

The Living Church

June 12, 1994 / \$1.50 Parish Administration Issue

The Magazine for Episcopalians

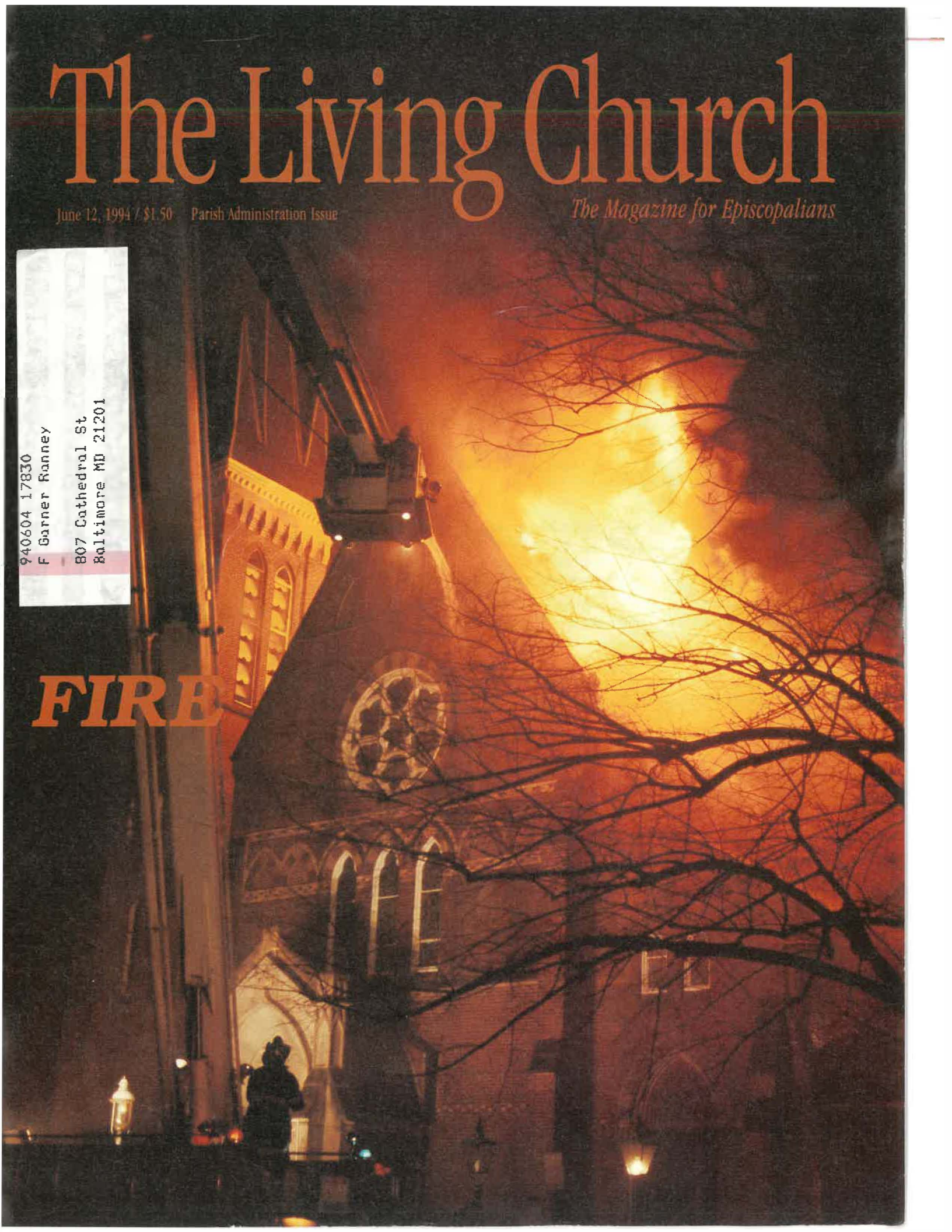
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FIRE



IN THIS CORNER

An Angry Church

It will come as no surprise to readers when I report there is a considerable amount of anger in the Episcopal Church. Our letters to the editor reflect it (you should see the ones we don't print) and my personal mail is filled with it. Yet I was amazed, and I realize my naivete shows through here, when considerable anger was directed toward us by persons who responded to our reader poll [p. 13]. Check out these comments:

From Massachusetts: "I'm appalled at the way TLC reduces our great Anglican tradition to simplistic, demeaning single-issue partisanship. I will not renew my 20 years as a subscriber."

Dear Massachusetts: You may be the first to accuse TLC of not respecting Anglican tradition. Ed.

From Milwaukee: "You have gone as low as one could go to ask such stupid questions."

Dear Milwaukee: We're supposed to be neighbors. Ed.

From Atlanta: "These are some of the strangest questions I have ever seen in reference to the church. I can't help wondering what you will do with this information."

Dear Atlanta: So do we. Ed.

From New Hampshire: "Your poll will be biased and will reflect heterosexism and masogyny. Both are grievous sins against the body of Christ and break our Baptismal Covenant."

Dear New Hampshire: You probably meant misogyny. Ed.

From Washington: "This 'poll' is nothing more than an instrument to divide and harm faithful people. You should be ashamed."

Dear Washington: We aren't. Ed.

From Olympia: "This, of course, is a very unscientific poll. I hope you have (the) integrity to say so when you release the results."

Dear Olympia: We already did, in the issue in which the poll appeared. Ed.

From Rochester: "I was angered, hurt and disappointed by your reader poll questionnaire. I feel there is an agenda in the way the questions are worded and placed in order to obtain a result of discrimination against both homosexuality and women in the church."

Dear Rochester: It's only a poll. Ed.

From New York: "Your questions reflect a conservative bias, as do your editorial comments. You really are a minor voice in this church."

Dear New York: We haven't claimed otherwise. Ed.

From Texas: "The results of a survey of this type can be very misleading. The results will be eschewed by the demographics of your list of subscribers. You have a responsibility to report these shortcomings."

Dear Texas: Yes we do. Ed.

From Southern Ohio: "Episcopalians United will skew the results of your poll."

Dear Southern: They didn't. Ed.

You get the idea. I haven't lost any sleep over these remarks, but it probably will be some time before we try another poll.

DAVID KALVELAGE, editor

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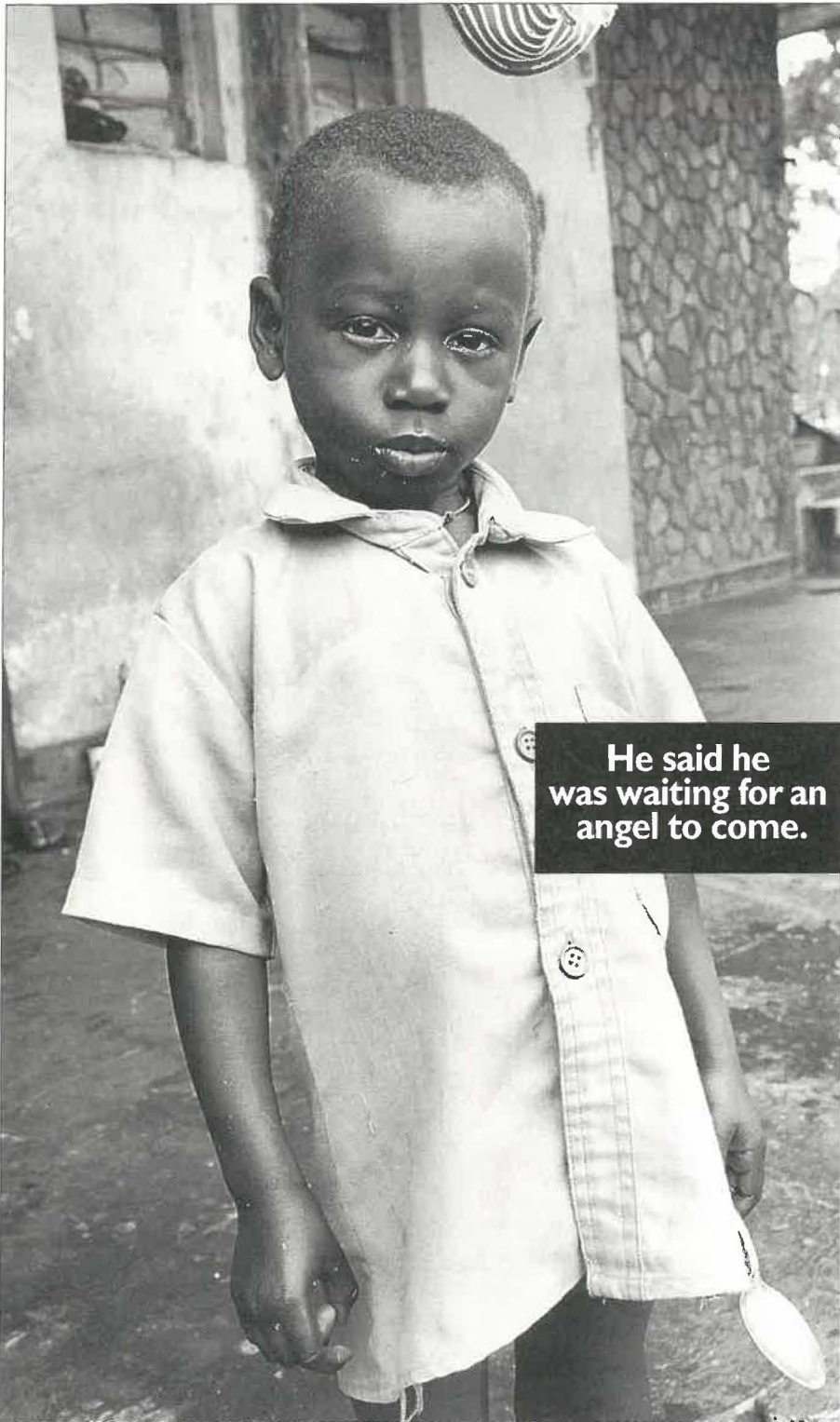
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Holy Trinity Church in Gainesville, Fla. (above), was destroyed by fire in 1991. A number of other churches are featured in an article on page 15.

