

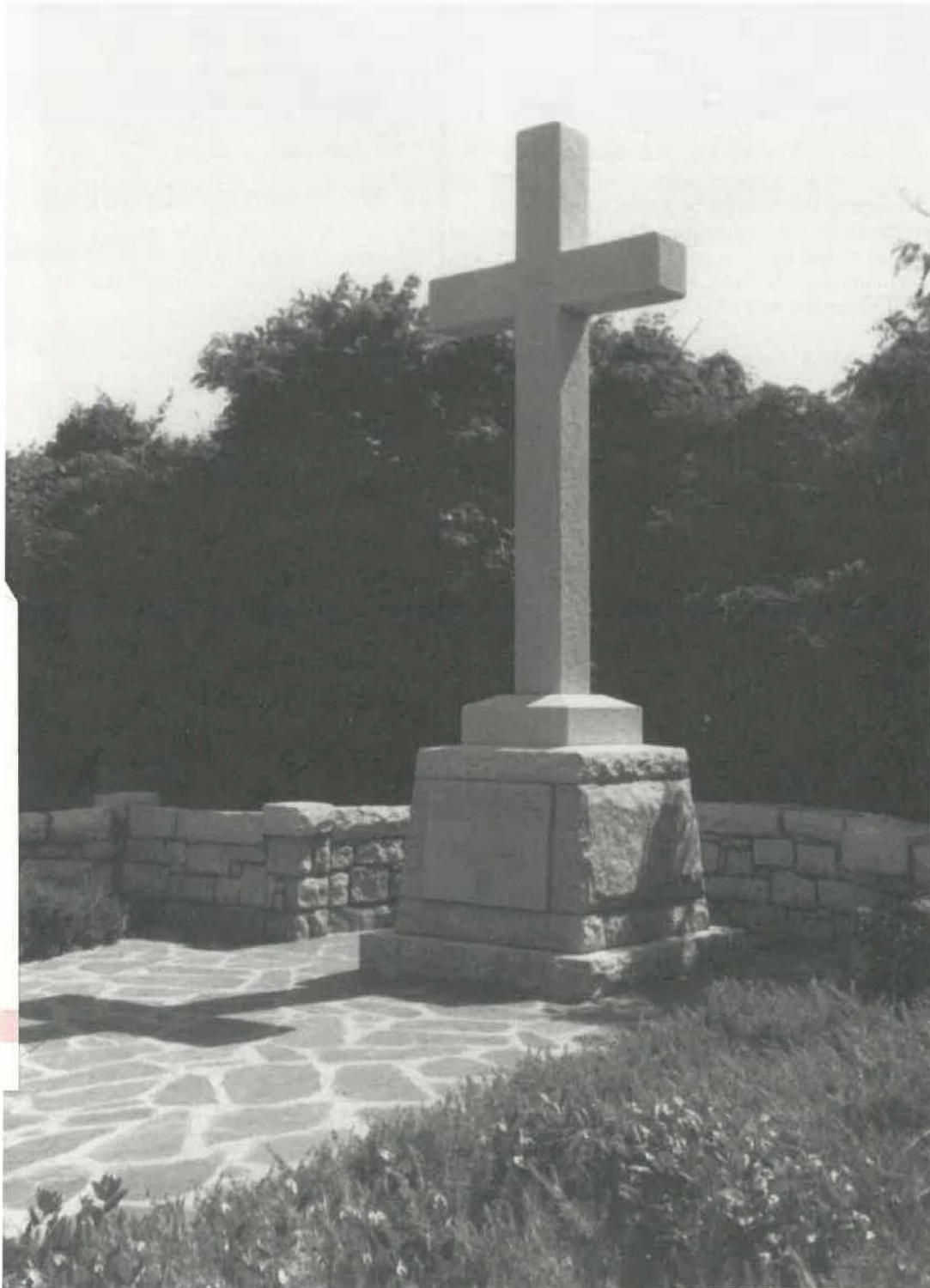
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February 6, 1994

# THE LIVING CHURCH

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**Remembering a Spiritual Leader in Virginia**

# IN THIS CORNER

## A Fashion Statement

The Rev. Richard Duncan, retired rector of St. Stephen's Church, Olean, N.Y., claims to have founded the Loyal Order of the Purple Suspenders (L.O.P.S.). Fr. Duncan founded the order in 1990 and says it now has about 40 members, including three bishops.

"The wearing of the purple suspenders is a silent but visible witness that the members of L.O.P.S. are not happy with the goings-on in the Episcopal Church today," he said.

The purple suspenders represent, he told the *Middletown* (N.Y.) *Times Herald*, "a good-natured, tongue-in-cheek protest about a serious issue — the growing tide of liberality within the Episcopal Church."

L.O.P.S. members put much of the blame for this trend on bishops — hence, the color of the suspenders.

Fr. Duncan was recently interviewed by a nationally syndicated religion columnist and said since that interview appeared, business had picked up.

"I have received applications from Texas, Florida, New York, Pennsylvania, Louisiana and Ohio since it came out in print," he said.

And I thought suspenders were to hold up pants.

\* \* \*

Think your vestry meetings run long? They're nothing compared to a recent diocesan council meeting in Easton. It began at 6:05 p.m. and was adjourned at 11:50 p.m. The *Eastern Shore Episcopalian* reports that the lengthy meeting dealt with budget cutting.

\* \* \*

More license plates: PRAYON, PSM 27 4, PRAY 1, CHURCH, HVN CTY, GRACE and FAM DEI. The Rev. David M. Baumann, SSC, rector of Blessed Sacrament, Placentia, Calif., reports seeing 1WAY JC, PWRDXGD (ponder that one awhile) and ROM 8 28.

\* \* \*

Writing in *The Apostle*, the newspaper of the Diocese of Alabama, the Rt. Rev. C. Furman Stough recalls that when he was an executive at the Episcopal Church Center in New York City, he would invariably catch the 5:53 p.m. LITT train out of Penn Station for Garden City. Bishop Stough, now assistant bishop of Alabama, wrote that he usually boarded the second or third car of that train. Readers may remember that it was the third car of that particular train in which a gunman opened fire on Dec. 7, killing five and wounding about 20.

\* \* \*

Lots of mail came in concerning my column on Br. John-Charles, F.O.D.C., a large percentage of it negative. A long-time reader said he knows the feeling: "My first assistant became a bishop in the Anglican Catholic Church of Canada, my seminarian-organist is a priest in the ACC, my 15-year old day assistant is half in the ACC and my son went into the ACC."

\* \* \*

Note to Mr. R. in Stockton, Calif.: I would agree my theology might be questioned, but it is certainly not "new age pantheist" as you suggest.

