

# THE LIVING CHURCH

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**Archbishop Carey Visits the Sudan**

# IN THIS CORNER

## Fewer Guests

There was once a wonderful estate that was presided over by a marvelous and beneficent matriarch. While the borders of the estate seemed limitless, it was the manor house itself that had been the attraction over the years. Countless visitors had come to enjoy the hospitality that was always offered. Many of these visitors, when learning of the different way of life that was proposed, embraced it wholeheartedly and lived out their lives in the unique comfort that was always available. In order to make sure that everything the estate could offer was available to the multitudinous guests, the matriarch had a Book of Instructions that covered the day-to-day operations of both the estate and its occupants. She had also employed numerous people who had shown a deep love for her and the estate to oversee the activities that took place.

Over time, things changed in the world outside the borders of the estate. While some of the improvements and ideas from the outside were accepted, it was only after verifying that the spirit of the Book of Instructions would not be violated and that the comfort of the guests would be bettered that these changes were incorporated into the lives of those who lived under the orders of the estate.

There came a time, however, when the employees began to accept the changes the world recommended without consulting with the matriarch or the Book of Instructions. Bit by bit, the estate's guests became fewer in number, because the life conditions offered by the estate were no different from the conditions from whence they came. The Book of Instructions was put on display as a museum piece appropriate for an earlier time, but having no relevance for the contemporary world.

### Selling the Treasures

About this time, the employees were beginning to sense that if they didn't make some changes, the estate could not afford to retain them. They began selling the artifacts and treasures that had been so much a part of the estate's heritage. Included in these sales were large portions of the Book of Instructions that were considered too demanding and offensive to individual aspirations. Soon, the rooms were bare, cold and sterile. Life on the estate become very utilitarian. If something didn't fulfill individual needs immediately, it was considered inefficient and was eliminated. Still the guests failed to come.

Finally, the chief overseer of the employees determined that the estate had served its purpose as a place of rest, healing and contra-world lifestyle, and made a recommendation that the estate become a "personal-rights and instant gratification" theme park with full rights and privileges to any who might come, regardless of their intentions, allegiance or behaviors. This didn't last long because the personal rights and instant gratification folks found it impossible to give a commitment to anything other than their own immediate selfish desires, and so no investment could be made for future generations.

When last investigated, it was noted that the land formerly occupied by the estate now houses a large discount mall and sports complex. The matriarch is reputed to have a few friends who gather secretly to read from the few copies of the Book of Instructions that still exists. They remember, and hope...

*Our guest columnist is the Rev. John J. Desaulniers, rector of Little Fork Church, Rixeyville, Va.*

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January 30, 1994

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The Most Rev. George Carey, Archbishop of Canterbury, greets a child during his recent visit to the Sudan [p.7].

Photo by Anglican World/Rosenthal

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and the LORD has blessed you wherever I turned. But now when shall I provide for my own household also?" <sup>31</sup>He said, "What shall I give you?" Jacob said, "You shall not give me anything: if you

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Type sample-Prayer Book section

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# LETTERS

## What Motive?

In David Kalvelage's column, "Watching Athletes Pray" [TLC, Dec. 26], I feel he falls into the same trap as so many people who believe praying is merely a matter of asking favors of an all-powerful God.

I, too, am uncomfortable about public ostentation of religious practice. Humanly speaking, I, too, may question the motivation behind the prayer of some athletes. Yet, in the sense in which they are sharing their deepest desires with God in the intensity of "combat," I believe they are not far from the model given by the psalmist for communication with God from the heart. Does it really matter who wins the game? Who are we to judge their motives.

(The Rt. Rev.) **DAVID B. REED**  
Bishop of Kentucky

Louisville, Ky.



David Kalvelage's column about watching athletes pray inspired me to share some thoughts. I confess, I do not deny, I admit I am a hopeless football fan. There are so many who decry the influence of professional football on the church — especially (dare I say "female"?) members of the vestry when we struggle to schedule our January meeting around the NFL schedule.

While I admit it is sometimes a nuisance, I also find myself wishing that we — the church — would learn a few things from the pros. I enjoy witnessing the incredible physical feats of football — especially a good block, as a former linesman and father of a talented guard. But most of all, I have come to realize that I enjoy football because of the team spirit.

O that our vestries, our worship teams, our evangelism committees, had the same spirit. How I wish we would celebrate every little accomplishment — each first down, a field goal, a touchdown, even a good block by a pulling guard — with the same enthusiasms seen on the football field. Perhaps I should make it clear at this point that I am not suggesting that we go around patting each other on the bottom as players are wont to do; the Church Insurance Co., et al, would not approve.

However, we could offer celebratory hugs after each victory, large or small. We could recognize that "our team" has indeed won. We could "shower" Jesus our "coach" with praises (not Gatorade). We could rejoice in the fact that each Eucharist is not only a "score" but a

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championship as well, in spite of the fact that each member of the team didn't perform perfectly.

Yes, football *is* too violent, very competitive, not essentially Christian. Still there exists a spirit of teamwork, excitement and celebration which often outshines what I have seen in the church. Could that be why many more people will watch the Super Bowl than attend an annual parish meeting?

(The Rev.) JOSEPH M. HARTE, JR.  
Church of the Epiphany

Flagstaff, Ariz.

### Some Stayed

In the article, "Changing Church Examined in 1993" [TLC, Dec. 26], there is an error in noting that St. David's Church, Jacksonville, Fla., "left for the Charismatic Episcopal Church."

St. David's Parish did not leave the Episcopal Church in the Diocese of Florida. Members of St. David's went with their rector, the Rev. Dale Howard, to form their own and separate parish of the Church of the Messiah, in which Fr. Howard is now Bishop Howard.

St. David's Parish is alive and well under the leadership of its former assistant rector, and growth in membership from the "remnant" is now being experienced.

(The Rev.) JOHN RILEY  
All Saints' Church Center  
Jacksonville, Fla.

### Consecration Expenses

I am writing in response to the letter of the Rev. Stephen Paul [TLC, Jan. 2], who asks if the money expended on the consecration of a bishop could not be better spent if given to the poor. Scripture itself does not give an unambiguous answer to this question, but it seems to me that the question is framed in a way that frustrates thoughtful discussion.

Rather than challenging TLC to investigate what it costs to "stage" an episcopal consecration, it would be far more helpful to know what a typical diocese budgets under the line "expenses of nominating, electing and consecrating a bishop." My expectation, based on recent experience in the Diocese of Virginia, would be that the expenses of the service of consecration are a small part of the total cost of the process.

The process we have now, whether episcopal or parochial, is designed to give access to the process to those categories likely to be disadvantaged by relying on the "old boy network." Surely it

would be cheaper simply to have the bishop and a few buddies give diocesan conventions three or four names and then consecrate the person elected at the next convention. Our choice of a more straightforward, open, and thorough process has, like all decisions in adult life, its cost, and the way we do things now costs more than the way we used to do it.