(Cover photo courtesy of Morristown, N.J. fire department)



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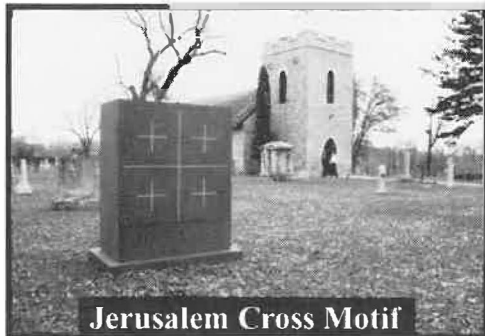


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TRAVELING? Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings of pages 27 and 28, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.

The Living Church

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of the news of the Church
and the views of Episcopalians*

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LETTERS

Church or State?

I have been giving thought to our role as officiants at weddings. Presently, we pronounce the church's blessing upon the marriage, and act as officers of the state. Our signature on the license makes the wedding legal. The historic roots of this dual role evolved from our heritage as English colonies wherein we were agents of the state and, the fact that in a frontier community, the clergy were often the only official persons in a community.

Today we know the state does not enforce the church's vows. Our people vow in front of us that "until death" they shall not part. But the state permits divorce for almost any reason under the new "no fault" doctrine.

Recent tax changes make clear the state's hostility to marriage. The highest rates, for example, apply to single people with earnings of \$115,000 or more, but married couples with \$140,000 of income. Taxation of Social Security starts at a far lower and more punitive level. In some cases, older persons live together without their relationships being blessed by the

church simply to avoid the tax penalties.

The question: Should the church allow us to preside over church marriages, recorded in the books of the church, and blessed by the church without our signing the civil license? Perhaps we should only bless unions and insist that civil marriages be executed by the civil authorities.

The present blessing states in its title that it is a blessing of a civil marriage. May we bless a union in the absence of a civil marriage? Many people want their union sanctified by the church's blessing without suffering economically. Why can't we do so, or can we? (Incidentally, this letter is not an attempt to discuss unions other than the traditional heterosexual marriage. The issue of homosexual marriages is far more complex than I have the ability to deal with.)

I am struggling and have not come to final conclusions. I am hopeful that by exposing these thoughts to the lively readers of THE LIVING CHURCH, that responses might be helpful to me and to others.

(The Rev. Canon) W.F. GEISLER
Diocese of California
San Francisco, Calif.

A Bad Turn

I am grateful to see both the Viewpoint by George Lockwood and the editorial addressing the proposed restructuring of the budget of the Episcopal Church [TLC, April 17]. From where I sit — admittedly 10,000 miles away — this restructuring is taking a bad turn.

I agree with Mr. Lockwood that cutting missions funding is wrong, for many of the same reasons. I became a Christian in an Episcopal Church in 1984, and six months after my conversion I heard the dean of the cathedral in Dar-es-Salaam preach there. He said he was planning to go back to Africa and raise up missionaries to convert America. Not six months after that I heard a woman in the same church say missionaries were a terrible thing, and that we should let people follow their own religions. This was very confusing.

Several years later, I was in Calcutta to work with the Missionaries of Charity. I visited the seminary of the Church of North India, where a seminarian demand-

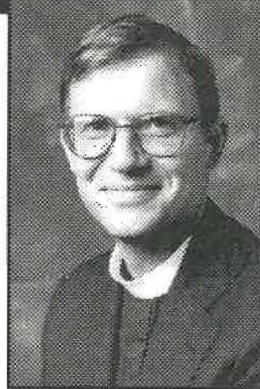
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Christoph Keller, III

St. Margaret's Episcopal Church recently completed a highly successful campaign to raise capital funds for our building program, and operating funds for 1994. We called the campaign "Building the Ark." Our campaign goal was \$1,000,000. We raised \$1,205,614.

We are grateful to Ward, Dreshman & Reinhardt for your good counsel in structuring this campaign, and timing it for success.

And we were extremely pleased with the superb work that your director did for us. He was highly professional: efficient, well-organized, reliable, and simply a pleasure to work with. The campaign steering committee came to regard him not only as a counselor, but as a valued friend. I know that he was absolutely essential to the success of our campaign.

Thank you for the good offices of Ward, Dreshman & Reinhardt in getting our building program off the ground in such fine fashion.

The Rev. Canon Christoph Keller, III
St. Margaret's Episcopal Church, Little Rock, Arkansas





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**THE LIVING
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LETTERS

(Continued from previous page)

ed to know why we (Americans) don't send missionaries any more. Christians in India were earnest but embattled; they needed to feel that Christians elsewhere cared about them, supported them. Was I supposed to tell them that Americans think they should have stayed Hindu?

Now I live in Africa. I could send a wish list of needed assistance here, not to convert people (Uganda is 80 percent Christian), but to support the church and her people. How about nurse-midwives who are willing to live in remote villages and do nutrition, mother and baby care, and family planning? How about Bible teachers, who know Greek and Hebrew, for diocesan seminaries? How about computer experts who could bring hardware, software and training to provincial offices like education? How about visitors to share the lives of Ugandan Christians for a few weeks, listen to them, learn from them, carry their hopes and fears and ideas back to North America?

On the other hand, Mr. Lockwood's kind words about Volunteers for Mission do not correspond to the experience of that office that I and others in Eastern Africa have had. When my husband was awarded a Fulbright grant in early 1992, I called "815" and asked for placement assistance from the VFM staff. They never returned my calls, and when I reached them, the people I spoke to did not seem to know where either Kampala or Nairobi were, indeed where anything was. Good intentions are not enough: You can't do world mission if you don't know geography.

The editorial's example may be a cameo of the entire problem. The Episcopal Church Center has spent enormous time and effort in promoting so-called inclusive language, a project of dubious theological value. Its entire import is political, its appeal is severely limited, but it proclaims itself to be a

model of good intentions. This kind of confused politicization in the national church is precisely why people aren't eager to give the church center money any more. The average Episcopalian still has his or her priorities in order: When confronted with the choice between paying rent for an administrator in Manhattan, or funding refugees, he or she will opt for the refugees. Jesus would have agreed.

BONNIE L.A. SHULLENBERGER
Kampala, Uganda

It's Ironic

It is likely that you missed the irony of the layout of pages 6-7 in the May 15 issue. On page 6 you had the story of Graham Leonard's ordination to the Roman Catholic priesthood by Cardinal Hume of Westminster, and on page 7 you had a picture of the Rt. Rev. Graham Dow, Suffragan Bishop of Willesden, hugging a newly ordained woman priest at St. Paul's Cathedral, London.

