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IN THIS CORNER

'They're Letting Me Go'

A seemingly innocent telephone call to a friend at the Episcopal Church Center turned out to be more than I had expected. I had called to ask my friend for some information, and, as an aside, I inquired about what she thought of Executive Council's proposals to trim the budget for the next triennium.

"I'm outta here," she said grimly.

"You mean, you're losing your job?" I asked.

"That's right," she replied. "They're letting me go."

"Who else?" I inquired, pencil in hand.

"Nobody knows yet," she said. "They're telling us one at a time."

By now everybody knows. A total of 41 persons will be leaving their jobs at the New York headquarters of the church, 13 of them through retirement, eight as "volunteers" and 20 as "reduction in force." The departures will mark the second major reduction in the workforce at "815" in three years, and will include some well-known persons.

Barry Menuetz, senior executive for planning and development, is retiring. So is the Rev. William A. Norgren, ecumenical officer since 1981, and the Rev. Bill Caradine, executive for mission planning. The Rev. Canon Harold T. Lewis, staff officer for black ministries, is among those who volunteered to leave, and Frederick H. Osborn, staff officer for planned giving, is among the reduction in force. In addition, 27 vacant positions at the church center will not be filled.

'Wondering Who Else'

Persons whose positions were being eliminated were told by their supervisors on Jan. 18, before Executive Council met to approve the recommendations.

"It was done very matter-of-factly," said another staffer who asked not to be identified. "I was given the news then I walked around here for days wondering who else knew or who else was being let go. It was an awkward kind of silence. Then we had to wait to see what the Executive Council was going to do."

The pieces began to fall together Feb. 10 when the Most Rev. Edmond L. Browning, Presiding Bishop, told the staff in a plenary gathering of church center employees what council had done at its meeting in Norfolk. Three days later, a list of those who would be leaving was circulated through the building and eventually copies were sent to the media.

Reading through the list, one spots names of persons who have carried out effective, faithful ministries at the church center. Many of them left other positions to relocate to New York City and now find themselves back in the job market.

Make no mistake about it, the reduction of staff at "815" had to be done. From many parts of the church, the operation was viewed as a bureaucratic nightmare which existed to serve itself rather than local congregations, and given the inability of many dioceses to pay their apportionment in full, cutbacks in staff and program was a logical step. In a widely circulated letter dated Feb. 16, the Presiding Bishop and others called the moves "the painful realities of reduction in force." That's what they were. Painful moves that were necessary.

DAVID KALVELAGE, editor

CONTENTS

March 13, 1994

Lent 4

FEATURES

10 A New Era for Church Pension Group

by James B. Simpson

Alan Blanchard guides clergy's
financial future

20 Bolder Teaching Needed

by Jeffrey Black

Three books on forming Christian
communities

DEPARTMENTS

5 Letters

8 Books

10 News

16 Editorials

17 Viewpoint

29 People and Places

31 Benediction

ON THE COVER

Members of the mission congregation of St. Francis in Flemingsburg, Ky., built their log cabin church from a kit [p. 12].

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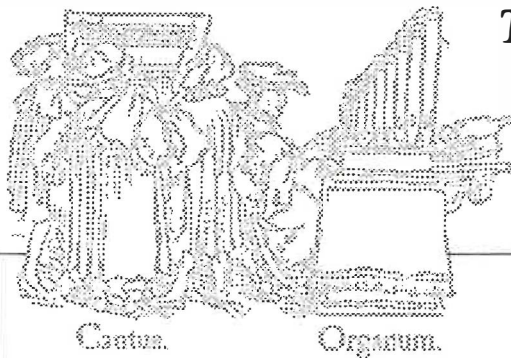
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and the views of Episcopalians*

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FOREWORD BY BISHOP ALEXANDER D. STEWART

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LETTERS

More Than One

I write in response to the letter of the Rev. Ladson Mills concerning the investigation of charges of misconduct against the Rev. Canon Antoine L. Campbell [TLC, Jan. 9]. In accusing the Diocese of Virginia of error in the investigation of the charges, Fr. Mills may have erred himself, perhaps unintentionally, by referring to a single accuser and a single investigation.

There has been more than one complainant in this case. I know because I am the Episcopal priest who brought secondary charges against Canon Campbell, after I rebuffed what I considered to be an improper advance on his part. I was interviewed not only by the Diocese of South Carolina, which found my testimony credible enough to issue a second presentment, but also extensively questioned by the Diocese of Virginia.

The standing committee of Virginia investigated not one but two sets of charges. Fr. Mills wrote of a single accuser when, as president of the standing committee of South Carolina, he

knew there was a second complainant.

This has been and is a painful episode in the life of the dioceses of South Carolina and Virginia. Lost in the process of trying to resolve a difficult situation has been the pain of the complainants. I pray for a just and merciful resolution which will bring healing to all concerned parties.

(The Rev.) CYNTHIA TAYLOR
St. Paul's Church

Augusta, Ga.

Selective Belief

At his diocese's recent convention [TLC, Jan. 23], Bishop Frederick Borsch of Los Angeles supported a resolution "recognizing" — i.e. accepting — the diocese's "deep diversity of understanding and practice" on the blessing of homosexual relationships, and declaring that "nevertheless, committed to our unity in Jesus Christ and the power of the Holy Spirit, we are willing to go forward together in mission with this recognition."

The resolution, he said, "allows a way

for us to live with who we are in our differences." It "will strengthen us as a church and may well become a model to the greater church as to how disciples can live together with their differences and even grow closer together because of that experience."

Leaving aside the questions begged thereby — such as how we can be united in Jesus while so profoundly disunited on what his authorized interpreters taught — it should be noted that the same sentiments were expressed in 1976 about the innovation of ordaining women, but have now widely been replaced by declarations that "the church has decided" and further dissent must not be allowed.

Just a few years ago, the same convention refused to accept those who still doubt the innovation of women's ordination as brothers and sisters, and Bishop Borsch was not heard to make the same appeal to a deeper unity or process of discernment.

Thus belief in a "diversity of understanding and practice" is clearly selective. It seems likely that, however sin-
(Continued on next page)

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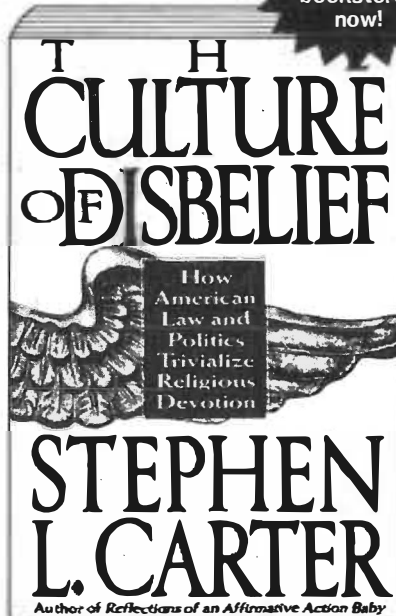
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LETTERS _____

(Continued from previous page)

cerely meant now, such appeals for pluralism on the question of homosexuality will function mainly to keep the traditional believers quiet until the innovators have enough political power to enforce their position, at which point diversity will cease to be a goal and conformity imperative.

If that is not the case, and diversity on divisive matters is to be so warmly accepted, Bishop Borsch might also declare his support of those faithful Episcopalians who hold to the belief that scripture and tradition prohibit the ordination of women.

DAVID MILLS

Leetsdale, Pa.

Those Who Differ

In reply to James E. Tynen's fine column [TLC, Jan. 16], I make the following observations:

The church as the body of Christ from the earliest times recorded in the Bible and throughout church history has been beset with controversy. Each side has contended it had the answer and the other side(s) were at least misguided and at worst evil. It is no different today, although the issues may well be somewhat different.

St. Paul's standard, "In Christ Jesus there is neither Jew nor Greek, slave or free, male or female, for all are one in Christ Jesus" (Gal. 3:28), has had great difficulty being implemented.

The way to avoid controversy is to meet only with like-minded folks, and then you are free to bask in the glow of true fellowship and play the game of "ain't-it-awful" that "they" are still in power and "we" are not, or the other way around. This may be comforting and necessary from time to time, but for the long haul it is better to work with those others, and see the world and the faith from their perspective.

The Anglican tradition, of which we are a constituent part, has tried to maintain a balance with her emphasis on both/and rather than either/or — often to the bewilderment of other Christians and folks of other faiths who have a more clear focus as to what is and is not the way.

Where there are gracious souls who are willing to listen to all sides and present what they believe so passionately in a compassionate and loving way (as, for example, James DeKoven was said to do), that which they desire comes to

fruition for the entire church; often, however, after they have passed into the heavenly realm. An example is the vindication of the catholic tradition within the Episcopal Church as enshrined in the 1979 Book of Common Prayer.

Yes, let us stop being "nice!" Let us be more loving and compassionate. Let us respect the faith of those who differ from us. Let us find the good in what they say and do. Let us find our true unity in Christ Jesus alone and for the rest wait on the Holy Spirit to shake us all loose from long-held pre-judgments so that the rule and reign of God may be seen here on earth as it is in heaven.

(The Rev.) HARRY ARTHUR WOGGON
Dorchester Parish

Church Creek, Md.

A Telling Policy

Thank you, Dean Anderson and the General Seminary for demonstrating to the entire church the meaning of hypocrisy [TLC, Feb. 6]. The policy to allow a couple in a same-sex committed relationship to reside in campus housing, yet to deny the privilege to those in opposite-sex committed relationships is quite telling. Obviously, you are out to set a trend by training your clergy about the acceptance of perversity. Is this the church we want to be a part of, one that denigrates the family in the name of inclusiveness? With this policy you make a mockery of everything we stand for.

(The Rev.) JOHN H. MUNSON
Fort Worth, Texas

General Seminary's new housing policy is an unbelievable exercise in sophistry. Why didn't it simply state this seminary believes all sexual expression is equally God-given and worthy of affirmation and celebration?

And why pick on unmarried heterosexuals who want to live together and deny them that possibility? Is General, in fact, not violating their civil rights in making

To Our Readers . . .

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such an exclusion? Or does "economy" or "quality of life" arrangements cover this necessity? And who makes sure they stay out of each other's beds?

By the way, what happened to the pedophiles and bisexuals among us? Why should they be excluded? There are those among them who are deeply committed to such expressions of sexuality and who rejoice mightily in their God-given orientations. The seminary is overlooking their needs, to be sure, but perhaps they are simply not well enough organized yet to bring the proper pressure to bear.

As I read the policy, heterosexuals have several requirements they must fulfill (even in violation of their civil rights), but for homosexuals (and I would presume others in due course), it's strictly freedom of choice. The housing policy is sadly convoluted to the point of comedy — if it weren't so tragic.

(The Rev.) GERARD S. MOSER
Emmanuel Church

Geneva, Switzerland

Centered

I was pained to read the words of the Presiding Bishop's chancellor, David Beers: "I am tired of people bellyaching about their own issues" [TLC, Feb. 6]. I was heartened to read that he also said "We are centered people — Christ-centered."

