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Through Hard Times in Cuba

IN THIS CORNER

Some Questions Answered

Thanks to all who wrote, or even telephoned!, with answers to my "questions" [TLC, Feb. 27]. Some readers went so far as to take the time to send in answers to each question. Even though the questions were written only to ponder upon, some of the replies are worth sharing:

One cynic proposed that the Decade of Evangelism will be followed by a decade of reflection on why the Decade of Evangelism didn't work.

There are people using the Noonday Office, including a few who recite it publicly in their churches.

One said the Alabama Plan ended with the Civil War.

An unsigned postcard brought an answer to only one question: That is, not enough bishops are retiring at an earlier age.

And a telephone caller was not only oblivious about General Convention, she wanted to know what it was.

* * *

In his column in *Trinity*, the newspaper of the Diocese of Pittsburgh, the Rt. Rev. Alden E. Hathaway recounts an amusing incident on a recent pilgrimage to the holy land with Bishop Maximos of the Greek Orthodox Diocese of Pittsburgh, and clergy and laity from both churches.

It took place "beside the shore of the Sea of Galilee, at the little church of the Primacy of Peter that commemorates the conversation Jesus had with his disciples ('Simon, son of John, do you love me?') 'This church used to be Orthodox,' Bishop Maximos whispered to me. 'The Latins took it from us.' 'When was that, Bishop?' I asked. 'Oh, the crusades,' he said, as if it were yesterday.

"As we went into the little church, the Roman Catholic monk who oversaw the place brought a stole to Bishop Maximos. 'The pope has give us this. Here, wear it, bless your people, Bishop.' So with a twinkle in his eye and a shy little grin, the bishop blessed us Anglicans and Orthodox with the pope's stole. God has a sense of humor."

* * *

Anyone concerned about a possible growing trend in scandalous behavior among church leaders should note this tidbit from the appendix of *A Brief History of the Episcopal Church*: "Pope Alexander VI (pope from 1492 to 1503), whose death occurred when Henry [VIII] was entering puberty, was elected to the papacy largely through bribery; a noted womanizer, he officiated at the marriages of two of his children in full ceremony in the Vatican and annulled the marriage of one."

* * *

The license plate watch: WORSHP, MK14 14, OUR GOD, HVNLY and PS 23. The Rev. William A. Chamberlain of Frostburg, Md., writes to share his favorite, which belonged to a McKeesport (Pa.) funeral director: 4 U 2.

* * *

Note to Mike in San Jose: The last listings we could find of most popular names of Episcopal churches came from the 1955 edition of *The Episcopal Church Annual* and listed St. John's first followed closely by St. Paul's, Christ, Trinity and St. Andrew's rounded out the top five.

DAVID KALVELAGE, editor

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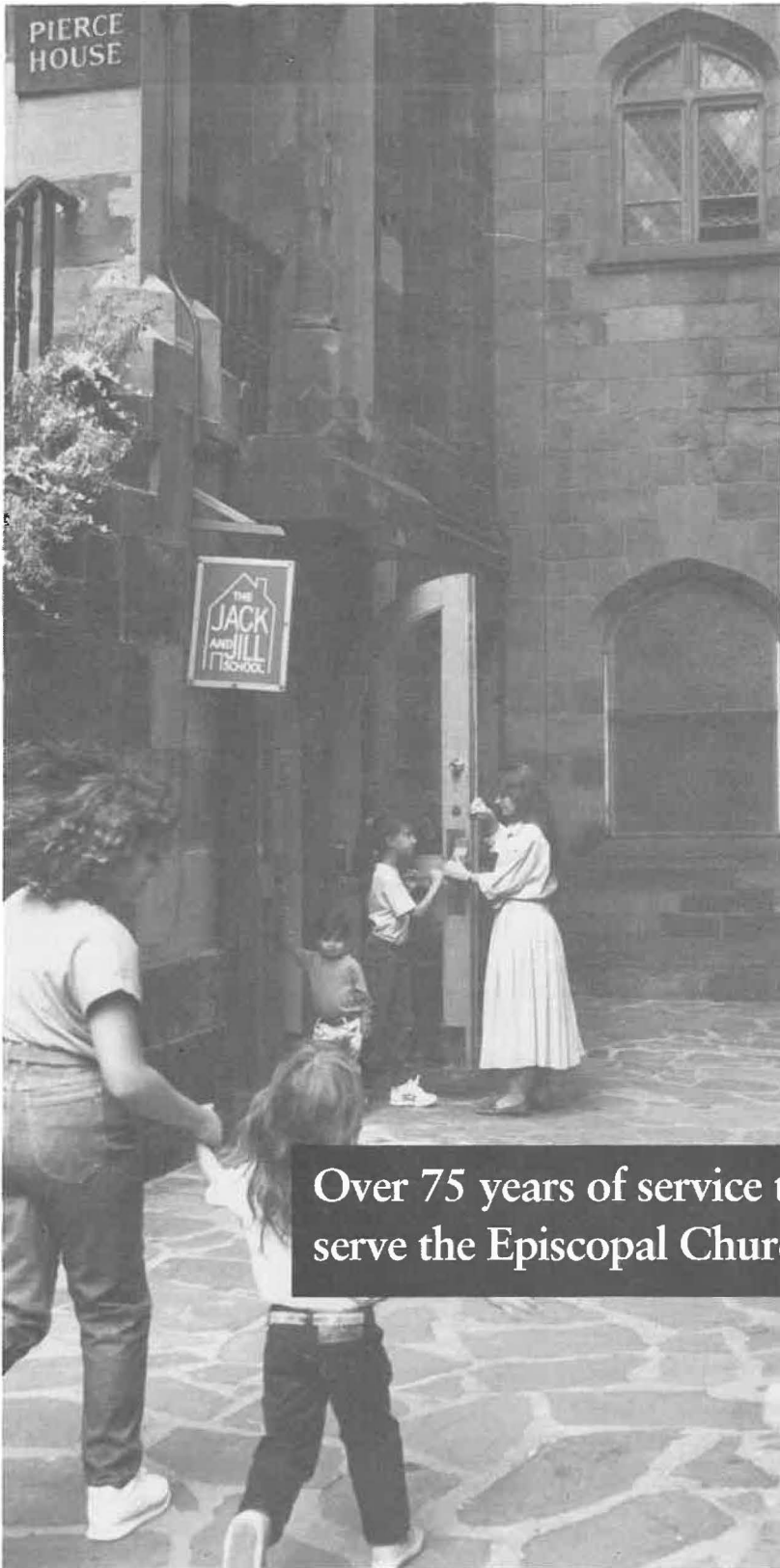
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A child at a daycare center in Havana. The church in Cuba is showing signs of new life and growth [p. 7].

