

The Living Church

October 23, 1994 / \$1.50

The Magazine for Episcopalians



'Master, let me receive my sight'

IN THIS CORNER

Stained for Life?

A priest friend sent this true story with the condition we do not publish his name. Each year he visits a city where he has several families of relatives. "On each visit, I drop in at one of the local parish churches to see if my pamphlet is still there," he writes.

It seems that a pamphlet my friend wrote in 1962 has been on the tract rack in the narthex of that parish since perhaps 1962, but at least for the past 13 years.

"About eight years ago, someone apparently looked at it during the coffee hour and spilled coffee on the cover," the author said. "Now on each visit I note the familiar stain."

This particular rack has 22 different titles in the Pioneer Builders for Christ pamphlet series published by the national church in the 1950s and '60s. My friend's pamphlet is one of that series.

"When I first noticed it, it was one of the front ones covering two or three titles stacked behind it," he said. "One year on my visit I did not see my pamphlet so I thought happily that someone had paid 25 cents for it and would read it. In counting the others to see if any other titles might have been sold, I found mine was still there, but now with its new coffee stain relegated to the rear."

My friend said he has preached in this parish several times, baptized infant relatives, shared in a funeral and celebrated the Eucharist. "I never mention the pamphlet to the rector because I want to see what longevity it will attain," he said.

Guinness does not list such records. Does anyone else?

* * *

Regular readers will note a larger-than-usual number of corrections in recent issues. Nearly all of them had to do with our reporting of General Convention. The mistakes occurred in the rush to bring convention news to our readers as soon as possible after it occurred. With your editor in Indianapolis and other staffers in Milwaukee putting together the magazine, there were too many instances in which errors could occur. For example, we listed several bishops in the wrong diocese, we had a bishop signing a document which he did not sign, some lay deputies were identified as clergy, and some lines were dropped from an article. In other instances, we were given incorrect information when we tried to check facts.

I'm as guilty as anyone. In this space [TLC, Sept. 18], I identified the Rev. John Price, who was attacked while in the procession for the Sunday Eucharist at convention, as being from Big Spring, Texas. Fr. Price is from Spring, Texas, where he is rector of Holy Comforter Church. He was, by the way, unhurt in the attack.

The mistakes were an unfortunate byproduct of our convention coverage. We try to make every effort to ensure they don't happen, but as long as human beings are employed here, mistakes will occur. Hopefully, they will be few and far between.

* * *

More license plates: 1JN1 9, HES4US, JOYUS 9, 1COR1 17, DCN TOM, YO PRAY. The Rev. John Thayer Talbott of Washington, D.C., spotted ON DA1.

* * *

To Mrs. J in Boston: The resolution on improving lay pensions [TLC, Aug. 7] was adopted by General Convention, but the version adopted hardly resembled the original.

DAVID KALVELAGE, editor

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From the gospel for Sunday, Oct. 23 (Mark 10:46-52).

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LETTERS

Never Considered

D. Neisha MacIntosh, in "Disheartening Eucharist for a Rector's Wife" [TLC, Sept. 18], raised a point about the Sunday liturgy at General Convention not honoring the category of "wives," which interested me as a member of the Standing Liturgical Commission who worked extensively on the new guidelines and criteria for naming people to the church calendar adopted by the recent convention.

Marital status (unless one chose to be celibate) was one criterion never considered by the commission, the professors of church history, the Prayer Book and Liturgy Committee, and others who reviewed our work or made suggestions as to criteria for commemorating saints. I do not recall any of the many men and few women on the list being held up as model husbands or wives or even as fine parents. I suspect this is because one's marital or parental status is not seen as one's destiny. It may well be "time for the church to take a fresh look at marriage and to recapture the ministry call (to both husbands and wives) that lies at its very heart," as Mrs. MacIntosh suggests.

Actually, the convention liturgy did raise up many wives beginning with Pocahontas, Native American women, African American slave women, Elizabeth Cady Stanton, Harriet Tubman, Mrs. J.J. Robertson, Gloria and Edna Brown, Mrs. Domingo Villafane and so on. As a woman blessed with a fine husband for more than 40 years, I heard "all sorts and conditions of" women being held up. I felt very affirmed and included — not just for myself, but for my mother and her mother, who worked tirelessly for God in this church and the larger society.

Mrs. MacIntosh's real concern, however, appears to be much more with raising up "clergy spouses" than wives in general and especially those spouses who see that role as their special call to ministry. That, it seems to me, is an excellent theme for another whole eucharistic celebration! I would especially honor those men who are in this new category and have no role models within their own sex.

SALLY M. BUCKLEE

Laurel, Md.

laywomen have been the foundation of the church since its beginning.

Where is the novelty of women's ministries? Women first discovered the empty tomb and went to tell the good news. Thanks to Mrs. MacIntosh for expressing my own thoughts on a troubling topic. Is the role of the clergy wife so influential that it must be ignored to ensure there is no confusion between two orders of women now living in rectories, both of which have taken sacred vow?. A clerical collar is not a golden crown. We are all called to be servants of our Servant Lord.

JANE SCHWEINSBURG

Schenectady, N.Y.

Poking Fun

I fail to understand why some of your readers were so vehement in their denunciation of Bishop Gordon Charlton's Viewpoint article [TLC, June 26]. In my opinion, Bishop Charlton was gently poking fun at the widespread mindset in our church and society which says: "My sexual desires, whatever they may be, were planted in me by God. Therefore, since all God created is good, God must want me to act out these desires."

Some author has compared satire to the sting of a whip, and sarcasm to a blow from a club. Bishop Charlton may have crossed the line from satire to sarcasm, but his article is not "vile" by any stretch of the imagination.

Anne V. Hutcherson seems to suggest that Bishop Charlton should be tried by a court of bishops for "conduct unbecoming a member of the clergy" [TLC, Sept. 25]. Surely the church has much more important uses for its time and resources than to embark on such a heavy-handed method of punishing legitimate expressions of opinion, merely to avoid hurting the feelings of a few ultra-sensitive or "politically correct" people among us. Perhaps Ms. Hutcherson's suggestion was intended as satire or sarcasm.

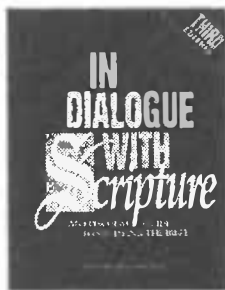
(The Rev.) LOWELL J. SATRE, JR.
St. Paul, Minn.

Synagogue Worship

A letter to the editor entitled "It's Missed" [TLC, Sept. 18] made a comment which leads me to share some interesting recent scholarship. Fr. Bercaw said: "Presumably, Jesus went to the synagogue service on the sabbath, which is a lot close-

(Continued on page 4)

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I accept the ordination of women to the priesthood. I also believe that as ordained women seek their roles within the Episcopal Church, their success will be aided by their own recognition and acceptance of the fact that humble Christian

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The Living Church

Volume 209 Established 1878 Number 17

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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LETTERS

(Continued from previous page)

er to the worship experience of Morning Prayer than it is to the Holy Eucharist."

It is my understanding that recent studies of the Dead Sea Scrolls have indicated that, other than the Qumran community itself, synagogues were places of sabbath study only, not worship. Worship "services," as such, began in the synagogues after the destruction of the temple in Jerusalem. Synagogues became "temporary temples," or better, holy places for one or more of the following reasons: 1. the Torah was stored there; 2. representations of the temple or its appurtenances were in mosaics or frescoes, or 3. holy persons worshiped there.

Fr. Bercaw's comment, then, fits synagogue worship best in the post-temple period. Jesus read Isaiah, then commented on it at a reported event at the synagogue in Capernaum. That would reflect on the pre-Temple period.

