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**'Now war arose in heaven,
Michael and his angels fighting
against the dragon'**

Rev. 12:7

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IN THIS CORNER

A Good Model for Meetings

When the Shaping Our Future Symposium in St. Louis ended last month, no one seemed to know what the next step might be. Where, participants wondered, do we go from here? While those who attended have been thinking, the Rt. Rev. John W. Howe, Bishop of Central Florida, has been putting his thoughts on paper. In a letter to the other bishops present in St. Louis, Bishop Howe asked pertinent questions and made astute observations.

"I find myself longing to see meetings of the General Convention that approximate something of the style and format" of the symposium, he wrote. "And meetings of the House (of Bishops) that will allow us to engage each other in a similar fashion — without having either to rush to a vote, or spin our wheels in small groups at tables with newsprint."

Bishop Howe said he hoped the House of Bishops could move away from the legislative model and from the "table group model" it has been using recently, toward a conciliar model.

"I think what we experienced in the symposium comes closer to what General Convention and our own meetings of the house could be — and should be — than anything I have ever been part of previously."

The bishop also raised questions about authority in the church and said he believes "the General Convention is badly 'stuck,' and to a lesser extent, so is the House of Bishops.

"Sadly, precious few within the church care . . . or are even cognizant of what General Convention says except those deputies who were on the losing side of any given issue."

Bishop Howe suggests the bishops who were in St. Louis might want to talk about this further when the House of Bishops meets in Panama this week.

* * *

Speaking of the House of Bishops, even though it doesn't elect a new Presiding Bishop until 1997, the secular media is identifying candidates.

From the *Richmond Times-Dispatch*: "Bishop (Peter J.) Lee, an often-mentioned candidate to succeed Presiding Bishop Edmond Browning as head of the church, said the Virginia diocese has been moving in the servant direction for some time."

And from the *Milwaukee Journal*: (Bishop Roger) "White also is a likely, albeit undeclared, candidate for the post of Presiding Bishop, the national church's top job, even if some would like to see it eliminated."

* * *

How's this for a bizarre wedding? At a recent ceremony in one of our smaller cathedrals, two florists were married among floral displays estimated to be worth \$90,000. Two dogs took part in the processional and recessional, stuffed animals and dolls dressed in bridal gowns occupied the back pews, and the bridal party was whisked away in four horses and buggies which were covered by flowers.

* * *

Note to Jeff in Monrovia, Calif.: Yes, there is such a body as the Charismatic Episcopal Church. It was organized in June, 1992, in San Clemente, Calif.

DAVID KALVELAGE, editor

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St. Michael the Archangel, from Spain, early 16th century. September 29 is the Feast of St. Michael and All Angels.

The Metropolitan Museum of Art

LETTERS

No Call

In the Viewpoint about calling a rector [TLC, Aug. 22], the author lists the difficulties in going through the process. It reminds me of a story to share with your readers.

In 1987, I received a telephone call from a member of the vestry in a rather prominent parish. I was serving, at the time, in a foreign country. After two conference calls with members of the vestry, I was asked to go to the parish for an interview.

I did so, and, at the meeting with the vestry, I was asked: 1. what type of car I drove (it seems as though the man who had just left drove a "nifty" sports car); 2. what type of furniture I had (the man who left collected antiques); 3. what my opinions were in regard to the missal, the 1979 prayer book, etc.

I was taken to meet the bishop, who showed no interest whatsoever in having me in his diocese. In fact, knowing that I detest cigar and cigarette smoke, he sat behind his desk with a cigarette hanging from his lower lip. He was cold, certainly unpastoral, and just plain rude.

The parish, I discovered, was deeply

divided and had had an unfortunate experience with a previous rector who had gone over to Orthodoxy and who had taken some of his parishioners with him. As it turned out, when the vestry contacted "a nice guy and a peachy-keen dancer" who drove in with his new sports car and all, he immediately accepted the position but stayed only for a year or two, going to Eastern Orthodoxy and taking a group of parishioners with him.

The thing that stuck in my craw was this: The vestry, after a stormy meeting (so I am told), at which my case was argued, did not have the courtesy to inform me. I got back to my foreign parish and waited. Finally, I had to call, at my own expense, to find out what happened.

NAME WITHHELD

• • •

Regarding Ms. Harty-Golder's Viewpoint, I could write a "viewpoint" from the candidate's perspective. Early last year, I returned from almost 10 years ministry in Japan, prior to which I had served for five years on the staff of the Bishop of Montreal. On the down side, I

had been literally "out of the loop" for 15 years, was 61 years old and single. On the up side, I had 33 years of ordained ministry, a master's degree in social work, had completed interim training, and had a willingness to accept a bi-vocational or part-time position. In the 14 months after my return to the United States, I was interviewed for 15 different positions from Oregon to Maine to Florida, half for professional interims and the other half for "meagers."

Most of what Ms. Harty-Golder writes is true. In the calling process, the Holy Spirit is definitely "out of the loop." Most parishes, plumb or meager, go about it as if they were seeking a CEO; it is, from the candidate's viewpoint, a highly competitive process. In such a competitive atmosphere, prevarication happens, and it evolves out of the questions that are asked at every interview. How would you answer such questions as, "Would you like to live in XXXville?" Of course you would, you're looking for work. "Why do you feel called to St. XX's?" It's not a matter of a call, I need a job, or I want that job. "What plan do you have to keep the
(Continued on next page)

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LETTERS

(Continued from previous page)

young people coming to church?" "How are you going to make our congregation grow?" Interview questions, by their nature, invite prevarication responses, or at best, answers the candidate thinks the search committee wants.

An approach I've never seen used, but would be more revealing, would be the presenting of case studies. Imagine real problem situations, then ask the candidate for a response. These could, if they're carefully worked out, show you something about the candidate's skills, style, personality and spirituality, all the things you want to know about.

(The Rev.) THOMAS H. WHITCROFT
Grace Church

Wabasha, Minn.

• • •

Kudos to Barbara Harty-Golder for her assessment of the call of a new rector — especially . . . "beware of time keepers and prevarication . . ." It is too easy to keep some of the facts under the table in order to make one look good and to hide the warts.

But the same holds true for the church issuing "the call." I have yet to find the perfect parish; each one, too, has its own warts. I strongly urge search committees to be fair with the candidates. Share with them the whole picture, which includes not only the positive aspects of the parish, but also the gnawing issues which have been a source of contention and must be dealt with in the future.

I have seen too many examples of congregations which have not shared their whole story. Only by so doing can the parish and the new rector look forward to a binding and faithful relationship.

(The Rev.) ROY F. KEPHART
Green Valley, Ariz.