When Bishop Leonard ordained me to the diaconate in 1969, he was then Suffragan Bishop of Willesden in the Diocese of London. He remained in that position for another three years before going on to be Suffragan Bishop of Edmonton, then Bishop of Truro, and finally Bishop of London. The juxtaposition of stories is to me both ironic and sad. In the latter years of his episcopate, Graham Leonard was considered something of a loose cannon, but a quarter of a century ago he was a fine pastor and ordinary to this young curate as he set out on his ministry.

(The Rev.) RICHARD KEW
SPCK-USA
Sewanee, Tenn.

Opposing Views

Now I know I am in Wonderland with Alice. In one of two adjoining articles [TLC, May 8], we have June Gregory, national ECW representative, speaking of the "Re-Imagining" conference in Minneapolis and saying, "There was certainly nothing pagan or heretical about it," while across the page the Bishop of California said "he found Mr. Fox's 'understanding of Jesus Christ is both orthodox and biblical.'"

I have read several news reports of the Minneapolis conference and a 24-page compendium of the talks given there, published by the American Family Association. Examples abound in the news reports and compendium of pagan, heretical statements and actions, but I will cite only one: Chung Hyun Kyung, a

(Continued on page 8)

To Our Readers:

We welcome your 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. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

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LETTERS

(Continued from page 6)

Korean theologian and presenter at the conference, said, "The three goddesses I want to share with you are Cali, Quani and Enna. These are my new Trinity . . ." If using three goddesses (one Hindu, one Buddhist, one Philippine) to replace Father, Son and Holy Spirit is not pagan and heretical, then what is? The participants also worshiped Sophia (Wisdom) as creator, using terms which sound more like a fertility rite than anything designed to honor the Lord Jesus Christ.

I have also read some of Matthew Fox's work and several interviews with him in a variety of magazines. What he believes about Jesus Christ has far more in common with "New Age" beliefs than it does with historic Christianity; at best it is a form of Gnostic Christianity. If what Fox teaches is "orthodox and biblical," then what I believe about the Lord Jesus is not — and neither are the Thirty Nine Articles and the Chalcedonian statement (BCP, p. 864).

We Anglicans say our three sources of authority are scripture, tradition and reason. In these days, we see the natural sense of scripture explained away, tradition ignored, and reason used irrationally. A thing and its opposite cannot both be true at the same time in the same way, yet teachers within our church assert opposite propositions, and those who renounce the historic teachings of Christianity are affirmed along with (and often more so) those who uphold the scriptures and the creeds. Bishops used to promise at their consecration that they would "banish and drive away from the church all erroneous and strange doctrine contrary to God's Word" (1928 BCP, p. 555). They no longer make such a pledge. Is it any wonder that nonsense proliferates and that life in the church has more surprises than Alice?

(The Rev.) CHARLES F. SUTTON
Trinity Church

Whitinsville, Mass.

On Target

I was thrilled to read the right-on-target article, "Let's Take Ecumenism Seriously," by Midge Roof, the new president of the Episcopal Diocesan Ecumenical Officers [TLC, May 15].

We love to pass resolutions, and then ignore their application. It was doubly interesting that this Viewpoint was in the same issue dealing with the Executive Council's response to criticism. Perhaps if we took the "Lund Principle" seriously, it would be part of our response to the

problems our church is facing.

(The Rev.) WILLIAM B. LAWSON
St. Andrew's Church

Framingham, Mass.

• • •

I was pleased and elated with the article by Midge Roof. Ecumenism is the most ignored theological tenet in the modern church.

(The Rev.) ELDRED JOHNSTON
Columbus, Ohio

Full of Surprises

James Bailey Parker's letter [TLC, May 15] expressed surprise over the absence of Bishop Harris' name and noted that "all of the nominees were male" in the recent Diocese of Massachusetts episcopal election.

The nominating committee asked Bishop Harris to consider being part of the nominating process. She respectfully declined. More than 20 women were suggested and invited to participate. Some, like Bishop Harris, declined. Others were not put forward by the committee. After the names of the four nominees were announced, there was time for nominations by petition. There were

no further nominations.

This election was full of surprises, including an election on the first ballot in a diocese widely noted for its love of lively debate and diverse viewpoints. The president of the standing committee of another diocese noted the result: (Massachusetts) was our first diocese to "elect and ordain a woman to the episcopate (Barbara Harris). And now, they have elected the former superior of one of our largest and best-known religious orders (M. Thomas Shaw) to be their bishop coadjutor."

(The Rev.) EDWARD O. MILLER, JR.
Co-chair, Nominating Committee
All Saints' Church

Belmont, Mass.

• • •

Concerning Mr. Parker's letter, he should not be surprised at anything that happens in this day and age in the Episcopal Church in general and the Diocese of Massachusetts in particular.

C.A. CALVERLEY, JR.
Seekonk, Mass.

Better Ways

I was interested in the statistics from *Diakoneo* [TLC, May 15], about several

dioceses having few or no deacons. I know there to be dioceses with much active lay ministry and the slowing "almost to a halt" in the growth of the diaconate nationally.

The church may be taking a long look, perhaps belatedly, at the absurdity of having ordained people "model and raise up lay ministry." It is a confusing message at best — and at worst it says, "Full-time ministry for the Lord requires ordination." Most people see the Roman collar and "the Rev." and a huge body of clergy in their diocese, and they have trouble understanding the nuances.

We need to find new and better ways to affirm lay ministry, within the church, but particularly in the world.

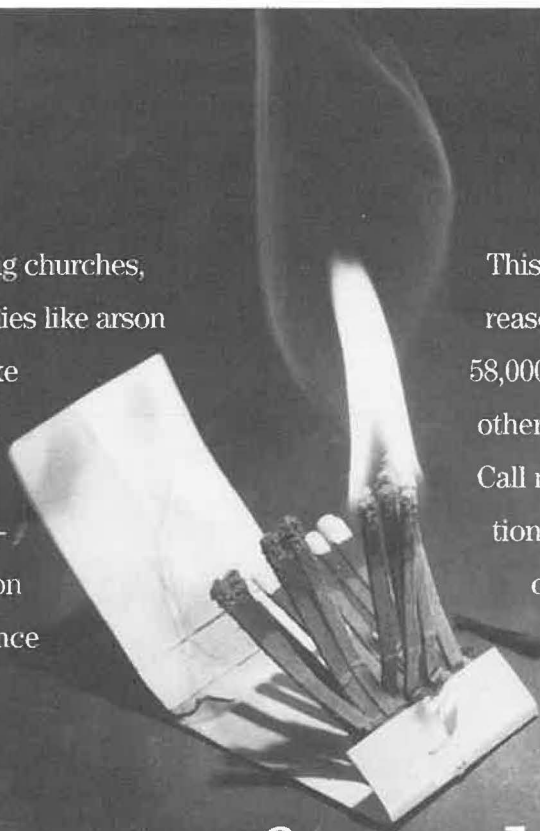
JOAN FRANCIS
Edwards, Colo.

Like Poetry

I am grateful for the Rev. H. Boone Porter's First Article, "Grateful for the Earth" [TLC, May 8], and I am also grateful for Fr. Porter, who has the unique ability to make good theology read like beautiful poetry. He has done it again.

(The Rev.) C. EDWARD SHARP
New Bern, N.C.

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Fond du Lac Bishop Consecrated

The Feast of Blessed Jackson Kemper may never have been celebrated more joyously than it was when the Rev. Russell E. Jacobus was consecrated as the seventh Bishop of Fond du Lac May 24 in the Lawrence College Memorial Chapel in Appleton, Wis. Fr. Jacobus, rector of St. Matthias' Church, Waukesha, Wis., for the past 14 years, succeeds the Rt. Rev. William L. Stevens, who retired in January.

The Presiding Bishop, the Most Rev. Edmond L. Browning, was the consecrator. Bishop Browning was assisted by six Wisconsin bishops as co-consecrators. They were: Bishop Stevens; the Rt. Rev. Roger J. White, Bishop of Milwaukee; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rt. Rev. William H. Brady, retired Bishop of Fond du Lac; the Rt. Rev. Charles T. Gaskell, retired Bishop of Milwaukee; and the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire.

Eight other bishops participated in the laying on of hands. Roman Catholic and Lutheran bishops also were present.

The Rt. Rev. William W. Wiedrich, Suffragan Bishop of Chicago, was the preacher, and urged the congregation to "please pay attention" to the ceremony which was to follow. "It will be like scripture re-enacted," he said.

