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Another Perspective

A Job Worth Losing

It might seem, perhaps at first sight, as though I have two conflicting reports to send to my friends in America.

There are many people who love St. Paul's Cathedral, London, not least because of its royal associations, and also not least for the splendid choir that sings there, to say nothing of the magnificent proportions of the dome and the whole building. (Personally, however, I have to confess that it is not my favorite church building. I am much more a Gothic man at heart, and, speaking purely personally, Wren's architecture smacks too much of Handel, who is not my favorite composer; the age of so-called enlightenment and all that.) So, I much prefer Westminster Abbey despite its many tombs and also not least because I was consecrated bishop there in 1975.

So how particularly blessed I felt when I was commissioned as Archbishops' Adviser for Evangelism, in St. Paul's Cathedral, on Sept. 23, 17 years to the day of my consecration. It was the wrong building, in one sense, but nevertheless, it was a special occasion. There were 3,000 people present, of all shades of churchmanship; many of my friends from America; 36 bishops; both archbishops — the Archbishop of York preached quite wonderfully and the Archbishop of Canterbury presided and commissioned Canon Michael Green and me (the two Michaels, as we are coming to be known) for this special work of evangelization in the church.

However, a week later, a special survey was published in the United Kingdom, undertaken by the Rev. Canon John Finney, of the Board of Mission, entitled "Finding Faith Today." Apparently it proves statistically and perhaps therefore somewhat questionably, that most adults find God through the help of a friend, relative or minister, while only four percent of those surveyed had been "converted" by rallies. So, had I found a job one week and lost it the next?

No such luck! For my work for the Anglican Institute, which I still continue to head-up, internationally as well as nationally, never persuaded me that evangelism was or is primarily large rallies and charismatic events focusing all our attention on the star preacher. There is far more demanding work ahead for the whole people of God in this decade of evangelization.

So there is a massive job to do, not least at the level of Christian apologetics, challenging our culture, and addressing the mind of our society, which is still largely fashioned by the presuppositions of the post-enlightenment prejudices. The mind of Christ must first repossess his church, with a passion for the truth and with a love which can set the world on fire. That task is for the whole people of God, so that if the work of the Decade of Evangelism is truly blessed by God, with any luck both Michael Green and I will have worked ourselves out of a job by the end of the century, and be pensioned off the canonries — but at Westminster Abbey please, rather than St. Paul's — speaking purely personally, of course!

(The Rt. Rev.) MICHAEL MARSHALL

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LETTERS

No Comparison

I write in response to Bishop Kelshaw's letter [TLC, Oct. 4] in which he writes about alcoholism and homosexuality. I address my remarks from the perspective of being both a recovering alcoholic and a gay man. Bishop Kelshaw's letter, like so many other commentaries making the same comparison, begins with the assumption that both alcoholism and homosexuality are harmful to a person when practiced.

I drank to excess for 18 years. I can guarantee you that for 18 years, I was the living proof that addiction to alcohol is destructive to mind, body, soul, as well as to relations with self, others and God. The more alcohol I brought into my life and body, the more broken and pathetic my life and body became. When, by God's grace, I stopped drinking in the spring of 1984, my life turned around, and it's been getting better ever since.

I have known I was gay since before I entered grade school, but because of the advice and teaching of people with Bishop Kelshaw's view, I did everything imaginable to "change" and to deny my feelings. I learned to hate myself every time I felt the natural feelings of love and affection for another human being and to despise those feelings as if they were evil. Living like that was a life of hell that alienated me from myself, from others and from my God. It was a life of misery, depression and fear. At age 29, God's love broke through and I came out of the closet. Before that, I had never even hinted to another soul that I was gay, not by word and not by action.

To say that alcoholism and homosexuality have comparable harmful effects on a person is as mistaken as drawing similar comparisons between war and love or cyanide and mother's milk. In all three comparisons, one offers death and the other offers life. Being gay is no better or worse than being straight, just as being female is no better or worse than being male.

Alcoholism brought only degradation and pain into my life, and there was nothing to celebrate about that. But when I and those who have long known me see how marvelously God has used gay love to heal me and bring me closer to my Savior, then we are filled with a joy that demands celebra-

tion. If the institutional church is not yet ready to join the celebration, then I shall have to content myself for the time being with the company of those who are, such as the ever-growing host of my fellow pilgrims (gay and straight), Christ, the saints and the holy angels. I will be forever grateful to Christ my God who delivered me from the nightmare of alcoholism and who daily grants me the holy and glorious gift of being able to experience

my earthly pilgrimage as a Christian and as a gay man.

(The Rev.) JAMES LEE WALKER
Christ Church

Greenwich, Conn.

Heterogeneous Worship

William Pugliese made some very cogent points in his Viewpoint article [TLC, Sept. 20]. When we are away from home, it is a great luxury to be
(Continued on next page)

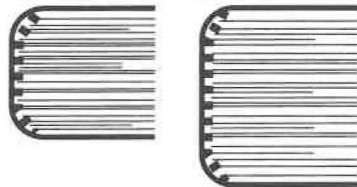
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LETTERS

(Continued from previous page)

able to match our spiritual tastes and needs with the "menus" provided by parishes in distant places.

However, the problem occurs when the menu of a communicant's home parish changes to the degree that spiritual tastes and needs of many people can no longer be satisfied. I know of a family-sized parish where scores of communicants have had to find exile in parishes sympathetic to their spiritual needs, while praying for the "tide to change" at home.

Because rectors have great canonical control over the liturgical bills of fare offered to their congregations, they must keep in mind that in this highly mobile society, traditionalists, charismatics, evangelicals and Anglo-Catholics often find themselves as a part of the same worshipping community, especially in places where there is only one Episcopal church serving a wide geographical area.

As a postscript to Fr. Pugliese's comments, it is suggested that more effort should be made to provide heterogeneous worship to meet the broader spectrum of today's typical parish. This will take some imagination and a real commitment to being more pastoral than biased on the part of clergy and laity.

ROBERT K. OSBORNE
Winsted, Conn.

Public Disclosure

I was saddened to read the article about the Rev. Graham Pulkingham [TLC, Sept. 13], for I know the tremendous amount of good he has done as a parish priest and through the Community of Celebration and the music of the Fisherfolk. He has touched many lives in positive ways.

One wonders what possible good could be done by revelations of misconduct being made after more than a decade. Some indiscretions are best committed to the Lord in the minds of those concerned and not made public with the resulting harm to many innocent people.

None of us is perfect, even though we strive to follow the Master, and all of us fail in some way or another in life. The wondrous thing about our faith is that God loves us still and extends his forgiveness to us whenever we ask him.

I would expect that Graham

Pulkingham, whom I understand in recent years has had open heart surgery, and has now reached retirement age, has made his peace with God about this, and that is where the matter should be left. I hope that those who are involved in any "investigation" are big enough to do the same.

(The Rev.) FRANCIS C. HOWARD
Trinity Church

Tariffville, Conn.

• • •

I write concerning the article "Noted Priest Admits to Misconduct."