(The Rev.) C. CORYDON RANDALL
St. Peter's Church

Delmar, Calif.

• • •

What a delight to learn from Fr. Bercaw's letter that there are others who miss Morning Prayer as the main service on Sunday! For the record, this is to inform you that last February, on the first Sunday of the month at St. Boniface' Church on Siesta Key in Sarasota, Fla., Morning Prayer (with the familiar canticles) was sung, with an enthusiastic congregation joining in. May there be many more courageous rectors ready to restore Morning Prayer to a prominent place in the worship of the church.

(The Rev.) WALTER L. PRAGNELL
Malden, Mass.

Bewildering Action

I am somewhat bewildered by the theological, ethical and political reasoning of the Episcopal Synod of America (ESA), evident in its pre-General Convention actions and in its post-convention "legislative body meeting" [TLC, Sept. 25].

In May, ESA proclaimed a resolution to General Convention which would have required that no person be ordained "unless they (sic) accept the ministry of all ordained persons in the church." ESA stated that unless convention defeated this resolution, without amendment or tabling, it would take it as an invitation to leave the Episcopal Church — a maneuver I regarded as perverse and manipulative.

Convention worked out a compromise

resolution, and ESA stated its pleasure that convention "officially, formally and legislatively recognized our right to stand in this church" and affirmed that opponents of women's ordination hold a recognized theological position.

So much for that. At its meeting, ESA declared that convention "has indicated its de facto policy to separate itself from the revealed will of God and the catholic faith..." ESA notes that some Episcopalians are "blessed enough to be communicants of an Episcopal parish or mission which upholds biblical morality" and states that bishops who "knowingly ordain practicing homosexuals and/or authorize the blessing of same-sex unions, or teach the same, compromise their apostolic authority and place themselves outside the household of faith, and that, in consequence, they break communion with us unless they publicly recant or repudiate their action."

Having achieved favorable treatment by convention, ESA now turns to casting out those who disagree. Shades of an ancient "Let them be anathema!" I imagine I am not alone in feeling like what appeared as reconciliation was followed by a slap in the face.

(The Rev.) RALPH E. MACY
Pittsboro, N.C.

Two Churches

Another General Convention has passed into history. Once again the bishops and deputies have artfully dodged critical issues, some hoping the issues will go away, others confident delay strategy will see their cause win "next time." The issues will not go away, and it is not a case of one side winning or losing. Only the church can lose.

There has been much talk about the "structure" of the church, most of it centering around numbers — the number of houses and the number of deputies, etc. I am not so sure it is the structure as much as it is the reluctance to accept and use the structure. No structure of General Convention will work effectively as long as bishops and clergy act as "a law unto themselves." Fortunately our model — the Congress — is protected from this anarchy by a judiciary. We lack such discipline.

There is another issue we will not address: There are at least two Episcopal churches. One follows the traditional Anglican theology based on holy scripture, tradition and reason. The other would accommodate theology and holy scripture to the social and political experi-

ence of the contemporary world. The two cannot and will not agree as long as they hold these irreconcilable positions. We have a de facto schism.

I suggest we approach the question of "structure" by recognizing the schism at the outset. Then let each "church" go its own way amicably and without prejudice. At least this would recognize the reality, if not the inevitable.

(The Rev.) ROBERT A. TOURIGNEY
The Woodlands, Texas

Anger? No

I am writing to correct several erroneous assumptions made by Leslie Nipps [TLC, Sept. 25] in responding to my letter [TLC, Aug. 28] regarding the article about Bishop Charles [TLC, July 24].

I feel it is presumptuous of Mr. Nipps to be telling readers what I think and how I feel. I do not know how he "understands" that my "anger stems from the fact that many prominent gays and lesbians choose to remain in the closet rather than help their communities by being honest." Those are his words, not mine. I would characterize my feelings regarding the above as disappointment, not anger. Although I chose to come out almost from the beginning, I feel that for most people, this is a personal decision and depends on their individual circumstances.

His implication that I came out in San Francisco is also incorrect. My career with IBM included seven years in Milwaukee, two years in Atlanta, and 15 years in San Francisco. His statement that "coming out as a bishop in the Episcopal Church is more difficult than coming out in San Francisco" implies he has some expertise in these two areas, if we are to believe he is making a valid comparison. I have no knowledge regarding coming out as a bishop, but I do have 15 years of experience working in San Francisco. Although the city is fairly gay-friendly in a social environment, I can report from first-hand experience, that I have encountered more prejudice at work here than any other place I have lived.

All of this, however, has little if nothing to do with the primary subject of my letter — honesty! In his ordination as a bishop, the Rt. Rev. Otis Charles committed to "be in all things a faithful pastor and wholesome example for the entire flock of Christ. [BCP]." Mr. Nipps is entitled to interpret this in any way he wishes but to me it means a bishop should adhere to a standard of honesty which is beyond reproach.

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Fond du Lac Dean Elected in Upper South Carolina



Dean Henderson

When the telephone call came to the Very Rev. Dorsey F. Henderson, Jr., notifying him he had been elected a bishop, he was taking a piano lesson.

"It was something I did as a child," the dean of St. Paul's Cathedral, Fond du Lac, Wis., told *The State* of Columbia, S.C. after being elected Bishop of Upper South Carolina Oct. 1. Dean Henderson said he began the lessons a few weeks ago.

He was elected on the sixth ballot of the reconvened diocesan convention, which had begun in February, at Trinity Cathedral, Columbia.

"I was not planning a move," Dean Henderson told the Columbia newspaper. "I am a Southerner and my heart is there. When I came to Columbia, I fell in love with it immediately. And I've got a great dog to take on fishing trips!"

Dean Henderson, 55, is a native of Bainbridge, Ga., and is a graduate of Stetson University and Virginia Theological Seminary. He also has a law degree from the University of Florida College of Law. Before ordination, he was a U.S. Army intelligence officer and an attorney in private practice.

He was ordained in the Diocese of Southeast Florida in 1977 and began his ordained ministry as curate at St.

Benedict's Church, Plantation, Fla. He was priest-in-charge there in 1980 and was elected rector in 1981. He became dean in Fond du Lac in 1990 and was a finalist in the election for bishop there.

The bishop-elect was a deputy to the last two General Conventions, a member of the standing committee in both Southeast Florida and Fond du Lac, and president of constitutions and canons committees in both dioceses.

He will succeed the Rt. Rev. William Beckham, who plans to retire at the end of the year. Others nominated were: the Rev. James Bethell, rector of St. David's, Austin, Texas; the Rev. David Hackett, rector of St. Timothy's, Signal Mountain, Tenn.; the Rev. Kenneth Henry, rector of Holy Comforter, Charlotte, N.C.; the Rev. Henry N. Parsley, rector of Christ Church, Charlotte, NC; and the Very Rev. Mark Sisk, dean of Seabury-Western Theological Seminary. The Rev. Philip Whitehead, rector of St. Michael and All Angels', Columbia, was nominated on the third ballot and withdrew his name following the fifth ballot.

Upper South Carolina												
C=Clergy L=Laity												
BALLOT	1		2		3		4		5		6	
	C	L	C	L	C	L	C	L	C	L	C	L
Bethell	27	65	33	78	37	87	42	93	38	95	31	88
Hackett	10	28	6	15	2	3	0	1	1	0	0	0
Henry	3	10	0	1	0	0	0	0	1	0	0	0
Henderson	20	36	20	48	26	56	32	71	50	91	62	107
Parsley	21	28	25	29	23	32	20	22	4	6	2	1
Sisk	15	29	12	25	5	4	1	0	1	0	0	0
Whitehead	—	—	—	—	3	14	1	9	0	2	—	—

Needed to elect: Clergy 49; Laity 99

They're Laughing, Barking and Full at This Anglican Church

An Anglican church in London, which has become the focus of a revival in charismatic Christianity, has started to issue tickets for its Sunday services after becoming the place to be — and to be seen — in England's capital.

