cost of about \$3 million for the new structure, some of which has come from insurance, \$13,000 from the diocese and gifts from other parts of the country, and

\$750,000 from a stewardship drive within the congregation of 300 families.

The cathedral will have new hymnals and prayer books courtesy of donations to the Church Periodical Club.

The building itself will incorporate the old with the new, according to Dean Clark. "There will be a very traditional feel for the outside but the interior will be very contemporary," he said. One window which was largely destroyed in the old building will be completely recreated and placed in the chapel.

"Seeing it come to fruition is very exciting," he said.



Dean Clark (right) joins the Rt. Rev. Andrew Fairfield, Bishop of North Dakota, and the Rev. Charles Nelson, a deacon, along with others at the cathedral groundbreaking in Fargo.

Fellowship Explored

A group of 22 priests and one layperson, representing 13 dioceses, met in Dallas on August 28 to consider the possibility of forming a fellowship to reaffirm the "theological center." According to the Rev. Canon Harland Birdwell, canon to the ordinary in the Diocese of the Rio Grande, and one of three organizers. "That center has been expressed in holy scripture, the creeds and the historic liturgies of the Anglican Communion."

A call for such a meeting was initiated by Canon Birdwell after General Convention in an article entitled "Reaffirming the Theological Center" [TLC, Aug. 18]. Other organizers included the Rev. Richard Petranek, rector of St. Luke's Church in Dallas, and the Rev. Canon Randolph Cooper, canon to the ordinary in the Diocese of Texas.

During the initial gathering, participants discussed networking with other organizations and dedicated themselves to prayer and reflection before the next meeting slated for October 2.

Principles on Church Growth Shared

Church growth experts met in Englewood, Colo., recently to share ideas with pastors, their staff and business people on how churches can attract people while maintaining the integrity of their message.

Consultant Peter Drucker was joined by George Barna, George Gallup, Jr., Lyle Schaller and Tom Sine to talk about church growth principles. The gathering was sponsored by Leadership Network in Tyler, Texas, an organization founded and largely funded by Episcopal businessman Robert C. Buford.

After the conference, Mr. Drucker discussed some of his ideas in an interview.

"One of the weaknesses of the mainline liberal church is that it hasn't maintained the common vision," he said. "Spiritual needs within the congregation are not being addressed. The leaders see the church as dedicated to social causes outside the church, but the congregations don't see it that way. The result is confusion and ineffectiveness."

He added, "It's terribly hard for the church to say no, yet the effective ones do. They know what their mission is, and they make no apologies. Churches have to admit that some causes are not their responsibility, even though people often feel that the church exists to take care of problems."

Where Is Your Church?

Some congregations have no building, for a variety of reasons

When many people think of the Episcopal Church, they think of the stained glass, the thunderous pipe organ and the spired church building. But there are small Episcopal congregations meeting in non-traditional settings — homes, libraries, the out-of-doors. Often they aspire to church buildings and consider the “house church” model an essential growth phase. Sometimes, however, the house church remains.

“I consider myself a priest-member of the congregation,” said the Rev. Charles Penniman, head of the Church Without Walls in Media, Pa., near Philadelphia. “We are sometimes wildly democratic but wonderfully so.”

The church has a “secretary of the month” who produces the congregation’s calendar and decides where to meet. The congregation meets “in different people’s homes, parks, whatever,” he said, adding that the pastoral functions are shared.

It was begun in 1971 with the idea that the church should be open to issues it did not ordinarily deal with at that time, such as racism, women’s rights, “all those left-wingish things that tend to bother some people,” said Fr. Penniman. He emphasized, however, that “we are not a bunch of old hippies.” The congregation is known as a mission of the diocese and uses the prayer book and hymnal.

“When it comes to the word, we become a little Quakerish,” he said, explaining that the 12-14 families involved will share testimonial-type experiences with each other.

Gifts Substantial

The size of the congregation has stayed about the same over the years, because, Fr. Penniman said, “it is not handy to be much bigger than someone’s living room.” In terms of ministry to the wider community, “our level of giving and commitment is very high, because we don’t have to put it into a building.” Some members are involved in the peace movement and the congregation as a whole gives substantially to the ecumenical Washing-



Charles Penniman photo

A banner is hung outside wherever the Church Without Walls meets.

ton Office of Latin American Affairs. “The church functions best as a base for which spiritual resources are found to raise questions in a prophetic sense,” he said.

When asked whether the congregation ever intends to have a permanent facility, Fr. Penniman laughed and said “Why should we? This is the best for us.”

Meanwhile, in the Southwest, the Rev. Canon Trevor Lewis keeps an eye on small congregations as the Bishop of Arizona’s deputy for missions. St. David’s Church in Bagdad and Holy Cross Church in Dolan Springs, both in northwest Arizona, are two of what are known as “preaching stations.” Canon Lewis defines them as “not sufficient in numbers to form a mission congregation.”

The two small house churches, made up of about 15 people or less and formed in the mid ’80s, are visited by priests from nearby Kingman and are known for their commitment and strength. People who show an interest in the congregation are asked to join in a covenant relationship with each other and the church, emphasizing mission and ministry. Some help with hospice care, others donate time to a

local free medical clinic, among other ministries.