Photo by Manette B. Pottle



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LETTERS

His Business

Having read David Kalvelage's column, "Room for Improvement" [TLC, Feb. 13] on vestries, I could not restrain myself from writing.

All that he says is true, and yet we have found our vestry meetings to be a time of inspiration and building. I feel this has happened for two reasons. First, we begin each vestry meeting with a simple celebration of the Eucharist. That sets the tone and direction of the meeting. It reminds us that this is Christ's church as we are about his business. The other thing that has made a big difference in the way our vestry operates and leads our parish is that we operate by consensus. That has given the members of the vestry a new insight into the ministry to which they have been called and the leadership they provide.

(The Rev.) STEVE TYSON

St. John the Evangelist Church

Marysville, Calif.

• • •

I greatly appreciated David Kalvelage's column about wardens and vestries. As a priest of the Church of Ireland coming to the Diocese of Los Angeles in the '50s, I was puzzled both by the nomenclature and the roles of churchwardens. Instead of a rector's warden and a people's warden (representing the interests of the rector to the congregation and vice versa), there were a senior warden and junior warden, with the latter unofficially expected to be in charge of buildings and grounds.

The late Massey Shepherd, in his commentary on the prayer book, said that according to Dean Samuel Hart of Berkeley Divinity School, these terms came from the Masonic Order. Since rectors there did select the senior warden, I could not understand why the term rector's warden was not used, since in a mission the first warden was termed the bishop's warden.

Many years later some light was thrown on the mystery by a priest friend from San Diego who had gone to a parish in Virginia.

In his parish, the senior warden was chosen by the vestry, for an amazing historical reason, if what I was told is accurate. After the War of Independence, there was a concern on the part of vestries that clergy might be secret agents of the British Crown, and that they could not be trusted in the selection of a warden. Hence vestries would select both

wardens, who became known as senior and junior.

In dioceses which do permit the rector to select one warden and the vestry the other, is it not time that the terms "rector's warden" and "people's warden" be considered as at least alternative designations, so that the distinction between the wardens would be seen as one of representation and responsibility rather than of rank?

(The Rev.) W. FRANCIS B. MAGUIRE
Church of the Good Shepherd
Bonita, Calif.

The Real Center

I must respond to the views of David Beers, Bishop Browning's chancellor [TLC, Feb. 6].

Mr. Beers is reported as deploring decentralization because "we are a centered people — Christ-centered. We must not forget that we are called to follow Christ, not to circle the wagons."

Of course we are a Christ-centered people; this is the point of decentralization. Christ's biblical address is, however, not 815 Second Ave., but "wherever two or three are gathered in my name." Until the institutional authorities realize that the true "Episcopal Church Center" is the local family of God gathered around the Lord's table, and that any regional or national structures are called to serve the local eucharistic community, rather than vice versa, our tensions will continue.

(The Rev.) DAVID GARRETT
Church of the Annunciation
Newport, Tenn.

Charged Less

You caught us! As reported in the "Briefly" section [TLC, Jan. 31], our subsidiary, the Church Insurance Co., was fined \$75,750 by the New York Insurance Department, as a disciplinary action. But there is an ironic twist to the story.

During a period of internal management change, Church Insurance neglected to implement a new insurance rating plan that the state had sent us in 1989. Therefore, we did "use rates that had not been filed with the [New York State] Insurance Department." However, this oversight resulted in our clients in New York State being charged *significantly less* for their coverage during the period of June 16, 1991, through June 30, 1992, than they would have been otherwise.

We continue to believe that oversight of the Church Insurance Co. by the New

York State Insurance Department is a valuable safeguard to our clients, although we sometimes wonder. We particularly wondered in 1992, when we realized the department had billed us more than \$300,000 for its examinations. We wondered again when we were fined for charging our clients too little.

As I enter my fifth year of working full time for my beloved Episcopal Church, and trying to serve its wonderful clergy, I become increasingly aware that there are mysteries I will simply never understand, at least in this life. I guess this "fine" is one of those mysteries.

ALAN F. BLANCHARD
President, Church Pension Group
New York, N.Y.

Profoundly Christian

I was greatly pleased by the article on Flannery O'Connor [TLC, Feb. 13].

I've loved her writing and have been overwhelmed by the mystery and power of her work. I've also never been able to explain to myself or others why I thought her work so profoundly Christian. Mr. Howard's article was most welcome and helpful.

(The Rev.) PATTERSON KELLER
Eastsound, Wash.

Unrealistic Assumptions

In his guest column, "Separated from Love" [TLC, Feb. 20], the Rev. Chuck Collins reported that his short time with eight gay men at the burial of their friend "struck a disturbing cord (sic)" in him. His concern for the church's failure to respond to the needs of gay people in a hostile social environment is to be applauded.

However, his article also struck a disturbing chord in me. I respect his right to consider all homosexual behavior sinful, a view probably shared by a majority of Episcopalians. Many others can no longer share that view, but that is not what concerns me here. It is his assumptions, one being that all eight were "church refugees." The reality is there are many unchurched folk, regardless of sexual orientation, who would attend a friend's Christian funeral. More vividly, Fr. Collins reports that he "saw young men who all their lives had fought their passions and finally gave up fighting..." It is unrealistic to make such assumptions, and it is simplistic to think of sexuality exclusively in terms of sexual passions.

The struggles young gay men often
(Continued on page 12)

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TRAVELING? Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings on pages 15 and 16, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.

Group from Quincy Parish May Join Continuing Church

A majority of members of St. John's Church, Quincy, Ill., the former cathedral of the Diocese of Quincy, have withdrawn from the Episcopal Church, more than a year after stating their intention to do so [TLC, Feb. 14, 1993].

The 8-2 vote with one abstention of St. John's vestry followed the action of Quincy's standing committee, stating that the Rev. Garrett M. Clanton, S.S.C., rector of St. John's, has abandoned, or intends to abandon, the communion of the Episcopal Church. The Rt. Rev. Edward H. MacBurney, Bishop of Quincy, affirmed the decision of the standing committee and on Feb. 1 inhibited Fr. Clanton from officiating as a presbyter in the Diocese of Quincy for six months. Fr. Clanton denied the charges leading to inhibition in a letter to the bishop on Feb. 18.