Holy Trinity Church, Brompton, known affectionately as HTB, has a buzz of activity every day of the week, but on Sundays and special occasions the church is packed and throbbing with music. Worship is colorful and full of vigor. There is speaking in tongues and sometimes congregations dissolve in laughter. HTB's influence has spread far beyond affluent west London, where it is located, just beyond the Victoria and Albert Museum and a short walk from Knightsbridge and Harrods.

The congregation wants to spread its

newfound gospel enthusiasm as far afield as possible. Enthusiastic members have been involved in controversial church planting, targeting what they see as a moribund congregation, then joining up and taking positions of leadership.

Worshippers at Holy Trinity tend to be young and middle class and the church is particularly popular with those who a few years ago might have been called "yuppies."

Holy Trinity's growth has been rapid and has caused surprise, delight and concern to the Church of England. Some observers have been surprised that the "yuppie" generation has become so open to spiritual ideas so soon after the Thatcher decade of materialism. But others are concerned about the rapid rate of growth and traditionalists fear that too

much going on at Holy Trinity is unrecognizable to most Anglicans.

The growth at Holy Trinity is fueled by the "Alpha" initiative, by which potential new members are evangelized. It started 18 years ago as a four-week course for new Christians and now takes the form of a 10-week course which includes a weekend and a celebration party.

The second course of 1994 attracted 500 participants and required three weekends. Four new Alpha conferences are now planned, including a course to be held in Norway.

Holy Trinity made headlines this summer when outbreaks of laughing during worship were reported. The outbreak of mirth and joy, along with people falling to the floor, weeping, barking like dogs and

(Continued on page 12)

BRIEFLY

A poll of readers of *The Communicant*, newspaper of the Diocese of North Carolina included the following results from 450 completed forms: 65 percent support having General Convention meet every five years, 89 percent support downsizing of national church staff, 75 percent favor moving national church headquarters away from New York City, 15 percent support ordination of non-celibate homosexuals, 16 percent favor same-sex blessings and 50 percent favor doing away with the "conscience clause."

The Diocese of Carpentaria of the Anglican Church of Australia, whose diocesan council called for the **immediate resignation of its bishop**, agreed to a compromise with the bishop, the Rt. Rev. Tony Hall-Matthews. The bishop agreed to take 46 weeks of accrued leave, then resign in February 1996. The reasons for the council's vote have not been made public. Bishop Hall-Matthews, 53, has been diocesan since 1984.

The Most Rev. George Carey, Archbishop of Canterbury, announced during a **12-day trip to China** in late September that he supported China's official protestant organization, the China Christian Council. The archbishop said people in the West have much to learn from the way the Chinese have "developed an authentically Chinese Christianity."

The Rt. Rev. **Alex D. Dickson** retired as Bishop of West Tennessee Sept. 30, and was honored the following day with events in Memphis. Bishop Dickson celebrated the Eucharist at St. Mary's Cathedral, and a luncheon was held with retired Presiding Bishop John M. Allin as speaker. Bishop Dickson became the first bishop of the new Diocese of West Tennessee in 1983. He is succeeded by the Rt. Rev. James M. Coleman as diocesan bishop.

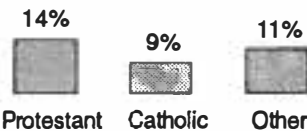
The Anglican Archbishop of Papua New Guinea, the Most Rev. Bevan Meredith, celebrated the Eucharist Sept.

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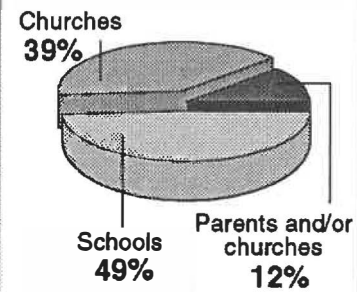
Should be taught by churches



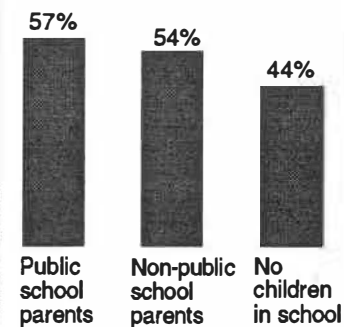
Source: Gallup Poll

The findings are based on telephone interviews with a representative national cross-section of 1,326 adults, ages 18 and older, conducted May 10 to June 8, 1994. Margin of error plus or minus three percentage points.

Should be taught by:



Should be taught by schools



RNS Graphic / Monica Seaberry

18 while a volcano erupted nearby, according to a report in *Church Times*. The archbishop celebrated the 6 a.m. Eucharist in St. George's Cathedral at Rabaul in East New Britain. At about

6:15, Mt. Tavuvur began to erupt, causing 30,000 people to leave their homes. The archbishop was reported safe at the headquarters of the Roman Catholic diocese.

(Continued on page 12)

Jerusalem Episcopalians Pursue Diocesan Housing Project

The initiation of a Jerusalem housing project for local Episcopalians and other Christians was a highlight of the recent convention of the Episcopal Diocese of Jerusalem and the Middle East.

The convention's support for a diocesan housing project represents a step toward preserving the indigenous Christian presence in Jerusalem. Fleeing the high rents and political pressures of Jerusalem, Episcopalian and other Christian families have been either moving to West Bank suburbs or emigrating from the region. There are only about 8,000 Palestinian Christians in the holy city, down from about 25,000 in 1967. It is hoped the project will provide affordable housing and a social climate necessary for the continuation of the historic Arab Christian community in Jerusalem.

Delegates also passed a resolution agreeing upon the necessity of electing a bishop coadjutor. The Most Rev. Samir Kafity, Bishop of Jerusalem, has announced he will retire in 1998. A screening process is to begin sometime in 1995, with the elected candidate to assume the ministry of bishop coadjutor in 1996.

Roughly the size of New Mexico, but divided by international borders, the Diocese of Jerusalem and the Middle East extends over Gaza, Israel, Jordan, Lebanon, Syria and the West Bank. Delegates from the entire diocese were able to attend the convention for the first time in a number of years because of the new political climate prevailing in the region.

(The Rev.) NICHOLAS T. PORTER

'We Are One in Christ'

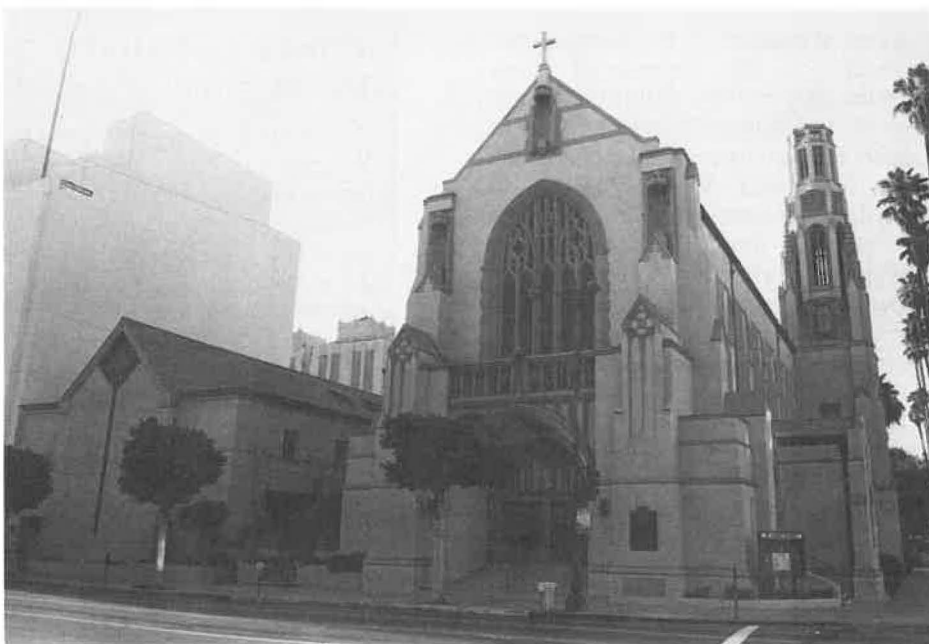
By PATRICIA WAINWRIGHT

People from Nigeria, Ghana, Sierra Leone and the Ivory Coast in West Africa, and one family from an East African country, Uganda; about 25 Korean members and a few Chinese and Japanese, along with Hispanics, African Americans, and Anglos, and one woman from Romania — these are the people of St. James' Church on Wilshire Boulevard in Los Angeles.