DAVID KALVELAGE, editor

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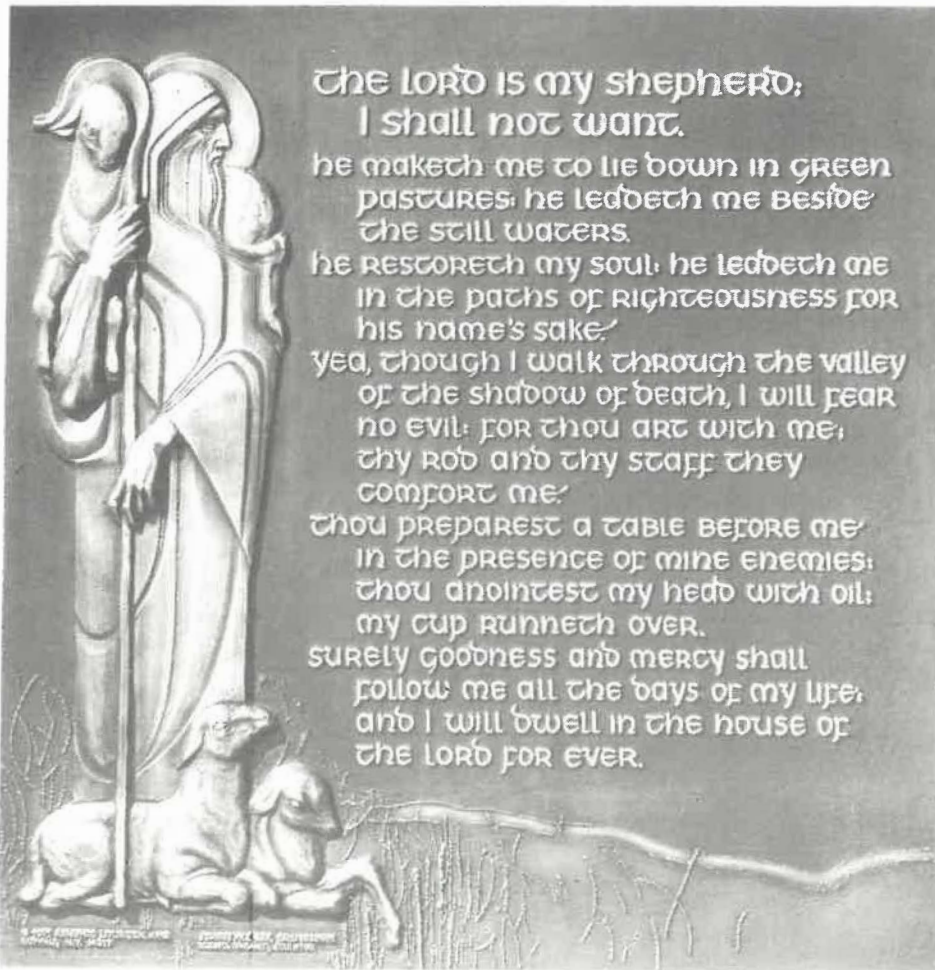
### 14 Benediction

## ON THE COVER

The cross at Cape Henry, Virginia Beach, Va., commemorates the first landing of the Jamestown colonists. The Rev. Robert Hunt, an Anglican priest, was the chaplain who spent four months at sea with the Virginia Company.

Photo by Lewis Wright

# LITURGICAL ART IN BRONZE



The 23rd Psalm "The Lord is my shepherd; I shall not want.."



The Resurrection



St. Francis & Prayer

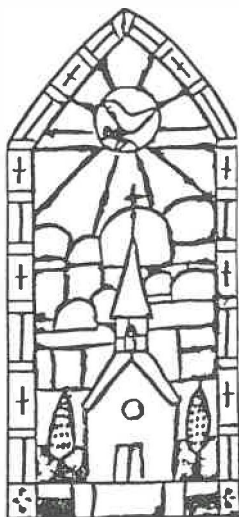


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and the views of Episcopalians*

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# LETTERS

## Too Many Seminaries

The national church's Deployment Review Committee, in its report to the 1991 General Convention, stated, "Perhaps as many as 20 percent of the clergy in the Episcopal Church are not truly suited for the ordained ministry," a fact I do not question. Membership in the Episcopal Church is down approximately 1 million since 1967, while the clergy numbers have doubled since 1955. The ratio of clergy to members is now 1 to 164; it was 1 to 351 in 1965.

Meanwhile, I am solicited each year by two seminaries for a 1 percent contribution for theological education, plus several additional solicitations for various seminary projects.

Obviously, we are educating and ordaining more clergy than we can use, to say nothing of the 20 percent who are "not truly suited." That fact notwithstanding, I have a simple solution (which I never expect to be implemented). We presently have 11 seminaries. Consolidate them, along with their considerable endowments, into six seminaries. This would eliminate the need for additional fund solicitations. Even if the present students continue to be educated, the six seminaries will be able to accommodate them all, and more.

The persistent lack of good stewardship concerning seminary education should have us all on our knees asking for God's forgiveness, and then doing something about it.

(The Rev.) JOHN C. STERLING  
St. Philip's Church

Memphis, Tenn.

## Which One Left?

In response to David Kalvelage's column [TLC, Jan. 2], a point of clarification, and a few comments. Clarification, the Anglican Catholic seminary in Liberty, N.Y. is Holyrood seminary, not Holy Trinity.

Mr. Kalvelage feels saddened to see Brother John-Charles depart the Episcopal Church. Any friend is sad to see another friend leave. Decisions such as the bishop has made are extremely difficult for all concerned. I believe his move out of the Episcopal Church comes after long days of fasting and prayer and discussions with trusted colleagues. As the days go by, more traditional Anglicans are going to have to do the same thing. Br. John-Charles hasn't left the Episcopal Church. The Episcopal Church has left him. Moot point? Not really. Mr. Kalvelage should feel happy that his

The Living Church

friend has found a new "home."

Is the Episcopal Church still Anglican and catholic? Perhaps Anglican, in the new, generic sense of the word. It is really now more of a protestant sect. Catholic? No. We gave that up with an ever-so-slight majority vote of General Convention almost 20 years ago.

TERRENCE GAMBLE

Buffalo, N.Y.

• • •

David Kalvelage's tear-stained ovation for a defecting Episcopal bishop and defecting Episcopal priests left me rather cold.

The bishop, a man of "wit and wisdom" who "inspired, challenged and excited," deserted the Episcopal Church to become a bishop in the Anglican Catholic Church. He is not "comfortable" with the ordination of women. The priests, after "long and faithful ministries," were chrismated in the Orthodox Church on Jan. 1. Defections from the church are not the fruit of wisdom and long faithful ministries. Quite the reverse. Faithful, wise ministries do not end in apostasies.

(The Rev.) ROBERT M. HAVEN

Mount Dora, Fla.

### A Matter of Grace

The homosexual lobby is asking for our acceptance of practices which as human beings, and certainly as Christians, we should reject.

Everybody has trouble with sex. Some people have too much of it, some, too little. Some find satisfaction only with prostitutes. Some feel the need to attack their partners. Some like to be beaten.

### To Our Readers:

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

Some men like to dress up like women, some women, like men. There are those who find sexual satisfaction in setting fires. Some men are addicted to children, others, to other men, while some women are enthralled by other women. Whatever form it takes, sexual perversion is a threat to many.

All this notwithstanding, the intentions of nature are as evident as the rising sun. I do not see why we should be persuaded to accept any of the various forms of sexual deviance. I have no doubt one's physical makeup may cause a person to lean in one direction or another, but have we no control over our physical tenden-

cies? And is not the grace of God available to all who call upon it?