Misconduct? Misconduct is getting drunk, losing your temper, speaking cruelly. That is closer to misconduct than what your headline describes.

I am heartsick for all the people hurt by this tragedy and for Bishop Hathaway, who has had to deal with it. And I am heartsick that TLC can call this misconduct.

CHARLOTTE DESAULNIERS
Rixeyville, Va.

Two Texts?

I have two copies of the New Revised Standard Version of the Bible. One is printed by Collins, the other by Oxford, bound with the 1979 prayer book.

There is a great difference in the translation of Tobit 9:8. The Collins version is: "In the morning they both got up early and came to the wedding feast. And Gabael blessed Tobias and his wife." This is, except for the last sentence, essentially the same as the King James Version. Oxford reads: "In the morning they both got up early and went to the wedding celebration. When they came into Raguel's house they found Tobias reclining at table. He sprang up and greeted Gabael, who wept and blessed him with the words, 'Good and noble son of a father good and noble, upright and generous! May the Lord grant the blessing of heaven to you and your wife, and to your wife's father and mother. Blessed be God, for I see in Tobias the very image of my cousin Tobit.'" There are also some differences in the previous verse.

Can anyone tell me if there are two texts to the New Revised Standard Version, and if there is a list available of the differences between them?

(The Rev.) RAYMOND L. HOLLY
Herrin, Ill.

Reading the Gospel

I write in response to the letter from the Rev. William H. Joyner, Jr. [TLC, Sept. 13]. I agree with almost all of his comments about *per saltum* ordinations. Indeed, the people of a diocese can be trusted to make a spiritually-informed decision when it comes to episcopal elections.

I take exception, however, to his comment that lay persons are authorized to read the gospel when "An Order for Celebrating the Eucharist" is used. The rubrics are silent on this issue here (after clearly specifying that a deacon or priest shall read the gospel in Rites I and II).

The additional directions (see pages 406-409) allow for a lay reader to read the gospel in the absence of a priest, but then it would seem difficult to be celebrating a Eucharist in such circumstances.

(The Rev.) NATHANIEL W. PIERCE
Christ Church
Cambridge, Md.

No Justification

I cannot let the letter of the Rev. John Jamieson [TLC, Sept. 20] go unchallenged. It verges on the offensive to many of us who have come to the Episcopal Church from a background based in the Reformation. We feel

(Continued on page 16)

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Another Fort Worth Parish Leaves

This time, the diocese files lawsuit involving the church's property

Two days after the Diocese of Fort Worth elected a bishop coadjutor [TLC, Oct. 25], a Fort Worth parish voted to leave the Episcopal Church. The vestry of the Church of the Holy Apostles decided it would seek admission to the Antiochian Orthodox Archdiocese of North America as a Western Rite parish.

The congregation of about 425 active members is the second to leave the Diocese of Fort Worth during the past year. St. Mary the Virgin, Arlington, is in the process of becoming affiliated with the Roman Catholic Church. It is at least the second Episcopal church to turn to the Antiochian Orthodox Church this year. A sizable portion of the membership of St. Michael and All Angels, Concord, Calif., switched earlier this year.

The decision by the Holy Apostles vestry and rector was contested immediately by the Rt. Rev. Clarence Pope, Bishop of Fort Worth. The diocesan standing committee attempted to win a restraining order in a local court to remove the congregation from the building it has occupied for the past five years, but that restraining order was not granted. Two days later, the diocese filed suit against the parish, referring to it as the "schismatic and purported Church of the Holy Apostles."

In a separate action, Bishop Pope inhibited Holy Apostles' rector, the Rev. Morris L. McCauley, from officiating as a priest for six months, and the standing committee charged that Fr. McCauley "has openly renounced the doctrine, discipline and worship of this church by attempting to take himself and the people and property of Holy Apostles Episcopal Church to the jurisdiction of the Antiochian Orthodox Archdiocese of North America, a religious body not in communion with the Episcopal Church."

At issue, according to Jonathan Kerr, the parish's chancellor, is the perception that the Episcopal Church has turned from its traditional teaching through such practices as the ordination of women and the ordination of practicing homosexuals. He cited the

continuing tension between the Episcopal Church and the Episcopal Synod of America (ESA) as another factor.

The vestry voted 11-0 with one member absent before services on Oct. 4 to leave the Episcopal Church. On the following Sunday, Bishop Pope met with persons from the parish who wish to remain in the Episcopal Church at All Saints' School, about

'We have been very supportive of Bishop Pope. We didn't want to upstage him at convention.'

Fr. McCauley

two miles from Holy Apostles. The bishop named the Rev. Canon Brien Koehler as priest-in-charge, and six new vestry persons were elected. Canon Koehler said more than 100 persons attended the meeting, and 54 identified themselves as members in good standing of Holy Apostles. He added that services would continue at the school chapel, at least until the legal matters are settled, and that the Rev. Jack Iker, bishop coadjutor-elect, was to meet with the group in late October.

Meanwhile, Mr. Kerr called Oct. 11 a typical Sunday morning at Holy Apostles, with the attendance of 265 about 40 larger than normal, and services and educational programs held as usual.

"There was no anger, no nastiness," Fr. McCauley said. "I announced before all three masses that I was excommunicated by the bishop, and every-

thing else was normal."

Fr. McCauley said a petition was circulated through the parish to determine how many wanted to pursue membership in the Orthodox Church. He said about 236 names of adults age 16 and over were on the petition after one week.

The rector was asked about the curious timing of the announcement to leave just after the diocesan convention.

"We have been a synod parish," he said. "We have been very supportive of Bishop Pope. We didn't want to upstage him at convention."

Fr. McCauley said about 20-25 percent of the parish left in 1989 because of the parish's support of Bishop Pope and the synod. He said some members had returned, but others were part of the group which met with Bishop Pope Oct. 11.

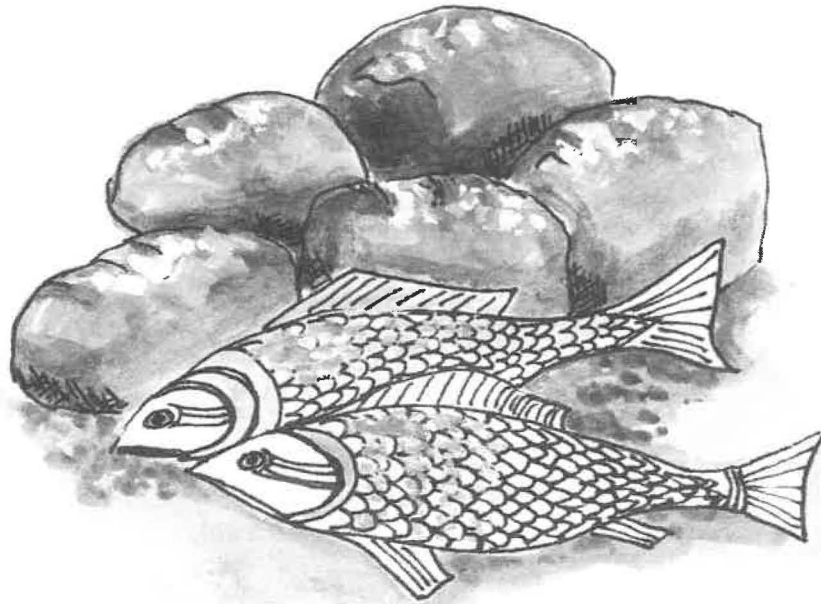
Fr. McCauley said he hopes to be ordained in the Orthodox Church along with three others who will be permanent deacons, and that members of the congregation then will be chrismated, but he added that a timetable has not been set for that to take place.