More Missionaries

In his letter, the Rev. Hugh Duncan accurately reported the decrease in appointed missionaries, from 59 in 1989 to 25 in 1992 [TLC, Aug. 8]. There is not a single reason for this decrease, although I believe there are three clear reasons:

1. Funding support for appointed missionaries has not increased in the past six years, but costs have, particularly health insurance and travel. Prior to that the actual funds required for these appointments were often greater than the budget allocated. With the general belt-tightening of the past six years, the number of appointed missionaries was by

necessity reduced. There is no question these changes reflect a shift in mission perspective by General Convention and Executive Council.

2. Some requests for missionaries have been met in other ways. The success of the Volunteers for Mission program has meant that many more short-term missionaries have been sent. These assignments cover much of the broad range of ministries found in longer-termed appointed missionaries, and are primarily supported by local groups. Additionally, we have had several special appointments each year, which are highly tailored for specific circumstances.

3. The Episcopal Church provides major grants to a number of overseas dioceses and partner churches. More and more these dioceses are employing American and other Anglican personnel directly, as their mission needs dictate. Those grants have remained stable over the past few years, as they represent the primary way we support mission in our partner churches.

If you look at both the appointed missionaries and the Volunteers for Mission, the list of persons sent is considerably

higher than the 25 reported. Mission personnel now number about 80. If you look at the indigenous personnel whose missionary activity is funded by the Episcopal Church through grants, the number is much larger.

(The Rev. Canon) J. PATRICK MAUNEY
Executive for Partnerships
Episcopal Church Center
New York, N.Y.

Evolving Liturgy

When I was in seminary I learned that liturgy is "the work of the people," and should be dynamic in meeting the needs of the worshipping community.

As chaplain at the Veterans Home of California, I am pastor to a diverse population of retired people, many of whom haven't had the benefit of a liturgical background and don't understand the wonderful traditions of the Book of Common Prayer, even as modified and adapted for this general protestant environment. Even here we can't keep the liturgy from evolving in some dynamic ways.

I think your readers will appreciate

some things which have happened and which might be considered for inclusion in future revisions of the BCP.

First, there is the military salute to the celebrant as he delivers communion or imposes ashes. There is a certain propriety to this, if it is not taken personally.

Another unexpected accretion is the festal anthem "Happy Birthday" as the chaplain processes the gospel on his own birthday. The theology of this may be questionable, but the love is not.

My favorite, however, is the answer to the dismissal, "Let us go forth in the name of Christ." I'm sure my fellow clergy will approve of the obedient submission contained in the response, "Aye, aye, Commander!"

(The Rev.) DON L. ROBINSON
Veterans Home of California
Yountville, Calif.

Recommended

To those interested in "who, or what, is an Anglo-Catholic" [TLC, Aug. 15], I recommend *Living Tradition*, Cowley Publications, 1992. This is a collection of essays by seven men and one woman in a
(Continued on page 13)

PSALTER FOR THE CHRISTIAN PEOPLE

AN INCLUSIVE LANGUAGE REVISION OF THE PSALTER OF THE *BOOK OF COMMON PRAYER 1979*

Gordon Lathrop and Gail Ramshaw, Editors

The increasing desire among Christians to pray in inclusive language has resulted in the publication of this inclusive language psalter. The editors have selected the 1979 *Book of Common Prayer* as the basis for their psalter. Techniques for changing all the non-inclusive language to inclusive language were carefully wrought and judiciously applied, in keeping with common sense, biblical scholarship, and the ancient Hebrew liturgical principle that holds in high respect the majesty of God's name.

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Diocese of Virginia Jury Rules Against Priest

A jury in the Diocese of Virginia has recommended that the Rev. Byron Bruce Newell, Jr. be deposed after he was found guilty of sexual misconduct, in an ecclesiastical trial. Fr. Newell, 61, is developmental officer for Trinity Episcopal School for Ministry in Ambridge, Pa.

Sentencing will be made by the Rt. Rev. Cabell Tennis, Bishop of Delaware. The Rt. Rev. Peter J. Lee, Bishop of Virginia, excused himself from that role because of the possibility he could be called as a witness.

The trial was held in Fredericksburg, Va., because Fr. Newell remains canonically resident in the Diocese of Virginia. The ecclesiastical charge was that Fr. Newell violated his ordination vows by "ministering the Word of God in an improper and misleading manner." The jury, composed of five male priests from Virginia, recommended deposition by a 3-2 vote.

"I am disappointed to be punished for the same offense for which I had been punished five years ago," Fr. Newell said to Richmond media. He described himself as a "sinner who has been reconciled to the church, mended his life and who walks in the Lord . . . I took my lumps five years ago, and I did exactly what the Bishop of Virginia told me to do . . . I had

every reason to believe this was behind me."

Underwent Counseling

Fr. Newell was accused of sexual misconduct by a woman called Jane Doe by her lawyers. She was among six women who said earlier that Fr. Newell took advantage of his pastoral relationship with them in 1987 and 1988 while he was assistant at the Falls Church in Falls Church, Va. Following those incidents, Fr. Newell was suspended from priestly duties for seven months while he underwent counseling.

The church's process of bringing formal charges against Fr. Newell began last fall when Bishop Lee met with Jane Doe soon after the bishop returned from a sabbatical. Bishop Lee presented to the standing committee Jane Doe's claim that she and Fr. Newell had a sexual relationship which began during his counseling sessions with her. Following that disclosure, three members of the standing committee filed a presentment against Fr. Newell.

While the process of investigating the charges and preparing for a church trial was ongoing, Jane Doe filed a \$4 million lawsuit against Fr. Newell, Bishop Lee,

the Rev. John Yates, rector of the Falls Church, and against the church itself [TLC, April 4]. That suit was dismissed in Arlington Circuit Court in June [TLC, July 4]. The Hon. Benjamin Kendrick ruled that Virginia's two-year statute of limitations had expired and that only the church could set and enforce standards of conduct for its clergy. To intervene in that area, he ruled, would violate the constitutional separation of church and state.

The Rt. Rev. William C. Frey, dean of Trinity School for Ministry, was quoted by Religious News Service as saying the decision on Fr. Newell did not affect his position at the seminary.

"It's painful in one sense: Bruce had admitted guilt in most of the areas that he was accused," Bishop Frey said. "I regret the severity of the punishment. I think Bruce has suffered a great deal with all of the publicity. And also, having been disciplined once for the offense, it is unfair to be disciplined for a second time."

Fr. Newell will have 30 days after he receives formal notice of the decisions in which to appeal to a provincial court of review. If he appeals, the sentencing process will be suspended pending the outcome of the appeal.

Researchers Dispute Church Attendance Figures

A recent study claims that the number of Episcopalians, and other Christians in the United States, who actually attend church each week is much smaller than the number who say they attend.