Whatever St. Paul's "thorn in the flesh" was, the answer he received is the same which is at hand for all us: "My grace is sufficient for you" (2 Cor. 12:9).

How each of us handles his or her sexuality is his or her responsibility. Few people want to pry into someone else's situation. On the other hand, the church should not be asked to bless or otherwise legitimize any solution which is obviously divergent from the plain intentions of the Creator.

(The Rev.) GEORGE W. WICKERSHAM, II  
Rockbridge Baths, Va.

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## General Seminary Approves Revised Housing Policy

A comprehensive new housing policy, stating that General Theological Seminary in New York City "is willing to make apartments available to committed same-sex couples," was approved by the seminary's board of trustees during a meeting Jan. 10.

Making few changes, the board approved a policy draft submitted by an advisory committee appointed last September by the Rt. Rev. Craig Anderson, president and dean of the seminary [TLC, Nov. 28]. A press release from General said the policy "affirms the seminary's historic commitment to a resident faculty and student body and provides clear guidelines for living arrangements for all community members."

Last summer, General's policy prohibiting same-sex couples from living together in seminary housing was challenged by Prof. Deirdre Good, a member of the faculty who is a practicing lesbian, when she was told she could not continue to live on campus with her partner. The seminary press release stated the policy review was done, in part, because of a complaint involving the New York City Commission on Human Rights, charging discrimination on the basis of sexual orientation.

The conditions in the housing policy for same-sex couples were stated as follows:

"In recognition of the discontinuity which exists between the teaching of the Episcopal Church and the experience of many of its members in the area of human sexuality, the seminary is willing to make apartments available to committed same-sex couples. In cases of clergy and of students preparing for ordination, the seminary is willing to make apartments available to committed same-sex couples who have the written approval of their diocesan bishop(s).

"The seminary will not permit households comprised of GTS students and GTS faculty, or of GTS students and GTS staff, unless the two persons are married or in a committed same-sex relationship."

Heterosexual couples may live in seminary apartments only if they are married. Arrangements will be made for two or more persons of either sex to live together when necessary "for the purpose of economy or quality of life," providing

there is space available for separate bedrooms.

The policy stresses that all students and faculty "are expected to order their lives in accordance with the doctrine,

### Bishop Anderson said the seminary took a position of 'shared responsibility.'

discipline and worship of the Episcopal Church" toward the ends of "personal honesty and responsible sexual behavior."

Bishop Anderson said the new policy reflects the trustees' willingness "to face with honesty the changing patterns of life within the church while upholding the church's historic standards for accountability and commitment in personal relationships."

In requiring diocesan bishops' approval in cases of same-sex relationships, he said the seminary took a position of "shared responsibility." The bishop stated: "We have prayerfully attempted to create a policy that is accountable to and representative of the church as a whole. In that regard, the seminary pledges itself to a leadership role in the ongoing discussion of human sexuality while remaining firmly within the church's decision-making processes."

Bishop Anderson said adopting the new policy was an important step in confronting some fundamental theological issues. He said that "while the policy does not solve all the difficult underlying issues, it does provide the seminary community with a realistic and open framework for living within the tension produced by the 'discontinuity' between the teaching of the Episcopal Church and the experience of many of its members in the area of human sexuality."

The Rt. Rev. G.P. Mellick Belshaw, Bishop of New Jersey and chairman of the seminary board, said of the advisory committee's and board's work, "I strongly believe their efforts have enabled the seminary to exercise principled and compassionate leadership in the area of housing policy."

## Los Angeles Quake Damages Churches

Several churches in the Diocese of Los Angeles were severely damaged in the Jan. 17 earthquake.

At St. Andrew and St. Charles' Church, Granada Hills, both the rectory and the church were severely damaged. On the Thursday after the quake, Fr. Frost's telephone message from the rectory said, in a rather shaky voice, "Apart from some bumps and bruises we've survived the earthquake intact." He described the house as "trashed inside but structurally OK."

Church of the Advent, near the fallen Interstate 10 in Los Angeles, had its front facade collapse. The church had just completed an \$80,000 retro fitting, which Robert Williams, diocesan communications officer, explained involved placing steel reinforcing rods to withstand earthquakes. "It wasn't enough," he said.

At St. Stephen's, Santa Clarita, parish secretary Marge Tranfa said, "The church is in very bad shape." The city engineer estimated damage to the church at \$500,000. Ms. Tranfa said offices and the day school were all right. "Teachers are coming in Friday to clean up. We'll reopen Monday." Sunday services were to be held in the school.

Ms. Tranfa said she had been home in bed during the quake, "hanging on to my headboard!" She said 5-10 thousand aftershocks were expected — "of course we won't feel all those" — and defined an aftershock as any tremor less than the original quake.

Gail Paepke, answering the telephone at St. Augustine-by-the-Sea, Santa Monica, said, "Volunteers are talking about where to hold services." The rector, the Rev. Frederick Fenton, said, "The engineer told us we can't use [the church] for worship." He said many homes in Santa Monica had been destroyed, and strong aftershocks continued. "We had a 4.3 this morning" (Jan. 19).

Michael Cunningham, logistics coordinator for the diocesan cathedral center project, said, "We've tried to stay in touch. We have lots of homeless parishioners." At many buildings, he said, doors can't be shut and locked.

At Bishop Borsch's residence, dishes, glasses and glass doors were smashed.

Mr. Williams said a positive note was the diocese had received no report of loss of life or of significant injury.

## BRIEFLY

A group of 25 laity and clergy described as “non-conservative charismatics” held a “Colloquy on Charismatic Spirituality and Modernity” at Kanuga Conference Center in Hendersonville, N.C. on Jan. 6-9. The event grew out of conversations between the Rev. Robert Hughes, professor of theology at the School of Theology of the University of the South, and the Rev. Gray Temple, rector of St. Patrick’s, Atlanta, Ga., who were interested in bringing together charismatics who view modern intellectual procedures, including biblical scholarship and theology, as friendly.

The Very Rev. **William H. Petersen**, dean of Bexley Hall, Rochester, N.Y., will succeed the Very Rev. Richard Reid as chairman of the 11-member Council of Deans when Dean Reid retires from Virginia Theological Seminary in June. The Council of Deans consists of the deans of the Episcopal Church’s 11 seminaries and meets to foster cooperation among the seminaries in fulfilling their mission of theological education.

The Duchess of Kent **has left the Church of England** to become a Roman Catholic, according to *Church Times*. The newspaper reported the duchess became a Roman Catholic in a private ceremony in the chapel of the home of Cardinal Basil Hume. A statement from Lambeth Palace indicated the Archbishops of Canterbury and York had known of the duchess’s decision for some time. The archbishops were quoted as saying: “This is a personal decision of a devout Christian on a spiritual journey.”

A survey of Canadian churchgoers has revealed that the **most devout believers are also the poorest**. A poll conducted for *Maclean’s* magazine and the CTV network by Decima research shows 69 percent of Canadians who earn less than \$20,000 a year say their belief in God helps them with their daily lives. Among persons earning more than \$60,000 a year, only 46 percent agreed with that.