The crisis of decentralization appears to be one of the greatest issues facing the church as we prepare for the 71st General Convention. Parishes feel overtaxed and undeserved by the diocese, and dioceses feel overcharged and undernourished by the national church.

Our hope lies not in "bellyaching" nor in finding fault with other parts of our one body — the church. Our hope lies in genuine Christ-centered thought on all levels. Through prayer, reflection and dialogue we can rebuild the Episcopal Church. We can remain apostolic, catholic and Anglican, yet a parish-centered people committed to diverse ministries serving all people — barring none.

JOHN WOOD GOLDSACK
North Plainfield, N.J.

Winning Sign

Apropos discussions in TLC regarding athletes and prayer, I wonder how many noticed that Tommy Moe made the sign of the cross the instant before he took off for the downhill ski contest, winning an Olympic gold medal.

JAMES PARKER
New York, N.Y.

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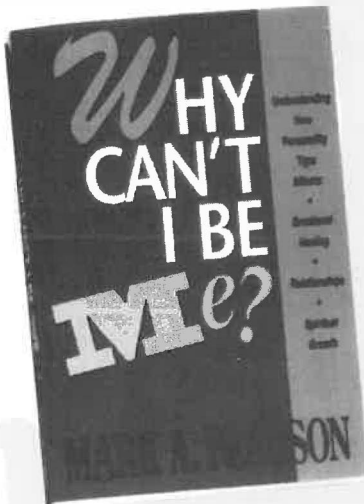
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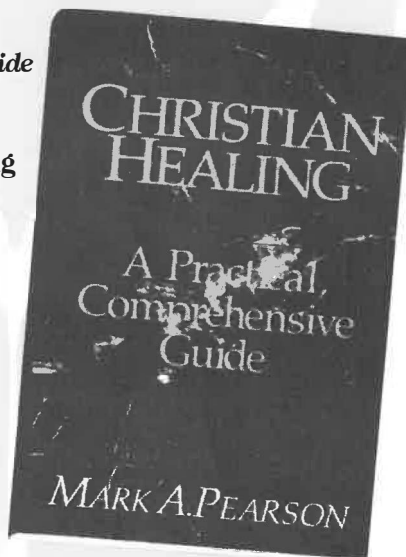
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BOOKS

Past and Future

REDEEMING THE TIME. By Bryon David Stuhlman. Church Hymnal. Pp. 258. \$21.

TROUBLE AT THE TABLE: Gathering the Tribes for Worship. By Carol Doran and Thomas H. Troeger. Abingdon. Pp. 160. \$10.95 paper.

Any time writers muse on the themes of worship, they open themselves to the gravest criticisms or the highest praise. These authors are to be thanked for venturing into dangerous territory. Each has done the necessary homework from varied liturgical traditions.

Bryon Stuhlman's *Redeeming the Time* is a learned work addressing the regular worship times of the church, as well as the church's habits of prayer from a historical and theological background. His focus on rhythms and cycles of prayer, as found in the Book of Common Prayer, is probably the strength of this book. That Anglicans appear to have held to the form of daily, regular worship is essential to justifying the work Stuhlman has written. He is right and successfully deals with the meanings of times of day, week, month, season and year, and from this vantage leads his reader through the technical history and theology of liturgical worship.

His research is thorough, and includes historical findings as well as incorporating the latest in liturgical studies. This is a book of synthesis rather than analysis and is certainly for the clergyperson trained in liturgics and for the well-read layperson.

The flavor of *Trouble at the Table* is entirely different. Written for the creative and investigative clergyperson and for those who lead worship in the local parish, this book is far more in the arena of popular worship and therefore will attract the attention of lay readers interested in worship planning and clergy who, too often, wish to abdicate their leadership role.

Doran and Troeger bring to their work an abundance of experience and give their readers helpful information. They risk much in addressing contemporary worship, since the safest books on worship are those which review and evaluate the past, not those which expound the present situation and give voice to future direction. Whereas Stuhlman's book is to "correct," so to speak, Doran and Troeger seek to "create," and therein is the trouble with *Trouble at the Table*.

The authors begin with the conviction

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that worship needs to be “revitalized.” Certainly by making that statement, they make themselves controversial. There is a conspicuous absence of the need for liturgy to be formative in its purpose: that of bringing persons to uniformity in a common worship experience.

The authors view worship more as a social phenomenon than a theological one, and though there may be warrant for such a view in academia, to present the reformation of worship on the basis of the social is to miss worship’s intended meaning and purpose. The death knell comes with their sentence, “An exclusive reliance on religious and theological language can be a way of avoiding the well-reasoned judgments that need to be made about what is wrong in our worship and how to improve it.” At what point does theology sit in judgment on us? I was forced to counter! The authors appeared to eschew any element of control in worship, and bordered upon sanctioning what could easily become “vain repetition,” mediocre repertoire, and the least common denominator.

As one who is new to the Episcopal Church I think I am able to see the dangers in some of the things suggested by the authors. After 19 years as a senior pastor in a free-church tradition, I know not only the pluses of revitalization, but also the weighty negatives. I’m afraid that what is being offered here is worship understanding and style which has been tried in the freer-church traditions, and having been adopted there, has helped lead such churches into the consumer, me-centered, need-fulfilling mentality. I would read Doran and Troeger to glean the helpful, but I would read with discernment and caution, realizing that those, particularly in the liturgical traditions, have much to lose if what is offered here is adopted without an informed discernment based upon two millennia of Christian history and theology.

(The Rev.) JEFFREY A. MACKAY
 Grace Church
 Utica, N.Y.

Compassionate Chapters

THE OIL OF GLADNESS: Anointing in the Christian Tradition. Edited by Martin Dudley and Geoffrey Rowell. Liturgical. Pp. ix and 221. \$10.95 paper.

The topic of this book, indicated in the subtitle, would seem to be a narrow one, but Christians have used liturgical oil in many ways, and this volume contains a wide range of biblical, theological, histor-

(Continued on page 22)

West Texas Celebrates New Bishop Coadjutor

With all the splendor and ceremony that graces the liturgy of the Episcopal Church, the Rev. James Edward Folts was consecrated Bishop Coadjutor of West Texas Feb. 17 at Municipal Auditorium in San Antonio before a congregation of about 2,200.

Bishop Folts had said he wanted to include the entire diocesan family and it seemed he did just that. Three processions moved into the auditorium with more than 100 clergy, 18 bishops and lay persons representing every congregation he has served. Music was furnished by the San Antonio Brass, the Sounds of Good News musical ensemble and a children's choir.

The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator, assisted by four West Texas bishops: the Rt. Rev. John MacNaughton, diocesan, the Rt. Rev. Harold C. Gosnell and the Rt. Rev. Scott Field Bailey, retired diocesan bishops, and the Rt. Rev. Earl McArthur, retired suffragan.

In his sermon, Bishop Bailey put the consecration of a bishop into theological and historical context. He urged Bishop Folts to draw wisdom and strength from the bishops who precede him.

"No man or woman accepts consecration as a bishop because of a high esteem of one's own abilities to respond to the demands and expectations," Bishop Bailey said. "He accepts ordination in episcopal consecration because he knows the power of God through the action of the Holy Spirit alone can make it acceptable.

"My experience is that our priests have a special reverence for the graces God intends for our bishops," he added. "The affection [of the clergy], their patience, their endeavors to do what the bishop thinks should be done, will bring inexorable comfort to your heart."

Fr. Folts is a native of San Antonio. He is a graduate of Trinity University there and of Virginia Theological Seminary, where he received a master of divinity degree in 1965. He has served eight congregations, most recently as the rector of St. Mark's, San Antonio. He is married to the former Sandra Johnston, whom he met while a counselor at the diocesan camping facility, Camp Capers. They have two children, Jeanne Folts Leo, who is married to a priest, and Jonathan, a student at Virginia Seminary.

MARJORIE GEORGE

BRIEFLY

Matthew Fox, a controversial former Roman Catholic priest, has joined the Episcopal Church as a lay person. On Jan. 8, the Rt. Rev. William Swing, Bishop of California, received the former Dominican at Grace Cathedral, San Francisco. Officials of the Diocese of California would not comment on whether Mr. Fox would become an Episcopal priest.

The Diocese of West Missouri has announced plans to build a **continuing care** retirement community in Kansas City. The facility, to be known as Bishop Spencer Place, will provide three levels of care — independent living, assisted

living and a health center. Construction on the \$16 million project is scheduled to begin in the fall. The facility is named for the Rt. Rev. Robert N. Spencer, diocesan bishop from 1930-1949.

A **new group for evangelical clergy** in the Church of England has issued a manifesto which states the church is under judgment from God because the House of Bishops was guilty of apostasy in the appointment and support of the Rt. Rev. David Jenkins as Bishop of Durham. *Church Times* reported the manifesto also seeks an end to "the pomp which often surrounds bishops and which detracts from the simplicity of Christ."

Order Has New Quarters

The community of Poor Clares of the Reparation in Mt. Sinai, N.Y., has moved into a new convent. Founded in 1922, the American community of the order presently consists of just two sisters. The order also has a house in England and another in Australia.

Sr. Mary Philomena said she and Sr. Mary Dorothea had been living in two large buildings and maintaining several others in their former retreat center. "We have not been attracting young people," she said. When their neighbors, the Society of St. Francis, offered a "semi-detached" house next to the friary, the sisters accepted. Remodeling began last spring; moving day was last September.

The sisters' living quarters, chapel and office are now on one floor, an important consideration for the nuns, who are 81 and 77 years old. The new house has work rooms in the basement, and two guest rooms and a "Pullman kitchen" on the second floor. Anyone who wants to "get away can come for a retreat. We'll stock the kitchen," Sr. Philomena said.

The Poor Clares describe themselves as "semi-enclosed." Sr. Philomena said, "We aim to strict enclosure," but necessities such as shopping create "a little opening." The sisters follow the four prayer book offices in their small chapel, and join the friars for daily Eucharist.

The Poor Clares' work is "prayer, intercession, and adoration of the Blessed Sacrament." They are supported by alms, and have not had to send out an appeal for 15-20 years. "People feel what we're trying to do is important enough to support," Sr. Philomena said. Anyone wanting to join the order must be completely committed to the life, she said. Asked what she expected for the community in the future, Sr. Mary Philomena said, "The Lord knows but he ain't tellin' yet!"

National Church Programs to Be Reduced

The following is a list of national church programs projected for reduction during the next triennium (1995-97) by the Executive Council (estimated annual savings listed in parentheses):

- Internal resource production capability within the communications department has been eliminated as well as the art and design and interpretation offices. (\$235,000)

- The sending and direct financial support of appointed missionaries will be phased out after completion of terms or retirement of missionaries now in service. Staff who support appointed missionaries will be phased out. (\$420,000 now plus \$520,000 over five years)

- Overseas leadership and training scholarships have been eliminated. (\$65,000)

- Advocacy work carried out by the Women for Social Witness Program will be assumed by the Public Policy Network. (\$35,000)

- Specific geographic desk officers for overseas Anglican partners have been eliminated. (\$330,000)

- Staff will assume a greater responsibility for training and education of adult church members; position of adult education officer will be closed; new approaches to resource development and sharing to be developed. (\$120,000)

- Social action grants awarded through the Coalition for Social Witness and Justice, the Economic Justice Implementation Committee and the Jubilee Ministry Committee will be eliminated and commissions related to those offices will be combined into one Justice Commission. (\$795,000)

- Individual justice ministry programs and offices — environmental, economic and racial justice — will be united into one program and separate commissions united into one Justice Ministry Commission. (\$85,000)

- Racial ethnic ministry commissions will be blended into one commission to



ENS photo by James Solheim

Executive Council members at the recent Norfolk, Va., meeting deliberate in small groups over plans to restructure the church's national program.