The Episcopal Church was included in a study titled "What the Polls Don't Show: A Closer Look at U.S. Church Attendance," conducted by three researchers who questioned past polls on church attendance.

According to Gallup and other survey data, 35 percent of Episcopalians claim to attend church weekly. Using a figure that 2.5 percent of Americans claim to be Episcopalians, the researchers say attendance in an average week should exceed 2 million. "Instead, average attendance was less than 900,000 in 1991," the researchers said. "Rather than 35 percent, it would seem that only 17 percent of self-defined Episcopalians attended worship at an Episcopal church during a typ-

ical week." The researchers used head counts at Episcopal churches to arrive at their attendance figures.

The study reports that approximately 20 percent of Protestants and 28 percent of Roman Catholics attend church in any given week, much lower than 1992 Gallup poll that had 45 percent and 51 percent, respectively, for the two groups.

The three researchers are Kirk Hadaway, a sociologist working for the United Church Board of Homeland Ministries; Penny Long Marler, professor of religion at Samford University in Birmingham, Ala.; and Mark Chaves, assistant professor of sociology at the University of Notre Dame. The study was presented in August at the American Sociological Association's annual meeting.

"The major thrust of our study is quite simple," Dr. Hadaway said. "We found that the Gallup estimates of church attendance are way off. This has been sus-

pected for some time, and we expected there would be a gap, but we didn't expect it to be as large as it is."

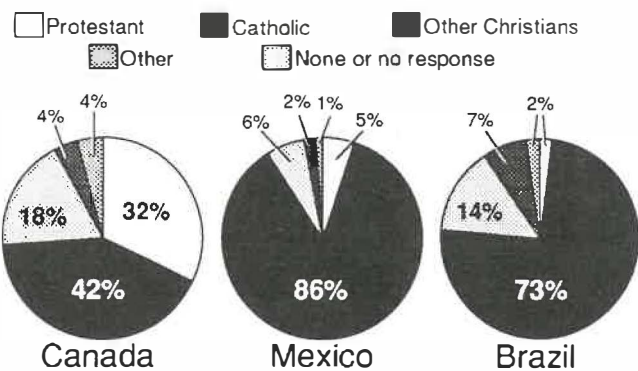
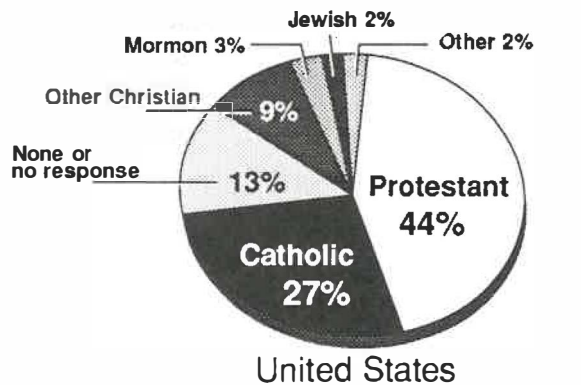
Dr. Hadaway said he found it difficult to square constant reports of high church attendance with steady news of the decline of mainline Protestant denominations.

Dr. Chaves said one point of the study was to call into question the validity of self-reporting in telephone polls. "When people self-report in a survey, they tend to over-report what they perceive to be socially desirable behavior," Dr. Chaves said.

George Gallup, Jr., chairman of the Gallup International Institute, said he could not comment until he has seen the study. "I have a lot of questions I would ask about their method of collection and their basic procedures before I begin to respond," he told Religious News Service.

Religion In The Americas

The religious composition of the U.S. has changed rapidly over the past hundred years but still remains largely Protestant. In Canada and Latin America Catholicism is still the dominant religion.



Source: Figures for the U.S. are based on personal or telephone interviews conducted by Gallup with representative samples of over 41,000 adults, ages 18 and older, throughout 1992. Data for the other countries was obtained through personal interviews by Gallup International members in each among samples of 1,000 or more adults during 1992.

R.N.S./J.Trigg

ELCA Approves New Order of Ministry

The Evangelical Lutheran Church in America will establish a new category of ministry called "diaconal ministers." The new ministry, which will not involve ordination, was approved by delegates to the ELCA's Churchwide Assembly, held Aug. 25-Sept. 1, in Kansas City, Mo.

The action follows five years of study on the ministry issue, which has been hotly debated since the church was formed in 1988 as a merger of three Lutheran bodies.

Much of the debate has been focused on whether or not diaconal ministers — those who work professionally in such ministries as music and education — ought to be ordained. The panel that proposed the new order of ministry had recommended ordination, but the assembly voted no.

The panel had argued that diaconal ministers would be called to "a public ministry that exemplifies the servant life, [and] motivates others to live it." But some opponents said they believed the lines between the ordained and the rest of the church would become confused; the ministry of all the laity would be diminished; and a "hierarchy" of offices would increase bureaucracy.

Delegates reaffirmed a commitment to "the priesthood of all believers" and restated the church's position on the ordained pastorate as those set apart for preaching, teaching, celebrating the sacraments and "speaking for justice, especially in behalf of the poor and oppressed, and through declaring God's love."

Also approved was a statement on the environment that says humanity's separation from God is "the central cause of the environmental crisis." It calls "excessive consumption by industrialized nations and relentless growth of human population worldwide" as two of the most serious problems.

"There is a lot of misinformation" in society about environmental issues by people who "have very clear vested interests in having these issues not be a concern," said Paul Lutz, a biologist from Greensboro, N.C., who chaired the task force which drafted the environmental statement.

BRIEFLY

St. Jude's Church in Marietta, Ga., received some welcome news recently when the Cobb Electric Membership Corp., from which the church receives electric power, discovered a clerical error and presented St. Jude's with a check for \$54,700. The error resulted when a device on the church's electric meter was not set the same as the one at the utility's office, meaning the church had been overcharged for 20 years.

Two members of the Diocese of Dallas have been named **honorary canons** of a cathedral in the Church of the Province of Southern Africa. The Rev. William Blewett, retired rector of the Church of the Annunciation, Lewisville, and Carolyn (Cris) Fouse, a member of St. Mat-

thias' Church, Dallas, were named honorary canons of the Cathedral Church of St. Andrew and St. Michael, Blemfontein, in the Orange Free State, after they spent two months in the diocese introducing a catechumenal process.

The Most Rev. **Michael G. Peers**, primate of the Anglican Church of Canada, apologized for the way his church treated Canadian Indians in residential schools. "I am sorry, more than I can say, that we were part of a system which took you and your children from home and family," he said to the National Native Convocation in Minaki, Ontario. "I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity."