Mr. Kerr said discussions had been held among parish members for several months concerning Western Rite Orthodoxy and other possible options. "What we want is a traditional parish," he said.

Elton Murdock, Bishop Pope's assistant, was asked why the diocese decided to take legal action against Holy Apostles when it had not tried to block St. Mary's departure earlier this year.

"This case is much different," he said. "With St. Mary's, at the time it was presented to us in a low-key manner. We were told the congregation was 100 percent behind the move. We chose to let them go their way. Later we found out it was not 100 percent."

"With Holy Apostles, we've had repeated inquiries from lay people concerning the possibility of joining the Antiochian denomination," he said. "In fact, on Sept. 2, 35 current and former members formally filed charges against Fr. McCauley."



An illustration of loaves and fishes is among artwork in the Episcopal Children's Curriculum, which has begun its second year of use in parishes throughout the country. Introduced at the 1991 General Convention as a joint effort of the Center for the Ministry of Teaching at Virginia Theological Seminary and Morehouse Publishing, the curriculum consists of three years of classroom sessions for each of three age groups: preschool/kindergarten (ages 3-5), primary (ages 6-8) and intermediate (ages 9-11). Sessions are built on biblical themes and stories, and the prayer book, hymnal, church traditions and church history are incorporated. The second year of the preschool and first year of primary materials are now available and all nine are expected to be available by 1995.

Sexual Misconduct Disclosed, House of Deputies VP Resigns

When General Convention meets in Indianapolis in 1994, it will have to elect a new vice president. The Rev. Wallace A. Frey, who was elected to the position in 1991, has resigned from the ordained ministry following disclosure of incidents of sexual misconduct.

Fr. Frey, 55, has been the rector of St. David's Church, DeWitt, in the Diocese of Central New York, for the past 28 years. The Rt. Rev. David B. Joslin, Bishop of Central New York, wrote a letter to the members of St. David's and said the resignation "was taken after it came to light that he has broken his ordination vows by being involved with sexual misconduct over a lengthy period of time with some male young adults and a teenager under his pastoral care."

Bishop Joslin was informed of the misconduct by family members of an alleged victim. "I think the key issue is

the violation of ordination vows and the breaking of pastoral trust," the bishop said.

The Presiding Bishop, the Most Rev. Edmond L. Browning, and Pamela Chinnis, president of the House of Deputies, issued a statement expressing their distress. "Sexual abuse and the betrayal of pastoral trust cannot be tolerated within the clergy or among the lay leaders of the church," the statement said.

Fr. Frey has been a deputy to the past five General Conventions, a member of Executive Council, chairman of the House of Deputies Committee on Ministry, chairman of the Board for Theological Education, vice chairman of the Standing Commission on World Mission and a trustee of the Episcopal Divinity School. He is married and is the father of two grown children.

Service Affirms Lesbian Couple in Michigan

As the Rev. Ervin A. Brown planned to hold a service of affirmation for a lesbian couple at Christ Church, Detroit, he was hoping to avoid a spectacle. Instead, Fr. Brown and the couple wound up changing the event from a public service Oct. 17 to an undisclosed location on an unspecified date.

"I'm sorry it had to be this way," Fr. Brown said in an interview with TLC, "but neither I nor the two women want this to be interrupted. I started out with the intention of being open about this."

The two women, ages 31 and 29, visited the Rt. Rev. R. Stewart Wood, Bishop of Michigan, several months ago, asking for what Fr. Brown called "the church's blessing on their lifelong commitment to each other." Bishop Wood told them that the church is not able to take such action, but sent the couple to Fr. Brown because "he felt that I might be responsive to the request within the limits still in place."

Fr. Brown told the two women that any liturgical affirmation of a committed relationship would be done only for persons who are part of a parish family.

"He has a policy that if a couple is going to be married, they have to be active in the church," one of the women told *The Detroit News*. "So we attended services all summer, and he made us go through his counseling sessions for engaged couples. He helped us think a lot of things through."

Fr. Brown emphasized that the service would not be a "blessing."

"They are exchanging rings, but I am not pronouncing a blessing," he said. "It doesn't look like a wedding and it's not a paraphrase of the wedding service. They met with me and with two men who had a similar service in another parish last Saturday (Oct. 3) and planned it."

The *News* reported that the women would have their brothers "stand up in the role of groomsmen" and that the couple would take "a long-awaited

(Continued on next page)

Racism Is Being Addressed in Many Ways

Concerns about racism are causing parishes, dioceses, national commissions and the House of Bishops to call for quicker change to become a church of racial justice.

On Sept. 26, the national church's Commission on Racism sponsored a teleconference where more than 400 persons, representing diocesan racism commissions across the country, gathered around TV monitors in 41 sites to talk about the church's response to racism. It was an attempt to link the expertise and energy of persons at all levels of the church and to form a common strategy to confront the problem of racism.

For two hours, a panel that included members of the racism commission addressed questions, solicited information about successful anti-racism programs in dioceses and sought to define racism to help guide future efforts.

The status quo was disturbed last year when racism was a major topic at General Convention. An intense debate surrounded the decision to hold

the convention in Arizona, a state where voters rejected a paid holiday honoring Martin Luther King, Jr. Results of an audit conducted during the convention showed the Episcopal Church is affected by institutional racism.

Personal Experiences

The General Convention's determination that the church spend the next nine years "addressing institutional racism in our church and society" is stirring some Episcopalians to express frustrations, form coalitions and begin the fight against racism.

Telling stories and listening to those of people who have been traditionally left out is being emphasized across the church. A number of parishes and dioceses are conducting their own surveys and audits on racism. Many dioceses are hosting seminars and workshops that provide opportunities to share personal experiences and creative solutions.

At the recent House of Bishops meeting in Baltimore [TLC, Oct. 4],

three bishops spoke of their efforts to confront racism in themselves, church and society.

One creative approach discussed in the teleconference is a project in the Diocese of Delaware. "We are forming a temporary, experimental, multi-cultural congregation," said Max Bell, chairman of the standing commission of churches in metropolitan areas in the Diocese of Delaware. In the experiment, the diocese will bring together an equal number of white, African American and Hispanic members from existing parishes to form a parish for 10 weeks. The plan is for the participants to build community, attempt to understand what a non-racist church would look like and then return to home parishes to share insights from the experience.

In Maryland, white congregations and predominantly black congregations have begun a "pairing and sharing program" to foster mutual understanding. The parishes exchange clergy and have joint worship services and activities.

(LESBIANS from previous page)

honeymoon." The newspaper said 100 invitations had been sent which read "With great joy and thanksgiving, both of us together with our parents, request the honor of your presence at the celebration of our life commitment."