"We will participate in the drama of God's love for us," Bishop Wiedrich said. "How can anyone make sense out of what we will witness?"

Bishop Wiedrich described to Fr. Jacobus what kinds of emotions he would experience after he was made a bishop. The episcopate is "a fullness impossible to comprehend," he said.

The new bishop's family participated in



Photo by Pat Kiley

Fr. Jacobus (foreground) with consecrating bishops and others.

the ceremony. His wife, Jerrie, read the epistle, and children Penny, Elizabeth and David presented the episcopal ring to their father.

Music was provided by a large choir composed of members of churches all over the diocese along with choir members from the new bishop's former parish, St. Matthias', Waukesha. Also participating were the Oneida Episcopal Singers of Oneida, Wis., a brass quartet and an early music consort.

Until his election, Bishop Jacobus had spent his entire ministry in the Diocese of Milwaukee. Following graduation from Nashotah House, he was assistant at Trinity Church, Wauwatosa, rector of St. Anskar's, Hartland, and vicar of St. Peter's, North Lake, before moving to Waukesha.

Bishop Jacobus will be enthroned in St. Paul's Cathedral, Fond du Lac, during the Diocesan Eucharistic Festival June 26.

DAVID KALVELAGE

Atlanta Priest Chosen for South African Parliament

A priest associate of St. Bartholomew's Church, Atlanta, has been named a member of the cabinet of South African president Nelson Mandela.

The Rev. Sipo Elijah Mzimela, a South African priest who has been associated with St. Bartholomew's since 1986, was elected to the new parliament in the Republic of South Africa.

Fr. Mzimela, 58, left Atlanta earlier this year to help Zulu Chief Mangosuthu

Buthelezi negotiate participation by the Inkatha Freedom Party in the national elections. The party won about 10 percent of the vote nationwide.

The Inkatha Freedom Party was given three cabinet posts. Fr. Mzimela was named minister of prisons and Mr. Buthelezi is minister of home affairs.

Fr. Mzimela lived in West Germany for 10 years and was the official observer for the African National Congress at the

United Nations for six years. He studied at General Theological Seminary and was ordained priest in the Diocese of New York in 1976.

The Rev. John Westerhoff, interim rector of St. Bartholomew's, spoke with Fr. Mzimela by telephone.

"He said he was pleased that the election was peaceful and was hopeful that the people could now move ahead together," Fr. Westerhoff told Episcopal News Service.

'Nous Prions en Francais!'

"Nous parlons Francais, et nous prions en Francais!" So say approximately 2 million Anglicans around the world, especially in Africa, Haiti and Canada. Rencontres, "association des Anglicans d'expression Francais," serves as a means of networking, communicating, and supporting the French-speaking Anglican/Episcopal communities throughout the world.

The Rev. Jacques Bossiere founded the international organization in 1985, when he was canon theologian at the American Cathedral in Paris. He is presently its general secretary. He said, "I was pursued by this idea, that the Anglican Communion did not make enough room for French-speaking Anglicans." Branches were established in Montreal and in New York. The association adopted the Canadian magazine *La Rencontre* as its official publication, and in spring of 1994 chose as its patron St. Martin of Tours, "one of the most international saints of which one can dream," according to Fr. Bossiere.

"Rencontres" means "encounters, crossroads, people meeting each other," Fr. Bossiere said. The organization acts as an intermediary, a go-between, connecting often isolated French-speaking congregations in many countries with "competent organizations" in the United States. "It detects and serves the needs of local churches," Fr. Bossiere has written. Often this is a need for prayer books and hymnals in French. Translators are sought, or donors to pay for shipping existing material to African or Haitian villages. Rencontres is presently working to complete the French version of the 1982 hymnal.

In 1995, Rencontres and the African Network of Institutions of Theological Education Preparing Anglicans for Ministry (ANITEPAM) will sponsor, in Africa, an international conference on "preparing priests, deacons and laity to minister in French. If possible, representatives from Madagascar, Mauritius Island, Haiti, Canada and France will join the conference, and some of the 28 bishops and archbishops of French expression in the Anglican Communion." There are presently three Francophone seminaries in Africa — in Zaire, Burundi and Rwanda. (At this writing, Fr. Bossiere has little information on the fate of Rwandan Anglicans. "I am desperately in need of news of

people there," he said.)

French speakers and Rencontres have gained recognition throughout the Anglican Communion. In 1980, Fr. Bossiere said, Archbishop Runcie said the association would "add a note of catholicity to the Anglican Communion." At the 1988 Lambeth Conference, 21 Francophone bishops gathered for the first time; two plenary sessions were chaired in French, and it was one of the five languages of simultaneous translation. The organization has ties with French-speaking Huguenot congregations and with Swiss Old Catholics, who help to support Anglicans in Africa. "The Old Catholics have no mission of their own. They were lonely; they needed a 'big brother' — us," Fr. Bossiere said.

Rencontres frequently is asked to translate messages and documents. "One diocese . . . recently requested that letters of ordination be translated from English into French," Fr. Bossiere said. "Every year Rencontres translates the Archbishop of Canterbury's Christmas message which is sent to all French-speaking Anglican communities in the world." The quarterly newsletter, which had previously been printed in English only, also will be published in French this year.

At the American Cathedral in Paris, the Rt. Rev. Jeffery Rowthorn, and the Very Rev. Ernest Hunt, dean of the cathedral, are working to establish a cathedral school for laity, Fr. Bossiere said. "Liturgy, ethics, church history, pragmatic theology."

The vice president of the North American chapter, in New York, is the Rev. Douglas Ousley. "We have board meetings in French, and services for members," he said. At the Haitian mission, Ste. Esprit, services are conducted in French. "The number of Francophiles in North America is growing," he said. Fr. Bossiere encourages individuals to join Rencontres. The association is building "an elite Francophile membership in the United States. We are seeking translators especially, for hymns and liturgy. They don't have to give a penny."

Fr. Bossiere sees Rencontres as a very useful Anglican French connection, perhaps analogous to the staff officer for Hispanic affairs at the church center. As the Lambeth Conference demonstrated, the Anglican Communion is no longer limited to the Anglo-Saxon world.

PATRICIA WAINWRIGHT



Photo by Alexandra Dorr

Ms. Horne

Virginia Seminary Chooses a Woman for Dean's Position

Virginia Theological Seminary has elected the first woman dean of a seminary in the Episcopal Church. The Rev. Martha Moore Johnston Horne, associate dean for administration at the Alexandria, Va., school since 1988, was elected by the seminary's board of trustees May 18.

The election culminated an international search in which 60 names were considered. The Rt. Rev. Peter J. Lee, Bishop of Virginia and chairman of the seminary's board of trustees, made the announcement.

"The seminary has secured in Ms. Horne a leader of spiritual depth, soundness in the faith, keen intellectual strength, strong leadership skills, and a blend of life, work and ministry experience that will bring vision, continuity and appropriate change to Virginia Seminary," Bishop Lee said.

The dean-elect, 45, is a graduate of Virginia, and was assistant to the Very Rev. Richard Reid, the current dean, for two years prior to assuming the associate dean position. She is a native of Durham, N.C., and a 1970 graduate of Duke University. She was ordained to the diaconate in 1983, and to the priesthood in 1984, and was assistant at St. Andrew's Church, Burke, Va., 1983-85, and associate rector of Christ Church, Alexandria, 1985-86. She is currently priest associate at St. Paul's, Alexandria.

She has been a member of the diocesan liturgics commission since 1987, and she serves on the board of directors of the Cornerstone Project, a national organization for clergy development and support. She is married to McDonald K. Horne III, and is the mother of two sons. She will begin her new ministry July 1.

Bishop Lewis Dies

The Rt. Rev. Arnold M. Lewis, fifth Bishop of Western Kansas and later Suffragan Bishop for the Armed Forces, died May 2 at his home in Holly Hill, Fla. He was 90.

Bishop Lewis served in Western Kansas from 1956 to 1964, then was appointed by the Presiding Bishop to the Armed Forces ministry in 1965, where he served until 1970.