Typically, said Canon Lewis, the groups meet in people’s homes. The diocese encourages such small groups because, “We believe the right way to plant new missions is the house church model.” Such stations may grow little if at all because of their remote locations, but “the people there want to have a church and the Episcopal Church has maintained its presence there,” Canon Lewis said.

Since growth and evangelism are such important aspects for many congregations, house churches can be seen as a limiting option, according to Tom Chu, assistant for the Office of Congregational Development at the national church center. Comparing such groups to close-knit families, he said it may be difficult to bring in new members and grow.

When asked whether he advises small congregations to pool their resources to erect their own church buildings, Mr. Chu said he felt such a move was not good stewardship, and a congregation should have at least 200 members before it begins to consider the idea.

“It disgusts me that people use money for a building which is only used two or three hours a week,” Mr. Chu said. For some faltering congregations struggling to keep an elderly building going, “it may be a very liberating thing for the congregation to get rid of its building.”

Changed Status

One congregation which has found this to be true has been St. David’s Church in Vandalia, Ohio. Now called Faith Fellowship and based in Englewood, the congregation realized several years ago that it could not continue under parish status with a dwindling membership and an antiquated building draining its funds.

After consultation with the diocese and guidance from the national church, the parish not only decided to sell its building, but to dissolve its parish.
(Continued on next page)

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ish status, use the proceeds from the sale to appoint a full-time priest-missioner and to locate to a new community. Based on demographic studies, the congregation decided to relocate to Englewood, a suburb of Dayton, where there is a growing population and relatively few churches. They also decided on fellowship status and declared their primary mission would be evangelism and outreach.

The Rev. Albert Betts, who serves the fellowship once a month, said since those decisions were made the congregation has been meeting in a local firehouse. "There has been some talk of renting space from a larger church, but with only 40 people involved, and about 15-20 on an average Sunday, it's not practical right now," he said.

One of the congregation's goals, appointing a full-time priest-missioner, has faced some setbacks as its church building has still not sold. But the diocese is in the process of approving a loan to the small group for its own priest, to be paid back when the building is eventually sold.

No Albatross

"The congregation is in remarkably high spirits," said Fr. Betts, "considering they lost about half their members when they decided to change their parish status." Eventually members hope to build themselves back up to their former status and, perhaps, someday, have a modern facility they can call their own. But for now they continue on in faith.

"I've worked in all sizes of parishes except the really big ones, and I'm convinced that little ones are vital to the Episcopal Church, instead of being albatrosses around its neck," said Fr. Betts.

Another kind of church is St. John's in Albion, Neb. The Rev. Delmar Funk has been priest-in-charge since 1988. Started in 1892, St. John's has never been a very large parish, said Fr. Funk, peaking at about 33 people in 1910 and now down to about a dozen. The congregation once had a permanent facility, but it was sold, and St. John's became a house church some years ago in this rural farm community. "We see it as going back to the early church model," said Fr. Funk,



Bishop David Ball of Albany at groundbreaking for St. Thomas Church, with Fr. LaCombe looking on at left.

who supplies once a month.

He attributes lack of growth primarily to location. "Though the Episcopal Church is strong in big cities, it failed to continue to grow to any great extent out here," he said. He estimated that 50 percent of Albion's population of about 2,000 is Roman Catholic, 40 percent is Lutheran and the rest scattered in various other groups. In addition, young people tend not to settle in town, migrating to bigger cities as soon as they are adults.

Fr. Funk said the people who make up St. John's are "very mobile, they travel a lot, though they do reach out as they can in individual ways to the community." When asked to predict the congregation's future, Fr. Funk, who is 61, candidly admitted, "It will eventually, in ten to 15 years, not exist." Though members are "an enthusiastic, joyful group," there are no young people in the congregation to continue St. John's, he said.

On the other side of the building question is St. Thomas Church in Tupper Lake, N.Y., described by its priest-in-charge, the Rev. Edgar LaCombe, as "a resurrection church." Located in a logging town in the Adirondack mountains, and tracing its beginnings back 100 years, St. Thomas had its own building until the 1970s when a dwindling congregation sold it to the Baptists. From that point, those who were left continued to meet in the basement of the local library. In

1986, there were only six people still attending.

But then things started to turn around and a burgeoning congregation of nearly 80 is looking towards having its own building which is being built with nearly \$60,000 raised.

"We don't preach the *New York Times* or the *Wall Street Journal*, we preach the gospel," said Fr. LaCombe, who also is a chaplain at a local center for the developmentally disabled. With much community and diocesan support, as well as the encouragement of several interim priests who worked with the tiny congregation before Fr. LaCombe arrived two years ago, a viable community was built.

'Homeless Family'

He brushed aside the notion of the house church as a purer form of worship. "We were a homeless family. We were emaciated," he said. "We have to be a viable and visible part of the community . . . If people don't know where you are, how can you grow?"

According to Fr. LaCombe, St. Thomas is a very active congregation, involved in ecumenical lay ministry and training, a local human services program, Cursillo and other activities.

Comparing St. Thomas now with the church of the past, he stated, "God has blessed this community."

