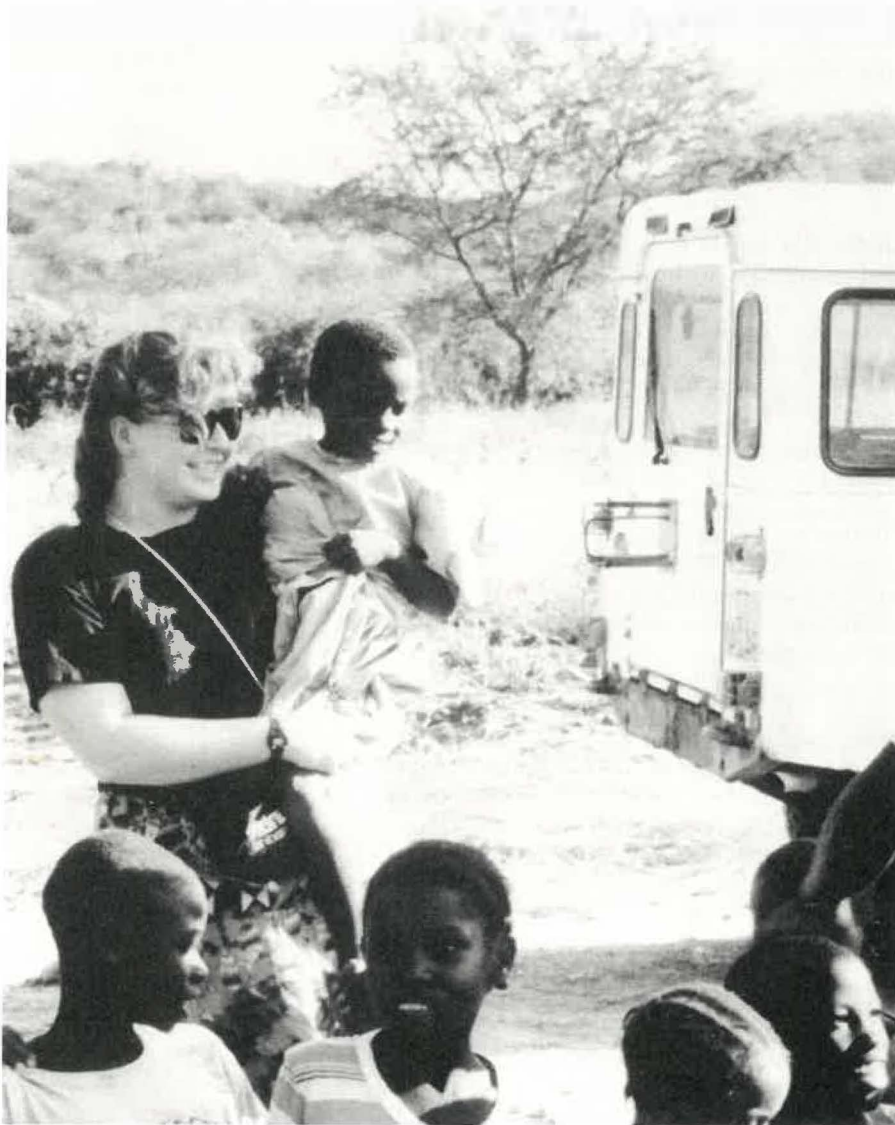


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Tanzanian Hospitality

IN THIS CORNER

Salute to an Evangelist

Long before the Episcopal Church decided to become involved in a special decade, the Rev. Robert B. Hall already was committing himself to evangelism. In the late 1960s, while rector of the Church of the Holy Comforter, Miami, Fr. Hall became involved in charismatic renewal and went "on the road for the movement," as he describes it.

"I came back and realized people didn't know the Lord," he said in a recent telephone interview. "People didn't know Jesus. That's evangelism."

So Fr. Hall decided to do something about it. "I looked around the church and saw there was nothing going on in evangelism," he said. "On the national level, it was being done by a lady wearing six hats."

His strategy was to form the Episcopal Center for Evangelism in an attempt to promote evangelism within the Episcopal Church. The center operated continually, first in Miami, then in Oklahoma, where he was dean of St. Paul's Cathedral, Oklahoma City, then in the Diocese of Florida, until this month. At age 75, Fr. Hall has decided to cut back on his ministry and to close the center.

"It started in 1972 with a mailing to clergy," he recalled. "I wanted to run some ideas up the flagpole and see if anyone saluted."

Apparently, they did. His one-man effort soon was joined by volunteers from a Miami prayer group. Then well-known lay leaders Helen Shoemaker, Fred Gore and Harry Griffith got involved. A conference in Memphis became the first of many to introduce evangelism to Episcopalians.

"We had 800 or 900 people in Memphis, including a 'spy' from the national church," Fr. Hall said. He got 25 different kinds of evangelism involved, which led to the formation of PEWSACTION, an "umbrella" organization of similar ministries still active today.

"The church was hungry for it," he said. "(Presiding Bishop) Hines was saying evangelism was a social ministry. We didn't go for that."

From there, Fr. Hall began to write about and produce materials on evangelism. A newsletter entitled "Refreshment" continued to this month.

He believes the Decade of Evangelism is a good thing for the Episcopal Church.

"A lot of people never got started," he said, "and a lot of them redefined evangelism to suit their own programs."

He accepts the church's "official" definition of evangelism, but prefers a simpler one used by the center: "Evangelism is an activity designed to bring people into a personal relationship with Jesus Christ."

Fr. Hall believes this is the right time to "end" his ministry in evangelism.

"You hear a lot more about evangelism now than you did," he said. "It's still a problem for some — mostly the unconverted. I'm satisfied . . . to quit now."

Fr. Hall plans to keep busy maintaining the 80-acre property in Live Oak, Fla., where he and his wife reside, to continue as a voluntary art teacher in elementary schools, to write and to do supply ministry. He has made a major impact on the Episcopal Church.

DAVID KALVELAGE, editor

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sister; and she said to Jacob, "Give me children, or I shall die!"² Jacob became very angry with Rachel and said, "Am I in the place of God, who has withheld from you the fruit of the womb?"³ Then

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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.

Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

TELEPHONE 414-276-5420

FAX 414-276-7483

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor

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LETTERS

Same Treatment

In a letter titled "Preferential Treatment?" [TLC, Sept. 12], the Rev. Canon Gay Jennings asks why bishops are seemingly treated "differently or preferentially" as compared to priests and deacons in cases of sexual misconduct. She also asks: "And where is the concern shown for the people victimized?" Canon Jennings' questions encourage public discussion of the issues, which is much to be desired, considering that we venture into this difficult area learning new things in each new situation.

I would like to respond that bishops are treated — to the degree possible — exactly the same as other clergy in such circumstances. The suggestion that accused priests and deacons are disciplined and all accused bishops "excused" is mistaken. The principles adhered to and the processes followed in instances of episcopal sexual misconduct are virtually the same in all cases, and are those in use in the dioceses in instances of sexual misconduct of deacons and priests.

