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The Archbishop in Maryland



Preserving Water

According to Jewish folklore, the great rock on which the Hebrew temple at Jerusalem was built was the first land which God separated from the waters when he created the world (Genesis 1:9-10). During the hot summer months, one wonders if God carried the separation a bit too far. There is not a drop of rain in this season, as I found while in Jerusalem as a visiting professor at St. George's College, the Anglican/Episcopal study center. Just outside the city, one finds oneself in desert or almost desert conditions.

On the rounded hills, in some places the white layers of limestone bedrock show through without covering. Elsewhere, there is dirt among the scattered stones, and here and there a clump of weeds, or small bush, or small tree arises. On other rocky hillsides, one sees surprisingly numerous thin cedars and small leafy trees. Occasional small herds of goats and sheep pick their way along, searching optimistically for sprigs of grass. They are directed by Bedouin shepherds right up to the edge of the built-up city.

How obvious it is that the land is thirsty, and that water is urgently needed! In most of the U.S., we generally take water for granted. Here, it is the one thing that cannot be taken for granted. People need it too, and when we are out of doors, members of the college staff are constantly urging us to drink from our canteens to avoid dangerous dehydration.

In ancient times, the availability of water made the larger settlements possible. Jerusalem depended for centuries on the powerful and unfailing output of the Spring of Gibon at the lower edge of the oldest part of the city. Jericho also has a tremendous spring, although for some centuries the city was abandoned because the water was contaminated — a problem Elisha is reported to have remedied (2 Kings 2:19-22). Other cities likewise had their necessary springs or wells.

Today the State of Israel has established a massive and sophisticated water system covering most of the nation and the Occupied Palestinian Territories. Water is piped heavily from the Sea of Galilee into a grid system which a number of wells in other localities also feed. Today the massive increase in population and the vast expansion of irrigated agriculture are already said to be pressing the system to its limits. What will happen when the Sea of Galilee and the underground reserves are depleted?

The problem is not so imminent for the U.S., yet it can be foreseen. Water is one of God's most precious gifts. We cannot survive on this earth without it. How to conserve it, how to keep it clean, and how not to waste it are questions of massive importance. May the Spirit of God, who blew over the first waters, enable us to meet this challenge!

(The Rev. Canon) H. BOONE PORTER, senior editor

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ON THE COVER

The Most Rev. George Carey, Archbishop of Canterbury, became an impromptu eucharistic minister during a service at Church of the Redeemer in Baltimore on Sept. 12. [p. 7].

Photo © 1992 by Bob Stockfield

LETTERS

A Matter of Terms

The Rev. David Selzer [TLC, Aug. 9] perhaps misses the point in the homosexuality/alcoholic debate in his use of metaphor and model.

The question being posed is Why spend so much time, effort and money helping alcoholics become ex-alcoholic if (as medical evidence clearly shows) they were born with alcoholic tendency? Why not simply celebrate their alcoholism? Why not have services for alcoholics so that we might regularize and bless their way of life, not chosen but determined and given? We could even have a Bacchanalian Mass!

It is not a matter of comparing homosexuality with alcoholism in medical or behavioral terms, but in the same basic terms we use to defend homosexuality as a God-given expression of life with basic human rights. Or are we to be selective and suggest that alcoholics, known to be born with brain structure that makes people alcoholic (unlike a fatuous report by the homosexual lobby) are not blessed by God, accepted as they are, and allowed to celebrate their lifestyle? Do we not run the risk of making the alcoholic feel guilty and repressed when we suggest that change is possible? Are we not in danger of removing their rights if we refuse them work, alcoholic and sick though they may be? May we presume for the alcoholic what we are not permitted to presume for the homosexual?

Certainly we celebrate who we are, who we claim God made us to be. Please do not spoil that by suggesting we can build structures to help, change and direct the alcoholic, but not the homosexual, or anyone who recognizes a desperate plight for themselves.

(The Rt. Rev.) TERENCE KELSHAW
Bishop of the Rio Grande

Albuquerque, N.M.

Beyond Limitations

I am unable to explain to Fr. Libby [TLC, Aug. 16] why verses are expunged from the lectionary and daily office readings. However, there are ways around the limitations.

First, there is the final rubric on page 888, BCP. This rubric is restated on page 934, BCP. We are neither bound to nor limited by the second sentence.

Second, rather than use bound
(Continued on next page)

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LETTERS

(Continued from previous page)

lectionary/daily office editions or printed leaflets which expunge, I use a Bible. Thus, I avoid expunged portions.

Third, I urge lay readers to read from their, or my, Bible. Thus, we avoid expunged portions. Many times the expunged material makes for an excellent sermon.

Nevertheless, receiving answers to Fr. Libby's questions will enlighten many of us.

(The Rev.) DAVID L. JASMER
Window Rock, Ariz.

• • •

In response to Robert M.G. Libby regarding the verses of Romans, one would like to say that obviously the compilers of the lectionary did not want any hint of punishment for unnatural behavior to be mentioned.