The action follows a request by Bishop Wood that clergy not bless same-sex unions, at least until a study of human sexuality is completed by a diocesan committee. That committee has not finished its work.

Fr. Brown said he was not including a blessing in the service because "I would not go against the bishop," although he admitted he would like to include one.

The *Detroit Free Press* quoted Bishop Wood as supporting the plan. "A congregation seeking to respond to its own people certainly needs some freedom to do so," he said. "And there will be no confusion between this and a so-called marriage or a blessing."

Opponents began to speak out as soon as plans for the service were announced. The Rev. Richard Kim, rec-

tor of St. John's, Detroit, was angered by Bishop Wood's encouragement of the service.

"I am deeply saddened that Bishop Wood has broken trust with me and others on this issue," he said. "It is a tragedy to see this question trivialized by semantic games."

"People in my parish are very upset," said the Rev. Michael Bedford, rector of St. Elizabeth's, Redford. "It's sinful. They're making a mockery of evangelism."

Fr. Bedford said there would be a Eucharist at his parish Oct. 17, the original date of the service at Christ Church, in which married couples would have an opportunity for reaffirmation of marriage vows. "It's simply an affirmation of traditional Christian marriage," he said. A similar service was to take place the same day at St. Bartholomew's, Swartz Creek.

Fr. Brown said there has been some opposition in his parish, including a petition that the ceremony not be held at Christ Church. He said the petition had only about 30 signatures from a membership of more than 800.

"What surprised me is the amount of support that has come forth — both

internally and externally," he said. "I expected a lot of opposition."

The support included an open letter signed by two dozen priests in the Diocese of Michigan who affirmed Fr. Brown and Bishop Wood.

The letter, written by the Rev. John Laycock, rector of St. Columba's, Detroit, includes the signatures of the Rev. Canon Dexter Cheney, administrator for the diocese, and the rectors of two of the largest parishes in the diocese, the Rev. Almus Thorp of Christ Church, Cranbrook, and the Rev. Harvey Guthrie of St. Andrew's, Ann Arbor.

A similar service took place Aug. 8 at All Saints' Church, East Lansing. The Rev. Ted Rice, rector, said he held a service of affirmation for two homosexual men, and that the event took place with the support of Bishop Wood.

"We responded to a couple which came to us with a pastoral need," he said. "We explored the possibility with the vestry and with the bishop. It was a very open process. It was discussed freely within the parish. We didn't want to make any more of it than we would in any other pastoral situation."

Four Nominated In Dallas Election

The Rt. Rev. Don A. Wimberly, Bishop of Lexington, is among four persons nominated to be Bishop of Dallas. The diocese has been without a bishop since the Rt. Rev. Donis D. Patterson retired in 1991 for health reasons.

The others nominated are the Very Rev. Bertram N. Herlong, dean of St. Paul's Cathedral, Detroit; the Rev. James M. Stanton, rector of St. Mark's, Glendale, Calif.; and the Rev. Hollis R. Williams, rector of Trinity Church, Everett, Wash. The four were presented to the diocese by a nominating committee.

The convention to elect will be held Nov. 6.

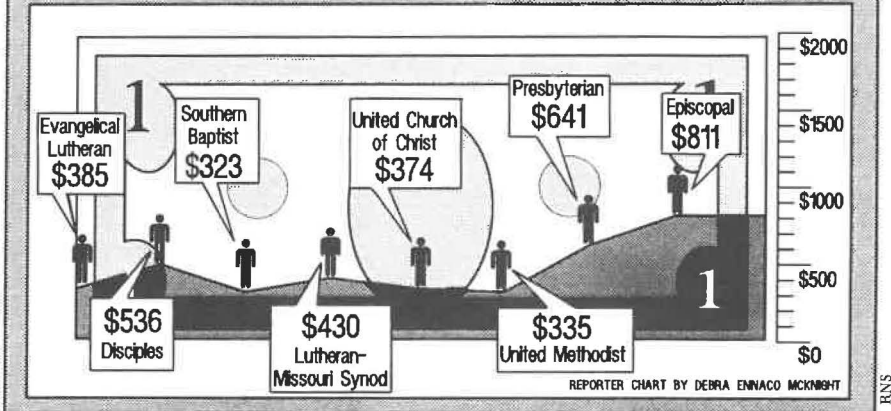
BRIEFLY

The Rt. Rev. Robert Ladehoff, Bishop of Oregon, and the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, sent a **pastoral letter** to all parishes in the state urging opposition to a Nov. 3 general election ballot proposal known as "Measure 9," which critics charge would legalize discrimination against homosexuals. The measure would legally declare that "homosexuality, pedophilia, sadism and masochism [are] wrong, unnatural and perverse, and that these behaviors are to be discouraged and avoided." The bishops called on Episcopalians to consider the initiative in the light of their baptismal covenant that they "strive for justice and peace among all people and respect the dignity of every human being."

Acts of vandalism and desecration have been occurring in churches in Coventry, the only English medieval city to lose its cathedral in World War II bombings. Incidents have included the smashing of stained-glass windows, use of a 12th-century pulpit as a urinal, people smoking cigarettes during weddings and having fights with kneeler cushions, and the theft of priceless furnishings. A group of churches and the police hope to deter the vandals and thieves by marking valuable items and installing video cameras.

Giving per denominational member in 1990

These figures show the average amount given in 1990 by members of various U.S. Protestant denominations, according to the "1992 Yearbook of American and Canadian Churches." Based on the average U.S. annual salary of \$18,000 in 1990, these comparisons show that per capita giving is less than half the traditional biblical tithe of 10 percent of one's income.



CONVENTIONS

The annual convention of the Diocese of Wyoming met Sept. 24-27, in Douglas, with Christ Church, Douglas, as host.

At the opening service of Evensong, the Rt. Rev. Bob Jones, Bishop of Wyoming, delivered his "state of the diocese" address. He urged the formation of plans to help members of the diocese have a better understanding of homosexual persons within the church, and to become more knowledgeable about such diseases as AIDS, alcoholism and drug abuse and other social problems such as abortion and the death penalty. He spoke, too, of the many resources within the diocese which can help parishes more closely focus their lives as churches in ministry and mission.

The Rt. Rev. Bennett Sims, retired Bishop of Atlanta and now president of the Institute for Servant Leadership of Hendersonville, N.C., was spiritual leader for the convention. He spoke of the power given to the church so that it could carry on the work of our Lord Jesus Christ.

Among the resolutions presented was one which would move the diocesan office from Laramie to a more central location. This was placed in committee to be studied until next convention. A resolution to set up a committee which would prepare a study for the 1993 convention concerning whether the diocese would remain a member of Coalition 14 was passed. In addition, a diocesan minimum sal-

ary for priests of \$19,200 beginning in 1993 was set.

The convention adopted a budget of \$652,293 for 1993.

DOROTHY JOHNSON

Under the banner theme, "Lord of the Harvest," the Diocese of Alaska met in convention at All Saints' Church in Anchorage, Oct. 1-4.

