

The Living Church

May 1, 1994 / \$1.50

The Magazine for Episcopalians



Visiting Palestinian Refugees

IN THIS CORNER

Heard Around the Church

Someone at the Episcopal Church Center has had the chore of compiling all of the comments given to members of Executive Council and church center staff when they visited all but one of the dioceses during the past year.

Because some persons have been kind enough to send me copies of many of those comments, I feel some of them ought to be shared. I do not know who made the remarks, nor do I know the diocese in which they were shared. All I know is this is a small sampling of what the visitors heard:

- “We need to learn to shake hands with strangers at coffee hour.”

- “In the new churches that are growing, new members do not understand the complicated structure of the Episcopal Church, nor do they wish to take the time to learn about it. The result is a narrow parochialism that turns away from both the diocese and the national church.”

- “Many of the things (General) Convention fights about have nothing to do with the local churches.”

- “The youth are asking and not receiving answers.”

- “Without a constant preoccupation with their financial stability, congregations here have begun to focus upon mission rather than survival, or maintenance.”

- “The clergy talk about the laity as the enemy; clergy and lay leaders talk about others as the enemy; attendees talk about non-attendees as the enemy. How do we reconcile these factions?”

- “I have yet to see the national church bring anybody into the Episcopal Church.”

- “There is a growing consensus in my parish that the church exists for mission, in a parish that had not emphasized that in the past.”

- “The biggest hits and cuts that have hit ‘815’ have been in their grant-making capacity and power. Instead of further cutting back on staff or something like that, they’ve really hit the grant-making sources, and that was a direct means to be able to do missionary work overseas . . . the direct means to be able to establish missionary work in this diocese and other places.”

- “The way that the Episcopal Church does mission and evangelism is like Kentucky Fried Chicken. We go out to an area and ask if this area can support a new franchise. If we decide it can, we establish it; if we decide it can’t, we move on.”

- “I think we’ve got our missions confused. Our mission is to take the church out into the world, not the world into the church, which is what we’re doing to some degree.”

- “There needs to be a sense that the bishops are leading from a clear and comprehensive appreciation of Anglican Christianity, not heavy handed, but with an enthusiastic and persuasive vision for a high and challenging call to mission.”

- “The national church is burdened with the notion that its mission is to fix the world.”

- “With the pressure on clergy about sexual misconduct, it is an incredible self-contradiction that at the same time we impose on ourselves mandatory classes, background checks and heightening our awareness, we elevate the homosexual agenda.”

- “The real issue facing the Episcopal Church today is the challenge of how to deliver the gospel through our congregations to an ever increasingly secular and indifferent culture.”

DAVID KALVELAGE, editor

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ON THE COVER

Patti Browning (center), wife of the Most Rev. Edmond Browning, Presiding Bishop, talks with a Palestinian mother at Jabalia Refugee Camp in Gaza. Mrs. Browning helped secure the release of the woman’s son from an Israeli prison. The Brownings spent Holy Week in Jerusalem.

Episcopal News Service photo by James Solheim.

LETTERS

How It Began

The article on Cuba [TLC, March 20] reminds me the Diocese of Florida and the Diocese of Cuba celebrate this year our 10th anniversary as companion diocese partners. It began as a renewed friendship between Bishop Frank Cerveney and Bishop Emilio Hernandez after 25 years since Bishop Cerveney spent a summer as a young seminarian in Bishop Hernandez' parish in Cuba.

At a meeting of bishops, Bishop Hernandez realized how many people the former young seminarian still remembered. He appreciated how blessed the personal relationships can be. Thus began an exchange of visits that included worship, summer camps, parish visits, letters, prayers, retreats, teaching and, as a result, many friendships in Christ.

Today there are 60 companion churches praying for each other between the two dioceses. Both dioceses have experienced amazing grace as they have reached out to each other in love and in fellowship despite the hardships brought about by the different languages and, political and economic differences. The commitment to and faith in Jesus Christ by the clergy and lay people in Cuba always brings a standing ovation in the Diocese of Florida.

CATHERINE BUCKINGHAM
Jacksonville, Fla.

Terrible Magnitude

The theology presented in the editorial, "Drama of Holy Week" [TLC, March 27] gives me a great deal of trouble.

Somehow during Holy Week the idea of having congregations participate more fully in the events of the trial of Jesus by listening to the story recited by the rector of the church has appeal. During appropriate moments the congregation is asked to say "crucify him," as did those during that trial long ago. The rationale is that some people are "moved" by Holy Week events when they can participate in them; this being one of those events.

However, I present to you that this practice of getting Christians to speak these words cursing Jesus, as non-Christians did, is a terrible thing and only insensitive or ignorant people will speak words of such terrible magnitude.

C. PILANT

Pittsburgh, Pa.

Other Issues

"What's Your Opinion?" [TLC, March 13] names some issues for Episcopalians that are real but are not the primary ones

for 1994 — at least, in my reading of the issues before us. For many of us, today's issues center around the ministry of all the baptized.

Since yours is the only weekly Episcopal magazine available, do you not have the responsibility to tell us how you arrive at such a list of issues? With whom do you take counsel to name issues? And, who advises you on the procedure for and interpretation of your "poll"?

(The Rev.) A. WAYNE SCHWAB
Essex, N.Y.

Because this magazine is published by an independent foundation, it is not our responsibility to share with readers how decisions are reached. But since you asked, the list of issues was determined after thought, prayer, research and some consultation with others in various parts of the church. No one supplies advice on the procedure for and interpretation of the poll. As we noted previously, the survey was not intended to be scientific. Ed.

That's Two

Regarding David Kalvelage's column [TLC, April 3], I too, with a bit of embarrassment, must admit I bought the same

tabloid. Honest to God, it was my first and only such purchase.

My initial fascination was the weather story, but I guessed how that would turn out. More inducing was the story about the nurse from heaven. If I can get up my nerve, I'm going to put that in my Easter sermon — as what the Resurrection was NOT!

I wonder how many other good church folk bought this sheet.

(The Rev.) THOMAS H. WHITCROFT
Wabasha, Minn.

Emerging Trends

The comment by the Rev. Timothy Pickering [TLC, March 27] not only disturbs me but confirms some emerging trends.

I have always centered my actions at worship on the doctrine of the Real Presence, e.g. that by the operation of the Holy Spirit, the elements of bread and wine are spiritually and miraculously changed into the Body and Blood of Christ. Unbelievable to our humanistic rationale, but altogether believable in the faith that goes beyond our senses. So

(Continued on next page)

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LETTERS

(Continued from previous page)

many revelations have come out of that faith and belief that have changed lives and electrified our worship.

For him to state that, "It's all misdirected piety and medieval physics," is frightening and disturbing. How did he ever pass his canonicals? He seems to illustrate by his humanistic belief the truth in a statement once made to me, namely, that "our seminaries are not teaching Bible, theology or spirituality. Instead, they are teaching humanism, relativism and social norms." The socialistic and assumed superior thinking, as contrasted to the thinking of the past, relegates the past as being "old fashioned" and "medieval."