But this idea is less defensible when the lectionary for the 1928 BCP is checked. In the two places where Romans was read (at MP following Epiphany I, and at EP following Trinity XIII) the 1928 lectionary omitted all the rest of chapter 1 after verse 25 (vv. 26-31), not just the two verses mentioned by Fr. Libby. This perhaps made more sense than the current reading. Verses 28-31 make less sense when the antecedents in the two omitted verses are absent.

One would have to go back to the compilation of the 1928 lectionary to find the reason for this decision. No doubt the matter included in the present lectionary was debated in committee meetings before its adoption, but I do not recall any discussion during General Convention.

DOROTHY W. SPAULDING
McLean, Va.

Alternative Authority

In response to the letter from the Hon. Henry A. Mentz, Jr. [TLC, Aug. 23]: I am struck by the presenter of the argument as much as by the argument. It is ironic that a U.S. district judge would support alternative laws and alternative authority in the Episcopal Church. Surely he does not entertain two criminal or civil codes in his courtroom. And would he accept the authority of another U.S. District Court in his region?

The Presiding Bishop's position
(Continued on page 11)

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LC 10/4/92

Bishops Discuss Authority of Scripture

Archbishop's Appearance Highlights Meeting in Baltimore

Bishops of the Episcopal Church were reminded of the need for collegiality by the Archbishop of Canterbury when he addressed the House of Bishops' meeting in Baltimore Sept. 10.

Speaking at a downtown hotel, the Most Rev. George Carey, on his first "official" visit to the United States, stressed the need for "proper collegial activity and cooperation."

He urged bishops to stand together on important issues and to support one another.

"There is a need for clear leadership on central issues of the faith," he said. "We can't go solo on single issues. What kind of a church is it when a church is dominated by one or two issues? Do not allow single issues to dominate the agenda.

"I want our church and our communion to become a diaconal church. We often take ourselves too seriously. We are simply servants of the living God."

Later in the day, Archbishop Carey contributed to the bishops' ongoing discussions about the authority of scripture.

"We cannot engage with scripture or interpret it without entering into dialogue with the word of God," he said. "We are not sponges simply soaking up the word of God, nor are we vessels simply waiting to be filled with the word of scripture. Our own experience, worship and prayer engages with scripture and invites it to have an impact upon our lives."

As in their special spring meeting at Kanuga (N.C.) Conference Center, the bishops spent virtually all of their time together in small groups. Morning Prayer and Bible study began each day, then bishops remained at tables for discussion of various matters.

During the early part of their meeting, bishops studied the process of doing business in the small group format. Later in the week, they discussed four theological papers on various aspects of interpreting scripture. Authors of the papers were four seminary faculty members: The Rev. Charles Price of Virginia; the Rev. Stephen Noll of Trinity Episcopal School for Ministry; the Rev. Ellen Wondra of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary;



Photo by J. Rosenthal, ACNS
Archbishop Carey

and the Rev. Richard A. Norris, Jr., of Union (N.Y.) Theological Seminary.

The Rt. Rev. Frederick Borsch, Bishop of Los Angeles, spoke to bishops about the importance of studying scripture.

"I don't know anyone in this house who does not consider the Bible central and vital to our mission," he said. "It is entirely appropriate that this body engage in a study of scripture's role."

In one of the few departures from the small group format, Presiding Bishop Edmond Browning told the house of the status of the Rt. Rev. A. Donald Davies, who heads the Missionary Diocese of the Americas, organized by the Episcopal Synod of America (ESA). As a result of Bishop Davies' confirmation of four persons at St. Luke's Church, Richmond, Va., [TLC, Aug. 23], Bishop Browning said he had met with his Council of Advice and with the Rt. Rev. Frank Vest, Bishop of Southern Virginia, in whose diocese St. Luke's is situated. Bishop Browning said Bishop Vest does not want to take any action against Bishop Davies, and that the Council of Advice felt this was appropriate. The Presiding Bishop said members of the house who are affiliated with ESA would address the matter with Bishop Davies.

Bishop Browning reminded his listeners that he had five more years as Presiding Bishop. "I want to give a good part of those five years to the

renewal of this house . . . that's my commitment," he said.

A panel presentation, "Racism and What the Church Has to Offer," was held during one of the two evening sessions of the five-day meeting. The Rt. Rev. William Wantland, Bishop of Eau Claire, spoke on racism and theology. Bishop Wantland cited justice in the baptismal covenant, and said "God's justice is to be reflected in human justice."

The Rt. Rev. Christopher Epting, Bishop of Iowa, spoke about hearings on racism being held in Iowa, and defined racism as "prejudice and bias coupled with power."

The third presenter, on models for leadership, was the Rt. Rev. Cabell Tennis, Bishop of Delaware, who called himself "just an ordinary person in a racist society."

When Archbishop Carey and his wife, Elaine, joined bishops and spouses on the final day, they heard presentations on what had taken place prior to their arrival.

"We are in the process of beginning to be different," said the Rt. Rev. Rogers Harris, Bishop of Southwest Florida. "In every group here, we have become truly a family. We are on an ongoing pilgrimage."

