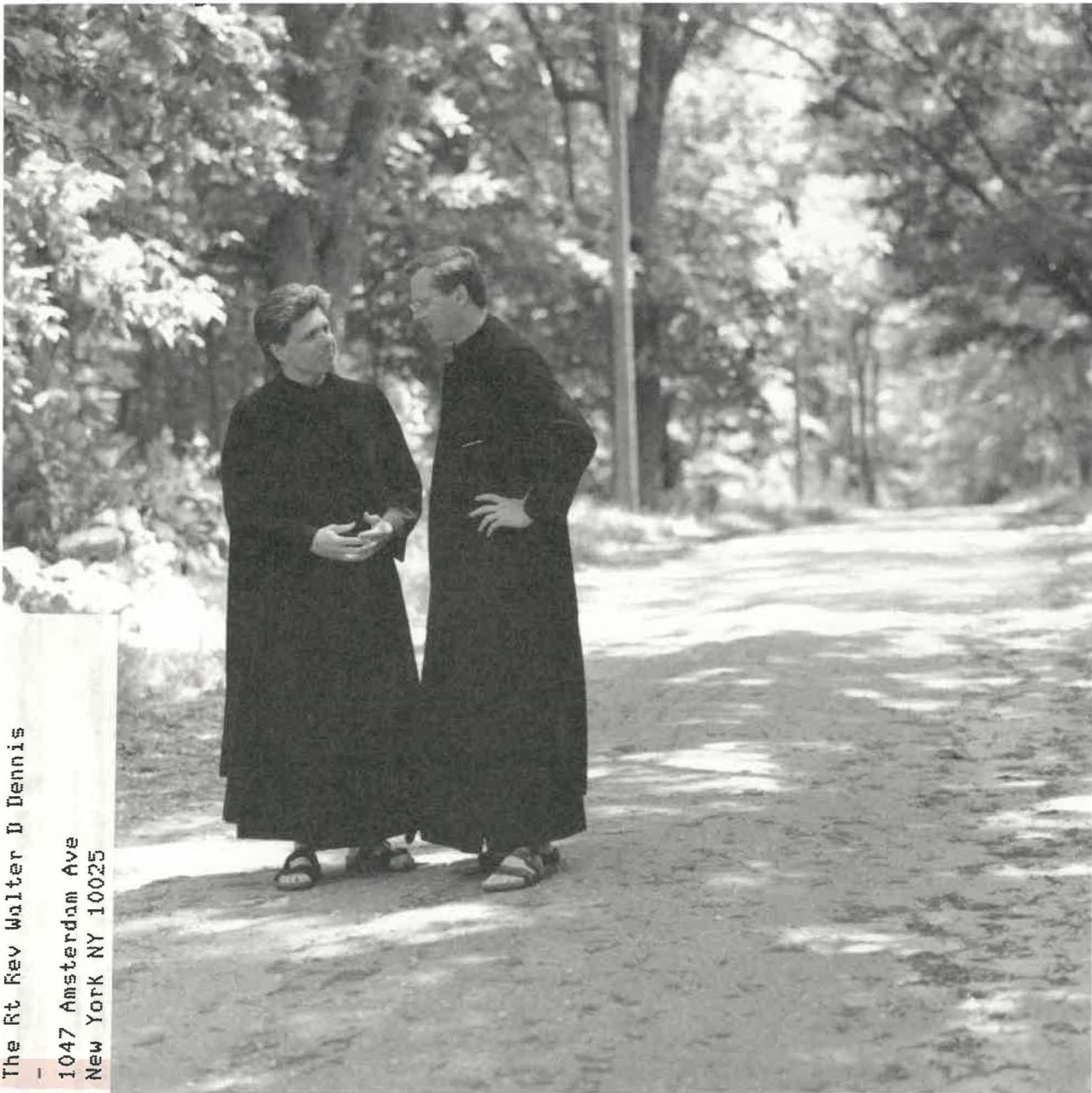


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Wisdom of Slowness in Monastic Life [p. 2]

IN THIS CORNER

Wisdom of Slowness

"Make Haste, slowly."

This epigram appears on my mother's family coat of arms. It is often attributed to Erasmus, but is no doubt older than the 16th century. It is the irony of life in a monastery.

I notice that the "hours of the day," the Divine Offices, as they are collectively called, begin with the abbot's singing, "O God, make speed to save us," to which the brothers respond, "O Lord, make haste to help us."

This well-known versicle and response from the Book of Common Prayer struck an appropriate cord with me on my retreat. Of course, it is the age-old cry for God to come quickly; and, of course, it is an appropriate desire for all Christians. Yet the relative slowness of everything else at the monastery made a sharp contrast to this plea for speed and haste.

In the monastery, everything seems slow. Except meals, which I can barely finish in time. Or should I help myself to less food?

The brothers walk slowly, talk slowly, handle books and sacred vessels slowly. Monks don't rush, at least they don't seem to. They pause during the psalms, chant leisurely and celebrate the Eucharist quietly and meditatively. And somehow the pauses mean as much as the words themselves: "As it was in the beginning . . . is now . . . and will be forever."

Quick to Listen

All too often, we rush through the psalms, the creed, the Lord's Prayer at our churches and church gatherings, don't we? Monks give themselves plenty of time, plenty of space. "Be quick to listen, slow to speak," St. Benedict entreats the brothers.

Monks punctuate their chores and study with prayer. And, generally speaking, they stay out of your way, literally and verbally. They enjoy silence and would like for you to enjoy yours. They give you wide berth. I like that.

By and large, monks seem to be aiders rather than helpers. That is, rather than seek out someone in need, they aid those who come to them. Heaven knows, we need both sorts of people in our society; but aiders are quieter, less invasive — there if and when you need or want their help or response.

One thing visits to the monastery teach me is that prayer, preaching, teaching, living and helping have to do with hearing, not speaking; with waiting, and with learning the wisdom of slowness. My slowness, my waiting, then, gives God a greater chance of being heard and welcomed.

The brothers, in their slow round of work and study and prayer, do not try to convert so much as let their light so shine before others. And herein is a contemporary parable for us all: Keep custody of the tongue and the eyes, when appropriate. Be available with your light, but don't blind people with it, so that God can bring the image, the healing, the vision.

In other words make haste slowly.

(The Rev.) TRAVIS DU PRIEST, book editor

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Brothers Carl Bradshaw Winter (left) and Curtis Gustav Almquist of the Society of St. John the Evangelist.

Photo by Frank Clarkson

LETTERS

Not Welcome

As a former senior warden and vestryman; as a member of the Prayer Book Society, Episcopalians United and the Episcopal Synod of America; as one who quit attending the Episcopal Church on a regular basis some six years ago; as one who was told by our former rector that traditionalists were not welcome in his church; as one who has written a book (*The Plight of the Church Traditionalist: A Last Apology*); and as one who daily despairs at the selfishness abroad in ECUSA, at badgering bishops, at the invectives and threats from homosexuals and radical feminists — laity and clerics alike — I thank David Kalvelage for his column [TLC, Nov. 15].

I only wish the Brownings, Careys, Haineses, David Johnsons, Stewart Woods, Vests, and Spongs of the church, and their supporters, could be as apologetic, Christian and realistic as he.