- support multicultural ministry development. (\$35,000)

- With elimination of the granting programs, office of the grants administrator will be closed. (\$45,000)

- Base budget support will not be provided to Episcopal agencies and the Cross Cultural Ministry Development program in Province 8. (\$218,000)

- The South Africa Partnership Program will not be funded. (\$90,000)

- Emphasis for the AIDS ministry program will be shifted to support of the National Episcopal AIDS Coalition and the staff office that supports that ministry will close. (\$130,000)

- All hunger and other types of social welfare programs heretofore supported by the national church will not receive direct budgetary or programmatic support. Some support is available through grants from the Presiding Bishop's Fund for World Relief or the United Thank Offering. (\$75,000)

- Funding assistance to historically black Episcopal colleges has been reduced by 15 percent (\$150,000).

- Funding assistance to overseas dioceses, Anglican partners, Indian Ministries and Coalition 14 dioceses is reduced by 5 percent. (\$200,000)

- The Washington office and the ecumenical office each will be reduced by one staff officer. (\$150,000)

- The Planning and Development Group will be reformed and moved into the Service, Education and Witness Group; the position of senior executive for planning and development will be eliminated; the position of unit executive is eliminated; the planned giving office will be closed as will the development office; the planned giving program will be continued through the already established diocesan network. (\$530,000).

Source: Episcopal News Service

Columnist Pursues Stronger Marriages

Syndicated columnist Michael McManus, an Episcopalian, is on a one-man crusade to save marriages in the United States. He has already convinced clergy in 20 mid-sized cities to pledge their commitment to a multi-pronged strategy for keeping couples together.

The author of *Marriage Savers:*

Helping Your Friends and Family Stay Married has been speaking out against the "wedding factory" style of marrying couples.

"Churches too often just prepare a couple for a wedding event, not a lifelong commitment together," Mr. McManus said in a recent interview. He faults

America's churches and synagogues for skirting hard sayings about pre-marital sex, cohabitation and divorce.

The Maryland-based columnist noted that in 1992 divorces reached an all-time high of 1.2 million, while the percentage of American adults who are married is at a record low of 55 percent.

If We Build It...

"You can hear our roosters from the church, but we're not out in the country!" observed Nancy Suit, wife of the Rev. Marvin Suit.

St. Francis' Church in Flemingsburg, Ky., looks as well as sounds "country." Members of the mission congregation built the log cabin church from the ground up, learning as they went. Fr. Suit, their priest-in-charge, was "raised up from the congregation," too, as a Canon 9 priest; he is also a fulltime lawyer and, with his wife, farmer. Mrs. Suit's 11 Sunday school children meet in the undercroft.

St. Francis' congregation began meeting in 1981 in a smaller log cabin in the Suits' front yard. A priest serving the congregation suggested using a storefront in town but, Mrs. Suit said, people would "never go."

Instead, the members learned how to build a log cabin. They purchased a kit and set about constructing the building on a donated hill site. A story in the Diocese of Lexington *Advocate* details an impressive timetable: On Nov. 4, 1982, the congregation voted to construct a church; a month later, 20 tons of logs arrived. The first service in the pine-scented cabin took place on Christmas Eve the same year.

Near Ohio River

The county-seat town of Flemingsburg was founded in 1796. From 1860 to 1865, there was an Episcopal church, near the Ohio River. During the Civil War the membership dwindled, and, for 100 years or so, there was no Episcopal church in Flemingsburg.

Much of the furnishing and decoration of St. Francis' Church, as well as the labor and maintenance, were donated, or were built or refurbished by members. The church has box pews with doors, and tin chandeliers from Vermont. A loan for the purchase of the kit was repaid early, thanks to contributions — and burgoo.

Fr. and Mrs. Suit explained that burgoo is a "soup stew with beef, pork, tomatoes, lots of garden vegetables, and, about an hour before serving, barley and corn to thicken it." According to Mrs. Suit, "It's an old Kentucky fox hunters' recipe. The members really get into it — it's a lot of work." The recipe, which will feed 150 people, calls for "an iron 20-gallon kettle over an open fire," and continues, "any



Stained glass window in the narthex of St. Francis' Church, Flemingsburg, Ky.

wild game you have may be added." Parishioners sold burgoo with cornmeal muffins at fairs and festivals.

The next project is a separate building for the Sunday school. This will be another cabin near the church, with a prayer garden between the two.

The congregation presently has 28 communicants. The building is host to other groups: Habitat for Humanity, Reading for Adults. Unlike big-city churches, St. Francis' Mission keeps its doors open all the time. "People go in and pray — they tell us about it later," Fr. Suit said.

Mary Jo Braun, the former bishop's warden, values being a member of St. Francis'. "We know we're needed," she said.

PATRICIA WAINWRIGHT

CONVENTIONS

The Diocese of Alabama held a harmonious convention, frequently enlivened by merriment and laughter, at the Cathedral Church of the Advent and a hotel in Birmingham.

The Rev. Garret Keizer, a high school teacher and Canon 9 priest in Vermont, the author of two books about effective lay ministries, did not arrive in time to preach at the opening Eucharist because of a snowstorm in the Northeast. He did arrive the following day and told fascinating stories of lay ministry.

In 1854, an act of the Alabama State Legislature decreed that the convention

was also "The Society for the Relief of Disabled Clergymen and the Widows and Orphans of Deceased Clergymen." In 1971, when the southern third of the Diocese of Alabama and the panhandle area of Florida formed the new Diocese of the Central Gulf Coast, all endowment funds except the society's were turned over either to the new diocese or divided with it in an agreed proportion. Legal technicalities about the society have been solved, so this convention, meeting as the society, voted to send 29.3 percent of the society's assets of \$182,970 to the Central Gulf Coast, and voted the society out of existence. In recent years, income from the society has been used to pay health insurance for clergy widows.

In his convention address, the Rt. Rev. Robert Miller noted "25 percent of our income will go to the program and budget of the General Convention. We have continued to be leaders in stewardship in the church as well as in membership growth."

A budget of slightly more than \$2 million was adopted.

(The Rev.) EMMET GRIBBIN

Colorado Episcopalians refused to resolve by resolution the thorny issue of blessing same-sex relationships when the 590 delegates to diocesan convention met in Colorado Springs Feb. 11-13. A resolution asking for the blessing of same-sex relationships proposed by a Denver parish was withdrawn in favor of a commitment to substantive discussion at the congregational level.

Clergy drafted a substitute resolution following a day-long meeting prior to the opening of convention. During the closed-door session, 140 priests and deacons discussed sensitive sexuality issues through a process directed by Timothy Sedgwick, professor of Christian ethics and moral theology at Seabury-Western Theological Seminary. Participants from a wide range of theological perspectives were in agreement over the constructive quality of the discourse.

"If anyone was angry or left out of that discussion, they were very few and very silent," said the Rev. Michael Houlik, rector of St. Mary Magdalene parish, Boulder. "I feel extremely positive."

When the substitute resolution was presented, it passed easily with a voice vote. The resolution mandates discussion following Dr. Sedgwick's model in each congregation before a special meeting of

clergy and wardens in Denver June 18.

"The cart has been put before the horse at the national level," said Shelley Brown, a member of the diocesan commission on human sexuality, adding that the Colorado process may be an example for the larger church. "This is much more positive. We'll be discussing first instead of voting on an issue first and simply hoping dialogue follows."

Local media interest in the convention debate was significant. Colorado Springs is home to many conservative Christian organizations, including Colorado for Family Values, which sponsored the controversial anti-gay rights Amendment 2 initiative in 1993. Gay advocacy groups denounced Colorado's electorate for its decision, and several organizations, including the 1997 General Convention, reconsidered their convention gatherings planned for Colorado out of concern for the issue. Amendment 2 has been upheld in the state, awaiting a final ruling from the Colorado Supreme Court.

The convention received a charge from the Rt. Rev. Jerry Winterrowd, Bishop of Colorado, to embark on a five-point plan for future mission endeavors. The bishop's agenda includes development of new and existing congregations, multicultural outreach, regional ministry training centers, youth and young adult ministry, and diaconal leadership.

In other business, delegates adopted a resolution requiring a letter of agreement for clergy called to parishes, and turned down resolutions on support for Shaping Our Future, Inc., and on a request to mention specifically lay persons among the ministers remembered during the Prayers of the People. A resolution affirming the great commission as the "biblical basis for our efforts at evangelism" was adopted and a \$1.6 million budget was approved.

More than 200 young people enlivened the gathering with music and a slide presentation on ministry to young people. The teenagers also convened a "Youth Rally Against Violence."

NANCY GRANT

The surprise announcement of the bishop's retirement and passage of a record budget highlighted the convention of the **Diocese of Georgia**, Feb. 3-5, at Jekyll Island.

Addressing the convention at the opening service of Evensong, the Rt. Rev. Harry W. Shipps stunned the 400 delegates and visitors by announcing his

retirement effective at the end of 1994. Bishop Shipps has called for a special session of convention Sept. 16-17 to elect his successor.

Almost overshadowed by the retirement announcement was passage of a record diocesan budget of \$1.35 million. By approving the budget, delegates authorized the establishment of a college chaplaincy at Georgia Southern University.

In his address, Bishop Shipps asked what will move the church to a position of "universal mission," and said, "the

gospel of Jesus Christ is not a possession. It is that which possesses us. It is that which is always calling the church forward.

"Allocation of our resources to this evangelistic ministry is imperative," he said.

The Rev. Joan Campbell, general secretary of the National Council of Churches, spoke on three occasions during convention, at the Eucharist, at the clergy spouses' breakfast and during a plenary session.

(The Rev.) JAMES N. PARKER, JR.

What's Your Opinion?

1. Should same-sex couples be blessed in the Episcopal Church?
2. Should practicing homosexuals be ordained in the Episcopal Church?
3. Should belief in the ordination of women as priests be required in order to be ordained in the Episcopal Church?
4. Should belief in ordination of women as priests be required in order to be a member of the Episcopal Church?
5. The Episcopal Church Center should be located in . . .

Comments?

Return by April 15, 1994 to: Reader Poll, The Living Church,
P.O. Box 92936, Milwaukee, WI 53202

A New Era for Church Pension Group

Alan Blanchard guides clergy's financial future

By JAMES B. SIMPSON

A lanky, dark-haired man with expressive, deep-set eyes, Alan F. Blanchard, 54, is sitting comfortably to the job he assumed three years ago as president of that bastion of faith and finance known as the Church Pension Group (CPG). Its assets total more than \$2.5 billion.