The Rt. Rev. Chester Talton, Suffragan Bishop of Los Angeles, said: "It is not clear to me how we can take our study of scripture here and put it to work in the world."

Bishop Frank Griswold of Chicago added: "Very clearly there has been a sense of movement forward . . . a climate of hope and realism . . . of sin and grace . . . a climate of incredible possibility."

Mary Williams, wife of the Rt. Rev. Huntington Williams, Suffragan Bishop of North Carolina, shared reactions and thoughts of the bishops' spouses.

The House of Bishops is tentatively scheduled to meet again at Kanuga March 9-13, 1993, and in Panama in September, 1993. In addition, about a third of the American bishops will take part in a joint meeting with bishops of the Anglican Church of Canada next February in Ontario.

DAVID KALVELAGE

From Coast to Coast

Dr. Carey Talks with Church via Closed-Circuit TV

"Good evening, Archbishop," said a woman from Portland, Ore., talking cross-country to the Most Rev. George Carey in Washington's Capitol Hilton on Sept. 11, the kickoff of a two-day seminar on "Values in Vocation."

"What do you see as the most important thing for lay persons to be doing right now?" she asked.

Listening eagerly for the archbishop's answer were nearly 400 lay leaders from east coast parishes plus an estimated 5,000 fellow Episcopalians assembled at 55 "downpoints" from the Atlantic to the Pacific, linked through closed-circuit television.

"Maybe praying about your coming election!" he said.

It was a totally unexpected reply from an Archbishop of Canterbury whose predecessors have had a hands-off policy toward the American church and most certainly on national politics. It also acknowledged a willing and public involvement in dissension and loss in both the Church of England and its American off-shoot. The *Washington Post* said Archbishop Carey had "no less a mission than holding the Episcopal Church together."

The Portland caller was told to pray with awareness, charity, faith and patience in regard to fragmenting polarization and decreasing membership.

Jim Hartz, former host of NBC's *Today Show*, and a communicant of Christ Church, Alexandria, Va., moderated the program and introduced a short film, produced by the hookup's sponsor, Trinity Parish in New York City. It centered on Dr. Carey's renewal of the Victorian church he pastored, St. Nicholas', in downtown Durham, England.

Episcopalians were assembled in churches and parish houses, cathedrals, diocesan centers, campuses, motels, television studios and private homes. Both Roman Catholic and Mormon facilities were used. The sites included 25 see cities as well as smaller communities such as Siloam Springs, Ark., Dyersburg, Tenn., Yuma, Ariz., and nine points in Oregon.

The archbishop spoke vigorously for 30 minutes about the importance of the lay ministry, especially as he had implemented it in the gutting and re-

focusing he directed in Durham.

"I made so many mistakes!" he acknowledged, but on the whole the experiment had worked. Philosophies and jobs were rethought with the idea of laity as the most vital link with society.

A caller from St. David's, Austin, Texas, wondered how to align vocation with God's will.

"I have always found that God's guidance comes through *after* I've made a decision," Dr. Carey replied. "We talk and pray, then I ask God if I am doing a thing for myself or for him. Leave it with God and a year later you may say you were guided by God."

A man from Western Springs, Ill., asked the primate to identify the greatest challenge of the Episcopal Church as it seeks to embrace evangelism.

"I see an enormous, generous and resourceful church but one which is divided," Archbishop Carey replied. "An over-concentration on a single subject detracts from how we can reach out to millions. But bridge the differences, target, decide that this time next year your church may be stronger than it is now."

A woman social worker in Providence, R.I., came through warmly, "How *can* we live out the gospel?"

"Look at Desmond Tutu and Mother Teresa, two people we admire most," he said. "They could change their vocations, but instead both are living out the Christian faith in difficult situations."

A man in Memphis wanted to know how to contend with the church's projection of "many points of view."

Archbishop Carey's reply: "It may not be contrary to contradictions. There are imperfections in the body of Christ but come along and join us to make a better world."

There were other exchanges with Pittsburgh and Harrisburg, Pa. At 11 p.m., Mrs. Carey was called to the platform, along with the rector of Trinity Parish, the Rev. Daniel Paul Matthews, and the Most Rev. Edmond Browning, Presiding Bishop, who pronounced the benediction.

(The Rev.) JAMES SIMPSON



© 1992 Bob Stockfield
Fr. Curry: "... a new community."

Worship Marks Week in Baltimore

Two memorable services took place in Baltimore during the busy week of the House of Bishops' meeting and the visit of the Archbishop of Canterbury. Both services celebrated the tercentenary of the church's establishment in Maryland, the bicentennial of the founding of the Diocese of Maryland and the 200th anniversary of the consecration of Thomas John Clagett as the first American bishop.

On Sunday, Sept. 6, greeted by the skirl of bagpipes, 180 bishops and their spouses attended the 10:30 service at Old St. Paul's, one of Maryland's 1692 parishes. The Most Rev. Edmond Browning, Presiding Bishop, was the celebrant, and the Rev. Michael B. Curry, rector of St. James', Baltimore, was the preacher.