Training Leaders for the Church in the Post-Modern Era

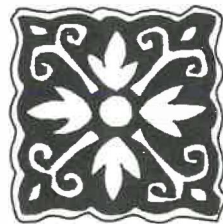
By THOMAS L. EHRICH

Editor's Note: The Clergy Leadership Project is a new leadership initiative for clergy. Sponsored by the Episcopal Church Foundation and Trinity Church, Wall Street, it seeks to develop and maintain a strong core of leadership. In addition to attending an initial 10-day spring conference in Memphis, participants work in small groups over three years to develop vision plans for themselves, their families and their parishes.

The author was one of 60 clergy who participated in one of two conferences this spring.

Let my dream be large enough to make a difference, dangerous enough to turn my trust toward God, and free enough to give me wings."

With those words, I turned my encounter with the Clergy Leadership Project into a vision for the future. We received lectures on broad cultural trends, a basic paradigm shift going on in the church, the Rev. Arlin Rothauge's latest work on "parallel development," and leadership styles. We experienced Memphis blues and barbecue, watched Federal Express process 850,000 pieces of mail in one night, saw Russian icons and visited area churches. Finally, we formed six-person support groups that will continue to meet annually for the next



three years, as well as talk monthly by telephone.

The project's theological ground was laid by the Rev. Frederic Burnham, director of Trinity Institute. Building on the developing scientific field called chaos studies, Fr. Burnham said the "quest for certainty" that began in the 17th century has "come up empty." Founded on a belief that everything could be broken into parts and thereby known and controlled, this quest for certainty produced much that Western society holds dear, such as individualism, capitalism and democracy, as well as a "fundamentally dualistic" view of reality in which certain is better than uncertain, objective better than subjective, rational better than emotional, male better than female.

In 1914, however, Heisenberg's "uncertainty principle" stated that all is indeterminate and relative. "Scientists fought back," Fr. Burnham said, but with the advent of the computer, especially 1960s' studies of weather, "we discovered that virtually everything is indeterminate . . . characterized by chaos . . . all absolutes disappear."

Many find this post-modern era frightening, Fr. Burnham said, "hence the retreat into fundamentalism." But chaos

studies offer "a new way of seeing. Reality isn't like a clock, regular and mathematical. Rather, reality is like a cloud, always changing shape. There is chaos built into every natural system."

And yet, he said, "there is also a pattern. Constrained freedom, orderly chaos. Some mysterious force maintains the pattern, which, in turn, arises out of the relationships that exist within the system . . . Relationships, not things, are fundamental."

"The post-modern paradox," said Fr. Burnham, "is that everything in reality is free and independent, but also interdependent. The tension between my freedom and my relatedness ultimately determines the pattern of my life."

For a Christian, this tension between independence and dependence shouldn't be surprising, he said, because the key to the dynamic is interdependence, "and that is love," — just as Jesus said.

Fr. Rothauge, of the national church center staff, built on the theme of paradigm shift. "We're back to zero, in a sense," he said. "Young people have little familiarity with Christian symbols and language. Church members show little loyalty. We live in a secularized society. Most Americans believe they can have a spiritual life without the institutional church."

The church's first paradigm was the "apostolic paradigm," from the New Testament era, in which the Christian community "operated as a sect, without a power base," he said.

'Less Baggage'

After Constantine's conversion, an "imperial paradigm" began, in which "the church established itself in the center of villages, enabled kings to express their power, and itself shared in the power base."

The "reformation paradigm" stressed "personal piety and a personal approach to God," he said. Neither the state nor the clergy were an "essential intermediary between finitude and infinitude."

"These forces," said Fr. Rothauge, "have brought us to the present moment. Anyone can claim to be a Christian leader. Almost anything goes. We are on an equal level with people who are new in the field. In fact, the new seem to have an advantage, because they carry less baggage and aren't caught in old paradigms."

(Continued on next page)

The Rev. Thomas L. Ehrich is rector of St. Martin's Church, Charlotte, N.C.

How Bishops Are Elected in Ireland

By ROBERT HAYMAN

No diocesan nominating committee. No series of questionnaires and reports. No dog and pony show. No campaigning apart from the comments and gossip which are the normal part of church life. An election to the episcopate in the Church of Ireland is quite different from the usual experience of the American Church.

The Rt. Rev. Gilbert Wilson, Bishop of Kilmore, Elphin and Ardagh, announced in February that he would retire effective March 31. The bishop's statement caused no surprise, as he had reached the mandatory age for retirement. Farewell events were duly held and within a few days of his actual retirement the Primate of the Church of Ireland, the Most Rev. Robert Eames, Archbishop of Armagh, announced that the meeting of the College of Episcopal Electors would take place in St. Patrick's Cathedral, Armagh, on April 29, less than a month after the see became vacant.

The United Dioceses of Kilmore, Elphin and Ardagh run from the middle of Ireland in Cavan to the west coast in Sligo. There are actually two separate diocesan organizations, with two cathedrals, two diocesan synods and councils, but one bishop. Kilmore, the largest portion, is inland. Elphin and Ardagh (united centuries ago) lie to the west and the Atlantic.

The Rev. Canon Robert Hayman, an American now resident in Ireland, has voted in three episcopal elections in the U.S. and been a candidate in two.

The clergy of the United Diocese gathered together early on and discussed the needs of the diocese. No possible candidates were discussed at that time. Subsequently, the electors, lay and clerical, from Kilmore met and discussed names. There was a similar meeting in the other diocese, followed by a joint meeting of all the electors. Several names were clearly in serious contention but no candidate had been agreed upon.

The Electoral College met in Armagh, the ancient center of Christianity in Ireland, on April 29. It consisted of 52 men and women. Every diocese elects episcopal electors on a triennial basis, so they were in place. Kilmore had seven clergy and seven laity, and Ardagh and Elphin had five of each order. The other six dioceses in the northern province of the Church of Ireland (part of which is in the republic) had two clergy and two laity each. In addition to the primate, there was another bishop from the northern province and the southern province (Dublin) was represented by two bishops. Thus, the Electoral College represented the vacant diocese, the province in which it was located, and the rest of the Church of Ireland.

All Church of Ireland meetings have a social aspect and this one was no different. Morning coffee was served in the cathedral choir room at 10:15 followed by the Eucharist in St. Patrick's Cathedral at 11 a.m. The primate was both celebrant and preacher, focusing his address on the office and work of a bishop. Then the

college adjourned to the synod hall, where a statistical review of the vacant diocese was presented. One of the bishops spoke to the needs of the bench of bishops in terms of gifts which might be found in a new member. Without further comment, the college adjourned for lunch.

Following lunch, nominations with supportive data were made from the floor. One of the members of the college was nominated and he was asked to leave, although he did return from time to time to vote. An election required a two-thirds majority in each order voting separately. After the first ballot, the primate called for reflection, comments and other nominations. Another name was added. And so it continued with still another nomination, some time for the diocesan electors to meet separately, and still more voting.