The phrase "to the degree possible" is the key here because bishops are not subject to the same canons as other clergy. Furthermore, the canonical authority of the Presiding Bishop vis-a-vis bishops is substantially different — and much more limited — than the canonical authority of a diocesan bishop with clergy. Any seeming differences have to do with the polity of the Episcopal Church by which, like it or not, we are all bound.

I note that Canon Jennings cites two specific situations of possible preferential treatment of bishops. Without commenting directly on either one, I can say what I believe she knows from her good work in this field: Though "truth telling" is a high priority, not all the facts in any given case can be told publicly — for the protection of innocent people, accusers and the accused. We are all bound by principles of "presumption of innocence" and "due process" until guilt is admitted or proven, by statutes of limitations and by the wishes and needs of accusers who may not always be willing or able to bring formal public accusations, and by many other complex factors, varying with each situation.

It is certainly not my experience that the needs of victims and accusers are disregarded, as Canon Jennings implies they may be. Though the needs of those who bring charges against clergy are and must be a high priority, it is often very difficult or even impossible to meet all their

needs, especially when charges are either denied outright or substantially disagreed with and are otherwise unverifiable. A further complicating factor is that information concerning various kinds of support offered to (but not always accepted by) victims may also not be made public.

In any given situation there are invariable soul-searing "double binds" for virtually everyone involved . . . accused, accuser and those trying to manage the situation. Truth, justice and compassion are elusive and sometimes conflicting goals, as fervently as we might otherwise wish and hard as we struggle to realize them and to respond faithfully.

(The Rt. Rev.) HAROLD A. HOPKINS, JR.
Office of Pastoral Development
of the House of Bishops
Yarmouth, Maine

Into a Snare

In his article [TLC, Sept. 19], the Rev. James L. Jelinek fell into the snare so adroitly laid by many of those seeking approval of homosexual behavior. He equated rejection of homosexual practices with rejection of those who engage in these practices.

Jesus clearly loved and accepted all manner of people, but never at the expense of abrogating the moral standards of holy scripture. Nowhere is this clearer than in his encounter with the woman taken in adultery (John 8:1-11). He first dispersed those who would have condemned her, then extended God's forgiveness to her, and finally said to her, "Go and sin no more."

We can do no less if we are to be channels by which Christ's redeeming grace is manifested to the broken and hurting people of this world.

(The Rev.) CONLEE BODISHBAUGH
Christ Church
Mobile, Ala.

The article by the Rev. James Jelinek, Bishop-elect of Minnesota, contains the words, "I have been informed by scholarly studies, moral theology and pastoral care." Whatever scholarly studies informed the good bishop-elect, basic biblical scholarship was not one of them. The increasing tendency of many factions to use scripture for their own ends is appalling. In the old days, we called this proof-texting (a sin only fundamentalists would commit). Fr. Jelinek's concern and pastoral sympathy for homosexuals is admirable. On the other hand, his rather

whimsical "exegesis" of two texts that hardly apply is shocking, especially for one about to become a bishop.

The increasing inability of the clergy of this church to do proper exegesis precludes us from having the genuine discussion Fr. Jelinek calls for in his last paragraph. We need a return to solid biblical scholarship. Perhaps then we would not be blown by every whim of doctrine, whether the blowing comes from the left or the right. One can only hope our bishops would lead us in that direction. From what I've read, it seems unlikely.

(The Rev.) TERRENCE E. JOHNSON
St. Thomas' Church
North Syracuse, N.Y.

• • •

I have long been of the opinion that traditionalists hold a distinct advantage over modernists in their relative allotment of Christian humility. After all, it takes a special kind of hubris to assume that the church has been sitting around for the last 2,000 years waiting for you to come along and reform it. In this respect at least, Fr. Jelinek demonstrates he's an above average guy. Apparently, he's received a direct revelation from God that directly contradicts the plain sense of pretty much every passage of scripture that deals with the issue of homosexuality and has eluded several thousand years' worth of prophets, saints, sages and theologians. Not only that, but his spiritual insight is on a par with Jesus and Peter. Really now.

I don't mean to insult Fr. Jelinek. He's obviously a nice person and really means well. But come on. When Paul is making the case for full inclusion of the gentiles, he primarily argues from scripture that God had been moving his people in this direction all along. He cites proof texts. He cites the teaching of the Lord himself (it is not crystal clear that Jesus suddenly has a mind-blowing change of heart upon meeting the Canaanite woman). Even after Peter had had his direct revelation from God, Paul has to convince him by dint of rational argument. At no time does anyone in the New Testament make the standard homosexualist case that, gosh, they're really nice people and if you just knew them better you'd bless whatever they want.

Part and parcel of being "blessing people" (an estate not limited to the clergy) is recognizing whose blessings we're stewards of. And as stewards, we need to

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Meeting in Panama

Bishops Hear Report on Sexuality Study

The House of Bishops heard a draft report on sexuality dialogue and saw the second draft of a pastoral teaching on sex during its interim meeting in Panama, Sept. 23-30.

Meeting in Panama's capital city, the bishops also discussed a strongly worded draft pastoral letter on racism, heard bishops from Province 9 discuss their plans for autonomy, dealt with a surprise visit by Integrity, and participated in a festive Holy Eucharist to commemorate Anglicanism's 140-year presence in Panama.

The Rt. Rev. O'Kelley Whitaker, retired Bishop of Central New York, presented a 15-page preliminary report on human sexuality discussions. The report

said participants in diocesan and parish discussions strongly agreed or agreed with these statements:

- "Homosexuality is a genuine sexual orientation for some people" (81 percent).
- "The chief standard for right and wrong is not specific texts but the character of Jesus revealed in the gospels" (80 percent).
- "Single people should abstain from genital sexual relations" (57 percent).
- Supporting committed relationships between gay or lesbian persons could strengthen the Christian community" (53 percent).
- "If I were single, I would abstain

**'We did not
feel ... we were
called to do
a referendum.'**

Bishop Whitaker

from genital sexual relations" (50 percent).

Bishop Whitaker said the responses do not indicate a scientific finding of Episcopal convictions on sex.

"We did not feel in any way that we were called to do a referendum on where the church is on sexuality today," he said.

The Rt. Rev. Richard Grein, Bishop of New York, presented a closely guarded draft pastoral teaching on sexuality. The pastoral is supposed to be totally embargoed until a third draft, when bishops are free to share copies with theological consultants. Bishop Grein said the report by Bishop Whitaker will be incorporated into the pastoral teaching, possibly as a separate chapter.

The draft report on racism, which the bishops hope will be read in all parishes after its adoption, consists of a brief analysis, a confession of sin, a covenant to resist racism, and an invitation to all Episcopalians in that struggle.

"We the bishops of the Episcopal Church, through no particular merit of our own, are among the advantaged people of our society," the draft reads. "Recognizing that peculiar position of privilege and leadership, we confess our complicity with racism and pledge to make appropriate changes in our personal lives, in our diocesan structures and in the church as a whole."