Two items have caused me to deplore our modern rationale. One is the mention of "sin." That seems to be relegated to the misconceptions of the past. We hear so little of this state of our existence anymore. The other is the recognition of the doctrine of the Real Presence. Standing at this momentous and powerful occasion seems to deny the overpowering spiritual event of this moment.

If we really felt the powerful impulses of this Presence, one could not help bow down in kneeling adoration.

I have a feeling that Fr. Pickering's belief in "medieval physics" is prevalent in all too many Episcopal minds.

(The Rev.) G.M. OTTSEN
Camarillo, Calif.

• • •

It is sad the Rev. Timothy Pickering doesn't think many of our church members practice the adoration of Christ in the reserved sacrament. Even sadder is his glib rejection of the Real Presence as "medieval physics and misdirected piety."

But how glad many of us are to adore Jesus in the Blessed Sacrament, and how thankful we are for the Anglican-Roman Catholic affirmation that "when under species of bread and wine these earthly realities are changed into the reality of his body and blood."

It's wonderful that the "glad" outweighs the "sad"!

(The Rev.) ALFRED T.K. ZADIG
Southwick, Mass.

• • •

I was dismayed by Fr. Pickering's challenging of the Bishop of Chicago's signing the "five affirmations on the Eucharist as sacrifice" in his letter.

It seems that Zwinglian eucharistic the-

ology yet has its defenders in the Anglican fold, and while I am not given to hurl anathemas at what I consider mistaken belief, Fr. Pickering should re-read the many debates concerning the doctrine of the real presence which have been at the heart of Anglicanism's recovery of catholic faith and practice over the last 150 years. He seems to ignore (or be unaware of) the faith of many Anglo-Catholics who choose to observe a great respect and reverence for the presence of Christ in the consecrated bread and wine. What form this reality takes we have never chosen to define (as did Thomas Aquinas), but our sacramental theology has never been compromised by believing that "our Lord is really and truly present" in the consecrated species, in any of the Anglican/Roman Catholic dialogues and statements. If any compromising has happened, it has been done by the Roman Catholics, who have tempered their language to accommodate us. I find that to be an occasion of joy.

Fr. Pickering's wager is a bad bet, much to the credit of the Christians in our fold who are increasingly influenced by sound catholic theology — witness the increasing respect shown the sacrament, even among evangelicals. Anglican incarnational theology seems to be "winning the day" in this ancient debate.

(The Rev.) JAMES M. MCEVERS
Makanda, Ill.

• • •

To the Rev. Timothy Pickering's "bet" that not very many Episcopalians practice the "adoration of Christ in the reserved sacrament":

It is my privilege and joy to adore the blessed Lord Jesus Christ in the most holy sacrament of the altar, as it is for most of this congregation. He might be right; we are not many, but we are faithful.

(The Rev.) STEPHEN NORCROSS
St. Martin's Church
Lebanon, Ore.

To Our Readers ...

We welcome letters to the editor. Each letter is subject to editing and should be 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.

Centuries Old

May I make some observations about statements attributed to Marge Christie, and contained in the article about "...Historic Ordinations in England" [TLC, April 3]?

"Centuries-old theology" seems to be anathema to Ms. Christie. One wonders what she thinks of centuries-old creeds (Apostles, Nicene, Athanasian), centuries-old books (the Bible), and centuries-old morality (the Ten Commandments).

Perhaps Ms. Christie is basing her expectations of "moribund churches (in England) ... [becoming] lively places" now that the Church of England has female priests upon what has happened in the Episcopal Church in this country since it "moved into the 20th century" by ordaining women. What are those figures on its amazing growth in the past 20 years?

The capacity of mankind for self-deception seems never to diminish.

(The Most Rev.) JEAN PIERRE MESHEW
American Anglican Church
Grand Prairie, Texas

More Increases

The Church Pension Fund is to be commended for the "recent analyzing of every beneficiary's pension to determine how its purchasing power has changed" [TLC, March 13]. It also would be thoughtful to provide "individual increases" for retirees with 15 to 10 years of low paying pre-1970 service whose monthly pensions *after* years of cost of living increases are still below \$40 per week!

(The Rev.) AMOS C. CAREY
Foster City, Calif.

Unsubstantiated

How sad! Having read "An Assailed Reputation" [TLC, March 27] I am not only angered at the harm one person can do to another by voicing an unsubstantiated accusation, but I am also disgusted with the people of the parish which drew back from engaging the writer of the article. If they won't follow what Jesus said about casting the first stone, perhaps they need to review Amendment VI of the United States Constitution, which states in part, "... the accused shall enjoy the right ... to be confronted with the witnesses against him ..."

In this case, there is no witness, therefore there is no crime.

CAROLINE W. MACKAY
Hanford, Calif.

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Rector and 120 Parishioners Leave Episcopal Church

The Church of the Advent in Cincinnati, Ohio, will continue as an Episcopal church, even though the rector, the Rev. F. Murray Hastings, and about 120 members have decided to leave and form a new non-denominational, charismatic congregation in a nearby community center.

Fr. Hastings' last service at the Advent was Easter Day. He formally renounced his vows as an Episcopal priest in a letter dated April 5, one day after his 64th birthday.

The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, presided and preached at the final service.

"My role as bishop is not to defend institutions or canons or structures, it is to be among God's people as a shepherd and guide, and as a successor to the apostles," Bishop Thompson told the congregation of about 150 people, reassuring the estimated 30 members who will remain in the 130-year-old church.

Priest-in-Charge

The bishop has appointed the Rev. Angelo Puopolo, associate rector and director of The Open Door ministry program, as priest-in-charge of the church while the congregation and diocese determine the next steps for their future.

One of the bishop's first requests was that the clergy of every congregation in the diocese send at least one person to Advent for the next few Sundays, to let the remaining members know they are cared for and supported by the rest of the diocese.

Fr. Hastings, formerly president of Southern Ohio's standing committee and a two-time deputy to General Convention, announced his decision to leave the Episcopal Church to the congregation on March 24.

"I can no longer stay in a church that has so clearly abandoned the apostolic faith," he said in a newspaper interview. He said he was leaving because of what he perceived to be "the general erosion in the very heart of the church, the loss of the love and authority of scripture, the loss of the centrality of Jesus Christ, and the continued slide away from orthodoxy."

Others said the issues focused on national policies and decisions regarding human sexuality, specifically the ordina-

tion of homosexuals.

One vestry member said that while he has no problem with the rector's personal decision to leave, the long-range implications for the congregation and a successful community ministry program are significant.

"Most of the people are leaving with Murray," said Stockton Wulsin, a former vestry member who, with his wife, Barbara, an Episcopal priest, has decided to remain. "There was not adequate planning for the impact on the people."