Although long accustomed to fast-paced responsibility, Mr. Blanchard has found his days incredibly full since the spring of 1991, when Robert A. Robinson retired after a quarter century of presiding over the many-faceted organization.

Alan Franklin Blanchard has not always moved against a background of affluence and high finance. He grew up in University Park, Md., a suburb of Washington, the only child of the late Elizabeth Blanchard, a staunch Southern Baptist, and Alan Johnston Blanchard, 82, former librarian for the Army War College at Carlisle, Pa.

Young Blanchard went on scholarship to a prestigious prep school, Phillips Andover Academy in Massachusetts, and on Navy Reserve scholarship to Yale. He met his future wife, Anne Scott Elliott, on a football weekend. After graduation and four years as a naval lieutenant plus two more spent working on a master's degree in industrial management from Massachusetts Institute of Technology, he was married in 1968 at Christ Church, Christiana Hundred, near Wilmington, Del.

Fresh from graduate school, Mr. Blanchard's first job was with McKinsey & Company, the New York financial and investment management consultant firm that *Fortune* calls "The Rolls-Royce of its industry." He found himself working with a group of contemporaries destined to head up American Express, IBM, Sotheby's and Westinghouse; it was much the same in his key Wall Street jobs with Pershing & Company and Goldman Sachs. In between were stints in Washington as administrative assistant to Sen. Jacob Javits, as executive director of the Securities and Exchange Commission, and as a member of President Reagan's transition team. He was president of Latimer Management Company in New York at the time he joined CPG. Sixteen of his 24 senior associates are also newcomers.

"You're a workaholic and I may never see you if you commute," Anne Blanchard told her husband as they prepared to return to New York from Washington in 1976. Consequently they opted for Manhattan rather than the suburbs and found a roomy apartment on the upper east side.

In Washington, they attended St. Columba's Church in an expansive time when the rector was the present Bishop of California, the Rt. Rev. William Swing. In New York, Mr. Blanchard was confirmed by the Rt. Rev. Walter Dennis, and



Photo by Bruce Parker

Alan F. Blanchard's days are full.

the family became members of the Church of the Heavenly Rest. Mr. Blanchard is also a trustee of Berkeley Divinity School. Spiritually, he looks to his parish and to an association with Holy Cross Monastery.

The Blanchards' daughter is a senior at Yale and a son is a senior at Andover; a younger son attends St. Bernard's School in New York. The family has a second home in Stonington, Conn., and until recently spent vacations aboard their small boat "Spark." In the city, Mr. Blanchard gets in a weekly game of squash at the Union Club.

CPF's president travels about 25 percent of the time, so far visiting about 30 dioceses. He sometimes joins the teams that conduct Planning for Tomorrow conferences that have the inevitable charts, graphs and slides, but also include large measures of common sense; occasionally they rescue clergy who have opted out of Social Security and want to return to its rolls.

Worth Continuing

There are accomplishments of the Robinson years that the new president wants to continue or better — the esteemed "13th check," for example, that is mailed to supplement pensions at the end of the year; also the continuation of annual increases that have been made for 13 consecutive years.

There are also advantages offered by increased computerization. One of the most significant was the recent analyzing of every beneficiary's pension to determine how its purchasing power has changed. The result was individualized increases to ensure that no one's benefit lagged behind increases in the cost of living.

At present there is a growing air of anticipation at CPG as Mr. Blanchard orchestrates a move in April to shining new quarters.

After a quarter of a century in increasingly cramped quarters in a post-war office building across the street from the church's epicenter at 815 Second Ave., CPG will occupy a condominium of six floors in a sleek structure of steel and black glass at 445 Fifth Ave. Renderings of the interior with cool, geometric lines and innovative crosses suggest that an

The Rev. James B. Simpson is based in Washington, D.C. as an interim rector and editor of continuing editions of the reference book Simpson's Contemporary Quotations.

image of quiet, confident dignity will replace staid conservatism.

The new housing represents an investment of \$20 million, but the net cost, Mr. Blanchard emphasizes, is less than eight years of rent, creating the potential for free future occupancy and a significant capital gain.

The purchase, he stresses, climaxes a two-year headquarters search that extended beyond Manhattan and ended when the discovery of a significant bankruptcy proceeding created an opportunity to obtain space at less than 50 percent of what it would have cost to build the facility.

Mr. Blanchard outlined significant expenditures in relocating the 210-member staff: a \$12.7 million purchase price, \$7 million in improvements and a hefty \$300,000 to packers and moving vans. Most new equipment will already be in place on Fifth Avenue on the targeted Friday night when teams of movers begin picking up records and furnishings in the vacated offices. The large portrait of the Rt. Rev. William Lawrence, sixth Bishop of Massachusetts (1893-1927), a co-founder with the financier J.P. Morgan, will get special handling.

Little or no interruption in routine is anticipated in CPG's operation as the umbrella for two major insurance providers, two other insurance-related companies providing ancillary services, a major provider of medical benefits, a publishing company, and two support units that offer data-processing and accounting services to the group and to other elements of the Episcopal Church.

Contributions from throughout the church are received reg-

ularly for 8,400 priests and 4,352 lay persons in active service. Checks in the monthly pay-out procedure go to some 6,880 retired clergy and beneficiaries plus 345 retired lay persons in 99 dioceses. They total \$70 million annually.

Concerned with clergy burn-out and related problems, Mr. Blanchard asked the Rt. Rev. Frank S. Ceverny, former Bishop of Florida, who recently joined CPG as executive vice president for pastoral care, to focus particularly on clergy career issues. He also participates in the orientation process of every new member of the episcopate.

Business and Ministry

Both men wish that more clergy would avail themselves of the personal pre-retirement counseling that CPG offers — only one or two a week are turning up but 25 percent are in CPG's annuity program.

Helping to make clergy aware of the financial implications of retirement is one area of CPG where two vastly different worlds intersect.

"To me, the tremendous excitement and fascination of my job stems from its unique combination of being a very big business and significant ministry," Mr. Blanchard said. "With our assets and our activities in a wide range of businesses, we would meet anyone's definition of a highly sophisticated financial services organization. But we are also servants of the church, a dual position that sometimes can create significant tensions in how we think about ourselves and our responsibilities. But mainly, it creates excitement."

That excitement "is particularly great today because of the tremendous changes in the lives of our constituents and consequently, the ways we can best serve them."

First, he said, "the average number of years an individual lives in retirement is at least 15 years greater than was so contemplated when the fund was founded, a change that modifies not just the length of financial need but the nature of financial need. Clearly, assisted housing and extended health care are assuming an importance they never had before. Washington statements notwithstanding, we believe that finding the funds for adequate housing and health care in retirement years is going to be a major challenge."

For active clergy, he continued, "the changes in the nature of career paths and the makeup of our clergy workforce are immensely important. We participate in the funding of all the medical care, for physical, mental and spiritual ills, that most of our clergy have. We fund the extremely expensive payments that any priest who becomes disabled early in a career receive, and our insurance company bears the liability for actual or alleged misconduct of clergy."

A major concern for CPG these days is implementation of strict, carefully prepared procedures for dealing with the increasing number of accusations of sexual misconduct that face the church. These procedures were developed over three years with extensive outside input. The guidelines were then reviewed and discussed by more than 550 persons from virtually all dioceses in intensive sessions in Newark, Atlanta, Chicago and San Francisco.

There is also preparation to be made for General Convention, Aug. 24-Sept. 2, in Indianapolis. It is always a pivotal event when half of CPG's 25-member board of trustees is elected.

As the Blanchard era unfolds at CPG, it may well be guided and characterized by the title of its new president's first report to General Convention, "Freeing our ministers to minister" — or put more informally, "protecting our clergy's tomorrows."



Church Pension Group's new headquarters in New York City.

Reader Poll

Elsewhere in this issue, we present a reader poll. It marks the second time we have tried to gauge the opinions of our readers before General Convention. In 1991, we presented a similar poll of seven questions which brought more than 2,700 responses. Now we include a five-question poll concerning topics of current interest to Episcopalians.

We need to say up front we realize this is not a scientific survey. We understand the results will not present an accurate portrayal about how the majority of Episcopalians view some important issues. We realize we will be accused of ignoring more pertinent issues, of presenting divisive topics and of phrasing questions “to our liking.” Nevertheless, we believe Episcopalians should have an opportunity to state their thoughts about important issues, just as they do in this magazine regularly in letters to the editor or in Viewpoint articles.

Readers with good memories will recognize that two of our

Tension

I live in the tension between have and not
At the point of pain
where paths cross.

The not which reproaches the have of the some
Abundance is blessing
the goodness of God.
But the sadness of *some* will not leave me alone
Is there no balm in Gilead?
Is there no healing for the wound of my people?

I live in the tension between here and there
Where identity melts
in was and not yet becoming
not ceasing increasing

I hear in my flesh the old cry for a king
An anchor in *here*
To be defined
only by the divine
chafes like wet sand in an ill-fitting shoe
But here we have no eternal city
no settled comfort.

I live in the tension between now and then
Where time and eternity
touch and blend.
Now I see darkly
The image is blurred.
Then I shall see face to face
as the groom lifts the veil
on the bride.
Then I shall go with him
an unflawed image.
And this expectant emptiness
Shall be assumed in fullness. Amen.

Alison Moore

questions are nearly identical to those from the 1991 poll. Those are whether the church should bless committed same-sex relationships and whether practicing homosexual persons should be ordained. Those questions are being repeated because the topics have yet to be settled. Resolutions will be presented to General Convention on both issues and considerable debate may be expected.

Two of the questions address an issue which many regard as being closed. That concerns the ordination of women. Even though the Episcopal Church has permitted ordination of women as priests and bishops since 1976, the matter remains painful for many. In fact, the question of whether belief in the ordination of women should be required will be a topic of discussion at convention in Indianapolis this summer.

Our fifth question addresses another issue some might regard as being settled. That is the location of the Episcopal Church Center. A committee studying that topic reported to Executive Council that the next triennium would not be a good time to consider relocation because of the current real estate market in New York City [TLC, Feb. 27]. Yet it would seem that location of national headquarters remains an important matter for many persons. While this triennium might not be a good time for such a move, the location of the church center will continue to be worth further study.

We hope readers will recognize our poll for what it is — simply an attempt to have our readers make their opinions known on some important matters facing their church.

A Better Model

One of the most intriguing proposals to come out of the recent meeting of the national Executive Council [TLC, Feb. 27] was the one to consider a restructured General Convention. Council members voted unanimously to call upon General Convention to request that the Presiding Bishop and the president of the House of Deputies appoint a task force “for the purpose of formulating a plan for reorganizing General Convention as a unicameral body.” The study of the task force then would be presented to General Convention in 1997 in Philadelphia.

A unicameral body makes good sense. The current two-house model of General Convention (House of Bishops and House of Deputies) has become unwieldy, particularly when more than 500 resolutions are scheduled for action during a 10-day period. The Church of England, the Anglican Church of Canada and other Anglican bodies use a unicameral system successfully. In England, for example, there are three orders—bishops, clergy and laity. The three are seated together and debate legislation together, but they vote separately. As it stands now, resolutions which come before General Convention are debated separately by each house and are voted upon separately, sometimes several days apart.