In responding to the comments about "staging" a consecration, I react as one who was effectively initiated into diocesan life by a beautiful and loving consecration in 1984, and as one involved in an episcopal consecration last September. From our experience, I must take issue with the assertion that we "relish... opulence when consecrating bishops." In Virginia, at least, we read, learned, marked, and inwardly digested the service for the consecration of a bishop before we set to work.

An episcopal consecration that comes across as a show staged for the egomania of the current diocesan and/or bishop-elect is surely a gross travesty and deserves censure and complaint. But recognize it as a travesty — like a tacky, tasteless wedding — and keep priorities in their right perspective.

ROBERT F. ALLEN  
Richmond, Va.

### The First Way

I commend the direction of the comments on the Decade of Evangelism by the Rt. Rev. Frank Allan [TLC, Nov. 7].

Lest evangelism be only a "decade-long enterprise," many of us have been using the decade to learn to evangelize so that every decade will be a decade of evangelism.

Further, lest evangelism be reduced to a set of dogmas and beliefs "like all 'isms,'" many of us have been rediscovering catechumenal formation, the church's first way in evangelism. Evangelism or evangelization is indeed a process — the process of forming the convert as an agent of Jesus Christ's reign in each of the arenas of her/his daily life.

(The Rev.) A. WAYNE SCHWAB  
Essex, N.Y.

### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.



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LC 194

# Three Diocesan Bishops Elected

## A Native American for South Dakota

The Diocese of South Dakota elected its first Native American diocesan when the Rev. Creighton Robertson was chosen during a special convention Jan. 8 at Pierre. Fr. Robertson, 49, who is also an attorney, was elected on the 11th ballot from a field of 11 nominees [p. 7].

Before the balloting began, a motion was passed to amend the rules of order. The motion changed the required number of votes needed to remain on the ballot. On the fourth ballot, each nominee had to receive at least 15 percent of the votes cast in one order. Thus, on the fifth ballot, only the Rev. William L. Galaty, rector of St. Anne's, DePere, Wis., remained on the ballot with Fr. Robertson.

The others were the Very Rev. Ronald Campbell, priest-in-charge of Gethsemane, Sisseton, S.D.; the Rev. Raymond Cole, rector of St. Mark's, Glen Ellyn, Ill.; the Very Rev. James Pearson, priest-in-charge of Christ Church, Chamberlain, S.D.; and the Rev. Canon Tim Vann, canon to the ordinary of the Diocese of Nebraska. Those four, along with Fr. Robertson, had been chosen by the nominating committee.

Nominated from the floor at diocesan convention, along with Fr. Galaty, were the Rev. Frederick Jessett, Overlake Missioner in the Diocese of Olympia; the Very Rev. Patrick Genereux, dean of Calvary Cathedral, Sioux Falls, S.D.; the Rev. Canon David Veal, canon to the ordinary in the Diocese of Northwest Texas; the Rev. Michael A. Schulenberg, of Pensacola, Fla., and the Rev. Edward A. Howell, rector of St. Edward's, Joliet, Ill.

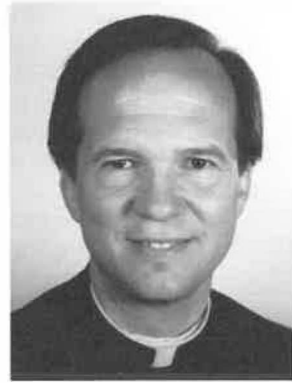
Fr. Robertson, who is a member of the Sisseton/Wahpeton Sioux tribe, was born in Kansas City, Mo. He was ordained a deacon in 1989 and a priest in 1990. He is priest-in-charge of the Santee Episcopal Mission, Santee, Neb

He received a bachelor of science degree in business administration from Black Hills State College, and graduated from the University of South Dakota School of Law. In 1989 he received a master of divinity degree from the School of Theology of the University of the South, Sewanee, Tenn. He and his wife, Ann, have five children. A service of consecration is scheduled for June 19.

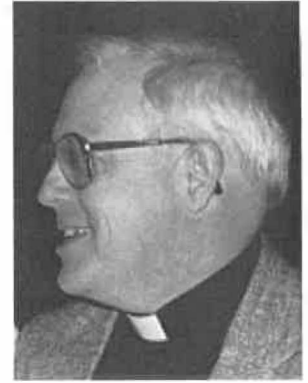
SHERRY MAULE



Fr. Robertson



Fr. Ackerman



Fr. Jacobus

## Fr. Ackerman Chosen in Quincy

The Rev. Keith Lynn Ackerman, rector of St. Mark's Church, Arlington, Texas, was elected the eighth Bishop of Quincy during a special meeting of the diocesan synod at the Cathedral of St. Paul, Peoria, Ill. Fr. Ackerman, 47, was chosen Jan. 8 over four other nominees and his election came on the third ballot.

Since 1989 Fr. Ackerman has been rector of St. Mark's, a parish of 650 communicants in north central Texas. He had moved from the Diocese of Pittsburgh, where he had been rector of St. Mary's, Charleroi, Pa., from 1976 to 1989. In 1985, that parish was designated the diocesan model in pastoral care.

In 1982, he founded and became vicar of St. Elizabeth's Chapel, Bentleyville, Pa. At that same time, he co-founded and became associate director of Reconciliation House, which was opened primarily to meet the needs of unemployed persons who could not afford counseling. The house had on staff a psychiatrist, clinical psychologist and social worker.

Prior to his ordination to the diaconate and priesthood in 1974, he held a number of counseling positions, including therapist in an intensive psychiatric care unit at Rogers Hospital, Oconomowoc, Wis., and various positions with St. Francis Boys' Homes, Inc., Salina, Kan., now called St. Francis Academy.

He received a master of divinity degree from Nashotah House in 1974 and a bachelor's degree from Marymount College in Salina.

He has written regular columns for several local newspapers, including one monthly for the *Arlington Daily News*, and he has had articles in a number of church-related publications. Fr. Acker-

Quincy Votes						
C=Clergy L=Laity						
	1		2		3	
BALLOT	C	L	C	L	C	L
Ackerman	15	27	20	33	21	45
Rodgers	9	18	8	21	7	18
Koscheski	2	8	0	3	1	0
Baumann	2	2	1	2	0	0
Pence	4	10	3	6	3	3

Needed to elect: Clergy 17, Laity 34

man is a retreat and conference leader and has led clergy associations. He was a member of the Ministry Committee for the 1991 General Convention and he was named to the Nashotah House board of trustees in 1993.

He and his wife, Joann, have three children.

Other nominees were the Very Rev. Nelson Wayne Koscheski, Jr., dean of the Cathedral of St. Luke and St. Paul, Charleston, S.C.; and the Very Rev. John H. Rodgers, director of the Stanway Institute for World Mission and Evangelism. Nominated from the floor were the Rev. George Pence, rector of St. John's, Kewanee, and vicar of St. Jude's, Princeton, Ill.; and the Rev. David Baumann, rector of Blessed Sacrament, Placentia, Calif.