Some bishops complained to the Rt. Rev. Sam Hulse, Bishop of Northwest Texas, that a social reception for bishops by members of Integrity, the organization of gay and lesbian Episcopalians, violated a House of Bishops' agreement excluding outside interest groups from house meetings during this triennium. Bishop Hulse

(Continued on page 13)

Scholars Commemorate Richard Hooker

Scholars from the United States, Canada and Great Britain assembled in Washington for what some described as the greatest intellectual event of 1993 involving the Episcopal Church. The topic was Richard Hooker (1554-1600), generally regarded as the greatest Anglican theologian. This year marks the 400th anniversary of the publication of his great work, *The Laws of Ecclesiastical Polity*, and also commemorates the completion of the publication of the new definitive scholarly edition of his work.

Sponsored by Washington National Cathedral, the Folger Shakespeare Library and the University of Connecticut, the meeting was held September 24-26 in the Folger Library and in the conference center high in the west end of the cathedral.

Speakers and leaders of discussion groups included the Rt. Rev. Rowan Williams, Bishop of Monmouth in Wales and former regius professor of divinity at Oxford; Patrick Collison, regius professor of modern history at Cambridge; the Rev. John E. Booty, historiographer of the Episcopal Church; the Rev. William P. Haugaard of Seabury-Western Seminary; Arthur S. McGrade of the University of Connecticut, and numerous other distinguished scholars. Theological, political, philosophical and literary aspects of Hooker's work were discussed. On Sunday morning, the Very Rev. Guy F. Lytle III, dean of the School of Theology of

the University of the South, celebrated the Eucharist according to the Elizabethan Prayer Book used in Hooker's lifetime.

The Folger Library edition of Hooker's works, of which the sixth and final volume is now published, has been the labor of many years by a large editorial committee and distinguished board of advisers, many of whom were present in Washington. The general editor and first speaker at the conference was Prof. W. Speed Hill, who has devoted most of his career to this massive undertaking and whose wise leadership was repeatedly praised.

"The judicious Hooker," as he is traditionally known, presents divine law as the wisdom and perfection by which God works. Laws for creation make an orderly universe possible, and laws for us make human communities possible. Within the church, adherence to God's laws leads to peace and ultimately to incorporation into Christ. Relying heavily on the thought of the ancient Church Fathers, Hooker gave Anglican theology a direction different from both Rome and Geneva.

The completion of the Folger edition, and the future publication of papers read at the conference will, it is believed, stir renewed interest in this intellectual giant of Elizabethan England who with such depth discusses many points of contemporary concern to us.

H. BOONE PORTER

West Texas Chooses One of Its Own

The Rev. James E. Folts, rector of St. Mark's Church, San Antonio, was elected Bishop Coadjutor of West Texas in a special council meeting at St. Luke's, San Antonio, Oct. 2. Fr. Folts was elected on the third ballot, and will work with the Rt. Rev. John MacNaughton, diocesan, until the latter's retirement.

In his sermon during the Eucharist which opened the council, Bishop MacNaughton told those assembled they should be mindful not of what a new bishop can do but of what he is as a person. He reminded the congregation that the only episcopal election in the Bible, that of Matthias, set two criteria for the apostolic role.

"The first is this," Bishop MacNaughton said. "He or she who would be an apostle, a bishop, must have a personal knowledge, a personal acquaintance, with Jesus Christ." Second, Bishop MacNaughton said, the election of Matthias as recorded in the Book of Acts says that whomever was elected was to be "a witness to the Resurrection of Jesus."

Although the election of Fr. Folts did not come as a surprise to most council delegates, he seemed somewhat stunned by the result.

"To say that this is an honor which you



The Rev. James E. Folts

have bestowed upon me is an understatement," he told those assembled. "No one save the good Lord and my wife realizes the enormity of this election."

Fr. Folts, 53, was born and raised in San Antonio. He graduated from Trinity University in that city, and from Virginia Theological Seminary. His entire priesthood has been spent in the Diocese of West Texas except for six years as rector of the Church of the Heavenly Rest in Abilene, Texas. In West Texas, he has served congregations in Hebbbronville,

Falfurrias, Victoria, Edna, San Marcos, Brownsville and San Antonio. He also founded St. Stephen's, Wimberley.

He is married to the former Sandra Johnston and the couple has two children, Jeanne Folts Leo, wife of a priest, and Jonathan, a student at Virginia Seminary.

Fr. Folts will join the diocesan staff in January, 1994. The Rt. Rev. Earl McArthur, bishop suffragan, retires Dec. 31, 1993.

Also nominated were the Rev. Canon Mark Cannaday, canon for program in West Texas; the Rev. William Cavanaugh, rector of St. Bartholomew's, Corpus Christi, Texas; the Rev. Raiford High, rector of St. Paul's, Waco, Texas; the Rev. Canon Hugh Magers of the Diocese of Dallas; the Rev. Kevin Martin, director of leadership training of Episcopal Renewal Ministries, Evergreen, Colo.; the Rev. Samuel Todd, rector of Church of the Reconciliation, San Antonio; the Rev. Canon David Veal, canon to the ordinary of the Diocese of Northwest Texas; the Rev. Charles Woehler, rector of St. Thomas', San Antonio; and the Rev. Paul Worley, rector of Church of the Resurrection, San Antonio.

MARJORIE GEORGE

West Texas Votes

C=Clergy
L=Laity

BALLOT	1		2		3	
	C	L	C	L	C	L
Cannaday	19	37	13	42	5	25
Cavanaugh	9	15	2	5	1	1
Folts	36	122	60	143	75	153
High	6	12	3	0	1	0
Kolb	1	6	1	0	0	0
Magers	7	9	6	9	5	0
Martin	16	41	22	54	28	87
Todd	12	22	5	16	3	11
Veal	7	9	6	2	0	0
Woehler	3	5	0	0	0	1
Worley	4	16	2	12	2	5

Needed to elect: Clergy 61, Lay 142

BRIEFLY

The Rt. Rev. Otis Charles, retired Bishop of Utah who recently retired as dean of Episcopal Divinity School, has written a letter to members of the House of Bishops informing them he is gay. Bishop Charles, 67, said he had struggled with his sexual identity for 45 years, and "I said nothing to my wife, my family, my bishop," until 1976. Bishop Charles has been married for 42 years and is the father of five grown children.



Forward Movement Publications of Cincinnati, Ohio, has merged with Episcopal Worship Resources, Inc., of Chicago, making it possible for Forward to add full color Sunday bulletin covers and lectionary inserts to the devotional and liturgical resources it has published for nearly 60 years. The bulletins have been published in Chicago since 1945, and the lectionary inserts were begun in 1991.

Bwana Asefeyway!

Tanzanian Hospitality Greeted Louisiana Episcopalians

By REBECCA CHAPMAN

When you sleep on a thin mattress covering a wood-slatted bed enveloped by yards of mosquito netting, you tend to awaken early, anxious for the day to begin. Such was the case in the Diocese of the Rift Valley, Tanzania, for an eight-person team from St. Paul's Church, Shreveport, La., led by Gary Johnson, missions director at Truro Church, Fairfax, Va.