DONALD D. HOOK

Farmington, Conn.

• • •

The column, "Not Worth the Hurt," stated that a parish in Concord, Calif. "reached a point of no return with (its) bishop over this issue" (the 1928 Prayer Book).

In the Diocese of California, our bishop has not made this an issue. Several parishes use the '28 book, generally in conjunction with the availability of the '79 book. The bishop has stated to me that no one in this diocese is to feel left out because he or she prefers the 1928 book.

Whatever led some people in Concord to leave our parish, it was not (or should not have been) the prayer book issue.

Incidentally, the remaining members of the congregation are doing very well, and the parish is a vital (although somewhat smaller) one.

(The Rev. Canon) W.F. GEISLER
Diocese of California

San Francisco, Calif.

• • •

In David Kalvelage's column, "Not Worth the Hurt," he calls for a somewhat different approach to the problem of what to do about those who still wish to use the 1928 Book of Common Prayer and those who do not wish

them to use it. All of us lived through a certain amount of trauma when the 1979 BCP was introduced, with the amount of hurt varying from congregation to congregation. There are those who still mourn the loss of the old book. I also question whether this was at all worth it.

Recently I spent three months worshipping with our Canadian neighbors and that experience has changed my

viewpoint. The Anglican Church in Canada has two books to use for worship, the BCP (which is the 1662 book) and the Book of Alternative Services which looks very much like our 1979 book and shares the same Psalter. Both books are in the pews. On Thanksgiving Day (Oct. 12 in Canada), my wife and I celebrated with our friends in a small parish on Vancouver Island. It

(Continued on next page)

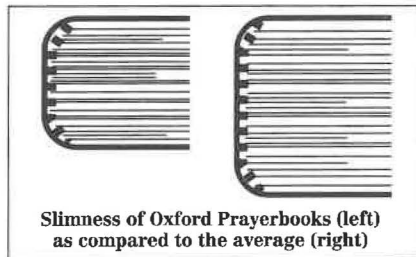
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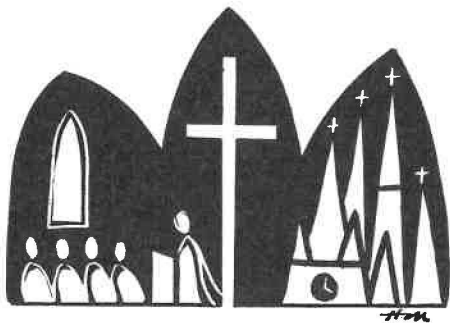
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LETTERS

(Continued from previous page)

was a traditional little church filled with a wonderfully diverse congregation. The 9:15 a.m. family service was taken from the BAS and was a delightful service in which the entire congregation in one way or another participated, and the music was contemporary. (Contemporary service music in Canada has a tendency to feature guitars over organs, but can in no way be equated with a "folk mass.") The 11 a.m. service was celebrated out of the BCP and the "proper hymnal." There was a vested choir and the celebrant was in full vestment. Once again, there was a full congregation.

I saw no evidence that there were two armed camps touting their own preferred manner of worship to the other. Both shared the same worship space, at different times, and the same parish, at the same time. Here was an excellent example that there is no need to battle over the manner of worship. It has always seemed to me that if we are going to state that one way of worshipping is the only acceptable way, it is tantamount to saying also that only a single language is proper for worship to the exclusion of all others, and this time it is English instead of Latin. This, of course, brings up the question that if we did not want someone to dictate our form of worship to us in the past, why should we hold that very position now?

MICHAEL O. PRICE
Lancaster, Calif.

I am surprised to read David Kalvelage's column. He makes it sound as though the revision of the 1928 Prayer Book was something extraordinary. The fact is that the Book of Common Prayer has been evolving for about 400 years, and most likely will continue to do so. The prayer book reflects our theology as a church, the evolution of our language, as well as needs and conditions in an ever-changing world.

Episcopalians who venerate the 1928 Book of Common Prayer are sentimentalizing and romanticizing the book, rather than regarding it as a theological statement. A vital and relevant prayer book should mirror what we as a faith community profess, affirm and proclaim to the world. The 1928 book did not do this.

As for those reactionary parishes

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which unflaggingly reject the 1979 book, causing such discord and hardship, they should study the theology of the 1979 book compared to that of the 1928 edition. In the process, the faith will be taught — something that might have been discounted earlier.

BRUCE BETTS

White Plains, N.Y.

• • •

Now that David Kalvelage has belatedly seen that it was uncharitable and needless for the Episcopal Church to lose 1 million parishioners over the 1928 Prayer Book, he might go a step further and try to figure out why the bishops have been so adamantly against this book despite the Presiding Bishop's "no outcasts" statement and why they have pursued legal battles like that of the Mariners' Church mentioned. The answers might reveal something of their interpretation of pastoral love and liberalism (in the true sense) that we traditionalists have been treated to for decades.

JEAN COOTES

Princeton, N.J.

The Difference

The Rev. Raymond L. Holly inquires about the differences between two versions of Tobit 9:6 in the New Revised Standard Version of the Bible [TLC, Nov. 1]. One of these is in an Oxford University Press edition; I am therefore responding with what information I have.

I do not have a copy of the Collins edition to which Fr. Holly refers. I can assure him, however, that the New Revised Standard Version database, the electronic master copy from which all editions are derived, does not exist in more than one form. In comparing the verses he cites, I have noted the rendition of his Collins edition is identical to that in the Revised Standard Version. The rendition in his Oxford edition is the correct one for the New RSV.

The difference between the RSV and the New RSV in Tobit 9:6 is be-

cause of the different underlying text of Tobit; the choices of the textual basis for the translations are given in the prefaces to the RSV and the New RSV.

I hope this explanation will be helpful to Fr. Holly, as well as to others who may have noted this anomaly. I welcome correspondence from any readers with similar questions.

DONALD KRAUS

Senior Editor, Bibles

Oxford University Press

New York, N.Y.

How It Happened

There is a sequential error in your story of the blessing of a same gender covenant in the Diocese of Maryland [TLC, Nov. 22].

The actual sequence was as follows: News of the July 4 service at Memorial Church, Baltimore, came to me the last week of September. I took the issue to a previously scheduled clergy conference Sept. 27-29, where it was discussed briefly. This was followed by a specially-called clergy day Oct. 20, during which the bishops and clergy consulted fully together on this matter of common pastoral concern. It was after that consultation that I issued my statement of Oct. 27. My statement was made public several days before the story broke in *The Baltimore Sun* on Oct. 30 and was quoted extensively in that article.

I share this sequence with you to indicate that my response, in full consultation with our clergy, was to the issue itself and not to its exposure in the press.

Since this matter became public, there has been considerable discussion of it at all levels in the diocese, and response to the actions I have taken has been overwhelmingly positive, including the unanimous support of the diocesan council and the standing committee.

(The Rt. Rev.) A. THEODORE EASTMAN
Bishop of Maryland

Baltimore, Md.