A consecration has been scheduled for June 29.



## Fond du Lac Picks Seventh Bishop

The Rev. Russell E. Jacobus, rector of St. Matthias Church, Waukesha, Wis., was elected seventh Bishop of Fond du Lac on the 10th ballot during a special council of the diocese Jan. 8 at the Cathedral Church of St. Paul in Fond du Lac, Wis. [see ballot, p. 8].

The council opened with the singing of the *Veni Creator* before proceeding with nominations. The first ballot was cast during the Offertory of the Conciliar Mass. Upon the announcement of Fr. Jacobus's election, the *Te Deum* was sung by all present, the new cathedral bells pealed, and a resolution to cast a unanimous ballot was passed.

Fr. Jacobus was one of four nominees of the standing committee acting as the search committee. The others included two priests from the diocese: the Very Rev. Dorsey F. Henderson, Jr., dean of the cathedral; and the Rev. William M. Johnston, rector of St. Thomas Church, Neenah. The fourth was the Rev. C. Wallis Ohl, Jr., rector of the Church of St. Michael the Archangel, Colorado Springs, Colo. A fifth candidate (also from the diocese), the Rev. Andrew L. Sloane, rector of Grace Church, Sheboygan, was nominated from the floor.

The election hinged on whether or not the diocese would continue its opposition to the ordination of women. All four candidates selected by the standing committee had pledged to accept the national church's position. Fr. Sloane said he was currently unable to do so.

Fr. Jacobus, 49, was born in Milwaukee and earned a bachelor's in philosophy from the University of Wisconsin-Milwaukee. He received a master of divinity degree from Nashotah House and was ordained deacon and priest in 1970. He has served several churches in the Diocese of Milwaukee. Before going to St. Matthias' in 1980, he was rector of St. Anskar's, Hartland, 1974-80; vicar of St. Peter's, North Lake, 1977-80; and curate of Trinity Church, Wauwatosa, 1970-74.

He has been a deputy to General Convention since 1982 and has had numerous positions in the diocese.

He and his wife, Jerrie, have two daughters and a son.

Fr. Jacobus will succeed the Rt. Rev. William L. Stevens as Bishop of Fond du Lac, who retired Jan. 12. A consecration is anticipated in May or June.

PHOEBE PETTINGELL

## Strong Faith Impresses Archbishop

The Archbishop of Canterbury, the Most Rev. George Carey, and his wife, Eileen, visited the Episcopal Church of the Sudan for four days during the first week of January, observing first hand a church existing in a state of isolation and fear.

Archbishop Carey had intended to visit both the north of Sudan, the Islamic fundamentalist state, and the south, a predominantly Christian state. Shortly before leaving for the Sudan, the Khartoum government in the north imposed new restrictions on the visit, demanding that the trip be "government sponsored and official," not a visit with Episcopalians as hosts. Archbishop Carey felt he could not visit the north under such conditions, and canceled that portion of the trip.

The archbishop found the majority of the Episcopal Church's leadership is in the north, while its communicant strength is in the south. Some priests, with minimal training, minister to congregations of more than 1,000.

Among the sites visited was a hospital near Atepi staffed by Norwegian workers while the Careys greeted the sick and the archbishop blessed the dying. He also visited food distribution centers, the

opening of a Bible school and spoke at a Roman Catholic parish church. He blessed a marriage, laid a foundation stone for the Bishop Yeremiah Theological Institute and preached to a congregation of 3,000 at the Australian-built All Saints' Cathedral.

At a news conference there, Archbishop Carey spoke of his impressions.

"What moved me most has been the strength of the people's faith coupled with the desperation of their plight," he said. "In south Sudan I was brought face to face with the fundamental issues of life and death, isolation and deprivation, hunger and pain. I have seen harrowing sights; people have begged me for help, for peace, for food, an ambulance for a hospital, training for teachers, but above all the world to notice them. They feel forgotten. They will always be in my heart.

"The south is not waging a religious war," he said. I met Muslims who feel themselves victims of the war as much as Christians. And Muslims and Christians insist on their readiness to live together as good neighbors, as they have done for years. However, southerners I met are not willing to accept the forcible imposition of religion or of religious codes of law."

### South Dakota Votes

BALLOT	1		2		3		4		5		6		7	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Veal	6	3	5	9	5	6	1	2						
Howell	4	10	4	13	4	10	3	6						
Cole	4	7	2	10	Withdraw									
Genereux	5	21	4	24	5	19	5	18						
Schulenberg	1	11												
Vann	1	9												
Campbell	2	23	2	30	3	22	3	17						
<b>Robertson</b>	<b>9</b>	<b>27</b>	<b>16</b>	<b>39</b>	<b>14</b>	<b>55</b>	<b>18</b>	<b>66</b>	<b>24</b>	<b>88</b>	<b>24</b>	<b>88</b>	<b>24</b>	<b>90</b>
Pearson	1	34												
Galaty	9	24	11	42	14	52	15	62	27	94	26	95	27	92
Jessett	7	13	6	16	5	14	5	10						
BALLOT	8		9		10		11							
	C	L	C	L	C	L	C	L						
<b>Robertson</b>	<b>27</b>	<b>94</b>	<b>28</b>	<b>106</b>	<b>33</b>	<b>117</b>	<b>38</b>	<b>138</b>						
Galaty	23	89	22	77	16	67	12	50						

# 'Flying Bishop' Gordon Dies at Age 75

## BRIEFLY

Known to many as Alaska's "Flying Bishop," the Rt. Rev. William J. Gordon, Jr., bishop of the church's northernmost diocese for 26 years and assistant bishop in Michigan for 10, died Jan. 4 at his home in Midland, Mich., after a long battle with prostate cancer. He was 75.



Bishop Gordon

Elected at age 29 to be bishop of the missionary field of Alaska, he had to wait until his 30th birthday for his consecration. His life was devoted to bringing the gospel to far-flung places. He flew single engine planes on wheels and skis and mushed more than 6,000 miles by dog sled to isolated Indian and Eskimo villages.

"He had such a deep faith," said the Rt. Rev. Coleman McGehee, retired Bishop of Michigan. "Everywhere I go I meet people, not just clergy but lay people, who were influenced by his personal witness."

Bishop Gordon was known widely as an advocate of training lay people, under special provisions in church law, to serve as sacramental priests in isolated, rural churches. In many Alaskan congregations, he ordained indigenous priests. After resigning his post in 1974, he logged more than 200,000 miles as he traveled in the U.S., Canada, Africa, Latin America and Australia to speak on

his concept of TEAM (Teach Each A Ministry).

He was a spokesman for the church's United Thank Offering, which in the 1950s raised money to purchase his planes for mission work. He named his Cessna 170 the "Blue Box," after the UTO boxes into which people put money for mission. "He was a legend among women who worked for the United Thank Offering," said Pamela Chinnis, president of the House of Deputies of General Convention. "He probably did more for UTO than all the rest of us put together."