Unlike many "breakaway churches" in



Diocese of Southern Ohio file photo

Fr. Hastings

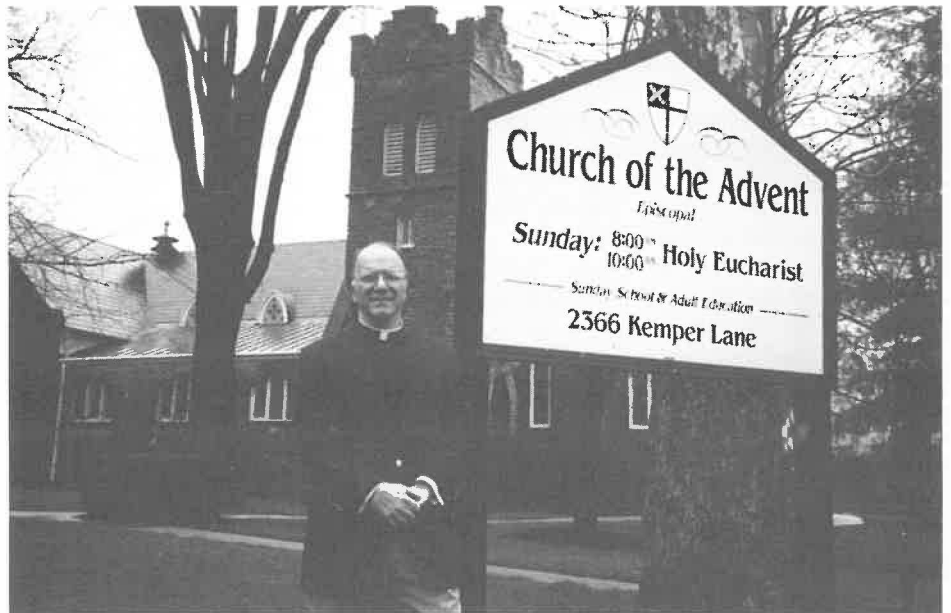


Photo by Mike Barwell

Fr. Puopolo, associate rector, was appointed priest-in-charge of Church of the Advent.

other dioceses, Fr. Hastings and the parish have decided not to make the church's properties and a \$2.4 million endowment an issue of contention. While retaining those resources was an early hope, he said, "I felt it was wrong to burden the bishop or the diocese, or to put any pressure on anybody about fighting for the property. That was not the goal. It was not our focus to put a burden on the Episcopal Church."

Strong Episcopal Flavor

Charlie Vaughan, a seven-year member of the church, said the new church undoubtedly will have a strong Episcopal flavor to its worship. "Most of us could

recite the service of Eucharist by heart," he said, "but we have our own brand of worship style, too."

While Fr. Hastings is reticent to talk about specific reasons for renouncing the Episcopal Church, his friend and confidant Joe Busken was specific.

"The thing that really put Murray over the edge is when they elected Bishop (James) Jelinek in Minnesota," Mr. Busken said. Bishop Jelinek "has stated openly that he would ordain homosexuals and bless same-sex relationships. Despite that — and it's going against General Convention — they elected him and the majority of standing committees and bishops gave consent."

MIKE BARWELL and ARIEL MILLER

Anglicans in Wales Says No to Women Priests

The Anglican Church in Wales will not have women priests in its immediate future. The governing body of the Welsh church rejected a bill to ordain women when it met April 6.

The measure needed a two-thirds majority in both the houses of laity and clergy after a five-member bench of Welsh bishops had approved it in 1993. Lay members voted in favor of the bill, but clergy defeated it.

The Most Rev. Alwyn Rice Jones, primate of the Church in Wales, said bishops would bring the matter back to the governing body in 12 months and the process would begin anew.

"The world is watching us carefully and judging us, judging God, judging Christ by our woolly responses to the

great questions of the world surrounding us," Archbishop Jones said. "We will find ourselves increasingly out of step with other provinces in the Anglican Communion."

The vote was a contrast to legislation elsewhere in the British Isles. The Church of Ireland ordained its first women in 1990, the Church of England had its first in March [TLC, April 3], and the Scottish Episcopal Church is to face the question when its synod meets in June.

'Fundamental Break'

The Rev. Stephen Kirk of Llandaff urged the governing body to be positive and vote against the bill, contending that ordination of women would involve "a

fundamental break" with the church's orders. Fr. Kirk said only by voting against the bill would the governing body remain faithful to Anglicanism.

Before debate on the issue, the governing body approved regulations which, if the measure had been approved, would have allowed clergy who felt obliged to leave the ordained ministry to apply for limited financial assistance in cases of hardship.

The same assistance will now be available to any member of the clergy — men as well as women deacons — who feel they cannot remain in the ministry of a church which refuses to ordain women as priests.

Religious News Service contributed to this article.

Church Organist's Firing Disputed

The firing of an organist for what the rector calls "improper behavior," and the reaction of another organist fired by the same parish 19 years ago has led to hostilities at All Saints' Church, San Diego.

Katherine Kamarath alleges that the rector of All Saints', the Rev. Steven L. McClaskey, fired her last August because of "vicious gossip" that she and Karen Parker, her choir's first soprano, were having a lesbian relationship.

Ms. Kamarath, 40, who since October has shared her house with Ms. Parker, told *Christianity Today* the two have "a teacher and student relationship ... an inspirational, musical relationship." What were innocent hugs between colleagues and friends, she contended, became in the minds of Fr. McClaskey and some parishioners "improper" conduct and a lesbian relationship.

But Fr. McClaskey said what he uncovered last August while investigating Ms. Kamarath's complaints of gossip "was not gossip at all — it was eyewitness accounts of scandalous behavior ... the thing got very broad once I

(Continued on next page)

Teen Role Models?

When the Gallup Youth Survey asked teens to rate several prominent people as possible role models, movie star Arnold Schwarzenegger tied with Pope John Paul II for the top spot. The poll was taken a few months after the Pope's historic trip to address youth in Denver last year.

Q. Do you think each of the following are excellent, good, fair, or poor role models for people your age?

	Excellent/ Good	Fair	Poor	No opinion
Pope John Paul II	61%	19%	9%	11%
Arnold Schwarzenegger	61	31	8	-
Charles Barkley	52	27	3	8
Oprah Winfrey	50	32	16	2
Cindy Crawford	48	36	13	3
Bill Clinton	46	28	26	-
Hillary Clinton	45	30	21	4
Ross Perot	39	35	24	2
Billy Graham	30	30	15	25
Clarence Thomas	30	32	18	20
Pat Robertson	19	24	13	44
Donald Trump	13	30	46	11
Ruth Ginsburg	13	24	9	54
Madonna	11	17	72	-

Source: Gallup Youth Survey based on telephone interviews with a representative national cross section of 512 teen-agers, ages 13 through 17, conducted July of 1993.

ORGANIST

(Continued from previous page)

started looking into it.”