## Support Urged for the National Church

### Presiding Bishop’s Chancellor Addresses Lay Professionals

David Beers, chancellor to Presiding Bishop Edmond Browning, warned against “the push for decentralization” in the Episcopal Church when he addressed the National Network of Lay Professionals meeting in Menlo Park, Calif., Jan. 7-10.

Mr. Beers said he deplores decentralization, or the trend of dioceses and parishes moving away from support for the national church. He also spoke against the prioritizing of personal issues. “I am tired of people bellyaching about their own issues,” he said. “I urge you not to be deceived by the push for decentralization. We are a centered people — Christ-centered. We must not forget that we are called to follow Christ, not to circle the wagons.”

He spoke of the importance of lay professionals and clergy working together. It is time for them to talk seriously with each other, he said, recognizing the responsibilities of the other and helping each other to have a clear vision.

Among the hazards of being a lay pro-

fessional enumerated in the various meetings and workshops were a feeling of isolation, frustration at being asked to resign as a *pro forma* response to the coming of a new rector, inadequate recognition, a tendency for some parishes to replace lay professionals with volunteers, low-scale remuneration, absent or inadequate retirement benefits and insurance, and loss of a sense of serving God.

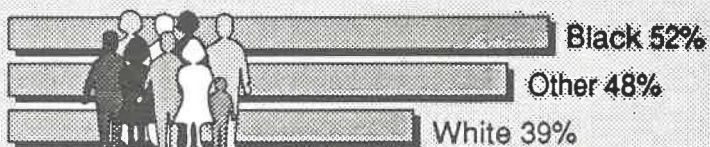
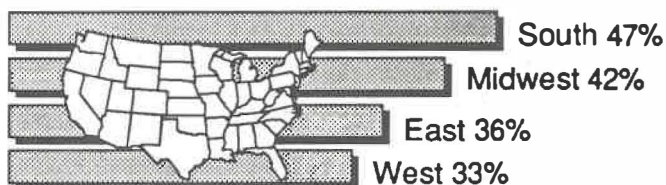
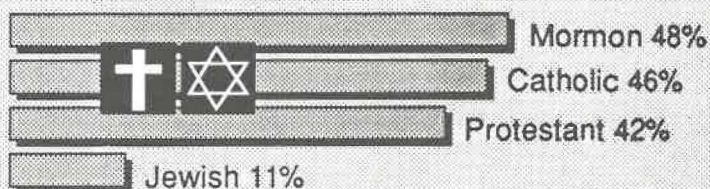
The participants were reminded that their call to lay ministry is as valid as the call to ordination. “The lay professional’s life in the church is not job based but call based,” said the Rev. Jerry Drino, executive director of the Coalition for Cross-cultural Ministry Development of Province 8. He was a member of a panel exploring new and non-traditional roles for lay professionals.

The event was a joint meeting with members of Seminarians with Lay Vocations; 66 people attended. Some 36 career tracks were represented, including parish administrators, lay assistants to the rector, educators, social program ministers, communicators, seminarians and church musicians.

LUCY GERMANY

## Church Attendance

For the second year in a row 40% of Americans reported they attended church or synagogue during the past seven-day period according to Gallup.



Findings are based on Gallup data obtained from telephone interviews with representative nationwide samples of 3,829 men and women, ages 18 and older, interviewed throughout 1993. Could vary 2 percentage points in either direction.

RNS photo/J. Trigg

# Lay Witness Program

## Inspires Commitment

Faith Alive weekends have been held in nearly 2,000 parishes since 1972

By DAVID KALVELAGE

More than 20 years after its founding, Faith Alive has changed its emphasis in an attempt to reach more Episcopalians. Dominated by advocates of charismatic renewal in its early days, Faith Alive has turned to an emphasis on the vows of baptism and confirmation as it moves through the '90s.

"During the mid-'80s, we had concern for traditional Episcopal churches where we were being shunned," said Thomas G. Riley, executive director of Faith Alive, during a recent visit to Milwaukee. "We struggled with how we can become more accepted by more conservative or traditional churches. As we discussed it, we realized it was only a matter of semantics. We had already left behind the buzzwords of the charismatic movement . . . those emphases, that terminology unfamiliar to the people we were trying to minister to.

"Until the late '80s, that association with extreme use of the gifts of the Spirit was often considered disruptive. It was a difficult time for us."

Faith Alive weekends have been held in nearly 2,000 parishes since 1972, involving about 10,000 persons. During the weekend, participants hear other lay Episcopalians tell how God has affected their lives, and in a series of gatherings they learn how God can have a greater presence in their own lives.

The late Fred Gore founded Faith Alive after experiencing a lay witness weekend in a Methodist church. At a Brotherhood of St. Andrew convention soon afterward, he discussed the Methodist program with others and asked "Why can't we do this in the Episcopal Church?"

"Someone said it wouldn't work because 'many churches are liturgy-driven and something like this might be distracting'," Mr. Riley said. "Fred believed there were enough churches experimenting in renewal in the Episcopal Church in the late '60s and

early '70s, so we went after those churches. Those were the churches we thought we'd be welcomed in and we were."

Mr. Riley believed "the real springboard" for Faith Alive came during a weekend at Christ Church, San Antonio, which he called "a large church with a strong rector who was comfortable with himself." That strong rector was the Rev. Maurice M. Benitez, now Bishop of Texas, who wrote in a Faith Alive brochure, "For myself, the single most exciting time . . . experience . . . event of my 25 years as a priest was a Faith Alive weekend at Christ Church."

During that weekend, Mr. Riley said many weekend coordinators and team members volunteered, providing the impetus to reach out to other congregations. Members of the teams who move into a parish to lead a weekend travel at their own expense, sometimes from great distances.

Mr. Gore's format was identical to the lay witness program he had found in the Methodist church. "It's sharing 'mini-Guidepost' stories," Mr. Riley said. "Half of the weekend is to build community."

The highly-structured weekend program also includes what Mr. Riley called "a prayer of commitment" at the altar during the Sunday Eucharist. "It's really an altar call," he said. "It's so Episcopalian. It is a very moving time."



Mr. Riley emphasized that although the weekend is led by lay persons and is for lay persons, the rector is integral. He emphasized that the support of the rector is a necessity, although the rector's participation usually is limited to that of chaplain or spiritual director.

Faith Alive's literature, published by its home office in York, Pa., is filled with testimonies from clergy and members of parishes where the weekends have taken place, including some non-Episcopal churches. Mr. Riley added his own thoughts about what a Faith Alive weekend is likely to do for a church.

"It gets people who aren't regular in their attendance — those on the periphery — to participate," he said. He also mentioned the identification of additional leaders, a growth of youth programs and increased giving as likely benefits of a weekend.

Mr. Riley, a resident of Vienna, Va., took over the leadership of Faith Alive six years ago when he left his job and became executive director of the organization on a halftime basis and a management consultant halftime. He finds his consultant work often takes him to a location where he also can serve in a Faith Alive capacity, a role he calls "a wonderful adventure." He is, of course, positive about the future of Faith Alive and believes its emphasis on baptism and confirmation will continue to open new doors for many.