KIRSTEN KRANZ

Expatriate Ministry

Singing the Lord's song in strange lands

By RICHARD C. NEVIUS

When, on the second day of the gulf war, I gave a talk on the Arab world to a large audience made up principally of the American colony in San Miguel de Allende, Mexico, I used the word "expatriate" to describe my previous experiences in England, Italy and the Arabian peninsula.

Perhaps one should never rashly use words of more than three syllables to a large audience, for rumors flew around town that I was un-American, literally an "ex-patriot." When I pointed out to one indignant winter-bird that for part of the year, when she came to Mexico, she also was an expatriate, she was furious. She reminded me vividly of another woman who had shared a row of seats with me many years ago on a flight from Los Angeles to Tokyo, who vehemently turned her landing card back to the flight attendant because it was for "entering aliens," because, she said, "she was not an alien, she was a 100 percent American!"

Having spent at least 50 percent of my ministry abroad, I know there is a sense in which we who are expatriate are aliens, that we can always resonate to the plaintive words of Psalm 137 and wonder if we can sing the Lord's song in a strange land. Perhaps the bigger question is whether we can do the Lord's work. There are adjustments to be made to other cultures no matter where we live.

England, while it presents no obvious language barrier, can present other obstacles more invisible but nonetheless real. Perspectives and points of view we take for granted may seem peculiar and offensive to the natives of the land in which we are guests. This may be as true in England or Italy as it is in the Persian Gulf states.

Several young clergymen were informed by our elders that it was inap-

propriate and ungentlemanly to stroll down the streets of Oxford smoking cigarettes in so public a fashion. We never quite reconciled with the fact that while you could not smoke in the streets, it was perfectly proper to light up in the cinemas. When one of the cartoons during the gulf war put smoking on the list of Islamic no-nos, I knew there was a cultural gap there. I remember well the Saudi clerk who assured me that while there were no non-smoking seats left on the flight to

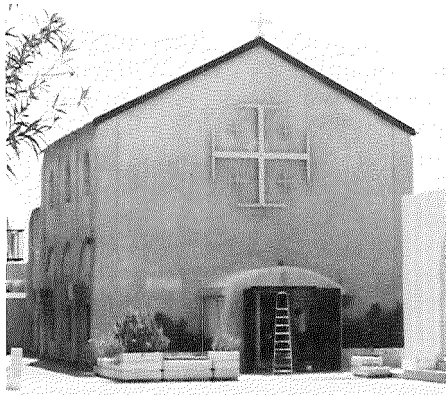


Photo by R.C. Nevius

St. Christopher's Cathedral,
Manama, Bahrain

Riyadh, I did not, of course, have to smoke even though I was seated in the smoking section.

One of the tasks a pastor ministering to an expatriate congregation has to face is dealing with people who are not happy or enamored of the land in which they have been put and, in fact, who may not have had a choice or a say in where they live. Clearly, this is often the case with persons who have found themselves living and coping with life abroad because a spouse's job or education requires them to be there too.

In Rome, I often found this true of teenagers who felt cut off from their "tribal culture" and isolated from the local teenagers. Once the sense of adventure has worn off — and the first shopping trip may do that for some — the daily coping with an alien culture is sometimes too demanding. Kitchen Italian, or English for that matter, requires the shopper to learn quickly an ungrammatical approach but the

names of vegetables and cuts of meat must be acquired quickly. As the cook in the family, I did the shopping in England and quickly learned "cornflour" was the "corn starch" I had been seeking in vain.

Shopping can either be viewed as an adventure or as a dreary chore. In Rome, we lived on a salt-free diet at first before someone clued us in that salt is sold along with tobacco and stamps at the tobacconist. (Don't expect to buy stamps at an Italian post office; that is largely tied up with long lines of people waiting to pay their gas, electric or telephone bills. Conversely, in Mexico those same lines to pay utilities are in the bank and it is easier to change money at a cambio than at Banamex.)

Living in France is a shoppers' paradise, not only because of the large open markets like the one we had near us on the Rue de Levi in Paris one summer, but the presence of efficient, economical supermarkets in even very small towns, and the large *hyper-marchés* that dot the landscape and are like department stores, discount stores and huge food stores all rolled into one. In Mexico, even in a town with a large gringo population and an overall population of close to 100,000, the two supermarkets are smaller than the convenience stores which dot the French highway system.

Company Towns

Living in a company town, in a hierarchy, and being the pastor to people who all share a loyalty to that company and to the business which it represents can make a priest feel somewhat alienated, because even those outside the camp who work in other lives of business are there basically to serve the one product, and for them that industry is the be all and end all. The priest sometimes is unable to find people who share his expectations and interest. If priests are smart, they will learn the company jargon, memorize the organizational charts and steer clear of company politics. They will soon learn that many of the same problems which exist in a stateside parish exists there, though the absence
(Continued on next page)

The Rev. Richard C. Nevius is rector of St. Paul's Episcopal Church, San Miguel de Allende, Mexico.

The Priority of Scripture

A service on Sunday can be lively and stimulating, or just reverently dull, depending on the appointed Bible readings, how they are read, and how they are expounded in the sermon, and perhaps re-echoed in hymns and prayers. We all know that. Our current lectionary, that is, the arrangement by which readings are apportioned to different days (BCP, p. 889 and following), is on the whole good, but by no means ideal. It should be somewhat revised, many of us feel, prior to the end of the century.