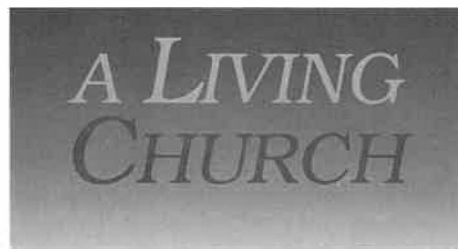
Some 42 countries are represented by the congregation. "We look like the United Nations at prayer!" said the rector, the Rev. Kirk Smith.

Thirty-year member Marilyn Thomas said the diversity is not only cultural, but also "gay and straight, young and old, rich and poor." Senior warden Price Ambler added the political dimension: liberal and conservative.

Nigerian vestry member Emanuel Durojaiye (whose name translates roughly as "enjoy life") said, "We all get along very well. We are a united family in



St. James' Church in downtown Los Angeles is a place of many cultures.



Christ. We have a common purpose — coming together to worship."

Fr. Smith has been at St. James' for three years. He said as wealthy people have moved out of the downtown area, "many big churches were left high and dry. The question was how to adapt. Some chose the 'head in the sand' approach. Others became landlords for ethnic congregations meeting in the same space but not together.

"St. James' chose a dangerous course: Maintain unity in diversity, instead of fragmenting."

Ms. Thomas ("I'm white and a woman and old") described the church as "very much a village, in this big impersonal city. I love the diversity. I've gotten to know people I probably wouldn't have otherwise, gay people, black people.

"I was senior warden when we had no

rector. The junior warden was Mike Russell, a young black lawyer. All the business decisions fell to us. We'd discuss things on the phone. If we agreed, it was good enough!"

Mr. Ambler expressed the same sort of kinship within the parish. He grew up in Texas and said, "It's a little different out here! [At St. James'] we don't look at the stereotypes. We go there to worship."

The worship itself adds to the familiar Anglican "backbone" touches of the other cultures, particularly on the quarterly Partnership Sundays when the focus is on a particular branch, the African, the Caribbean, the Korean, or the British.

The Rev. Aidan Youngduk Koh, who teaches at St. James' School and serves the parish part time, said about a recent Korean Sunday, "The gospel and the lessons were read in Korean, and the choir sang hymns in Korean." The compassrose flag and national flags were carried. Coffee hour became a party, with food, dances, and music of the area.

St. James' has an 8:00 Rite I Eucharist and a 10:30 Rite II; "We switch once a month," Fr. Smith said. The choir, which acquired its first Korean singer when Mrs. Koh joined, sings at the second. "Interested members of the choir" who play various instruments participate in a contemporary "prayer and praise" service which is "led and planned by a choir member" one Sunday evening monthly.

Two years ago, the riots that tore through parts of Los Angeles came very

close to St. James'. Fr. Smith said, "We closed the school on Thursday and batted down the hatches." On Sunday, the diocese and the bishop met at St. James'. Mr. Durojaiye said, "We had services as usual. Afterward, the congregation stayed. They expressed anger, displeasure. We prayed to stay together.

"It was a miracle — we stayed together during a crucial time. We felt safe coming to church, [safe in] the power of the Lord!"

"It was nice to go to a place where it didn't matter, to be able to talk about things," Mr. Ambler said. "We didn't talk so much about the civic incidents; we focused on spiritual things."

The city of Los Angeles, said Fr. Smith, is undergoing major sociological stress. Although no harm has come to the church, the area has problems with crime and security. The congregation and the school are mourning the loss of their much-loved

St. James'

Diocese:	Los Angeles
Communicants:	200
Staff:	
Clergy:	2 full time 3 part time
Lay:	3 full time 2 part time

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

organist-choirmaster David Falconer, shot to death by a 15-year-old last April, outside a convenience store.

"We chose to be a Christian witness in a very difficult place," Fr. Smith said. "We maintain a balance in a changing sociology. We are one in Christ, where others are breaking up into their own little units."

In November, the church will implement its master plan for a family day care network. Besides providing care for 15 children ages 6 weeks to 2 years old, the project will be "a resource center for women who want to become in-home day-care providers," Fr. Smith explained.

"We'll provide training, help in licensing, and a support network," Ms. Thomas said. "We're trying for grants to provide scholarships, and we're looking for a director."

When the old parish hall was declared "earthquake unsafe" and had to be demolished, the new building was designed with both a day-care center and a food closet built in.

A group from the church takes lunch once a month to an AIDS clinic. "Patients make an appointment for a day, not an hour," Ms. Thomas said. "If they leave, they lose their places. We usually serve about 100 people."

St. James' School, with 320 students in grades K-6, is more closely connected with the church than some Episcopal schools, Fr. Smith said. About 20 percent of the school families belong to the church. Mr. Ambler credits the school with helping to maintain the diversity. At one time years ago, he said, the neighborhood was changing. "Nat King Cole sang here. Some people didn't like it, and they left. It was thought the church might become all black. But the whites didn't disappear, the Koreans came — it's a living process."

One woman came from Romania, by way of Germany, through a recommendation by Canadian Mennonites with whom she studied English that "Episcopalians were good people." Dorena Cocora, an artist who created two special copes for St. James', said, "We share our points about learning English, adjusting in the United States. It's good to make an effort to understand all countries."

"St. James' is doing [good] for all people who try to understand life as it is. The same idea works differently in different people."

Emanuel Durojaiye likes to sit in the back of the church. He enjoys the colors of the various ethnic costumes frequently worn at St. James'. "Here they bring compliments instead of insults" he said. "And I see how similar we all are."

After I Preached the Gospel, They Left

While the following letter is fictitious, the author wishes to remain anonymous.

Bishop, I shrunk the church. It wasn't my intent, really it wasn't. I came here to help it grow. I believe in the great commission. I believe the mission of the church is to reconcile people to God and one another and to bring people into relationship with Jesus Christ. I am not sure exactly how to explain what happened, but since you asked, I'll try.

I first noticed that people did not like it when I preached the gospel. They had come to expect sermons on Mother's Day, Father's Day, Memorial Day, and a whole host of "secular" events which I've since dubbed the "Hallmark lectionary." Perhaps I misunderstood. I thought I was supposed to preach from the appointed scriptures on the life, death and Resurrection of Christ, and its meaning for us today.

People also stopped asking me to do funerals. They expected to hear eulogies, not sermons. I thought I was supposed to preach the Resurrection of Jesus Christ.

Nor did people want to hear my sermons about peace and reconciliation. I preached about turning the other cheek, loving our enemies, and forgiving those who hurt us. I preached that as the way of Christ — not killing each other. I preached it during Memorial Day weekend. Bad timing.