On Jan. 12, Bud Clark, a predecessor of Ms. Kamarath's who had been fired at All Saints' in or about 1975 by Fr. McClaskey's predecessor, wrote the Bishop of San Diego, the Rt. Rev. Gethin Hughes, to demand Fr. McClaskey be censured and removed as rector. Failing that, Mr. Clark wrote, "I am prepared to run ads in newspapers throughout my area at my own expense, inviting all Episcopalians of good will . . . to transfer to All Saints' in time for the 1985 annual parish meeting to present a slate for the vestry and introduce a resolution calling for Fr. McClaskey's resignation."

In his letter, Mr. Clark set forth some conditions for Fr. McClaskey that would allow him to remain at All Saints', including reinstating Ms. Kamarath as organist and choir director as well as giving her back pay and "suitable compensation for all the pain and suffering Fr. McClaskey has caused her."

Mr. Clark wrote that he knew "the Anglican way is to avoid controversy and seek compromise. But I don't see how you can do it on this issue. Either gay and lesbian people are children of God, or we aren't. If we are, then acknowledge us as icons of Christ."

Ms. Kamarath said if Fr. McClaskey won't apologize on his own, Bishop Hughes should force an apology.

Bishop Hughes said he had "no comments to make" about the All Saints' situation. Ms. Kamarath said he "was very sympathetic," but told her "he didn't have a solution at this point" to the controversy.

Ms. Kamarath is now organist at a Congregational church, and Fr. McClaskey said Mr. Clark has left the Episcopal Church.

Edgar K. Byham, chief information officer for Integrity, the national organization for gay and lesbian Episcopalians, reacted to the situation. "It's interesting, I think, that the forces of terror have gone beyond firing people because they are gay or lesbian," he said, "but they do it now if one associates with people who are, apparently."

But for the target of the protestations and allegations, the issue is different.

"It's about our freedom to practice our religion unmolested by scandalous behavior, and it's about her identity and who she is and what she thinks of herself," Fr. McClaskey said.

JAMES FREEMAN

Sexual Assault Charged

One priest has been charged, and at press time four other persons were under investigation in the alleged sexual assaults of boys at Nashotah House seminary in Wisconsin during the 1980s.

The Rev. Hershel Eugene Maxey, 40, was charged April 13 with seven counts of second-degree sexual assault involving the sons of students at the seminary. Fr. Maxey returned from Cheshire, England, where he had served for two years, to face charges in circuit court in Waukesha, Wis. He allegedly confessed to investigators that he had sexually abused children while he was studying at the seminary.

Fr. Maxey graduated from Nashotah in 1988, and served rural missions in the Diocese of Albany before going to England.

The others under investigation are two former seminarians who are now priests, a priest who was ordained before the incidents allegedly took place, and a third ex-seminarian who was never ordained.

District attorney Paul E. Bucher said the matter was brought to his attention in February by the Very Rev. Gary W. Kriss, dean of Nashotah. Dean Kriss and the Rt. Rev. William C. Wantland, chairman of the seminary's board of trustees, had received allegations from a 20-year-old man who said he and others were molested when they lived at the seminary.

"The primary aim of Nashotah House in responding to these allegations is to assist victims of sexual abuse and the members of their families in the process of healing," a seminary statement said.

BRIEFLY

The University of the South, Sewanee, Tenn., has received a **\$5 million gift** from Samuel Benedict of Cincinnati, Ohio, to establish the Samuel and Betty Benedict Fund. Mr. Benedict's father, the Rev. Cleveland K. Benedict, was dean of the School of Theology at the university from 1910 to 1922. The gift will be used to create the Benedict Scholars Program for undergraduates.

The Rt. Rev. Donis D. Patterson, retired Bishop of Dallas, has been named **assistant Bishop of the Central Gulf Coast**, a part-time position. Bishop Patterson, who resides in Panama City, Fla., will assist Bishop Charles Duvall with confirmations and pastoral work with clergy and their families.

Seven seminarians have been named recipients of **Jonathan Myrick Daniels Memorial Fellowships**, which provide financial assistance to seminarians seeking to work directly in an area of social concern. The 1994-95 recipients are: Hannah Elizabeth Atkins, General Theological Seminary; Joseph F. Hastings, Weston School of Theology; Janice Hodges

Moss, Interdenominational Theological Center; Joan M. Sakalas, Union Theological Seminary; Kathy L. Taylor, Northern Baptist Theological Seminary; Debra L. Trakel, Seabury-Western Theological Seminary; and Jeanette Zaragoza, Pacific School of Religion.

The Rt. Rev. Joe Morris Doss, Bishop Coadjutor of New Jersey, has told the diocesan staff to begin to **look for new jobs**. Bishop Doss, who becomes diocesan bishop following the retirement of the Rt. Rev. G. Mellick Belshaw Dec. 31, told the *Newark Star Ledger* that he had told interviewers prior to his election that he would make such a move. Five executives and 10 secretarial and clerical workers reportedly were told to seek new work.

The **World Council of Churches** will hold its eighth assembly in 1998 in Harare, Zimbabwe, it was announced recently. The WCC also announced it had approved membership applications from three churches, including the Episcopal Church of Burundi and the Episcopal Church of Rwanda.

The Haitian Dilemma

Observations of a Coast Guard Chaplain

By PETER M. LARSEN

In 1981, several bodies washed ashore in south Florida, and it was determined that they were Haitian. In response to the concerns of the residents and the tourist community, President Ronald Reagan ordered the Coast Guard to patrol the waters off Haiti and interdict the flow of immigrants.

In the next few years, the number of boats crowded with Haitians increased dramatically. Literally thousands of people are picked up by the Coast Guard and transported to the naval base in Guantanamo Bay, Cuba, and kept there for repatriation to Haiti. Through routine medical examinations, it was discovered that a significant number of these people tested HIV positive, with many having full-blown AIDS.

What to do with these people became a political football. Should they be brought into the United States and offered political asylum? Or, should we continue the policy of not allowing immigrants into the country just because they are fleeing economic oppression.

President George Bush chose the latter and ordered the Coast Guard to begin Operation Able Manner. Several cutters were assigned areas of responsibility, mainly off the north coast of Haiti, and instructed to turn the immigrant boats around. The journey of 500 miles to Miami is a treacherous one, and when undertaken by a craft with more than 100 persons on board with little food or water, the result is almost always tragic.

'Haitian Vacation'

The commandant of the Coast Guard, realizing the extra strain this operation was causing his crews, directed that a chaplain be present for the duration of what has been called "a Haitian vacation."

I have been a Naval Reserve chaplain for 11 years and have served in a variety of capacities with the Marine Corps and



One of the United States Coast Guard cutters on watch for Haitian immigrants.

our naval forces during that time. Last year I was assigned to a four-year tour as a reserve chaplain to the Coast Guard. My two weeks active duty last year were spent at the Coast Guard Academy in New London, Conn. It was there that I experienced first hand the high caliber and character of the men and women in training for the officer corps. The enlisted members are superior as well, knowing full well their mission as "life savers" and law enforcers of our waters. Not many Navy chaplains are assigned to the Coast Guard, so I volunteered for the Haitian operation and recently returned after spending two weeks under way.