Before any great improvement can take place, however, we believe that people throughout the church, lay and clerical alike, need to give more careful thought to the place and function of the holy scriptures in the liturgy. The recent international liturgical conference in Toronto made it clear that many people have significant questions to ask. Yet it also became clear that learned men and women, who may have spent years studying these matters, do not necessarily have sufficiently deep answers.

People who go to church have a right to demand that their clergy study the Bible, pray about it, explain it, and convey in and through it the message, presence and power of Jesus Christ. This requires hours of work every week, year in and year out. The clergy need to be encouraged, upheld and affirmed in this continuing task. Let us also remember that hearing the Bible read and expounded well can be interesting, engaging and sometimes fun.

The weekly sermon, usually based on the Bible readings of the day, is one of the single most important parts of the work of parish priests. They cannot carry it out well if

they are expected to spend most of their time answering telephones, attending trivial meetings, or doing a multitude of things which (in many cases) some parishioners could do better. If we are to become an evangelizing church, good preaching has to be a number one priority. Laity as well as clergy have a responsibility to making this happen.

Worrisome Success

We note with concern the appearance of the book *Final Exit* at the top of the *New York Times*' Best Seller List. The book is written by Derek Humphry, who, among other things, is executive director of the Hemlock Society, an organization which advocates euthanasia and suicide for the terminally ill.

Final Exit is, as *Time* magazine described, "a manual for committing suicide or helping someone else to do so." The book addresses in detail such topics as asphyxiation by automobile exhaust and fatal dosage for various prescription drugs.

Without having read this book, we believe it is unfair for us to criticize it. However, we are able to express worry over its success in the commercial marketplace. Does such success mean people have given up on Christian ethics? Does it mean people have turned their backs on those who minister to the terminally ill, both in the church and the medical profession? Does it make it easier for people to commit suicide?

If this book does nothing else, it has posed some difficult questions for our society . . . questions that won't bring about simple answers.

(EXPATRIATE — from previous page) of teenagers and those over the arbitrary retirement age of 60 makes for some marked differences.

A common experience in most overseas parishes is a deep sense of commitment to outreach and mission to the region. Granted that in the Arab world, where proselytizing is forbidden and dangerous, the mission impulse must be channeled into community service, still the congregations respond to the world outside them. In San Miguel, the "Feed the Hungry" program supplying more than 200 Mexican school children with a daily hot lunch is an example of parish and community involvement. Churches, hospitals, schools and institutions for orphans have benefited from concerned parishioners in the oil business giving generously to causes in the Middle East. And because of the turnover — in European congregations sometimes as much as 50 percent a year — these churches have learned to become

welcoming congregations, getting newcomers on board and involved as fast as possible.

Ecclesiastical Amnesia

Here in San Miguel, in a congregation which is partly residential and permanent, and older, in which the memorial service or the burial office is more frequent than weddings or baptisms, with an influx of lively visitors each winter and summer, some of the same things manifest themselves as in any other expatriate parish. People, no matter how young, no matter whether they have grown up with the 1979 prayer book, or come from parishes where all is done according to liturgical Hoyle, revert to some distant childhood memories. Those who settled here (or in other communities where they and their families have been for 40 or 50 years) may indeed be out of touch with children receiving communion before confirmation, or the re-

placement of purple and rose vestments by Lenten array, or the disappearance of the 1940 hymnal, but others come who must use these things in their home parishes. Crossing a frontier into another country causes ecclesiastical amnesia and, like some time warp on TV, they wonder aloud why we are doing such and such and whatever happened to Septuagesima and "Turn back, O man"?

I suspect that in many churches in foreign parts, people are often there because the Sunday morning — or in the Arab world, Friday morning — service provides a link with home, and that the more familiar and more traditional it is, the more it gives the congregation a sense of security and a feeling they are at home. Expatriate ministry affords the opportunity to make the church be a home away from home and help people adjust to and appreciate the varieties of human culture and experience in which they find themselves.

A Goodbye Challenge

THE PLIGHT OF THE CHURCH TRADITIONALIST: A Last Apology.

By Donald D. Hook. The Prayer Book Society (120 Village Square, Suite 2, Louisville, KY 40243). Pp. 176. \$9.95.

This book is not only an apology, but a sad goodbye letter, jeremiad, and a challenge, with expressions of hope here and there for saving the Episcopal Church.

The reader first comes upon a blanket indictment of bishops for failing to defend the faith, then criticism of priests who serve their "careers" and self-interest rather than their vocations; then blame for seminaries. The laity are given bad marks for non-involvement that allows the "liberal" hierarchy to water down church doctrines. Then come negative comments on supplemental texts, *Prayer Book Studies 30*, the WCC, ordination of women and COCU. And all that is just in the four-page overview by the Rt. Rev. Clarence R. Haden.

The book itself is Dr. Hook's interpretation of church history up to what he sees as the present plight of the church. He defines a traditionalist as a "non-fanatical, reasonable conservative," and asks why issues can't be dealt with either liberally or conservatively, depending on the situation, instead of in the present "monolithically" liberal manner. He faults liberals for not being truly liberal, open to discussion and examination of issues.