• • •

The article concerning a lesbian blessing in Baltimore is incorrect in stating that the Bishop of Maryland issued his statement after an article appeared in *The Baltimore Sun*. As a matter of fact, the statement was sent to all clergy and wardens before the

(Continued on page 12)



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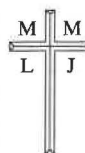
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Correction: The Rev. George D. Wilkinson, III, whose article "Children Add Much to Worship" appeared in the Nov. 29 issue of THE LIVING CHURCH, is no longer priest-in-charge of St. Paul's Church, Pawtucket, R.I.

Event Will Probe Church's Structure

Plans are underway for a national symposium that could affect the structure of the Episcopal Church. The symposium is a result of a resolution which came out of the Diocese of East Tennessee which calls for changes at the Episcopal Church Center and in the General Convention.

Tentative plans are for the event to be held in St. Louis, June 16-20, with theologians, historians and experts in management and institutional development to be involved.

The essence of the East Tennessee resolution was contained in an article written by the Rev. J. Stephen Freeman, rector of St. Stephen's, Oak Ridge [TLC, June 7]. Among the recommendations of that resolution are that the Presiding Bishop should also be a diocesan bishop, and that much of General Convention's business could be done by provincial synods. Delegates to the diocesan convention which acted upon that resolution referred it to the bishop and council for consideration.

Last January, the Rt. Rev. Robert Tharp, Bishop of East Tennessee, formed a committee to address the resolution. Headed by the Rev. Jon Shu-

ler, rector of the Church of the Ascension, Knoxville, the committee gleaned the substance from the resolution and proposed the national symposium.

Bishop Tharp convened a meeting

*'This
resolution
has touched
a nerve.'*

in Atlanta in November attended by six bishops and others who had expressed an interest in the diocese's progress on the original resolution. Later that month, Bishop Tharp met with the Most Rev. Edmond Browning, Presiding Bishop, to give him a review of what had evolved from the diocesan

convention. Bishop Tharp reported that the Presiding Bishop was "gracious, cautious and encouraging."

The Standing Commission on the Structure of the Church dealt with the matter when it met recently near St. Louis, with Fr. Shuler in attendance. The commission commended Fr. Shuler and East Tennessee for the work and authorized three of its members to attend the symposium.

When the East Tennessee diocesan council and Bishop Tharp met in November, they authorized \$10,000 and a \$75,000 line of credit to be used for development of the symposium. The council previously approved \$5,000 for the proposal's exploratory phase.

A professional conference coordinator, George Hubbell of Hubbell Associates, Knoxville, has been retained to oversee planning of the symposium.

Fr. Freeman, author of the original article, said the proposal had attracted widespread attention.

"I was flooded with phone calls, as was my bishop, after the article appeared," he said. "A lot of places are following up on this in various ways. This resolution has touched a nerve and has gotten the ball rolling."

Retired Massachusetts Suffragan Dies

The Rt. Rev. Morris Fairchild Arnold, retired Suffragan Bishop of Massachusetts, died Dec. 3 following a long illness. He was 77.

Born Jan. 5, 1915, in Minneapolis, he graduated from Williams College and the Episcopal Theological School. He was ordained deacon and priest in 1940, and he was minister-in-charge of St. John's, Saugus, Mass., from 1940-43. From 1943-45 he was a chaplain in the U.S. Army in the European theater, where he earned four battle stars. Upon returning to the United States, he became rector of Grace Church, Medford, Mass., and Episcopal chaplain to students at Tufts University.

Bishop Arnold was rector of Christ Church, Cincinnati, Ohio, from 1950-72, when he was elected Suffragan Bishop of Massachusetts. He remained

in that ministry until his retirement in 1982.

During his ministry in Cincinnati, he served as president of the Cincinnati Council of Churches. In the Diocese of Southern Ohio, he was president of the standing committee, a member of diocesan council and chairman of the department of strategy and finance.

Church and City

He was a founder of the Church and City Conference of rectors of major urban parishes in 1959, and was conference president from 1964-66. A pilot program he coordinated in Southern Ohio became a national model for urban dioceses in responding to the problems of the inner city.

Bishop Arnold was a delegate to the Anglican Congress of 1954, was a dep-

uty to General Convention from Southern Ohio and a member of the national church's Program and Budget Committee, the Joint Commission for Holy Orders and the General Board of Examining Chaplains.

He was vice president of the Episcopal City Mission of Boston, a member of the steering committee of the New England Consultation of Church Leaders and a trustee of the Samaritans, the North Conway Institute, Family Service and Sherrill House as well as a member of the Episcopal Church Publishing Company.

He is survived by his wife, Harriet Borda Schmidgall Arnold, a daughter, a son and two grandchildren.

A memorial service was held Dec. 12 at Christ Church, Cambridge, Mass.

JAY CORMIER

Bishop Hastings Dies at Age 72

The Rt. Rev. W. Bradford T. Hastings, 72, retired Suffragan Bishop of Connecticut, died Dec. 2 at his home in Little Compton, R.I. He had been ill for the past several years with amyotrophic lateral sclerosis (Lou Gehrig's disease).

Bishop Hastings was born in Garden City, N.Y., and moved as a boy to Ethete, Wyo., where his father studied for holy orders and ran a mission school for Arapaho children. He received his early education in a one-room schoolhouse on the prairie, to which he rode each day on horseback. He graduated from Union College (N.Y.) in 1941, and married Virginia Floyd later that year.

He attended Virginia Theological Seminary and graduated in 1943. He was ordained a deacon in the Diocese of Missouri in September, 1943, and priest the following March.

As a priest, Bishop Hastings served St. Paul's Church, Overland, Mo.; Trinity, Concord, Mass.; Christ Church, St. Paul, Minn.; St. Luke's, Minneapolis; and All Saints', Worcester, Mass. He moved to the Diocese of Connecticut in 1965 when he became rector of Christ Church, Greenwich, where he remained until being elected suffragan bishop in 1981. He retired in 1986.

Bishop Hastings was twice a deputy to General Convention, and was secretary of the Joint Commission on the Structure of the Church. He also was chairman of the North American Committee of the Anglican Centre in Rome.

As bishop, he worked out of an office in Portland with pastoral responsibility for the central and eastern thirds of Connecticut, comprising 98 congregations.

His honorary degrees included a doctor of literature from Union College, doctor of divinity from Virginia Seminary and from Trinity College, and doctor of sacred theology from Berkeley Divinity School. He was also named a fellow of St. George's College, Jerusalem.

He is survived by his wife, four children and nine grandchildren. A memorial service was held Dec. 4 at Christ Church, Greenwich.

JAMES H. THRALL



ENS photo by James Solheim

Bishops Jamieson (left), Dixon and Harris at Bishop Dixon's consecration.

Three Women 'Cutting New Ground'

"Authority! And being able to make decisions" are prized aspects of episcopacy for women, said the Rt. Rev. Jane Dixon, newly-consecrated Suffragan Bishop of Washington, in an extraordinary appearance on a radio call-in program with the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, and the Rt. Rev. Penelope Jamieson, Bishop of Dunedin, New Zealand.

"The key issue is power and the operating of power," agreed the moderator, Diane Rehm, a leading feminist broadcaster at WAMU on the campus of American University, on Nov. 20, the day after Bishop Dixon's consecration at Washington National Cathedral.

Opening the Way

"Women have not been allowed to be in those places," said Bishop Dixon, "and it is certainly very new for the three of us."