On Saturday, Sept. 12, more than 800 people waited in line — some in camp chairs with picnic breakfasts at their side — for a 10:30 service at the Church of the Redeemer. The Most Rev. George Carey, Archbishop of Canterbury, was the preacher and Bishop Browning the celebrant.

At the Old St. Paul's service, Fr. Curry, who won the Episcopal Evangelism Association's 1992 best sermon competition, charged the bishops to face the future with a new vision of the church as a radically inclusive community. The church, he said, "must be a new community with new kinds of folks . . . and if we spread the seeds of

(Continued on next page)



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Some of 800 waiting outside Church of the Redeemer.

(Continued from previous page)

the gospel, the direction of the Episcopal Church will change." He added that "we must learn to sing a new song," and, quoting the Rev. Martin Luther King, Jr., cautioned that in a time of turmoil "we must either learn to live together as brothers and sisters or perish together as fools." When he finished, the bishops rose and applauded.

Archbishop Carey, who earlier in the week had twice addressed the House of Bishops, celebrated the Eucharist at a Baltimore hotel, spent a morning with clergy of the dioceses of Maryland, Washington and Easton, and held a press conference, took as his text Ezekiel 34:16 for his sermon at the Redeemer service, and applied it to the life and ministry of Bishop Claggett: "I will search for the lost, recover the straggler, bandage the hurt, strengthen the sick, leave the healthy and strong to play, and give them proper food."

Said the archbishop of Bishop Claggett: "I believe he presents bishops with a role model that we would be wise to examine closely . . . I believe that the pastoral model of ministry is very much a missionary model, too. We need constantly to be an outward-looking church, confident that our gospel has a word to say to the perennial questions and daily predicaments of human life. We are not a haven for the fearful, cowering in our favorite sheep-pen. We are ready to engage the world — its cultures, its ideas and its controversies — and to do so with confidence in the power of the gospel to meet human need."

WILLIAM STUMP

Sermon in Washington

'Our Vocation Is a Gift to Rejoice in'

The Most Rev. George Carey, 103rd Archbishop of Canterbury, delivered an upbeat sermon full of confidence and hope, and devoid of any mention of controversial issues, in his first sermon at Washington National Cathedral Sept. 13.

The archbishop began on a humorous note, recalling the visit of a predecessor, Randall Davidson, first in the office to visit the American church, "who took 10 days to get here, and after a few engagements, required a fortnight to recover, but today things aren't what they were." Noting that while visiting archbishops should know better than to risk any words about leadership at this particular time and place (with a presidential election soon to take place), yet he said he would like to ask what are the Christian qualities leaders in society bring to their tasks and how should they discharge their responsibilities?

Reminding that Moses, in the day's lections, put obedience to God above any personal doubts or any personal fulfillment, he said: "If God has chosen us for his work, we are not the ones to decide whether we are qualified, or to question his judgment. For the Christian, there is a liberating assurance and an unshakable confidence in the wisdom and power of God, and our vocation is not primarily something to struggle with, but a gift to

rejoice in; not a burden to carry, but a freedom to enjoy."

He said he would like to see a church whose people exhibit that joyful spirit; a church which though beset with difficulties, is not totally issue-ridden, and which does not allow the gospel basics of love, joy, forgiveness and trust to be obscured by contemporary problems. St. Paul, he said, knew that if God had given him a commission to build up the church, it would be accomplished; that the good news he had received compelled him to share it, and as he did so, the church prospered and grew. He observed that Americans, like Paul, are not deterred when leadership entails risks, when tough decisions have to be made and adventurous faith exercised.

"I believe we shall not see our way through the difficulties until we recover that fundamental sense of God's surrounding grace — sustaining, forgiving and liberating," he said. "It is within that experience that I see the role of the Episcopal Church today. And the responsibilities of this nation are so great that it cannot be denied the witness of a church which stands for these things — that is confidence in its faith, courageous in its search for truth, magnanimous in its sympathy and compassionate to the world beyond it."

Archbishop Carey was a concelebrant at the Eucharist with the Most Rev. Edmond Browning, Presiding Bishop, the Rt. Rev. Ronald Haines, Bishop of Washington, and the Very Rev. Nathan Baxter, dean of the cathedral.

In the afternoon, the archbishop met informally on the cathedral grounds with young people of the Diocese of Washington, attesting to his concern for youth. He mentioned having recently led more than a thousand young people from England on a pilgrimage to the ecumenical community at Taize, France, long a spiritual center for young people around the world.

"We must continue to reach out to our youth who are so vital to the life of our church today," he said.

DOROTHY MILLS PARKER

Next Week:

More on Archbishop Carey's U.S. tour

Bond of Love with Animals

By BOYD WRIGHT

Gently the rector reached down and laid his hands on Sky's head. "Sky," he intoned, "I bless you in the name of God, the Creator, who brought all things into being. Amen."

Sky, my spirited golden retriever, made one last effort to lick Fr. Carr Holland's face, then reluctantly let me lead him back to our pew. If Sky felt strange not only to be inside St. Mark's Church for a Sunday service, but to stand before the altar to receive the Lord's blessing, he didn't show it. He watched everything, sniffed everything, and seemed completely at home.