As 5:30 a.m. approached, all eyes and ears were open to the morning that dawns in Tanzania according to ancient rhythm. The vast silence was gradually broken, first by the sounds of Rose, a lady in our courtyard, heating water over a coal fire for our morning baths; then by the shrill crow of roosters and the sound of bare feet padding along the dirt road leading to the hospital's well. Stationed as we were on the crest of a mountain overlooking the Great Rift Valley, we were poised to witness the exceptional African sunrise that broke over the valley's horizon, casting first gentle pink, then brighter orange and finally an early morning burst of warm yellow sun.

The chirps and cries of many tropic birds roused us to a tender scene of women wrapped in brilliant scarves balancing full water gourds on their heads as they slowly and evenly glided past our guest house in Kilimatinde on the grounds of the diocesan hospital. This daily routine seemed to foreign eyes unchanged from biblical times. The whole of the Tanzanian lifestyle that we found in the newly formed Diocese of the Rift Valley reflected this ancient, gentle rhythm.

Seventeen years ago, the Rev. Geoffrey Chapman, rector of St. Paul's, sensed a call to minister in Tanzania. For various



Bishop Mohammed and others after a service confirming 50 people.

reasons, his desire was never fulfilled, but in all three parishes where he has served, mission teams have been sent to this great African country. The St. Paul's group was the third team to go, but the first to visit Bishop Alpha Mohammed's two-year-old Diocese of the Rift Valley. Bishop Alpha's deep, unfeigned servant's heart became symbolic, for our team, of the large and loving spirit of the diocese.

Out of the Bush

From the moment our tiny Mission Aviation Flight (MAF) planes landed us safely on the red dirt airstrip just outside the 15,000-person town of Manyoni, we witnessed the quick and generous hospitality of our hosts. It seemed to us that we had landed in the middle of nowhere, and there was some hesitation over allowing the MAF pilots to leave, when, unexpectedly, out of the bush wheeled several white Land Rovers followed by a truck full of well-wishers welcoming us to Tanzania. First to hop from the front vehicle was the bishop himself, smiling widely and genuinely at our arrival.

This was the first of many times when we were to witness the humility and Christ-like love of a giving, open and alive African Church that with few earthly possessions managed to make us feel like visiting royalty. Our brothers and sisters in the diocese embraced us immediately like family and our shared faith in a living Lord Jesus cemented solid, lasting relationships. We were immediately

woven into the framework of the life and discovered a new home.

We went hoping to share some of the gifts God has blessed us with — medical ability, teaching and preaching gifts — and some of what we hoped to do was accomplished. But as so often happens in Africa, what you think will happen and when you think it will happen often change without notice. Our visit included far more introduction around the diocese than extended time teaching in schools or using medical skills in hospitals. We spent hours in Land Rovers bumping across mountain and valley only to be greeted by hospital staffs, school boards and parishes whose greatest joy was that we should visit them, preach and share our testimonies in the name of our Lord. It was utterly astonishing and thoroughly humbling to be received with so much interest, gratitude and love.

Everywhere we visited, accompanied by a kind interpreter/priest named Geoffrey and the gifted, godly diocesan secretary named David, we saw churches in various stages of the building process. In villages of only several thousand, there were always 400-500 people crowding around the unfinished buildings. Such is the power of the gospel effectively preached by holy and committed priests, that by the time the church building is complete the congregation has already outgrown it. In two years the diocese has grown from 30 priests to 44 (it desperately needs more trained for the growing work) and parishes have vastly increased

Rebecca Chapman is a member of St. Paul's Church, Shreveport, La.

in number. In one part of the Rift Valley, the Kintinko parish has spawned five daughter parishes this year alone.

How impressed we were with the possibilities for powerful ministry in the parishes, in the diocesan schools and in the diocesan hospital. We found great need, but, more importantly, we saw great faith and overwhelming potential. The excite-

The African silence is massive.

ment of being involved in such vibrant Christianity and supporting such rapidly growing parishes proved contagious. "If only we could live our faith like they do," we thought.

Two incidents epitomize for us this "lived" faith. After a long day of visiting, speaking and confirming in a village out in the bush, we were traveling home when Bishop Mohammed spied a huge, exotic bird. With cries of stop to the driver, we were all treated to this display of African wildlife. But once stopped, the worn vehicle didn't want to start again without a long push down the washboard dirt road. Watching this chain of events from the second Land Rover, we saw that the first to hop out of the afflicted vehicle was someone in a purple shirt. Bearing the heaviest weight in the middle of the car, the bishop was seen straining and pushing his car along the path. That same godly bishop who was often greeted by hundreds of parishioners miles from their parishes and led by parade and song into village after village, was always the first to push the rest of us down the road.

Our final morning dawned memorably and the rituals of new day were already nostalgic for us. This will be the last crow of our village roosters, the last cry of the hyenas, heard from our mountain village overlooking God's cradle of mankind. This will be the last cluster of whispering women — strong bodies enveloped in butterfly colors — that we will witness drawing water at the well. This will be our final glimpse of the shepherd guiding his cows and sheep toward the lake at the foot of the sunrise. Our team was moved to silence as we remembered how close Jesus came during our time of ministering side by side, black and white, African and American, in complete union.

We bumped our way tearfully to the airstrip that we jokingly named Manyoni

International. It was just after 7 a.m. There we found every diocesan staff officer, every hard-working parish priest within miles and even the elegant, former parliamentarian, Henry, to see us off. They had come by foot, by bicycle, by aging vehicle to greet us, care for us and present us with simple, lovely Tanzanian gifts. The scene captured the graciousness of our African brothers and sisters — always there for us. It raises a question: Can we be there for them?

You can hear the tiny engines of the MAF planes long before you can see them, for the African silence is massive. It was time to part. As the wheels of our planes lifted off, the pilot dipped the wings slightly so I could snap my last photograph in Africa. There they all were — the bishop and his faithful staff and priests surrounded by earth-colored clad bush people who had heard the engines and appeared from nowhere — all waving both hands, broad grins on every face and undoubtedly shouting "*Bwana Asefeyway!*" (Praise the Lord!). That picture will remain with me until I go to be with my Lord, and there I pray that I shall be greeted with the same words "*Bwana Asefeyway*" and then we shall share the same village eternally.

POSTSCRIPT: This was St Paul's first overseas mission trip. It was a big step for us. Our parish drew close together through the fundraising process, through the joyful, early-morning send-off celebration at the airport and through the joint concern and prayers for those willing to go so far in the name of our God. Caring for our brothers and sisters across many miles has enlarged our hearts. We learned a lot and a bridge has been built that we pray will further the kingdom of heaven both in our parish and in their diocese — a bridge that will be crossed time and again. As one of our team members said so succinctly when referring to the physical poverty of the African Anglican Church and the relative spiritual poverty of our precious church — "We need what they have and they need what we have." Now, we are more than willing to share.

The people of St. Paul's can attest to the tremendous impact short term missions can have on a home parish. Linking hands and hearts cross-culturally in the name of our Lord Jesus brings encouragement to those who send, to those who are sent and to those who receive. It is a win/win/win proposition. Our Episcopal/Anglican heritage provides a wealth of opportunities to share within our church internationally, and we encourage every parish to consider overseas ministry.