Born in Spray, N.C. in 1918, he graduated from Virginia Episcopal School, the University of North Carolina and Virginia Theological School. He was married and ordained a priest in 1943. He and his wife, Shirley, moved to Point Hope, Alaska, in July of that year and he became priest-in-charge of St. Thomas Mission. As bishop traveling to 46 congregations, he flew 50,000 miles a year.

In 1953, he became one of Ten Outstanding Young Men in the U.S. chosen by the National Junior Chamber of Commerce. He is in the Alaska Hall of Fame. Active in ecumenical work, he was the first president of the Alaska Council of Churches.

He is survived by his wife, three daughters, a son, six sisters and nine grandchildren. Memorial services were held Jan. 8 at St. John's, Midland, Mich., and Jan. 12 at the Cathedral of St. Paul, Detroit.

SARAH. T. MOORE

**The Church Insurance Co.** has been fined \$75,750, according to a report in the *PIA Reporter*, a publication of the Professional Insurance Agents of New York State, Inc. The report states that the Insurance Department took disciplinary action against Church Insurance because an investigation revealed the firm "used rates that had not been filed with the department" between June 16, 1991, and June 30, 1992.

The Rt. Rev. **Alexander D. Stewart**, retired Bishop of Western Massachusetts, has been appointed assisting bishop in the Diocese of Connecticut. Bishop Stewart, who recently retired as executive vice president of the Church Pension Fund, will serve on Sundays, assisting the Rt. Rev. Clarence N. Coleridge, Bishop of Connecticut, with the schedule of visitations.

Two dioceses in the **Anglican Church of Canada** faced gloomy financial futures at the end of 1993, in the form of severe cutbacks. At a recent synod the Diocese of Toronto was forced to cut spending by more than \$1 million in 1994. The Diocese of Edmonton was told this year's budget must be cut by \$200,000. Meanwhile, the Most Rev. Percy O'Driscoll of Huron made this statement recently: "At the end of two generations there will not be enough people to say there is an Anglican church alive in this country."

### Fond du Lac Votes

C=Clergy  
L=Laitiy

	1		2		3		4		5		6		7		8		9		10	
BALLOT	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Henderson	13	19	14	22	13	27	11	28	13	24	12	30	12	28	13	28	21	31	20	39
Jacobus	5	31	4	35	6	38	9	43	12	53	18	61	21	68	22	70	21	71	24	69
Johnston	12	22	12	20	13	22	11	18	9	15	2	4	0	0	0	0	1	2	0	5
Ohl	3	20	3	12	1	4	0	1	0	1	0	1	0	1	0	1	0	1	0	2
Sloane	11	31	11	33	12	32	13	33	12	30	12	26	12	24	10	23	3	16	2	6

Needed to elect: Clergy 24, Laity 62



# Where Lay Ministry Thrives

Two parishes

'set aside the past'

to form a new

and growing body

By PATRICIA WAINWRIGHT

**H**oly Spirit Episcopal Church in El Paso, Texas, takes lay ministry very seriously. The Rev. Al Holland, rector, says he is one of seven pastors; the other six are lay persons. The "Red Book ministers" are the first to note anyone missing from services. There are teams of eucharistic ministers, and hospital visitors. Each has its special function, and each is composed of parishioners who responded to Fr. Holland's request: "If you feel called to a specific ministry, just tell us what it is."

Holy Spirit is a relatively new congregation of about 280 members, "half [of whom] weren't here two years ago," Fr. Holland said. It was formed from a merger of Christ the King Church and the mission St. Paul's-by-the-Mountain. The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, said, "St. Paul's was struggling, about to die. Christ the King came to me wanting help closing." He suggested each congregation could provide perhaps part of the salary for a priest; the two congregations decided they "could do more together than in competition."

Judy Bachschmid, parish administrator, said the new congregation attempted to sell the mission building but instead received an offer for the larger Christ the King. Holy Spirit meets in the former St. Paul's small round building, "splitting our seams at the moment," while preparing to break ground for a new 350-seat sanctuary.

The two churches shifted to a lay-centered ministry soon after their union. Fr. Holland asked the leadership to participate in Bible studies and Cursillo while they established a direction for the new parish. The various lay ministry teams



"Red Book ministers" and lay pastors with Fr. Holland (second from left).

evolved out of a need to create a family from an ethnically, racially, economically diverse membership.

The Red Book ministers keep track of attendance using red binders that are passed around during announcements at



each Eucharist; those who wish to sign, members or visitors, do. Greeters ask everyone to put on a name tag — "You fall over the name tag stand," Fr. Holland said, "But if you want to be anonymous, it's O.K." The names of people absent two or three times are given to lay pastors, who call or visit.

Eucharistic ministers take the sacraments to any who cannot attend. Hospital visitors will call on anyone who requests a visit. Here, too, "voluntary" is the key; anyone who prefers a clergy visit will be seen by Fr. Holland. Perhaps twice a week, everyone in the parish is called as part of a prayer chain for some special purpose.

"Fr. Holland constantly preaches, 'Everything is voluntary.' We don't want unhappy campers. If you don't like something, don't do it," said senior warden Marjorie Lemon. "I applaud [everyone's] flexibility. Fr. Holland changed worship

away from just 'the priest,' to involve lay people." Some people, for example, may have been uncomfortable receiving communion from a lay pastor who happened to be a woman. "But they accepted it." Some were reluctant to give up a neighborhood church, to "get on the freeway. They said they wouldn't — but they came anyway."

Fr. Holland said of the two former churches, "One was vaguely high church, the other vaguely low. We set that aside." The combined congregation is extremely tolerant and diverse, even "more generous and flexible than most Episcopalians." Anglo-Catholic, English evangelical, charismatic and other traditions are incorporated; both Rite I and Rite II are used, with the "quiet piety" of the 1928 service once a month. His "three basics," he said, are "spiritual literacy, personal spiritual growth, and sharing the message of what Christ has done in your life. Everything else flows from these."

Bishop Kelshaw described Fr. Holland as "Anglo-Catholic in tradition, charismatic in outlook." The bishop has his own three basics for the success that has come to Holy Spirit: "A pastor and people committed to prayer; biblical preaching; a congregation who became mature Christians." He described the church as "a nurturing center and a powerhouse. [They are] not afraid of growth." Ms. Lemon, retiring this month after several years as senior warden, said the name chosen for the church was appropriate. "The Holy Spirit is moving us in [his] direction."

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

## Many Spoke Their Minds

We were among those who were skeptical when the national Executive Council announced plans to visit every diocese in the Episcopal Church. The intent of the visits was admirable — to listen to the concerns of Episcopalians everywhere. Our skepticism arose when it appeared the local participants in these visits were hand-picked by the bishop or other diocesan authorities and wouldn't be truly representative of the concerns of the diocese.