Combining the two houses into one body ought to cut down on the amount of time needed to debate an issue. It would afford the members of each order an opportunity to hear the concerns of those in other orders. A unicameral body would be good stewardship. It should require only one meeting site rather than two, and fewer support staff personnel. Finally, such a change might signal to the rest of the church that its call for reform and restructure has not gone unheeded.

Are Clergy Called or Hired?

By JOHN R. THROOP

Are clergy called or hired when beginning a ministry? Are they released from a covenant of service, or are they fired at the end of their time in a church? These questions suggest what may become another great challenge to priestly ministry in the coming years.

Actually, the crisis is upon us. Nearly three years ago at a bishop's committee meeting, a member told me with firm conviction, "You are our employee, and you need to do what we tell you to do." When I stated that I was *not* an employee, but the priest, the principal preacher, pastor and spiritual director, she retorted, "But we hired you and you came." Truth to tell, I was given a letter of call which outlined basic expectations and responsibilities which are generic in scope. But I was not given a contract to sign nor did I have a "boss" other than the bishop to whom I needed to report.

Another friend was not so blessed. When he became rector of a church, he did sign a contract. He called me one day to tell me that he had been "fired." The more elegant term is "involuntary termination." I could not believe the news. "The vestry *can't* fire you. The canons are clear about that."

"I know," he said dejectedly. "But they said I had a contract and that they weren't satisfied with my job performance, so they terminated me." He said, "What's worse, the bishop won't intervene. He says that it's a matter between me and the congregation."

Employee. Termination. Contract. Job performance. What's happening to the nature of the pastoral relationship between priest and parish? It used to be that, when one became a rector, the tenure rivaled that of a college professor. The canons were protective of the clergy. To be sure, there were abuses, and members of the clergy probably outperformed their effectiveness, to the detriment of parish life. Are things different now?

The canons have changed. In the 1991 *Constitutions and Canons*, Title III,

Canon 19 ("Of the Reconciliation of Disagreements Affecting the Pastoral Relation") and Canon 20 ("Of the Dissolution of the Pastoral Relation") have been thoroughly revised. Even so, there is no mention of the words "contract," "hire," "fire" and the like. Indeed,

Title III, Canon 17 still is titled, "Of the Calling of a Rector," and the reference is the "election" of the rector.

The word "call" theologically and practically means that we believe God is somehow ordering the process, bringing
(Continued on next page)

COUNSELING AND COUNSELORS

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The Rev. John R. Throop is vicar of St. Francis Church, Chillicothe, Ill., and president of the standing committee, Diocese of Quincy.

VIEWPOINT

(Continued from previous page)

together the appropriate leadership with the deeper needs of a congregation. The relationship that is established at a call traditionally is analogous to marriage. The model of that is covenant, particularly the covenant between Christ and the church. The model is *not* that of hiring the corporate CEO for Religitron, Inc.

Jesus himself distinguished between the call and the hire in the image of the

Good Shepherd and the hireling. The Good Shepherd lays down the life for the sheep, while the hired hand runs when the wolf comes to scatter the sheep, for, he says, "the hired hand does not care for the sheep." Are we seeking shepherds, or hired hands? We can't have it both ways. That's not to say that priestly leadership shouldn't be accountable — it must be, and in the most profound way. But then how does one evaluate laying down life for the flock?

Briefly stated, there are four reasons for this emerging crisis:

1. **Abolition of Authority.** We're reaping the whirlwind of a distrust of authority and authority figures. If the one in authority does not give us what we want, or perform as we want, then we destroy the authority figure. We cry, "Where are the real leaders?" Yet we refuse to be led.

2. **Abuse of Pastoral Power.** Members of the clergy have aided movement from shepherd to hireling through obvious abuses of the pastoral relationship such as sexual misconduct, and less visible abuses such as slothful leadership in preaching and pastoring.

3. **Atheistic Practice.** Several articles and letters in *THE LIVING CHURCH* in the past year have documented the problems inherent in our deployment process. Instead of insistent intercession and petitionary prayer seeking the Spirit's counsel on who shall lead, search committees and bishops handle the process like a lottery, or a laundry list.

4. **Arid Theology.** In the past 30 years, we have developed a strong theology of lay ministry, but we have failed to give equal attention to a clear theology of ordained ministry (the late Urban T. Holmes III was a notable exception in his

book *Priest in Community*). A crisis in parish ministry therefore has ensued because we are not clear about what a priest ought to do, much less who a priest ought to be.

5. **Accountability.** A more fundamental and appropriate question revolves around accountability. The only context many members of vestries and bishop's committees have for evaluation and accountability is from secular employment where contracts and evaluations are commonplace. The struggle for accountability revolves around the first three points. What is the best way to hold clerical and lay leadership accountable for ministry? Maturity in faith recognizes a mutuality of mission and ministry. We definitely need to develop holy models of accountability in ministry.

More than a mere deployment crisis, the phenomenon of hiring rather than calling, and firing rather than godly dissolution of the pastoral relationship, is a sign of a deeper anxiety over how we shall be led in the church's ministry. We must come to some consensus about appropriate accountability so that we can retain trust in the pastoral relationship between clergy and people. No longer can clergy leaders say with impunity, "I'm the priest; I'll do what I want." Nor should lay leaders say, "You're our employee; you do what we want."

We can start by eliminating the words "hire," "contract," "job performance" and "termination" from church life. We can return to words like "call," "shepherd," "pastoral relationship" and "grace" to describe what we're about in ministry.

Let the church be the church rather than Religitron, Inc. Let's look to scripture and tradition first to develop models for ministry, and to the Spirit's guidance to restore grace to parish leadership.

Depth Perception

In the yellow room all is brightness
Crucified Christ hangs on the wall
Beyond the wall, through the window
Signs of decay — wood, brick, mortar, metal
The greenery forms a frame
Revealing a flashing clock
Time is moving too swiftly
Sounds, senses, soul
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and the LORD has blessed you wherever I turned. But now when shall I provide for my own household also?" ³¹He said, "What shall I give you?" Jacob said, "You shall not give me anything: if you

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WELCOME! Tools and Techniques for New Member Ministry. By Andrew D. Weeks. Alban Institute. Pp. 84. \$15.95 plus \$3.50 postage and handling, paper.

COMMUNITY OF FAITH: Crafting Christian Community Today. By Evelyn Eaton Whitehead and James D. Whitehead. Twenty-Third. Pp. 176. \$12.95 paper.

The Rev. Jeffrey Black is rector of St. Andrew's Church, Kansas City, Mo.

MAKING YOUR CHURCH MORE INVITING. By Roy M. Oswald. Alban Institute. Pp. 119. \$14.95 plus \$3.50 postage and handling, paper.

In the first of these three books that are related to making a church more inviting to newcomers, Andrew Weeks writes clearly and well on a subject he cares about passionately — helping the newcomer or visitor to find a meaningful place within the church. Before finishing this book, I called the vestry member in charge of our new member ministry, because parts of this book are so immediately helpful, and so accessible to laity who want to get on with the job. After

many years of struggling with the issue of assimilation of new members, I especially recommend chapter 2 on setting up a ministry of greeters.

Like most priests, I thought I knew how to do that pretty well, but Mr. Weeks has given me a much better understanding of how to equip members to approach the strangers in our midst in a loving and helpful way. Also helpful is the opening chapter on basic marketing issues of the church, such as signage and building accessibility. If you find that many newcomers are arriving but the size of your congregation is not growing, this book will be very helpful to you.

Much weaker, it seems to me, is his material on groups within the church and how to structure them for growth. His focus is on educational and task groups within the parish. This isn't meant as a criticism of Mr. Weeks, for such groups are essentially all one encounters in old-paradigm, shrinking Christianity. If a parish is organized around such groups and worship, the church cannot and will not grow except under those periods when the pastor is especially gifted in both teaching and administration.

Task and educational groups constitute what Ralph Neighbors, in his great work, *Where Do We Go from Here?*, calls "program-based design" ministry. Task and educational groups, while they serve other good purposes, basically cannot be structured for growth. Another kind of group ministry is needed, if a parish wants to be able to enter true revival.

I had hoped to find just such a ministry described in the second volume under review: *Community of Faith: Crafting Christian Communities Today*. This work has some wonderful gifts to offer and a curious failing. Let me talk about the gifts first.

Kingdom of God

The few pages of the foreword by the Rev. Arthur Baranowski are truly splendid — a boffo essay on why small groups are and will be utterly crucial to the life of the Christian movement from now on. Within the main body of the work is a lively and helpful chapter by Michael Cowan sharing the story of his involvement with a Christian cell. The Whiteheads' work — the rest of the book — offered three things to me: a good guided tour of Roman Catholic resources for small group ministry; a well-informed, academic discussion of community dynamics using lots of contemporary sociology; and an honest attempt to understand the kingdom of God.

But I was simply stunned by what I did

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not find in this book. It seems incredible to me that someone in 1993 would publish a serious discussion of faith communities, especially one discussing house church cells, especially when the authors are revising work originally printed in the early '80s, and never once show a glimmer of awareness of the work of Paul Cho or Carl George or Dale Galloway. Evidently the divide between the catholic and protestant church is still immense, as is the one between academia and revival.

In a 1930s *New Yorker* cartoon, a physicist in a white coat, standing before a blackboard full of equations, glowers at the class and says, "There's a lot of loose talk going around about splitting the atom." The Whiteheads' discussion of "crafting Christian communities" reminds me of that cartoon. Although it's full of wisdom, like a lot of those equations on the cartoon's blackboard, they seem completely unaware that something major has already happened in their field, beginning in Seoul and spreading across the world, drawing millions into Christianity through house churches that connect with and revitalize congregations.

Learning Made Usable

I highly recommend the third book: *Making Your Church More Inviting*. Roy Oswald has helped many congregations which want to grow, and this workbook represents what seems to me to be a truly committed Christian's lifetime of learning, distilled and made usable for lay leaders and clergy. The book consists of 15 sessions for a parish group which wants to open a church for real growth.

The first 10 sessions are truly excellent. They teach us how to listen to newcomers at a profound level and to receive from them the messages God is trying to send us. We do entertain angels unaware. The session entitled "The History That Is Our Journey" would be a beautiful exercise for any vestry.

The session about who is welcome in our congregations (and who really isn't) is true and powerful. And the session devoted to being more inviting to children is the most important in the book, in my opinion. I can't imagine a congregation that faithfully followed through those eight pages not beginning to grow. These 10 chapters, added to the material that is so useful in Andrew Weeks' book, would bring new energy to any congregation.

The last five chapters of this book, though, dealing with adults once they're in, are much weaker. In them, Oswald well describes the central phenomenon any perceptive Christian of a congrega-

tion with lots of visitors has noticed — we burn out people right and left, especially new members.

Burn Out

For years, I kept wondering what was happening to all the new folks a couple of years after confirmation. Essentially we either neglect them or put them into work positions that just use them up. But while his diagnosis is good, his prescription is woefully inadequate. He suggests a volunteer coordinator. One might do some good but we need something far more radical than that.