# Spiritual Leader to Virginia's First Settlers

By LEWIS WRIGHT and BRENDA GARDNER

Springtime in tidewater Virginia is lush and lengthy. It is characterized by warm days, cool nights and abundant rainfall. Dense forests come alive with the blooms of dogwood and redbud trees and wildflowers. It was into such a land that the first settlers of the Virginia Company arrived. After four months at sea, they landed near the mouth of the Chesapeake Bay on April 19, 1607. They erected a cross on the beach, held prayers, and named the area

Robert Hunt intended  
to spend only a few  
years in America.

Cape Henry. Exploring a nearby river, they selected an island for their settlement. They named both town and river for King James I.

The three ships carried 145 people; about 105 of these were to remain in the colony. Among them was the Rev. Robert Hunt, an Anglican priest. Little is known of his early life. He was probably born in the Romsey area of Hampshire or in the Reculver area in Kent. For decades, church historians have copied from one another the statement that he graduated from Magdalen College, Oxford. This is probably untrue. The date and place of his ordination have not been discovered.

Surviving records show that on Jan. 18, 1594, he was appointed vicar of Reculver in Kent. In 1597, he married Elizabeth Edwards at St. Brendin's Church in Canterbury. Hunt was 28; his bride was 16. A son, Thomas, and a daughter, Elizabeth, were born in the next few years.

In 1602, Robert Hunt arranged an exchange of parishes with the Rev. Barnaby Knell of Heathfield, Sussex, in the Diocese of Chichester. The precise reasons for this maneuver are not known. Hunt was installed as vicar of Heathfield on Oct. 5, 1602. The parish register on parchment survives and is readily readable, as Hunt used the newly developed italic style for his entries. During the years in Heathfield, he became interested in the Virginia Company and its plan for a permanent settlement in America. The Rev. Richard Hakluyt, a noted explorer and geographer as well as an esteemed clergyman, received the appointment as rector of the new parish. He did not plan to accompany the expedition, however, and appointed Robert Hunt as the chaplain to the new colony. Hunt did not resign his parish at Heathfield

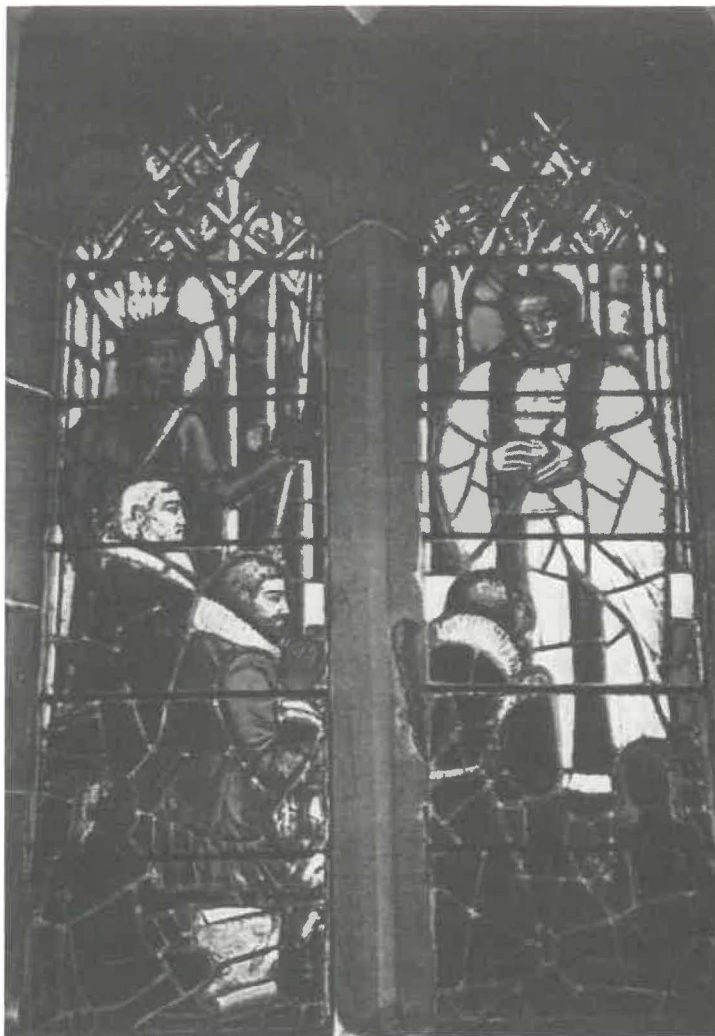


Photo by Brenda Gardner

Robert Hunt window at All Saints', Old Heathfield, East Sussex, England

and probably intended to spend only a few years in America.

In November 1606, Robert Hunt had made a will. Stipulations therein suggest marital problems might have been significant in his desire to leave for the New World. His wife, Elizabeth, was residuary legatee and executrix unless "... during my life or if after my death before the proving of my will she staie and abide in the same house or other place whatsoever with John Taylor the oldest sonne of John Taylor of the parish of Heathfield."

From this point, most of the details we know of Hunt were recorded in the journal kept by Captain John Smith. He writes of the first church at Jamestown: "When I first went to Virginia, I well remember wee did hang an awning (which is an old Saile) to three or four trees to shadow us from the Sunne, our walls were rales of wood, our seats unhewed till we cut plankes, our Pulpit a bar of wood nailed to two neighboring trees." After con-

*Lewis Wright lives in Richmond, Va.; Brenda Gardner resides in Heathfield, East Sussex, England.*

*(Continued on page 12)*

## 'A High Priority'

When members of the national Executive Council and staff from the Episcopal Church Center visited the various dioceses, among the topics they heard frequently was the location of the church center. Many have suggested that the national headquarters be moved away from New York City for a variety of reasons.

One of the most commonly heard reasons for moving the church center is geographic. New York City, the critics say, is too distant from a sizable percentage of Episcopalians. While the location made sense in the 19th century, membership of this church no longer is centered in the East.

Cost is another factor raised by critics. Hotels, meals and local transportation are more expensive there than in most parts of this country, making it difficult for "ordinary" people to visit the center. A third issue raised to those who visited dioceses would be the symbolism of moving the church center away from New York City. Such a move would, the argument goes, demonstrate that the national church is more willing to serve Episcopalians at the local level rather than the local church serving the national church in a "corporate" setting.

This issue has been raised before, most recently in 1991 at General Convention in Phoenix. A resolution adopted by that convention stated that Executive Council, "as a high priority, review and update the Report of the Committee to Study the Relocation of the Episcopal Church Center prepared for the 1985 General Convention and reconsider the location of the

center to a location in or near a major transportation hub." That resolution stated further "that the principal criterion used in this analysis must be the most effective location to carry out the mission of the church over the next several decades." The resolution also directed the council to report to the 71st General Convention (this year in Indianapolis) with recommendations and a plan for alternative sites for the center.