Perhaps our concerns were unfounded. The two-person teams (an Executive Council member and a staff member from the Episcopal Church Center) may have gotten more than they expected. The more than 3,000 participants spoke openly and honestly and told the visiting teams what was on their minds.

One of the most important issues on their minds was the question of whether the church center exists to service members at the local level or whether it's the other way around.

Presiding Bishop Edmond L. Browning addressed this topic when he spoke to the Executive Council at its November meeting [TLC, Dec. 12], and participants in the discussions indicated it was clearly important to them. For many, rightly or wrongly, the church they know is that which is engaged in ministry at the local level, not at national headquarters. Many spoke of further decentralization of the church center and mentioned the desirability of moving the national office. We will explore that latter topic next week.

Among the other concerns raised during these visits was the method of assessment and apportionment assigned by the national church to the dioceses, the "political agenda" of the national church and the perception that the national church is too engaged in social issues.

The question now is what happens to all this information. One would hope that Executive Council members and church center staffers will be serious about the comments from the diocesan visits and take them to heart in planning the mission and ministry of this church.

## VIEWPOINT

# Catholic Tradition: A Patchwork Quilt

By KARI B. McBRIDE

In discussions surrounding women and orders, a distinction is often made between a catholic, historically oriented position and one that looks to a more present-oriented inspiration for understanding about the appropriate roles for men and women within the church.

I would like to challenge that dichotomy, offering in its stead a way of understanding the history of the church that integrates those two perspectives. I would argue that, rather than supporting such a division, the history of the catholic church teaches us that church polity, in any age, is produced by a dynamic interplay between present understandings and the facts of the past. Such an understanding might lead us to pursue the toleration that has distinguished the churches of the Anglican Communion at their best moments.

In the context of this debate, it is significant that an attention to history can produce support for, as well as argument against, the ordination of women. I would point especially to the Jesus Movement and the Early Christian Missionary Movement (to use Elizabeth

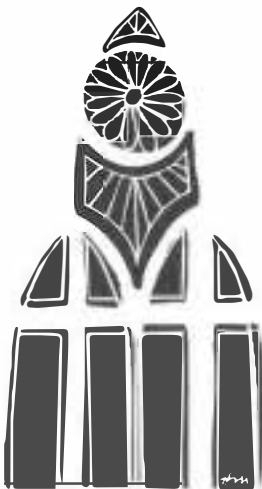
Schüssler Fiorenza's terms) which many scholars, not all of them feminists, argue was characterized by a radical inclusiveness that (in the absence of formalized orders, of course) did not define hierarchies of ministry based on gender.

Scholars like Ms. Fiorenza find in early documents of the church (meaning, primarily, the canon) evidence of women's full inclusion in the early *diakonia*. It is very likely that the *presbyteroi* or elders were both male and female. And Paul's greetings to women like Prisca ("to whom not only I give

thanks, but also all the churches of the Gentiles") and Junia (one of those "prominent among the apostles, and...in Christ before I was") suggest these women enjoyed a status among early missionaries higher than Paul's. Those who might reject out of hand a feminist reading can turn to John Dominic Crossan, a Roman Catholic scholar, whose recent tome, *The Historical Jesus*, argues at great length that Jesus' ministry was radically inclusive. So I would argue it is possible to trace one's heritage to the origins of catholic tradition and still support the full inclusion of women in the ministry of the church.

The work of these and other New Testament scholars reminds us that the "tradition" of the church is various, differing radically from one age to another. I think the late medieval church would have been unrecognizable to Augustine or Jerome, even more so to one of the Desert Fathers. To use the language of philosopher and historian Michel Foucault, historical periods are divided by ruptures so great that the very objects of study are utterly different from age to age, not to mention the philosophies, theologies and doctrines derived from such analysis. The salient periods in the history of the church — including the Patristic Age, the Middle Ages, the

(Continued on page 12)



Kari B. McBride is a graduate student at the University of Arizona.

# BOOKS

## Compelling Story

**SOLDIER-PRIEST.** By John J. Morrett. Old Rugged Cross (1160 Alpharetta St., Suite K, Roswell, GA 30075). Pp. 312. \$12.95 paper.

The title of John Morrett's autobiography well describes the dual roles of his life and the bridge between the two. Morrett was a young seminarian at the Episcopal Divinity School in Cambridge, Mass., when World War II erupted. Before seminary, however, he had been enrolled in the ROTC program at Ohio State, graduating in 1939. At seminary, he felt a tension between his obligation to serve his country in the military and the pacifism often spoken of by his professors in Cambridge. He thus found himself somewhat isolated when he elected to honor his military commitment rather than pursue a possible deferment as a seminarian.

Fr. Morrett's decision to serve was a fateful one because he became involved in one of the most infamous and painful episodes of World War II: Morrett was dispatched to the Philippines where he was a witness to the Bataan death march and the surrender to the Japanese at Corregidor.

Almost half of *Soldier-Priest* is devoted to these years in the military and particularly his life as a prisoner of war. He vividly recounts what many of us eventually learned about the harshness, the brutality, the loneliness, and the face of death as the Japanese violated most of the conventions regarding the care of prisoners of war. This part of Morrett's autobiography contains nothing that is new or revealing in historical terms. It simply reinforces for the reader, even for a reader 50 years after the events, the sense of undiluted horror. It is not a cliché to say that Fr. Morrett's strong faith and commitment to ministry were the bulwarks of his survival. The depth of his faith is

clearly revealed in his lack of resentment, outrage, or hatred toward his captors. He is truly forgiving.

The second part of the story is, not unexpectedly, less dramatic than the first. After the war, Fr. Morrett married, completed his theological education, and devoted himself to his vocation. He served in Hawaii for some years and eventually became dean of St. Andrew's Cathedral in Honolulu. He returned to the United States mainland to become the rector of a suburban parish in Columbus, Ohio.

This autobiography is generally well written, although it sometimes shows lack of careful editing (eg. "it's" for "its"). These lapses do not, however, detract from a story that contains much for all readers, both clergy and lay.

JOHN T. SMITH

Professor of English  
North Texas State University  
Denton, Texas

## Books Received

**THE BEAUTY OF SPIRITUAL LANGUAGE: My Journey Toward the Human Heart.** By Jack Hayford. Word. Pp. 204. \$15.99 (also available with audio cassettes).

**WHY THE HOMELESS DON'T HAVE HOMES AND WHAT TO DO ABOUT IT.** By Michael Elliott. Pilgrim. Pp. 152. \$8.95 paper.

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**VIEWPOINT**

*(Continued from page 10)*

Reformation and the Oxford Movement — differed significantly and essentially from each other, and the theology and practice of any one generation of Christians differs greatly from another's.

