

# The Living Church

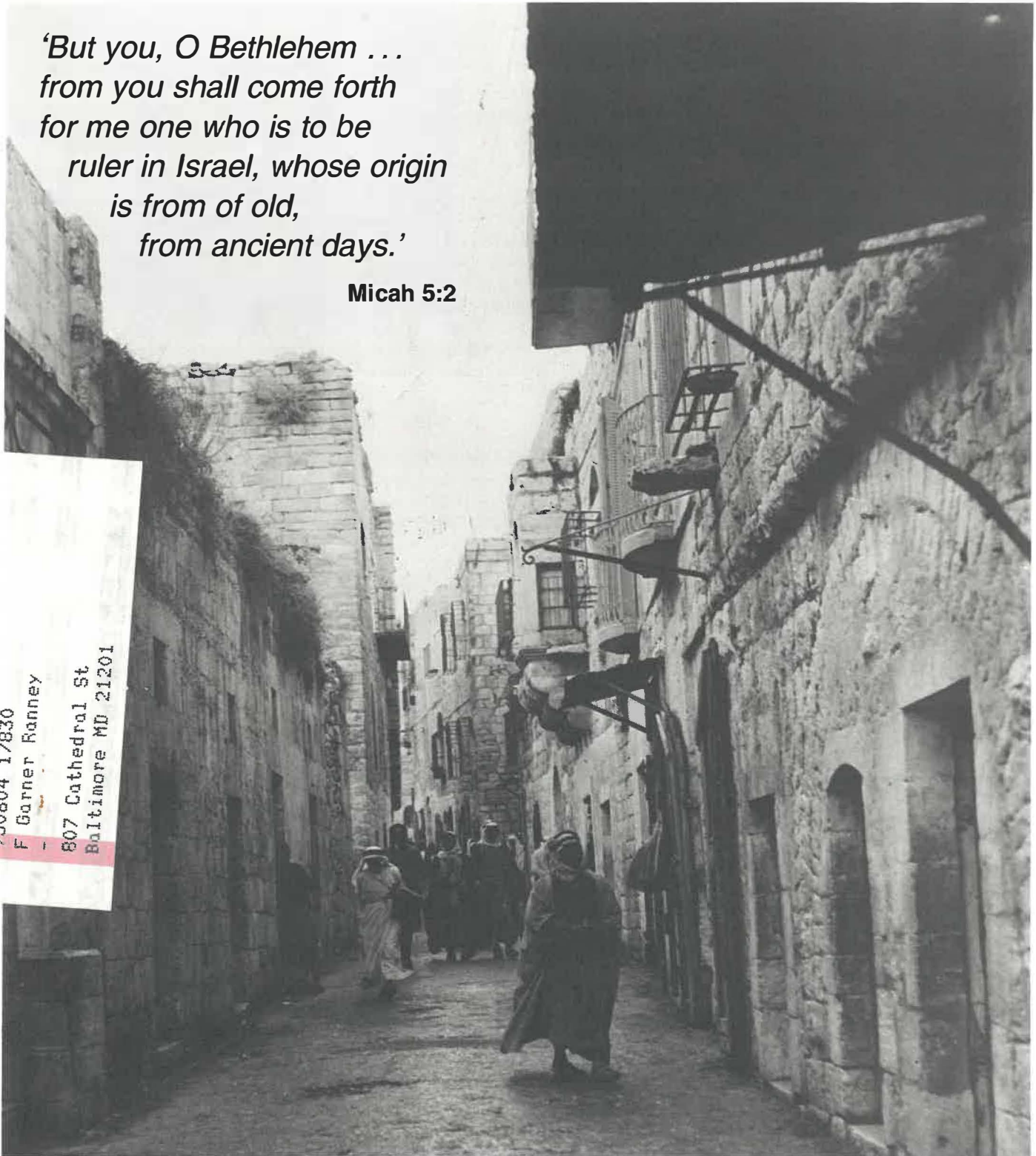
December 18, 1994 / \$1.50

*The Magazine for Episcopalians*

*'But you, O Bethlehem . . .  
from you shall come forth  
for me one who is to be  
ruler in Israel, whose origin  
is from of old,  
from ancient days.'*

**Micah 5:2**

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Features

To Meet Again on Mount Nebo

Remembering Bishop Corrigan By G. H. Jack Woodard

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Departments

Letters: Care and compassion from bishop (p. 3)



RNS photo

A young Rwandan receives care.

News: Rwandan bishop tells of casualties in his country (p. 7).

Editorials: Still time to prepare for the coming of the Lord (p. 9)

Viewpoint: A priest writes of why he is staying in the church. By Peter Wenner (p. 9)

Books: Memoirs of Frederick Copleston, philosopher (p. 11)

People and Places (p. 12)

Quote of the Week

Kay Boesen, lay deputy from the Diocese of Milwaukee, on General Convention: "One of the buzzwords of the convention was 'pain' — everybody seemed to be experiencing pain of one kind or another — but there was also a lot of 'holy listening'."

In This Corner

This Chaplain Makes a Grand Marshal

The grand marshal of the Huntsville, Ala., Veterans Day parade was the Rev. George Wood, a retired priest associated with Holy Nativity Church, Huntsville. Fr. Wood was a paratrooper chaplain in the 82nd Airborne Division during World War II. He told the Huntsville News that he estimated he buried 2,000 to 3,000 men during that war. The Huntsville paper ran a color photograph of Fr. Wood wearing a chasuble made from the parachute he used in France.

\* \* \*

Here's a good idea by a rector-elect. The Rev. William C. Thomas, called by St. Matthias' Church, Tuscaloosa, Ala., asked members of his new parish to send pictures of themselves to him in Rhode Island so he could get to know their names better and so he could pray for them. Fr. Thomas sent a photo of himself with his family to the Tuscaloosa newsletter and requested prayer.

\* \* \*

Because no rear-end collisions have taken place, I am able to report having seen more license plates worth sharing: HIS LUV, IM4GVN, ST WILL, FOR HIM and LUKE3 6.

Julia Taylor of Charleston, S.C. saw GOIN2HVN and GODIMIND in North Carolina. The Rev. Robert Crafts of Coachella Valley, Calif., spotted GRACE 2M and reports the rector of St. Paul's, Palm Springs, has WRECTOR. The Diocese of

Rochester's newspaper, The Chronicle, has gone a step further and publishes photos of vanity plates belonging to Episcopalians. A recent issue showed REVRN.

\* \* \*

Your eyes were not deceiving you when you spotted mistakes in the issues of Nov. 20 and 27. Both errors occurred in production outside our offices. In the issue of Nov. 20, the Viewpoint article by Karen Howe wound up with the last word being omitted. That word is "stand" (p. 26). The mistake occurred when a correction was made in that paragraph which increased the size of the paragraph by one line. In the issue of Nov. 27, a worker placed one of the photographs of St. Paul's Church, Akron, Ohio, onto the page upside down. The error was spotted during proofreading, but was never corrected.

Such mistakes are embarrassing. We make every effort to ensure they do not occur, but on occasion one slips past us. We will continue to try to do better.

\* \* \*

To Mr. C. in Yonkers, N.Y., the reason we haven't reported every diocesan convention is simply because some diocesan communications persons have not reported them to us, even though we've asked for them.

DAVID KALVELAGE, editor

Sunday's Readings

Advent 4: Simple Faith, a Humble Place ...

"And Mary said, 'My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden' " (Luke 1:46-48).

Micah 5:2-4, Psalm 80:1-7, Hebrews 10:5-10, Luke 1:39-49 (50-56)

The Psalmist cries: "Restore us, O God of hosts, show your face and we shall be saved."