Dr. Hook, teacher of German and linguistics at Trinity College, Hartford, Conn., believes disunity, or denominationalism, is not all bad: "Without a healthy tension between variations of the faith, religion might have attained a certain sameness, a monotony, which would have led to a deadly lethargy. Truth has been tested, re-examined, and refined."

To turn things around, the author would like to see liberals force bishops to give air-tight rationales for their actions. Traditionalists then would support liberals, and would call on bishops to admit the legality and grant permission to use the 1928 prayer book, announce a moratorium on the ordination of women, and withdraw from COCU.

"The one unified non-Roman church is splitting itself apart in the

hope of drawing together incredibly disparate elements of Protestantism and American secular society," Dr. Hook writes. "The hope lies in the church's true liberalism: its willingness to open its mind and its heart and accept, as was its custom, diversity within structure. Maybe then the



Holy Ghost can return as the true conservator."

Dr. Hook writes well in presenting his case, but there is little new here for liberal or conservative.

(The Rev.) ROBERT HORINE
Lexington, Ky.

Toward a Caring Process

THE CLERGY SEARCH DILEMMA: Pastors and Lay People Reflect on the Crisis of Clergy Deployment. By Charles and Diane Crane. Cowley. Pp. 222. \$11.95 paper.

Charles and Diane Crane have written a notable short book on the deployment process and its history in the Episcopal Church. The most important part of the book is a series of interviews with clergy and laypersons on the search committees: "The Winners," "The Losers" and "The Search Committee" [see Viewpoint, TLC, Sept. 8].

Those most enthusiastic about the search process are the laypersons who often find a bonding taking place. Less enthusiastic are "the losers." As deployment officer of the Diocese of Chicago, I plan to give each search committee chair a copy of the book and request that they read the part on the losers which tells how clergy have sometimes been treated. It makes vivid the need I myself have begged search committees to consider — a caring

process in handling the clergy. The section also makes clear that there is little support for spouses of clergy in the process, and such needs to be built.

There are, however, three negatives to consider. First, there should have been a fourth section in this book, one in which deployment officers are interviewed. The authors would have found that many deployment officers do try to give pastoral assistance to clergy. I recently phoned a colleague in another diocese telling her why someone had not been called by two of our churches, so that she could help that person reflect on his ministry and how he is perceived.

My second criticism is the choice to divide clergy into "winners" and "losers." The book has many tales of clergy who feel the Holy Spirit is calling them to a certain position and the congregation did not concur and that, therefore, another person "won" and they "lost." Our catholic sense of call says that there is only a valid call when a person and the church are in agreement. Would not the title have been better, "Those Called, Those Not Called"?

Finally, is there a better system than the one presently used? Granted, it is sometimes cumbersome, and sometimes badly done, but does it not, in fact, rest on the profound sense that the people of God — after discernment, conversation, prayer, the breaking of bread — have the right and obligation to choose their priest?

(The Rev. Canon) CARLSON GERDAU
Diocese of Chicago
Chicago, Ill.

Books Received

THE REFORM OF RENEWAL. By Benedict J. Groeschel, C.F.R. Ignatius. Pp. 227. \$11.95 paper.

WORSHIP: Culture and Theology. By David N. Power, OMI. Pastoral. Pp. 283. \$11.95 paper.

ECUMENICAL MARRIAGE & REMARRIAGE: Gifts and Challenges to the Churches. By Michael Lawler. Twenty-Third. Pp. 101. \$8.95 paper.

INTRODUCTION TO CHRISTIANITY. By Joseph Cardinal Ratzinger. Ignatius. Pp. 278. \$14.95 paper.

THE FAITH COMMUNITY: One, Holy, Catholic and Apostolic. By Edward K. Braxton. Ave Maria. Pp. 196. \$7.95 paper.

THE DIVINE GOOD: Modern Moral Theory and the Necessity of God. By Franklin I. Gamwell. Harper Collins. Pp. 223. \$30.

LETTERS

(Continued from page 5)

and lesbians, the scriptures are uniformly negative overall concerning homosexual relations. At the same time, the overarching theme of the Bible is not moral prohibitions (as important as they may be), but God's offer of reconciling love and forgiveness in Christ.

2. Despite Mr. Diehm's assertion about what is generally accepted, analysis of the literature on the subject reveals no consensus on the origin of homosexual orientation. Each of the several camps appeals to different modern psychological studies, which contradict each other. This means that any appeal to scientific evidence must be suspect at this point.

It will require a lot of courage for the bishops to resist the various pressure groups of whatever stripe imposing a prefabricated result on them.

(The Rev.) PIERRE W. WHALON
St. Paul's Church

Elkins Park, Pa.

Morality Reduced

I am discouraged to read so many negative letters to the editor concerning Fr. Null's article "Grace: God's Power to Make Us Right" [TLC, June 23].

Morality is being reduced to the mere determination of unhealthy individual choices. I have in mind a letter from Robert Diehm [TLC, Aug. 18]. Are not pedophiles, adulterers, pornographers and incestuous people created by God? Can their orientation be considered as "gifts"?

Alice Miller's *For Your Own Good: Hidden Cruelty in Child-rearing and the Roots of Violence* addresses the shaping of one's sexual orientation as a child. Though she admits to concluding nothing about the whole of homosexuality, she describes that every homosexual she has counseled was abused either physically or emotionally as a child. Certainly, many heterosexuals have suffered similarly and express that in unhealthy ways as teens and later as adults.