A study of the catholic tradition reveals it to be more like a patchwork quilt than a seamless garment, for saints of the same era often differed widely in their understanding of Jesus, the Bible, church polity and liturgy. Such differences have led us in the past to define ourselves against other "heretics," a tendency not unknown in today's debates within the church. Such a combative exclusivity cheats us of a significant portion of our heritage while deafening us to the insights of those who disagree with us. A more catholic approach values the heritage of, say, both Thomas More and William Tyndale, finding in the courage of insights of both a piece of the catholic tradition, though the two were mortal enemies. A similar catholicity would seek to find value in differing points of view within the Episcopal Church today.

A study of the past should further

remind us that our catholic heritage is available to us, as it was to previous generations of Christians, only through the lenses of our limited understanding. All reforms of the church have found their *raison d'être* in a call to return to an earlier purity, yet no two of those reforms have looked alike. What the Puritans saw as a return to apostolic Christianity looks little like the call of modern feminists for the inclusiveness of the early church.

Rather than supporting us in our arguments, the study of history serves to make us painfully aware of the fragmentary nature of our truths — even those we base on history, which can only be very much our history, partial and idiosyncratic. Our history, like all history, is never simple or obvious, never a given that one can bring to a debate as if it were a tool or a weapon. If history teaches us anything, it is a healthy humility about the fallibility of our understanding, both of the past we seek as a guide and of the present in which we seek to live.

The Episcopal Church has historically sought to express the toleration that logically follows humility in a kind of institutionalization of the great commandment to love. Such a middle way presents itself to us as a means to maintain that greatest of our traditions as we wrestle with the challenges of the day.

**Presentation**

To give her first-born  
Was not the agony of being shorn  
Of one's own flesh

To offer back  
Creation's work which mortals lack:  
Beginning life

The cost was small  
As humbly poor as simple cattle stall  
Two turtle doves

The mark of peace  
Which foreordains that death will cease  
For life eternal

In Simeon's arm  
The Savior from eternal harm  
Of sin and death.

So Mary gave  
And in that presentation God will save  
All gifts of life.

**Delos Wampler**

# PEOPLE and PLACES

## Appointments

The Rev. **Mark Bigley** is assistant of Trinity, 1501 N. Glass, Victoria, TX 77901.

The Rev. **Charles Brumbaugh** is rector of Ascension and Holy Trinity, 7190 Euclid Rd., Cincinnati, OH 45243.

The Rev. **William Christian** is rector of Resurrection, 627 Pine Dr., Surfside Beach, SC 29577.

The Rev. **C. Alfred Cole** is rector of Holy Cross, 401 S. Park Ave., Box 1029, Sanford, FL 32772.

The Rev. **Roger Derby** is interim rector of St. James', 25150 E. River Rd., Grosse Ile, MI 48138.

The Rev. **Elizabeth Morris Downie** is rector of St. Jude's, 106 E. Elizabeth St., Fenton, MI 48430.

The Rev. **Jan Fromm** is vicar of Resurrection, 3220 Lexington Rd., Jessamine County, Nicholasville, KY 40356.

The Rev. **John Golden** is interim of St. James', 11524 Frankstown Rd., Penn Hills, PA 15235.

The Rev. **Jamie Jones** is rector of St. Margaret's, 114 N. Osceola, Inverness, FL 32650.

The Rev. **Victor J. Kinnunen** is interim priest of Emmanuel, 327 N. Center St., Corry, PA 16407.

The Rev. **Jeffrey Kittredge** is rector of Gloria Dei, 3735 N. Indian River Dr., Cocoa, FL 32926.

The Rev. **Pierce W. Klemmt** is rector of Christ Church, 601 E. Walnut, Springfield, MO 65806.

The Rev. **John Lancaster** is rector of St. Ann's, 400 N. Cherry, Morrison, IL 61270.

The Rev. **John Leggett** is priest-in-charge of St. John's, 10 & Thompson Ave., Donora, PA 15033.

The Rev. **Jack L. Leighton** is rector of St. George's, 3505 Procter, Port Arthur, TX 77642.

The Rev. **Jeffrey Liddy** is rector of St. John's, 402 N. Topeka, Wichita, KS 67201.

The Rev. **Mark Linder** is rector of Christ Church, 1215 State St., Bowling Green, KY 42501.

The Rev. **Kevin E. Martin** is canon for mission and congregational development, Diocese of Texas.

The Rev. **James McConnell** is rector of All Saints', 155 Clark St., Enterprise, FL 32725.

## Ordinations

### Priests

**Chicago** — Richard Winters, Sue Sommer.

**Central Florida** — John E. Miller, III, Karen Lee Anthony

**Northwestern Pennsylvania** — William R. Burrows, III, interim priest, Grace Church, Lake City, PA.

### Deacons

**Central Florida** — Suzanne Lee Bruno, Barbara Adelle Eldridge, Robert Doyle Rieffel, Beth Anne Wagner.

**El Camino Real** — Maryellen Garnier, deacon, St. Jude's, Box 622, Cupertino, CA 95015.

**Iowa** — Jean Mckinney.

**Kansas** — Keith Edward Akins, Najah Suzanne Layne.

### Transitional Deacons

**Iowa** — Elizabeth Coulter, Trinity, 211 Walnut, Muscatine, IA 52761; Charles Pope.

## Retirements

The Rev. **Charles Dobbins**, as rector, Good Shepherd, Corpus Christi, TX.

The Rt. Rev. **Earl McArthur**, as suffragan

bishop, Diocese of West Texas.

The Rev. **Randall P. Mendelsohn**, as rector, St. Mary's, Lake Orion, MI.

The Rt. Rev. **James R. Moodey**, as bishop, Diocese of Ohio.

The Rev. **Alwin Reiners**, as rector, St. Paul's, Hanover, VA.

The Rev. **Robert Stewart**, as rector, St. Mary Magdalen, Villa Park, IL.

The Rev. **Richard Wilds**, as rector, All Saints', Brooklyn, NY.

## Lay Appointments

**Norman Ross** as executive director of St. Christopher Camp and Conference Center in the Diocese of South Carolina; add: St. Christopher, 2810 Seabrook Island Rd., Johns Island, SC 29455.

**Linda E. Simmons** as director of finance of The General Theological Seminary.

## Deaths

The Rev. **E. John Langlitz**, a priest in the Diocese of Olympia, died at his home in Indianola, WA, on Oct. 18. He was 66.

Fr. Langlitz was born in St. Louis, Mo. He attended Washington University where he earned both a BA and MA degree. He received his Master of Divinity degree from Seabury-Western Theological Seminary in 1955 and was ordained priest in that year. He served three parishes in Missouri before moving to All Saints', Salt Lake City, UT, where he stayed for 10 years. After that he moved to St. Paul's, Bellingham, WA, in 1980, where he stayed until his retirement in 1987. Fr. Langlitz is survived by wife, Ann, and four daughters.

The Rev. **Thomas W. Park**, retired priest of the Diocese of Oregon, died of a heart attack while visiting in West Wendover, NV, on Nov. 14 at the age of 63.