Bishop Jamieson said she had "come to realize as a woman who has made it, perhaps rather spectacularly with the Anglican Church, that my counterparts with the Roman Catholic Church are highly marginalized."

As an individual, said Bishop Dixon, "it is a real calling to be an instrument in helping to open the way for others to serve in the same capac-

ity, to take some of the initial brunt of rejection."

Although "people's hearts are changed by being with women," Bishop Dixon continued to "feel alienation from some of my brothers and sisters within the church . . . I would say, more from my brothers. I have found much more support from African Americans."

Her hope, she concluded, was "to be a bishop for all people, and since I can only see the world through white eyes, I need persons of color who are willing to help me to see other perspectives."

Bishop Dixon promised not to "shut the door" to talking personally with a male caller from Virginia who lumped the trio with the Rt. Rev. John Spong, Bishop of Newark, as "proponents of apostasy and heresy . . . white sepulchres and charlatans . . . championing homosexuals and abortionists . . . wolves in sheeps' clothing for leading gullible people to perdition."

Bishop Harris saw the caller as typical of those "who assign to us beliefs that we may not hold." Bishop Jamieson saw it as "rather a packaged deal of negatives . . . [and] indiscriminate cruelty."

Turning to inclusive language, Bishop Dixon recalled the warning of the Rev. Canon Bruce Jenneker, canon precentor of Washington Cathe-

(Continued on next page)

CONVENTIONS

The Most Rev. Yona Okoth, Archbishop of Uganda, was guest speaker at the 208th convention of the Diocese of New Jersey Nov. 6-7 at Trinity Cathedral, Trenton. Archbishop Okoth told delegates of the unrest in his country and how his life has been at risk on four occasions. He also described the challenges of ministering in a country where 10 percent of the population is HIV positive.

Most of the discussions at business sessions were centered around financial matters. A 1993 budget of \$2.7 million was approved with little dissent, but discussion of clergy compensation produced a large debate. A 4 percent increase in clergy salary had been recommended, but eventually a 2.8 percent increase was approved.

Delegates approved a resolution endorsing a study of a joint camp and conference center with the Diocese of Newark, and they saw a short film on human sexuality.

St. Michael and All Angels Church, Elizabeth, was welcomed as a newly-organized mission, and St. Peter's-by-the-Light, Barnegat Light, a summer chapel, became an organized mission.

• • •

A \$3.25 million Centennial Fund Drive was approved by delegates to the Diocese of Western North Carolina's convention, which met Nov. 12-14 at the Kanuga Conference Center.

The drive will be conducted over an 18-month period and will use funds for outreach projects, the establish-

'New Ground'

(Continued from previous page)

dral, that the consecration might be considered invalid if she indulged a preference for a final blessing in the name of "Creator, Redeemer and Sanctifier" rather than the traditional trinitarian use. But she said she would continue in the Eucharist to refer to "Abraham, Isaac and Jacob, as well as Sarah, Rebecca, Rachel and Leah."

Hailed by Bishop Dixon as "one of the great prophets of the church for me and for many others," Bishop

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ment of new congregations and for a restoration and maintenance fund for churches and institutions.

The Rt. Rev. Robert Johnson, diocesan bishop, spoke of a "diaconal church" when he commended the fund drive in his convention address: ". . . We are a diaconal church, a ser-

Harris replied that together they were "cutting new ground, uncharted waters!"

Bishop Harris went on to confide that Roman Catholics "from all over the world have said, in effect, that this is going to happen to us, and until it does, you are our bishop."

Bishop Jamieson regarded inclusiveness "as contemporary poetry, every bit as poetical as Cranmer." But, she added, "it is rather an easy band wagon for people to hop on . . . and is really an attitude of the heart, a disposition of the whole being."

(The Rev.) JAMES B. SIMPSON

vant people called to bear one another's burdens and to be aware of and to do something about the needs of others in the name of Jesus Christ."

During the convention Eucharist, a commissioning was held for Bishop Johnson's two new part-time assistants, the Rev. Elizabeth Canham, assistant for program ministries, and the Rev. Michael Cogsdale, youth ministries coordinator. The Rt. Rev. Frank Vest, Bishop of Southern Virginia, was the preacher at that service.

In other business, the convention:

- affirmed the tithe as the biblical standard of giving;
- directed parish vestries to obtain pension plans for lay parish employees;

- changed the diocesan constitution to refer to the "executive council" rather than the "executive committee."

A 1993 budget of nearly \$1.05 million was adopted, a 13 percent increase from 1992.

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The Diocese of Indianapolis held its convention at Purdue University, West Lafayette, Ind. Special guest was the Rt. Rev. Sir Paul Reeves, who spoke about his work as Anglican observer at the United Nations, the environment, and the church. "God has only one agenda," he said. "The diocese must bring theirs into align."

Church of the Holy Family, Fishers, was admitted as a mission. In a year's time the congregation grew from two dozen people to an average of 120 worshippers weekly. This growth was attributed to the formation of "cell" groups and a telephone campaign.

Among resolutions adopted at the Oct. 22-24 meeting were those dealing with a pension plan for lay employees, discrimination and violence against women, recognition and support of women's issues, equal protection under the law for homosexual persons, health insurance for clergy and lay employees, and continued support of Lutheran-Episcopal dialogue.

A budget of \$2.03 million was approved for 1993, which reflects a \$42,000 increase in clergy medical insurance. The serious problem of rising insurance costs and the resulting impact on the diocesan budget will continue to be discussed and dealt with in the diocese.

BRIEFLY

The Episcopal Society for Ministry on Aging held its annual meeting recently in Redwood City, Calif. A number of awards were presented for work on behalf of the aging. The Rt. Rev. William Swing, Bishop of California, was keynote speaker, and he celebrated the Eucharist with the Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania, an ESMA board member. Douglas Carner of the Diocese of California was elected president. The organization has its headquarters in Bethlehem, Pa.

Ministry to young adults may get a boost through the **Campus Ministry Leadership Education** program being undertaken at Brent House, the Episcopal Church Center at the University of Chicago. The project's purpose is to develop the leadership skills of lay campus ministers who will identify, train and supervise peer (student) ministers. The project is not intended to replace full-time ministers, but its planners recognize it is not financially feasible to place full-time ordained or lay persons on every campus. The Episcopal Church Foundation in New York has awarded \$20,400 to the effort. The program's priority will be training leaders for Chicago-area campuses presently not served by the Episcopal Church, but it is hoped the design is one that could be useful throughout the church.

Episcopalians in Congress have fallen to their lowest number in more than three decades. The present 50 U.S. representatives and senators who are Episcopalians are nine fewer than in 1990 and compose the fifth largest group. However, Episcopalians still rank second among senators with 15. Roman Catholics lead in number with 141 (23 senators), then United Methodists, 65, Baptists, 62, and Presbyterians, 54. The greatest increase was in Jewish representation, from 11 in 1962 to 42 today.