St. John's senior warden Gary Blade wrote to members of the congregation and said the vestry was analyzing and considering affiliation with one of the "continuing" churches.

While the dissident members continue to worship in St. John's Church, the diocese has reorganized St. John's as a mission congregation, and a bishop's committee, bishop's warden, treasurer and clerk were elected and appointed from among those who want to remain Episcopalians. The mission congregation

will meet in other Quincy churches temporarily.

"The diocese refuses to recognize the illegal and carefully calculated acts of a few misguided parishioners of St. John's Church who happen to be in positions of leadership," said the Rev. John Throop, president of the standing committee. "We do not recognize any creation of any entity that purports to be an 'Anglican' church in Quincy, particularly when the renegades have seized and occupied property belonging to the Diocese of Quincy."

The action by St. John's vestry follows adoption of a resolution at the annual parish meeting Jan. 17, 1993, to "authorize the rector and vestry of the parish to enter negotiations with the bishop of the Diocese of Quincy for its separation from the Episcopal Church." At that time, the vote for separation was reported to be 75 in favor and 20 against. Discussion of separation also took place at the annual parish meetings in 1992 and 1991.

At issue are concerns over directions the Episcopal Church has taken, particularly approval of the 1979 Book of Common Prayer and women's ordination.

St. John's was organized as a parish in 1837 and became the cathedral in 1878. It served in that role until 1967 when St. Paul's, Peoria, became the cathedral.

(The Rev. Canon) JAMES C. EMERSON



RNS photo/Reuters

Members of Ecclesia, an Anglo-Catholic organization, carry a coffin symbolizing the death of the Church of England after the church's General Synod took the final step permitting women to be ordained as priests. The promulgation of the relevant canons took place Feb. 22, and the first women were scheduled to be ordained March 12 in Bristol Cathedral.

BRIEFLY

Six new scholars have been named to receive doctoral fellowships for the 1994-95 academic year from the **Episcopal Church Foundation**. The fellowship recipients are: The Rev. Christopher Brown, Union Theological Seminary; Melanie Pepper, Virginia Theological Seminary; M.R. Ritley, Graduate Theological Union, Berkeley, Calif.; Carolyn Sharp, Yale Divinity School; Julian Sheffield, Union Theological Seminary; and Jane Lancaster Talbot, Southern Methodist University.

The Most Rev. George Carey, Archbishop of Canterbury, made the first official **visit to Greece** in 30 years by the head of the Church of England when he journeyed there in February. *The Guardian* newspaper described the visit as an attempt to improve relations between Anglicans and Orthodox after differences of opinion about Anglican ordination of women.

The Rt. Rev. Richard Grein, Bishop of New York, attended the two-day **Conference of Peace and Tolerance** in Turkey during February as the personal representative of the Archbishop of Canterbury. Moslem and Jewish leaders from central Asia and the United States were among the participants. "The problems discussed were many," Bishop Grein said, "chiefly that repeatedly religion has been used to cloak naked aggression."

Formation of Christianity for the Third Millennium, Inc., a non-profit organization incorporated in New Jersey, was announced recently by the Rt. Rev. John S. Spong, Bishop of Newark. The organization was founded to offer a means whereby "20th and 21st century people can make Christ their Lord without sacrificing their minds," Bishop Spong said. Its purpose, he said, is to assist people in "rescuing the Bible from the clutches of those media-happy fundamentalists who violate our intelligence and who use this sacred text to justify their prejudiced agenda."

Through Hard Times

New Life and Growth Is Evident in Cuban Church

Recent visits to Cuba by various Christians have resulted in encouraging reports of an increase in church attendance and activities. A trip to Cuba in January by 14 members of the Episcopal Peace Fellowship had similar results.

"The situation in Cuba, in particular the Episcopal Church in Cuba, has been a concern of the Episcopal Peace Fellowship for some time," said Chris Pottle of Ithaca, N.Y., EPF's national treasurer, who was a part of that trip. Mr. Pottle, a professor of electrical engineering at Cornell University, said EPF was particularly interested in effects of the U.S. embargo.

"Our Executive Council did some research to determine what the best course of action for us would be," Mr. Pottle said. "The trip seemed like a natural thing to do considering the Episcopal Church was in Cuba. We were interested in what the church was doing concerning peace."

EPF's trip was organized through Pastors for Peace, an ecumenical organization which has helped various groups find out what is happening in Cuba. Pastors for Peace had one of its leaders with the EPF members.

"We had planned the trip since last May, but we were not sure we would be able to go through Miami," Mr. Pottle said. "There are very few ways to travel to Cuba with a U.S. passport. One of them is as a journalist. We went as 18 journalists."

During their 10 days in Cuba, EPF members were able to spend time with Episcopalians and to worship with them.

"We were met at the gate in Havana by the dean of the cathedral (the Very Rev. Juan Ramon de la Paz) and members of the cathedral who spoke English," Mr. Pottle said. The EPF group was invited to the dean's home for fellowship, although they stayed at the Martin Luther King Center in Havana, a project of Pastors for Peace.

Mr. Pottle said the group encountered Havana Episcopalians "fairly often," including worshipping with them on Sunday morning at the Cathedral of the Holy Trinity.

"We got the impression that (the cathedral) is coming back from hard times," he said. "We received a very warm welcome from them. The cathedral was far from



Photos by Manette B. Pottle

Eucharist at Havana cathedral includes children with placards spelling "EPIFANIA"

full, with perhaps 150 in attendance. Their organ had been flooded out, so their music is either a *capella* or played on a boom box. They had a wonderful choir. They used the '79 prayer book and what appeared to be the '40 hymnal in Spanish. And the Sunday we were

there, children presented an Epiphany program."

The Rev. Jacob Beck, a member of the tour group from Rockville, Md., preached in English at the Sunday liturgy and an interpreter translated into Spanish. Following the service, the EPF members had "a wonderful visit" with parishioners in the cathedral's auditorium. Mr. Pottle said the cathedral is well integrated, including some members of West Indian descent who speak English.

The group also visited Calvary Church in Havana, now meeting in a house. Mr. Pottle said a hurricane had blown down Calvary's church and it was not replaced. "People welcomed us with open arms," he said. A visit also was made to a seminary in Mantanzas operated by Methodists, Presbyterians and Episcopalians.

Mr. Pottle said tour participants visited a Jewish synagogue, and a Baptist church connected with the Martin Luther King Center ("it was packed"). He felt "most

(Continued on next page)



A patient weaves baskets at a psychiatric hospital during occupational therapy.