But God is doing so much more than showing his face. He is coming among us in the flesh. There can be no doubt that we see him and he sees us. He does not come in the form of a royal potentate. He comes as the child of a young Jewish girl in the unlikely

town called Bethlehem.

In simple faith she responds with the song we know as the Magnificat. In that song she gives simple thanks for what God has done for her, and profound thanks for what God has done for all creation.

Awe and wonder, silence, praise and thanksgiving are the only response we can make to what God has done, is doing, and will do for us. The story of the birth of the Messiah transcends history. It is ever new and thrilling in the human heart.

# LETTERS

## Safety Provided

I'm responding to the letter titled, "What About Truth?" [TLC, Nov. 20].

It is very easy to get confused between the position that the bishop and Diocese of Western North Carolina are accused of taking with the position they really have taken. I speak from first-hand experience because the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, protected, supported and cared for my family and me when it was revealed that my son had been molested by a Sunday school teacher. During this horrible experience, Bishop Johnson was always there to help us and provide for the safety of my church and family. At no time was the victim blamed nor was any part of the truth obscured. As a serving member of the executive council of the diocese, I witness Bishop Johnson handling the current sexual abuse case with the same care and compassion that he has shown for my family and me.

It is easy for the issues to become clouded in the arena of the legal system, but as for me, I have experienced the protection and loving care of Bishop Johnson. I know my church, my family

and my children will be safe in the Diocese of Western North Carolina.

(The Rev.) JOHN C. ZELLNER  
Holy Cross Church

Tryon, N.C.

## Action Withdrawn

I am writing to correct what I believe to be mistaken impressions that will be left with readers because of the article, "Hawaii Diocese Attempts to Recover Funds Through Insurance Policy" [TLC, Nov. 20] by the Rev. John Paul Engelcke.

The article states that the recent diocesan convention "...confirmed the diocesan council's authorization of legal action" against Bishop Hart, former diocesan chancellor Michael Porter, former Episcopal Homes developer Anthony F. Garcia, and myself. In fact, the convention did not vote to confirm the action of the diocesan council. Rather, a resolution which would have prohibited such lawsuits was, as the article correctly reported, withdrawn after debate.

(The Rev.) PETER E. VAN HORNE  
Executive Officer  
Diocese of Hawaii

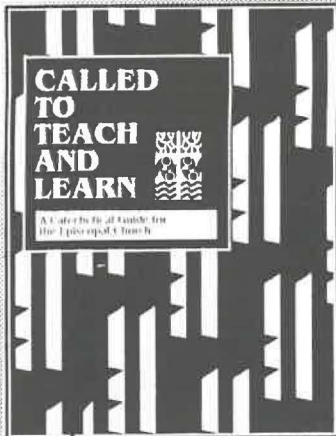
Honolulu, Hawaii

## Lack of Concern

Please correct me if I am wrong, but I don't remember any outrage against the demonizing and vilifying of conservative Christians during the pre-election campaign. I don't believe I heard anything from our Presiding Bishop or the Executive Council of the Episcopal Church denouncing the anti-Christian bigotry. Were our diocesan bishops all silent about this? I don't remember any press conferences being called at 815. I don't remember any TV interviews of Episcopal Church leaders. Did no one raise a voice to support our brothers and sisters in Christ who were being assailed as menaces to the United States? Why have we allowed anti-Christian bigotry to be the only acceptable form of bigotry today? Am I the only one who wrote to a newspaper or network TV?

If the remarks made against Christians had been made against women, or feminists or African Americans, or Native Americans or Hispanics or Jews or pro-choice people or anyone else, would there not have been a tremendous hue and cry? Some people I spoke to, who claimed

*(Continued on next page)*



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# The Living Church

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# LETTERS

*(Continued from previous page)*

to be Christians, seemed to think that Christian fundamentalists really were a danger to the country. Perhaps that is the real reason for what appears to be a total lack of Episcopal concern and defense of fellow Christians. Apparently our hierarchy doesn't care about bigotry against Christians they don't agree with.

The effect of the participation of conservative Christians in the last elections has not gone unnoticed. What is shocking and painful to me is that our leadership does not seem to realize that bigotry for political advantage, running unchecked and unchallenged, will only lead to further attacks on all Christians. It has already begun to appear in legislation and legal actions aimed at silencing Christians from participating as a moral force in the democratic political processes of our nation.

(The Rev.) ROBERT H. DELGADO  
Racine, Wis.

## Error in Translation

In his review of Craig A. Evans' and Donald A. Hagner's *Anti-Semitism and Early Christianity*, [TLC, Nov. 6], the Rev. Jeffrey A. Mackey writes that the authors have "successfully put to rest the commonly held notion that the New Testament is anti-Jewish."

The notion that the New Testament is "anti-Jewish" stems from its anachronistic use of the term, "the Jews." The "Iudaeoi" of the New Testament were "residents of Judea," people of mixed Israelite and Canaanite descent, who bore only a peripheral relationship to the Jewish people, a fusion of European, Eurasian and African peoples, who emerged gradually, from the second to the sixth centuries A.D., with the compilation of the Mishnah and, finally, the Talmud.

I'm reminded of this error in translation at each Good Friday liturgy when, during the reading of the St. John Passion, I hear my people being maligned no less than 19 times for a crime which they couldn't have committed.

ED SMITH

Ridgefield, Conn.

## To Our Readers:

We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

# THEY SHARE YOUR FAITH. THEY NEED YOUR LOVE.

Remember when your own child was baptized? Or, perhaps, when you attended another child's baptism? ♥ The minister asked you to promise to strive for justice and peace among all people, respect the dignity of every human being, and love your neighbors as yourself. ♥ And in a broader sense, he asked you to make a universal vow to love all children brought into the church's fold and help them grow into the Christian life and faith.



We call upon you now. ♥ Today there are one and a half *million* children in Uganda suffering mightily as a result of losing parents to war, political oppression, pandemic diseases – evils for which *they* are not responsible, yet evils that shatter their lives. ♥ Their church – The Ugandan Anglican Church, guided by a man of great compassion, Archbishop Yona Okoth – is trying to shoulder their burden. But the Church is not that strong. It needs a bigger team. ♥ So Archbishop Okoth, and Christian Children's Fund, ask you who share the faith of these children to reach out.

## “I WILL,” YOU SAID.

## TAKE UP THEIR FIGHT

– as parish helping parish or one person helping one child. ♥ If you can recall that special bond forged between you and *one* newly baptized child,

remember that it exists between you and *all* children who share your faith, here or far away. ♥ The Ugandan Orphan Support Mission needs your help.

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## Bishop Spong: It's 'Sunset' for Conservative Groups

Just as conservative Episcopalians have not been able to contain the movement toward ordination of women, they also will not be successful in blocking the ordination of homosexuals, according to the Rt. Rev. John S. Spong, Bishop of Newark.

One of the Episcopal Church's most outspoken bishops, and one of its most publicized, Bishop Spong was in central California during mid-November for presentations at Methodist churches in Fresno and Sacramento, and at the University of the Pacific in Stockton.

In 1976, when General Convention approved the ordination of women, approximately 62 percent of the bishops voted in the affirmative, Bishop Spong noted. Today, there are only four dioceses whose bishops do not ordain women, "and I believe these four will have to compromise at some point on access to the ordination process for women," he said.

He added that the fact that 71 bishops, including representatives of many of the country's major metropolitan areas, have signed his statement affirming access to the ordination process for homosexuals, "means the church has crossed the Rubicon.

"That is a major critical mass" of bishops, "and you are not going to turn 71 bishops around," he said.

The trends in the church mean "sunset" for conservative groups in the Episcopal Church such as the Episcopal Synod of America (ESA), Bishop Spong said in an interview in the Diocese of San Joaquin, whose bishop is a member of ESA.