Cell-based churches that are bringing hundreds of thousands of people to the gospel, and that surround Christians, new and old, with tender support, have appeared in the last generation all around the world. They bring into unbelievers' lives and into tired Christians' lives the two things we long for — the signs and wonders of the New Testament to our God-starved spirits, and a responsible, caring small group to our lonely souls.

While the merits of these books are apparent, we need some bolder teaching than is contained in any of these works to help us find our way into the revival going on all about us.

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BOOKS

(Continued from page 9)

ical, liturgical and pastoral material. It opens with a splendid "first article" on creation and the Anglican concept of a sacramental universe, and then goes on to pre-Christian uses of oil. Successive chapters by different authors deal with the rites of baptism, those for the sick, and other ceremonies down through the centuries, with many interesting details.

The modern Roman liturgy for Maundy Thursday, in which the oils are blessed, has been admired and imitated in many Anglican cathedrals, but is here subjected to searching theological criticism. The splendid Eastern Orthodox rite for anointing the sick, to be concelebrated by seven priests, is an interesting contrast to the brief Western services. One wonders (as does the author) how it can be realistically carried out in the West today. Beautiful, scripture-filled, and compassionate chapters on anointing in hospital and hospice will be uplifting and helpful to anyone, in any church, concerned with such a ministry.

A lengthy appendix gives Roman Catholic, Anglican, Lutheran and Orthodox forms for blessing oils and their use in Christian initiation and for the sick. The forms in the present American prayer book have strongly influenced other Anglican and Lutheran books. Although writing mainly from the perspective of the Church of England, the authors do not ignore Leonel L. Mitchell or other American scholars.

Disuse of the historic prebaptismal oil of catechumens, one application of chrism either after baptism or at confirmation, and widespread use of oil for the sick (often blessed by the officiating priest) seem to be the emerging Anglican norms, with similar trends in the Roman rite and among the more liturgical Lutherans. This book is a fine contribution to current sacramental and liturgical thought, rising above partisan and denominational strife to expound a serious subject for a wide spectrum of readership.

(The Rev.) H. BOONE PORTER
Southport, Conn.

Promise for Pilgrims

THE LORD'S BLESSINGS: Hope and Peace for Those in Recovery. By Isabel Anders. Thomas Nelson. Pp. 110. \$10.99.

In Isabel Anders' new book, *The Lord's Blessings*, the beatitudes from Jesus' sermon on the mount are described in light of the blessings they promise for

people in recovery. Ms. Anders employs her considerable knowledge of scripture and spiritual writings to inspire the reader to thoughtful consideration of the hope inherent within the beatitudes to those who journey with Christ: "In the blessings, Jesus calls us, as he called those in his day, to recognize the true value of other people and to cherish the things that are genuinely worth something."

Both recovering people and pilgrims searching for deeper meaning will be able to use this book for reflection. Each chapter discusses one blessing ending with an afterthought designed to encourage journaling and contemplation. Throughout, Ms. Anders gently urges the reader to accept Jesus' invitation to a life of abundance, hope and joy.

I particularly enjoyed the final chapter, "You will be glad," which refers to Jesus' admonition "rejoice and be exceedingly glad." Rejoicing which springs from gratitude is found in many 12-step rooms, seen on the faces of recovering people, because "we turn our past sorrow into unrestrained overflowing joy." Through defeat, many recovering people have found Jesus' blessing of peace and forgiveness. Isabel Anders' book helps illuminate these particular blessings.

DEBRA DONNELLY-BARTON
Sewanee, Tenn.

Future in Christian Education

THE TEACHING CHURCH: Moving Christian Education to Center Stage. By Eugene C. Roehlkpertain. Abingdon. Pp. 223. \$12.95 paper.

RETHINKING CHRISTIAN EDUCATION: Explorations in Theory and Practice. Edited by David S. Schuller. Chalice. Pp. 144. \$15.99 paper.

Christian education, along with almost everything else to do with the churches today, is said to be "at the crossroads." Light and guidance are offered in *Christian Education: a National Study of Protestant Congregations*, 1991, funded by the Lilly Foundation.

The Teaching Church summarizes the results and provides practical suggestions for congregational use, with special concern for youth and adults. Process and approach are stressed rather than a specific content. As a result of the study, depressing trends are recognized. While Episcopal congregations were not included, the situation must be similar to those of the six protestant groups. While those congregations were more geared to formal and regular adult education than are most Episcopal churches, we have the same or even greater needs. The goal of effective Christian education is a mature

and active faith. How it may be developed is discussed in 12 chapters. Essential elements must include: a warm climate, a thinking congregation, uplifting worship, good leadership (ministers should be teachers), education for service and justice, and nurturing of faith in families.

All this requires a good deal of restructuring of present systems. Suggestions and samples are provided — questionnaires for congregations, charts, statistics and worksheets. Separate guidelines are given for youth and adults, even though they often cover the same topics. This is

an important study and should be of real value to senior clergy who may not themselves be professional educators, to lay leaders and most especially to professional and lay teachers. While it is technical, it is not too difficult for regular Sunday school leaders to appreciate.

Rethinking Christian Education, also based on the Search/Lilly findings, consists of a series of comments by distinguished educators written three years after the original publication. The two books should be considered together.

Martin Marty's opening chapter,
(Continued on next page)



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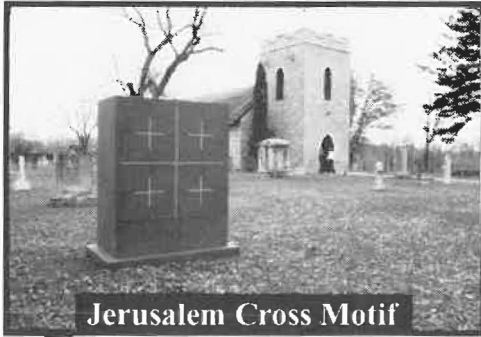
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BOOKS

(Continued from previous page)

"Christian Education in a Pluralistic Culture," merits special attention as he speaks to the new lifestyles and to living with more religious diversity than Christians have ever known in this country. Furthermore, they are living with more diversity in their own congregations. This concern is only mentioned indirectly elsewhere and is of great significance today.

William Willimon's "Pastors as Teachers" urges pastors to rediscover their role; after all, Jesus was both Rabbi and Healer. Merton Stommen's chapter on "Family Ministry" relates to the world-wide changes in family relationships and secularization which call for more effective intergenerational communication and the sharing of service activities.

David Ng's comments on youth ministry are most helpful, as are Sara Little's on adult education. Dr. Little notes a hunger for mature Bible study, and points out that "adult education cannot further faith maturity unless it is undertaken in the context of some unifying purpose, cause or mission."

Richard Robert Osmer's final section reflects on future ways for the mainline churches to be thinking about and fulfilling their ministry. He uses as a headline a dreadful term, "futurible," for which I hope he may be forgiven. He pleads for 1. a teaching ecclesiology, 2. the church as a cognitive minority (this is shaky ground) and 3. recommitment to social criticism. Osmer sees this study as "providing an occasion to discern what God is enabling and requiring mainline protestants to become." So be it! It would be interesting to hear some Roman Catholic reactions. I believe many would be in agreement.

PHEBE M. HOFF
Richmond, Va.

Diaconal Actions

DEACONS IN THE LITURGY. By Ormonde Plater. Morehouse. Pp. 79. \$8.95 paper.

Ormonde Plater may be the best known deacon in the Episcopal Church. His *Many Servants* is an excellent introduction to the order of deacons, and in it and this volume, a revision of his earlier *The Deacon in the Liturgy*, his scholarship and his opinions come through.

Everything — almost everything — is here: from vesting a deacon for ordination to preparing a deacon for burial, from composing chants for the gospel and removing wristwatches before vest-

ing (even the pope can be observed omitting this directive) to making room for deacons at concelebrations. Inclusion of a few omitted aids, such as the vestments of the deacon in non-eucharistic offices, and an index to Plater's directions and suggestions, would be valuable.

Also helpful, but beyond the scope of this brief volume, would be an expansion of Plater's glimpses back into the history of the liturgy to the background for liturgical actions, particularly those of the deacon. The author suggests that the book be used in conjunction with *The Ceremonies of the Eucharist* by the late Howard Galley, who wrote the introduction here, and Plater's guidance is closely cross-referenced with the Book of Common Prayer and the Canadian *Book of Occasional Services*.

Of course, in no two places is the liturgy celebrated in exactly the same way, and there are few places that adhere to all of Plater's suggestions. Deacons work in various circumstances, and under bishops and rectors whose liturgical practice and view of diaconal ministry differ from those here. As in most other aspects of recovering the historic diaconate, deacons may be best advised to build support for assuring that their rightful liturgical roles are retained and enhanced and integrated with the local practice, using this and other works judiciously.

The introduction points out several purposes for the work, but one which is not stated is to help priests who are just beginning to work with deacons, and especially supply priests who may encounter deacons unaware. This book will not only, one hopes, provide connections between diaconal actions in the liturgy and the historic ministry of the deacon, but also help presiders avoid fighting with the deacon over the chalice or stepping on the deacon's dismissal. Deacon Plater helps the church prepare for the day when *Deacons in the Liturgy* is not just a title but the norm for parish celebration.

(The Rev.) WILLIAM H. JOYNER, JR., deacon
Katonah, N.Y.

Books Received

THE COMFORT TRAP: Spiritual Dangers of the Convenience Culture. By Tim Bascom. InterVarsity. Pp. 163. No price given, paper.

BATTLEGROUND. By Stephen Bates. Poseidon (1230 Ave. of the Americas, New York, NY 10020). Pp. 365. \$24.

THE HARM WE DO: A Catholic Doctor Confronts Church, Moral, and Medical Teaching. By Joyce Poole. Twenty-Third. Pp. 168. \$12.95 paper.

CAN THESE DRY BONES LIVE? By Francis Young. Pilgrim. Pp. 134. \$10.95 paper.

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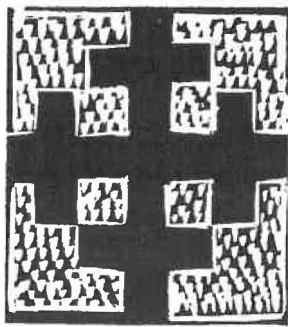
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Eau Claire, Wis.

The Rev. Herbert A. Ward, Jr.,
Boulder City, Nev.

SHORT and SHARP

By TRAVIS DU PRIEST

SACRAMENTS OF LOVE: A Prayer Journal. By Andrew M. Greeley. Crossroad. Pp. 238. \$18.95.

Well-known Roman Catholic priest Andrew Greeley records in letter format his thoughts, feelings and reactions to the day — not exactly prayers, but all in the context of life full of love and prayerful devotion. For those who like to look over shoulders into the diaries of others.

BRINGING UP A MORAL CHILD: A New Approach for Teaching Your Child to Be Kind, Just and Responsible. By Michael Schulman and Eva Mekler. Doubleday. Pp. vii and 438. \$14.95 paper.