CONVENTIONS

In the midst of severe ice and sleet, the 102nd council of the **Diocese of Southern Virginia** met in Williamsburg, Feb. 11-13. The electricity failed repeatedly, but the council accomplished its business.

In the keynote address, the Rt. Rev. Bennett J. Sims, Bishop Emeritus of Atlanta, called the diocese to follow Christ in servanthood. The Rt. Rev. O'Kelley Whitaker, Assistant Bishop of Southern Virginia, spoke about creating a vision of mission that would be the driving force of individuals, parishes and the entire church.

The Rt. Rev. Frank H. Vest, diocesan bishop, connected these perspectives in his address by pointing out that "we have one mission and that is to proclaim to one another and to the world the great good news of what God has done in Jesus Christ."

A new structure for how business is conducted was launched this year, which proved popular and effective. Southern Virginia traditionally hosts a one-day council in October and a three-day event in February. The October meeting has been given over to the deliberation of resolutions of a social, political or humanitarian nature. This leaves room in February for budgetary issues, late-breaking resolutions and canonical changes. It also allows for expanded worship opportunities and extended fellowship.

The diocese's financial undergirding has been substantially stressed by the down-sizing of the U.S. Navy and the entire shipbuilding industry. As a result, the diocese has been forced to operate under declining budgets for the past three years. The primary agenda of the diocese for 1994 will be a careful examination of its priorities so that it can live within its means and provide leadership to its most critical ministries.

A resolution to call upon the Senate of the Commonwealth of Virginia to defeat a bill that would allow family members of capital murder victims to witness state executions was supported unanimously.

(The Rev.) JAMES W.H. SELL

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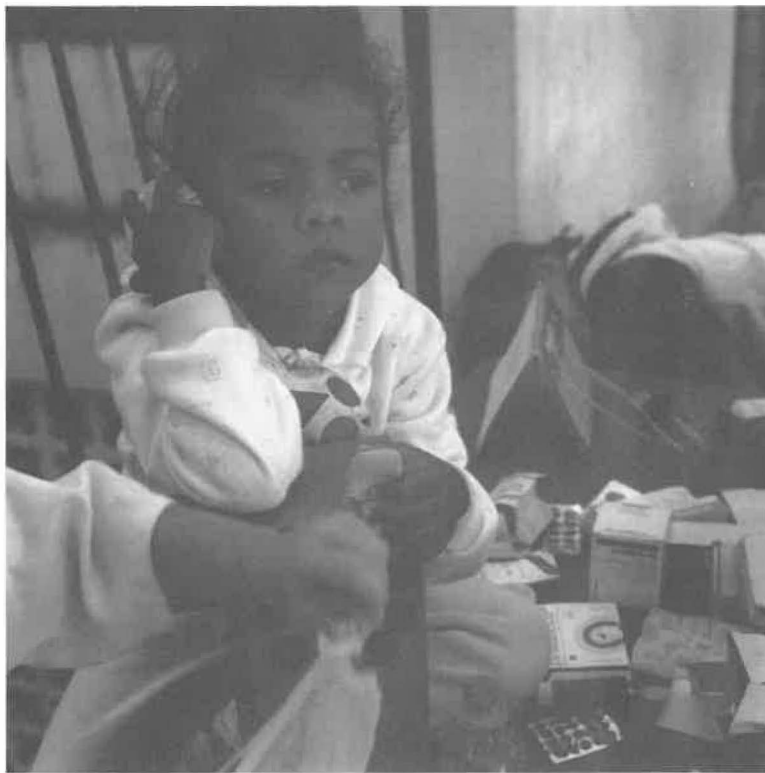
The Rev. Larry E. Maze, bishop-elect, addressed the convention of the **Diocese of Arkansas**, which met Feb. 10-12 in Little Rock.

Fr. Maze spoke at the opening service at St. Luke's Church, North Little Rock,



The Very Rev. Juan Ramon de la Paz (left), dean of the cathedral in Havana, and the Rev. Jacob Beck of Maryland, celebrate the Eucharist. A child (below) holds a play telephone at a Havana day-care center, where the children build elaborate toys out of available materials.

Photos by Manette B. Pottle



CUBA

(Continued from previous page)

churches are doing well," and said he didn't believe there had been "a big invasion of pentecostals," as experienced in Central America.

The primary concern of EPF, the embargo, was addressed by the group.

"The effects of the embargo are seen everywhere," Mr. Pottle said. "The country is short of medicine and fuel. Many cars are grounded and buses run seldom. It didn't affect them much until the Eastern bloc collapsed and their exchange was gone."

He said Pastors for Peace had been active in supplying medical goods,

wheelchairs and bicycles to Cubans.

"It's a real struggle for the people," he added. "Anyone who thinks that when (Fidel) Castro steps down the whole thing will collapse is crazy. People are committed to the revolution.

"The main point I came away with is hearing Christians say they supported the revolution," he said. "They had a hard time, and were chagrined when Castro turned toward the Eastern bloc. An atheistic attitude developed and churches were oppressed through the '60s and '70s. The people felt they could be better revolutionaries because of what they believe. They feel they understand the social gospel better."

DAVID KALVELAGE

which was delayed by a winter storm that made travel hazardous in many parts of the diocese. Fr. Maze said he found "good things in place here," and said the mission program of the diocese "is to be particularly envied."

"The greatest challenge facing the Diocese of Arkansas today," he said, "is to feel empathy, to have an understanding, for those outside the church."

The Rt. Rev. Melchizedek Otim, Bishop of Lango, Uganda, spoke to convention about the state of the Anglican Church in his country. Forced into exile during Idi Amin's reign, Bishop Otim returned to Uganda in 1979, and currently serves as provincial chairman for the Ugandan Committee for Refugees.

The Rev. P. Donald White, rector of St. Luke's, North Little Rock, led a discussion on "What is the Christian Response to 21st Century Gangs?" Fr. White invited participants to comment on how Episcopalians can minister to less fortunate in their communities.

Because of the storm, a quorum was not reached in the clergy order until Saturday morning, the scheduled third day of convention. A number of elections and appointments followed.

M.K. MOTHERWELL

The Rt. Rev. Bennett Sims, founder of the Institute for Servant Leadership, was the keynote speaker at the convention of the Diocese of East Tennessee Feb. 4-5

Adjusting to the Electronic Age

The church has two choices as it faces the new culture of the electronic age, according to Thomas Boomershine, who addressed the sixth International Resource Center Gathering in Orlando, Fla., Feb. 11-14.