Whenever I hear someone say in counseling, "I have nothing to be ashamed about," or "I am only proud of my sexuality," there usually is something of which they are ashamed or not proud.

Christ, through the ministry of his church, offers many types of healing, including the healing of our sexuality;

yet, when we deny being sick and never let the Lord touch the root of our illnesses, then the chances for a full recovery grow dim. Then it becomes easy to institutionalize unhealthy behavior, which the church calls sin, because we are steeped in denying it exists.

(The Rev.) RICHARD R. DALY
Trinity Church
Wauwatosa, Wis.

It's Greek to . . .

The dialogue of letters on sexuality can hardly get off the ground unless writers present true biblical information.

Someone should inform Steven Cook [TLC, Aug. 11] that there is a New Testament word for "homosexual" — namely "Sodomite." He even listed from I Cor. 6:9 the Greek plural noun "*arsenokoitai*," and he tried to make into an adjective another similar Greek noun, "*malakoi*," meaning unnatural effeminate lust. St. Paul separates these two strong nouns by a contrast "*oute*" as "nor" — thus dividing five various perversions of deceit.

The writer presumes that "God created and enjoys diversity of sexual orientations" — which sounds like a parody of the old excuse: "The Devil made me do it," but now more modern "God makes me do it."

(The Rev.) LUTHER O. ISON
Cardiff-by-the-Sea, Calif.

Facts Are Different

Concerning the letter of the Rt. Rev. Donald H.V. Hallock [TLC, Aug. 18], in his anger he unintentionally or absentmindedly misstated the facts concerning reasons why Bishop White of Milwaukee was not elected president of the board of trustees of Nashotah House (as his episcopal predecessors had been). Bishop Hallock wrote that because Bishop White "favored the ordination of women and this was unacceptable to the majority ECM members of the board, he was not even elected to the executive committee, which the Bishop of Milwaukee had always chaired."

The facts are quite different. As early as 1982 the board had discussed changing the statutes concerning the presidency. That was two years before Bishop White had been consecrated bishop coadjutor. He became diocesan in 1985. The change in the statutes was made on the grounds that Nashotah was an international seminary of the Anglican Communion. Since the

student body of Nashotah House consisted of seminarians from Canada, Africa, Japan, Taiwan, etc., as well as students from across the United States, it no longer seemed appropriate to have a "hereditary" president of the board, (i.e. the Bishop of Milwaukee, whoever that might be).

Accordingly, I was the first elected president of the trustees before there was an election in Milwaukee. This change in the election process had nothing to do with whoever would be Bishop of Milwaukee.

(The Rt. Rev.) WILLIAM C.R. SHERIDAN
Bishop of Northern Indiana (ret.)
Culver, Ind.

One Point Short

In his article on evangelism [TLC, Aug. 4], the Rev. David James gives an assessment to which I can heartily subscribe. Like most Episcopalians, he stops one point short of "the real thing." We just can't bring ourselves to equate the evangel (perfectly good English word) with the gospel.

In a little-known book, *The Claim of Jesus Christ* by a well-known author, Dom Gregory Dix, each Christian is confronted with the gospel: "God will credit righteousness for us who believe in him. He was delivered over to death for our sins, and was raised to life for our justification (Romans 4:24b-25)."

In calling us to accept the claim, Dom Gregory was not ashamed to quote scripture. We have become so intimidated by the non-literalist faction in our church that we have missed the point of this astounding claim made first by St. Paul in this and several other epistles.

If we don't begin with the evangel, our evangelism is doomed to go nowhere.

GLEN SCHAFER
Scottsdale, Ariz.

Exceptional Series

I have just caught up with the series of three articles by Gretchen W. Pritchard on the reception of the Eucharist by younger children [TLC, Aug. 11, July 14, June 9].

I think it is possibly the best thing I have read in TLC in years, and perhaps the best article on theology I have read anywhere in years . . . maybe ever!

(The Rev.) ROBERT A. WINTER
St. Thomas Church
Berea, Ohio

CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 16.

INDIANA

DePAUW UNIVERSITY Greencastle
ST. ANDREW'S 520 E. Seminary
 The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc
 Sun H Eu 10. Wed H Eu 12:20. Alt. Sun Eve student supper

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

IOWA

GRINNELL COLLEGE Grinnell
ST. PAUL'S CHURCH and Student Center State St. & 6th
 The Rev. Willa M. Goodfellow, v & chap
 Sun HC 8 & 10:30. Wed HC noon. Canterbury Club and other as announced

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market Street 52245
 The Rev. William Moorhead, interim chap
 Sat Eu 5:30 (319) 351-2211

KANSAS

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Julia Easley
 Sun H Eu 5; Thurs noon H Eu; Mon-Fri 7:45 MP

LOUISIANA

TULANE/LOYOLA/NEWCOMB New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10, 5

MASSACHUSETTS

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

SMITH COLLEGE Northampton
ST. JOHN'S 48 Elm St.
 The Rev. James G. Munroe, r; the Rev. Patricia M. Collier, c
 Sun HC 8 & 10. Student Fellowship—Tues noon (HC & lunch)