I let it be known I believed in marriage, monogamy, and lifetime commitment. When people asked me about homosexuality, I responded that I didn't think the church had any credence to speak on that issue when it hadn't spoken with integrity on what Jesus said about marriage and divorce. Jesus, as far as I can see, never clearly came out against homosexuality. But

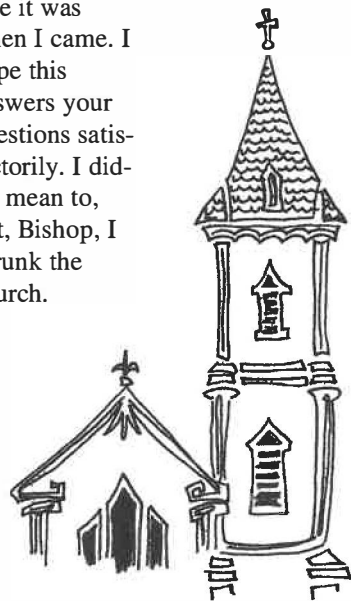
he certainly had some things to say about marriage (by the way, some people decided not to get married here, and their families are now attending the church across the street).

Then there was baptism. I simply could not, with integrity, baptize the children of adults who proposed to perjure themselves by promising before God to "continue in the apostles' teaching and fellowship, in the breaking of the bread, and the prayers," when they didn't do any of those things to begin with. A lot of people left.

I vowed at my ordination to uphold the doctrine and discipline of the church, and I understood that to include the canons. When upholding the canons meant changing the "way we've always done it at this parish," some of the folks decided to find another church.

In short, I did everything I promised to do at my ordination, and at all times persevered to preach the gospel and administer the sacraments with integrity. Space does not allow for me to describe the shrinkage as a result of my preaching and teaching tithing.

The church is now one-quarter the size it was when I came. I hope this answers your questions satisfactorily. I didn't mean to, but, Bishop, I shrunk the church.



EDITORIALS

Caring for One Another

What makes a Living Church? After one year of the series of articles, we looked back over the 12 parishes profiled with an eye to salient characteristics. We found that size was not a determinant: The largest was approximately 3,000 communicants; the smallest, about 75. One had two clergy, both part-time (a condition which will soon change); another had six clergy on staff. Locations ranged from New York City to Fresno, Calif. by way of Plainfield, Ind. and Houston, Texas.

Members of all lauded their music, whether traditional "classical Anglican," contemporary and experimental, or some combination. Everyone praised his or her rector, sometimes as a preacher, always as a caring, empowering "people person."

And with that we are closer to the mark, the true sign of a Living Church: People caring about people. Specifically, people in the church caring about each other and about those who are not part — at least not yet — of this special community.

One rector described the church as the place to which members returned "to be fed," revived, re-invigorated to go back out into the world to perform the real ministry. Another said that at the founding of the parish 20 years before, the congregation had agreed that 20 per cent of the income would always be given away to help people outside its walls.

Not only money but time and involvement are freely given to a list of causes and activities that expands almost as fast as human need. Meal programs, shelters for homeless, prison ministry, medical clinics and HIV/AIDS care, assistance for adults in finding jobs and for kids in improving their school-

work are conducted at or sponsored by several of our churches. Performing arts, college ministries, community and nursing home programs for the elderly or handicapped find volunteers and coordinators in churches. And many of these caring volunteers are young people, the very folks we fear we may lose, from the church and indeed from society.

Some of our Living Churches have highly developed systems to recruit all comers and channel them into whatever work they feel needs doing. "If you feel called to a specific ministry, just tell us what it is." Another spoke of helping people to "find their passion!"

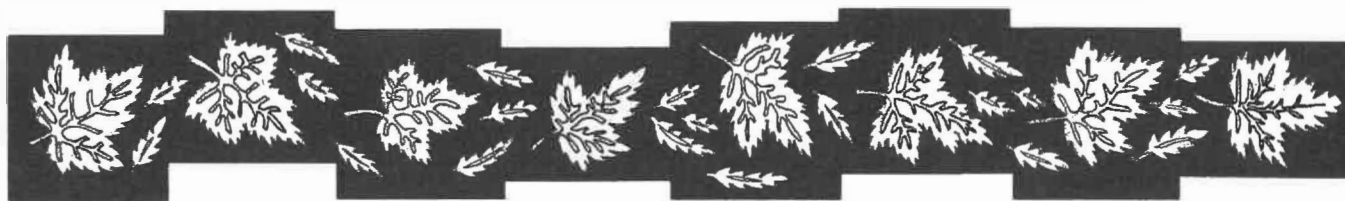
And most of this is lay ministry. We heard many times lines like "everything is voluntary," "not everything is run by the rector," and "the rector is the spark . . ." One of the rectors said, "I do not feel I have to be in control of everything . . . my job . . . is to set people free to find and develop their own ministry." These are not places of "comfortable pew sitters."

A lay person, explaining why she was happy in her church, said, "Today we're more involved in doing things for other people."

One rector, explaining his church's growth, said, "When we just worry about ourselves, we don't do so well." Another said, "The future strength of the church will reside in . . . people whose lives have been touched by [Christ] and are on fire to share his love with those who know him not."

It is this fire, this passion, that typifies what one bishop called these "goin' ginnies," our Living Churches.

PATRICIA WAINWRIGHT



VIEWPOINT

What You Should Expect From a Sermon

By WILLIAM SYDNOR

What do you expect in a sermon? I suppose everyone would answer that question in a slightly different way. Whatever your expectation, there will be surprises, good and bad. Here is a recent surprise (disappointment?) only cited because it caused me to think about the question at hand.

While visiting in Florida during Lent I went to church on Sunday. It was a good congregation, mostly women, mostly winter refugees from the cold weather back

home. The gospel account of the feeding of 5,000 led the curate to discover the five barley loaves, one of which he brought into the pulpit with him.

The sermon — if it could be called that — was an allegory on bread making. The yeast, the flour, the salt, the water, etc. had its special significance. Ingenious and rather stupid, for those motherly hearers knew more about bread making than did that curate.

Did the preacher realize his listeners had to go home and cope with the changes and chances, the tragedies and trials, of daily existence? Did he think about those who would be hearing his clever little allegory?

People expect a sermon to give them some reason for hope, some bit of

Christian good news, some help in coping with the hard realities of the days ahead. An allegorical receipt for bread is ridiculously inept.

Is there a rule of thumb as to what a congregation has a right to expect from the preacher?

One answer to that is to follow the example of the author of the Epistle to the Ephesians. After all, those New Testament epistles were meant to be read to congregations — sermons.

That apostolic sermon — Ephesians — has two parts. First, by explanation and argument, the writer seeks to make clear a significant Christian truth. By his death on the cross, Christ has broken down "the dividing wall of hostility . . . so making
(Continued on page 13)

The Rev. William Sydnor is a retired priest and author of several books who resides in Alexandria, Va.

BOOKS

Useful Corrective

ENGLISH REFORMATIONS: Religion, Politics and Society Under the Tudors. By Christopher Haigh. Oxford. Pp. xi and 367. \$19.95 paper.

This is a stimulating and original book. Not completely original, of course. Eamon Duffy's *Stripping of the Altars: Traditional Religion in England, 1400-1580* (Yale, 1992) goes over some of the same ground from a similar point of view. But whereas Duffy's story is one of loss and desolation, as the external forms of medieval Catholicism were stripped away, Haigh's is one of struggle and survival. Medieval Catholicism in Haigh's account gives way only gradually and stubbornly to the forces of the Reformation, until at least half-way through Elizabeth I's reign.

In an important way, Haigh's picture of changes in religion resembles that in a work with which he strongly disagrees: A.G. Dickens' *The English Reformation* (1964, second edition, Pennsylvania State University, 1989). The changes were decisive. For Haigh, "there was a real spiritual reorientation: from a Catholic mental

universe of supportive saints and saving sacraments to a Protestant one of justifying faith nurtured by sermons and Bible-reading" (p. 3). Where Haigh differs from Dickens and many previous historians is in how those changes took place.