The Rt. Rev. John-David Schofield, Bishop of San Joaquin, had agreed to allow Bishop Spong to come into the diocese, but he wrote the Newark bishop that "I disassociate myself from any presentation you may make of alternative forms of

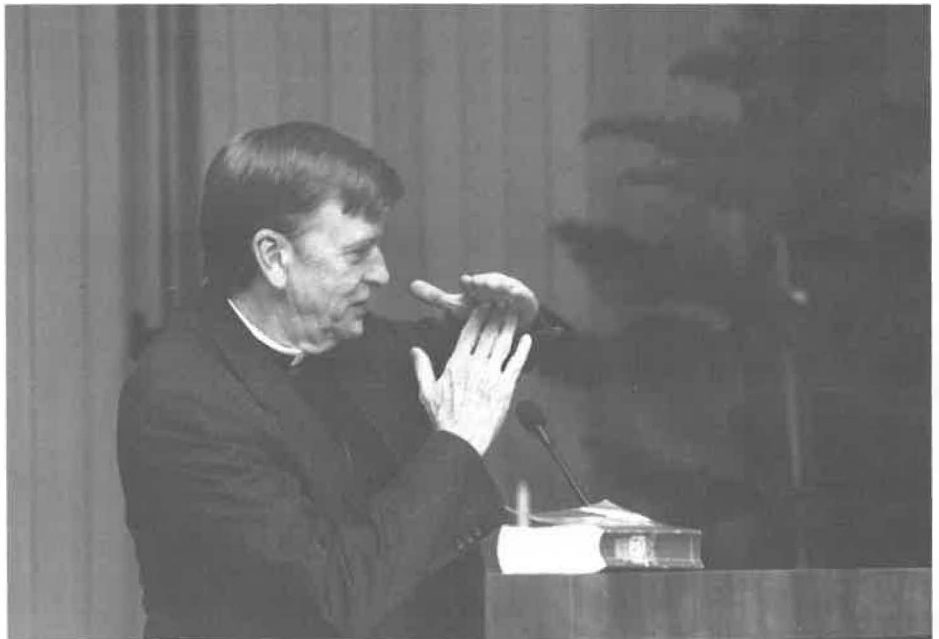


Photo by Dick Snyder

Bishop Spong takes time out from his ministry in Newark to speak in central California.

Christianity."

Bishop Spong noted that he had supported the consent process for Bishop Schofield and other ESA bishops because he believes in an open, evolutionary and inclusive church.

"And John-David, and any other Anglican bishop, has an open invitation to come to any church in the Diocese of Newark, at any time, to do anything he wants," Bishop Spong said.

However, he added, "There is a sense in some conservative church circles that truth is a monolithic thing and they possess it. I disagree with them.

"The more conservative church members suggest that anyone who disagrees with them is an alternative Christian. Any time someone identifies their understand-

ing of God with God, we've become idolaters."

Bishop Spong's workshop in Fresno was titled "Rescuing the Birth Narratives from Fundamentalism." He said the gospels must be understood in the context of their Jewish roots, which is made difficult because of anti-Semitic interpretations in Western Christian tradition.

"You need to get under the literal language and come to a new understanding," he said. "If you take the Bible literally, you believe the earth is flat; that epilepsy is caused by demon possession; that slavery is acceptable; that women are property; that if you kill a homosexual, you have done a good thing. Is that what you want to believe?"

DICK SNYDER

### CONVENTIONS

## Time of Renewal in Diocese of Northern Indiana

The convention of the **Diocese of Northern Indiana** was held Nov. 4-5 at Trinity Church, Fort Wayne, as part of that parish's sesquicentennial celebration.

The Rt. Rev. Francis C. Gray, diocesan bishop, told delegates in his sermon the convention was "a time of renewal and strengthening ... intended to equip you for ministry and energize you to be

Christ's person in the world."

The bishop's sermon set the theme for what was to follow. The convention heard two presentations by Suzy Miller of the Diocese of Florida concerning the life cycle of congregations as well as strategies for growth and renewal. Her comments were especially helpful to congregations seeking to bring effective

ministry with limited resources to the communities in which they are located.

The Ven. Sarah Tracy, archdeacon for the past eight years, was honored for her service to the diocese. Archdeacon Tracy, soon to retire, is the founder of St. Margaret's House, a daytime hospitality center for women and children in South  
*(Continued on page 13)*

## Rwandan Bishop: 'At Least We Meet Again to Worship'

An open letter from a bishop of the Church of the Province of Rwanda reports large numbers of casualties in the civil strife in that country. The Rt. Rev. Jonathan Ruhumuliza, Bishop Coadjutor of Kigali, said "we lived unprecedented situation of horror here in this country, and the battle was beyond human means to be fought."

Bishop Ruhumuliza said the Diocese of Kigali had 26 clergy before the fighting began. He reported 10 have been killed, nine are outside the country "with the hope that they will come back soon," and seven are at work in their parishes.

"The Church in Rwanda has suffered a lot," the bishop wrote. "We lost thousands and thousands of our membership and no doubt most of them went to be with our Lord. Others fled and undergo different difficulties outside the country. However, many others betrayed the Lord and their faith, and were involved actively in the tragedy that devastated our country."

The letter reports signs of renewed ministry in Kigali. "We thank God to see that at least we meet again to worship and amazingly the churches are full of believers on Sundays," Bishop Ruhumuliza wrote. "Out of 18 parishes we had in Kigali Diocese before the war broke out, now 17 are working. In the other dioceses also, most of the parishes are working. Churches reopened the doors and people are coming in for worship."

He listed the other seven Rwandan dioceses and said 85 clergy "are baptizing people, some confirmations are taking place."

Bishop Ruhumuliza thanked people for their love and concern and asked for prayers for healing and rehabilitation, humanitarian assistance and peace and reconciliation.

### Thankful for Support

"People have been traumatized," he wrote. "Most of them are homeless, others are helpless and most of those who were in the country lost their things and now they have to start again equipping themselves. Almost the whole country needs humanitarian assistance and I would say that all Rwandans have to be healed morally and spiritually because of the situation we went through."

## BRIEFLY

**Our Savior Church, Campbell, Calif.**, has withdrawn from the Episcopal Church. A pastoral letter from the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, said Our Savior's rector, the Rev. Douglas B. Weiss, spoke of "doctrinal differences and hinted of abuse of the congregation by the bishops and people of El Camino Real." Bishop Shimpfky said he hoped a new congregation would be formed in Campbell.

As many as 72,000 Rwandan lives per day may have been saved through use of a water tank truck provided by the **Brotherhood of St. Andrew**, according to a news release of the Episcopal ministry to men and youth. The Rt. Rev. Livingstone Nkoyoyo, Bishop of Mukono in Uganda, said the truck, purchased for his diocese two years ago, was loaned to a relief agency to provide water for the area of Baale in Uganda, where many Rwandan refugees fled. The bishop said three trucks were used initially, but one broke down and another had an accident.

## Bishop Stevenson Dies

The Rt. Rev. Dean T. Stevenson, retired Bishop of Central Pennsylvania, died Nov. 6 at his home in Lemoyne, Pa. He was 79. He served as diocesan bishop from 1966 to 1982 after a long ministry in the Diocese of Bethlehem.

Bishop Stevenson was a native of Pottsville, Pa. He graduated from Lehigh University in 1937, and from General Theological Seminary in 1940. He was ordained deacon and priest in the Diocese of Bethlehem in 1940, and was curate at the Cathedral of the Nativity in Bethlehem from 1940 to 1942, and also served as chaplain to students at Lehigh. He was an Army chaplain from 1942 until 1946, when he became dean of Leonard Hall, an undergraduate residence for pre-theological students at Lehigh. He was archdeacon of Bethlehem from 1957 until his consecration as bishop in 1966.