He was born in East Hampton, N.Y., Oct. 11, 1904. He graduated from Springfield College in 1927, and from Virginia Theological Seminary in 1937. He was priest-in-charge of St. Mark's, Westhampton Beach, N.Y., until 1940, when he became a military chaplain. In 1946, he became executive director of the Presiding Bishop's Committee on Laymen's Work. He became dean of St. John's Cathedral, Jacksonville, Fla., in 1951, and remained there until 1956, when he was chosen by the House of Bishops to be bishop of the then named Missionary District of Salina.

Under the leadership of Bishop Lewis, the name of the jurisdiction was changed to Western Kansas in 1958, and through his efforts the diocesan conference center, which now bears his name, was built near Stockton, Kan.

He is survived by his wife, Frances, a daughter in Texas and a son in Virginia.

BRIEFLY

Seven members of the faculty of the School of Theology of the University of the South, Sewanee, Tenn., have issued a statement over the school's **decision to award an honorary degree** to the Rt. Rev. Jack L. Iker, Bishop Coadjutor of Fort Worth. The statement cites the fact that the seven do not endorse Bishop Iker's theological position against the ordination of women, and adds, "we regret the pain that the awarding of this degree has caused to members of the senior class and other members of the seminary community."



An 11-member group has been appointed to prepare a second draft of a **statement on human sexuality** for the Evangelical Lutheran Church in America (ELCA). An earlier draft received heavy criticism by church members after it was released last October.

Pentecost People in the Middle East

Dean Peterson Looks Back on 12 Years

By DAVID L. DUPREY

Orthodox Easter in Jerusalem. A spectacular implosion of Eastern Christian expression converging on the shimmering Holy City. Easter meets Pentecost. "Christ is Risen" in countless tongues.

Amid the endless throngs, among the myriad processions, stands a church which was not represented at the Council of Chalcedon, the Anglicans. Westerners at an Eastern party, but not out of place. The Very Rev. John Peterson, dean of St. George's College, stands as one of the focal representatives of the Anglican Communion among Greeks, Russians, Copts, Syrians, Armenians, Ethiopians . . .

Dean Peterson was asked during Orthodox Holy Week to reflect on the past 12 years in his ministry, as he prepares to take his new post as secretary general of the Anglican Consultative Council in London.

IN 12 YEARS, DEAN PETERSON has seen many changes take place, both within the college and on the political landscape. However, he dares not speak about these changes without first pointing to that which has not changed.

"The church here has continued to be, as it has over the centuries, faithful to the gospel of Jesus Christ," he said. "They have been truly a Pentecost people. And that has not changed. Events, of course, have changed, but the people have remained constant and faithful."

The changes do abound. Dean Peterson arrived in Jerusalem shortly after the massacre of Saba and Shatila in Lebanon in 1982, a time when there was no conceivable hope for peace between Israel and the Palestine Liberation Organization. Now, as he prepares to leave, he has the privilege of witnessing the advent of autonomy for Palestinians in Jericho and Gaza, which he called "simply another first step in that whole two-state solution, but cer-



Dean Peterson

tainly coming out of the dramatic handshakes of Sept. 13 of last year."

Through his many opportunities to speak to Westerners about the church in the Middle East, Dean Peterson is always adamant in pointing out that the church in the Holy Land — particularly the Anglican Church — is an indigenous, Arab church whose roots go back to the day of Pentecost. Many visitors take on an altogether new perspective when the dean tells them that "your sisters and brothers in Christ here in the Holy Land are Palestinians."

Thus it makes sense that as the Palestinians have struggled, so has the church beside them. In its own peaceful way, the church has participated in the "Intefadeh," the Palestinian uprising begun in December 1987.

"It (Intefadeh) shaped and helped the worldwide public to see, in a very dramatic way, what the Palestinians have been saying for a long time," Dean Peterson said.

He is also quick to give credit to the American church in the process toward peace. Beginning with the 1988 General (Continued on page 17)

The Rev. David L. Duprey is rector of St. Peter's Church, Sheridan, Wyo.

Voices of Episcopalians

Readers' poll shows some attitudes on church issues may be changing

Episcopalians may be more willing to embrace the blessing of same-sex couples and the ordination of practicing homosexual persons than they were three years ago, according to an unscientific poll of readers of THE LIVING CHURCH. The poll, printed in the March 13 issue, asked five questions being discussed by many Episcopalians in this General Convention year. The two questions on homosexuality were similar to those in a poll conducted by this magazine in 1991.

About 24 percent of nearly 1,600 respondents to the poll said same-sex couples should be blessed in the Episcopal Church. In 1991, 12 percent answered the same question affirmatively.

The question, "Should practicing homosexuals be ordained in the Episcopal Church?", elicited 23 percent of the respondents answering yes. Three years ago, 15 percent said yes.

Belief in Ordination

Two other questions were concerned with ordination. As to whether belief in the ordination of women as priests should be required in order to be ordained in the Episcopal Church, 20 percent decided affirmatively. Only 6 percent felt belief in the ordination of women should be required in order to be a member of the Episcopal Church. Neither question was asked in the 1991 poll.

The final question asked where the Episcopal Church Center should be located. The present location, New York City, received the highest vote total of all the cities mentioned, but "Midwest," "Central U.S." and "Middle America" had sizable vote totals.

A sizable number of participants was not subscribers to TLC. Two parishes reprinted the poll in their newsletters, and various parish groups of from six to 25

1. Should same-sex couples be blessed in the Episcopal Church?
Yes 373 (24%) No 1,191 (76%)

2. Should practicing homosexuals be ordained in the Episcopal Church?
Yes 349 (23%) No 1,177 (77%)

3. Should belief in the ordination of women as priests be required in order to be ordained in the Episcopal Church?
Yes 303 (20%) No 1,225 (80%)

4. Should belief in the ordination of women as priests be required in order to be a member of the Episcopal Church?
Yes 89 (6%) No 1,441 (94%)

5. The Episcopal Church Center should be located in ...

persons took part. Two convents circulated the poll among their members. The poll had a far different geographic response than did the 1991 version.

Many of those who responded to the poll wrote comments. There were far more comments about the two questions concerning homosexuality than the other issues, and many participants felt so strongly about their answers they wrote "Yes!" or "No!" instead of a simple "Yes" or "No."

"We bless objects (books, crosses, etc.), houses, pets ... why not a relationship in which two people are trying to live a Christian lifestyle as best they can with the choices given them?" asked a lay person from Long Beach, Calif., repeating a comment made by many others. Some other persons answered "yes," but qualified that by emphasizing such a blessing should not resemble a "marriage."

"Loving, same-sex couples do not pose a threat to our church or to our society," wrote a respondent from San Francisco. "Unloving couples, either homosexual or heterosexual, do pose a threat both to the church or to our society."

"Since the culture gives no support to same-sex couples to live in a responsible and committed way, maybe God is calling the church to this prophetic and pastoral role," said a subscriber in East Tennessee.

A reader from Massachusetts who

answered "no," added, "We should get our concerns above the waist. There are other issues besides people's sex lives."

Many of those who responded in favor of ordaining practicing homosexuals commented that the church has been doing this for years, so why should it stop?

"The church has always ordained homosexuals," wrote an Arizona participant. "It just didn't know it until they started telling the truth. It's the truth that's caused all the trouble."

'Be Honest with Ourselves'

A Minnesota reader said: "It is time we be honest with ourselves as a church and allow these persons to be out and accepted."

From the Diocese of Olympia came an objection to using the word "practicing." "We don't practice anything," the comment said. "We just are."

Answering "no," an Iowa respondent added, "Our pursuit of validating and affirming life in all its divergence makes us a less formative and more formed orga-

(Continued on next page)

Where to Locate Church Center?

New York City	190
Midwest	124
Central U.S.	97
St. Louis	95
Kansas City	87
Chicago	54
Washington	50
Out of New York City	50
Indianapolis	25
Dallas	17
Denver	15
Kansas	13
Omaha	12
Atlanta	11
Middle America	11
Nashville	8
Geographic center	8
Population center	8
South	7
Phoenix	7
Milwaukee	6
Louisville	6
Memphis	6
Richmond	5
Minneapolis	4
Missouri	4
Boston	4

nization. We are conforming to the world more than we are transforming it.”

“I am a heterosexual mother of three adult heterosexual men and five grandchildren whose sexual orientation I do not yet know,” wrote a woman in Atlanta. “I hope they do not have to grow up in a church that would shame them for the way God made them. The church’s past attitude toward homosexuals seems to me dangerously presumptuous.”

A sizable number of persons who sent in comments told us the two questions on ordination of women would have made more sense if we had used the word “accept” rather than “believe in.” Several women priests answered “no” to both questions.