Why not? It was, after all, the Sunday closest to Oct. 4, the feast day of St. Francis of Assisi, a celebration that calls for the blessing of animals in churches everywhere.

Fr. Holland led us in prayer: "Almighty God, grant us your grace so to follow the example and way of your servant Francis that we may, for love of you, delight in your whole creation with joy."

Sky indeed is my delight. He, perhaps with the help of good St. Francis, has taught me about God.

Is it a sacrilege to look at my dog and think of his love for me and my love for him and then compare that to my love for God and God's love for me? I don't think so.

But if the analogy fits, why does it make me uncomfortable? Probably because putting myself in God's place, even in a metaphor aimed at understanding him, seems irreverent and egotistical.

Maybe I'll do better if I change the cast of characters. Suppose I put my wife in my place. Now I can look at her as she pets and loves and talks to our dog. And I can watch Sky while he loves her back. I hear Jean's words, note her motions. She is speaking and acting in the language I know best, the human one. She uses her tongue and her lips to utter words and her hands

to caress. Her voice and her body speak eloquently of her love for her dog.

Sky is talking, too. But his is a different language, and I have to read it differently. I don't hear words. He, too, uses his tongue, but only to lick. He doesn't use a hand to fondle; he uses a paw to poke for attention. And he uses his eyes exactly the way Jean uses hers — to show love.

Now I see something else. Sky rolls over on his back into a posture of perfect submission. His feet paddle the air madly, his entire body squirms in a rapture of surrender, he gives the whole of himself up to trust and love.

Is it far-fetched to say I am watching a worshiper adoring and praising a higher being? Is it wrong to notice that adorer and adored speak different languages, act on different levels, but manage to break the barrier and reach each other? Can I fail to notice that despite all the differences and even though one is looking "up" and the other "down," there is a single obvious point at which they meet?

Point of Meeting

Is it not clear that this exact point at which the great gulf disappears, at which understanding is reached, is the point of love?

Can it be so different with God and humans? With God and me? Can I dare to hope that although he looks down and I can only look up, that we, too, can meet?

All I can do is pray and praise and lift my eyes in awe. I can no more master God's language than Sky can speak mine. But God knows all. He can read me as easily as I can read Sky's tail and tongue. And just as surely as I can know that the whole of Sky's shaggy little body quivers because he loves Jean with all his little doggy heart, so, too, I can be certain that God loves me.

I can't wag a tail or lick like a dog. Even as a man, I can't be sure I know the proper words for the proper prayers. I can only send up a hope and

with it my love. So be it. God understands.

St. Francis perceived this bond of love that wraps itself around all animals and humans and God. Perhaps he grasped it more clearly than any mortal ever has. His life and legends bear witness. People told how a hungry wolf rushed to the side of the saint to become a pet; how hunted hares leapt for refuge into his arms; how birds perched on his shoulders and hushed their chatter when he told them he wanted to pray; how when he died swallows swooped low then flocked toward heaven to form a flying cross.

The Little Poor Man from Assisi wandered as a mendicant, happy to beg his bread and even happier to care for a leper. He kept traveling and ministering until his example inspired an order of friars almost as selfless as himself. Along the way, this first Franciscan stopped to speak to trees and praise the flowers. His joy was as unquenchable as his love. He sang to his Brother Sun and when the time came welcomed his Sister Death.

Francis found a friend in each leaf, in every blade of grass. He called them all the children of God. For him the totality of living things was not only holistic but holy. He saw the whole of nature as a single family of sacred, lovable members united into one glorious fusion of creature with Creator.

Francis walked his beloved earth 800 years ago, but right now, in this sad era when our greed is plundering our planet, we need to keep his memory green. He has been called the mirror of Christ. If we peer carefully into that mirror, we may just be able to see — and to love as he did — the myriad, blessed gifts of God's creation.

This Oct. 4, on Francis' day, I want to take my dog to church to be blessed again. Sky will enjoy it. I'll have a job keeping him decently quiet as we sit waiting in the pew. I'll have to keep the leash tight and keep his nose next to my knees. He will smell the incense. He will want to explore, to seek. For him all will be mystery.

And that's just what it is for me, too.

Boyd Wright resides in Mendham, N.J., and is a frequent contributor to THE LIVING CHURCH.

EDITORIALS

Waiting for Next Stop

When the House of Bishops held its meeting in Baltimore last month, it was not business as usual. In fact, it may never be business as usual again. Prior to 1992, most of the bishops' meetings took place in large plenary sessions. When some squabbling and accusations broke out during the House of Bishops' gathering at the 1991 General Convention in Phoenix, it became obvious that changes needed to be made.

The major change has been the switch to small groups. Instead of holding business meetings in large settings, the bishops, at their last two sessions, have moved to the small group format and haven't attempted to do any business. During the Baltimore meeting, bishops stayed in the small groups of about 6-8 members throughout the five days. They prayed together, participated in Bible study together, discussed theological papers together, and attempted to plan their future together.