One option, he said, is to "withdraw and separate ourselves from electronic media and its culture." The other is to "transform the culture of the electronic age by the power of God made present in Jesus Christ."

Mr. Boomershine, professor of New Testament at United Theological Seminary, said resource centers are "the vanguard of the churches' ministry in this electronic culture."

The event, sponsored by five churches, including the Episcopal Church, attracted 180 people who gathered for worship, keynote addresses and workshops. The

at St. John's Cathedral, Knoxville. The address of Bishop Sims, retired Bishop of Atlanta, related to the new diocesan program structure, which was a major focus of convention.

"Any diocese is actually the creature of its congregations, both historically and practically," Bishop Sims said. "It exists to serve. That is the reason for its being."

Presentations were made by each of the five diocesan program areas: Church and Society, Congregational Growth and Development, Education and Ministry, Support of Clergy and Family, and Liturgy and Spiritual Formation.

Among resolutions adopted were those which:

- urge the Bishop and Council to establish the position of youth ministry officer in the 1995 budget;

- uphold the sacrament of marriage as presented in the Book of Common Prayer as the standard for the diocese;

- ask General Convention to direct the commissions on structure and constitution and canons to study and propose various canonical amendments on restructuring.

A resolution asking for a diocesan program of study and discussion about "all aspects of human sexuality" was defeated.

St. Matthias' Church in Rogersville and St. Bartholomew's, Mountain City, were welcomed as congregations working toward mission status.

A budget of \$1.27 million was adopted, representing a decrease of about \$45,000 from the 1993 amount.

Rev. Diane Edson, rector of St. Andrew's Church, Hanover, Mass., led daily worship, weaving prayer, scripture, song and visual images.

Judy Gattis Smith, author and lecturer, and Charles R. Foster, professor of religion and education at Candler School of Theology, Emory University, Atlanta, Ga., were the main speakers.

Prior to the opening of the gathering, Episcopalians present met with the Rev. Howard Williams from the Episcopal Church Center. Lillian Hagen, who recently retired as director of the resource center in the Diocese of Western Massachusetts, led the meeting.

"This network is crucial to the life of the church," Fr. Williams told the group, representing 21 dioceses in eight provinces and Bermuda.

ELIZABETH RING

Air Strikes Endorsed

On the eve of the deadline for removing heavy artillery around Sarajevo, the Most Rev. Edmond L. Browning, Presiding Bishop, said he could not oppose NATO air strikes in Bosnia.

Bishop Browning's endorsement of air strikes as a way of ending what he termed "this dreadful human spectacle" came in contrast to the position he took in the Persian Gulf War three years ago, when he signed a statement along with other church leaders saying use of force there "would be politically and morally indefensible."

But in a statement issued Feb. 18, two days before the Sarajevo deadline, Bishop Browning said that in the wake of failed peace-making and humanitarian efforts, the use of air strikes could be the only way to end the Bosnian Serb shelling of Sarajevo.

"Hopefully, the withdrawal of Serbian forces from Sarajevo will be permanent and follow-up negotiations useful," Bishop Browning said. [RNS]

WHERE THE HOMELESS GO FOR HELP

The homeless are usually neglected for polling purposes, but a Gallup poll taken in Los Angeles' "Skid Row" section reveals where the homeless go to get their material needs met.

Where the homeless find food

69% Rescue mission

8% Church

Where the homeless find shelter

36% Welfare hotel or motel

18% Street, sidewalk, or under bridge

Where the homeless find medical assistance

71% Hospital or clinic

11% Rescue mission

Based on Gallup data obtained from personal interviews in September 1992 of 655 homeless men and women in a 24-block area of Los Angeles, known as "Skid Row."

RNS/J. Trigg

Dignity to the Homeless

**Lord of the Streets
gives homeless people
an opportunity
for stability and a future**

By PATRICIA WAINWRIGHT

Rodney Rochelle, C.A., the lay evangelist of Lord of the Streets Church, Houston, Texas, is passionate about rescuing homeless people. It is not enough, he says, to provide shelter for a few nights and some hot meals. What he and the Rev. Garrett Wingfield have devised is a "recovery program from the streets."

Lord of the Streets (L.O.T.S.) is an outreach mission of Trinity Church. The 150 regulars ("That's all the space we have") meet in Trinity's fellowship hall on Sundays for breakfast and Eucharist, and for Bible study on weekdays. Attendance has grown from 15 in a year's time.

Trinity itself has about 700 members. Why couldn't these homeless people simply attend services in the church? "They feel uncomfortable, sort of 'We can't be like them'," Mr. Rochelle said. "Their clothes may be dirty, they may not have bathed in a while." Fr. Wingfield, an accountant and assistant rector of Trinity, agreed: "They felt out of place in Trinity," he said. At Lord of the Streets, both men said, people are able to hold on to their integrity. They own the program.

And Lord of the Streets owns L.O.T.S. Construction Co., a non-profit general-contracting firm created to employ and train people from the church. With a grant from the Diocese of Texas' Bishop Quin Foundation, L.O.T.S. hopes to acquire a house near Trinity which would serve as residence and training site



St. Andrew's House, remodeled by L.O.T.S. for St. Andrew's Church, Houston.

for "activities of daily living." It will be a "3/4 house," more than a halfway house. "This is a complete discipleship



program," Mr. Rochelle said. "We work with them wherever they want to go."

Mr. Rochelle became a captain in the Church Army in 1982. He's a marine engineer who learned carpentry as a hobby and is presently reading for orders under Canon 9. "The Lord called me to the Church Army," he said, and that eventually led him to Houston. Homelessness, he said, is "a deep hole we've poured a lot of money into," providing "temporary Band-Aids. We need programs like this."

The residents of the house — as yet unnamed — will enter a 15-month program. During the first two months, "they can't go anywhere alone, can't work," Mr. Rochelle explained. He and others will help residents get identification cards, Social Security, driver's licenses, as well as psychological or addiction counseling, so they can "get themselves back in order."

Starting the third month, people will be employed by L.O.T.S. Besides learning construction trades, they will acquire skills most of us take for granted: main-

taining a daily schedule, completing tasks, eating properly, dressing appropriately, managing money. Residents' pay during the next six months will go to L.O.T.S. for house and program expenses, and to support newcomers. In the ninth month, residents will be paid their full salary, with "forced savings" of 80 percent.