As the afternoon passed, all were aware that if the college failed to elect, the choice would pass to the bench of bishops. Finally both the primate and the electors agreed to take one more ballot. On the ballot, the Ven. Michael Mayes, Archdeacon of Cork, was elected. The primate asked the electors to remain in the synod hall while he telephoned Archdeacon Mayes. He returned with the news that the archdeacon had accepted the election. The election was celebrated in the normal Irish fashion with a cup of tea!

Bishop Mayes was consecrated in St. Patrick's Cathedral, Armagh, on July 29, 1993. He will be enthroned in his two cathedrals in September.

(Continued from previous page)
They do whatever works, while we cling to tradition."

He suggested a "missionary paradigm" may be where God is leading the church. In the missionary paradigm, "our society is a missionary field. Our members, clergy and church resources are devoted primarily to domestic missionary enterprises. Making new disciples and nurturing newcomers serve as our highest priorities. Our message and strategies directly address key issues and needs in

our society. People count first, so we count people. And all count equally."

"The main job of clergy in the missionary paradigm," he said, "is to operate a congregation as a system with diversity and change, and to work with individuals to enliven and direct their spiritual pilgrimage."

Effective leadership will mean acknowledging "parallel development" within a parish: for example, one group wanting stability and another group wanting transformation. As the Episco-

pal Church moves more into the small-group movement, "parallel visions emerge." Clergy will need to be bridge-builders, helping parallel groups trust each other.

The support groups we formed look promising. Unlike seminary friends who knew us long ago or diocesan colleagues who see us through the filter of diocesan politics, the Clergy Leadership group catches each of us in a key moment of changing and expanding our vision as "paradigm pioneers."

Let More Voices Be Heard

In 1973, shortly before General Convention, members of the national Executive Council visited all of the dioceses in an effort to improve communications and to find out what was on the minds of Episcopalians everywhere. This year, council is doing it again. Members of Executive Council and staff members from the Episcopal Church Center in New York City are visiting every diocese to learn the concerns of church members [TLC, July 11]. It is hoped that council members and national staff executives will be able to prepare better for next year's General Convention through the feedback generated by the diocesan visits.

The trips to each diocese are bound to be helpful. At a time when much of the church is concerned about structure and downsizing at national or diocesan "headquarters," it should be positive for national representatives to learn about diocesan concerns, and it should be advantageous for diocesan leaders to find out that there is concern at the national level.

At the same time, we suggest that the visits to dioceses haven't gone far enough. For the most part, diocesan repre-

sentatives who have met with the national visitors have been either selected by the bishop or are the elected leaders in that diocese (standing committee, diocesan council, General Convention deputies). As we have learned through many General and diocesan conventions, elected diocesan leaders do not necessarily represent the concerns of the members of the diocese. In addition, the visitors went to the dioceses with a set of prepared questions, the same inquiries to be used in every diocese.

Those who planned these visits could have looked to the Diocese of Arizona for a model of visitation. In Arizona, the Rt. Rev. Robert Shahan, in the first year of his episcopate, traveled around his large diocese for a series of "town meetings" which any Episcopalians could attend. The meetings were held in eight locations and attracted more than 900 people. Those in attendance could share with their bishop whatever their concerns might be, from the studies of sexuality being conducted in parishes to matters of assessment, and they could express themselves further in a questionnaire.

We commend national leaders for their initiative in visiting dioceses. It's too bad more of the "people in the pews" weren't included.

VIEWPOINT

The Lesson of St. Barnabas Center

By ROBERT L. HALL

On April 30, St. Barnabas Center in Oconomowoc, Wis., closed after five years in operation. The center had opened Jan. 1, 1988, as an ecumenical program for clergy, their families, and vowed religious who suffered from depression, burnout and all kinds of addictive illness. More than 400 clergy, their spouses, and religious traveled to the Midwest center from all over the United States to be evaluated. More than 300 remained at the center for help. The average stay was about five weeks. Following their inpatient stays, more than half returned for three aftercare sessions spaced over 18 months.

The center was housed in Rogers Memorial Hospital, a psychiatric institution, on land leased from Nashotah House, a seminary of the Episcopal Church. The center brought together the insights and disciplines of spirituality and psychotherapy to provide a program designed to meet the needs of people whose personal

and professional lives were centered in the church.

Those who came to the center appeared with a multitude of emotional and psychological problems. They were helped through an intricate melding of emotional, psychological and spiritual recovery.

The concept for St. Barnabas Center was developed by three Episcopal priests, emerging over lunch one day as one of them shared his story about the need for this kind of help. One of those present was the late Rev. Canon Michael Stolpman, canon to the ordinary in the Diocese of Milwaukee. He took the concept and with the help of the Rt. Rev. Roger White, Bishop of Milwaukee, convened a national symposium on the need for the kind of center St. Barnabas was to become. Canon Stolpman arranged for the center to be located at Rogers Hospital, employed a staff, and guided the center through its opening years.

Almost from the beginning, the center experienced problems with patients' medical insurance, part of a larger medical insurance problem facing the whole country. The demand for coverage for emotional and addictive illness rose

swiftly, putting insurance carriers in danger of bankruptcy. Premiums driven by this and other expenses were placing the costs of medical insurance beyond the capacity of parish and diocesan budgets. In the minds of the insurance carriers, many of the crises which brought clergy to the center for evaluation and/or treatment were not the kinds of problems which fit their definition of medical necessity. So payment for the center's services became a problem.

In response, the center staff attempted to bring their efforts into line with the insurance industry's parameters, but the effort was of no avail. In the view of insurance carriers, many of the clergy problems were of a moral nature and, therefore, not the province of medical insurance.

While it was true that the behavior of the clergy certainly carried a moral character with it, the underlying causes of that behavior were understood as emotional and addictive illness. Further, by the time persons arrived at the center for treatment, they had become so dysfunctional, their personal and professional lives in such disarray, and their future
(Continued on next page)

The Rev. Robert L. Hall is a non-parochial priest of the Diocese of Bethlehem who was one of three priests who hatched the concept for St. Barnabas Center. He was a patient in the center in 1992.

(Continued from previous page)
prospects so clouded, that a real crisis could be said to exist. Many clergy and religious have harmed themselves and seriously dislocated the lives of their families, congregations or religious communities.

As the pace of this problem accelerates, two fundamental questions need to be addressed. The first: Why is this happening?

Causes and Effects

In the book *Spiritual Wholeness for Clergy*, published by the Alban Institute, Donald Hands and Wayne Fehr, both priests and the chief psychologist and the spiritual director of St. Barnabas Center, respectively, outline the causes and effects of the problems of those who came to the center for help.