At an ecumenical service recently in Westminster Abbey concerning **homelessness**, the Most Rev. George Carey, Archbishop of Canterbury, urged a



Photo by Bob Kinney/ETTS

The Rt. Rev. John Hines (left), Presiding Bishop from 1965 to 1974, was on the campus of the Theological Seminary of the Southwest recently, where he visited with his sons, the Rev. Stephen Hines, who serves St. Luke's Church, Asheville, N.C., and the Rev. Christopher Hines, chaplain at St. David's Hospital in Austin. Bishop Hines was president of the seminary during his time as Bishop of Texas (1955-1964).

moral crusade to provide homes for an estimated 3 million homeless persons in Britain. The service was organized by the Church's National Housing Coalition, which hopes to build 100,000 affordable new homes annually to meet rural and urban needs. "In God's eyes, the scandal [of homelessness and bad housing conditions] is that human solidarity has broken down," the archbishop said. "We have turned away from the vision of building a community in which God's gifts are available to those in greatest need."

A recent report from London recommends the appointment of **cathedral deans and suffragan bishops** be made by the sovereign on the advice of the Archbishops of Canterbury and York acting jointly. Presently they are appointed by the sovereign on the advice of the prime minister.

Angered by what they say are attacks on historic Christianity at some ecumenical meetings, Orthodox church leaders called for a strong **Orthodox response** at a meeting in Istanbul, Turkey, according to Bishop Isaiah of the Greek Orthodox Diocese of Denver. Orthodox leaders have accused the World Council of Churches

of adopting "liberal, radical" theologies. In the U.S., the Orthodox and National Council of Churches had a disagreement in 1991 when five Orthodox denominations, led by the Greek Orthodox, suspended membership in the council over the liberal leanings of some council churches on issues like abortion and homosexuality.

A report on **theological training** presented to the Church of England's General Synod in November recommended closure of three of the church's 14 theological colleges and the formation of eight regional ordination courses, each with a core teaching staff of four or five. This would replace the present 14 part-time courses. The proposals were prompted by a drop in the number of ordinands and other candidates recommended by bishops, though the numbers have risen since 1989. In the early 1970s, a similar recommendation led to a reduction in the number of theological schools in England from 20 to 14.

Next Week . . .

Parish Administration
Number

A Gift to Share with Everyone

By ANNE M. PACHECO

They call her Franny at the nursing home. She is a frail, sweet lady with a faraway look in her clear, blue eyes. When I visit her, she acknowledges me slightly with the constant, repetitive patting of her slender, wrinkled hand, but most of the time she is murmuring unintelligible words to her baby doll, which she rocks and kisses repeatedly.

I hug her gently, squeeze her hand, tell her I am happy to see her again. "I'm going to give you communion, Franny," I tell her, pointing to the little brown wooden box which contains bread and wine from the reserved sacrament at St. Peter's, my home church, and hers. Her murmurings tumble to a standstill as she gazes at the box. She brings her fingers to her lips, repeatedly places her kiss on the box, her own ritual. I hold my crimson Book of Common Prayer out to her. She smiles, traces the golden cross on the front of it with a long, gentle finger.

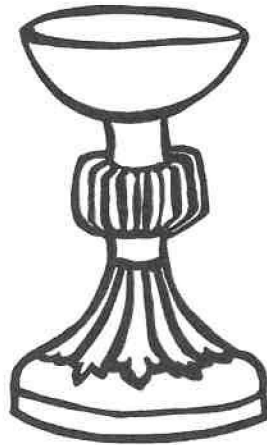
I open the box, lay out the white cloth, set down the tiny chalice and paten, bring forth the bread and pour the wine. As I begin to say the prayers, I am aware that several others sitting in the TV area are watching me with curiosity, some with outright affection, even hunger.

Sometimes, usually at the name of Jesus, Franny stops murmuring to her doll and looks at me. There is knowing in her silence, a knowing that cannot be expressed because Franny no longer has speech to say what she knows in her deepest heart: that Jesus Christ is present in the Eucharist, that we two are gathered in his name, and therefore he is with us.

I soften the bread in a tiny silver spoonful of wine, and feed it to her as I would a baby. Again, she stops attending to her doll in order to receive communion. She immediately begins to kiss the doll again and chants to it in a language I do not understand.

I have been privileged to take com-

munion to Franny as a lay eucharistic minister. When I first heard about this ministry, I wanted to volunteer for it. Twelve months of administering the "cup of salvation" at our parish altar had instilled in me the fact that the bread and wine we partake of each week truly are "the gifts of God for the people of God." Now I was being called to take this same ministry and move outward with it. The call brought with it an overwhelming sense of unworthiness. Administering the chalice at the weekly Eucharist under



the supervision of an ordained priest was one thing. Taking the bread and wine to people in hospitals, nursing homes and private residences was another thing. Wasn't I being awfully presumptuous? I am "just a lay person" after all, a lay person who couldn't hold a theological discussion on the Eucharist to save her life. Who was I, then, to take the sacrament to others?

I found out who I was, but not until I obeyed the call. Part of my call was my awareness of the abiding mystery of the Eucharist, and of its power to heal, to comfort, to bless, to renew. I know with simple assurance that this sacrament is a gift, and not a "one-person gift." Christ called us to share this sacrament together. It is for all of us, no matter how sick, how alone.

I share this gift with those who are ill, lonely, forgotten. And every time I enter a nursing home or hospital, my

heart thumps and my palms dampen. Inadequacy and humility fill my soul. ("Just who am I to be doing this?") I breathe deeply in order to center myself with God's grace and power. I pause sometimes and whisper a quick prayer to Christ. It sounds like this: "Help!"

I have realized that the people I bring communion to are so grateful for the gift I bring that they have no awareness of my nervous inadequacy. In fact, I understand now that in spite of my nervousness, I carry Christ with me when I visit these people. I carry Christ to them even more powerfully.

The power of the Eucharist is continually revealed to me as I move outward with it. During one visit to a parishioner in a nursing home, a roommate was tossing and turning in obvious discomfort. As I came to the words of the Lord's Prayer, I noticed a stillness from her side of the room. Then I understood why. With great difficulty, and in spite of her pain, this sick woman was whispering the prayer with me. I caught my breath in wonder.

Do we even begin to comprehend the power or the strength that our liturgy offers to people? Do we dare to acknowledge the sweetness or the sustenance that it gives to us?

It is "through Christ, and with Christ, and in Christ" that I have discovered just who it is I am to be taking the Eucharist to others. I am not "just a lay person." I am Christ's hands and feet, his eyes and ears. He needs me to become present to others. As inadequate as I think I am, I only need to make myself available to him.

In Eucharistic Prayer C, we ask God to deliver us from the presumption of coming to receive communion "for solace only, and not for strength" and "for pardon only, and not for renewal." I receive solace and pardon in abundance when I receive and share communion. But it is the strength and the renewal which I receive through the body and blood of Christ that presses me onward and outward to share this most blessed of gifts with others.

Anne M. Pacheco is a freelance writer who is a member of St. Peter's Church in Salem, Mass.

Making Reform Possible

For many persons, the fact that a symposium is being planned to examine the structure of the Episcopal Church [p. 6] is welcome news. When the Viewpoint article by the Rev. J. Stephen Freeman, which recommended sweeping reforms at the Episcopal Church Center and in General Convention, was published [TLC, June 7], it was followed by a sizable amount of letters to the editor in agreement.