At the end of 15 months, a person will have saved \$3,000-\$4,000, will be off drugs or alcohol, and will have learned to budget and balance a checkbook. He will have gone through a "complete cycle, and come out the other end healthy!" L.O.T.S. will help the "graduate" find and furnish an apartment, and continue employment through the jobs bank that Lord of the Streets is compiling gradually.

Lord of the Streets gives homeless people "a place of stability," Fr. Wingfield said. "Breakfast teams" from various churches cook and serve the Sunday meals, often with volunteers from the congregation. Fr. Wingfield stressed that meals were served to people sitting at tables, strengthening the "sense of dignity they feel when they walk in the door."

The Rev. Steve Bancroft is Trinity's rector. In the September L.O.T.S. newsletter, he wrote, "We ... realized that ... ministry to the poor in the Episcopal Church was either giving them material things ... or using our power and influence to try to politically improve their lot ... this style of ministry essentially ignored the poor as people." Dignity became a key word for Lord of
(Continued on page 13)

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

Following Jesus

As we move into the last weeks of Lent, our mood becomes more somber. The readings appointed for the fifth Sunday of Lent point toward our Lord's death and Resurrection.

However well or however poorly we have been observing Lent this year, let us not neglect to give this holy season the attention it deserves. As St. John's gospel states, "if any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him" (John 12:26).

Let us neglect no longer the opportunities for strength and renewed faith which these remaining weeks offer.

Mary's Joy and Ours

We have an unusual opportunity to celebrate this week. On Friday, two days before the solemnities of Palm Sunday and the beginning of Holy Week, we observe the Feast of the Annunciation of Our Lord. This would seem to be a strange time to celebrate, but the Book of Common Prayer makes it clear that the Lenten abstinence is disregarded on this day, the only weekday of this season on which this occurs (p. 17).

The reason to celebrate is made clear in the gospel for the

day (Luke 1:26-38). We hear Luke's account of the angel Gabriel appearing to the Blessed Virgin Mary, announcing the Incarnation nine months hence.

"He will be known as the Son of God" (vs. 32) is cause for celebration indeed. Finally, the promise of the prophets, the nature of Jesus, is revealed. We hear, too, of Mary's doubt, then obedience, when she hears the angel tell her not to be afraid, and that God loves her.

For one day, we can lay aside our abstinence and Lenten observance in order to celebrate. "For no promise of God can fail to be fulfilled" (vs. 37).

Finding Life

We are pleased to present in this issue [p. 10] another in our monthly series called "A Living Church." The latest of the series looks at Lord of the Streets, a mission congregation in the Diocese of Texas ministering to the people of the streets in Houston. The ministry is a positive example of what can happen when churches in a diocese cooperate with one another.

Amid the cries of doom and gloom for the Episcopal Church, we continue to find places where the gospel is truly proclaimed and lived, in a variety of sizes, settings and locations. They are real "living churches."

VIEWPOINT

Money Not the Problem at '815'

By ROBERT F. ALLEN

There has been a spate of articles in the church press recently about anticipated budget shortfalls for the national church and attendant reductions in staff and programs which the shortfalls will necessitate. Most of us know this is not the first round of cuts at the Episcopal Church Center, and all of us know that no one likes to be out of a job.

It may well take the experience of senior staff work at the church center to have an empirically broad experience of the Episcopal Church. Personally, I have served my own diocese in a variety of

capacities and have had contact with various individuals at "815" in several different departments. From my own experience, and from the comments of others whose wisdom I value, I am forced to conclude that the budget shortfalls come basically from the fact that much of the staff of the church center just doesn't get it.

It Is Symptomatic

In the years when I did stewardship education work for my diocese, it was axiomatic that, while money might be identified as the problem (typically in a parish crisis), it was never *the* problem, but simply symptomatic of whatever the real problem was. It is just so with the national church at this time. The church center staff and the Executive Council think they have a financial problem when, in fact, the money problem merely reflects harder realities. Let me suggest

two of them.

First is the perception that the church has nearly lost its center. Two of the finest lay readers I know (from different provinces) who have been deputies to General Convention have declined to be re-elected, and each has taken this step for the same reason. Each feels that the agenda of General Convention has come to be dominated by marginal issues and groups. In other words, the formerly disenfranchised have now disenfranchised what was the center. Both of these people are individuals of intelligence, piety, and openness to the variety of God's creation. They are a loss to the legislative process of the church.

I must apologize in advance for the second problem I perceive, but it is based on personal experience. It is the staff of the Episcopal Church Center. I have had personal contact with the staff in the
(Continued on next page)

Robert F. Allen is a stockbroker in Richmond, Va., who is chairman of the commission on Liturgy and Church Music for the Diocese of Virginia.

VIEWPOINT

(Continued from previous page)

areas of social responsibility in investments, stewardship, parish services and education, and I must regretfully say that rarely did I interact with an individual I would hire for my own business. How can people who will not return phone calls be surprised when the people who provide their salaries turn off the funding? Over and over again, I have talked with people whose perception of the church center would be the death-knell of any business: They do not experience any value added by the staff there.

Surely things cannot be as bad as my experience would indicate, but then I have never told any of my own stories

and gotten the reply, "Oh, that's not my experience at all." Unfortunately, I get heads nodding in affirmation.

There is a heavy cost for all of this. I

Surely things cannot be as bad as my experience would indicate.

live in a large diocese with two gifted and wonderful bishops, men with the vision of how the church can work and the energy to try and put that into action. I do not

sense that we "need" the staff or material support that could be provided by "815." But many dioceses do not have our depth of leadership or our numerical strength that offers a large pool of talent to call on. Smaller or more homogenous dioceses could use the help of networking and broader exposure, but they have elected to put their funds where they feel they will be used most productively. That is the message of the budget shortfall and resulting staff cuts.

There is much to regret on the individual level in the terminations that have been necessary, but there is plenty of money out there. If people felt the church center was providing a valuable service and adding value to the life of the church, funding would be available.

LETTERS

(Continued from page 5)

undergo in coming to terms with their sexual identity are well documented, but many learn to accept their innate sexual orientation. Episcopalians may hold widely different views on what is responsible sexual behavior, but to portray overt gays as necessarily having spent a lifetime fighting their sexuality is invalid.

I believe many gay persons would also consider Fr. Collins' well-meant comments as patronizing. Let that not obscure his conclusion: The Episcopal Church (like other churches) does not necessarily welcome you. A first step in rectifying this is to engage in the type of dialogue on human sexuality commended at the 1991 General Convention.