England had, as he puts it bluntly and provocatively, "blundering Reformations." By 1600, the stable social and cultural world of medieval Catholicism had been overthrown, but only a very unstable one had taken its place.

What are we to make of all this? The 16th century was filled with changes in England, as in the rest of Europe, in religion, politics and society. There were abrupt swings in English national policies in the religious sphere — from Henrician Catholicism to Edwardian protestantism to Marian Roman Catholicism to Elizabethan compromise.

One implication of Haigh's account is, however, questionable. Changes happened everywhere. The world of late medieval Catholicism did not survive intact anywhere.

(The Rev.) W. BROWN PATTERSON
University of the South
Sewanee, Tenn.

Ministering to Children

CHURCH AGENCIES: Caring for Children and Families in Crisis. By Diana S. Richmond Garland. Child Welfare League of America. Pp. xiv and 326. \$26.95.

The first part of this book offers a theological and biblical foundation for ministries to children and families, and a history of such ministries in the United States. Next, the work of today's church agencies, their relationship to congregational life, and the need for advocacy for such work are examined. Finally, the author outlines resources for serving the needs of children and families and the future of such services.

Church Agencies is intended mainly for "professionals in agencies affiliated with Christian religious organizations." It can also be used by clergy and lay persons interested in developing closer ties between such agencies and the congregations that (presumably) support them.

(The Rev.) ROBERT E. STIEFEL
Christ Church
Portsmouth, N.H.

SHORT and SHARP

By TRAVIS DU PRIEST

TABLE BLESSINGS: Mealtime Prayers Throughout the Year. By Br. Victor-Antoine d'Avila-Latourrette. Ave Maria. Pp. 175. \$12.95 paper.

Looking for a bit of variety in your table prayers? These blessings for holy days, saints' days, and ordinary days throughout the year will enrich your meals or devotions. Some of the prayers are from church sources such as the Mozarabic or Byzantine Liturgy; others are written for this book. The block print illustrations and headings are in deep red, giving the book a rich look.

THERE'S AN ANGEL ON YOUR SHOULDER: Angel Encounters in Everyday Life. By Kelsey Tyler. Berkley. Pp. 155. \$10 paper.

Part of the current angel fad in publishing, these stories recount the glimpses, the whispers, the messages, the directions that various people have received from angels. Some will doubt; others of you will find stories which parallel your own "encounters."

THE INTERNATIONAL LESSON ANNUAL: September-August 1994-1995. Edited by William H. Willimon and Patricia P. Willimon. Abingdon. Pp. 410. \$9.95 paper.

NRSV and King James Versions of scripture lessons with verse by verse commentary and brief summary essays on context and historical setting, for teachers who are using the International Sunday School Lesson Series. Even though not many Episcopalians are likely to be using the teaching series, this guide could prove helpful for personal or group Bible study.

WHO PUT ALL THESE CUCUMBERS IN MY GARDEN? By Patricia Wilson. Upper Room. Pp. 142. No price given, paper.

We are best introduced to this writer through her opening sentence of "Understudy for Noah": "We are one of those strange families that believes the animals should be included in every outing." Twenty short narratives of Ontario farm and domestic life, all served up with a good sense of humor.

AMERICA RESTORED. By Carol M. Highsmith and Red Landphair. Preservation (National Trust for Historic Preservation, 1785 Massachusetts Ave., N.W., Washington, DC 20036). Pp. 320. \$45.

Profiles and exceptional photographs of 102 well restored sites of significance and historic interest, from all 50 states and the District of Columbia. Just a taste of the architectural buffet: The Palace Hotel, San Francisco; Parlange Plantation in Louisiana; Parade Wagons at Circus World Museum in Baraboo, Wis. Several churches and meeting houses, including the exterior and interior of St. Peter's Episcopal, Morristown, NJ. The ideal gift book, Christmas or otherwise.

To Our Readers:

We hope you find the book reviews interesting and helpful. Books reviewed in TLC are not available through this magazine, but may be purchased at your local bookseller.

NEWS

(Continued from page 6)

roaring have been attributed to the influence of the Holy Spirit.

"These manifestations are restoring to us the intimacy with God for which we cried out when we first became Christians," the Rev. Sandy Millar, vicar, told *Church Times*. "People are not unaware of what they're doing, and that's the difference between the supernatural activity of God and the occult."

Church Times reported the phenomenon has been named the "Toronto Blessing" because it appears to have been taken to England by church leaders who went to Toronto to investigate a charismatic outburst at the Airport Vineyard Fellowship.

Writing in "HTB in Focus," the Rev. John Darling of Trowbridge described the experience: "I invited the Holy Spirit to increase the joy and first one then another exploded in spiritual laughter.

"I know it was an anointing because I have known these people for a very long time and have never heard them laugh like that. As it progressed I explained what was happening and after 20 minutes it subsided."

Ecumenical News International

Command or Request?

At the recent Episcopalians United dinner honoring Harry Griffith, Kate Stirk, of the Diocese of Central Florida, ponders the possible meanings of such a sign.

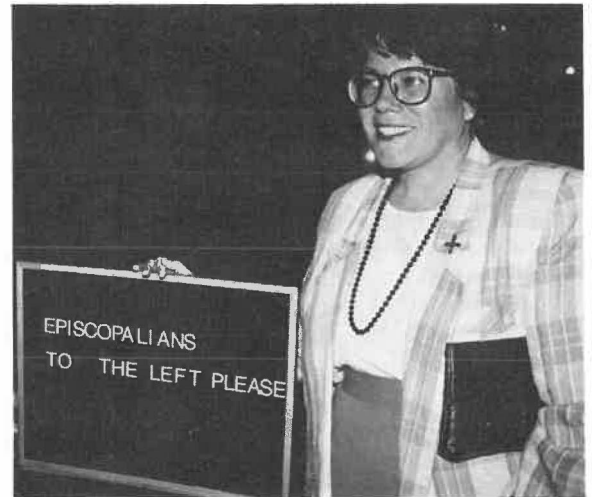


Photo by A.E.P. Wall

BRIEFLY

(Continued from page 7)

The Church of England's Forward in Faith, made up of persons unable to accept women priests, continued to call for a **parallel church** with alternative

episcopal oversight when it held its national assembly. The 550 members of the assembly adopted a resolution which calls for the House of Bishops and the General Synod "to set in train investigation into the possibility of the creation of a third province within the Church of England."

Baking Traditional Altar Bread is Becoming a Lost Art

One of the last bakers of traditional altar bread has had to terminate its operation.

St. Mark's Church, Milwaukee, Wis., took over the baking of "St. Mary's Altar Bread" in 1984 when the Community of St. Mary closed its retreat house on Milwaukee's east side. Manager Debbie Anderson said she and seven or eight workers produced about 6 million wafers and 600,000 priest hosts yearly, shipping them to about 1,000 parishes around the country.

"It is labor-intensive work," she said. "They are cut out and packed by hand, in rolls of 50." The baking relied upon "ball park guesses," she said, since the old ovens had neither timers nor thermostats.

The ovens presented the chief obstacle to continuing the business. When Ms. Anderson took over management five years ago, "the equipment was not in real good shape." One company in Rhode Island and another in California were still producing the necessary parts; one stopped making the equipment and the other went bankrupt. "We bought up all available parts," Ms. Anderson said.

"We've used them up" keeping the eight ovens running.

The Community of St. Mary began baking altar bread in 1904. Originally it was a meditative activity for novices. Sisters were gradually replaced by lay employees. Mother Mary Jean, CSM, of Peekskill, N.Y., said, "It's been a long time since any convent had that many novices with time on their hands." Labor became the biggest cost, according to Ms. Anderson.