Resisting Temptation

When 'Running Scared' Is a Good Idea for Clergy

By HAROLD BRUMBAUM

The holy scriptures notwithstanding, there are quite a few new things found under the sun these days, interactive TV, bungee jumping, and "the grunge look" among them. But sexual misconduct among the clergy is distinctly not another. Instead, it is more like a dormant disorder which, long with us, and as long kept largely under wraps, has suddenly surfaced, gone public, and threatens to get out of hand. Nor is that disorder selective in whom it afflicts: Priest, bishop, minister and rabbi have been diagnosed with it, finding it socially disabling and, as a rule, professionally fatal. What's going on? And what's to be done?

No, this is not, of course, a new phenomenon. For as long as the clergy have been human, and whatever their propensities might happen to be in that arena, when confronted by sexual temptation they have been known to succumb. And, of all human beings, they have been the most severely condemned because of it, becoming all-but-instant pariahs.

What has set the clergy apart has been, first, the exceptional degree of trust which the community has placed in them. By the nature of their calling, they have been assumed to be above suspicion and beyond reproach, the ultimate moral role-models whom parents could encourage their children to emulate. If not "without sin," yet they were expected to behave as if they were, showing the world how to prevail against it. When, in the secular universe of business and public life, people have been known to engage in dalliance (at least four presidents in modern times are widely believed to have

The Rev. Harold R. Brumbaum is a retired priest who resides in Nicasio, Calif., and is a frequent contributor to TLC.

TEMPTATION

(Continued from previous page)

done so, and another caused a titillated stir by admitting to lust in his heart), it has not commonly cost them their post — even when caught *flagrante delicto*. As long as they did their job, their personal lives were just that.

Among the clergy, on the other hand, their public and private lives were supposed to coincide, consisting of a single, seamless and admirable *persona*, to the effect that a moral lapse or failure in either life sullied both. (Not long ago, for instance, clergy divorce and remarriage produced a vocational stigma.) It was not enough that, as most of them were, those clergy were *trying* to be good. The expectation was that they *be* good, “whole-some examples and patterns to the flock of Christ” — as, in their ordination vows, they had undertaken to be. Beyond preaching the gospel, they were to embody it: Personal piety must manifest itself in public sanctity for them to merit their paycheck, however meager it was.

Again, because of that mantle of trust, the clergy have been afforded unique access to other people’s lives, and, with it, extraordinary opportunities to misbehave. Without raising the neighbors’ eyebrows, no one else has had such ready access to people’s homes when the occupants were there alone. And if the chemical reaction should happen to be such, the pastoral call might become a more personal one. Or people seeking out pastoral care, being unduly susceptible to attentive behavior, may have found, and come to welcome, more comfort than they had initially bargained for. Or they have themselves been provocative: For whatever curious reason, there seems to have been a special satisfaction to be gained in seducing an icon of the holy, a representative of God — partly, perhaps, for the achievement, to possess the purportedly unobtainable; partly, perhaps, to have that purported holiness rub off on them by way of a kind of osmosis.

None of these things is “new,” as any group of well-traveled clergy will confirm. What is new is that the clergy, being well-taught products, not alone of their seminaries but of their times, have sometimes let ethical fads and changing cultural values affect their own moral outlook, and, consequently, their behavior. The by-the-book code laws which long governed that behavior — exemplified, supremely, by the flat, inviolable “shalt nots” of the Ten Commandments — have given way in recent years to more elastic rules, the legacy of “situa-

tion ethics,” which, while letting its adherents pay lip service to the old ones, justified departures from them in the one-size-fits-all name of love. (Slick casuistry, that, as if ever illicit lovers have not found their cause to be exceptional!). This approach to morality (which, if not quite what the teacher had in mind, was yet what the classroom heard) was in turn but a slippery step removed from the moral premise in vogue today: “If it feels good, go for it.” This view is, of course, old-fashioned hedonism decked out in bizarre modern dress, the “grunge look” in morality, and when it shows signs of taking hold inside the church as well as out, it’s time to come to grips with it.

What, then, is the remedy for this disorder? For one thing, the problem has been made easier to deal with by the fall-out from the problem itself. On the one hand, the misconduct of some of the clergy has diminished the level of trust previously placed in them all, and their halos being thus tarnished, their future behavior may well be subject to closer scrutiny — one might almost say surveillance. And again (much as the fear of AIDS has encouraged continence), chastened by the havoc wrought in the lives of their colleagues by that misconduct, and concluding that the sport is not worth the candle, the rest of the clergy may themselves be more reluctant to engage in it — especially in light of the increased willingness, even eagerness, of those who have felt themselves harassed, coerced or otherwise exploited to come forward and cry foul.

As for those clergy who, heedless of risk, persist in promiscuity, a century or so ago one Kate Wiggin penned some lines which have a perverse kind of pertinence to them today: “My heart is open wide tonight/For stranger, kith or kin./I would not bar a single door/Where love might enter in.” To which some wag rejoined, “Katie, bar the door!” And clergy who traffic in unsanctioned sex, whether by means of enticement or duress, must expect that bar that door is what their church will likely do to them.

Along with others, our church is engaged in exploring the whys, dos and don’ts of sexual behavior, and perhaps something useful will emerge from that study. Perhaps we will see a broadened concept of what constitutes licit activity — including, for instance, consensual sex in a long-term, non-marital relationship. Perhaps we will simply re-endorse the code which, among standing committees and commissions on ministry, has for some time been tacitly in place: Don’t ask; Don’t tell; Don’t get caught. Pending those findings, there re-

main certain tried-and-true precepts which can help the clergy stay out of harm’s way in the meantime:

- Oscar Wilde opined that the only way to get rid of temptation was to give in to it; Mark Twain, ever pragmatic, held that the better method was to get away from it. Temptation is not in any case the problem: It is simply a pass/fail test, and what you do about it determines the grade you get.

- Disown the hedonist ethic for the utilitarian one: What constitutes the greatest good, here, for the greatest number of people? Barring some sort of death wish, that question should customarily stop one cold.

- If you’re already caught in the quicksand, grab the nearest hand you can trust. Talk your predicament through with a friend who can keep mum (in a confessional setting, perhaps, if that friend is ordained). Talk it through, too, with the person you’re entangled with, who is probably no less distraught than you. But only talk it through; don’t act it out, or you’ll both sink even faster.

- Don’t rely unduly on the gambit of the open study door. By tone of voice and cast of eye, those who find themselves drawn to each other can transact a lot of amorous business while sitting six feet apart.

- Ask yourself, “Could this line of conversation or behavior be construed as seductive? Unconsciously or not, am I enticing?” If so, turn the conversation to some chilling, anti-libidinous topic like world hunger or the global economy, then graciously adjourn the meeting. Or, “Am I being enticed?” If so, make yourself scarce. And be taught by Joseph, who learned the hard way (Gen. 39) that in a compromising situation, professions of innocence, however true, may afford no defense.