Continuing a pattern established last year, the convention centered its work in small reflection/planning teams that focused on guided meditations from the gospel. Each team, representing two or three local congregations, established mission linkages across the state.

While the convention had received a number of controversial resolutions on current issues, the delegates dismissed these quickly in favor of the unified celebration of a common commitment to growing as the church in Alaska. "It was a joyous expression of the renewal people feel all through our diocese," said the Rt. Rev. Steven Charleston.

During the closing worship Sunday morning, Bishop Charleston installed four archdeacons and three canons. The four archdeacons are: the Ven. Seymour Tuzroyluke, Arctic Coast Deanery; the Ven. David Salmon, Interior Deanery; the Ven. Norman H.V. Elliott, SouthCentral Deanery; and the Ven. Mark Boesser, SouthEast Deanery. The three new diocesan canons are the Rev. Canons Anna Frank, Montie Slusher and Luis Uzueta.

MARY PARSONS

Making Music Familiar

By JOSEPH A. KUCHARSKI

Careful planning of church music, one season at a time, is essential. Particular attention should be given to all aspects of worship and the people who will be part of the service. This is no easy task, but the benefit of such planning may be a congregation that has a better idea of what is going on in worship.

Once the order of service has been established for a season, a good way to begin is to select music for the set portions of the service, known historically as the "Ordinary of the Mass." At a Sunday Eucharist, these would be: Kyrie, Trisagion or Gloria (whichever has been chosen should be used throughout the season), Sanctus, the Lord's Prayer (no options for these texts), and one of the fraction anthems (Agnus Dei or one of the many other choices, again to be used for the entire season). If the Nicene Creed is sung, one musical setting would be chosen for the season as well.

The Hymnal 1982 no longer groups all of the ordinary together by composer. Instead, the various parts are grouped by their texts, a practice often used in the early church. For some parishes, this will encourage greater flexibility. Others may not wish to "mix and match," but prefer the symmetry of using one composer's setting throughout. Whichever the case, select a setting for each text and stick to it for the season. This will help the congregation to become familiar with what is being done.

If possible, carry over the Sanctus setting or the fraction anthem setting into the next season. A Gloria used during the Christmas season could be chosen again for the Easter season. By using this method, one can gradually increase the congregation's repertoire.

A careful reading of the BCP rubrics will show that the Sanctus is to be sung by the priest and people, whereas the other parts of the ordinary are simply instructed to be sung. Therefore, the option of having those texts sung just by a choir on occasion can further simplify the active role expected of the

congregation. This can be especially useful in the learning stages of a new setting and a festive addition to the liturgy, which will allow the congregation an opportunity to listen prayerfully. While full participation is always desirable, times of silence and listening also have a time-honored place in our worship.

Next would be the choice of hymns, which often is the most perplexing task. The hymnal has been called "The Bible of the People," yet, hymns pose the greatest problem in the planning process. Many are very wordy. Some tunes are not as easy to sing as others, and with the great choice we have, some hymns can be used appropriately only at certain times.

Here is where careful planning can be beneficial. If a hymn is used only once a year, members of the congregation never have a chance to become familiar with it. One or two new hymns can be chosen for a season and used more than once. People who read music can always pick up a hymn quickly, but most people are not skilled in reading music. Repetition is one of the best ways for the average person to learn. Lent and Easter are long seasons, with many new hymns available for these seasons. One week a new hymn may be used at the entrance, and the next Sunday it could be featured at the offertory.

New texts and tunes should be balanced with those which are well-known. This is easier to do when working on an entire season at a time. It is also important each hymn has something new to say. "Good Shepherd Sunday," with every hymn used being a paraphrase of Psalm 23, is redundant; many other Good Shepherd hymns can be found in the hymnal. Lenten Sundays need not feature a "40 days" marathon within the same service. Planning a whole season allows one to parcel out hymns which may otherwise be too similar in textual content for one particular Sunday.

Some parishes use too many hymns. A service I attended had six hymns at one Eucharist which included Holy Baptism. There were three anthems, a chanted gradual psalm, an alleluia verse, plus the regular music for the

Eucharist. So much sung text spells "overload" for the regular person. Judging from the hesitant response of the congregation, only one of the hymns was familiar.

The answer is not to have six familiar, not necessarily appropriate hymns, but to decide when a hymn will contribute something of value to the service. Let "less is more" be your guide. The BCP provides the various places where a hymn is appropriate. It also allows for a psalm, canticle or anthem to be used instead of a hymn. A hymn may seem to be the easy way out, but is it really the best choice? A greater use of canticles is a fine option. Many canticles lend themselves specifically to seasonal use. Here is another chance to provide a stable text and tune. Plainsong or Anglican chant settings offer a repetitive tune which will simplify the learning process.

Next consider the singing of psalms. There are many methods for singing the psalms available. Anglican chants usually are best sung by the choir alone. Simplified chants or plainsong chants tend to work best for congregational use. You may choose to leave the psalms to the choir and let the people listen. Or you may select one of the gradual psalm settings with an antiphon. This allows the choir or cantor to sing the psalm and the congregation to repeat the antiphon. If the need for everyone to sing the gradual psalm is a high priority, a cantor or choir can initially sing it until the people understand how it is done. The Alleluia verse or tract before the gospel is also a good place to use the same music. A standard Alleluia can be used for an entire season, or if a new one is chosen for each week, the choir or cantor usually will sing the alleluias first with the congregation repeating it.

Changes in the liturgy should be addressed in a parish newsletter or the service leaflet. Seasonal planning offers a chance to educate and prepare a congregation. Attention may be drawn to the changed order, along with a brief explanation. With careful planning, many of the prayer book's options can be used in an instructive and edifying manner. And the music used can be refreshing and familiar at the same time.

Joseph A. Kucharski is music editor of THE LIVING CHURCH. He is also director of music at Nashotah House and St. Mark's Church, Milwaukee, Wis.



Hymn Parodies

By SAMUEL BENSON

In the midst of the name calling and accusations following General Convention, I am reminded of a piece of wisdom that reminds us not to take ourselves so seriously, but to take God very seriously.

These hymn parodies are offered to provide a bit of levity in hopes that a good laugh will reduce the stress and tensions of the present time.

I sing a song of the sinful crowd
a slothful and concupiscent crew.
They followed their passions heartily
and the Lord they never knew.
And one was intemperate, and one was unjust,
and one was a gossip filled with lust,
They kept on sinning and in God didn't trust
and I seem to be one, too!

They loved their sin so dear, so dear
and their sin made them sick.
They chas-ed after it heartily,
their lust for it was thick.
And one was a bishop, and one was a nun,
and one was a guy who just liked to have fun.
They were all of them sinners, everyone
and I seem to be one, too!

They lived not only in ages past,
there are hundreds of millions still.
The world is full of these sin-sick folks
who do what e'er they will.
You can meet them at tea, you can meet them at lunch,
you can even meet some at Sunday brunch.
The sinful crowd is an unkempt bunch
and I seem to be one, too!

TUNE: Grand Isle

Samuel Benson is the pseudonym of a priest of this church who at present wishes to remain anonymous.