Upon my early morning arrival in Guantanamo Bay, Cuba, I was immediately taken by helicopter to my first cutter; a flight of one and a half hours in duration. We flew at an altitude of 500 feet because every trip is treated as a patrol. We spotted several empty inner tubes and rafts about 15 miles off the Cuban coast. Word is that this is just the beginning of more Cuban boat people risking their lives for freedom, now that the Soviet money spigot has been shut off and their living condition deteriorate.

As soon as I was on board, I was greeted by the commanding officer and the religious lay leader. The chaplain corps has trained individuals to serve the religious needs of the crew while under way. Usually each cutter will have a protestant and a Roman Catholic lay leader on

board, and they are responsible for planning and carrying out worship services. They are also liaisons to the chaplain where the cutter is home ported.

'Circuit Rider'

This arrival scene was repeated five times as I went from cutter to cutter and found them bearing the names of the former revenue cutters when we were a young republic, such as Decisive, Vigilant, Diligence and Valiant. I felt much like a Methodist circuit rider of the last century. In my two days and nights aboard each cutter, I would lead the protestant worship service, attend and speak to the Roman Catholic service, lead Bible studies, direct deployment seminars for the married officers and crew, as well as special workshops for those contemplating marriage. During my visits to all work and berthing spaces I encountered numerous "Coasties" who had the phrase "Got a minute, Chaplain?" on their lips.

A parallel operation called Support Democracy was being administered by the United Nations while I was there. Its main responsibility was to patrol the waters off the south shore of Haiti, while enforcing the U.N. embargo by searching all vessels entering Haitian waters and denying entrance to those carrying weapons or fuel. These warships were from various nations, including the

(Continued on page 13)

The Rev. Peter M. Larsen is rector of St. John's Church, Southampton, N.Y.

Dissenting Voices

When protest occurs at the consecration of a bishop

By NATHANIEL W. PIERCE

In 1918, Bishop Paul Jones of Utah, after only four years of service, was forced to resign his diocese by virtually the same House of Bishops which had elected him. He had dared to say in the midst of World War I, "War is unchristian," and this was an unacceptable opinion for a bishop in the Episcopal Church to hold at the time.

Ten years later, when the 1928 Book of Common Prayer was formally adopted, no provision was made for protest or dissent in the liturgy for ordaining or consecrating a bishop. The problem with Bishop Jones was seen as an aberration. The thought of protesting a bishop's consecration was . . . well, unthinkable.

With the advent of liturgical renewal some 50 years later, new emphasis was placed on the role of the laity. No longer were they to be treated as spectators, but rather as full participants in the worship life of the church. This principle spilled over into the service of the ordination of a bishop, printed in the Green Book published in 1971. Now the question was asked of the congregation (following the presentation of the bishop-elect): "Is he worthy?"

Barely had the Green Book been distributed for trial use when this new addition to the liturgy became a focus of special attention.

In 1946, the General Convention had made provision for the establishment of a Bishop for the Armed Forces. However, no action was taken until 1964, when the Rt. Rev. Arnold Lewis, then Bishop of



ENS photo by Jim Solheim



The consecrations of Bishop McLeod (left) in Vermont last fall and Bishop Hobgood in 1971 drew protests.

Western Kansas, was translated to this post.

When Bishop Lewis retired, the House of Bishops, acting alone, elected the Rev. Clarence E. Hobgood as the successor. His consecration was scheduled for Feb. 2, 1971. The date was the Feast of the Presentation of Our Lord Jesus Christ in the Temple. Of more significance, however, was that it came at the height of the Vietnam War. The symbolism was as appalling to those in the peace movement as it was reassuring to those who supported that war.

So 150 protesters (many of them members of the Episcopal Peace Fellowship) gathered at Washington Cathedral for the service of ordination. Led by the Rev. Edward L. Lee, Jr., (now a bishop himself), the group came forward by prearrangement after the reading of the testimonials. A series of questions was addressed to the bishop-elect (such as "Will you work in the cause of peace?") but the Presiding Bishop announced that answers were not necessary and the group returned to their seats.

When the Presiding Bishop asked, "Is

he worthy?" most of the congregation responded "He is worthy," but the protesters then added "but not for this." The service continued: The Old Testament lesson was read by the commander-in-chief of the Strategic Air Command, and the Army chorus sang, in impeccable Latin, the *Regnum Mundi*: "I have held in contempt worldly power . . ."

Just before the consecration, the EPF group walked out of the service *en masse*, dropping specially-made white stoles in the main aisle of the cathedral. It was theater at its best but rather un-Anglican nevertheless. No doubt THE LIVING CHURCH spoke for many in describing this action in harsher language: "They all stomped out, some wrenching off clerical collars and throwing them down to the floor."

By the time of the 1979 Book of Common Prayer (in final form by the end of the 1976 General Convention), changes had been made again. "Is he worthy?" was replaced by "Nevertheless, if any of you know any reason why we should not proceed, let it now be made known." This

(Continued on page 14)

The Rev. Nathaniel W. Pierce is rector of Great Choptank Parish, Cambridge, Md.

A Silver Lining

The news that the rector and a large majority of the members of the Church of the Advent in Cincinnati, Ohio, are leaving the Episcopal Church [p. 6] will sadden anyone who cares about the future of this church. But there is a bright spot amid the departure, for, unlike similar cases, this one has been handled without rancor and litigation.

Much of the credit goes to the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio. Once he learned of the decision of the rector and some 120 members of the congregation, Bishop Thompson treated the matter pastorally. He presided and preached at the final service before the dissenters left, and blessed those who are leaving, assuring all present "we are in the hand of God." In a move to show remaining members of the support of the rest of the diocese, Bishop Thompson asked the clergy of every congregation in Southern Ohio to send at least one member to Church of the Advent for the next few Sundays ... to let them know "that we are a family."

The rector of the parish, the Rev. F. Murray Hastings, and the vestry also are to be commended for their decision not to pursue the church's property and endowment.

While it's always tragic to see large numbers of people leave the church, it's encouraging to know such cases can be handled smoothly and pastorally.

Hearing from the 'Grassroots'

The editor's column [p. 2] shares a few of the responses given to members of the national Executive Council and staff members of the Episcopal Church Center when they visited dioceses during the past year. The "visitors" got an earful in many of the places in which they engaged in dialogue. The responses ranged from proposed changes in General Convention to the studies on sexuality, from mission to clergy deployment ... probably every imaginable topic facing the church aside from local issues such as repairing the furnace or involvement in an ecumenical food pantry.

The long-range effects of the diocesan visits have yet to be felt. Certainly the cutbacks made by Executive Council in February [TLC, March 6, 13] were based in part on what council members heard on their visits. One might hope that the comments will be useful in the planning and carrying out of General Convention, and that executives at the Episcopal Church Center will digest those remarks, especially those which concern their particular ministry.