Before she finally made the decision to close, Ms. Anderson researched the possibilities for purchasing new, modern equipment. "One new oven is \$16,000," she said. "It would have taken \$100,000 to update our equipment. We couldn't borrow that kind of money, with no guarantee of repaying it." The operation, she said, had been losing money the last three years, and "it was hard to keep up with orders."

Even with the economics plain, the decision was difficult, Ms. Anderson said. "I spent a lot of time crying on the telephone," she said. Tradition was part of the problem. Files contained the nuns' hand-

written records 50 and 60 years old. Her employees, she said, knew closure was coming, but telling them was difficult. "Ruby Howells had been there 20 years. She started with the sisters." Some of her employees in recent years had been people with disabilities. "One man had been there three years. He's autistic, very bright. He's looking for another job." Another was a homeless man who had worked just three months, and was doing well.

The Peekskill community bakes about 12 million wafers yearly, with the same type of equipment and the same problems. Mother Mary Jean said the sisters are involved administratively but not usually hands on. "The associates help out," she said. "I'm here chink-filling. It's very hard to keep up."

Ms. Anderson said, "Fifteen years ago there were six or seven orders of nuns, (Roman Catholic and Episcopal) and an order of Lutheran deaconesses producing the bread. They're all gone.

"This way of making bread is not going to exist much longer."

PATRICIA WAINWRIGHT

LETTERS

(Continued from page 5)

I may be a little old fashioned, but I believe honesty is an absolute, and not something that changes according to the circumstances of the day. I congratulate Bishop Charles for having come out of the closet, but I do not respect him for all his years of living a lie.

THOMAS J. VAN ETEN
San Francisco, Calif.

'New Light'

Thanks for the scholarly, informative, and helpful review by Fr. McLean [TLC, Oct. 2] of my title, *New Light on Alcoholism: The A.A. Legacy from Sam Shoemaker*. Fr. McLean appropriately noted that the "new light" is not the power of God nor the Biblical/Christian verities Shoemaker espoused. It concerns the "good news" and the "surprising" news to the hordes now coming in and out of A.A. that it was the "power of God" and not the "power" of a self-help fellowship that produced the 75 percent success rate of the 1930s. Each of my seven historical titles is designed to put in place a part of the fabric from the Bible, Calvary Episcopal Church, and the "First Century Christian Fellowship" history which could and can enable "medically incurable" alcoholic/addicts to recover.

My own experience in sponsoring more than 60 men in their recovery has proved to me that historical knowledge of how and why early A.A. succeeded has immense value today. And the Episcopal Church, through NECAD and other vehicles, seems to me to be carrying this message of hope.

DICK B.
Kihei, Hawaii

Speak to It

Apologists for homosexuality sometimes have cited the fact that Jesus did not address the subject, thereby implying tacit approval to same-sex relationships. True enough, Jesus did not address the subject as such, but he did have something to say about fornication, a word which covered all sexual activity outside marriage. (There was no word for homosexuality then).

However one may interpret the foregoing or any other biblical reference to same-sex relationships, if they are not addressed in the Bishops' pastoral teaching on human sexuality, the bishops' effort will have been in vain.

JOHN G. MILLER
Jefferson, N.H.

No Impediment

I am indeed sorry to find that George Wadge [TLC, Sept. 4] construed my letter [TLC, July 3] as condoning all aspects of homosexual behavior.

What I was trying to point out is that being homosexual is, in and of itself, no necessary impediment to receiving holy orders. And, furthermore, that the church has always ordained gay people and has greatly benefited from their sensitive and caring ministry. I could also have pointed out that there is a clear distinction between being gay and acting upon that sexual orientation. The church has not always made that distinction, and innocent people have suffered because of the failure to make such a distinction.

(The Rev.) GEORGE PORTHAN
Soudan, Minn.

Unfortunate Choice

I wonder if it has been noticed by other readers of the Daily Office that the lectionary asks us to choose between the two longest stories about women in the Bible (Esther and Judith).

I hope the prayer book my daughters will use will be freed from such defects.

(The Rev.) MARK S. DELCUZE
Norfolk, Va.

VIEWPOINT

(Continued from page 10)

peace" between Jew and gentile (Eph. 2:14-15).

Then the writer explains what this means in everyday behavior. "I, therefore, a prisoner for the Lord beg you to lead a life worthy of the calling to which you have been called ... forbearing one another in love, eager to maintain ... the bond of peace" (Eph. 4:1-2).

The pattern is proclamation and relevance. Whether we realize it or not, that is what we are likely to expect from the preacher almost every time. We come to church with unspoken longings. Is there any good news for the likes of me with my alcoholic spouse or child on drugs; my divorce-shattered world, or hopeless unemployment or trials of old age? *Please, Lord, help me to discover some ground of hope that will enable me to cope with the days ahead.*

The preacher's awesome task is to enlarge our vision of some aspect of divine truth and to help us find ways to live according.

Only a man or woman of God led by the spirit is likely to fulfill that expectation of the sermon we yearn to hear.

PEOPLE and PLACES

Appointments

The Rev. **Gayle R. Baldwin** is priest-in-charge of Holy Communion, Box 202, Allendale, SC 29810, and priest-in-charge of Heavenly Rest, Estill, SC.

The Rev. **Andrew Barasda** is rector of St. Mary's, Hamilton Village, 3916 Locust St., Philadelphia, PA 19104.

The Rev. **Richard Bellows** is rector of the Chemung Valley Cluster in Central New York.

The Rev. **Wallace F. Caldwell** is rector of Good Shepherd, 400 Hill Ave., Forest City, AR 72335.

The Rev. **Mary C. Carson** is assistant of St. Christopher's, 226 Righters Mill Rd., Gladwyne, PA 19035.

The Rev. **Thomas Clay** is rector of St. Andrew's, Leonardtown, MD 20650.

The Rev. **K. Brewster Hastings** is rector of St. Anne's, 2119 Welsh Rd., Abingdon, PA 19001.

The Rev. **Paul L. Heal, Jr.**, is rector of St. James', 409 Lancaster Ave., Downingtown, PA 19335.

The Rev. **L. Reed Hensarling** is rector of St. Paul's, Box 587, Bennettsville, SC 29512.

The Rev. **Jim Hobby** is rector of Church of the Advent, 815 Piedmont Dr., Tallahassee, FL 32312.

The Rev. **H. Miller Hunter** is rector of St. Paul's, Ivy, VA 22945.

The Rev. **Alan P. Maynard** is associate of St. Stephen's, 114 George St., Providence, RI 02906.

The Rev. **Gail Keeney-Mulligan** is rector of St. Aidan's, 4045 N. Cincinnati, Tulsa, OK 74106.

The Rev. **Judith M. Kessler** is vicar of Zion Church, Windsor, NY 13865.

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

The Rev. **Catherine M. Kuschel** is rector of Trinity Church, 409 High, Mineral Point, WI 53565.

The Rev. **Thomas W.S. Logan, Jr.**, is chaplain of Trinity School, Winter Park, FL.

The Rev. **Bruce L. MacDuffie** is vicar of the Chenango Cluster in Central New York.

The Rev. **Stephen Matylewicz** is rector of Trinity Church, 6th & River, Carbondale, PA 18407, and rector of Christ Church, Forest City, PA.

The Rev. **Brian McGurk** is associate, St. Mary's, 12291 River Rd., Richmond, VA 23233.

The Rev. **Russell E. Murphy, Jr.**, is rector of St. Paul's, 223 N. East St., Fayetteville, AR 72702.

The Rev. **Stephen D. Parker** is chaplain of Salisbury School, Salisbury, CT.