- Just as some devout clergy kiss their stoles, devoutly acknowledge your collar when you put it on, keeping in mind that, like Dante, society has a special place reserved for those who defile it. Count the cost, then. Assume that somehow, sometime, the ruinous truth will out. Will (as the old movie ad wondered) “a moment of rapture” really be worth a “lifetime of regret”? Contraband is contraband: run scared.

Despite the agonizing self-restraint that proper conduct may entail, be glad that, because of it, you are free: free of an uneasy conscience, from the fear of exposure, free to carry on your ministry, free to indulge in the banquet of life, which, sooner or later, you will realize is more fulfilling than that bittersweet bite of forbidden fruit.

EDITORIALS

Awkward Bishops' Meeting

The interim meeting of the House of Bishops in Panama [p. 6] will be remembered not for what it accomplished, but rather for the glitches which occurred. There was the presence of members of Integrity, the organization of gay and lesbian Episcopalians and their friends, to put on a social reception for bishops. The problem was, the reception was a violation of an agreement among members of the House of Bishops that no outside interest groups be present during house meetings in this triennium.

In addition, a problem arose whether members of the media should be admitted to sessions. The few accredited journalists who went to Panama were surprised to find most of the sessions closed to the press, even staff members of *Episcopal Life* and Episcopal News Service, the "official" media from the Episcopal Church Center. In one instance, a speaker was interrupted and was told members of the media were present. We do not wish to make an issue over a situation which may be important only to the media, but it needs to be said that if accredited media are not to be admitted to this meeting, or any church-related gathering, it should be stated clearly well in advance of the date of the event.

The question of whether to permit Integrity to hold its reception became all the more awkward when it was made known that the organization had gone through proper channels to gain permission to put on the reception. Arrangements for meetings of the House of Bishops are made through the General Convention office at the church center. Integrity

went through that office in July when it sought approval for its reception in Panama. Permission was granted at that time, but in Panama, the Most Rev. Edmond L. Browning, Presiding Bishop, said the General Convention office should have



turned down Integrity's request, and didn't do so because the office supervisor was not present when Integrity registered.

Because Integrity had followed correct procedure in seeking to be present at the meeting, and because the organization had invested considerable time and money to go to Panama, it was decided to allow the reception to take place.

In one sense, it was unfortunate that Integrity was the organization involved in this incident. Those bishops who challenged the wisdom of allowing Integrity to hold its reception will be labeled as homophobic. Media raising the issue probably will be stamped with the same label. But a question needs to be asked: Would the reception have been permitted if it had been sponsored by, say, Episcopal Renewal Ministries, or the Consortium of Endowed Episcopal Parishes? We wonder.

VIEWPOINT

'Reception' of Women Priests Won't Come Easily

By GARY W. KRISS

The ordination of women is a dead issue in our diocese." Any number of bishops and other diocesan officials have made this comment to me in the year and a half since I became dean of Nashotah House. The interesting thing I have discovered is the speakers do not always mean precisely what they are saying. In some cases, what they are saying is that the issue never comes up; for them it is indeed a *dead* issue. But in many other cases what they are really saying is that it is a *closed* issue, and that is quite a different matter.

There are many who would like for the ordination of women to be a dead issue. For various reasons, they would like for it to be settled and done. In some places,

The Very Rev. Gary W. Kriss is dean of Nashotah House.

the attempt is made to close the issue by excluding discussion of it and by excluding from the life of the church persons who stand on one side of the issue or the other. There are, for instance, bishops who have made it clear that to be ordained or to be called to a parish in their dioceses one must accept the ordination of women. There are organizations which are promoting passage of a canon which would require all who are ordained in the Episcopal Church to accept the ordination of women to the priesthood and episcopate. And, to be fair, there are those on the other side who would exclude their opponents in various ways. Clearly, the ordination of women is not a dead issue. Furthermore, attempts to close it will not make it go away.

Those who want to close the issue would do well to examine their motives.

In 1989, the so-called Eames Commission, the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate, published its findings. That report reminded the church that developments within the faith and order of the church are tested and are either validated or rejected by a process known as "reception." "Reception" may not be the best term for this process, as the word itself suggests a particular outcome. In fact, it is possible, and the Eames Commission certainly acknowledged this possibility, that the outcome of the process might be to *reject* a given development. Perhaps a better term for the process would have been "discernment," as that is what it is really about.

This international commission asserted in its report that we are in this process
(Continued on next page)

It is not the first time someone's orders have been questioned.

(Continued from previous page)

of reception in regard to the ordination of women. If that is the case, and if the commission can be recognized as speaking reliably about Anglicanism and about the way the whole church functions, then it is difficult to see how anyone could speak of the ordination of women as either a dead issue or a closed issue.

For many who have been unable to accept the ordination of women to the priesthood and episcopate, the fundamental issue is authority. They ask, Who has the authority to make changes of this sort in the faith and order of the church? High churchmen (in the pre-ritualist sense of that term) understand authority as being mediated through the consensus of the whole church, "the common consent of Christendom," as Bishop Grafton of Fond du Lac called it many years ago. This would appear to be the same thing as the process of reception which the Eames Commission describes.

In both the Episcopal Church and the Church of England, the legislation permitting the ordination of women was adopted by the slimmest of margins. In each case, the action taken was by a vote of a convention or synod representing a portion of the church. These actions did not reflect "the common consent of Christendom." Moreover, it must be acknowledged that vast portions of the church continue to reject the idea completely. To put it quite simply, the ordination of women lacks *catholic* authority.

Often, historical perspective is helpful. The truth is that, historically, there have been developments in the faith and order of the church which have been resisted but ultimately received, and there have also been developments which have not been received. That the ordination of women lacks catholic authority *at this time* does not mean it can never achieve such authority. But it does mean it cannot now be a closed issue.

For many years, most of Christendom was dominated by the Arian heresy which rejected key articles of the Nicene Creed. But the faithful resistance to the Arian ideas continued and orthodox people refused to accept the notion that the issue was dead or closed. Ultimately, it was the faith of Nicaea, not Arianism, which was received and is authoritative.

A second example involves an issue of faith which *continues* to divide Christendom, though it should be clear by now that it will not be received by the whole church. It, too, relates to the Nicene Creed, but in this case it involves an addition to it.

The oldest texts of the Nicene Creed, and the text still accepted by Eastern Orthodox Christians, say the Holy Spirit "proceeds from the Father." However, as early as the sixth century, a council in Spain declared it was proper to profess in the creed that the Holy Spirit "proceeds from the Father *and the Son*" (in Latin "*filioque*"). The theological arguments on this point are beyond the scope of this essay. The point is that while this addition to the creed has been accepted in the West, it has never been accepted in the East. It has not been "received," and, therefore, it lacks catholic authority. Many in the West now agree that the phrase should be removed from the creed.

The Whole Church

The example of the *filioque* should be instructive to us as we work out the implications of the ordination of women to the priesthood and episcopate. The *filioque* is a change (or development) in the received faith and order of the church. It was incorporated into the official teaching and practice of the church by what might be called a regional council. That regional action gained acceptance in other *parts* of the church, but not the *whole* church. The innovation has continued to be a matter of dispute for 14 centuries, and has never gained universal consent. No doubt, for those who accepted the *filioque* it seemed to be a closed issue, but, clearly, it is not.