The seeds of most problems were planted in the person's family of origin. The problems grew slowly inside the person until midlife. Accentuated by the other stresses of this period in development, these problems exploded onto the stage of the person's life in very destructive and crippling ways, rendering him or her dysfunctional and in high denial about the source or nature of the dysfunction. Behaviors which had helped the person survive in the family and in early adult life were now causing difficulties. In response to the pain and shame of their lives, many acted out in various forms of addictive illness.

It did not take long for the St. Barnabas staff to realize something had to be done to interdict this process of dysfunction in clergy. In this, they faced the second fundamental question: What can be done to help clergy and religious avoid this disaster in their personal and professional lives? A number of ideas came to mind.

1. Hands and Fehr note that clergy are notorious for not taking care of themselves. It is easy to get so caught up in caring for those we serve, that we fail to take time to care for ourselves. While the rest of the work force takes two days off, most clergy take one or none. Clergy need to take responsibility for this, but vestries should insist on it.

2. Every member of the clergy should have a spiritual director and take time each day for prayer, reflection, meditation and silence. This sounds basic, but many clergy do not do so. Vestries need to write this into their letters of agreement so it becomes expected mutually.

3. Clergy should be part of a peer support group trusted enough so it can be the place where confusion and stress of work can be opened and supported by

those who share a common experience. Bishops need to see that these are developed and supported.

4. For too long the psychological work-up called for in the canonical process leading to ordination has been underrated in its importance. Its thoroughness varies from diocese to diocese. As we learn about the sources of clergy dysfunction, we ought to be able to identify these as opportunities to help aspirants gain much-needed help earlier in the process of evaluation.

5. I am aware that we already ask a great deal of our seminaries, but clergy health and wellness must become a part of seminary life. There is no reason why spiritual direction, peer support groups, and the importance of taking care of oneself physically and emotionally can't be emphasized in seminary. Habits formed during seminary will be retained throughout a person's professional life.

6. Finally, St. Barnabas Center did not close because it ran out of people who needed its services. There are many who will need a center like this. Prudence suggests that the cost of the center's program, while high, was not nearly as high as the cost of cleaning up after a clerical explosion into emotional or addictive illness. Indeed, we ought to find ways to support a network of such centers around the country.

Many of the ideas outlined above were implicit or explicit in the work by Frs. Hands and Fehr. They should receive credit for them.

It will be easy in this time of financial difficulty in the church to relegate this need for clergy treatment to a low position on the list of priorities. It will seem easy to try to shift responsibility back onto the clergy themselves. In truth, most clergy don't know how to take care of themselves properly, and at the very least will need the support of their congregations and bishops if they are to begin to change their ways. Church insurance companies need to see this work as preventive rather than palliative.

The problems are deeper and more complicated than simple failures of moral discipline and will power. They lie at the very center of being human. They are illnesses and not faults in character. The cost to clergy, their families and those they serve is at least high and at worst devastating.

If the center in Wisconsin can be seen as a pilot project and not simply as a poorly run financial disaster, then it will have served the church well. The need for programs of this kind should no longer be debated. The task now is to find a way to put such programs on a sound financial basis so the services will be there for all who need them.



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Refer to Key on page 16.

ALABAMA
TUSKEGEE UNIV. Tuskegee
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 The Rev. Liston A. Garfield, r
 Sun 11. Wkdys as anno

COLORADO
UNIV. OF COLORADO Boulder
ST. AIDAN'S 2425 Colorado (303) 443-2503
 The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson, chap; the Rev. Jerry B. McKenzie, assisting priest
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 Wkdys 6:30 MP & Eu; Tues Healing Eu 7, Thurs Prayer & Praise & Eu, Fri noon Eu, Sat 8 Eu. EP Mon-Sat 5; EP Sun 4:30

CONNECTICUT
YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
 The Rev. Grant Barber, chap
 Office: Bingham Hall B018 Mail: 1955 Yale Station, New Haven, CT 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues—Branford Chapel)

DELAWARE
UNIV. OF DELAWARE Newark
ST. THOMAS'S PARISH IN NEWARK
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 Rock 'n' Roll Bible Study Tues noon. EP daily

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ROLLINS COLLEGE Winter Park, Fla.
UNIV. OF CENTRAL FLORIDA
ALL SAINTS' 338 Lyman Ave., Winter Park
 The Rev. David Wilson, r; the Rev. James Spencer, assoc; the Rev. Tony Clark, ass't; the Rev. Donald Curran, d
 H Eu: Sun 7:30, 8:45, 11; 6:30. Mon 12:05, Wed 12:05, Thurs 6:30, 12:05. Sat 12:05

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER
 12850 N. 50th St. (813) 988-6928
 The Rev. G. Robert Cain, chap; the Rev. Mark Bowen, d
 Sun H Eu 6; Wed EP 7

GEORGIA
ATLANTA UNIV. CENTER Atlanta
ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., SW
 The Rev. William Boatright, chap
 Sun HC 11. Wed HC 7. (404) 521-1602

GEORGIA
EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

EMORY EPISCOPAL CENTER
 The Rev. Nancy Baxter, chap
 MP, M-Thurs 8:45, Noonday Office, Mon-Thurs 12. H Eu
EMORY CANNON CHAPEL Wed 5:15. H Eu **EMORY BUDD TERRACE**, Tues 4. H Eu **WESLEY WOODS TOWERS** Thurs 3:30

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BRADLEY UNIV. & ICC Peoria
ST. PAUL'S EPISCOPAL CATHEDRAL 3601 N. North
 The Very Rev. Robert L'Homme; Canons Christian Pierce, Russell Oechsel, Donald Lewellen; the Rev. John Blossom
 Sun 8, 10:15 & 5:30. Also daily

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10, Wkdys as announced

INDIANA
PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30, Lutheran/Anglican Dinner 5:30.