Just as I am, Oh can't you see
That there is nothing wrong with me
and so would you just let me be
O God, leave me alone, alone

Just as I am please let me stay
What use is conversion anyway
Now what else do I have to say,
Please God leave me alone, alone

Just as I am I think is fine
This shallow faith I claim as mine
Besides it's always been benign
So God, leave me alone, alone

TUNE: Woodworth

*To the Standing Liturgical Commission
in thanksgiving for its recent concern
over the multiplication of lesser feasts.*

Hail thee, Ferial Day, blest day
that are open forever, Day on which
nothing happened of any significance.

There is no special antiphon, preface,
or collect,
No glorious saint or martyr to recollect

Repeat Chorus

No saint was born, or died, or had
their relics translated,
That is just fine with us,
with feast days we are sated.

TUNE: Salve festa dies

Perfect Design

God Made Us All to Be Saints, Complete in Him

By FREDERICK E. MANN

While preparing for a week-day Eucharist, I read a portion of St. Paul's epistle to the Romans (8:22-27). It was the Feast of Teresa of Avila, who lived in the 16th century. Her most famous book, *Interior Castle*, was an important part of my early spiritual development. Teresa and her contemporary, St. John of the Cross, have been pivotal in my life.

Paul speaks of all of creation "groaning as in the pains of childbirth" (NIV edition). The imagery speaks vividly of God's continued participation in his creation — that creation is not yet complete. For me, this brought comfort in knowing that no part of creation has "arrived" at its fulness, and that God is carefully urging this whole, complex, intricate business toward completeness.

Further, Paul teaches: "We ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for . . . the redemption of our bodies." This was most striking for two reasons. Denise, who is working on a master's degree in biology, has been sharing a lot of her studies with me and has reawakened the marvelous realization that life has an "interiority" that is complex and intricate. Everything we look at has an underlying composition that gives shape and purpose to its being.

Putting that together with Paul, I was awestruck by the reality that we humans are, likewise, complex in our structure, but not just in our biological composition. We have within us a spirit that connects us with this loving and ever-present creator, God. If all creation "groans in labor pains," it must be that something within us is groaning for full expression.

God wants to "draw out of us" the perfection that is within, and our inner nature struggles to be set free from the limitations we place upon it by our

blindness to this process. This blindness is, in fact, the sin of self-centeredness, which drives us to pursue perfection on our own terms. This is the reason for spiritual discipline, which places God back in the center of our lives.

Our inner spirit is much like a flower that is ready to bloom. The bloom within us is unique in its color, fragrance and shape. As the Holy Spirit speaks within us and draws that perfection from within, the unique person that we are emerges. What is more, no two of us has the same color, fragrance or shape. Put us all together in our perfection and there is a "bouquet" of intricate and awesome beauty. That is the church's true nature.

It is sad to see so much potential remain in "bud" form. Our perfection

can emerge only in a personal relationship with God, and that is the work of spiritual discipline — a life of prayer which opens to the groaning of the Holy Spirit within us.

We cannot achieve perfection simply by reading the lives of the saints nor by our will. Nor can we do so by simply calling ourselves "Christian" and attaching ourselves to a structure (what I call "justification by association"). We achieve perfection by immersing ourselves in God's love through worship, reading and reflecting upon scripture, sharing in each other's burdens and, above all, disciplining ourselves in a life of prayer, through which we make space available for God in our lives.

We are all called to be saints of God. It is our inheritance and fundamental to our createdness.

A New Song

(after reading Psalm 130)

I will sing a new song to the Lord, my God.
I will praise him for tears at nightfall
and joy in the morning.
I will sing praises to the Lord,
for he has brought me out of the deep valley
and led me up to the high mountain.
He knew of my pain. I cried out to him.
He comforted me with the wind-sound in the trees
and the song of the mourning dove.
He did not ask for a midnight sacrifice,
but gave, instead, the morning star.
He did not bring me to the test,
but sent his son to walk with me.
Blessed is his name.
His love for me is as vast as the far galaxies
and as full as the spring-ripened seeds
bursting with new life.
I will sing a new song to the Lord, my God.
I will glorify his name all the days of my life.

Mary Frances Baugh

The Very Rev. Frederick E. Mann is rector of Holy Cross Church, Sanford, Fla.

EDITORIALS

The Fort Worth Election

It is an unusual occurrence when the election of a bishop is not approved by the rest of the church. When a bishop is elected, all of the standing committees of other dioceses are asked if they consent to the election. If they consent, all of the bishops holding jurisdiction are asked whether they consent.

Although Episcopal bishops are elected by their own dioceses, the system of consents is provided as a way for others to affirm the election, in order that a bishop may be elected for the whole church, not just of one diocese.

During the next few weeks, standing committees and bishops will be asked whether they consent to the election of the Rev. Jack Iker as bishop coadjutor of Fort Worth [TLC, Oct. 25]. Because Fr. Iker has said he would not ordain women to the priesthood, it is possible that a majority of standing committees or bishops will not consent.

While the fact that a bishop is elected for the whole church should not be overlooked, we also should keep in mind that the standing committee of one diocese may not be entirely familiar with the situation in another diocese. A bishop-elect in one diocese could be entirely inappropriate for another diocese. The consents which canon law requires of standing committees do not suggest that the consents express agreement with the views of the electing diocese.

The Diocese of Fort Worth did not choose its bishop coadjutor-elect unanimously. About one third of the delegates voted for a nominee who said he would ordain women to the priesthood. The views of those who elected Fr. Iker ought to be considered by those who will be asked to consent.

Fr. Iker is a priest of outstanding credentials who has served his parish, his diocese and the national church well. We trust he will become a fine bishop.

Good News?

Readers who already have perused the news pages of this issue may be dismayed to find news that's not so good. Invariably, when we print a story which is discour-

aging to at least some of our readers, we are criticized for not publishing good news.

It may be difficult for readers to find good news in this issue. The article on a prominent priest being charged with sexual misconduct, another on a parish planning to leave the Episcopal Church, and one on the service of affirmation for two lesbians may not be regarded as good news by many of our readers.

Where is the good news? The good news can be found when we remember that it is God's church, and no matter what we do in it or to it, his will eventually will be done.

All Saints' Day

Because it falls on Sunday this year, the Feast of All Saints will be celebrated by many more persons than usual. This joyous feast presents us with an opportunity to celebrate the lives of those blessed saints who have gone before us.

In addition, it is one of those days which the Book of Common Prayer calls an occasion for Holy Baptism to take place. Baptism on this day can take on a special meaning, an incorporation into the body of Christ, the Holy Catholic Church, and the communion of saints, including the living and the dead.

May the celebration of this day be a happy and meaningful experience for all of us.

Music Issue Anniversary

This issue marks the 15th anniversary of our Fall Music Issue. The first issue of this series appeared December 11, 1977, and it has been joined by a Spring Music Issue, which made its debut earlier this year. Readers have told us they enjoy these special issues, and we believe this one will be no exception.

We are grateful to our music editor, Joseph A. Kucharski, who has written an article for this issue on the benefits of planning ahead [p. 10], and to others who have contributed to it.