He is survived by his wife, Doris, a daughter, Ruth Grafius, two sons, the Rev. Frederic G. Stevenson, curate at St. John's, York, Pa., and the Rev. James P. Stevenson, rector of Trinity Church, West Pittston, Pa., and five grandchildren.

A \$1 million endowment fund for pastoral care and education at **St. Luke's Episcopal Hospital in Houston** has been named for the Rt. Rev. Maurice M. Benitez, Bishop of Texas. The award was given to Bishop Benitez on the hospital's 40th anniversary celebration. He has been chairman of the board of St. Luke's for 14 years.

Charles McCray, 39, a former seminarian at Nashotah House, became the first of four persons to be **sentenced for sexually assaulting boys** at the Wisconsin seminary in the 1980s. Mr. McCray, of Los Angeles, was sentenced to five years in prison by a county circuit court judge for having sexual relations with a 13-year-old boy on three occasions. He also was ordered to pay \$21,100 in restitution to the victim.

A Eucharist in celebration of the 10th anniversary of the consecration of the Rt. Rev. **Edward C. Chalfant** as Bishop of Maine was celebrated recently at St. Luke's Cathedral, Portland. The Rt. Rev. Roger W. Blanchard, retired Bishop of Southern Ohio, who had preached at the consecration, presided over the renewal of vows by Bishop Chalfant.

The Rev. **Richard Kew**, executive director of Society for Promoting Christian Knowledge/USA, has resigned that position but will remain at SPCK/USA as coordinating missionary. In his new role, he will be working until May 1995 to coordinate various Episcopal initiatives to help meet the needs of the emerging church in Russia.

The **Episcopal Church Foundation**, a national independent organization for lay persons, has announced it will become involved in planned giving, working in partnership with the treasurer's office at the Episcopal Church Center to offer a range of services for Episcopalians. The church center's office of planned giving closed recently as part of the budget reduction.

# To Meet Again on Mount Nebo

Remembering Bishop Corrigan  
as a spiritual father and model  
in the turbulent 1960s

By G. H. JACK WOODARD

**I**t was not possible to work closely with Daniel Corrigan without being marked by him. He died Sept. 21 in Santa Barbara, Calif., at 93, with his beloved Elizabeth at his side. Now he is gone, but his marks remain on countless men and women, and in turn on other men and women marked by his spiritual progeny.

From 1960 to 1967, he was director of the Executive Council's Home Department (as distinguished from "Overseas"). In 1964, he and then Presiding Bishop Arthur Lichtenberger asked me to join the Home Department staff, which carried responsibility for the Joint Urban Program. I was 38 years old, and an ex-businessman/engineer just three years out of seminary. For the next three years I worked for Dan Corrigan and was never the same again.

An early indication to me of the man's unique ministry came during the closing Eucharist of an urban conference in Ohio. The bishop was the celebrant outdoors near a small lake. Just as he began to administer the consecrated bread, three geese came honking into the circle of communicants wanting to be fed. Without missing a beat, the bishop gave each goose a host and intoned, "The Body of Christ." A bishop standing nearby in the circle said wonderingly, "St. Francis would do the same thing." And I began to realize what I was in for as one of Dan Corrigan's "boys."

Soon after, I asked him to do some guest preaching at the Church of the Advent in Westbury, Long Island, where I was helping the rector. On a Sunday morning there, he preached extemporaneously two utterly different and brilliant sermons on the same text for the two services. Each sermon was beyond any preaching I had ever heard. The man was

Daniel Corrigan: His preaching talent served the church well.



not only bright, he was brimming with a relevant word of God and could put it in terms every listener could understand. I have tried ever since to equal his preaching and have never come close.

That preaching talent served the urban interests of the church well in 1966 at an ecumenical urban ministry meeting in Chicago. Denominational egos were very much in play. The conference struggled to move ahead and kept getting blocked by competing egos. Finally, Dan Corrigan strode to the rostrum and began talking about the Exodus. I groaned inwardly, not having the faintest notion where he was headed. He took us out of slavery in Egypt. He took us up Mount Sinai. He went on and on about Moses and how crucial his leadership had been to God's people as they strove to survive in the desert.

## The Promised Land

Then step by step, the bishop brought us up Mount Nebo. There, together with Moses, and by now spellbound, we ran into God himself. And God told us (according to Dan Corrigan), "Take a look. Take a good look. There's the promised land before you. Isn't it gorgeous, all that water and that greenery? But this is as far as you can go. All this 'I, Moses' stuff is obsolete. You've become a bottleneck, Mose. And you're going to die right here, while my people get on with the work I've given them to do." A dead silence ensued as he returned to his seat. Then the conference went back to work in a changed climate and it was able to move ahead.

He became my spiritual father and model in other ways as well. The turbulent '60s were churning around the

Executive Council and controversy was on all sides as the racial justice struggle came to a head and American involvement in Vietnam soared. Bishop Corrigan was shrewd and strategic in seeking social change. He knew church politics. But he was also fearless when he saw a course of action he believed God wanted him to take.

Several of us who were staff members took some part in the Selma-Montgomery march for civil rights in 1965. This was over the strong objections of the then Bishop Coadjutor of Alabama, the Rt. Rev. George Murray, who had opposed Dr. King's actions and wanted the rest of the Episcopal Church to stay out of civil rights actions in his diocese. He subsequently tried to have some of us censured by the Executive Council. That would have established the precedent that the national church could not be involved in a nationally significant event in a diocese unless the local bishop approved.

Bishop Corrigan and then Presiding Bishop John Hines tried hard to placate Bishop Murray without sacrificing the principle that the whole Episcopal Church had a stake in the civil rights movement and that the veto of local interests could not be allowed to prevail.

Bishop Murray insisted on putting a "states rights" resolution of censure before the next quarterly meeting of the Executive Council and an all-day debate ensued. Finally, the vote came — 17 to 17 — with the Presiding Bishop breaking the tie by voting against Bishop Murray's motion. (Neither Bishop Corrigan nor  
*(Continued on page 10)*

*The Rev. G.H. Jack Woodard is a retired priest who resides in Alexandria, Va.*



## Time for Reconciliation

During this Advent, we have been told in the Sunday readings, rather explicitly in some cases, to prepare for the coming of the Lord. We still have time to do that. In this time of shopping, parties, traveling and preparing for the holiday, let us take time to prepare for our Lord. There is still time to take seriously John the Baptist's call to repent, time to meditate on the scriptures for Advent. This is a good week to take advantage of the Reconciliation of a Pentecost offered in the prayer book, or to attend a Eucharist on the feast of St. Thomas the Apostle Wednesday. And let us pray in the words of the collect for the Fourth Sunday for Advent that Jesus Christ, "at his coming, may find in us a mansion prepared for himself."

### Apocalypsis Adventis

A mighty fear pervades the earth,  
Now sky is dark, and day grows short,  
John's rugged voice proclaims aloud  
A message that uplifts our hearts:  
"God's Kingdom comes!" O soul be glad;  
"Make preparation and repent!"  
Soon shall this world's imperfect realms  
Become the Kingdom of God's Christ.  
O Sun of Righteousness arise,  
Bring in Your Day that has no end.

A new earth and new heaven then  
shall this bright Day to us reveal  
All is in readiness at last —  
The Spirit and the Bride say, "Come!"