A native of Canada, Fr. Park was educated at St. Chad's College and the University of Saskatchewan. He was ordained priest in 1955 and served churches in West Virginia and Minnesota before moving to Oregon in 1967. In Oregon, he served parishes in the cities of Shady Cove, Prospect, Waldport and Newport. In 1973, he became rector of St. Paul's, Oregon City, where he served until his retirement in 1992. Fr. Park is survived by his wife, Alice, a son, three daughters and five grandchildren.

**Caroline Averill Rose**, widow of the Very Rev. Lawrence Rose, died Oct 18, at her home in Kent, CT, following a stroke. She was 89.

Mrs. Rose was born in Peru, IN, to the late Carrie Erhardt and the Very Rev. Edward Wilson Averill, dean of the Cathedral of St. Paul, Fond du Lac, WI. She was graduated from Vassar College in 1925 and studied at the Simmons School of Social Work and Northwestern University School of Social Work. In addition to serving in the mission field in Japan, she and her husband served at St. James', Deer Lodge, MT, and Berkeley Divinity School in New Haven, CT, before moving to New York. They retired to Kent in 1966. Mrs. Rose is survived by her sister, Emma Martin, three daughters, 14 grandchildren and two great-grandchildren.

## Corrections

The Rev. **Rudolph L. Ranieri** continues as rector of Mt. Calvary, 816 N. Eaton St., Baltimore, MD 21201; he retires in early 1994.

## Synthesis

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Refer to Key on page 16.

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 Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

**UNIVERSITY OF NOTRE DAME** South Bend  
**INDIANA UNIVERSITY-South Bend**  
**CATHEDRAL CHURCH OF ST. JAMES** 117 N. Lafayette Blvd.  
 The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P. Illies, d  
 Sun H Eu 8, 10; Adult Ed 9; Mon-Wed-Fri H Eu 12:05

**KANSAS**  
**UNIV. OF KANSAS** Lawrence  
**CANTERBURY HOUSE/ST. ANSELM'S CHAPEL**  
 1116 Louisiana (913) 843-8202  
 The Rev. Joe Alford, chap  
 Sun H Eu 5; Thurs H Eu 12 noon, Danforth Chapel, KU

**LOUISIANA**  
**LOUISIANA STATE UNIV.** Baton Rouge  
**ST. ALBAN'S CHAPEL** Dairymple & 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

**MARYLAND**  
**JOHNS HOPKINS UNIV.; LOYOLA COLLEGE; NOTRE DAME COLLEGE**  
**CATHEDRAL CHURCH OF THE INCARNATION**  
 4 E. University Parkway, Baltimore, MD 21218  
 The Very Rev. Van H. Gardner, Dean; Ms. Patricia Clagett, campus chap (410) 467-3750  
 Sun: 8 H Eu, 8:45 Light Breakfast; 9:15 Adult Ed; 10:30 H Eu, Sun School (Nursery-12). Mon-Fri MP 8:45; Tues H Eu noon; Thurs 4:45 Community Eu for Peace and reconciliation (Taize)

**MASSACHUSETTS**  
**SMITH COLLEGE** Northampton  
**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)

**MINNESOTA**  
**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
**UNIVERSITY EPISCOPAL CENTER**  
 317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552  
 The Rev. David Selzer, chap  
 Sun Eu 6. FAX (612) 627-9450

**MISSISSIPPI**  
**UNIV. OF MISSISSIPPI** Oxford  
**ST. PETER'S** 113 S. Ninth St.  
 Sun 8, 11, 5:30. Wed 12:00 noon, 5:30

**MISSOURI**  
**SOUTHWEST MISSOURI STATE UNIV.**  
**EPISCOPAL CAMPUS MINISTRY**  
 The Ecumenical Center, 680 S. Florence, Springfield 65807  
 Susan Carrell, chap

**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

**UNIVERSITY OF NEBRASKA** Lincoln  
**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 MEXICO**  
**COLLEGE OF SANTA FE**  
**ST. JOHN'S COLLEGE** Santa Fe  
**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
 The Rev. Canon Philip Wainwright, r  
 HC Sun 8, 9:15, 11. HC Wed 7, Thurs & Fri 12:10

**UNIV. OF NEW MEXICO** Albuquerque  
**ST. THOMAS OF CANTERBURY / Canterbury Campus Ministry**  
 425 University, N.E. 87106  
 The Rev. Carole McGowan  
 H Eu; Sun 8, 10, 5. Wed noon. Student dinner Sun 6 (505) 247-2515

**NEW YORK**  
**SKIDMORE COLLEGE** Saratoga Springs  
**BETHESDA CHURCH** Broadway at Washington St.  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10

**OHIO**  
**WITTENBERG UNIV.** Springfield  
**CHRIST CHURCH** 409 E. High St. (513) 323-8651  
 The Rev. Ruth Partlow, co-r; the Rev. Robert Partlow, co-r  
 Sun H Eu 8, 10:30. Wed 10

**PENNSYLVANIA**  
**SUSQUEHANNA UNIV.** Selinsgrove  
**ALL SAINTS**  
 129 N. Market (717) 374-8289  
 Sun Mass 9:30. Weekdays as anno

**PENNSYLVANIA (Con'd.)**  
**BLOOMSBURG UNIV. OF PA.**  
**ST. PAUL'S** E. Main at Iron, Bloomsburg  
 Bruce M. Robison, r (717) 784-3316  
 Sun H Eu 8 & 10. Wed H Eu 9:30

**SOUTH CAROLINA**  
**UNIV. OF SOUTH CAROLINA** Columbia  
**CANTERBURY FELLOWSHIP**  
**TRINITY CATHEDRAL** 1100 Sumter St.  
 The Rev. Rich Biega, chap  
 Sun 8, 9:15, 11:30. Second Sun Eu & Supper 5:30. Daily services also

**TEXAS**  
**BAYLOR UNIVERSITY** Waco  
**BAYLOR CANTERBURY ASSOCIATION** 1712 S. 10th St.  
 The Rev. Robert L. Wells, chap  
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

**SAM HOUSTON STATE UNIV.** Huntsville  
**EPISCOPAL STUDENT CENTER** 1614 University Ave.  
 Fr. Jim Sproat, chap (409) 295-3988  
 Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

**SOUTHERN METHODIST UNIV.** Dallas  
**ST. ALBAN'S COLLEGIATE CHAPEL**  
 The Rev. Joseph K. Acton, chap  
 3308 Daniel, Dallas, TX 75205 Ph. (214) 363-2911  
 Sun H Eu 5 (followed by dinner). Wed H Eu 12:15 (followed by lunch)

**VIRGINIA**  
**RANDOLPH-MACON WOMAN'S COLLEGE** Lynchburg  
**ST. JOHN'S** 200 Boston Ave. (804) 528-1138  
 Sun H Eu 7:45, 9, 11; Christian Ed 10:10. Mon-Fri MP 9, Thurs H Eu 10:30

**WASHINGTON & LEE VIRGINIA MILITARY INSTITUTE** Lexington  
**R.E. LEE MEMORIAL CHURCH**  
 The Rev. David Cox, r; the Rev. Barbara Taylor, assoc  
 Sun Eu 8:30, 10:30, 5. Wed 12:15

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

The Church Services Near Colleges Directory is published in all of the January and September issues of THE LIVING CHURCH.