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 35 Park St.
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't.
 Sun H Eu 8, 10; Wed 7:15; Fri 5. HD 12:15; MP 8:50 wklys

MICHIGAN

UNIV OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 218 N. Division St.
 The Rev. Dr. Virginia A. Peacock, chap
 Sun H Eu 5, Supper 6

WAYNE STATE UNIV. Detroit
THE EPISCOPAL CHAPLAINCY
 The Student Center Bldg., Room 687
 The Rev. Dr. Duane W.H. Arnold, chap
 Fri H Eu 12 noon

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap Minneapolis 55414
 Sun Eu 6. Wed Eu 12:20 (612) 331-3552

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY

DREW UNIV./F.D.U. Madison
GRACE CHURCH 4 Madison Ave.
 The Rev. Robert W. Ihloff, r; the Rev. Karen C. Murphey, assoc
 Sun 7:30, 9, 11; Tues 9:30 MP; Wed 9:30 H Eu; Thurs 7 H Eu, It. bkfst

RUTGERS UNIV. New Brunswick
ST. MICHAEL'S CHAPEL
 40 Davidson Rd., Piscataway, NJ 08854
 The Rev. Canon Henry L. Atkins, Jr., chap
 Sun H Eu & sermon 10:30

NEW MEXICO

COLLEGE OF SANTA FE ST. JOHN'S CHURCH Santa Fe
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
 The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
 HC Sun 8, 9:15, 11. MP wklys 8:30. HC Wed 7, Thurs & Fri 12:10

NEW YORK

COLUMBIA UNIVERSITY New York City
ST. MICHAEL'S CHURCH Amsterdam Ave. at 99th St.
 The Rev. Frederick Hill, r; the Rev. Joseph Britton, assoc; the Rev. Thomas Miller, ass't
 Sun: 8, 11. Wklys 7:45

HOBART AND WILLIAM SMITH Geneva
ST. JOHN'S CHAPEL
 The Rev. Frederick P. Moser, chap
 Sun 7; Wed 5:15

RENSELAER POLYTECHNIC INSTITUTE RUSSELL SAGE COLLEGE
ST. JOHN'S 146 First St., Troy
 The Rev. Lawrence Estey, r; the Rev. Barbara Bloxson, ass't
 Sun 8 & 10. Wed 7:30

SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10

S.U.N.Y. STONY BROOK
ALL SOULS Main St., Stony Brook Village
 The Rev. Fr. Kevin P. Von Gonten, v/SUNY chap 751-0034
 Sun Eu 8 & 10. Tues Eu 6, Bible study 7. Eu Thurs 8. HD as anno

NORTH CAROLINA

EAST CAROLINA UNIV. Greenville
ST. PAUL'S 401 E. 4th St.
 Martha H. Gartman, campus min.
 Sun H Eu 7:30, 9, 11. Wed 5:30 student ser H Eu

OHIO

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

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
 The Rev. William Brewster, r
 Sun 8 & 10:30 HC; Tues 7:30 HC

OKLAHOMA

UNIV. OF OKLAHOMA Norman
ST. ANSELM UNIV. CENTER 800 Elm
 The Rev. Donald P. Owens, Jr. Ph.D. chap. Ph. (405) 360-6453
 H Eu; Sun 5:30, Tues 8, Wed 5:30, Thurs 8

PENNSYLVANIA

BLOOMSBURG UNIV. OF PA.
ST. PAUL'S E. Main at Iron, Bloomsburg
 Bruce M. Robison, r (717) 784-3316
 Sun H Eu 8 & 10. Wed H Eu 9:30

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

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

PENNSYLVANIA (Cont'd.)

UNIV. OF PENNSYLVANIA Philadelphia
ST. MARY'S, Hamilton Village 3916 Locust Walk
The Rev. John M. Scott, r & chap
Sun Eu 8 & 10:30

SOUTH CAROLINA

COLLEGE OF CHARLESTON Charleston
GRACE CHURCH 98 Wentworth
The Rev. Benjamin B. Smith, r; the Rev. Dr. Herbert Plimpton, c
Sun Eu 8, 9, 11. Wed 5:30

TEXAS

TEXAS SOUTHERN UNIV. Houston
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
The Rev. Theodore R. Lewis, Jr., r & chap
Sun HC 8 & 10:30; Wed EP 6; HD as anno

TEXAS TECH UNIV. Lubbock
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.
The Rev. Jo Roberts Merriam, chap; Emily Brenner, lay ass't
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

VIRGINIA

JAMES MADISON UNIV. Harrisonburg
EPISCOPAL CAMPUS CENTER 995 W. Main St.
The Rev. Gary Barker, chap (703) 432-9613
Weekly Eucharist (703) 434-2357

MARY BALDWIN COLLEGE Staunton
TRINITY 214 W. Beverley
Sun Eu 8, 9, 11

UNIV. OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell, assoc & chap
Sun 8, 10 & 5:30. Student Fellowship Tues 5:30

WASHINGTON & LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE
R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r & chap; the Rev. Barbara Taylor
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

The Church Services Near Colleges
Directory is published
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January and September issues
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If your church serves in a college
community, and your listing is not
included, please write to the
Advertising Manager
for the nominal rates.