Finally, if the visits accomplished nothing else, they were good public relations. Diocesan leaders got the impression that someone at the national level cares about what takes place at the "grassroots" and that someone was willing to listen. That couldn't be said for a long time.

VIEWPOINT

Disheartening Policy at General Seminary

By RUSSELL J. LEVENSON, JR.

The news that General Theological Seminary's board of trustees has decided to adopt a new housing policy allowing households "comprised of committed same-sex relationships" [TLC, Feb. 6] is disheartening, thoughtless and disturbing.

It is disheartening, because those who have approved this policy have taken one of the oldest and most respected institutions within the Episcopal Church, and turned it into a place where it takes its lead, not from the teachings of scripture, tradition and reason, but from the culture itself. In Bishop Anderson's words, the new policy reflects the trustees' willingness "to face with honesty the changing

patterns of life within the church ... while upholding the church's historic standards for accountability and commitment in personal relationships."

In no way does the policy uphold the church's historic standards with regard to commitment in personal relationships. The "culture" never has, nor should it ever be, the guiding light for ethical and moral decisions in the church. Because a relationship is "committed" does not mean it is holy or wholesome. General would be wise to heed the words of noted theologian Owen Thomas: "If the church tries too hard to make its message relevant, it may lose its message and become simply a sanctification of the culture around it."

Steps to the Tower

The decision is thoughtless, because while the church as a whole is in the process of discussing this crucial issue, General has taken it upon itself to ignore

the present statement of the church on sexuality. Recent polls show that 85 to 88 percent of Episcopalians do not embrace the proposals allowing for the blessing of persons in committed same-sex relationships, or proposals for the ordination of practicing homosexuals.

Seminaries are sometimes accused of being "ivory towers" that are out of touch with the rest of the church. This decision simply adds a good bit more ivory and several more steps to that tower. It is thoughtless because the new policy makes little if any sense. (i.e. Now unmarried homosexual couples may live together on campus, but heterosexual couples must be married?)

The decision is disturbing, because it says that what the church has been doing for the last three years really has no meaning to one of our own leading seminaries. The ordained and lay members of our church have spent countless hours and

(Continued on next page)

The Rev. Russell J. Levenson is associate rector of St. Luke's Church, Birmingham, Ala.

SHORT and SHARP

By TRAVIS DU PRIEST

STORIES FOR THE CHRISTIAN YEAR. Edited by Eugene H. Peterson. Collier. Pp. 214. \$8 paper.

This publication of the Chrysostom Society, a group of Christian writers which gathers yearly for discussion, is an offering of 23 stories — actually short prose meditations — arranged according to the seasons of the Christian year and holy days. Readers will recognize Episcopalians Madeleine L'Engle and Robert Seigel who has written for TLC. I could identify myself with Virginia Stem Owens who, in "Good Friday," likens Lent to cleaning out old student essays from one's file.

WELCOMING THE BAPTIZED: Overcoming Obstacles to Growth in the Episcopal Church (in 1994). By Timothy J. Turner. Trinity Church (111 Haverhill Dr., San Antonio, TX 78228). Pp. 66. \$6.95 paper.

Here is a walk through of the process whereby a baptized Christian from another church becomes a member of the Episcopal Church and is incorporated into its life. Very helpful in distinguishing

confirmation and reception and various types of potential "membership." Quite well documented, drawing from a wealth of data, including an appendix of resolutions to General Convention.

BIBLICAL AUTHORITY OR BIBLICAL TYRANNY? Scripture and the Christian Pilgrimage. By L. William Countryman. Trinity/Cowley. Pp. xi and 125. \$12 paper.

A parishioner's son has affirmed that he is an Episcopalian after all and wants to distinguish his understanding of scripture from the biblical fundamentalists he finds himself surrounded by. This is the book for him — a revised edition of a 1982 Fortress book on the authority and role of scripture. By Episcopal priest-professor William Countryman, who teaches at the Church Divinity School of the Pacific in Berkeley, Calif.

PRAYING WITH THOMAS MERTON. By Wayne Simsic. St. Mary's (702 Terrace Heights, Winona, MN 55987). Pp. 125. \$6.95 paper.

Fifteen instructed meditations based on the life and writings of well-known religious Thomas Merton. Announces a theme and opening prayer, gives a page on Merton's life, offers a pertinent quotation from Merton, follows with a reflection, and ends with a closing prayer.

For those who want a general introduction to Merton's spirituality or need instruction in contemplative prayer. High quality printing for the price.

THE OXFORD HISTORY OF CHRISTIANITY. Edited by John McManners. Oxford. Pp. 770. \$15.95 paper.

A new edition of the 1990 text of *The Oxford Illustrated History of Christianity*, with contributions by the "greats" of church history: Henry Chadwick, Martin Marty, Owen Chadwick. Essays on the early Christian community all the way through to the future of Christianity. A good index, bibliography, maps, and a chronology of dates and events.

SAINT NINIAN. By Aelred, Abbot of Rievaulx. Pp. 63. **SAINT MUNGO.** By Jocelinus, Monk of Furness. Pp. 64. **SAINT MAGNUS.** Pp. 64. **SAINT MARGARET.** Pp. 62. Each edited by Iain Macdonald. Dufour (P.O. Box 449, Chester Springs, PA 19425). No price given, paper.

A delightful handful of booklets from Dufour Editions, each on a medieval saint of the British Isles. The lives of St. Ninian and St. Mungo were written by medieval religious. Beautiful covers depicting scenes from the lives of the saints incorporated into illuminated letters of the alphabet.

VIEWPOINT

(Continued from previous page)

days wrestling with this issue in preparation for General Convention this summer. Rather than wait on some consensus from the church as whole, General Seminary has carelessly stepped out on its own, choosing to ignore (or at least not to wait on) the results of these crucial deliberations.

In 1991 when Bishop John Spong chose to ordain a practicing homosexual despite the church's teaching, the House of Bishops voted to "disassociate themselves" from his actions, denouncing his behavior as breaking the collegiality of the House of Bishops. Has not General Seminary done the same thing? Has it not broken collegiality with the other seminaries? With the church as a whole? With scripture? With tradition? And with the hearts and minds it is charged to train and prepare for lay and ordained ministry?

Bishop Mellick Belshaw of New Jersey claims the board's work has been an exercise of "compassionate leadership."

Unfortunately, many people in our day have mistaken this kind of "compassion" for the love our Lord offered to and called for us.

In John 15, Jesus offers these words, "You are my friends if you do what I command." Jesus' call to "Be perfect . . . as your heavenly Father is perfect," (Matt. 5:48), was a call to a holy life. Sexual sin, like any other, is a manifestation of our own brokenness with God, a brokenness we choose out of the desire to have our own way. Because the current political tide runs against the church on the issue of practiced sexuality outside of heterosexual monogamous marriage does not give General, or anyone in the church for that matter, the green light to act with regard to only the needs of its immediate community.