“We are so loose with belief in the creeds, how can we demand belief in this?” wrote a woman in the Diocese of Virginia.

“As an ordained woman, I am more comfortable with those who oppose my ordination out of loyalty to their understanding of God’s will than those who cheer me on out of loyalty to a humanistic social agenda,” said a Lexington reader. “Ordination is not a women’s rights issue. It is obedience to a call or it is nothing.”

‘Haven for Eccentrics’

Those who said “yes” often raised the issue that because the church has had women priests for 20 years, it’s time the rest of the church affirmed the fact.

A woman priest in Guam answered in the negative to both of the questions on women’s ordination. “We have always been a haven for eccentrics,” she observed, “and if people wish to deny that the earth is round or that women are priests, we must keep the channels of grace open to them.”

“Give the traditionalists a “Province 10” or similar arrangement, or at least the provision for faithful episcopal oversight as in England,” wrote a participant from Pennsylvania.

The fifth question, about the location of the Episcopal Church Center, did not seem to be important to many of those who completed the poll. Some didn’t answer. A surprisingly large number asked what the Episcopal Church Center was. Others said they didn’t care. More than 100 sites were suggested, many of them in the Midwest, although New York City garnered the highest number of votes. Fifty polls were returned with “out of” or “away from” New York City, and no site suggested. Many persons listed several possible sites. When that occurred, we counted only the site listed first. Many of those who suggested Washington, D.C.



added that the church center should be on the grounds of Washington National Cathedral.

A respondent from Portsmouth, Va., went so far as to suggest “several large, vacant buildings in Portsmouth that could be bought or rented at a low price,” including the former Ames store. Another suggested the site of Roanridge conference center in the Kansas City area. A person in Granville, Ohio, who favors keeping the church center where it is, asked, “Would you like to have the national staff live in Toledo? I wouldn’t.”

Some persons added more general comments:

“The Episcopal Church has lost: 1. my husband, 2. my daughter, 3. my son; 4. my daughter-in-law, 5. my granddaughter, 6. my grandson, with misguided policies,” wrote a participant in the Diocese of Washington. “I am the last Episcopalian in the family. Does anyone care?”

“Our culture has made such inroads into the church that we have become a living testimony to Paul’s expressed concern in his letter to the Ephesians,” wrote a rector in the Diocese of the Central Gulf Coast. “We are children ‘tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles’.”

“We need to decide if God is the ultimate authority or if we are,” a Long Island woman wrote.

“I understand the desire to focus on these issues, but I really think they are temporary,” a New York subscriber said. “Economic injustice is condemned far more vehemently — and more often — in the Bible than any sexual activity.”

“God is calling the Episcopal Church into the 21st century,” wrote an Alabama participant. “It is time for his people to walk faithfully and obediently into the new age and quit groaning and complaining as the Israelites did with Moses.”

A priest in Wyoming made a comment repeated by many: “What a sad day it is that items 1-4 (in the poll) are even up for question.”

Where Results Came From

Michigan	84
Nebraska	81
Connecticut	78
Massachusetts	72
Milwaukee	52
New York	44
Texas	44
Los Angeles	41
Pennsylvania	40
Quincy	35
Arkansas	29
California	27
Upper South Carolina	26
Washington	26
Atlanta	25
Fort Worth	25
South Carolina	24
Bethlehem	22
Long Island	22
Indiana	21
Virginia	21
New Jersey	20
Maryland	20
Kansas	20
West Tennessee	20
Southern Ohio	18
Olympia	18
Central Florida	18
Chicago	17
San Diego	18
El Camino Real	17
NW Pennsylvania	15
Central Gulf Coast	15
Rio Grande	15
Northern California	14
Florida	14
North Carolina	14
Albany	14
Arizona	13
North Dakota	13
Alabama	13
Minnesota	13
Oregon	13
Colorado	12
Western New York	12
Dallas	12
Southeast Florida	12
Fond du Lac	12
East Tennessee	11
New Hampshire	10
Western Massachusetts	10

Note: The diocese of origin of the responses was determined either by the postmark, the return address if provided, or the letterhead which was included by some respondents.

FIRE!

When a Church's Building Burns ...

By PATRICIA WAINWRIGHT

Fires which destroy church buildings in many cases serve to deepen the faith and the resolve of the congregation. After an initial period of grieving for the memories centered upon the structure, the theme, "The building is not the church. We are the church," emerges repeatedly.

Most church fires seem to occur in the middle of the night, when the building is unoccupied. One of the more dramatic exceptions was the fire at the Church of the Advent, Enfield, N.C. It took place on Sunday, Dec. 12, 1993, during the parish meeting. While members of the congregation were in the parish hall, the rector, the Rev. Lea Powell, opened the connecting door to the church. He stood for a moment in shock, staring at flames, before shouting, "Fire! Get out!" The fire department arrived within 10 minutes and there were no injuries, but it was terrible for members to watch the church burn.

"We had one day of gloom and doom and crying," said Fr. Powell. Then they began to plan. "It's a small congregation — one committee for everything." The contract has been let for rebuilding within the gutted walls. Plans call for the new church to be as much like the 1880 structure as possible, but "with better wiring, insulation."

Church services have been held in the parish hall. Fr. Powell praised local churches and county groups for support offered. He said Advent's insurance, which had been "upgraded constantly," covered everything but the Tiffany windows. Those are irreplaceable: "Mr. Tiffany took his secret to the grave," he said.

The fire started behind the console of the 1915 Ester organ, in an electrical cord left behind from repairs.

"We are coping well," Fr Powell said.

The Rev. Glenworth Miles, rector of Grace Church, the Bronx, literally escaped with only the pajamas on his back. The fire began in the church about midnight, All Saints' Day, 1993. A base-board heater in the 154-year-old building "turned the inside of the wall into charcoal." The smoke alarm in the attached



Church of the Advent, Enfield, N.C., was damaged heavily in this 1993 fire.

rectory woke Fr. Miles just in time.

When Fr. Miles came to Grace Church two years ago, the church was dying. "There was no choir, no programs," he said. "Now there is a choir, a newsletter." Membership has doubled.

Hans Christensen, finance committee chairman and volunteer receptionist, said, "We're still doing community ministry — helping kids with homework, a food pantry." These activities continue in the school across the street.

The church has "applied to use the Presbyterian building nearby," Fr. Miles said. Members have been meeting at a senior citizens' center. "We set up a chapel — organ, altar, stations," Mr. Christensen said.

Grace Church will rebuild on the same site. The 1886 building was a total loss, and Fr. Miles explained funds must be raised beyond the \$1.5 million insurance settlement.

"There was a lot of grieving," Mr. Christensen said, "not for the building itself, but for the warmth and friendliness. The church wasn't ostentatiously beautiful, but everyone got the feeling."

"The grieving process is important," Fr. Miles said. "There is anger, a feeling of 'Why us?' It is gradually coming out."

While most churches plan to rebuild a nearly identical structure, Grace Church

may be the exception. Sirrenald Allen, assistant treasurer, said the congregation may plan a contemporary building where space "can be reconfigured for community activities and sacred activities. More flexible."

Mr. Allen could see the flames from his home. When he arrived in the morning, the church "was totally destroyed. It was a traumatic experience." Several thousand dollars had been spent to renovate the church just before the fire, Mr. Allen said. "We transformed it. [The fire] was such a hard blow. But God knows what he's doing. The church will come back. There is a solid core [of membership] that never deserts."

The outside looks fine. Inside the thick stone walls, there is nothing. St. John's Church, West Hartford, Conn., caught fire about 11 p.m., on a Saturday in October, 1992, apparently from the spontaneous combustion of oily cloths. The Rev. Joseph Pace, rector of St. John's, said the walls and part of the roof were intact; several old stained glass windows were destroyed and the original Austin organ was "completely melted." Betty Harterson, the financial secretary, said the offices and chapel in the west wing of the building were smoke-damaged but are in use. She said the church plans to rebuild "as close as possible" (Continued on page 22)

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

Stating Their Mind

This issue contains the results of a poll of readers we undertook this spring. In our last Parish Administration Issue [March 13], we published the poll, which contained five questions we felt were of interest to Episcopalians heading into the 71st General Convention this summer in Indianapolis.