In his article, Fr. Freeman noted the establishment of a bureaucracy at national church headquarters nearly 75 years ago, and he proposed what he called "restoring the Anglican vision of reformed catholicism." A resolution based on that article was adopted by the Diocese of East Tennessee, and it eventually led to the recommendation that a national symposium be held to study the issues.

In general, the recommendations made by Fr. Freeman included the reduction of the frequency and authority of General Convention, increasing the role of the provinces, and redefinition of the ministry of the Presiding Bishop.

We are encouraged by the fact that such a symposium is

in the planning stages. The financial problems which plagued the Episcopal Church Center in New York City last year, the corporation mentality by which many of the offices at 815 Second Ave. operate, and the inefficiency, size and unwieldiness of General Convention, all point to the fact that the Episcopal Church needs to change the way in which it does business. Previous editorials in this magazine have pointed out the need for a more efficient way of operating at General Convention, and a reduction in the number of deputies.

This is not to say that improvements haven't been made. The introduction of Bible studies and the small group format at General Convention, the House of Bishops and other church gatherings is a positive sign that there is a willingness for change to take place. Proposals of decentralization at both the national and diocesan levels are hopeful signs, as is the fact that the location of the national headquarters is supposed to be under study.

We hope the proposed symposium in St. Louis does indeed take place and that it attracts persons open-minded enough to look at the status quo fairly and critically. Such a forum would present a splendid opportunity to consider reform.

VIEWPOINT

Services Worth Preserving

By GEORGE W. WICKERSHAM, II

The service of Sunday Morning Prayer in a 13th-century English parish church began with a procession of crucifer, choir, acolytes, flagbearers and vicar. The hymn was splendid. I confidently expected to hear that the Lord was in his holy temple and that we were glad to be there, and that we had better confess our sins. Not at all. The vicar proceeded to tell us what page the service was on, in which book, and, oh yes, that he was glad to see us. I felt very much like telling him that, at that point I was not particularly glad to see him.

What I cannot understand is how so many of the clergy can fail to sense the rhythm of worship inherent in Sunday Morning Prayer. This is a service which has been developed in the An-

glican Communion over several centuries. There is real drama in the whole affair. Wedded to appropriate music for the hymns and chants, Morning and Evening Prayer become incomparable services of public worship.

Speaking as one who has conducted hundreds of services in other communions, I can freely testify that few other orders of Sunday worship have been developed to match the effectiveness of Anglican Morning and Evening Prayer. They comprise our peculiar treasure.

Be that as it may, few other orders can be stilted or as boring as Morning or Evening Prayer when poorly done. Further, critics often complain that these services were never intended as principal services of Sunday worship. They were compiled originally from earlier daily offices which were supposed to be used as such. True enough. Still, over the years (hundreds of them) they were adopted for Sunday use, and around them there developed a wealth of musical settings.

Further, it was found that either Morning or Evening Prayer made a singularly effective context for the preaching of the word. A hymn at the conclusion of the office provided an appropriate introduction to the sermon, and the sermon, from there on, could be unhurried.

In English churches of former years, there was no offering at Sunday Morning or Evening Prayer. Parishes were supported by endowments and/or the annual tithes of the glebe. Offerings were taken of the laity only at communion services. These offerings, often rather sparse, were for the poor of the parish. They were administered, as a rule, by the church wardens. Communion was held at varying intervals during the years following the Reformation: sometimes monthly, sometimes quarterly, sometimes only at certain festivals.

In the U.S., offerings in the disestablished church were usually taken after the sermon, whether the service
(Continued on next page)

The Rev. George W. Wickersham, II, is honorary associate of Trinity-St. John's Church, Hewlett, N.Y., and is a frequent contributor to TLC.

VIEWPOINT

(Continued from previous page)

was communion or Morning Prayer. Disestablishment at the end of the colonial period made these offerings necessary for parish support, even though there was much grumbling about them at first. An anthem might be sung during this exercise, perhaps to soften the blow. The Doxology followed the offering, and, given the truculence of some of the contributors, one could readily understand why. Prayers and a benediction followed the Doxology. The service came to a logical conclusion with an appropriate hymn and a recessional of the choir and chancel personnel.

All in all, these services of Sunday Morning Prayer, not to mention Sunday Evening Prayer, were beautiful contributions to the religious life of a community. They were as impressive as they were unique, that is, provided they were done properly.

Done properly or improperly, these services are increasingly hard to find in the U.S. For better or for worse, the Episcopal Church is following a rather determined course of discarding Sunday Morning Prayer and Sunday Evening Prayer altogether. Many of the most familiar (and beautiful) canticles for these two offices have been deleted from the hymnal, making it necessary for parishes wherein they are prized to copy them from the *Hymnal 1940*. The canticles in the new hymnal are a puzzle to all but the most professional musicians. But above and beyond all that, the fact remains that there is a

steady dwindling of the number of parishes in which either Sunday Morning Prayer or Sunday Evening Prayer ("Evensong") can be found.

Fortunately, this situation does not apply in England, either in the parishes or cathedrals. There are, of course, churches at either end of the churchmanship spectrum, as there have been and still are here. But the norm is otherwise. Salisbury Cathedral, for instance, has choral Eucharist and sermon Sunday mornings at 10, choral Matins and sermon at 11:30, choral Evensong at 3. The Royal Chapel of St. George's, Windsor, does the same, only choral Morning Prayer and sermon comes first. This is the current schedule followed in Winchester Cathedral. These great churches are typical of much of present English practice.

The fact is that the leaders of the English Church, which is a national institution, must bear in mind that her ministry is, or should be, to all sorts and conditions. Consequently, her worship must be tailored to fill the needs of more than one set of people. It would seem wise that we should follow the same course here, especially in this Decade of Evangelism.

Without going into the theology involved (and there is much to go into), we of the contemporary Episcopal Church must come to recognize that it is still the heartfelt plea of countless Episcopalians, and, indeed, of many non-Episcopalians, that the beautiful and highly viable services of Sunday Morning Prayer and Evening Prayer never be abandoned. If we let them go, where else will they be found?

LETTERS

(Continued from page 5)

article appeared and not in response to it.

Many clergy in the diocese have signed a letter to Concerned Episcopalians deploring their harsh criticism of Bishop Eastman, and urging Concerned Episcopalians to begin participation in discussions concerning human sexuality — discussions taking place on diocesan and parish levels.

(The Rev.) JAMES M. SHIELDS

Christ Church

Columbia, Md.

Balanced Assessment

Thank you for David Baumann's Viewpoint on Columbus [TLC, Nov. 22]. He has certainly got it right: "Neither sin nor sanctity know any racial or cultural barriers, nor barriers of time or place."

This objective reading of history is a balanced assessment of Columbus — his voyage and its significance. It is in contrast, however, to the dialectical liberation theology that seems to influence so much of the church's thinking: The view that interprets social reality in terms of political power; the struggle between oppressors and oppressed; and which concludes that the world's problems are due to white male European domination. That reading of history has generated a tremendous amount of heat, but precious little light. It has tied up so much of the resources of the church's energy and imagination over the past several decades.

Fr. Baumann reminds us of the gospel version of history, that in every culture, time and place, people are deeply served by the ravages of sin, and it is by coming to the Lord Jesus Christ in repentance and faith that is our salvation and our strength.