The current debates on sexuality are not easy, nor will they be settled easily. Unfortunately, General wants to end the debate. It is not over, for the vast majority of the church does not share the seminary's new understanding of human

sexuality. Perhaps it is time that the seminary is the student, and that it listen, once again, to its past, and the grassroots of its present. Hope for the unity of our church can exist only in our willingness to work together, under the lordship of Christ.

Burden of Proof

General needs to "re-think" its decision, for it exists to serve far more than a few select students. In a Viewpoint article, Bishop Gordon Charlton wrote on the struggle our church is having with sexuality [TLC, Jan. 16]. He said it was the responsibility of those who wanted to change the church's current position to include the blessing of same-sex unions and the ordination of practicing homosexuals to make their case, since such a position stood in opposition to the last 2,000 years of our teaching. Despite its recent actions, General has yet to make such a case, and in Bishop Charlton's words, the burden of proof still lies with those who want the change. Well?

HAITI

(Continued from page 9)

United States. Operation Able Manner was made up entirely of Coast Guard cutters.

When we were not boarding Haitian vessels or other small freighters, our time was spent servicing helicopters which stopped for refueling and delivering the mail. One time we passed through a large school of fish which disturbed the surface of the ocean in a way that made it look as if it were boiling. The captain gave the order for a "fish call," and immediately 20 poles were in the water. We ate well that night — fresh dolphin and tuna.

Another calm afternoon allowed the captain to declare a "swim call." Jumping off the flight deck into the open ocean 23 feet below was a lot different from diving into the pool at the local Southampton, N.Y. beach club. At home the life guards are not armed with M-16s to ward off the sharks. Later I checked the chart and found that we were swimming in water that was 12,500 feet deep.

We were allowed to be no closer than 12 miles from the Haitian shore unless we were repatriating migrants to Port-au-Prince. I spent several hours studying the distant land through binoculars. What I saw looked like the American Southwest, desert life with erosion everywhere and not a tree in sight. The land has been deforested and the trees turned into charcoal to be used for cooking. The top soil is washing away.

There is currently no fuel on Haiti, and electrical plants have shut down. Since there is no power, plants and factories have closed — many permanently. Rawlings Sporting Goods used to make baseballs in Haiti. American companies

used to send parts along with nuts and bolts and pay the Haitians \$1 a day to assemble our products. No more. On average five Haitians relied on one person earning the dollar a day. Now those jobs are gone.

AIDS is running rampant through the populace. We were not allowed into Port-au-Prince except during the midmorning hours when the malaria mosquitoes have finished feeding for the day. There are no water treatment plants, nor are there any sewage plants on Haiti. The industry of tourism has vanished. Eighty five percent of the people are illiterate. It is no wonder that they want to leave. I certainly would — especially with my family. When we pick them up, if they have been lucky enough to avoid drowning, they are immediately returned to their country. Repeaters are beginning to appear.

What to Do?

I asked many people, including the Haitian interpreters which were on each cutter, "What should be done for Haiti and her people?" The three main answers I received were:

1. "Send in the Marines and clean the place."
2. "Set up a government and show them how to govern."
3. "Pump in billions of dollars and turn it into a Caribbean miracle."

I have a voodoo drum in my office which my father brought back from Haiti in 1952. He was in charge of youth work for the Episcopal Church in those days and spent a great deal of his time on the road supporting and nurturing Christian education throughout the church. We don't seem to have the money on the national level to do that anymore.

From Earth and Starfire

Dear Lord, I'm totally
dependent on you. I'm
so little in the Universe!
Where else is there to turn?
Who else can comfort and
strengthen with holy purpose
but you? And with an abundance
of love; out of the stuff of Earth
I was made; by the Hand that turns
it I am sustained.

Judy T. Sternbergs

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PROTEST

(Continued from page 10)

new format was put to the test soon enough on Feb. 27, 1978, and it worked far better.

Bishop Hobgood had now retired and the Rev. Charles L. BURGREN was elected (again by the House of Bishops, acting alone) to be the new Suffragan Bishop for the Armed Forces. This time there were only two protesters at the Long Island cathedral: I was one, having traveled from Idaho, and Henry Morrison of Oregon was the other. By prearrangement with the Presiding Bishop, the Most Rev. John M. Allin, I raised my hand after "... let it now be made known." I spoke my piece to a congregation which included the Cadet Chapel Choir from West Point. My dissenting remarks were received in silence and, I think, with respect; Bishop Allin responded with words about St. Alban and the service continued.

However, there was one significant change: The two of us remained at the service and received communion. We had said as much in our statement: "Despite our deep convictions over what is about to happen, we believe that Jesus calls us into a sacramental fellowship that transcends our deep differences. Thus, we will remain for the rest of the service and share in the communion to which our Lord calls each of us. We hope to share with you and others in a dialogue after the service."

Ten years later in Boston, the Rev. Barbara C. Harris, was the first woman ordained to the episcopate, on Feb. 10, 1989. Two male clergy read statements of protest. Unfortunately, their witness was met with boos and hisses from a few of the 8,000 persons attending, and one person shouted from the gallery, "Go home!" At the completion of their statements, both men left the service.

On March 24, 1990, the action moved back to Washington. A new Suffragan Bishop for the Armed Forces, the Rev. Charles Keyser, was ordained. The timing again seemed unfortunate, as the date was the 10th anniversary of the assassination of Archbishop Oscar Romero in San Salvador. The dissenting statement, read by Ann McElroy of the Episcopal Peace Fellowship, was once again received with grace and, I think, respect. The protesters remained for the rest of the service and received communion.

When the Rev. Jane Dixon was ordained as Suffragan Bishop of Washington on Nov. 19, 1992, again at Washington National Cathedral, two statements of protest were read, one by Victoria Ebell and the other by Charles Quigley. Then they, along with about 20

others, walked out of the service.

Last year was a busy year for protesters. The Rev. Jack Iker was ordained Bishop Coadjutor of Fort Worth. In response to the invitation to hear protests, six persons spoke for 45 minutes. It is not clear whether the six remained for the rest of the service or left.

In Minnesota, the Rev. James L. Jelinek was consecrated as Bishop of Minnesota

**I am grateful
that our liturgy
provides
an opportunity
for a dissenting
point of view.**

on Oct. 29. John Winslow and Roger Boltz protested; Mr. Winslow then left and Mr. Boltz remained but did not receive communion.

Finally, the Rev. Mary Adelia McLeod was consecrated Bishop of Vermont on Nov. 1, 1993, the first woman diocesan in the American Church. Jane L. Shipman protested and then left.

I am grateful that our liturgy provides an opportunity for a dissenting point of view to be heard. The boos and hisses in Boston were most inappropriate, and I wish the Presiding Bishop had responded to such tasteless behavior more forcefully at the time.