A committee of council members has been carrying out the intent of that resolution and was expected to make a presentation to council when it met in Norfolk, Va., last week. In a 1991 editorial, we asked that council members be serious about their charge to review this matter. There is no reason to believe this has not happened. If council determines New York City is the best location for the church center, then it will be after the committee engaged in examining pertinent issues as well as the 1985 study.

What is a more important matter, and was raised by some during the diocesan visits, is what takes place at the Episcopal Church Center. If the church center serves the rest of the Episcopal Church effectively, it shouldn't matter whether it be in New York City, Indianapolis, Memphis or Fargo. In this age of FAX, modem and voice mail, as well as a variety of forms of transportation available, it shouldn't be difficult to communicate with the church center, no matter where it is. While we remain open to the possibility of having the church center more centrally located, we are more concerned with the effectiveness of the ministries which emanate from there. That is an issue which should be examined as well.

## VIEWPOINT

# Embracing the Suffering in Our Parishes

By JULIAN CAVE

Until two years ago, the parish was my only context for doing ministry. However, a troublesome personal agenda, along with a nagging, latent desire to do something different, led me to explore an alternative.

The move has enabled me to view parish life from another vantage point. I have not become negative about it. Rather, I have gained insights which are both dangerous and promising.

I have begun to question whether the *modus operandi* of a modern-day parish is more akin to secular institutions than we care to admit. Unmistakably, parish rhetoric is different, but are creeds reinforced by behavior? To what extent do parishes embody church in who they are and what they do?

*The Rev. Julian Cave, Jr., is a non-parochial priest and is a resident of Washington, D.C.*

A few reflections are in order: When I left parish ministry, I was plagued with heavy personal struggles. I sought gestures of caring. Naturally, I thought the parish would address that need.

In my seminary training, I was taught to interpret the priest's role as one of assisting parishioners with life's hard moments and to equip them for ministering to each other. I performed those functions with relative success for more than three decades. But in the throes of my transition, I needed to receive ministry, not give it. Thinking the parish would provide this ministry, I was jarred in learning otherwise.

Initially, several parishioners showed a modicum of concern for my circumstance and a colleague or two returned telephone calls, but clergy and laity ideally situated to lend a hand appeared indifferent. I made overt requests for assistance — terribly embarrassing for me — but they fell on deaf ears.

In effect, I felt the religious communi-

ty was saying: "You and your situation don't interest us. Once your corrective work is done, however, we will welcome you again into the family of love and propriety."

I realize my point of view is a subjective one, and there might have been more empathy for my plight than I sensed. But at this critical juncture, I saw the huge investment I had made in parish ministry as a colossal waste. Church seemed to bear no resemblance to the tons of pulpit talk I made a career of uttering!

I had viewed the church as the primary group for battered souls. Yet, at my Gethsemane, it was absent. The sense of betrayal left me asking whether others felt similar disappointment. Do many parishioners feel abandoned when life caves in? Are others walking alone in their valleys with shadows of death?

Institutions tend to exclude people who fail to project images of strength.

*(Continued on next page)*

## VIEWPOINT

(Continued from previous page)

There is an intolerance for damaged goods. Building corporate power takes precedence over nurturing individuals. Programmatic emphases upstage the "bearing of one another's burdens" (Gal. 6:2).

In contrast, where the church is being what it is supposed to be, the lonely and suffering are embraced. Grace goes public by identifying with the crippled. At the first signs of agony, gifts of presence and power are available, even without asking.

How does your parish handle its wounded? Probably, some of its members languish in deadly silence, isolated. They wait, eager for someone to invade their debilitating exile with a redemptive word.

### New Opportunity

After exploring several options for ministry, I was attracted to an ecumenical agency that supports Christian groups working on poverty issues in the Caribbean. Food for the Poor had many features I valued.

Among other things, this opportunity would enable me to stay linked to people assisting society's victims. Additionally, the agency's inclusion of Anglicans among their "partners in mission" kept intact my Episcopal identity. It was the right move for me.

Of course, I knew many parishes and dioceses already had commitments in the Caribbean. I would commend and encourage those efforts. I saw my role as delivering sermons designed to expose a concealed parochialism that undermines all forms of outreach. I wanted to encourage parishes to become more inclusive in thought and practice. This mindset, I believe, is essential for effective mission, both near and far.

Having visited numerous parishes on the Eastern seaboard, I've observed repeatedly a tendency to convert people into projects — that's an institutional quirk! In a religious setting, this means ministry is rendered, but with a reluctance to acknowledge kinship with those who receive it. The more apparent needs

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of the marginalized are met, to be sure, but the people themselves are kept at the margins of parish life. Victims are serviced without being accepted.

In contrast, where church is, outreach generates new life, both for those who give as well as receive gospel. Benefactors impact redemptively on donors. "Good news" is received from as well as taken to others. Welcoming the stranger, we begin to experience the wonderful diversity of God's family.

It is possible, I think, for a parish to practice exclusivity without being blatantly intentional about it. It's a path of minimal resistance. Church, however, is always forthright in keeping its doors open for anyone to enter.

My reflections are not intended to denigrate parish life, only challenge us, priests and parishioners, to work fervently at being who God intends us to be. Since growing a parish and being the church are not always synonymous, we cannot assume parish activity is a clear sign that the church is alive and well.

Jesus warned about a possible miscarriage of life. He said, "For what does it profit a man to gain the whole world and lose his soul?" (Mark 8:36). Maybe there's a similar caution tucked away in this passage regarding the forfeiture of our life together. That is, acquiring a world, even a religious one, is less desirable than staying true to the high calling of God in Christ Jesus.

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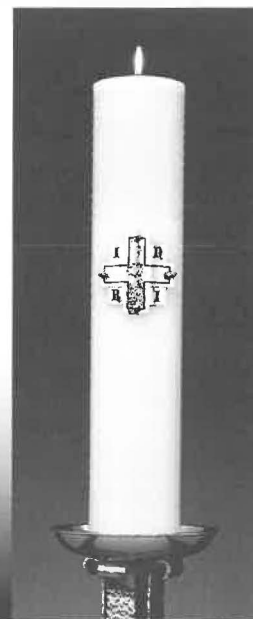


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## HUNT

(Continued from page 9)

struction of dwellings, a church was built of wood "covered with rafts, sedge and earth." Smith continues: "... we had daily Common Prayer morning and evening, every Sunday two Sermons, and every three months the holy communion..."

The first Anglican Eucharist in the colony and in America was probably celebrated on May 24, 1607, at that time the

In January 1608, a major fire raged throughout the settlement, destroying the church storehouse and many dwellings.

Whitsunday celebration. No definite record of this remains. At the time, the Church of England required the celebration of the Eucharist at least three times a year — Christmas, Easter and Whitsunday. Many clergymen celebrated it more often. John Smith, in his journal, records the Eucharist celebrated in Jamestown on Sunday, June 21, 1607. This was a special service in thanksgiving for reconciliation between factions in the colony and in preparation for the departure the following morning of two of the ships that had brought the colonists.

Over the summer of 1607, the settlers were inept in producing and storing food. Mortality was high. By September 1607 almost half of them had died. By January 1608, about 40 remained. Historians have attributed most of the deaths to a dietary deficiency disease rather than infection.