(The Rt. Rev.) ALDEN M. HATHAWAY
Bishop of Pittsburgh

Pittsburgh, Pa.

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Thank you for running the clear, well-balanced article by David Baumann. Being halfway through *The Discovery and Conquest of Mexico* by Benal Diaz del Castillo, I find Fr. Baumann could have added cannibalism to slavery and human sacrifice to remove the aura of the pristine North Americans as some from the 20th century see it.

(The Rev.) C. BOONE SADLER, JR.
San Diego, Calif.

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Jackson, Miss.; the Rt. Rev. Stanley Atkins, Oconomowoc, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee, Wis.; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; The Rt. Rev. Donald Hultstrand, Alexandria, Minn.; the Rev. Milo C. Coerper, Chevy Chase, Md.; the Rev. Thomas A. Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Very Rev. M. Richard Hatfield, Salina, Kan.; the Rev. W. Ward McCabe, San Jose, Calif.; the Rev. Robert K. Myers, Kenilworth, Ill.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Paul W. Pritchard, Dallas, Texas; the Rev. C. Corydon Randall, Del Mar, Calif.; the

Rev. Jeffrey N. Steenson, Fort Worth, Texas; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston, Mass.; Sister Mary Grace, CSM, Dousman, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Dixon A. Barr, Lexington, Ky.; Mrs. Gilbert L. Braun, Bella Vista, Ark.; Jackson Bruce, Jr., Milwaukee, Wis.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr., Milwaukee, Wis.; R. William Franklin, Collegeville, Minn.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee, Wis.; Mrs. John W. Hayden, La Crosse, Wis.; David Kalvelage, Waukesha, Wis.; Mrs. Richard Lomastro, Chicago, Ill.; John W. Matheus, Glendale, Wis.; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis, Marshfield, Wis.; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

Not a Dirty Word

Bravo for Bishop Paul Moore, Jr., with his incisive defense of liberalism! [TLC, Nov. 8]. As they say at automobile test crash facilities, "That man ain't no dummy!"

After all, "liberal" isn't a dirty word. It isn't even four-lettered. It's a beautiful word. As the bishop points out, a beautiful Anglican word. Radically "liberal" means simply "free," and who's against freedom? Free to consider things old and things new. In the case of churchy things, free to consider the Bible, religious traditions, doctrines and church history. Free to think new thoughts about women in the ministry, homosexuality, abortion. Free just to think, period.

Conservatives — both the political and theological variety — clutch at historical "truths" and proceed to strangle them to death. Like a dog with a clean-gnawed bone, they refuse to let go.

God bless Bishop Moore. May s/he continue to inspire him.

(The Rev.) E. FRANK HENRIQUES
Grass Valley, Calif.

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Bishop Moore said: "Liberalism lies at the foundation of the Anglican tradition. This word, carrying a glorious heritage, should not be reduced to a party label." Neither conservative nor liberal are parties within the church, but positions taken on various matters. When we reduce either of the positions to party labels, we walk on thin ice which often breaks and we fall into bigotry.

There have been reports of some clergy who have been victims of bigotry because they do not believe in the ordination of women to the priesthood. There are also clergy who, because of their liberal reputation, have been victims of the same kind of bigotry.

Bishop Moore calls for us to widen our vision of the church beyond our particular point of view and be more inclusive of the diversity within our community. My bishop, Bishop Ball, who is seen as conservative, has demonstrated that in at least one way I know of. He has received into his diocese within the last four years clergy who do not support the ordination of women to the priesthood, clergy who support Bishop Spong's efforts, and women who are priests. My firm conviction is that with this kind of

leadership, our diocese will become a brighter light for the world to see the power and the love of God in Christ.

(The Rev.) BEN L. SOMERVILLE, II
Grace Church
Canton, N.Y.

Consenting Bishops

I am confused. For 28 years I have thought consent from bishops and standing committees for an episcopal election was required because the bishop-elect was being consecrated not just for the electing diocese, but for the whole church. Consents were a kind of approval or veto exercised by the whole church.

Within the space of several months I hear differently. Bishop Howe of Central Florida, whose position regarding homosexuality is well-documented in his booklet *SEX: Should We Change the Rules?*, gave consent to the suffragan-elect of Washington, whose position is favorable toward the ordination of homosexuals. Bishop Howe justified his consent on the basis "that consent is about whether the proper canonical procedure has been followed."

Bishop Kelshaw of the Rio Grande is quoted saying the same thing [TLC, Oct. 25] pertaining to the election of the coadjutor of Fort Worth.

Have I been wrong in my understanding of consent, or is this a new procedural interpretation in the church's policy regarding elections?

(The Rev. Canon) PHILIP E. WEEKS
Barnabas Ministries, Inc.
Maitland, Fla.

Good News

What a wonderful issue [TLC, Nov. 22]. A congregation of Roman Catholics was received into the Episcopal Church; the Archbishop of Canterbury renounced bigotry; the Diocese of New York announced the formation of three new missions, the acceptance of a new congregation and admitted to parish status what presumably was a former mission; and while all who knew him certainly mourn the death of the Rev. Vincent Young, we rejoice that the church was fortunate enough to have his services for at least three years following his renunciation of Roman Catholicism. One would almost believe that we are really not a bunch of losers, vanishing into the dust-bin of history!

The most obvious wart on all the good news was the article "Lesbian Blessing Sparks Maryland Controversy."

If the two women involved are in fact committing sin, that only puts them in the same category with "Concerned Episcopalians." Since most of us do not know what, if anything, the two women "do," there is a great deal of presumption involved. Throwing stones at them or at those who bless them is premature, judgmental, uncharitable and under any and all conditions contrary to the teaching of the gospels.

ROBERT F. DORUM
Poughkeepsie, N.Y.

Slow Down

Regarding the letter from the Rev. James Brice Clark [TLC, Nov. 22], "broke" in the English of today is the past tense of the verb "break," while "brake" is the present tense of a verb meaning "to stop" or "to slow down."

In the chapel at Camp McDowell, the conference center of the Diocese of Alabama, where dampness was a problem in the sacristy, one irreverent priest suggested that the prayer of consecration be changed slightly to read "When he had given thanks, he bent it."

(The Rev.) BEN A. MEGINNISS
Mobile, Ala.

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Forsooth, Fr. Clark: I prithee forleave thy forthy archaicisms and redirect your energies into elements of tradition worth fighting for. My Webster's Second International, published in 1934 when BCP 1928 was a new thing, defines "brake" as "archaic past tense of break." Not obsolete, but archaic.

The medieval church didn't invite the participation of its congregations, so forged happily on with Latin while the koine evolved. The decision in Vatican II to celebrate in the vernacular reflected a sweeping new view throughout Christendom. *Prevent*, *bounden* and *propitiation* are still semi-comprehensible to many, but will soon be as opaque as Latin to most.

PAUL STIMSON
Royal Oak, Md.

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. We are not able to publish all letters, nor able to acknowledge receipt.

Anglican Ideal

KNOWING GOD THROUGH THE LITURGY. By Peter Toon. Prayer Book Society (Box 268, Largo, FL 34649). Pp. 141. \$12.95 plus \$2.05 postage and handling, paper.