BENEDICTION

The author is Amy Jill Strickland, a resident of Washington, D.C., who attends St. Andrew's Church, Arlington, Va.

Rich, vibrant symbolism is a historical landmark of Anglicanism. This is a great blessing because it represents a great truth — in a redeemed world all things must point in some way to God, their Redeemer. Unfortunately, as times change, symbolism, especially scriptural symbolism, is one of the first and most serious casualties.

An obvious example of this lies in the fire and light imagery which pervades both the Old and New Testaments. Intellectually, accepting these things as symbols of the presence of God is not difficult. After all,

we remember Moses' burning bush and the Wise Men's brilliant star. We even pay homage to the concept now, as a pure, glowing flame announces the presence of Christ humbled in the Blessed Sacrament.

And yet . . . we turn rapidly away from any notion that God might make his presence known not only in soft candlelight but in raging infernos. We prefer a "contained Christ," one we can draw near to like a peaceful fireplace, warming ourselves on the outside, while our interior lives remain unaltered. We prefer our festive palms and our hosannas to their remains: the ashes of Ash Wednesday.

James DeWolf Perry, Bishop of Rhode Island in the first half of this century, wrote: "The union of human will to the divine is not wrought in the glow of benevolent feeling. It is a welding process accomplished in the fires of suffering and the pain of sacrifice." And, surely this is why God is present to us — to draw us closer to him.

To merely warm ourselves by the fire's glow is to imitate Peter in the courtyard. We must be poured into the crucible of sacrifice, our "dross to consume" and our "gold to refine," before we can be "called out of darkness into his marvelous light" (I Peter 2:9).

PEOPLE and PLACES

Appointments

The Rev. Mary Allen is associate of Church of the Good Shepherd, Ogden, UT; add: 2374 Grant Ave., Ogden 84401.

The Rev. Robert E. Allen is rector of St. Mary's, 512 Champagnolle Rd., El Dorado, AR 71730.

The Rev. Nancy J. Allison is priest-in-charge of All Saints', Clinton, SC.

The Rev. Tim Anderson is rector of St. Stephen's, Grand Island, NE; add: Box 1026, Grand Island 68802.

The Rev. Susan B. Bowman is rector of St. Michael's, 49 Killean Pk., Albany, NY 12205.

The Rev. David W. Cardona is vicar of St. Mary's, Hillsboro, TX; add: 206 N. Abbott, Hillsboro 76645.

Ordinations

Permanent Deacons

Maryland—Edward Munro, assistant, Holy Apostles, Arbutus, MD and Provincial of Province III, Brotherhood of St. Gregory; add: 12310 Firtree Ln., Bowie, MD 20715.

Michigan—Susan M. Baisch, Box 158, Clinton, MI 49236. Barbara Fry, 3375 Regency Dr., Orion, MI 48359. Joseph U. King, 5116 Sagamore Dr., Swartz Creek, MI 48473. Aileen

Pallister-Walther, 214 N. Clinton, Charlotte, MI 48813.

Olympia—Mary Jean Carmichael, deacon, St. Andrew's, Tacoma, WA; add: 7410 S. 12th, Tacoma 98465.

Cathedral Clergy

The Rev. Carolyn Gibson is canon at Christ Church Cathedral, St. Louis, MO; add: 1210 Locust St., St. Louis 63103.

Changes of Address

The Rev. Jack E. Altman, III reports the new address of Box 792, Lindstrom, MN 55045.

The Rev. Rodney R. Michel may be reached at 500 S. Country Rd., Bay Shore, NY 11706.

Resignations

The Rev. John David, as rector of Church of the Redeemer, Ruston, LA.

The Rev. Ralph F. Howe, as rector of Trinity Church, Crowley, LA.

The Rev. Raymond Vince, as headmaster of St. Mark's School, Shreveport, LA.

The Rev. Charles Womelsdorf, as rector of St. Michael and All Angels, Lake Charles, LA.

Retirements

The Rev. Edward C. Rutland, as rector of St. Mary's, Texarkana, TX; add: 6106 Sagebrush, Texarkana 75201.

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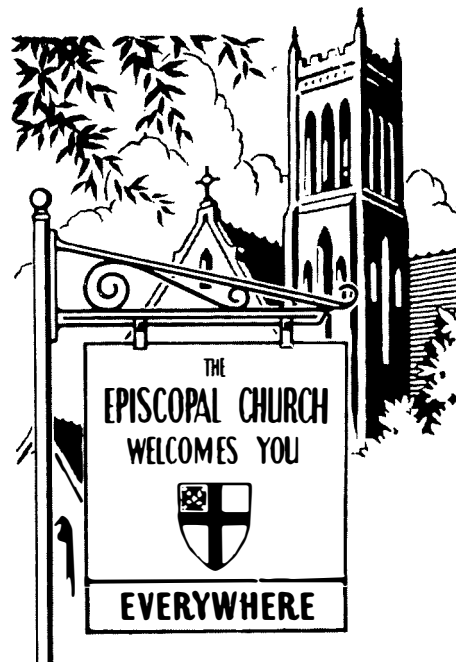
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The Rev. Canon Lloyd S. Casson, Vicar

TRINITY

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