We stated in March that this was not a scientific poll. We realized the results proved nothing more than to reflect the feelings of the people who subscribe to this magazine or were sent a complimentary copy of that issue, or who spotted it in their parish newsletter or in an adult discussion group on a Sunday. The editor's column [p. 2] reflects upon some of the anger this poll generated. While this survey was unscientific, we believe it had value if only to let members of the Episcopal Church state what was on their minds.

For years THE LIVING CHURCH has provided a forum for members of this church to discuss important and not-so-important issues through letters to the editor, Viewpoint articles and

occasional guest columns. We feel there is still a place for debate within the church, and we are pleased that so many persons have chosen these pages to communicate their thoughts.

Parish Administrators

This special Parish Administration Issue is one of four we publish each year. Members of the clergy probably will find this issue of particular interest, as it is usually clergy who are the administrators of parishes. For this reason, we send a sample copy of our Parish Administration Issues to members of the clergy.

Among the articles which may be of special interest to parish administrators is one on how churches have dealt with major fires [p. 15]. Another article looks at serving on vestries [below], and one examines a new gathering of clergy on a diocesan-wide basis [p. 20]. We hope all our readers will find something of special interest in this issue.

VIEWPOINT

A Rector Should Learn to Work With the Vestry

By CHUCK COLLINS

If you want to lose your religion, get elected to the vestry!" I know you've heard this before. Episcopal vestry meetings have an awful reputation.

If you've served time, you know they can be as dry as dirt and as contentious as two cats fighting over one yarn ball. The most recent revision of *Robert's Rules of Order* (the bible of vestry aficionados) typically serves only the ones who know it best. Little more prayer than the token Lord's Prayer is said at the beginning or end, and an average meeting might tackle such inane issues as which wallpaper pattern looks best in the women's bathroom, and why did the rector buy an easel when it wasn't in the budget? And all this in an atmosphere of polite mistrust!

I'm a lifelong Episcopalian, and I have viewed vestries from different vantage points. I didn't question the stereotype above until I got to seminary and began to wonder "why?" Why, for example, does the vestry have to be the business board only? Why can't it also share the spiritual

leadership? Why do we target "biggies" in business and in the community to serve instead of asking, "Who is called?" and "Who loves God and this church enough

Most vestries are
a far cry from God's
plan for the leadership
of his church.

to serve?" Why do vestries typically spend so much time discussing frivolous things that there's no time left for setting a vision for the parish? As I've studied vestries and the Bible, I have come to see that most vestries are a far cry from God's plan for the leadership of his church. I've come to believe several important biblical principles which have formed my own understanding of the ministry of vestries.

I arrived in Albuquerque to become rector of St. Mark's with one idea strongly in hand: I need the vestry. This now seems so obvious that I'm almost embar-

rassed to mention it, but I knew that if we were to go anywhere as a parish, I needed the vestry's help and insight and wisdom. This idea was as foreign to vestry members as a left-handed potato peeler. They didn't believe it or understand it at first, but this principle is central to my approach to leadership.

This, however, hasn't always been my understanding. "Just keep the vestry occupied with the business stuff and I'll take care of the important things" has sometimes been my unspoken motto. In former ministry situations, I have tried carrying the weight of solely discerning God's will, and solely performing the ministry. This provided plenty of ego satisfaction and was what others seemed to expect of me. But each time I got worn out.

Exodus 18 tells the amusing story of Moses' father-in-law visiting and uncovering the laughable futility of Moses' leadership style. Jethro said to Moses, "You are not doing this right. You will wear yourself out and these people as well." In other words, "Moses, lose the 'messiah complex' and begin to use the talent and spiritual wisdom of your people!"

The picture of Moses single-handedly
(Continued on page 18)

The Rev. Chuck Collins is rector of St. Mark's-on-the-Mesa Church in Albuquerque, N.M.

PETERSON

(Continued from page 12)

Convention resolution calling for a "two-state solution" for Israel and Palestine, and continuing with the efforts of the Presiding Bishop and other church leaders, "in many respects the Episcopal Church has led the way for the process in which we are involved at this very moment," he said.

St. George's College also has had changes during Dean Peterson's time, including a completely remodeled interior, and the addition of a third floor, making it possible to welcome more than 40 people to each course rather than the previous limit of 24.

"On the college level, because of the increased visibility of the college in the Anglican Communion, we are able to accommodate so many more people," Dean Peterson said. "And when people come and see, they go home and tell the good news. And this has been so due to the strong foundation that has been laid by my predecessors, John Wilkinson and Ted Todd."

Dean Peterson will formally complete his duties at St. George's on Dec. 31, and

the Rev. Frederick Schmidt, now professor of New Testament at Messiah (Pa.) College, will begin as the new dean Jan. 1, 1995.

Although Dean Peterson prepares to leave a teaching post for an administrative position, those who know him will always know him as a teacher. Now that the West has begun to understand and appreciate both sides of the Palestinian-Israeli conflict, the dean still has much to teach, particularly in regard to Islam. The Episcopal Church in Jerusalem has worked diligently to maintain a good relationship with the Muslim community. This makes the dean very sensitive to what he calls "Muslim bashing" in the West.

Fanaticism

"When people think about Muslims today, they all think of them as fanatics," he said. "There is certainly an element of that in Islam. No one would deny that. But there is also an element of that in Christianity and Judaism. And I would say that fundamentalism of any stripe is always dangerous, and is something that needs to be understood ... and if you include Lebanon, we have all three types

of radical fundamentalism here."

Those are understandable sentiments from a man who has worked and prayed for peace on a stage filled with stalwart prejudice, recalcitrant agendas and Western incursion.

"Certainly as we look forward to our move to London, and the responsibilities that this new office will have, I go there as a result of the experiences I have had here, and certainly the most powerful experience I have had here in the last 12 years is to be able to be with the Pentecost Church — the church universal that received its roots here, in many different languages and many different tongues.

"I look forward to going to my new responsibilities, as a Pentecost person, being in a communion that is of many different tongues and many different cultures. The thing that binds us all together is ultimately here in Jerusalem. And that, of course, is the empty tomb. Nothing makes sense whatsoever for our human existence other than that empty tomb. Empty tomb and Pentecost experience. Those two very formative events for the church and for us, I hope to be able to bring to the communion as we move into this new responsibility."



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VIEWPOINT

(Continued from page 16)

trying to minister to the needs of 600,000 men (besides women and children) is incredible! But, sadly, this typifies the ministry of many churches. Something someplace, maybe in our seminary education or upbringing (or priestly egos!), instills in many of us an attitude that says, "I know better." Given the natural leadership abilities that drew us into the ordained ministry in the first place, and our ministry experience, it's a quick step onto the slippery slope that whisks us to the conclusion that "Father knows best." Where did we get the idea that God will give his guidance for a congregation to one person? Where did we get the idea that because we are rector or vicar that we hold all the pieces to the puzzle for ministry and discerning God's will?

As I read the Bible, it seems clear that just the opposite should be the case. Shared ministry and shared leadership is the plan. Leaders in the New Testament are pictured as one member among equals in the body. As rector, I need to pray for guidance and bring to the vestry the best of my understanding, but this is no more and no less than what is expected of each vestry member. I believe each of us holds

a different, but equally important, piece of the puzzle. If the goal is to put together the whole picture of this puzzle of discerning God's will for the parish, for one piece to assert itself as "the only piece" or even "the best piece" is to get a lopsided picture of God's plan. In the same way, if one member or several refuse to acknowledge their responsibility as puzzle pieces, the overall picture will be incomplete.

Rival Powers

I am amazed to come across rectors who barely tolerate their vestries, each apparently considering the other a rival power. Such disunity cannot be helpful to our witness as a Christian community. I find exciting and energizing the possibility of clergy and vestry sharing ministry and leadership. As rector, I need the vestry. This is not to say that my role as leader is diminished. I believe I have an important role in guiding vestry deliberations so that we have the best chance for hearing God's will, and so that we keep on track and are good stewards of the time allotted. Further, I consider it my role to teach and lift up to the vestry the principles I see embedded in scripture. But how the principles are spelled out in particular programs and ministry, I want to leave for the vestry to decide.

But if each of us has equal input into decisions, doesn't this open vestry meetings to anarchy and chaos, each member pushing his or her personal agenda, and turning vestry meetings into "protect my turf" campaigns? This is where the second biblical principle comes into play.