When it was all over, the bishops seemed generally pleased by the format. Certainly the opportunity to participate in daily worship, Bible study and prayer together is positive. Getting to know one another better was an additional plus. And the chance for some of the more introspective bishops to be heard may have lasting benefits.

But major questions remain. For example, if the bishops

continue to spend their time in reflection, study and discernment, who's going to deal with the major issues facing the church? How will the bishops share their small group experiences with the wider church? And because the House of Bishops is changing the way it does business, do the House of Deputies, the Executive Council and the interim bodies automatically follow?

We agree with members of the House of Bishops that a transformation needed to be made. While they seem headed in the right direction, it is clear they have a long way to go.

Support CPC

Many of us hear about the Church Periodical Club only once a year, usually when Church Periodical Club Sunday is designated. We have reached that annual observance (Oct. 4) without fanfare, just as members of this organization have functioned for years.

Almost unnoticed, the Church Periodical Club has furnished reading materials for seminarians and others throughout the Anglican Communion for 102 years. We hope our readers will continue to support the Church Periodical Club, and we wish the CPC continued success.

VIEWPOINT

Stop the Revolving Door

By DAVID E. SUMNER

Among the findings of a recent study of the "baby-boomer" generation sponsored by the Lilly Foundation:

- Few of the 30-something/40-something age group say they plan to ever attend church.

- Many say they are not turned off by religion, but are just indifferent to churches that do not stand out from the mainstream American culture.

- Lack of commitment to organized religion among mainline Protestant "boomers" has little to do with the reasons often cited: the appeal of

fundamentalist churches or disillusionment with denominational stances on social issues.

About the same time I read about these findings, I read an article by Columbia University religion professor Randall Balmer, who made the following observation: "In the eyes of many Americans, mainline Protestants have been so intent on blurring theological and denominational distinctives that they stand for nothing at all, aside from some vague pieties like peace, justice and inclusiveness.

"Evangelicals, meanwhile, have been forceful and articulate about stating their beliefs, often to a fault. You may not agree with their positions, but they leave little doubt about where they stand."

After thinking about these articles,

it occurred to me that Episcopalians more frequently define themselves by what we don't believe than by what we believe in. How often have you explained our tradition to a friend and found yourself making one of the following statements?:

- We don't believe in forcing religion down your throat.

- We don't believe in a literal interpretation of the Bible.

- We don't believe in making the preacher the center of worship.

- We don't believe in prohibiting drinking and smoking (we won't stop you from killing yourself).

- We don't believe in a congregational polity.

- We don't believe in forcing you to

(Continued on page 12)

David E. Sumner is a faculty member at Ball State University, Muncie, Ind., and a member of the evangelism committee of the Diocese of Indianapolis.

LETTERS

(Continued from page 4)

seems clear, reasonable and charitable: He hopes (my words) that all will remain within the Episcopal Church but any are free to leave. However, the Episcopal Church is defined and regulated by General Convention. If one does not recognize that authority, is that not a choice to dissociate oneself from the church? Regardless of rhetoric, that seems to be the course of action and position of the Episcopal Synod of America.

I say "seems to be . . ." because I do not know whether the synod sees itself as a loyal protest association or a new (traditional) church. Protest is honored among Christians, but is not to be entered into lightly or unadvisedly. To protest by breaking the law, one commits oneself to suffer the penalties prescribed either by duly constituted authority or by the dictates of one's conscience. A cleric who deliberately breaks or attempts to frustrate canon law would be expected to consider resigning his/her position, being unable to keep the ordination vows. Some parish clergy have done so at great personal sacrifice. I'm not aware of episcopal leadership in this regard.

Would it be unreasonable to expect the judge to step down from the bench if he found that he was unable to support the law of the land? He would then be free to protest as a citizen without compromising his vow as a judge. Certainly there is nothing inherently evil in disagreeing honestly and choosing to go another way. And surely it is not uncharitable to ask the dissenters to choose what way they will go.

(The Rev.) MURRAY L. TRELEASE
Grace Church

Lopez Island, Wash.

All Things Necessary

It was with great concern as a "candle" Episcopalian that I read Bonnie Shullenberger's article, "Why I Am Staying in the Episcopal Church" [TLC, Aug. 23]. Like the majority of Episcopalians, I am concerned with the problems facing our church. I try to read as much as possible to gain a better understanding of what can be done. Unfortunately, in my opinion, most of the things I am reading now (and for the past 10-15 years) are written with conflicting points made.

Mrs. Shullenberger states "the tallest and brightest of our candles is

scripture, which, according to the Thirty-nine Articles, 'containeth all things necessary to salvation.'" I certainly agree. The problem is, many of those who profess this belief then go on to say things such as "Rite I (1979 BCP) . . . expanding the lectionary readings to incorporate a more comprehensive study of scripture." It is very clear to me that the 1979 BCP does not incorporate a more comprehensive study of scripture. If, in fact, scripture "containeth all things necessary to salvation," we need to use all things in scripture to obtain salvation. Nowhere in the Thirty-nine Articles does it state we are to use only the portions of scripture that we think are the necessary things.