Rejoice, Sweet Maid of Nazareth,  
Your Son begins His righteous reign!  
His Church partakes your grace-filled bliss.  
The wilderness breaks forth in bloom —  
The desert comes alive in hope.  
As water covers seabed depths,  
So shining glory from the Lord  
Shall spread itself all over earth.  
Behold all things now rendered right,  
For each reflects the world's True Light!

Tremble, foul hell, and demons vile;  
Your wicked mischief's come to naught  
The angel sounds his trumpet blast —  
Brave saints of God exult at last!

**Kenneth D. Aldrich**

## VIEWPOINT

# It's Still My Home

A member of the 'drop-out'  
generation tells why  
he is staying in the church

By PETER W. WENNER

I'm part of the "drop-out" generation. When I graduated from college in 1966, several of my friends dropped out of the country, going to Canada to escape the draft. When I was in seminary, classmates were dropping in and dropping out, often over issues like civil rights and the justness of the Vietnam War, or over the changes in the Book of Common Prayer.

It was a time when we wanted the world to be like it was when we were children: ideal, peaceful, prosperous and without much care or change. And when we discovered that it was not all these things, we rose up in protest, and when our protests did nothing to change the situation, many dropped out.

I wonder if we have changed all that much. Listening to the voices of those who are dropping out of our church (like flies, judging from what I read in the secular and religious press), I hear the echoes of adolescent rage at a world which does not measure up to our standards.

I know that rage, when I hear the voices who speak for the church with their feet in their mouths or with thoughts and opinions which differ wildly from my own. I know that rage when the church fails to speak about issues that concern me, or speaks in a way that seems to demean my strong beliefs. But, for some reason, I have not dropped out, and I have never seriously considered dropping out.

Through the years, both as a priest and as an Episcopalian, the church I call my home has hurt me and given me cause for joy. I have known bishops who have been insensitive and foolish, as well as those who have been wise and discerning. I have served congregations which have been arrogant and self-absorbed, as well as those which have been filled with the Spirit and overflowing with abundance for all around them. I have known people of all ages who have been appalling in their lack of Christian love, as well as those who have humbled me by their self-giving and grace.

I have met clergy who didn't have the sense they were born with, as well as those who were shining windows through whom Christ could reveal himself in glory. I have seen morality flaunted by people of all sexual preferences,

*(Continued on next page)*

*The Rev. Peter W. Wenner is rector of St. Mark's Church, Milwaukee, Wis.*

# Bishop Corrigan Left His Mark on Many Lives

*(Continued from page 8)*

Bishop Hines ever wavered through those tense days, nor did they ever stop trying to be pastors to Bishop Murray. Their model of Christian leadership is still before me.

Bishop Corrigan lost battles as well as won them. Perhaps his toughest loss was during the House of Bishops meeting in Wheeling, W. Va., in 1966. Another Urban Program staffer, Barry Menuetz, and I were there to give a report on Urban Program learnings.

No one paid the slightest attention to our presentation. The bishops were entirely caught up in the huge controversy over Bishop James Pike's books, especially his assertion that the doctrine of the Trinity was unnecessary and a hindrance to communicating the gospel, especially to young people.

Barry and I stayed on to watch from the spectators' gallery as the House of Bishops battled over whether to censure Bishop Pike. Time and again, Bishop Pike, who sat next to Bishop Corrigan because their consecrations had been in succession, tried to get the house to debate theology with him. And each time he was ruled out of order since the order of business was the committee report recommending censure.

Finally, Bishop Corrigan, bypassing aisle microphones, went to the dais and was given the floor. Throwing his arms wide, and with tears streaming down his cheeks, he cried, "Brother Apostles, what

you do to this our brother by refusing to talk with him about his faith and yours! Your treatment of him is unworthy. It is cruel. Where is the love of Christ in this house?" And he left the dais, head bowed in despair.

Immediately, the Bishop of Albany went to an aisle mike and said, "I move that we respond to our brother Daniel by amending the report wording to read — Be assured, brother James, that we censure you with the love of Christ in our hearts." The motion was quickly seconded and adopted by a large margin.

## A Low Point

Barry and I were sickened by the obvious hard-edged cynicism and I thought of resigning my priesthood. Though Bishop Corrigan told me much later that the moment was a low point in his ministry, still he picked up my spirits in succeeding days and restored my faith in God's triumphant grace, even within the institutional church and its House of Bishops.

Still later, he saved my priesthood by serving as my mentor as I took the difficult steps required in those days for a priest to emerge from a divorce still able to serve the church as a priest.

Perhaps the greatest privilege I experienced during our association was simply in being a part of the incredible Home Department staff he assembled during his tenure as its head. It was a Camelot time

for me in the midst of hugely talented people who challenged me, taught me, and loved me in Christ, all at the same time. Bishop Corrigan had taken great care in the recruiting of that staff and in its nurture. Any one of us would have done anything he asked us to do. And we were all marked for life by his example of a person living in constant awareness not only of God's presence, but God's activity everywhere in the world.

When one of us went into the bishop's office to get approval for some idea we were excited about, he would usually give us wisdom and also approval. But as we got up to leave, he would often say, "The trouble with that idea is that it's not radical enough. You know, God is up to such radical things these days, out there in the world, and in here in the church, that we've got to struggle to be daring enough to be faithful to him." That, of course, was a powerful motivator to be more creative as we tried to help the church be more effective in its ministries.

All of us who were part of Dan Corrigan's staff are now grayheads. We have moved off the church's stage. Many have died. And now our bishop has been called by God to yet another ministry beyond our present ken. What a gathering there will be when all the men and women he marked meet with him on Mount Nebo, this time not to be stopped like Moses, but now to be led into the fullness of God's promise.

# Despite Its Problems, the Church Is My Home

*(Continued from previous page)*

and I have been blessed by friendships and Christian goodness in people I once thought morally reprehensible.

There are times, perhaps every few years, when I think about dropping out. I have written more letters of resignation than I have had jobs; fortunately I have never mailed any of them. My desire to run, to dissociate myself from things that trouble my idealism, to make a statement about my own standards, has always remained with me, since those troubled years in which I was lucky enough to be an adolescent.

But I have stayed, because I have nowhere else to go? No, I am a skilled and intelligent person with plenty of places to go. I don't stay out of lethargy. Stayed because I want to change the church? Perhaps once that was a part of my thought, but no more. The church has

changed me — and changed me for the better: I am more Christly than I ever thought I could be, because the church (its people and its sacraments, as well as its folly and frailty) has poured out its grace and power upon me.

I stay because I am home. Home is not, as I once thought in my unreformed adolescent idealism, where happiness and security are to be found. Home is where I live; where my family is; where I am formed and reformed; where I am disciplined and loved; where I am fed and expected to share in the work; where I am asked to be all that I can be, and still accepted when I don't measure up.

I stay because here is where Christ my brother is most incarnated for me; not in some majestic, heavenly vision, but in the rag-tag flesh of my not-so-whole friends and neighbors in the faith, who make it ever clearer to me that my broken and

unrepentant self need not find or model perfection, but is simply asked to offer itself as a being through which this Lord of all that lives can enter the present moment, touching errant human life with his steadfast, reconciling love.

## Christ in Other Homes

I trust my brothers and sisters who do drop out, as I trusted those who fled before the draft so many years ago, to find Christ in other homes; and I hope they will trust me to love him and give him glory here. For in this church, and in its struggles to be faithful to the complexities of our world, as well as to the clarity of God's revelation, I find the Holy Spirit speaking and leading. And it is here that its power has given me new life, a new life from which I am not willing to drop out.