In January 1608, a major fire raged throughout the settlement, destroying the church storehouse and many dwellings. Smith wrote: "Good master Hunt our Preacher lost all his library and all that he had but the clothes on his back yet none ever saw him repine at his loss." Within the next few weeks, Robert Hunt died.

A ship under the command of Captain Christopher Newport sailed from Jamestown on April 10, 1608, and carried the

news of Hunt's death to England. His will was probated on July 14, 1608, by his widow, Elizabeth. According to John Smith, "Master Robert Hunt, our honest, religious and courageous Divine; during whose life our factions were oft qualified, our wants and greatest extremities so comforted, That they seemed easy in comparison of what we endured after his memorable death." Left without a priest, the colonists continued to hold daily prayers and the reading of a psalm in the church. Hunt's successor at Jamestown,

the Rev. Richard Buck, arrived in 1610 after having been shipwrecked and delayed in Bermuda.

Hunt's widow, Elizabeth, married Noah Baker, a yeoman of Heathfield, on Aug. 10, 1608, at All Saints' Church at Lewes, Sussex. Remarriage at an early date was not uncommon at the time. There were five or six children of this union.

Of the Saxon-era church at Reculver served by Hunt, only the twin towers remain. The parish church of All Saints survives at Old Heathfield. Extensive restorations were done in the 19th century. Few memorials to Robert Hunt exist. He is depicted in a stained glass window at All Saints' Church, Old Heathfield, England; a statue in the crypt of Washington National Cathedral; and the Hunt Shrine at Jamestown, which shows, in its bronze bas-relief reredos, Hunt administering the sacrament of communion.

The founding of Jamestown parish, an Anglican church outside the British Isles, marked the beginning of the worldwide Anglican Communion.

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# PEOPLE and PLACES

## Appointments

The Rev. **Lionel Eby McGehee** is curate of Christ Church, 25 Central St., Andover, MA 01810.

The Rev. **Bryan McGurk** is rector of St. Mary's, Box 85, Goochland, VA 23063.

The Rev. **Eugene M. Miller** is vicar of St. John's, 3114 S. 4th St., Union Gap, WA 98903.

The Rev. **A. David Neri** is rector of St. Michael's, P.O. Box 1803, Yakima, WA 98907.

The Rev. **William Pitner** is vicar of St. Barnabas', Box 3226, Valdosta, GA 31604.

The Rt. Rev. **Frederick W. Putnam** is interim rector of Trinity-St. Andrew's, Pocatello, ID; add: 335 W. Landers, P.O. Box 1214, Pocatello, Idaho 83204.

The Rev. **Rodney F. Quinton** is rector of Church of the Heavenly Rest, 602 Meander, Abilene, TX 79602.

The Rev. **Ramsey Richardson** is interim rector of St. Thomas', Box 147, Orange, VA 22960.

The Rev. **John W. Ridder** is vicar of St. Paul's/Peace Church, Las Vegas, NM; add: 744 Terrace Dr., Las Vegas, NM 87701.

The Rev. **Branford A. Rundlett** is rector of St. Timothy's, 3301 Hidden Meadow Dr., Herndon, VA 22071.

The Rev. **Richard Scott** is deacon-in-charge of St. Antony's, Box 2822, Silverdale, WA 98383.

The Rev. **Shawn Shreiner** is rector of St. Bede's, 5 N. 047 Route 83, Bensenville, IL 60106.

The Rev. **Paul Smith** is rector of St. James', Box 1668, Kodiak, AK 99615.

The Rev. **Vicki L. Smith** is rector of St. John's, 2220 2nd, Cuyahoga Falls, OH 44221.

The Rev. **V. Francene Stanford** is assistant of St. John's, Elmwood & Boston Aves., Lynchburg, VA 24503.

The Rev. **Sarah Stanton** is rector of St. Stephen's, 39th & Decoursey, Covington, KY 41015.

The Rev. **Toni Stuart** is vicar of the Chapel of St. Francis, Atwater Village, Los Angeles, CA.

The Rev. Canon **Walter Szymanski** is priest-in-charge of St. Paul's, 130 W. Main St., Monongahela, PA 15063.

The Rev. **Doug Thomas** is rector of Church of the Messiah, Box 739, Gonzales, TX 78629.

The Rev. **Jan Toof** is assistant of St. John's, 3857 N. Kostner Ave., Chicago, IL 60641.

The Rev. **Derrick Wedderburn** is priest-in-charge of St. Mary's, 6501 N. 39 Ave., Phoenix, AZ 85019.

The Rev. **Jim C. Wooldridge** is rector of St. Mary's, Lampasas, TX; add: P.O. Box 288, Lampasas, TX 76550.

## Renunciations

The Rt. Rev. Edward H. MacBurney, Bishop of Quincy, in accordance with Title IV, Canon 8, Section 1 of the Constitution and Canons of the Episcopal Church in the United States, has accepted the renunciation of the ministry of the Rev. **T. John Jamieson**. This action is taken for cause not affecting his moral character.

## Depositions

The Rt. Rev. Frank H. Vest, Jr., Bishop of Southern Virginia, in accordance with Title IV, Canon 12, Section 4(d) of the Constitution and Canons of the Protestant Episcopal Church in the United States has pronounced a sentence of deposi-

tion upon the Rev. **Thomas Carroll Daily**. The sentence was imposed after Mr. Daily's written waiver to the right of a trial, and his written confession of offenses under Title IV, Canon 1, Section 1. (1). (6). (8).

## Changes of Address

The Rev. **Paul Curry Armstrong**, 630 N.W. 17th Ave., Pompano Beach, FL 33060.

The Rev. **Ward Clabuesch**, 29970 Mullane Dr., Farmington Hills, MI 48334.

The Rev. **Eric Fenton** is stationed in Seoul, Korea until August 1994 and can be reached at 51 WG/HC, PSC3, Box 1173, APO AP96266.

The Rev. **Wendy Taylor Manley**, 18650 Lancashire Way, San Diego, CA 92128.

The Rev. **Virginia Peacock**, Canterbury House, 518 E. Washington, Ann Arbor, MI 48104.

## Cathedral Clergy

The Rev. **John Blossom** is canon of the Cathedral Church of St. Paul, 3601 N. North, Peoria, IL 61604.

## Other Changes

The Rt. Rev. William Jerry Winterrowd, Bishop of Colorado, has accepted letters dimissory of the Rev. **Mary Joan Delaney**.

## Deaths

The Rev. **George R. Clark, Sr.**, died Dec. 1, at the age of 83.

Fr. Clark was born in Sumter County, GA. He was an Army veteran of World War II and the Korean War. He was a graduate of Episcopal

*(Continued on next page)*

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## PEOPLE and PLACES

(Continued from previous page)

Theological Seminary, Lexington, KY, and retired as minister of Our Savior Church, Edgefield, SC. He is survived by his wife, Anneliese Dokupil Clark, a son, a daughter and two grandchildren.