NIGEL A. RENTON

Oakland, Calif.

• • •

"But you, O Lord, are gracious and full of compassion, slow to anger, and full of kindness and truth" Psalm 86:15 (and countless other passages).

I was afraid the church had forgotten this truth until I was reassured by the

To Our Readers . . .

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

Rev. Chuck Collins' "In This Corner" [TLC, Feb. 20]. Thank you, Fr. Collins, and thank you, editors, for this blessed assurance that at least in some places the church is faithful to its mission.

MARY M. KELLEY

Lacey, Wash.

• • •

In the Rev. Chuck Collins' column [TLC, Feb. 20], he comments that Henry's friends couldn't look him in the eye, not out of shame, "it was because they expected a clergyman's scorn." As a 54-year-old gay man, I can say that in many cases he is right. I have experienced that scorn myself.

Over the past few years I have lost a number of friends to AIDS. Apart from the great sadness of these losses, my greatest sadness was that they died without the comfort of clergy because they were afraid they would be treated in death as they were in life. My own partner is now in the final stages of AIDS and will not seek consolation from his church because it turned its back on him.

I have been fortunate. When I joined St. Patrick's Church, Dallas, I was the only gay in a very conservative congregation, so I kept my life outside of church very quiet. Even so, most of the congregation figured things out, but they gave me their love because of who I was, not what I was.

Then a young gay couple, who were friends of mine, joined the parish. One of them, Dennis, had AIDS. When the people found out, I could not believe the outpouring of love and support for Dennis and his partner. Two years ago, when Dennis died, he was surrounded by his church family.

I, too, have love and support from

those in my church family who know of my situation. I can only pray that before he dies, my partner will overcome his fear of scorn and receive consolation either from his own church or from mine.

What Fr. Collins experienced may be common, but it is not the rule. Some of us who are gay have not found scorn but Christian acceptance and love from the clergy and our church families, people who practice Christ's commandment of love.

JOHN J. MCGEE

Dallas, Texas

Temporarily Reduced

I read with interest the letter from the Rev. John C. Sterling regarding too many seminaries [TLC, Feb. 6].

It is interesting to note that in the late 1960s, a major study was done regarding the seminaries of our church. The "Pusey Report," as it was called, recommended that the existing 11 seminaries be consolidated into four regional seminaries. Subsequent to that report, a number of discussions took place in the Northeast with varying proposals. Ultimately, the Philadelphia Divinity School closed its beautiful campus and "merged" with the Episcopal Theological School in what is now the Episcopal Divinity School in Cambridge, Mass., thereby reducing the number of seminaries by one. Sometime later, Trinity Episcopal School for Ministry, in Ambridge, Pa., gained recognition and accreditation, restoring the number of recognized seminaries back to 11.

(The Rev.) CHARLES G. ACKERSON
All Saints' Church

Baldwin, N.Y.

STREETS

(Continued from page 10)

the Streets. To understand the life of the homeless, Fr. Bancroft joined them for a few days. He "dressed as much like them as I could and went and stood in lines" for food, for jobs, for money. He discovered that the homeless are "treated as non-persons." Others seem to be angry with them — and afraid of them.

Fr. Bancroft stressed that Lord of the Streets is first of all a spiritual mission of worship, communion and Bible study. Practical needs follow. The house will be a school for living for its 14 occupants, an attempt to replace the family structure most persons grew up with.

Many homeless people, he said, "went on hold at about age 15." Without family to serve as mentors, and without the learning experiences of "bouncing our ideas, opinions off of parents," many people are still making "teen-aged decisions" which often turn out badly. The structure provided by the Lord of the Streets program helps people learn to cope with anger and resentment, how to make and evaluate decisions.

Experimental Approach

"The learning curve in this field has been by gosh and by golly," Fr. Bancroft said, a sort of "vegetable soup process — try something, see if it works."

The first house will be for men only. But Mr. Rochelle has a project for women in the works, another house which will be supported by a L.O.T.S. resale shop. He said a commission had begun to "dialogue with the women of our church, discover their needs."

Other Episcopal churches in Houston have added their support. St. Andrew's hired L.O.T.S. Construction to remodel and repaint St. Andrew's House next to the church, a \$25,000 job involving remodeling the kitchen, replacing sheetrock and fixing the porch.

At Christmas time, the company bid on another job, the leaking roof of a duplex. The owner was a woman who at 59 was unable to find a job. She lived on \$250 monthly, Mr. Rochelle said, and she had just \$100 with which to fix the rental side of the building. When Mr. Rochelle and his workers came to inspect the house, they found both apartments needed a great deal of work. "I told my people we should fix it for free." The men agreed; a donor was found for materials and the work was done free. Mr. Rochelle continued, "She [the owner] later became a church member and a member of our bishop's committee."

PEOPLE and PLACES

Appointments

The Rev. **Barbara W. Baxter** is rector of St. John's, P.O. Box 366, Youngstown, NY 14174.

The Rev. **Robert W. Bosworth, Jr.** is rector of All Saints', 5001 Crestline Rd., Fort Worth, TX 76107.

The Rev. **Melvin A. Bridge** is rector of Transfiguration, US 74, Box 130, Bat Cave, NC 28710.

The Rev. **Christopher T. Cantrell** is rector of St. John's, P.O. Box 26, Brownwood, TX 76804.

The Rev. **Jean Collins** is assistant of Holy Spirit, Missoula, and chaplain of the University of Montana at Missoula.

The Rev. **Susan M. Cox** is rector of St. Paul's, P.O. Box 354, Lewiston, NY 14092.

The Rev. **Sumith De Silva** is supply priest of St. John's, Globe, AZ; add: P.O. Box 1051, Globe 85502.

The Rev. **Thomas O. Feamster** is interim assistant to the bishop for ministry and program, Diocese of North Carolina; add: 943 N. Main St.,

Louisburg, NC 27549.

The Rev. **Wendell N. Gibbs, Jr.** is rector of St. Andrew's, Cincinnati, OH; add: 1809 Rutland Ave., Cincinnati 45207.

The Rev. **Rodney E. Gordon** is rector of St. John's, Hopewell, VA.

The Rev. **Mary Anne Heine** is vicar of St. John's, Box 271, Bainbridge, GA 31717.

The Rev. Canon **Charles A. Hough, III** is now canon to the ordinary in the Diocese of Fort Worth.

The Rev. **Charles F. Keen** is interim priest of St. Mary's, 2411 Conflans, Irving, TX 75061.