I would encourage all those who feel called by God to protest the ordination of a particular bishop to heed our Lord's call to gather at the Lord's table to receive the Body and Blood of Christ. I have difficulty imagining a God who truly calls forth the sincere words of protest and yet somehow is not heard in the words of invitation: "The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving."

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BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

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.**

CONCERNED by the profane attack on traditional faith and morality? We offer a place to stand. Join the **Episcopal Synod of America. 1-800-225-3661.**

THE COMPANIONS OF ST. LUKE is an Episcopal order founded on the Rule of St. Benedict, living within a contemporary setting in the inner city. Religious may live in community or separately. The order is open to men and women, clergy and lay. For information contact: **Br. Michael-John, Church of the Atonement, 5749 N. Kenmore, Chicago, IL 60660.**

IN ITS 102ND YEAR, the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. **Father Secretary, C.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.**

POSITIONS OFFERED

ASSOCIATE RECTOR, full-time/possible part-time at 139-year-old, traditional parish with 2,000 communicants, 50 miles from NYC. Individual will join multi-staff, team ministry in worship, pastoral care and program management. Experience in a large parish and in community-building through small group faith-sharing is necessary. Apply to: **Rector, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820.**

PART-TIME RECTOR for small traditional parish; hours and salary negotiable. Send resume/CDO profile to: **Dr. John Alipit, 2240 Steamburg Rd., Hillsdale, MI 49242**

GROWING NORTHERN NEW MEXICO parish is seeking an associate rector. This position could be filled by either a retired priest or a priest desiring part-time employment. The associate would share ministry with the rector in many areas while taking the lead role in others. To learn more send us your profile, and we will respond with an information packet and a profile of the position. Respond to: **Search Committee, Trinity on the Hill Episcopal Church, 3900 Trinity Dr., Los Alamos, NM 87544.**

WANTED EPISCOPAL PRIEST — St. Mary's in Northfield, a rural Vermont parish in a college town, is looking for a part time rector. St. Mary's is a multi-generational parish with a strong Anglo-Catholic tradition. Contact: **Dr. Frederick White, 11 Slate Ave., Northfield, VT 05663. (802) 485-3086.**

ORGANIST/CHOIR DIRECTOR — Growing Myrtle Beach, SC, congregation seeks talented and enthusiastic person to take over music program, build an adult choir, and make music an even more important component of worship. \$11,000 annually. Send resume to: **Organist, P.O. Box 16385, Surfside Beach, SC 29587.**

THE EPISCOPAL DIOCESE OF LONG ISLAND invites applications for the position of Canon of the Ordinary/Deputy for Episcopal Administration. Starting date is tentatively set for 1 September 1994. Applicants for the position should be ordained priests with strong initiative and proven skills in administration. The Canon to the Ordinary/Deputy for Episcopal Administration will work under the Bishop of Long Island and with the bishop's senior staff and the archdeacons of the diocese, and will share in developing and implementing diocesan policies. Salary and compensation package will be negotiable. Applicants should send resumes (including the names and addresses of five references) and salary histories to: **Office of Pastoral Care, Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.** Closing date for submission of all material is 15 May 1994.

PART-TIME Minister of Music for dynamic 500+ member parish. Must have an active and fulfilling faith, skills and experience in organ and choral music to direct and develop high quality and broad ranging music program. Resumes to: **St. Luke's Episcopal Church, 114 S. Marina, Prescott, AZ 86303.**

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

EXECUTIVE DIRECTOR: Responsibility for oversight of operations for 300-acre diocesan conference center/camp facility in western Connecticut including: Center's ministry of Christian hospitality; budget; hiring/supervision of staff; liaison with board, diocesan staff, camp/youth ministry director; facilities; spiritual/training/educational programs, including stewardship of environment; public awareness program within and without the diocese; maintaining a harmonious relationship with surrounding community. Professional stipend/benefits package valued in excess of \$70,000.00 per year. Send resume letter to: **Donald L. Hamer, Chairman, Search Committee, c/o Diocesan House, 1335 Asylum Ave., Hartford, CT 06105-2295.**

POSITIONS OFFERED

ASSISTANT RECTOR for large multi-staff traditional parish in Oklahoma City. Full sacerdotal functions. Primary areas of responsibility youth work, supervision of director of Christian education and Christian education. Begin summer of 1994. Respond to: **All Souls' Episcopal Church, 6400 N. Pennsylvania, Oklahoma City, OK 73116.**

PROPERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES** — **The Propers, P.O. Box 1143, Union City, NJ 07087.**

PUBLICATIONS

AFRICAN RELIGION — *Occasional Research Papers* presents original research in east African religion, philosophy and theology. Vols. 34 and 35 now available. \$30 air mail for both. **Department of Religious Studies, Makerere University, P.O. Box 7062, Kampala, Uganda.**

FOR RENT

VACATION CABIN in Black Mountain, NC, Fully equipped, perfect for two, \$150.00 weekly. **Fr. Hainlin (704) 669-9114.**

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

CLERGY SHIRTS at reasonable prices made by former Central American refugees. **Indios Cooperative, Box 901, Indiantown, FL 34956.**

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.**

TRAVEL

ISRAEL, Holyland Pilgrimage with Everett Mansfield, February 8, 1995, 9 days, breakfast and dinner daily. See Bethlehem, Nazareth, Jerusalem, St. George and more for \$1,498.00. **CLERGY CREDITS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or call (800) 486-8359.**

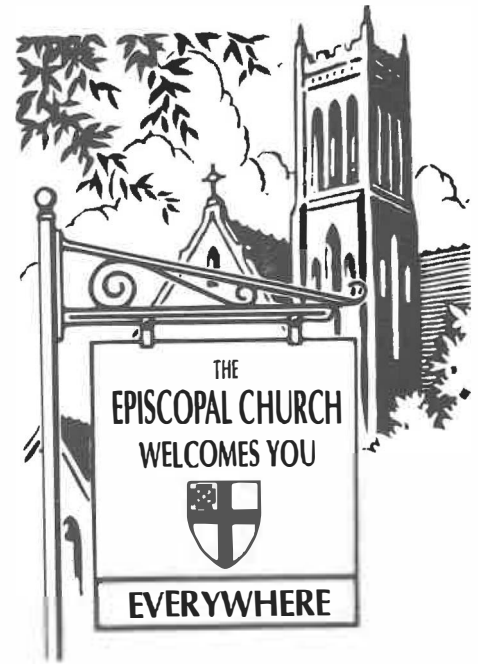
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CHURCH DIRECTORY

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.



WASHINGTON, D.C.

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

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, 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

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

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

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickley, 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

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

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

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

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER 2nd Ave. & 43rd St.
CHAPEL OF CHRIST THE LORD
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 Christian 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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E. B. Swain, r
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamaani, the Rev. Canon Roma A. King, Jr.
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. Philippott; the Rev. John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (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

MILWAUKEE, WIS.

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

PARIS, FRANCE

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

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Cardo
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d
ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9