The Rev. **David Price** is rector of St. Mark's, 3816 Belleaire Blvd., Houston, TX 77025.

The Rev. **Paul Rasmus** is rector of St. Paul's, Box 1014, Key West, FL 33041.

The Rev. **Rock Schuler** is rector of Holy Trinity, 407 N. Broad St., Lansdale, PA 19446.

The Rev. **Stuart Smith** is assistant of Grace Church, 1001 N. 7th St., Sheboygan, WI 53081.

The Rev. **John Splinter** is vicar of Holy Apostles, 2937 Freedom Rd., Oneida, WI 54155.

The Rev. **George W. Stockhowe, Jr.**, is rector of Calvary, 2002 San Pablo Rd., Jacksonville, FL 32223.

(Continued on next page)

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PEOPLE and PLACES

Deaths

The Rev. **Beatrice Blair**, a priest of the Diocese of New York, died suddenly of a heart attack at St. Vincent's Hospital, New York City, on July 16. She was 64.

Ms. Blair was born in Boston, MA. She was educated at State University of New York and General Theological Seminary. Ms. Blair was one of the first women ordained to the priesthood in 1978. She was an associate of the Order of St. Helena and served at Heavenly Rest, New York City, St. Mark's-in-the-Bouwerie, New York City, and Holy Communion / St. George's, New York City. Ms. Blair is survived by her husband, John Robbins, and four children.

The Rev. **George H. Dettman**, retired priest of the Diocese of West Texas, died July 18, in Corpus Christi, TX, of cancer. He was 75.

Fr. Dettman was born in Oak Park, IL. He was educated at the Illinois Institute of Technology and the Episcopal Theological Seminary of the Southwest. He was ordained priest in 1962. Fr. Dettman served as rector of Grace Church, Port Lavaca, TX, from 1961-79 and was a missionary to the Diocese of Kyushu in 1969. He was a member of the Armed Forces Committee, 1971-78, and chairman of the liturgics commission, 1972-78. He retired in 1979. Fr. Dettman was preceded in death by his first wife, Hilary Churchwell. He is survived by his second wife Mary Claire Bernhard, and two children.

The Rev. **Leonard Webster Ellinwood**, retired deacon of the Diocese of Washington, died July 8 of cancer at his home near Washington National Cathedral.

Dr. Ellinwood was educated at Aurora College where he received his BA in 1926. Although deaf in one ear, he later earned his MMus in piano and a

PhD in medieval music from the Eastman School of Music, University of Rochester. He taught at Michigan State University before joining the Library of Congress Music Division and the choir and choral society of Washington National Cathedral in 1940. In 1948 he was ordained deacon at the cathedral. He edited *The Hymnal 1940 Companion* and wrote a *History of American Church Music* and numerous monographs on medieval music, Anglican composers and American church music. He also compiled the *Dictionary of American Hymnology*. He retired in 1975 as Head of the Humanities Section of the Library of Congress Subject Cataloguing Division. Dr. Ellinwood's wife, Lera, died in 1991. He is survived by two sons and seven grandchildren.

The Rev. **John Arthur Harms**, a retired priest of the Diocese of New York, died as the result of a boating accident on July 26 at the age of 65.

Fr. Harms was born in Chicago, IL. The son of a Baptist minister, Fr. Harms graduated from California Baptist College in 1951. He was ordained a Baptist minister in 1955. He then attended the Church Divinity School of the Pacific, and was ordained an Episcopal priest in 1961. He served parishes in San Francisco, CA; Montclair, NJ; New York City; and Mount Vernon, NY, where he remained until his retirement in 1991. Fr. Harms is survived by his wife, Anne, and two children.

Mrs. **Margaret Hutchins**, wife of the Rev. Gordon Hutchins, died of lung cancer on July 29 at her home in Portland, ME. She was 70.

Mrs. Hutchins was born in Portland, ME, and was raised in Portland, Panama and Germany, while her father was a career military man. She graduated from Duke University in 1944. Mrs. Hutchins was the business manager of the Central Animal Hospital in Stoneham, MA, until her illness prevented her from continuing. She was also involved as a volunteer for her church, local children's activities and the American Red Cross. Mrs. Hutchins is survived by their husband, the Rev. Gordon Hutchins, two sons, a daughter, and four grandchildren.

The Rev. Canon **Curtis W.V. Junker**, retired priest of the Diocese of Oklahoma, died July 27 at Mercy Health Center in Oklahoma City, OK. He was 81.

Canon Junker was born in Emery, SD. He received his BA from Trinity in 1935, his STB from General Theological Seminary in 1938, and his DD from Daniel Baker College in 1952. He was ordained priest in 1939. He served parishes in Sisseton, SD, and was appointed Canon to the Ordinary for Youth and College Work in the Diocese of Dallas, following service as chaplain in the U.S. Navy. He developed the Camp Crucis Retreat Center, near Dallas, and St. Alban's Chapel, Canterbury House. He became rector of Trinity, Tulsa, OK, in 1958. He was an active Mason-Knights Templar and served as chaplain for the National Grand Master in 1964. Canon Junker was a trustee for the Episcopal Radio and Television Foundation 1959-65. He was the American representative for the Four Homes of Mercy in Jerusalem and a lifetime member of the Anti-Defamation League. He is also the author of two books. Canon Junker is survived by two sisters, two step-daughters, and many nieces and nephews.

The Ven. **Erwin Soukup**, one of the founders of Episcopal Communicators, former editor of *Advance* magazine and retired priest of the Diocese of Chicago, died July 7 of a heart attack at his home in Fort Myers Beach, FL. He was 73.

A graduate of Seabury-Western Theological Seminary, Archdeacon Soukup was ordained priest in 1961. He served parishes in Burr Ridge, Freeport and Galena, IL. He was also appointed as a consultant on the prayer book revision. In 1970 he became executive for communications for the Diocese of Chicago and editor of *Advance*. He was later appointed canon to the ordinary and in 1978 was named archdeacon for Chicago. He retired in 1987 and moved with his family to Fort Myers Beach, FL. Archdeacon Soukup is survived by his wife, Janet, a son and a daughter.

The Rev. **Herman Printy Stone**, retired priest of the Diocese of Georgia, died in Brunswick on June 20. He was 73.

Fr. Stone was born in Wrens, GA. He graduated from New York University in 1952 and continued his education at Mercer Theological Seminary. He was ordained priest in 1966. Fr. Stone was a missionary for migrant workers in Suffolk County, NY, from 1966-67. He also served St. Stephen's, Ozone Park, NY, St. John's Springfield Gardens, NY, St. Mary's, Augusta, GA, and St. Athanasius', Brunswick, GA. He retired in 1989. Fr. Stone is survived by his wife, Enid, his mother, two daughters, one son, and eight grandchildren.

The Rev. **Frank Thorburn**, retired priest of the Diocese of South Dakota, died June 17 at Brookings Hospital, Brookings, S.D. He was 91.

Fr. Thorburn was born in Brooklyn, NY. He moved with his family to California where he was raised. He graduated from Trinity College, Hartford, CT, and General Theological Seminary. Fr. Thorburn was ordained priest in 1931. He served communities throughout the Diocese of South Dakota before his retirement in 1969, including Pine Ridge, Buffalo Gap, Hot Springs, Sioux Falls, Dell Rapids, Brookings, and Flandreau. Fr. Thorburn is survived by his wife, Abigail, their son, Jonathan, and five grandchildren.

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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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5:30

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Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W.
Lawler, the Rev. William M. North, Jr., the Rev. James
D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15; Ev 5 (1S Oct-May) Sun Sch 9:15, Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

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 Union; 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/A, handicapped accessible

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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

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6:45, EP 5 (214) 521-5101

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HC/Healing

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