The Rev. **Carolyn Keil** is rector of St. Luke's, Libby, Holy Trinity, Troy, and St. Michael and All Angels, Eureka, MT; add: 109 W. Poplar, Libby, MT 59923.

The Rev. **W. Wesley Konrad** is serving in the Diocese of Trinidad and Tobago, West Indies; add: Hayes Court, 21, Maraval Road, Port-of-Spain, Trinidad, West Indies.

The Rev. **Richard Rorex Losch** is rector of St. James', Livingston, and St. Alban's, Gainesville, AL; add: P.O. Box 446, Livingston, AL 35470.

The Rev. **Robert McDougall** is part-time pastor

(Continued on page 15)

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PEOPLE and PLACES

(Continued from page 13)

of St. Christopher's, Northport, MI 49670.

The Rev. **Steven Metcalfe** is rector of Calvary, 20 Milton St., Williamsville, NY 14221.

The Rev. **John G. Mills** is assistant of Christ Church of Ramapo, Suffern, NY; add: 48 Morris Ave., Cold Spring, NY 10516.

Resignations

The Rev. **Tom Turnbull**, as rector of St. Luke's, Billings, MT, due to medical reasons.

Deaths

The Rev. **Frederick G. Bohme**, a priest in the Diocese of Washington and former chief historian for the U.S. Census Bureau, died of a heart attack at his home in Silver Spring, MD, on Feb. 12.

Fr. Bohme was born in Brooklyn, NY in 1921, and then moved with his parents to Phoenix, AZ, at an early age. He was a WWII army veteran and graduated in 1955 from Occidental College. He earned his doctorate in history from the University of New Mexico. Fr. Bohme next attended the

Church Divinity School of the Pacific. He obtained a master of divinity degree in 1962 and was ordained priest by the Bishop of Los Angeles. He served parishes in San Francisco, Seattle and Maryland. At the Census Bureau, he was chief historian, writing numerous articles on census history.

The Rev. **Field H. Hobbs**, retired priest of the Diocese of South Dakota, died Jan. 14 at the age of 69.

Fr. Hobbs was born in Orange, NJ. Before entering seminary, he graduated from Amherst College. He received a degree from General Theological Seminary in 1953. He was ordained priest in 1953. Fr. Hobbs served parishes in the Diocese of Newark: Calvary, Summit; St. Mark's, Teaneck; and St. Matthew's, Paramus. He also served churches in the Diocese of South Dakota: Trinity, Watertown, as well as being priest-in-charge at Standing Rock Mission and Yankton Mission. After his retirement in 1990 he served as assistant priest at Grace Church, Clinton, IA. Fr. Hobbs is survived by his wife, Mary, five children and three grandchildren.

The Rev. **Francis Bayard Rhein**, retired priest of the Diocese of Virginia, died of heart disease at Winchester Medical Center Jan. 2. He was 79.

Fr. Rhein was born in Philadelphia. He graduated

from the University of Virginia and Virginia Theological Seminary. During World War II he was a Navy chaplain and was assigned to the Marine Corps during the invasion of Okinawa. He served parishes throughout Virginia, Rhode Island and Pennsylvania. He also taught philosophy at James Madison University. After 12 years of service at Trinity Church in Upperville, VA, Fr. Rhein retired in 1979. He was also the author of two books, *An Analytical Approach to the New Testament* and *A Simplified Approach to the New Testament*. Fr. Rhein is survived by his wife, Jane Foster Rhein, their four children, a sister and three grandchildren.

Beatrice Anne Littlehales Emrich, wife of the Rt. Rev. Richard S. M. Emrich, retired Bishop of Michigan, died in Sun City, AZ, on Feb. 4.

Mrs. Emrich was born in Waterbury, CT, and at the age of 5, on the occasion of her mother's death, moved to Yorkshire, England, to live with her maternal grandparents. She returned to Waterbury as a young woman eventually to become parish secretary at St. John's. Fr. and Mrs. Emrich were married in 1937. She continued to serve the church through parish ministry and care of theology students. She leaves her husband of 56 years, two sons, the Rev. Richard S. M. Emrich III and the Rev. Frederick E. Emrich, seven grandchildren and three great-grandchildren, a sister and a cousin.

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

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

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 I 7:30 & 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

BOSTON, MASS. (Cont'd.)

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. **Elizabeth 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

6345 Wydown at Ellenwood

The Rev. **J. G. Semon**, Rector; the Rev. **C. Frederick Barbee**, Vicar; the Rev. **Steven W. Lawler**, the Rev. **William M. North, Jr.**, the Rev. **Mary Caucutt**, the Rev. **James D'Wolf**

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

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

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

LACONIA, N.H.

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

HACKENSACK, N.J.

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

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

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 Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:
7:15 Mat & HC; 12:15 HC; 4:30 EP

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

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

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

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

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

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri
8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

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

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, 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 8 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

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
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

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

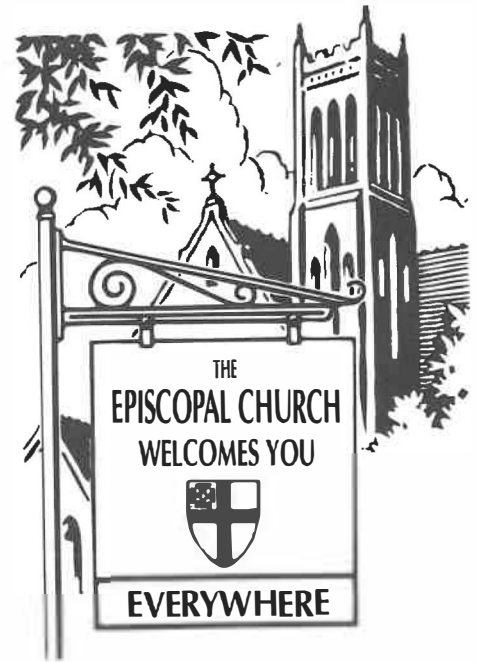
DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
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. Philipputt; the Rev.
John H. Munson
Sun Eu 7:30, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45,
EP 5 Mon, Tues, Thurs & Fri. Ev Wed 6 (214) 521-5101

FORT WORTH, TEXAS

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



PHARR, TEXAS

TRINITY CHURCH 2100 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

LYNCHBURG, VA.

ST. JOHN'S 200 Boston at Rivermont
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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

PARIS, FRANCE

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



Church of the Holy Nativity, Honolulu, Hawaii