The Rev. **David Joseph Coughlin**, a retired priest of the Diocese of Louisiana, died Nov. 20 of a heart attack and cerebral hemorrhage. He was 73.

Fr. Coughlin was a native of Florida and attended the U.S. Naval Academy, served on active duty in the Navy, and was a chaplain in the Army Reserve. He also attended the University of the South and was ordained in 1948. He served parishes in Florida, Louisiana and Hawaii before becoming rector of Ascension in Lafayette, LA, in 1955. In 1965, he was called to Trinity, Baton Rouge, where he served until his retirement in 1985. Fr. Coughlin is survived by his wife, Jean, four children and grandchildren.

The Rev. **Donald W. Crawford**, retired priest of the Diocese of Texas, died Dec. 1, at a nursing home in North Chatham, MA. He was 90.

Fr. Crawford was born in St. John, New Brunswick, Canada. He attended the University of New Brunswick and McGill University in Montreal, Quebec. In 1931, he was awarded the bachelor of divinity degree by Wycliffe College of the University of Toronto. He was ordained priest in 1931. He moved to the United States and served parishes in Illinois, Michigan and Kentucky before becoming associate editor of the Department of Christian Education at the National Council of the Episcopal Church in 1949. He earned masters degrees in Christian education from the University of Chicago and in education from the University of Michigan. Associate rector of Christ Church, Greenwich, CT, from 1953-1966 and canon chancellor of Christ Church Cathedral, Houston, TX, 1966-1972, he remained active in the church after his retirement in 1972. Fr. Crawford is survived by his wife, Mary, a son, two daughters and four grandchildren.

The Rev. **Kenneth C. Emmerling**, priest of the Diocese of Southwestern Virginia, died at his home Nov. 13 at the age of 54.

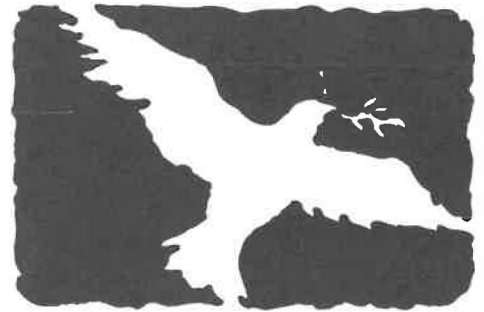
Fr. Emmerling was a native of Pennsylvania. He attended Wesley Theological Seminary where he received his Master of Divinity Degree in 1963. He spent 15 years in parish ministry in the Methodist Church before joining the Episcopal Church. He was ordained an Episcopal priest in 1987. He served as assistant to the Bishop of Maryland prior to transferring to Southwestern Virginia. Fr. Emmerling had served as rector of St. James', Roanoke, VA, since 1987. He is survived by his wife, Martha, and five children.

The Rev. **Joseph M. Isidori**, priest in the Diocese of New York, died Nov. 27 at the age of 54.

Fr. Isidori received his initial college education at Iona, with further degrees from New York University. He was principal of Mamaroneck Ave. School, Mamaroneck, NY. He was also an active layman at Grace Church, White Plains, NY, and served as junior warden there. After ordination he served on the clergy staff, and was especially noted as a skillful counselor. He spent his entire ministry as an associate in the parish of Grace Church. Fr. Isidori is survived by his wife, JoAnn, and two sons.

The Rev. **George Schiffmayer**, retired priest of the Diocese of Chicago, died Oct. 4 at the Serman West Court nursing home in Elgin, IL, after an extended illness. He was 87.

Fr. Schiffmayer was born in New York City in 1906. He graduated from Nashotah House seminary and was ordained priest in 1930 in the Diocese of Milwaukee, where he spent the first half of his ministry before being called to the Diocese of Chicago. In 1956 he became rector of Redeemer, Elgin, IL. He helped found the Fox Valley Mental Health Clinic, 1960, and served as the first chaplain to the Elgin Fire Department in 1961. He retired in 1978 and was later named honorary canon of the Cathedral of St. James in 1985. Fr. Schiffmayer was preceded in death 10 years ago by his wife Margaret. He is survived by their sons Karl Schiffmayer and the Rev. Jeffrey Schiffmayer.



## BENEDICTION

Talking to myself . . . rather than listening to God.

When I walk I pray, but it is I doing all the talking.

When I read the Bible, it is I who is thinking this or that, regardless of what he might be saying through those timeless and holy words. When I try to offer up my daily pleas and petitions, even

Maybe I need to start my day in silence.

when I "pray with my pencil," it is I who invariably sets the agenda and brings it to a close.

I think I may have it all backwards? Maybe I should shut up, and listen, and become more aware of his presence in my mind and in my heart? Maybe I need to start my day in silence; in conscious quiet and meditation and observation? Maybe I need to take the time to have the patience to allow him into my crowded mind as I meet him and walk with him each new day?

So tomorrow I'll start anew on my early morning walk and in my prayers. Today it was the reluctant admission that I was talking to myself rather than listening to him that stopped me long enough to realize I was missing something very, very important.

I may hear nothing? I may see little? I may feel alone and bewildered? But if I don't try, I'll never know. If I don't open my ears and eyes and heart, there's little chance that he'll keep on trying to wedge his way into my self protective, self conscious, selfish self.

"Dear Lord, help me to shut up, open up, and listen up. You have a lot more to show me than I have to tell you. Please be patient. Please come into my life in a new way and allow me a glimpse, a whisper, of what the peace of God entails, and what the love of God demands and should mean to me." Amen.

(The Rev.) ALANSON B. HOUGHTON  
Charleston, S.C.

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## RIVERSIDE, ILL.

(Chicago West Suburban)

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The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 11 Ch Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
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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

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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

## DETROIT, MICH.

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Masses: Sun 8 Low; 10 Solemn; Daily, noon

## ST. LOUIS, MO

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Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) followed by HC 12:15, EV 5 (1S); Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

## LACONIA, N.H.

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8 & 10 (High, 5 (Sat); Tues 7:30; Wed & Thurs 9; Fri 9. C Sat 4

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

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
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Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

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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

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The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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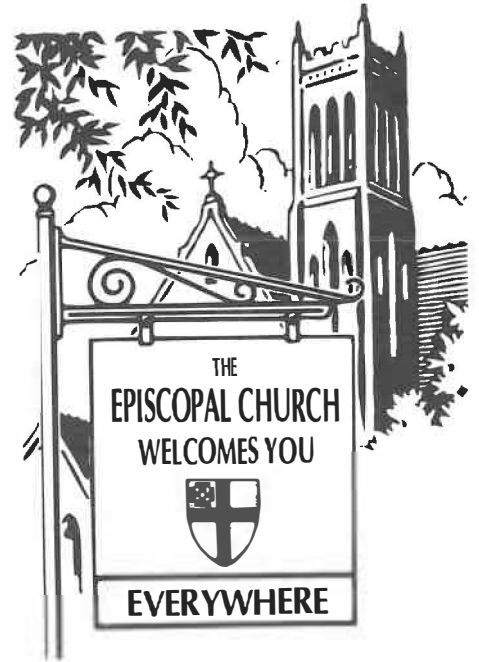
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**KEY** - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education;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

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