# BOOKS

## Delightful and Serious

**MEMOIRS OF A PHILOSOPHER.** By Frederick C. Copleston. Sheed and Ward. Pp. 228. \$14.95 paper.

Frederick Copleston is well known to students of philosophy, whether or not they be concerned with religious and theological matters. His multi-volume *History of Philosophy* is a standard text in many schools, not only because it is reliable, but readable as well. It also takes note of the important relationship between philosophy and Christian theology. Fr. Copleston has been one of the most articulate spokesmen for the philosophical heritage of Western theology.

In these memoirs the man himself is made known to us. He recounts the important and amusing events of an extremely rich personal and intellectual life. Fr. Copleston went everywhere, was part of events in the Roman Catholic Church, knew all sorts of interesting people, and had adventures (especially in Germany before World War II) denied to most of us. The book is a delight to read.

This is also a deeply serious book. Fr. Copleston was aware of the conflicts between his catholic faith and contemporary thought, and he did not shy away from any of them. As a good Christian must, he took the conflicts seriously without dismissing them as the work of the anti-Christ or some such form of dishonesty. Out of a deep faith he believed the truth of God could stand up against challenge and disagreement.

Fr. Copleston shows us what it is to believe and to question, and that is important in today's church.

(The Rev.) JAMES E. GRIFFISS  
Racine, Wis.

## Two by Nouwen

**WITH BURNING HEARTS: A Meditation on the Eucharistic Life.** By Henri J.M. Nouwen. Orbis. Pp. 95. \$15.95.

**HERE AND NOW: Living in the Spirit.** By Henri J.M. Nouwen. Crossroad. Pp. 144. \$14.95.

Priest, teacher, and long-time devotional writer, Henri Nouwen is welcomed by a wide and diverse audience of readers, who continue to find in his books new insight and encouragement in the way of love.

In these books, Fr. Nouwen invites readers not only to confront but to enter the deepest mysteries of our soul's journey. What each of us desires most, he writes, is to love and be loved, yet what we fear most is the vulnerability of self

that is always love's prelude. The author's reconciling of this dilemma is simple and compelling.

In *With Burning Hearts*, Fr. Nouwen presents the road to Emmaus as the path we travel and the breaking of the bread, each time, as the seeing and knowing. He urges that in a real sense the eucharistic table can gradually overshadow the table of our daily lives, until both become the occasion of love and intimacy. The clarity of these self-revelations emphasizes overriding themes of light out of darkness, joy out of pain, life out of death, always within the context of the Great Thanksgiving.

In *Here and Now*, Fr. Nouwen presents God's coming and our response in the daily unfolding of our lives. Eight short meditations, several times divided by topic, focus in turn on the most ordinary aspects of our common lot, as well as on extraordinary and haunting problems of human suffering. To all of these, he offers an encouragement that becomes at once a clear call and a way to answer.

KATHERINE GREER CLARK  
Valparaiso, Ind.

## Admirable Collection

**GOD OF A THOUSAND NAMES.** By Catherine de Vinck. Alleluia. Pp. 122. \$8.75 paper.

There's so much to admire in Catherine de Vinck's *God of a Thousand Names*. As the book's title suggests, the concern of the poems in this collection is the complex nature of the God Who is One.

The titles of the individual poems suggest their content, that aspect of God they will consider. Some of the titles are more immediately familiar than others: "The Word Made Flesh," "Suffering Servant," "Logos." Others are more suggestive: "Pulse of Life," "Jewel of the Lotus."

What is most admirable is the breadth of the poet's understanding of who God is, the evident intimacy with which she approaches him and the very particular, concrete details and images she conjures to make God real to her readers.

What's lacking, however, is emotion; the poems are quite flat, lacking energy. In spite of the book's scheme, there's no modulation of diction or tone or style as the poet moves around her larger subject and considers it from its various angles. A poem whose particular subject is "joy" sounds the same as one about "sorrow," and so poem follows poem in the collection in a manner that becomes tiresome.

MARI CHEVAKO  
Milwaukee, Wis.

## Dynamics of the Spirit

**MYSTICAL CHRISTIANITY: A Psychological Commentary on the Gospel of John.** By John A. Sanford. Crossroad. Pp. 337. \$24.95.

Unlike many commentaries which are designed for reference, Sanford's *Mystical Christianity* is best read cover to cover alongside a rereading of the Gospel of St. John. The chapters are generally short and correspond closely to the flow of the gospel.

While deep, the book is definitely friendly. An Episcopal priest and Jungian analyst, Sanford's focus is the gospel, not psychology. Thus he explains and develops psychological concepts as scripture evokes them. He supplements the text with a detailed index and a glossary of Greek terms.

An inveterate skeptic, I have long doubted whether the priest/psychologist of today (even the Jungian) isn't more psychologist than priest, lured into a simplistic equation of psychological and theological reality. While I would have preferred he devote an introduction to my personal question, I was pleased he addresses this concern in several places in the book. He neither reduces spirit to psyche, nor defies psyche.

For years I have wondered what has happened to the traditional exegetical genius of reading a sacred text for several levels of meaning. Today's biblical classes and commentaries, sadly, tend to confine scripture within our analytical bias. As a consequence, often the very purpose of the writing — to lead us into mystery — seems to have been forgotten. *Mystical Christianity* shows, however, that the ideal still lives.

Sanford, with St. John the Evangelist, calls us to awaken to our own deep, internal, and hierarchical "authority" — to autonomy, integrity, responsibility — which is to be rooted in Christ.

ELEANOR FORFANG  
Fort Worth, Texas



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# PEOPLE and PLACES

## Seminaries

Honorary degrees were awarded by Nashotah House to the Rt. Rev. **Keith L. Ackerman**, Bishop of Quincy; the Rt. Rev. **Russell E. Jacobus**, Bishop of Fond du Lac; and **Edith Ho**, organist and choir-master, Church of the Advent, Boston, MA.

Honorary degrees were awarded by Virginia Theological Seminary to the Rt. Rev. **Edwin F. Gulick, Jr.**, Bishop of Kentucky, and the Rev. **Frederick C. Harrison**.

## Deaths

The Rev. **L. Russell Foster**, retired priest of the Diocese of Western New York, died July 1 after suffering a fall at his home in Decatur, GA. He was 85.

Fr. Foster was a native of Philadelphia, PA. He received a BA from Ohio State University in 1939 and a MDiv from Philadelphia Divinity School in 1943. He was ordained priest in 1943. Fr. Foster served parishes in Lansdowne, PA; Middleport and Lockport, NY; and Stone Mountain, GA. He was also dean of Nicaragua Deanery from 1956-1977. Fr. Foster was a member of executive council, finance committee, Province III Synod, ecclesiastical court, bishop's cabinet, and a trustee for the Philadelphia Divinity School. He retired in 1977. Fr. Foster was preceded in death by his wife Olivia. He is survived by two daughters, a brother, a sister and six grandchildren.

The Rev. **Herschel Halbert**, a retired priest of the Diocese of Central New York, died Aug. 2 of natural causes at his home in Norwood, NJ. He was 78.

Fr. Halbert was born in Baltimore, MD. He graduated from Johns Hopkins University and later attended General Theological Seminary. He was ordained priest in 1943. He was a Navy chaplain during WWII. He served parishes in Pennsylvania and Maryland and was named director of Christian education for the Diocese of Central New York. He served on the Presiding Bishop's staff and on the Executive Council, 1961-69. He was non-parochial from 1969-87 and retired in 1990. Fr. Halbert was senior vice-president of Douglas, Elliman, Gibbons & Ives. He also founded the World Conference on Religion and Peace, and worked at the United Nations Non-Governmental Committee for Freedom of Religion or Belief. Fr. Halbert is survived by a daughter, three sons and a sister.

The Rev. **Robert E. Hood**, a priest of the Diocese of New York, died at his home in Forest Hills, NY, Aug. 9, at the age of 58.