With regard to the ordination of women, can we see the possibility of a similar process? Various bodies (what we might again call regional councils) have approved the development. No doubt, they have acted with a sense of conviction that they have been led by the Holy Spirit to do so. Furthermore, it is obvious that acceptance is spreading. At the same time, significant uncertainty and outright opposition persist. If the Eames Commission's work is to be understood as speaking for Anglicanism, then we must recognize that in this matter there

will be a lengthy period of reception, or discernment. In the meantime, it is an open issue and it could remain an open issue not merely for a few years but, quite possibly, for centuries.

In parts of the Anglican Communion, this change in the faith and order of the church has been implemented. Once the shock of the opponents has abated and the triumphal shouts of the proponents have quieted down, we need to consider whether we might indeed have a genuine vocation in the process of reception.

To do so will require some regrouping on all sides. The opponents need to recall that from the perspective of the Eastern Orthodox Christians we in the West have persisted in heresy for many centuries with the *filioque*. The proponents need to recognize that from the perspective of most of Western Christendom all Anglican ordinations have long been considered "absolutely null and utterly void," and there can be little doubt the Orthodox would now agree.

Is it, then, really such a crisis for any of us to be living in our present anomalous condition? If the ordination of women is heresy, it is not the first heresy we have lived with. If some are unable to recognize the orders of others, it is not the first time someone's orders have been brought into question.

Perhaps in this process of reception there is something else we need to consider. Paul tells us that "Faith, hope, and love abide, these three; and the greatest of these is love" (1 Cor. 13:13). Jaroslav Pelikan, in the first chapter of his monumental history of the development of doctrine, calls particular attention to the fact that it is not faith (which doctrine helps to define) which holds pre-eminence, but *love*: that self-emptying love which led the divine Son of God to take on our flesh in the incarnation and to suffer death on the cross for our redemption, that perfect love which characterizes the inner life of the Holy Trinity and which also characterizes the human community, the church, which is redeemed by being incorporated into the inner life of the Trinity. A little more attention to that theological virtue might go a long way in healing our divided church while we seek to discern whether it is within the purposes of God for his whole church to receive this development.

LETTERS

(Continued from page 5)

take direction as much as possible from the Owner of those blessings. And sometimes that means not blessing what we want to. It also explains the fundamental flaw in the "I'll bless it but you don't have to" mentality. "I" don't bless a thing. God does, using us as his instruments. If he blesses homosexual "unions," then I'm wrong and need to be set straight. How do we know? Fr. Jelinek seems to be saying, "Trust me. I know what God wants." Does he really?

DANIEL W. MUTH

St. Leonard, Md.

Left Unsaid

"My Daughter's 'Abortion,'" [TLC, Sept. 12] was most disturbing, not so much for what was said, as for what was not said.

Am I to understand that Pamela's parents prepared her for the physical and emotional trauma of abortion without ever finding out if she was pregnant? Did this poor raped girl get any medical care? Has she been tested for sexually transmitted diseases? Is she getting any counseling to help her through this horror?

And finally, how are Pamela's parents living with the knowledge that their decision not to prosecute the rapist has left him free to strike again?

NANCY J. DOMAN

Garden Grove, Calif.

• • •

"My Daughter's 'Abortion'" is undoubtedly the finest piece I have ever read in *THE LIVING CHURCH*. Out of the experience of personal tragedy and of a miracle from God comes a piece of elegant and thoroughly true and realistic theologizing. Now I know better what I mean, and I am able to explain a little better to others what I mean, when I say that I am *both* anti-abortion and pro-choice. I thank God for the testimony of your unnamed author.

(The Rev.) MICHAEL W. ELLIS
St. John's Church

Frostburg, Md.

Complex History

The history of the efforts to secure bishops in America before 1784 is a bit more complex than indicated by Fr. Dempsey [TLC, Sept. 19].

Robert Pritchard's *A History of the Episcopal Church* (Morehouse, 1991), points out that with Queen Anne's death in 1714, any possibility of a colonial episcopate was lost. From then on, the Brit-

ish government, which controlled the Church of England, refused every appeal, from the colonies, from the Bishops of London, and from the Society for the Propagation of the Gospel, for bishops in America. The governments were influenced by political pressure from those who felt threatened by change which would increase the number of clergy, and of Anglican churches.

There was also a stated fear of the English church courts which dealt with marriages, probate of wills, guardianship and the like. In America, the governors and the local courts received these fees, and resisted any effort to take them away.

The efforts of Bishop Thomas Sherlock of London (1748-61) and Archbishop Thomas Secker of Canterbury (1758-68) did not remove the obstructions of the government inertia and non-conformist propaganda, but in response the American clergy north of Virginia began to meet regularly and came to a common understanding of a purely ecclesiastical episcopate which bore fruit in the ministries of Samuel Seabury, William White and Thomas John Claggett.

(The Rev.) THOMAS N. RIGHTMYER
Durham, N.C.

Priestly Titles

A doff of the biretta to Preston Stevens, Jr. [TLC, Sept. 12] and ongoing discussions concerning priestly titles.

It has always seemed strange that bishops are universally referred to as Bishop So-and-So, and occasionally deacons are addressed as Deacon. But I have never heard a priest addressed Priest.

Even though my personal preference has been Father ever since my ordination, the suggested use of "non-gender-specific titles" is an excellent one. And it certainly makes clear into which office of the apostolic ministry one has been ordained.

Perhaps *THE LIVING CHURCH* can begin a trend by using such titles in its articles.

(The Rev.) PHILIP S. CROW
Midwest City, Okla.

To Our Readers:

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NEWS

(Continued from page 6)

sey is the chairman of the Kanuga Planning Committee, which has organized meetings of the House of Bishops.

Integrity registered with the General Convention office in July to be present at the Panama meeting. Integrity member Fred Ellis III said. Bishop Hulsey and the Most Rev. Edmond L. Browning, Presiding Bishop, said the General Convention office should have vetoed Integrity's reception plans, but said the office supervisor was out of the office when Integrity registered.

"The reality is that no outside groups have been invited here by the Presiding Bishop or the Kanuga Planning Committee," Bishop Hulsey told the house.

Meeting with Bishops Browning and Hulsey, Integrity members Ellis and Scott Helsel offered to cancel the reception. The two bishops declined Integrity's offer, saying they considered the time and money Integrity invested in the planned reception.

"I think I owe those who have been disturbed by this an apology," Bishop Browning told the house. "And I owe Integrity an apology that this had to go on this way, since they went through the approved channels."

In the discussion of autonomy among Province 9 bishops, it was revealed that all of the Central American dioceses are at some stage toward autonomy. The Mexican dioceses have moved the furthest and Honduras the least.

A group of about 20 bishops met separately to discuss follow-up actions to the Shaping Our Future symposium on Episcopal structures, which met in August in St. Louis. The breakfast meeting enabled reporters to glimpse frank exchanges between bishops eager for change.