I want to stay in the Episcopal Church. I love and need its historic faith. However, it is my belief that we are going to lose all of this if we continue to twist scripture to suit us and make it easier for others.

BOB BEADEL

Brownwood, Texas

Difficult Decision

I have mixed feelings about your coverage of the controversy surrounding the decision of St. Luke's Church, Richmond, Va., rejecting the episcopal oversight of Bishop Frank H. Vest, Jr. of the Diocese of Southern Virginia and becoming a part of the Missionary Diocese of the Americas. In doing so, St. Luke's did not leave the Episcopal Church. Indeed, we remain in some respects the truest and most genuine of Episcopalians. This crucial point was unfortunately buried in your initial news story [TLC, May 3] beneath a misleading headline, "Two Parishes Sever Ties with Episcopal Church."

While your editorial [TLC, Aug. 23] provides a generally accurate assessment of the situation, I am pleased to add that since our parish took a stand for traditional Christian values, it has been necessary for St. Luke's to add several services each week, and overall attendance has nearly quadrupled. Were it not for legal expenses arising from the property dispute with Bishop Vest's diocese, St. Luke's would be on sound financial footing.

Bishop Vest keeps saying, as your news article [TLC, Aug. 23] suggests, that the Rt. Rev. A. Donald Davies (bishop in charge of the missionary diocese) recruited or wooed St. Luke's away from Bishop Vest's diocese. Shame on Bishop Vest! He knows what really happened is this: Bishop Davies

went out of his way publicly and privately to encourage St. Luke's to reach an amicable arrangement with Bishop Vest. It was only after St. Luke's voted almost unanimously to leave Bishop Vest's oversight, regardless of the consequences, that Bishop Davies agreed to accept our parish into the missionary diocese.

St. Luke's didn't cause the Episcopal Church to unravel. We didn't cre-



ate the growing division which so few Episcopalians seem willing or prepared to face. That process began decades ago. Our little parish is merely a catalyst which brought that sad division once again into public view when we took a stand in favor of reliable episcopal oversight. St. Luke's was faced with a difficult decision from which there was no escape. We are all called upon at some point in our lives to make sacrifices for our faith. I am thankful that St. Luke's remains a steadfast part of Christ's body.

PATRICIA C. SNEED

Richmond, Va.

Those That Ordain

In the article on the approval of women's ordination to the priesthood in South Africa [TLC, Sept. 6], you mention that this makes 11 such provinces which do. Would you please enlighten us? Which are the 11 provinces that approve the ordination of women to the priesthood?

(The Rev.) J. SCOTT WILSON

St. Mary's Church

Irving, Texas

They are: Ireland, China, Burundi, Kenya, Uganda, West Africa, New Zealand, Canada, the U.S., Brazil and Southern Africa. Ed.

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.

VIEWPOINT

(Continued from page 10)

believe much of anything. You can figure it all out for yourself.

- We don't believe in a hierarchical church.

- We don't believe in the pope or in worshipping Mary.

- We don't believe in a celibate priesthood.

In much of the rhetoric about evangelism, we hear little mention of the revolving-door problem. Some statistics suggest we don't have as much trouble attracting new members as we do in keeping the ones we have.

For example, between 1966 and 1984 (the latest figures I have), the Episcopal Church baptized 120,000

adults, confirmed an estimated 93,000 baptized elsewhere, and received 82,000 new members from other branches of the catholic church. At the same time, we had a net membership loss of 623,000. That means almost a million members walked out the door and never returned during these years.

One of the myths of our Episcopal lore is that while other traditions may do a better job of evangelism, we do a better job of nurturing our members and taking good care of the ones we have. Statistics say this is not true. We can't hold on to the ones we have, much less take care of them.

My experience as a member of seven parishes in seven dioceses during 18 years as an Episcopalian confirms these statistics. I've seen some bright spots and some healthy, caring par-

ishes. Others barely manage to stay solvent and alive. Most lie somewhere between these two extremes. People leave, or never return after a visit, because there is nothing there to keep them. In the words of Randall Balmer,

**I want to scream,
'Don't just stand there,
believe!'**

visitors find "they stand for nothing at all, aside from some vague pieties . . ."

I hate to sound like a prophet of doom for a church that has indeed saved, confirmed, married and nurtured me throughout these many years. I feel sort of like a loving child who watches a parent self-destruct because of personal problems or addictions. I want to scream, "Don't just stand there — believe!"

The belief that will restore this church is personal commitment on the part of each member to the lordship of Jesus Christ. In the words of theologian John MacQuarrie, he is the "primordial revelation" of our faith. We can make Jesus the central focus of our church without all of the "baggage" that other traditions may carry: Jesus plus biblical literalism; Jesus plus the pope; Jesus plus moral legalism; or Jesus plus churchaholism.