IOWA
IOWA STATE UNIV. Ames
ST. JOHN'S BY THE CAMPUS 2338 Lincoln Way
 Episcopal Church & Student Center Ames, IA 50010
 Sun 8 & 10. Wed 12:05

KANSAS
UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE/ST. ANSELM'S CHAPEL
 1116 Louisiana
 The Rev. Joe Alford, chap
 Sun H Eu 5; Thurs H Eu 12 noon, Danforth Chapel, KU

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LOUISIANA STATE UNIV. Baton Rouge
ST. ALBAN'S CHAPEL Dalrymple & Highland
 The Rev. Charles A. Wood, chap
 Sun 10:30, 6; Mon-Fri 11:45

SOUTHERN UNIV. Baton Rouge
ST. MICHAEL AND ALL ANGELS' 1666 77th Ave.
 The Rev. Gary E. A. Lawler, v; the Rev. Floyd L. Knox, ass't
 H Eu; Sun 11; Wed 6; Fri 12:15. Canterbury Club info (504) 357-8852

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HARVARD UNIVERSITY Cambridge
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 Two Garden St. Cambridge, MA 02138
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

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

TUFTS UNIVERSITY Medford
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 The Rev. Steven Bonsey, chap
 Sun 7 Goddard Chapel. Wed 7 Student Fellowship

MASSACHUSETTS
WILLIAMS COLLEGE Williamstown
ST. JOHN'S 35 Park St.
 The Rev. Canon Peter T. Elvin, r (413) 458-8144
 Sun H Eu 8, 10, Wed 7:15. HD 12:15. MP 8:50 wkdys

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
ALL SAINTS 800 Abbott Rd.
 The Rev. Ted Rice, r; the Rev. Jannel Glennie, chap
 Sun 8, 10:30; 5 MSU Alumni Chapel. (517) 351-7160

WAYNE STATE UNIV. Detroit
 The Rev. Mark A. Jenkins, chap
 687 Student Center Bldg., Detroit, MI 48202

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap Minneapolis 55414
 Sun Eu 6, Wed Eu 12:15 (612) 331-3552

MONTANA
MONTANA STATE UNIV. Bozeman
ST. JAMES 5 W. Olive
 The Rev. John McGrory, r; the Rev. Jane Shipp, chap
 Sun H Eu 8, 10; Wed 10; Epis. Student Fellowship Sun 5

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

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

NEW JERSEY
RIDER COLLEGE Lawrenceville
ST. LUKE'S 1628 Prospect St., Ewing
 The Rev. Dr. Virginia M. Sheay, r & chap
 Sun HC 8:30, 10:30, Wed HC 9 882-7614

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

UPSALA COLLEGE East Orange
ST. AGNES/ST. PAUL'S Episcopal (Anglican) Church
 206 Renshaw Ave., East Orange 07017 (201) 678-6716
 The Rev. Esar Budhu
 Sun Services: 8 & 11. Tues Study Group 6:30

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CHURCH OF THE HOLY FAITH
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 HC Sun 8, 9:15, 11. MP wkdys 8:30, HC Wed 7, 7, Thurs & Fri 12:10

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 The Rev. Carole McGowan
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RENSELAER POLYTECHNIC INSTITUTE
RUSSELL SAGE COLLEGE
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 The Rev. Lawrence Estey
 Sun 8 & 10. Wed 7:30

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 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8& 10

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 Sun: H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

NORTH CAROLINA
EAST CAROLINA UNIV. Greenville
ST. PAUL'S 401 E. 4th St., Greenville
 The Rev. Marty Gartman, chap
 Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship
 HC/supper

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY 25 E. Walnut
 The Rev. Dr. Alice Cowan
 Sun 8, 10. Wed 12:10

WITTENBERG UNIV. Springfield
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 129 N. Market
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 r; the Rev. Paul Gennett, ass't
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COLUMBIA COLLEGE
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BAYLOR CANTERBURY ASSOCIATION 1712 S. 10th St.
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AUTRY HOUSE—Collegiate Chapel of St. Bede
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 Sun Eu 5

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 Fr. Jim Sproat, chap (409) 295-3988
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 The Rev. Steve Whitfield, chap (512) 477-6839
 Sun H Eu & dinner 6, Wed 7:30

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 campus min.)
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 soc & chap; the Rev. Wayne Ray, assoc & chap; the Rev.
 Thomas Milam, d
 Sun 8, 10 & 5:30. Student Fellowship Tues 5

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UNIV. OF WASHINGTON Seattle
CHRIST CHURCH—Canterbury
 1305 N.E. 47th St. (206) 633-1611
 The Rev. Stephen Garratt, chap. Janet Nelson, coordinator
 Sun H Eu 8, 10, 10:30. Wed 11:30, 7. Student Fellowship Wed
 7:45

LETTERS

(Continued from page 5)

movement known as Affirming Catholi-
 cism in the Church of England. The writ-
 ers include no less than the Archbishop
 of Canterbury and the Archbishop of
 York.

Richard Holloway's Introduction notes
 his "depression over the state of the An-
 glo-Catholic movement in world Angli-
 canism and its increasing negativism and
 rigidity." In the Diocese of London in the
 mid-'80s, writes the Bishop of Edin-
 burgh, "There was a siege mentality
 abroad and the leadership of the church
 called upon its members to repel hostile
 invaders, in the form of demanding wom-
 en and new ideas about issues of equality
 in the Church and the status of minor-
 ities, including sexual minorities."

In "Making Sense of Scripture," editor
 Jeffrey John, erstwhile dean of divinity at
 Magdalen College, Oxford, attacks the
 fundamentalist understanding of biblical
 authority: "Catholicism is about the
whole faith and the *whole* of scripture."
 People "need telling bluntly that the Bi-
 ble . . . is *not* in an absolute sense 'the
 word of the Lord,' only Jesus is. He can
 speak to us through it, but he is not to be
 identified with it; to vest unquestioning
 authority in the written word instead of
 the living Word . . . is a particularly dan-
 gerous form of idolatry" (p. 50).

Recalling 19th century Anglo-Catholic
 social concern, Alan Billings calls for re-
 newal of the nation's social vision: "what
 contribution can the Catholic tradition
 make towards a social vision in which the
 market economy can serve the individual
 without losing sight of fraternity and
 community?" (p. 81).

Though their style and issues differ,
 the 19th century Anglo-Catholic Tractar-
 ians may have worthy successors in Af-
 firming Catholicism. Thanks be to Cow-
 ley for bringing us this timely book.

(The Rev.) BETTY NOICE, deacon
 Grand Junction, Colo.

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PEOPLE
and PLACES

Appointments

The Rev. **John D. Burley** is rector of Galilee, Box 847, Virginia Beach, VA 23451.

The Rev. **Frank C. Creamer** is rector of All Saints', Box 579, 1700 Keystone Rd., Tarpon Springs, FL 34688.

The Rev. **John M. Eidam** is rector of Good Shepherd, 1520 N. Shore Rd., Norfolk, VA 23505.

The Rev. **Andrew Foster** is rector of St. Paul's, 20 Fair, Box 278, Nantucket, MA 02554.

The Rev. **C. Eric Funston** is rector of St. Francis of Assisi, P.O. Box 65, Stilwell, KS 66085.

The Rev. **Andrew Gunn** is assistant of the Pro-Cathedral of St. Clement, 810 N. Campbell, El Paso, TX 79902.

The Rev. **Robert L. Hart** is interim rector of St. John's, 509 Hancock St., Saginaw, MI 48602.