Fr. Hood was born in Louisville, KY. He earned his BA from Ohio Wesleyan University, where he served as the first black president of the student body. He also attended the Union Theological Seminary, General Theological Seminary, STB, Oxford University, DPhil, University of Chicago, and the Free University, Berlin, Germany. Fr. Hood was director for the Center for African-American Studies Program, Adelphi University, NY, and a former professor at the General Theological Seminary, and the Business School of New York University. He authored several books and numerous articles. He also was a member of the Union of Black Episcopalians. He was ordained in 1960 and continued to serve parishes throughout New York, Ghana

and Switzerland. Fr. Hood is survived by his sister, two nephews, and two nieces.

The Rev. **Poland H. Miller**, retired priest of the Diocese of Olympia, died of congestive heart failure on Aug. 4 at the age of 83.

Fr. Miller was born in Farmersville, TX. He received his BFA from Baptist University in 1932, a MMus from the University of Rochester in 1937, and a MDiv from Nashotah House in 1969. He was ordained priest in 1946. He was a professor of music and an accomplished organist. He was curate of Redeemer, Chicago, IL; canon precentor of St. Mark's Cathedral, Seattle, WA. He was rector of Ascension, Seattle, WA, from 1956 until his retirement in 1976. Fr. Miller is survived by his wife Kathryn, two daughters, one grandson and three granddaughters.

The Rev. **Eligius G. Rainer**, retired priest of the Diocese of Western New York, died March 23 at his home in Batavia, NY. He was 87.

Fr. Rainer was born in Baltimore, MD. He graduated from St. Mary's College in PA, and received a JCB, JCL and JCD from Catholic University of America. He served the Roman Catholic Church from 1933-1950 and was received as an Episcopal priest in 1957. He served parishes in Perry and Batavia, NY, and was chaplain of Attica Correctional Facility, Attica, NY. He was also named honorary associate rector of St. Luke's, Attica, NY. He retired in 1977. Fr. Rainer was preceded in death by both his first wife, Alice Moffat, and his second wife, Miriam Thorne. He is survived by his wife, Marilyn, and two brothers.

The Rev. **Ewart G. Rowland, Jr.**, a priest of the Diocese of Dallas, died Feb. 27 of a heart attack during a service at St. Mark's, Irving, TX. He was 55.

Fr. Rowland was born in Washington, PA. He graduated from the University of Colorado in 1962. He earned his MDiv from Seabury-Western Theological Seminary in 1968. Fr. Rowland was ordained priest in 1968. He first served as priest-in-charge of St. Philip's, Coraopolis, PA, before becoming rector of St. Mark's, Irving, TX, in 1972. Fr. Rowland is survived by his wife, Morag Catherine Duthie, and their two children.

The Rev. **Robert B. Wardrop**, retired priest of the Diocese of Newark, died of leukemia at his home in East Orleans, MA, July 15. He was 71.

Fr. Wardrop was born in Bridgeport, CT. He earned his BA from Carroll College, 1949, and his MDiv from Berkeley Divinity School, 1952. He was ordained priest in 1952. He was certified by the American Foundation of Religion and Psychology, 1970, and received a THM from Princeton Theological Seminary, 1974. Fr. Wardrop was a veteran of World War II and received a Purple Heart and a Unit Citation. He was founder and rector of St. Alban's, Simsbury, CT; rector of St. Andrew & Holy Communion, South Orange, NJ; exchange rector of St. Giles', Sheldon, England, chaplain of Avon Old Farms School, Avon, CT; and curate of Trinity, Hartford, CT. Fr. Wardrop is survived by his wife, Anne, a son, two daughters, two grandsons, a brother and a sister.

**Sister Clarissa Margaret**, of the Society of St. Margaret, died August 24 at St. Margaret's House in New Hartford, NY. She was 102 years old and in her 56th year of profession.

## NORTHERN INDIANA

(CONVENTIONS, from page 6)

Bend and administrator of the School for Faith and Ministry, which trains persons for lay ministry and the diaconate. She also is president of the North American Association for the Diaconate.

During the next year, the diocese will continue to introduce the catechumenate process in parishes, consider plans to improve the diocesan conference center, and search for a youth/Christian education leader and a planned giving officer.

Bishop Gray also announced he will install Nancy Moody as an honorary canon of the Cathedral Church of St. James Dec. 18. Mrs. Moody serves on the national Executive Council, is an eight-time deputy to General Convention and was one of the first women to be seated as a deputy in 1970.

A budget of \$598,601 was adopted for 1995, a 9 percent increase over 1994. The diocese also will pay its full asking to the national church.

(The Rev. Canon) DAVID L. SEGER

\* \* \*

Delegates to the convention of the **Diocese of New York** adopted resolutions which should bring about major changes in the diocese. The 673 delegates, meeting in Poughkeepsie Oct. 14-15, decided to begin a process to elect a "regional" suffragan bishop. The Rt. Rev. Richard Grein, diocesan bishop, announced an interim plan in which the current bishops will have liaison responsibilities for specific locales. Bishop Grein will serve the mid-Hudson area, the Rt. Rev. Walter Dennis, suffragan bishop, will serve Region II, and the Rt. Rev. E. Don Taylor, assistant bishop, will be the liaison for Manhattan.

A 16-member committee, which has been working for two years, presented a plan of assessment review through a three-part proposal: a new assessment formula to be implemented in 1995, a congregational support plan and a corporation, Episcopal Charities, which

(Continued on next page)

**Correction:** Because of a typing error, a line was dropped from a letter to the editor by the Rt. Rev. John H. Burt [TLC, Nov. 20]. A sentence in the third paragraph should have read: On page 30 it declares "The Church Uniting will acknowledge the Apostles' Creed and the Nicene Creed as unique ecumenical witness of Tradition to the revelation of God recorded in Scripture."

# Search announcement

## President The Alban Institute, Inc. Bethesda, MD

**T**he Alban Institute, a research, education and publishing organization serving religious congregations nationwide and abroad, is seeking a President to be an advocate for congregations and their leaders and to guide the organization into the future.

Reporting to a denominationally diverse Board of Trustees, the President will provide direction and leadership to staff and consultants who serve churches and other religious bodies through products and services. The President is responsible for areas such as program development and evaluation; budget development and oversight; identification of critical research issues; on-going fund-raising activities to support Institute initiatives; and active interaction with church and religious leaders nationwide on the Institute's behalf.

Qualified candidates will possess a keen understanding of religious organizations and demonstrate a sensitivity to the pressures, opportunities and demands facing congregations. He or she will have demonstrated managerial experience with a religious entity, including fund raising, and possess outstanding skills in written and oral communication. Theological training is assumed, ordination is desirable.

A nonprofit organization founded in 1974, The Alban Institute has acquired a reputation for addressing the needs of local congregations, religious governing bodies, and their lay and ordained leaders. Products developed by the Institute include books, newsletters, and monographs on issues of contemporary interest. Services range from training programs such as seminars and workshops to hands-on intervention by experienced consultants.

The Alban Institute is located in Bethesda, MD, a Montgomery County city of urban and suburban character just north of Washington, DC. The offices are easily accessible by car or mass transit, and Montgomery County has some of the finest public schools and government services in the state of Maryland.

Interested parties should submit a letter of introduction, resume, and three references in strictest confidence to:

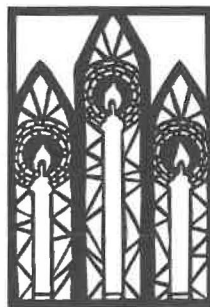
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The Living Church  
P.O. Box 92936, Milwaukee, WI 53202-0936

## NEW YORK

(CONVENTIONS, from previous page)

will begin immediately and will further diocesan mission and ministry.