The most distinguishing characteristic of a church fully committed to Jesus will be our love for one another. While Episcopalians frequently give lip-service to "love" through our statements and programs, the problem is that Christians cannot fully understand or appropriate real "agape" — selfless love — outside of its origin in Jesus. Any kind of commitment to "love" without Jesus soon reduces itself to a sentimental humanism.

By focusing on the teachings and example of Christ, Episcopalians will make self-sacrificial decisions to support one another through personal presence, prayer, time and money. People will be attracted to our parishes and want to stay because they feel themselves surrounded by love. Instead of polarization, we will seek out and listen to those whose positions we don't understand. We will hear the anguish in each other's hearts and in so doing learn the meaning of Jesus' words: "By this all men will know that you are my disciples; if you have love for one another" (John 13:35, NAS).



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PEOPLE and PLACES

Appointments

The Rev. **Sandra S. Benes** is rector of St. Michael's, Cambridge Junction, MI.

The Rev. **Margaret G. Custer** is rector of St. Andrew's-in-the-Valley, Box 436, Tamworth, NH 03886.

The Rev. **M. Esty Denkinger** is interim rector at St. John's, Larchmont, NY.

The Rev. **Gregory J. Kronz** is rector of St. Luke's, 50 Pope Ave., Hilton Head, SC 29928.

The Rev. **Carter Lofton** is deacon assistant at St. John's, Charlotte, NC.

The Rev. **Thomas F. Reese** is rector of St. Ann's, Bridgehampton, NY.

The Rev. **Michael R. Williams** is rector of St. Paul's, Grand Forks, ND.

The Rev. **William B. Wright** is rector of St. Paul's-on-the-Plains, Lubbock, TX.

The Rev. **Roy M. Ziemann** is vicar of St. John's, Box 353, Broken Bow, NE 68822.

Ordinations

Priests

Central Florida—**Anthony P. Clark**, curate, All Saints', 338 E. Lyman Ave., Winter Park, FL 32789.

Eau Claire—**Dale Edward Klitzke**, rector, St. Mary's, Box 270, Tomah, WI 54660.

North Carolina—**Judith Anne Davis**, curate, St. Michael's, Box 414, Bristol, RI 02809.

Tennessee—**Rebecca Stevens-Hummon**, assistant, Church of the Resurrection, 1216 Sneed Rd., Franklin, TN 37064.

Vermont—**Lisette Dyer-Baxter**, Trinity, Shelburne, VT.

Transitional Deacons

North Carolina—**Clifford Coles**, Epiphany, Rocky Mount, NC.

Tennessee—**Scott Charles Lee**, curate, Trinity Church, 317 Franklin Street, Clarksville, TN 37040. **Laura Rhea Parmer Myrh**, non-stipendiary, St. Philip's, 85 Fairway Dr., Nashville, TN 37214.

Deaths

The Rev. **Berkley I. Forsythe**, a non-stipendiary deacon, died of cancer at his home in Waterloo, NE, at the age of 61.

A native of Omaha, NE, Mr. Forsythe was ordained in 1988 and served part-time at Church of the Resurrection in Omaha. He was also a real estate appraiser and author. He is survived by his wife, three sons, a daughter, four brothers, two sisters and five grandchildren.

The Rev. **Joseph Trexler Urban**, former archdeacon of the Diocese of Connecticut, died June 24 in Hartford Hospital at the age of 82.

A native of Stroudsburg, PA, Fr. Urban was educated at Haverford College and General Theological Seminary and was ordained in 1935. He served parishes in New Jersey, Florida, Tennessee and Connecticut before being appointed archdeacon in 1973, a post he held until his retirement in 1977.

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BOOKS

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ORGANIZATIONS

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ORGANIZATIONS

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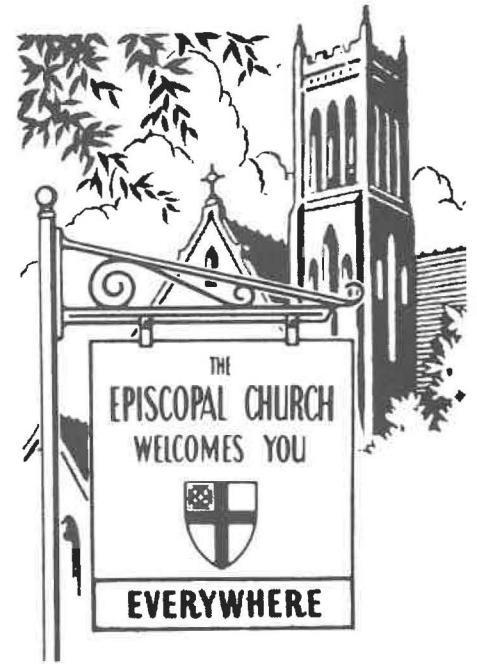
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Varyan, p+
Sun H Eu 9:30

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

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

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

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. James D'Wolf
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r;
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Masud I. Syedullah, Priest-in-Charge

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 5:30. (June through Sept: 8, 10 (Sung), Ev & Novena 5:30). Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

DALLAS, TEXAS

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

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

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

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

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Caizada del Carde (465) 20387
Near the Instituto Allende (465) 20328
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9