A revised edition of the 1985 book on maintaining moral standards, teaching empathy and standards of behavior through loving instruction.

SEEKING SPIRITUAL DIRECTION: How to Grow the Divine Life Within. By Thomas Dubay. Servant. Pp. 301. No price given.

Relying heavily on St. Teresa and St. John of the Cross, the author discusses the need for and nature of spiritual direction and devotes more than 100 pages to practical questions and problems. Some responses will strike a tone unfamiliar to many Anglicans, but the advice and direction are sound. The sections on the personal qualities of a spiritual director and often-made mistakes are well worth reading.

THE STORY OF JESUS: A Treasury of Great Works of Art and Writing Inspired by the Life of Jesus. Reader's Digest. Pp. 384. \$33.

One feels a bit awkward calling this a coffee table book, but that's what it is: an oversized, beautifully illustrated anthology of poetry and prose inspired by the words, deeds and life of Christ. Selections from Martin Luther, Phillips Brooks, Richard Crashaw, Taylor Caldwell, John Keble. Art from the Middle Ages to Salvador Dali. Quite a remarkable book.

WHEREVER YOU GO THERE YOU ARE: Mindfulness Meditation in Everyday Life. By Jon Kabat-Zinn. Hyperion. Pp. xxi and 278. \$19.95.

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SHORT and SHARP

(Continued from previous page)

their powers of concentration and meditation during Lent (or any time of the year, for that matter). Written by the director of the Stress Reduction Clinic of the University of Massachusetts Medical Center who was featured on Bill Moyers' "Healing and the Mind" series on PBS. Some books on meditation practice can be filled with jargon; this one is clear and well written, with sound advice, such as don't tell people about your meditation, just gather your own momentum and do without the advertising.

WHO'S WHO IN THE NEW TESTAMENT. By **Ronald Brownrigg**. Oxford. Pp. xvii and 286. \$13.95 paper.

More than 300 entries covering every character mentioned by name in the New Testament, along with analysis of the varying versions of the gospels. One of those books you are pleased Oxford has published and know you must have for your biblical library.

THE OXFORD DICTIONARY OF SAINTS. By **David Hugh Farmer**. Oxford. Pp. xxviii and 530. \$14.95 paper.

The third edition of this indispensable reference book on Christian saints. Having just returned from a trip to Wales and a visit to Llandaff Cathedral, I was delighted to be able to read about St. Teilo. Accounts of more than 1,100 saints of the British Isles.

THE BOOK OF WORDS: Talking Spiritual Life, Living Spiritual Talk. By **Lawrence Kushner**. Jewish Lights. Pp. 138. \$21.95.

Well-known writer and speaker, Rabbi Kushner parallels his *Book of Letters* with the new *Book of Words*. Each chapter of this book begins with one word (given in Hebrew and English) and is followed by an interpretive meditation which is creative and inspiring. I particularly appreciated the ending "Kavanah" or "Living Spiritual Talk" section for each word. Under "Secrecy," Rabbi Kushner writes, "God puts you where God needs you. You are where you are supposed to be."

FROM ASHES TO FIRE. Year B. Planning the Paschal Season. Liturgical. Pp. vi and 122. \$10.95 paper.
PASSAGE TO THE PASCHAL FEAST. Weeks of Lent, Year B. Leader's Guide for Small Groups. Liturgical. Pp. 40. \$5 paper.

To most readers of this column, this yearly publication of the Liturgical

Conference is well known. It is the handbook many use for planning services of worship during the paschal season. Offers explications on the scripture readings, suggestions for teaching and worship, and gives the reader a good "sense of the season." The accompanying Leader's Guide has outlines for discussion and worship.

FORTY NIGHTS: Creation Centered Night Prayer. By **Daniel J. McGill**. Paulist. Pp. vii and 280. \$12.95 paper.

Prayers, litanies and meditations from a variety of religious sources. Offered under topics such as "Keep to the Simple," "Doubt," "Repentance," "Canticle of Creation" and "Sister Death." The author, an environmentalist, combines his love of the "Hours of the Day" and the outdoors. Well done.

INTIMACY WITH GOD. By **Thomas Keating**. Crossroad. Pp. 168. \$14.95.

Br. Keating, a Cistercian monk, develops the history and philosophy of the centering prayer method of praying. For those who do not know about this form of prayer; or for those who use it but may wish to know more about its history. Chapters on the theology and contemplative nature of centering prayer, as well as its use in spiritual direction.

MINISTRY AND THE AMERICAN LEGAL SYSTEM. By **Richard B. Couser**. Fortress. Pp. xi and 356. \$35.

A major work which provides information for clergy and congregations on the U.S. Constitution and religion, the law and churches and management issues. Chapters on the religious clauses of the First Amendment, legal privileges of clergy, church as property owner, and the church as wage payer. Churches and church-related institutions will want this one in their office. The author is an attorney who is a member of the Christian Legal Society.

PARTNERS IN MISSION USA II: A Popular Report. By **Robert B. Horine**. Forward Movement. Pp. 79. No price given.

Nineteen "partners" from around the Anglican Communion, including "external partners," met in Illinois in early 1993 to continue discussions on key issues facing the church today. The report given to the Executive Council included these items — ecumenical relations; lay, youth and clerical ministries; social action, church structures; Anglican identity; and cultural diversity. A handy report, this booklet includes the Presiding Bishop's remarks and other statements.

PEOPLE and PLACES

Ordinations Priests

Alabama — **Harrison Marvin McLeod**, curate of All Saints', Homewood, Birmingham, AL; add: 110 W. Hawthorne Rd., Birmingham 35209; **Brantley Eugene Motes**, rector of Holy Cross — St. Christopher's, Huntsville, AL; add: 3740 Meridian St. N, Huntsville 35811; **John D. Richardson**, curate of St. Mary's on the Highlands, Birmingham, AL; add: Box 55245, Birmingham 35255.

Alaska — **Laura Minnich Lockey** (for the Bishop of West Texas); add: P.O. Box 22606, Juneau, AK 99802.

Central Florida — **Donald Joseph Curran, Jr.**, curate of All Saints', Winter Park, FL; **Charles Robertson, Loren Fox**.

Colorado — **Daniel Francis Crawford**, rector of St. Peter's, Pueblo, CO; add: 110 Bridle Trail, Pueblo 81005; **Katherine Merrell Glenn**, vicar of the Mission Church of the San Luis Valley, CO; add: 27 Chico Camino, Monte Vista, CO 81144; **Matthew Robert Rowe** (for the Bishop of Los Angeles) curate of St. Mark's, Durango, CO; add: 2917 Richard Dr., Durango 81301; **Clark Michael Sherman**, vicar of St. Patrick's, Pagosa Springs, CO; add: P.O. Box 2697, Pagosa Springs 81147.

Hawaii — **Greg Johnson**.

South Dakota — **Robert Weld**.

Southwest Florida — **James Tracy Murphy**.

Virginia — **Jeffrey O. Cerar**, St. Margaret's, Woodbridge, VA; add: 13900 Church Hill Rd., Woodbridge 22191; **W. Scott Dillard**, Wicomico Church, Wicomico Church, VA; add: P.O. Box 70, Wicomico Church 22579; **Susan L. Hardaway**, Trinity Church, Manassas, VA (for the Bishop of Georgia); add: 9325 West Street, Manassas 22110; **Allan B. Johnson-Taylor**, Trinity Church, Charlottesville, VA; add: 1042 Preston Ave., Charlottesville 22903; **David H. May**, Church of Our Saviour, Charlottesville, VA; add: 1165 E. Rio Rd., Charlottesville 22901; **Thomas R. Milam**, St. Paul's Memorial Church, Charlottesville, VA; add: 1700 University Ave., Charlottesville 22903; **James G. Reed**, Church of the Incarnation, Mineral, VA; add: P.O. Box 307, Mineral 23117; **Geoffrey S. Simpson** (for the Bishop of Connecticut), Woodberry Forest School, Woodberry Forest, VA; add: Box 55, Woodberry Forest 22989.

West Missouri — **Molly Dale Smith, John West**.

West Texas — **Royce Calhoun**, assistant of St. Francis', San Antonio, TX; add: 4242 Bluemel, San Antonio 78240; **Donald Dearman Lee**, rector of St. Christopher's, Bandera, and vicar of St. Boniface, Comfort, TX; add: P.O. Box 314, Bandera 78003; **Roger Scott Penrod**, rector of Trinity, Edna, TX; add: P.O. Box 305, Edna 77957.

Permanent Deacons

Oregon — **Sentila McKinley**, assistant of St. Luke's, Waldport, OR; add: P.O. Box 422, Waldport 97394; **Ann Rose**, assistant, St. Mary's, Eugene, OR; add: 166 E. 13th Ave., Eugene 97401.

Transitional Deacons

Alabama — **Daniel Ingram Thornton**, Black Belt Ministries team; add: 1402 Prior Dr., Marion, AL 36756.

Fort Worth — **Tommy Frank Bye, Patrick Langsworth Smith, Andrew Frederick Louis Bradley, Walter Crews Giles, Ross Edward Waggoner**.

West Texas — **Jane Lancaster Talbot**, non-parochial; add: 200 Claiborne Way, San Antonio, TX 78209.

Resignations

The Rev. **Ronald Gerber**, rector of Grace and Holy Innocents, Albany, NY.

The Rev. **Gary Howard**, rector of St. Hubert's of the Lakes, Lake Pleasant, NY.

Retirements

The Rev. **Frederic Burford**, rector of Grace Church, Alvin, TX.

The Rev. **Robert D. Gerhard**, rector of St. Thomas, Terrace Park, OH; add: 221 Miami Ave., Terrace Park 45174.

The Rev. **Joseph N. Green, Jr.**, rector of Grace Church, Norfolk, VA.

The Rev. **Arnold W. Hearn**, rector of St. Andrew's, Marianna, AR, is now missionary chaplain of St. Andrew's, Cherokee Village, AR; add: P.O. Box 719, Mountain View, AR 72560.

The Rev. **Richard Henry**, rector of St. Mary's, Fresno, CA; add: 5978 E. El Monte Way, Fresno 93727.

The Rev. **William A. Hio**, rector of Christ Church, Schenectady, NY; add: 34 Cypress Dr., Glenville, NY 12302.

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

The Rev. **David C. MacKenzie**, rector of St. Christopher's, Portsmouth, VA.

The Rev. **Edwin Norris**, rector of Ascension, Chicago, IL.

The Rev. **Leonard Pratt**, rector of St. John's, Cohoes, NY.

The Rev. **James Pulliam**, rector of Christ Church, Warrensburg, MO.

The Rev. **Congreve H. Quinby**, rector of Trinity, Potsdam, NY.

The Rev. **Steven R. Rottgers**, rector of Christ the King, Poquoson, VA.

Lay Appointments

Margaret Carroll is executive director of the Arizona Church Conference, Prescott, AZ; add: P.O. Box 1986, Prescott 86302.

Anita Lemonis is director of communications for the Diocese of New York, 1047 Amsterdam Ave, New York, NY 10025.