If your church serves in a college community, and your listing is not included, please write to the Advertising Manager for the nominal rates.

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**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.**

**HERALDRY IN THE EPISCOPAL CHURCH.** Fascinating heraldic history of the Episcopal Church. 600 illustrations, 156 pages, \$12.95. **Acorn Press, P.O. Box 5062, San Jose, CA 95150-5062.**

**200th ANNIVERSARY Parish History.** "The Goodness That Doth Crown Our Days," by Dr. John A. Gable. \$12.00 a copy post-paid. **Trinity Parish, 88 Walker St., Lenox, MA 01240.**

## 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, 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.**

## INTERN PROGRAM

**EPISCOPAL URBAN INTERN PROGRAM.** Work in social service ministry, live in Christian community, share in spiritual formation. For adults 21-30. Apply now for the 1994-95 year. A program of the Diocese of Los Angeles. Contact: **The Rev. Gary Commins, 260 N. Locust St., Inglewood, CA 90301. (310) 674-7700.**

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## NEWSLETTERS

**FREE FOR THE ASKING.** Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." **Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.**

## 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.**

**CONCERNED** by the profane attack on traditional faith and morality? We offer a place to stand. Join the **Episcopal Synod of America. 1-800-225-3661.**

## ORGANIZATIONS

**CATHOLIC-minded** Episcopalians *can* affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

## POSITIONS OFFERED

**PRIEST** for chaplain/teacher in parish day school and some parish ministry beginning July 1, 1994. Contact: **The Rev. J. R. Peterson, St. John's Church, 906 S. Orleans Ave, Tampa, FL 33606.**

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

**SUPER SECRETARY NEEDED** — Oldest seminary of the Episcopal Church in beautiful Chelsea district of Manhattan seeks a top-notch secretary to support busy VP. Must have excellent organizational and writing skills, friendly telephone manner and ability to work well with others. Computer literacy and knowledge of the Episcopal Church are also highly valued. Salary \$28,000 plus excellent benefits and pleasant working environment. Write: **Ms. Leslie Surko, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.**

**RECTOR** — Historical, urban, St. Paul's Episcopal Church seeks new rector to help us grow spiritually and numerically. Candidate must be an outstanding preacher and dynamic leader. Women and persons of color are especially encouraged to apply. Send resumé to: **Ms. Julie Baker, 2410 E. Menlo Blvd., Milwaukee, WI 53211.**

**SEEKING MINISTRY-ORIENTED** lay person with credentials. Full-time Christian Education/Youth Ministry/Fellowship Program Administrator. Salary, pension and insurance. Contact: **Grace Episcopal Church (803) 225-8011** or resumé to: **P.O. Box 4042, Anderson, SC 29622.**

## PROPERS

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers, P.O. Box 1143, Union City, NJ 07087.**

## FOR RENT

**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072.**

## FOR SALE

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**STOLES** — Four traditional style Almy stoles; one festive stole; one portable sick call stole. All new! **(704) 252-8565.**

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**TOUR ENGLISH CATHEDRALS,** castles, and historic ships. Our chauffeur driven tours cost from \$550 excluding air fare. **Seasons Tours, 9 Abbots Green, Croydon, England, CRO 5BL.**

## WANTED

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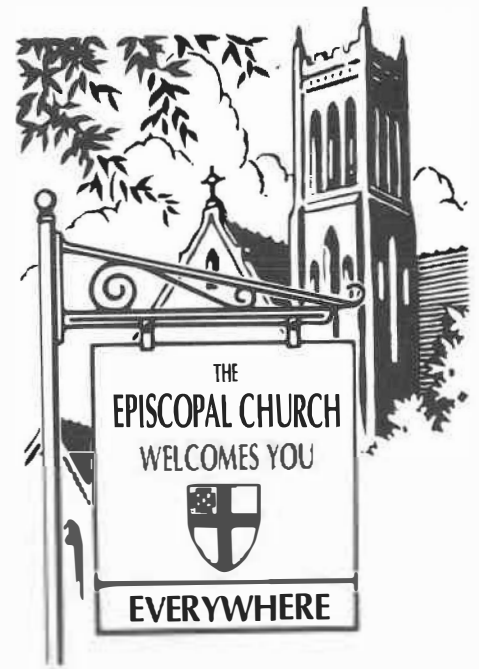
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# CHURCH DIRECTORY

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## PHOENIX, ARIZ.

**ALL SAINTS' CHURCH and SCHOOL** 6300 N. Central Ave.  
Canon Carlozzi, r; Fr. Poston; Bp. Harter; Rabbi Plotkin;  
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd. S.  
Youngs, Dir. of Music; K.B. Johnstone, Verger  
Sun: 7:30, 10, 12; Sat 5:30; Wed 7 & 10 Day School Eu: Tues,  
Thurs, Fri 8:05

## WASHINGTON, D.C.

**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

## KEY BISCAYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon  
Carroll Mallin  
Sun 8, 10 & 6:30 HEu. Wed 12 noon

## 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

## 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

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## ST. LOUIS, MO

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. J. G. Semon, Rector; the Rev. C. Frederick Barbee,  
Vicar; the Rev. Steven W. Lawler, the Rev. William M. North,  
Jr., the Rev. Mary Caucutt, 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, EV 5 (1S); Sun Sch 9:15; Daily 7:30 & 5:30  
ex Sat 8:30 & 4:30

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. William Stickle, interim r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## NEWARK, N.J.

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

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
The Rev. J. David Clark, r; the Rev. Canon James Daughtry  
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP  
Mon-Fri 5

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
W. Penn & Magnolia  
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet  
Cemetery  
The Rev. Martin Leonard Bowman, r Founded 1880  
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

## NEW YORK, N.Y.

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

## EPISCOPAL CHURCH CENTER

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

## ST. MARY THE VIRGIN

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

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP  
5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8

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

## STONY BROOK, N.Y.

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

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Dr. Michael G. Cole, r (717) 334-4205  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## PHOENIXVILLE, PA.

**ST. PETER'S** 143 Church St.  
The Rev. Thomas C. Wand, r  
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## PITTSBURGH, PA.

**GRACE** 319 W. Sycamore (412) 381-6020  
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &  
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

## WHITEHALL, PA. (North of Allentown)

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

## DALLAS, TEXAS

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

## INCARNATION

3966 McKinney Ave.  
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.  
George R. Collins; the Rev. Frederick C. Philpott  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45  
& EP 5 (214) 521-5101

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex  
1S). 1928 BCP daily as anno. (817) 332-3191

## MILWAUKEE, WIS.

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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-  
jamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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

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