In this his latest book, the Rev. Peter Toon addresses what he refers to as the "Common Prayer Tradition," a tradition which embraces the "unique asceticism and spirituality arising from the prayerful reading of scripture and receiving of Holy Communion." Much of the book is spent on the basics of how to attain to this Anglican ideal of knowing, loving and serving God.

However, given that this book is published under the auspices of the Prayer Book Society, it should come as no surprise to the reader that Fr. Toon maintains that it is impossible to partake of the Common Prayer tradition while using either the American BCP (1979) or the Canadian BAS (1985). These two books are presented as deliberate attempts both to dilute the faith and to perpetuate heresy.

Therefore, Fr. Toon's objectives are twofold. First, he wishes to strengthen the commitment of those who use either the American BCP (1928) or the Canadian BAS (1962). Second, Fr. Toon seeks to encourage those who have not used a "classic" Book of Common Prayer to do so, at least for their private devotions.

In order to attain these objectives, Fr. Toon makes a number of observations about the state of the church today and the nature of the God the church worships. Many of these observations are quite valid, if hardly original. For example, it is plainly clear that the church has lost any profound sense of God's might and transcendence. But, Fr. Toon's underlying attitude — that any other American or Canadian Book of Common Prayer is not only less than desirable but fatally flawed — permeates the book.

It is simply too much to believe, especially if we are to agree with Fr. Toon's premise, that we are first and foremost fallen creatures who "justly deserve [God's] punishment," that the redemption of the church lies in the pages of the BCP 1928.

AMY JILL STRICKLAND
Washington, D.C.

Massive Work

DICTIONARY OF THE ECUMENICAL MOVEMENT. Edited by Nicholas Lossky, Jose Miguez Bonino, John S. Pobee, Tom S. Stransky, Geoffrey Wainwright, and Pauline Webb. Eerdmans/WCC. Pp. xvi and 1196. \$79.95.

Since the Council of Nicea in 325 A.D., the ecumenical movement has generated intense controversy. If

some today find it the fulfillment of Jesus' high-priestly prayer that his followers "may be one," others see it as an ecclesiastical octopus, fostering both political radicalism and religious syncretism. Its leading manifestation, the World Council of Churches (WCC), has been particularly subject to attack — sometimes thoughtful, sometimes ignorant and demagogic — although local and parish efforts often generate wide support. Few would deny that ecumenism remains one of the distinctive features of 20th century Christianity, a fact underlined by the wide participation of the Roman Catholic Church on all levels of involvement.

In an effort to present the history of the movement as well as current positions and controversy, the WCC now offers this massive reference work.

The best articles deal with doctrinal matters, and here one should note articles covering such matters as grace, faith, redemption, liturgy, sacraments and providence. Other broad categories, however, include ecumenical leaders, organizations, individual Christian communions, relations with non-Christian traditions and geographical regions. Specific conferences and position papers are often cited, something extremely important when the matter of language is crucial. The volume does not avoid controversy, as seen by articles devoted to abortion, bioethics, feminist theology, inclusive language and homosexuality.

Anglicans have played a major role since the inception of the modern ecumenical movement early in this century. Hence, one is not surprised to see articles on the Anglican Communion, the Anglican Consultative Council and dialogues with Lutheran, Methodist, oriental Orthodox (e.g., Armenian and Coptic churches), Orthodox and Roman Catholic traditions. Major Anglican figures receive individual entries. Given the history of ecumenical relations, Anglicans should find particularly relevant the entries on episcopacy, apostolicity, teaching authority, church order and threefold ministry.

The book is indispensable for anyone seeking accurate information on any aspect of this rich and complicated movement.

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PEOPLE and PLACES

Appointments

The Rev. **Robert E. Taylor** is rector of St. Paul's, 200 Riverside Ave., Riverside, CT 06878.

The Rev. **Ellen Tillotson** is rector of Trinity Church, 220 Prospect St., Torrington, CT 06790.

The Rev. **Vincent Uher, III**, is assistant of St. Cyprian's, 919 S. John Redditt Dr., Lufkin, TX.

The Rev. **James Wallace Williams** is rector of the Church of the Messiah, Vaughn and Lakeview, Heflin, AL; mail add: Box 596, Heflin 36264.

The Rev. **George B. Wood** is part-time rector of Christ Church, Adrian, MI.

The Rev. **Richard J. Zalesak** is part-time assistant of Trinity Church, 1015 Holman, Houston, TX 77004.

Other Changes

The Rev. **Shanna Suarez** is non-parochial; add: 9017 Gaylord, #65, Houston, TX 77024.

Resignations

The Rev. **Joseph A. Krasinski**, as rector of Christ Church, Canaan, CT.

The Rev. **Donald R. Page**, as rector of Grace Church, Stafford Springs, CT.

Deposition

Under the provisions of Title IV, Canon 12, Section D of the Constitution and Canons of the Episcopal Church, the Rt. Rev. **Joseph T. Heistand**, Bishop of Arizona, deposed the Rev. **Richard E. Wentz** from the ministry of this church.

Deaths

The Rev. **Robert Craig Bell**, rector of St. Christopher's, Wichita, KS, died while visiting his daughters in Philadelphia, PA, of a heart attack on Sept. 26, at the age of 54.

Fr. Bell had been rector of St. Christopher's since 1988, prior to which he had served parishes in Michigan, Indiana and Kentucky. He was educated at Hastings College and at McCormick and General Theological Seminaries and was ordained priest in 1967. Besides his daughters, Ellen and Joyce, he is survived by his wife, Sarah.

The Rev. **A. Nelson Daunt**, retired priest and sometime canon to the ordinary of the Diocese of West Texas, died at the age of 74 in Bandera, TX, of kidney failure on Nov. 14.

Most recently a priest of St. Christopher's, Bandera, Fr. Daunt was a native of Ireland and educated at Trinity College, Dublin, before being ordained an Anglican priest in 1942. He came to the U.S. in 1949 and served churches in South Carolina, Georgia and Maryland; he was chaplain of Bishop Whipple Schools in Fairbault, MN, and president of Texas Military Institute, from which he retired in 1987. He was preceded in death by his first wife, Hilda, and is survived by his wife, Joan, his son and three daughters, and eight grandchildren.

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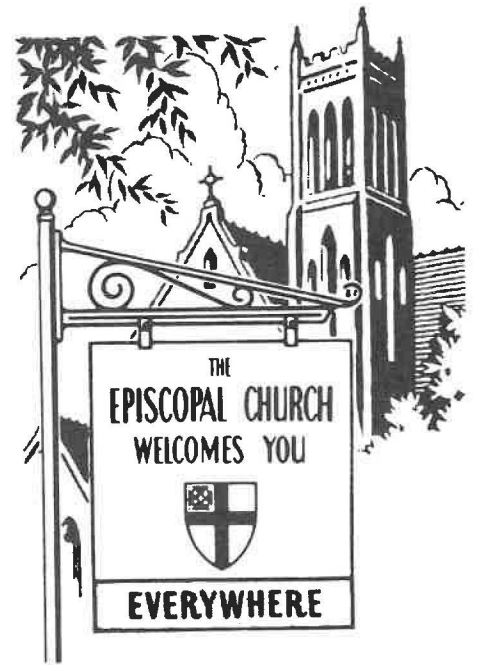
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