Changes of Address

The Rev. **Richard N. Bolles**, 3044 Oakraider Dr., Alamo, CA 94507.

The Rev. **G. Keith Boyles**, 1177 Nantasket Ave. #E5, Hull, MA 02045.

The Rev. **Sally Fox**, 1700 Seaspray Ct. #2233, Houston, TX 77008.

The Rev. **Reginald H. Fuller**, 5001 E. Seminary Ave., Richmond, VA 23227.

The Rev. **Paul Z. Hoornstra**, 17 Peregrine Crossing, Skidaway Island, Savannah, GA 31411.

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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

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CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty; laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

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

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POSITIONS OFFERED

ORGANIST/CHOIR DIRECTOR Full-time. Duties include providing organ music two Sunday services, conducting adult and children's choirs, and participating in musical life of 500-member parish. Candidates should continue tradition of superb organ playing and instrumental performance while focusing on development of choral music and sung congregational liturgy. 45-rank 3-manual Flentrop organ and Dowd harpsichord. Located in Research Triangle area of NC in close proximity to Duke and UNC Chapel Hill. Cover letter and resume with three references by March 15, 1994 to: **Music Search Committee, St. Stephen's Episcopal Church, 82 Kimberly Dr., Durham, NC 27707.**

HOUSING AND UTILITIES offered for a retired priest in exchange for some pastoral assistance. More pastoral care is needed in our parish than can be supplied by the present rector. Housing is available now. Parish is located in Wisconsin. Reply **Box T-742**.

* In care of **The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

POSITIONS OFFERED

PART-TIME Hispanic ministry in eastern North Carolina. Contact: **Ms. Janet Sueiro-Rodman, 124 Country Pl., Washington, NC 27889; (919) 975-2214.**

RECTOR WANTED by "debt free" parish, established in 1871, with 88.3 communicants, a paid staff of nine with two part-time deacons and strong, active lay leadership. Located in Duluth, Minnesota, an educational and medical center, an ideal community in which to raise a family with four season recreational opportunities for all. For detailed information, please send resume to: **Jim Claypool, Search Chair, St. Paul's Episcopal Church, 1710 E. Superior St., Duluth, MN 55812.**

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

HALF-TIME VICAR sought. St. Paul's Episcopal Church, Put-in-Bay, is the only Protestant church on this small Lake Erie resort island. The membership is ecumenically diverse; congregation varies a lot seasonally; good age ranges and diversity; strong lay involvement. St. Paul's is community oriented and well unified. Housing for four and full benefits included. Contact: **The Rev. Gay G. Jennings, Diocese of Ohio, 2230 Euclid Ave., Cleveland, OH 44115-2499.**

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RETREATS

RETREAT sponsored by Recovered Alcoholic Clergy Association at Notre Dame, May 3-5. RACA is an international Episcopal fellowship of grateful, recovering clergy and seminarians. Contact registrar, **Bob T. at (515) 424-1300.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

SMALL TWO-MANUAL Tracker Organ, C.E. Morey Opus 193, built in 1902, completely renovated in 1987. Excellent instrument. For information write or call. **St. John's by the Campus, 2338 Lincoln Way, Ames, IA 50014; (515) 292-6655.**

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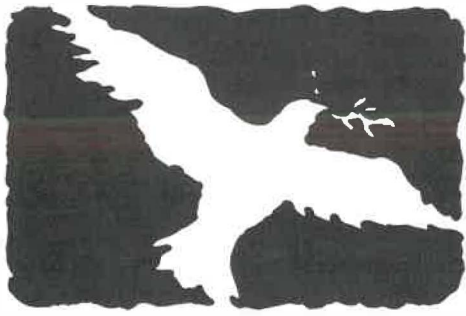
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BENEDICTION

In exile in Babylon the Psalmist lamented, "How can we sing the Lord's song in a strange land?" I was in a strange land at a church service where I was unable to sing. On a warm Sunday morning in January, I was at Mass in the Roman Catholic Cathedral in Bangui, the capital of the Central African Republic, which in colonial years was part of French Equatorial Africa. French is still the official language, though Songo is the African language predominant in the area.

I was visiting the U.S. ambassador. The diplomatic corps had been convoked (a word new to me) by the C.A.R. Protocol Office to attend this Mass, and the ambassador invited me to go with him. The Mass was in celebration of the 25th anniversary of the archbishop's consecration, but it would also symbolize the archbishop's rapprochement with the recently elected president and the newly installed government. The previous president and the archbishop had been at logger heads.

The service, scripture readings, and the archbishop's sermon were in French, but all of the singing was in Songo. The cathedral was full with about 1,800 people, many of them children, and except for about 50 or so white persons, all were Africans, including the archbishop. Although there were no hymnals or prayer books in the pews, the service music, responses, and what seemed to be hymns were sung with vigor, enthusiasm, and swelling cascades of sound. Seventeen young girls, at about 6 to 12 years of age, danced up the aisle in the opening proces-

sion with shaker rattles in each hand. They sat on the floor but stood and accompanied all the singing with unison movements and the rattles.

None of the music was at all familiar to me, and since I knew no Songo, I couldn't even join in the Sanctus. Then near the end of the service before the final blessing when the acolytes were bringing his mitre and crozier to the archbishop, the choir began and the congregation joined in a tune I knew well, "Seek ye first the kingdom of God and his righteousness" (in *Hymnal 1982*, No. 711). As it began I wondered if the repeated Alleluias in the refrain would indeed be "Alleluia" or some Songo word instead. Alleluia, however, is now a Songo word too, so I joined in the singing, tentatively at first, but after the second stanza loud enough to surprise some of the diplomats. Alleluia is certainly the Lord's song, and I was privileged to sing it with other Christians in a strange land.

(The Rev.) EMMET GRIBBIN
Northport, Ala.

LENT CHURCH SERVICES

PHOENIX, ARIZ.

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

SANTA MONICA, CALIF.

ST. AUGUSTINE BY-THE-SEA
The Rev. Fred Fenton, r; the Rev. Malcolm Boyd, the Rev. Dr.
Barbara Stewart, ass'ts
Sun H Eu 8 & 10:30, Christian Ed 9:15, Wed H Eu 7

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker
Sun 8, 9 & 11, Wed 10:20

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6, Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

KEY BISCAYNE, MIAMI, FLA.

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

HONOLULU, HAWAII

CHURCH OF THE HOLY NATIVITY
5286 Kalaniana'ole Highway (808) 373-2131
Sun 7:30 & 9:45, Wed 10

OAK PARK, ILL.

GRACE CHURCH 924 Lake St. (708) 386-8036
Sun: H Eu 17:30 & H Eu II (Sung) 10; Tues H Eu I 11:30; Wed H Eu
II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu me 7:30

RIVERSIDE, ILL.

(Chicago West Suburban)
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 11 Cho Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

KENSINGTON, MD.

CHRIST CHURCH PARISH (301) 942-4673
4001 Franklin St. @ Connecticut Ave.
The Rev. Dr. William Hague, r; The Rev. Joseph W. Lund,
assoc
Sun: 8 H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S),
Wed 7 H Eu, Thurs 10 H Eu with Healing

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

CAMBRIDGE, MASS.

ST. PETER'S 838 Mass. Ave., in Central Square
The Revs. Jane and Titus Presler, Co-rectors; the Rev. Eliz-
abeth Wiesner, priest assoc
Sun H Eu (Rite I) 8, H Eu (Rite II) 10. Holy Week; Mon, Tues, Wed
H Eu 8, Thurs H Eu 7:30; Good Fri 12 noon & 7:30; Holy Sat 8
Great Vigil; Easter Sun H Eu 8 & 10

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30, Tues 6:45; Wed 12:30 (BMC
Chapel); Thurs 10. MP daily 9; EP as anno

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
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The Rev. J. G. Semon, Rector; the Rev. C. Frederick Barbee,
Vicar; the Rev. Steven W. Lawler, the Rev. William M. North,
Jr., the Rev. Mary Caucutt, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15, EV 5 (1S); Sun Sch 9:15; Daily 7:30 & 5:30
ex Sat 8:30 & 4:30

(Continued on next page)

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

LENT CHURCH SERVICES

(Continued from previous page)

LACONIA, N.H.

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

NEWARK, N.J.

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

SCOTCH PLAINS, N.J.

ALL SAINTS' 559 Park Ave.
The Rev. John R. Neilson, r (908) 322-8047
Sun 8 & 10 H Eu. Wed 9 H Eu

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

AUBURN, N.Y.

CHURCH OF SS. PETER & JOHN Genesee St.
The Rev. Robert C. Ayers, r
Sun H Eu 8 & 10, Wed H Eu 12 noon

LONG BEACH, N.Y.

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

NEW YORK, N.Y.

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

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

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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

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1-3:45; Sat 10-3:45; Sun 1-3:45

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

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
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Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PHOENIXVILLE, PA.

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The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

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

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade
near Philadelphia International Airport)
The Rev. William Duffey, Ed.D., r (610) 461-6698
The Rev. Walter Frieman, Th.D., assoc
Sun Eu 8 & 10 (Sung), Adult Catechumenate Ed 9:15, Ch S 10;
MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed
9:30, HD @ time anno; Bible study Tues 7:45; Ecumenical sup-
pers Wed 6:30

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

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The Rev. Dennis Maynard, r
Sun H Eu 8, 9, 10:15, 11:15. Christian Ed 10:15. Lenten Noon-
day Ser 12:10 Mon, Tues, Wed

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Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c;
Fr. Thomas Kim, v; Fr. Dan R. Thronhill, ass't
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno.
(817) 277-6871; Metro 265-2537

AUSTIN, TEXAS

ST. MATTHEW'S 8134 Mesa (512) 345-8314
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc;
the Rev. Douglas W. Richnow, assoc
Sun Eu 7:30, 8:30 & 11. EP 6 daily. Lenten program Wed 6 din-
ner, 7 speaker

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
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Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon
Juan Jimenez; the Rev. Trudie Smither; the Rev. William
Dockery; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu;
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philiputt; the Rev.
John H. Munson
Sun Eu 7:30, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45,
EP Mon, Tues, Thurs, Fri & Ev Wed 6 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
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1S). 1928 BCP daily as anno. (817) 332-3191

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TRINITY CHURCH 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 9:15 Sun Sch, 10:30 H Eu (1S, 3S, 5S), MP/HC (2S,
4S). Wed 7 Worship; Thurs 9:30 H Eu/Healing

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The Rev. Frank G. Dunn, r; the Rev. Fran Stanford, ass't; the
Rev. William P. Parrish, ass't
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP. Wed 5:15
EP

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

MILWAUKEE, WIS.

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

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

FLORENCE
ST. JAMES' Via Bernardo Rucellai 9, 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Leslie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

FRANKFURT
CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U 1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA
EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 736 63 01
The Rev. Gerard S. Moser, r
Sun (1S, 3S, 5S) 10 H Eu; 2S, 4S MP

MUNICH
ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany.
Tel. 49/89 611 55 20.
The Rev. Walter B. Phelps, interim

ROME
ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

WATERLOO
ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1 S 9

WIESBADEN
ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

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