The congregational support plan is intended to revitalize churches. Participating congregations will contribute 50 percent of receipts for general purposes to the diocese, will pay no diocesan assessment, and will have clergy costs paid by the diocese. The process is scheduled to be implemented in 1996.

Delegates approved with a standing ovation a request by young people that they be seated with parochial delegates.

Bishop Grein reported \$4.1 million has been committed to the diocesan capital campaign, which has a \$25 million goal. A budget of \$5.2 million was adopted, with a reduction of more than \$319,000 to the national church assessment.

\* \* \*

In his 15th diocesan convention address as Bishop of **Eau Claire**, the Rt. Rev. William Wantland expressed concern of the "two religions" in the Episcopal Church.

"We will always struggle in a world where the Spirit of God and the spirits of the age are intertwined in the lives of the people," Bishop Wantland said Oct. 21. He used the example of St. Augustine of Hippo and the "heavenly city" and "earthly city," and added, "There must be no equivocation about where the Diocese of Eau Claire is called to be. We are called to be part of the heavenly city, and to reject the earthly city."

The bishop referred to the capital funds drive for mission development and a new dormitory at the conference center, Bundy Hall, and proposed a capital funds cabinet. Convention later accepted the plan.

The convention rejected a resolution asking for virtual elimination of diocesan program in order to reduce the askings of parishes and missions.

The Rev. Sampson Rogers, recently retired rector of St. Andrew's Church, Ashland, Wis., received the title of honorary canon of the diocese.

A budget of \$221,854 was adopted, down about \$22,000 from 1994.

DONNA VIERBICHER

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## ORGANIZATIONS

**BEING AN ANGLO-CATHOLIC** means more than reporting the ordination of women and the new Pr **The Catholic Fellowship of the Episcopal Secretary, St. James' Church, 222 8th Washington, DC 20002.**

**CONTEMPLATING RELIGIOUS LIFE?** Members the Brotherhood and the Companion Sisterhood of Sain. 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.**

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**RECTOR FOR DIVERSE PARISH** in university community of 67,000, Dallas metro area, Dallas diocese. Eucharistically centered, Anglo-Catholic liturgical style, strong musical tradition, energetic lay ministry, interest in contemporary issues. Reply to: **G.D. Ferguson, Jr., Search Committee Chair, St. Barnabas Episcopal Church, 1200 N. Elm, Denton, TX 76201.**

**DEPUTY FOR STEWARDSHIP AND DEVELOPMENT:** The ideal candidate should possess strong fund raising, planned giving and administrative skills and will be required to develop a vital stewardship program for a diverse diocese. Reporting to the bishop the candidate will be responsible to oversee Episcopal Charities Annual Appeal along with the establishment of an educational and training program to assess and the develop the financial resources of the diocese and the ability to communicate the church's teaching on the tithe. Candidate should be disciplined and self-motivated with an excellent fund raising track record. Send resumes to: **Episcopal Charities of Long Island, 36 Cathedral Ave., Garden City, NY 11530.**

**RECTOR (full time), Church of the Annunciation, BVM, Lincoln Dr. and Carpenter Lane, Philadelphia, PA 19119, ATTN: Search Committee.** Salary: Level C (\$34,365). Housing: Supplied (on church grounds). Community: Urban. Communicants: 210. Sunday attendance: 60 (average). Strengths: Historic parish (1870). Since early 1900, predominantly African-American congregation. Independent congregation, steeped in tradition. Survived disastrous fire in 1990, yet congregation remains stable. Located in diverse neighborhood. Excellent potential for growth. Challenge: Nurturing the emerging leadership abilities of the members following the retirement of long tenured rector. Educating and introducing parish about the 1979 Book of Common Prayer. Find a way to do community ministry in a new neighborhood. Attract a younger congregation while holding the long-time members.

**DIRECTOR OF CHRISTIAN EDUCATION** and Children's Ministries. Large parish seeks caring, organized individual with high energy level and people skills to lead, implement and coordinate progressive programs. Must be committed to working with children; storytelling; and effect a pastoral presence with a wide variety of individuals/groups. Degree in Christian education or equivalent experience required. Episcopal background highly desirable. Full-time position. Resumes and information: **St. John's Episcopal Church, 2827 Wheat St., Columbia, SC 29205. (803) 799-4767.**

**FULL-TI**  
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**TOR**—parish with traditional values in s rector with strong leadership ability preacher, pastor and youth minister. h building with newly construct and supportive congregation programs. Letters of interest Search Committee, P.O. 540 or contact Search n at (804) 793-9490 9

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son, 626 E.

## POSITIONS WANTED

**DISABLED PRIEST** seeks part-time employment. Strong academic and work experience in social services, pastoral counseling and spiritual direction. Institutional chaplaincy certification. Excellent preacher, good sense of humor. Cross-cultural ministry and warm climate a plus. Reply **Box W — 754<sup>b</sup>.**

**MATURE, CONTEMPLATIVE LAYWOMAN, M.Div., S.T.M.,** experienced in pastoral and spiritual counseling, theological writing. Seeks part-time position and place to live as semi-solitary. Resume and references. **Barbara Bishop, 203 Peach Grove, Montross, VA 22520.**

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**BULLETIN INSERTS:** New English Bible Sunday readings with collect, psalm and proper preface. — **FREE SAMPLES — The Propers, P.O. Box 1143, Union City, NJ 07087. (201)348-1935.**

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The Living Church

P.O. Box 92936

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# CHURCH DIRECTORY

## 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 H Eu, 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 Christian Ed, 11 Cho Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
 The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't  
 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 Blvd., at Ellenwood  
 The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick  
 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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## 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

**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/A, handicapped accessible

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
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 St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery  
 The Rev. Mariin Leonard Bowman, r the Very Rev. Lloyd A. Lewis, Jr., hon. r Founded 1880  
 Sat 5, Sun 8 & 10 (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 Español; 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-Thurs 8:30 to 6, Fri 8-3:30  
 Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30  
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 Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825

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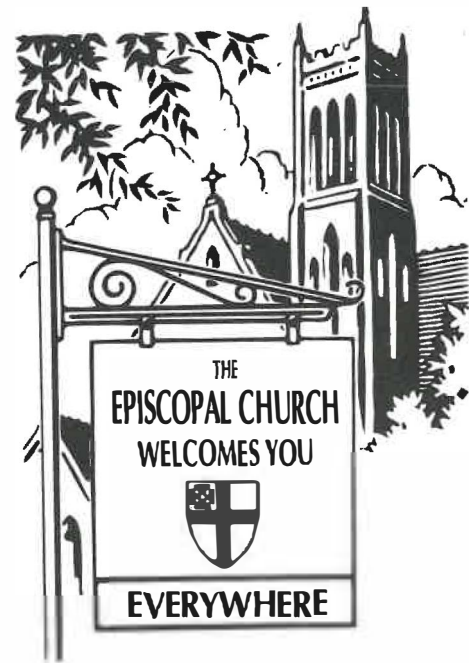
**ST. PETER'S** 143 Church St.  
 The Rev. Thomas C. Wand, r  
 Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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 Sun Eu 10 (Sol), Ev & B 5. MPTues-Fri 9:30, H Eu & LOH Tues & Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

## SELINGSGROVE, PA.

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



## WHITEHALL, PA. (North of Allentown)

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 Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

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 Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 1928 BCP  
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## PHARR, TEXAS

**TRINITY** 210 W. Caffery / at Bluebonnet  
 The Rev. Robert Francis DeWolfe, r (210) 787-1243  
 Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
 Fr. Keithly R.S. Warner, S.S.C., r  
 Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## 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. Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M. Div., assoc  
 Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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