VIEWPOINT

Working Together

By CAROL ANDERSON

Recently, the director of music at All Saints', Thomas Foster, and I taught a seminar on worship at one of our seminaries. Attending

The Rev. Carol Anderson is rector of All Saints' Church, Beverly Hills, Calif.

were quite a number of clergy and very few organists. We talked about worship, its centrality to faith and life and how it relates to liturgy. We learned some new music and explored some ways of teaching congregations that music. It was a good gathering.

Whenever there was time for ex-

tended discussion, however, there arose concern after concern from the clergy about a strained or stormy relationship between priest and musician. The problems were relational, musical, liturgical and, occasionally, theological. Nearly always it seemed that

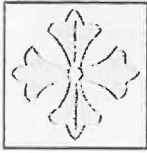
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VIEWPOINT

(Continued from previous page)

the musician was the one who brought the trouble. (I suspect if the gathering had been one with a majority of musicians, the reverse would have been the case.)

If worship is central to all we do as Christians, and if Anglican liturgy involves a great deal of music, then the relationship between clergy and musician should be as congenial and compatible as possible. What might that look like?

First, as the person canonically responsible for worship, the attitude of the rector/vicar should demonstrate a desire to work closely and collegially with the musician. So very often there is condescension toward the musician, or, at best, casualness. If, as mentioned above, worship is central to the life of the church, an effective working relationship is paramount. I would go even further to say that it is the most important staff relationship. Time needs to be spent together talking about the nature of worship, discussing the parish's vision for worship, listening to each other, praying together and encouraging each other, exploring new music, and just being friends.

I have met scores of organists who at great personal cost and commitment have trained to be church musicians and care deeply about their work, but because of a consistent lack of support from clergy or parish have either left the church's ministry or have become bitter, resigned or difficult. Obviously some situations are untenable, but my observation is that most of these musicians are troubled because there has been virtually no collegiality or support.

Fair Pay

Second, in addition to collegiality and respect, organists need tangible evidence of support. Whether full or part-time, organists need to be paid fairly and given the opportunities for growth that the clergy have.

The Association of Anglican Musicians has developed and published guidelines for compensation and employment of musicians; these guidelines need to be followed. Adequate time and resources for continuing education can nourish musicians in the same way as clergy — with refreshment, renewal of vision and a desire to

return to ministry. When I arrived at All Saints', Tom Foster had not had a sabbatical in nearly 25 years of full-time ministry. He has since had some time away and the fruit of that time has benefited the parish greatly.

Third, we need to encourage the raising up of young musicians in the parish. Although not all parishes can have the kind of music program that All Saints' has, every body of believers is given a mixture of gifts for the building up of that body; so we trust that there are those with musical ability who only need some encouragement. In the little church in New Jersey where I grew up, one minister man-

**At all costs,
a relationship
with Jesus Christ
should be kept
alive, well and
central.**

aged to encourage several young people in church music so that during the last 40 years they have never been without an organist.

Fourth, the attitude of the musician is also important. A seminary professor of mine once said to his students, "The best place to hide from God is in the church." Organists, like clergy, forget who they are and to whose ministry they are committed. While many problems are caused by poor working relationships, often that condition is the excuse given to neglect one's own spiritual life. Faithfulness and relationship with Jesus Christ comes before, during and after whatever the work situation happens to be. At all costs that relationship should be kept alive, well and central.

I'm sure there is much more to add to the discussion. There is much to be done. When the relationship between priest and musician is good, there is great rejoicing.

And I will dwell in the house of the Lord forever.



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LETTERS

(Continued from page 5)

there is no justification for requiring that Mary have "any clear place in our religion beyond what the creeds say about her."

What authority does Deacon Jamieson have for his assertion that "blessed and glorious ever-virgin" is the "proper" title for her? I, for one, am convinced that Mary did indeed have children besides our Lord. The Aug. 15 observance celebrates her sainthood, just as the celebration of any other saint's day does for that person. Finally, for Deacon Jamieson to claim that failure to conform with his ideas of what is proper honors for Mary will lead to "worldly reductions of the faith" is to ignore — nay, virtually to deny — that our faith is built not on Mary, but on Christ crucified and resurrected.

GEORGE L. TRIGG

Brookhaven, N.Y.

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Having enjoyed (though not necessarily having agreed with) the article "Mary in the Episcopal Church," [TLC, Aug. 9], I feel two letters [TLC, Sept. 13] made points which need a response.

The Rev. E.M. Berckman states that the term "Mother of God" is "Roman exaggeration" and a "misnomer," since "God is uncreated." This is a comment which this writer has frequently heard from members of the Episcopal Church, both clerical and lay.

It is my understanding that the Episcopal Church affirms the "Definition of the Union of the Divine and Human Natures in the Person of Christ" as it was professed at the Council of Chalcedon in 451 (at least, one assumes that it has been printed in the 1979 Book of Common Prayer for that reason). In that statement, the Prayer Book translation reads "but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin the God-Bearer (Theotokos)." While there is a parallel Latin phrase to Theotokos (i.e., Dei Genetrix), the more common phrase in the Latin liturgy is "Mater Dei," Mother of God. For one involved in Roman Catholic/Episcopal dialogue, it is disturbing to find this sentiment voiced with regularity — not for any supposed disrespect to the Blessed Virgin Mary, but rather for the muddled theological thinking it shows in reference

to the teaching of the first seven councils in regard to the Hypostatic Union of our Lord.

In reference to the letter of David J. Strang, while the Eastern Orthodox Church has never "defined" the Assumption of the Blessed Virgin Mary as dogma, it is nonetheless incorrect to say that it is not a teaching of the Eastern Church that Mary was taken, body and soul, to be in heaven with God.

J. MICHAEL THOMPSON

Chicago, Ill.

• • •

There has been some recent discourse about Eastern Orthodox devotion to the Blessed Mother. That prompted me to consult my copy of the Greek Orthodox Liturgy of St. Chrysostom, with the Greek and English on facing pages, published in Athens in 1974.

The liturgy (our Eucharist) contains by my count 10 Marian devotions, including four recitations of the following: "Commemorating our most Holy, pure, most blessed, glorified Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us commend one another and our whole life to Christ our God." Two Marian prayers appear in the Canon.

I know of no Western liturgy which comes close to this degree of Marian piety.

ROBERT C. TOMPKINS

Towson, Md.

• • •

It is right that we should honor the Virgin Mary, as we do on the Purification and the Annunciation. But neither the Immaculate Conception nor the Assumption has any biblical authority. Both dogmas are "traditions of men." There is no valid reason for Episcopalians to celebrate them.

(The Rev.) HENRY H. CHAPMAN
Asheville, N.C.

How It Happened

Since several correspondents have commented on the omission of Rom. 1:26-27 from the lectionary, I thought some historical background might be of interest.

The first English prayer book of 1549 assigned whole chapters, since verse divisions did not yet exist. The first American BCP (1789), following English 1662, had some verse divisions, but assigned all of Rom. 1 to Evening Prayer on Jan. 2, May 2 and

Aug. 31. The 1892 book assigned it to Evening Prayer on Feb. 16 and Morning Prayer on Aug. 7; also Evening Prayer on the day after Ash Wednesday in an alternative table for Lent.