"If you want reform, it takes a long time, unless you want to turn things upside down," said the Rt. Rev. Edward W. Jones, Bishop of Indianapolis.

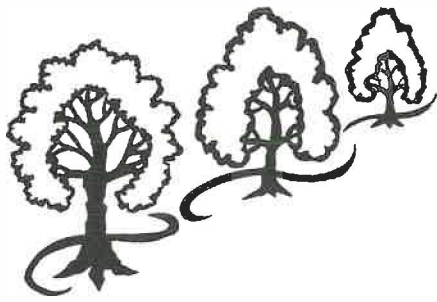
Several bishops said that turning things upside down is exactly what they have in mind.

"I mean, unless you want a revolution," Bishop Jones said.

Some bishops nodded assent for a revolution.

As the meeting ended, the Rt. Rev. John Howe, Bishop of Central Florida, offered two sign-up lists — one for setting up more meetings like the one in St. Louis, and another pushing for structural change such as streamlining General Convention. The bishops present flocked to the second list.

DOUGLAS L. LEBLANC
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PEOPLE and PLACES

Ordinations

Priests

Pittsburgh—David Barnhouse, Ellis Clifton.

Transitional Deacons

Easton—Beatrice Moore Billups, assistant, Christ Church, Box 92, Stevensville, MD 21666. **Peter Mitchell**, curate, Holy Cross, Box 506, Sullivans Island, SC 29482.

Pittsburgh—Marion Kush, Christ Church, 122 N. Maple Ave., Greensburg, PA 15601; **William Haslett**, St. Mark's, 335 Locust, Johnstown, PA 15905; **Robert Landback**, Ascension, 4729 Ellsworth Ave., Pittsburgh, PA 15213.

San Joaquin—Elizer Risco y Lozada, assistant deacon, Santa Margarita de Escosia, Fresno, CA; add: 5364 E. Huntington #115, Fresno 93727.

Resignations

The Rev. **Jennie Olbrych**, as assistant to the rector, St. Paul's, Summerville, SC.

The Rev. **Stephen E. Rorke**, as executive director of the Virginia Interfaith Center for Public Policy.

Retirements

The Rev. **Jamie Forrest**, as rector, St. James', Penn Hills, PA.

The Rev. **William F. Myers**, as rector, St. John's, McLean, VA.

Restorations

The Rev. **Harlow Phelps Donovan** renewed his vows and is restored to ordained ministry as a presbyter; add: 2818 Mount Pleasant, St. Louis, MO 63111.

Deaths

The Rev. **Robert E. Williams**, director of religious education in the Diocese of San Joaquin, died Aug. 27 at the age of 56.

Fr. Williams was born in Berkeley, Calif. He was educated at Pacific University, and received into the Episcopal Church in 1959. He married Norma Nelson in the same year. In 1960 he entered the Church Divinity School of the Pacific and was ordained priest in 1964. He served parishes in Oregon, Arizona and California. Fr. Williams spoke several languages and was an international traveler to over 30 countries and five continents. He had a special interest in Russia, Eastern Europe and the Middle East. He is survived by his wife and his father, Arthur E. Williams.

June Marie Mathewson Black, wife of the Rt. Rev. William G. Black, retired Bishop of Southern Ohio, died July 27 in Fairfield, OH, at the age of 74, after a long illness.

Mrs. Black was born June 5, 1919, in Coffeen, IL. She was graduated from Greenville College in 1941, where she specialized in music, biology and chemistry. She married Bishop Black in 1942. She is survived by her husband and their three children, Gregory, Janis and David.

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

GROVE PUBLICATIONS. Sole US distributor, standing order option available. The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011. (202) 723-1254.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067.** (817) 455-2397 or (817) 430-8499.

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ORGANIZATIONS

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ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

POSITIONS OFFERED

DAY SCHOOL DIRECTOR, All Saints' Episcopal Day School, Birmingham, AL, effective July 1, 1994. A 180-student, 3-year-old through 5th grade state accredited day school and day care program. Completed applications must be received no later than Dec. 1, 1993. Direct all inquiries in writing to: **Day School Search Committee, All Saints' Episcopal Church, 110 W. Hawthorne Rd., Birmingham, AL 35209.**

GROWING traditional parish seeks curate. Send resumé to: **The Rector, St. Luke's, 100 E. Washington Ave., Newtown, PA 18940.**

PREACH FOR THE POOR—Food for the Poor, an interdenominational non-profit ministry providing development assistance to the poor of the Third World, is in need of retired Episcopal priests to preach in churches on behalf of the poor. This is a part-time salaried position with full travel expenses provided. Contact: **Bishop Howard S. Meeks or Maryann Dugan, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442.**

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NASHOTAH HOUSE THEOLOGICAL SEMINARY invites applications for a position in systematic and historical theology. Faculty rank of the appointment will depend on the experience of the candidate. Employment will commence on 1 July 1994. Applicants must hold the Ph.D., or equivalent. Preference will be given to ordained Anglicans and to candidates with particular expertise in Anglican theology. Send resumé and names and addresses of five references to: **The Dean, Nashotah House, 2777 Mission Road, Nashotah, WI 53058, USA,** by 1 November 1993.

ASSISTANT PRIEST for EYC and other ministries. Write to: **The Rev. Michael Metcalf, 421 Custer Rd., Richardson, TX 75080.**

SEMI-RETIRED PRIESTS needed for work in small congregations in the Diocese of the Rio Grande. Compensation package is negotiable but will be consistent with regulations of both the Church Pension Fund and the Social Security Administration. Contacts: **The Rt. Rev. Dr. Terence Kelshaw or Canon Harland "Steve" Birdwell, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107.**

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554 Tunxis Hill at Old Stratfield Rd.
The Rev. Canon Samir J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Sat 6 H Eu (Plain); Sun 10 H Eu (Sung)

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 437-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

RIVERSIDE, ILL.

(Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

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

BALTIMORE, MD.

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The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
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BOSTON, MASS.

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

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M. North, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) followed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5 (1S, Oct.-June)

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The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

KEY - Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Antecomunion; 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

NEWARK, N.J.

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Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

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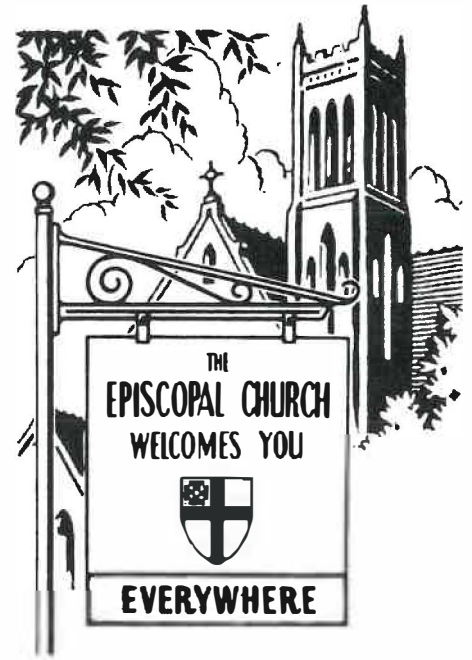
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The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
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