The Rev. **Glendon Heath** is priest-in-charge of St. Gabriel's, 15717 Stephens Dr., Eastpointe, MI 48021.

The Rev. **David Horning** is rector of St. James', 3279 Broad St., Dexter, MI 48130.

The Rev. **Martha L. Hubbard** is curate of Atonement, 36 Court, Westfield, MA 01085.

The Rev. **Holly B. Hutchens** is interim assistant of Trinity, Lawrence, KS; add: 1027 Vermont, Lawrence 66044.

The Rev. **Jack Koonce** is priest-in-charge of St. Dunstan's, 3242 Carver Rd., Modesto, CA 95350.

The Rev. **William L. Murdoch** is rector of All Saints', 895 Main, Box 1007, West Newbury, MA 01985.

The Rev. **Robert New** is interim rector of Trinity, Box 664, Portsmouth, VA 23705.

The Rev. **H. Vance Mann, III**, is rector of St. Paul's, Box 376, Suffolk, VA 23434.

The Rev. **Scott H. Seabury** is rector of All Saints', 5 Woodbridge, South Hadley, MA 01075.

The Rev. **David Stitt** is rector of Grace Church, Chadron, NE; add: 450 Bordeaux, Chadron 69337.

The Rev. **George Tarsis** is rector of Trinity, Norfolk, and vicar of St. Anselm's, Wayne, NE; add: 111 S. 9th St., Norfolk 68701.

The Rev. **Nancy Tiederman** is staff member of Chapel of the Incarnation, 1522 W. University Ave., Gainesville, FL 32603.

The Rev. Canon **Aaron Uitti** is rector of St. Peter and St. Paul, 1795 Johnson Ferry Rd., Marietta, GA 30062.

The Rev. **J. Donald Waring** is priest-in-charge of Christ Church, Cranbrook, MI.

The Rev. **James G. Williamson, Jr.**, is rector of Good Samaritan, 2165 N.E. Coachman Rd., Clearwater, FL 34625.

The Rev. **J.C. Woods** is interim pastor of St. John's, 47 High, Mansfield, MA 02048.

Ordinations

Permanent Deacons

Eau Claire—**Gordon DuWayne Luhman**, assistant, Christ Church, La Crosse, WI; add: 1004 Main St., La Crosse 54601.

Southern Virginia—**Nancy C. Wood**, Good Samaritan, 848 Baker Rd., Virginia Beach, VA 23462.

Transitional Deacons

San Joaquin—**Ronald Parry**, assistant, St. Paul's, 120 N. Hall, Visalia, CA 93291.

Resignations

The Rev. **Mark Cyr**, as rector, St. John's, Holbrook, MA.

The Rev. **Marilyn Dressel**, as assistant, St. John's, Midland, MI; add: 1207 Adams Dr., Midland 48642.

The Rev. **Ben R. Duffey**, as part-time interim, St. Paul's, Suffolk, VA.

The Rev. **E. Louise Forrest**, as priest-in-charge, St. David's, Halifax, MA.

The Rev. **Paul Garrett**, as interim pastor, Holy Trinity, Marlborough, MA.

The Rev. **Charles James**, as vicar, St. Dunstan's, Modesto, CA.

The Rev. **Roger Moulton**, as rector, Good Shepherd, Watertown, MA.

The Rev. **Randy Rainwater**, as rector, St. John's, Stockton, CA.

The Rev. **James W. Sprague**, as interim pastor, St. Luke's, Hudson, MA.

The Rev. **Jerry Stadel**, as rector, St. Catherine's, Temple Terrace, FL.

The Rev. **Larry Thornton**, as rector, St. Alban's, St. Petersburg Beach, FL.

The Rev. **Almus M. Thorp, Jr.**, as rector, Christ Church, Cranbrook, MI.

Retirements

The Revs. **Hugh and Millie Cooke**, as deacons, Holy Cross, Filipino Mission, Stockton, CA.

The Rev. **Robert N. Huffman**, as rector, Trinity, Portsmouth, VA.

The Rev. **Winston Jensen**, St. Alban's, Superior, WI; add: P.O. Box 1633, Kernville, CA 93238.

The Rev. **John S. Ruef**, as chaplain, Chatham Hall, Chatham, VA.

The Rev. **James G. Smith**, as vicar, St. Paul's, Federal Point, FL.

The Rev. **Donald J. Tepe**, as non-parochial, add: 3226 Meadowview Ln., Saginaw, MI 48601.

Changes of Address

The Rev. **Charles E. Colby** may now be addressed at 1657 Marlin St., St. Cloud, FL 34771.

The Rev. **Eric Fenton** will be in Korea until August 1994; add: 51 SPTG/HC, APO AP 96278-2056.

The Rev. **Gene Geromel** requests all mail be sent to St. Bartholomew's Church, P.O. Box 5, Swartz Creek, MI 48473.

The Rev. **Dick M. Smalley** reports a new address: P.O. Box 112, Mason, MI 48854-0112.

Other Changes

The Rev. **John Allen** leaves St. Raphael's, Oakhurst, CA, to pursue a master's degree at St. Vladimir's Orthodox Theological Seminary in New York.

The Rev. Canon **Ralph W. Parks, Jr.** is honorary canon of the Cathedral Church of St. Paul, Detroit, MI.

The Rev. Canon **P. Ronald Spann** is honorary canon of the Cathedral Church of St. Paul, Detroit, MI.

The Rev. **Richard Williams** is working half-time at St. Stephen's, Stockton, CA, and half-time at Christ the King, Riverbank, CA.

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Sat 6 H Eu (Plain); Sun 10 H Eu (Sung)

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ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
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

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INDIANAPOLIS, IND.

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Sun 8:30, 11 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allen B. Warren, III, ass'ts
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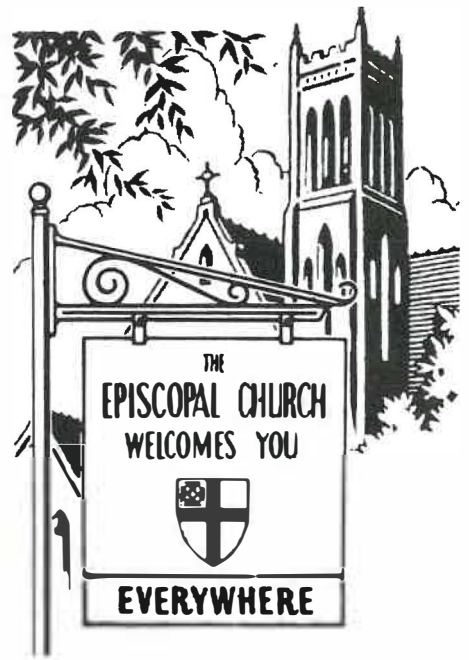
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