The 1928 book originally gave Rom. 1:1-25 for Morning Prayer on Monday and Tuesday after Epiphany 1, and Evening Prayer on Monday after Trinity 13. There was also a rubric, "Any lesson may be lengthened or shortened at the Minister's discretion." The 1943 lectionary gave Rom. 1:1-12 for Morning Prayer on Easter 1, Rom. 1:17-21, 28-32 for Evening Prayer on Trinity 7, and Rom. 1:1-17 for Evening Prayer on Monday after Trinity 9. The 1979 book carries the restoration a step further by assigning Rom. 1:1-25, 28-2:11 for Monday-Wednesday after Lent 2 in Year 1 and Monday-Wednesday after Sunday closest to June 15 in Year 2; it continues rubrical permission to lengthen (but not shorten) a lesson.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon

Eugene, Ore.

Remain Inclusive

Fr. Kimel asserts in his Viewpoint [TLC, Aug. 30] that the Decade of Evangelism is dead, and it is inclusivity that has killed it. He cites several verses from scripture to support his argument that exclusivity is the only Christian method.

Three points should be made:

1. Just as many biblical proof-texts can be quoted to show that the opposite of what Fr. Kimel maintains is correct and that inclusivity is right.

2. His last paragraph contradicts what goes before. "In proclaiming this message (of exclusivity), we need not and should not arrogate to ourselves . . . the role of eternal judge. . . . We do not know how God the Holy Trinity is bringing humanity to himself apart from the preaching of Christ." But does not the rest of the article state intensely the conviction that humanity is brought to God only through Christ and the exclusive church is the judge?

3. The Episcopal Church in many respects is a changing entity. I have, for example, in 60 years seen it become

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more "protestant" in its government and more "catholic" in its worship. It has moved from being "elite" to being more "bourgeoisie." I applaud these changing emphases.

If this branch of Christendom rejects inclusivity, it might become a bigger church. It might become a purer church. But it will not be Anglican.

PAT P. LOGAN

Tyler, Texas

• • •

In contrast to Fr. Kimel, I am not bothered by the new slogans of "inclusivity" and "no outcasts." Indeed, the gospel is inclusive and certainly Jesus treated no one as an outcast. But on whose terms are we to come to God — his or our own? I prefer God's terms to my own, for as open and inclusive as I may want to be, I will never rise to our Lord's standards. For I am a sinner, forgiven and redeemed yes, but still a sinner.

The church has no good news to offer other than the good news of what God has done and is doing in our Lord and Savior Jesus Christ.

(The Rev.) PATRICK WARD
St. Peter's Church

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The Rev. **Robert L. Bonnington** is rector of St. Paul's, Sikeston, MO; add: PO Box 428, Sikeston 63801.

The Rev. **Lisa G. Fischbeck** is assistant of St. Stephen's, Durham, NC; add: 82 Kimberly Dr., Durham 27707.

The Rev. **Irvin Gagnon** is rector of St. Christopher's, 3550 S.W. Loop 820, Fort Worth, TX 76133.

The Rev. **Daniel Handschy** is rector of the Church of the Advent, Crestwood, MO; add: 9373 Garber Rd., St. Louis, MO 63136.

The Rev. **Thomas Holliday** is interim rector of St. Andrew's, Lawrenceville, VA.

The Rev. **Marshall Hunt** is rector of the Church of the Epiphany, 1317 G St., NW, Washington, DC 20005; add: 439 New Jersey Ave., SE, Washington 20003.

The Rev. **Ann Brewster Jones** is assistant of Christ Church, Charlotte, NC; add: Box 6124, Charlotte 28207.

The Rev. **Eric Kahl** is rector of St. Philip's, 1142 Coral Way, Coral Gables, FL 33134.

The Rev. **William D. Nix, Jr.**, is rector of St. Andrew's, Amarillo, TX.

The Rev. **Harold Payne** is part-time vicar of St. Mary Magdalene, Troy, NC; add: Box 613, Troy 27371.

The Rev. **Ralph Peterson**, most recently of the Master's School in Dobbs Ferry, NY, is the warden of the House of the Redeemer, 7 East 95th St., New York City.

The Rev. **Elaine Prince** is interim director at the Bishop Claggett Diocesan Center; add: Box 40, Buckeystown, MD 21717.

The Rev. **John C. Rivers** is locum tenens at St. John's, 1219 Forest Hills Dr., Wilmington, NC 28403.

The Rev. **John S. Ruef** is part-time rector of Emmanuel, Chatham, and Trinity, Cretna, VA.

The Rev. **Charles W. Smithers** is rector of Holy Apostles, Virginia Beach.

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Cathedral Clergy

The Very Rev. **David F.K. Puckett** is dean of the Cathedral Church of St. John, Albuquerque, N.M.

Retirements

The Rev. **Frederick Hill**, as rector of St. Michael's, New York City; add: #25, 110 Morningside Dr., New York, NY 10027.

The Rev. **Robert B. Lucent**, as rector of the Church of the Holy Family, Fresno, CA; add: 629 Judson St., Escondido, CA 92027.

Deaths

The Rev. **Alan Philip Smith**, retired priest of the Diocese of Milwaukee and canon administrator of the diocese from 1959 to 1987, died at the age of 64 on Sept. 29 in Milwaukee, WI.

Educated at San Diego State and Nashotah House, Canon Smith was ordained priest in 1953 and served churches in Nebraska and Wisconsin. From 1954 to 1955 he was editor of *The Nebraska Churchman* and from 1958 to 1978, editor of *The Milwaukee Churchman*; from 1961 to 1967 he was president of the National Diocesan Press. He served on numerous diocesan boards and was the secretary of the board for the De-Koven Center in Racine, WI, at the time of his death. Canon Smith served as administrator for three Bishops of Milwaukee, Bishops Hallock, Gaskell and White. He is survived by his wife, Margaret, and stepchildren and grandchildren.

Jane Gray, widow of the Very Rev. Francis Campbell Gray, Sr., died at the age of 75 on Sept. 14 in Orlando, FL.

Mrs. Gray is the mother of the Rt. Rev. Francis Campbell Gray, Bishop of Northern Indiana; the Rev. Christopher Gray, rector of St. Mark's, Venice, FL; Janie Johnson, wife of the Rev. Lloyd W. Johnson, rector of St. Paul's, Pekin, IL; and Suzanne Prochaska of Colorado. She was also mother of the late Rev. Morgan Gray, rector of St. David's-by-the-Sea, Cocoa Beach, FL.

Faith

Wash me, Master, from my sins,
Help thou my unbelief,
Keep firm my disciplines.
Wash me, Master, from my sins,
Then faith once more begins,
And love may heal my grief.

Wash me, Master from my sins,
Help thou my unbelief.

William Sloan

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Sun H Eu 8

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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

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

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. 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 Calzada del Carde
Near the Instituto Allende (465) 20387
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

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

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.