Soon after I arrived at St. Mark's, I began to teach "the headship of Jesus Christ" (Eph. 1:22; 4:11-16, and Col. 1:18). In vestry meetings, on vestry retreats and from the pulpit I began to explore the implications of allowing the Lord to lead us. Even though we mouth the words in our liturgy that Jesus is the "head of the church" (p. 369), this was not naturally an easy concept for us veterans of vestry wars. We grew up believing the priest or the vestry was in charge. We could even accept Jesus' symbolic headship in theory, but for him to be the head of our congregation was light years beyond our experience and understanding.

I began with those wild biblical injunctions calling for the church to be "one mind" (Phil. 2, 1 Cor. 1, and John 17). None of the vestry could say this had ever been their experience in church. In fact, it seemed like pie-in-the-sky stuff, and contrary to human nature. But, as we wrestled with this, we began to have some insight. We were first convinced that the "mind"

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we were searching for was not Fred's or Sally's or Fr. Chuck's, but God's. To be of one mind is to discover God's plan and to have the courage and will to follow where he leads. This posed serious and exciting implications for the way our vestry conducts its business. Now, just making good decisions wasn't enough; we were drawn into wanting to make decisions in accord with God's mind for St. Mark's.

If Jesus is head of St. Mark's, and if the function of the head is to lead the body, then the only (real) task of the vestry is to learn God's will and follow where he leads. This means our first priority as leaders is to learn how to listen to God. Nothing could be more important. This has produced a renewed interest in the God who has spoken (in the scriptures), and who continues to speak (through prayer). To believe in his headship has been a strong encouragement for our leaders to study God's word and to grow in their relationship with the Lord.

Putting Down the 'Guns'

The fallout from this approach is sizable. Instead of doing only business, vestry meetings have become something of an adventure. We are learning that when we put down our "guns" to work together for a common end, we actually enjoy being with one another. Now, a significant part of each vestry meeting is prayer and Bible study. If this is how God speaks, we want to listen. Also, we are learning that unity in our decisions is a sign that God is leading us. God doesn't play games with us; he's not directing eight to vote one way and four to vote another. If we are really listening, he can lead us to be of one mind. If there's not significant unity in our decisions, we begin to wonder if God has really spoken and whether we should give the matter more time. Unanimous decisions is not the goal; seeking God's mind is.

These are only fledgling ideas to me and our vestry, but they have pumped some new life into the ministry of serving on the vestry. The canons of the Episcopal Church reflect the way many churches are already structured, rather than what might be enlivening and healthy. They set minimal standards, relegating the temporal matters to vestries, and the spiritual matters to the clergy. I have found, however, that to impose a corporate, business model on the spiritual body of Christ can be deadly. Vestry membership does not have to be as dreadful as many of us have experienced. To share with the clergy the spiritual leadership of the parish and to submit to Jesus' headship can be an exciting journey for vestries.

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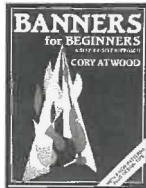
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Healthy Spiritual Life

The Canterbury Way in Central New York

promotes personal growth and accountability

BY PAUL J. KOWALEWSKI

It is 7 a.m. They have gathered in silence within the sanctuary of the church and now begin to read Morning Prayer together. Afterward, they gather for a light breakfast and then move into their regular chapter meeting which is held twice each month. The first part of this meeting provides an opportunity for a 45-minute period of theological reflection. This "study" time is led by one of the members of the group. The remaining 45 minutes are devoted to a period of mutual support and accountability. Members of the chapter are invited to discuss successes and failures in their ongoing commitment to the rule of life which they have embraced.

A typical morning in a monastic community? Perhaps so. However, what you have just read is a description of a rule of life, known as the Canterbury Way, which has been embraced by the majority of parish clergy in the Diocese of Central New York.

The formulation of the Canterbury Way began more than two years ago when the Rt. Rev. David Joslin, Bishop of Central New York, and some of his clergy began to reflect on the dilemma of clergy wellness. We recognized the fact that clergy often find themselves isolated from others. In fact, professional standards and a clergy person's role in a parish necessitate a type of isolation. In addition, we realized clergy often had a difficult time in developing and maintaining relationships with their colleagues in the ordained ministry, adding to the sense of isolation.

Over the years, we have seen the rise and fall of many psychologically oriented clergy support groups which have had little effect at breaking the bonds of isolation and malaise. Group meetings have often deteriorated into sessions in which clergy would do little more than boast about their own accomplishments or

complain about others. We determined that perhaps it was time to move beyond the somewhat tired psychological models for clergy wellness and recognized the fact that a healthy spiritual life was at the core of our health and wholeness. We began to search for a sound program of spiritual renewal which was rooted in our tradition and would speak to the personal needs of clergy in relationship with other clergy. The Canterbury Way is the product of our search — an Anglican collegial spirituality.

The Canterbury Way is a rule of life for clergy of our diocese, under the pastoral leadership of our bishop. No one is forced to participate in the Canterbury Way, but about 80 percent of the active clergy are involved. In essence, the rule has a two-fold dimension: 1. It includes a personal daily routine which is directed toward developing a balanced life. 2. It calls the members of the community into an accountable relationship with one another.

The daily routine involves prayer, study, work, rest, and stewardship/service. Clergy commit to the daily recitation of either Morning or Evening Prayer (or both). We commit to a daily period of study. We commit to faithfulness in the normal day-to-day work routine. In addition, our commitment to work involves some period of daily physical activity, affording balance to the more sedentary aspects of our regular work schedule. We also commit ourselves to a daily period of rest, and where possible, intentionally chosen personal and family recreation. Finally, each member of the Canterbury Way commits to a whole-hearted stewardship of talents and assets.

Mutual Support

Participants in the Canterbury Way are all members of smaller groups (minor chapters). Each minor chapter meets twice each month. A convener, appointed by the bishop, leads the group. The rule stipulates the structure of the chapter meeting: 1. The recitation of the office; 2. a period of reflective theological study; 3.

The Rev. Paul J. Kowalewski is rector of St. David's Church, DeWitt, N.Y.

for Clergy

a period for mutual support and accountability with regard to how each person is living the Canterbury Way.

The rule of life in the Canterbury Way reflects some of the basic principles of the rule of St. Benedict as expressed within much of our classical Anglican heritage. This rule is called "The Canterbury Way" because of the influence which the dean and chapter of Canterbury Cathedral have had in the development and implementation of the rule. In fact, Dean John Simpson of Canterbury came to Central New York twice during the past two years to help us develop the rule and lead the clergy in a retreat in which the rule of life was explained and experienced.

One-Year Agreement

The Canterbury Way was ratified by participating clergy on St. Andrew's Day, Nov. 30, 1993. We met together as a major chapter and agreed to live the rule for a probationary one-year period. The rule will be adapted and ratified again by those who wish to do so on St. Andrew's Day, 1994.

The conveners of the various minor chapters of the Canterbury Way have met several times with Bishop Joslin during the past several months. To date there is an almost unanimous sense that this rule of life has had a powerfully positive effect upon our clergy. The discipline of a balanced life in Christ has led to the kind of personal reclamation and relationship building which can be accomplished only through the grace of God and the work of the Holy Spirit. In an age in which there is so much talk about cutting back and dying, it has been enormously refreshing to see growth and new life.

We are working with the Canterbury Trust in America and with the dean and chapter of Canterbury Cathedral in order to form a version of the Canterbury Way for use by the laity, and we pray that the Holy Spirit might continue to guide and strengthen these efforts. We invite the church at large to offer comments and ask questions. We would be happy to share any insights or learnings.

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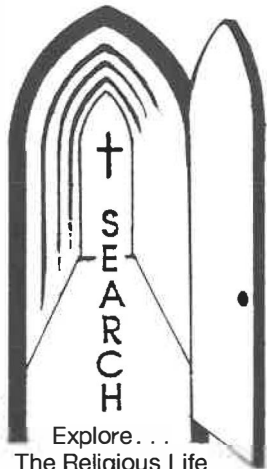


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FIRE!

(Continued from page 15)

ble" to the 1907 building. The church was insured, but "insurance doesn't cover getting up to code."

Fr. Pace said St. John's had used facilities at Temple Beth Israel, a neighboring synagogue, on Sundays for a time, but "we were all over each other — they have school at the same time."

St. John's 700 members hope to break ground this year. Fr. Pace said, "We will try to respect parishioners' nostalgia" in recreating the church. Just after the fire, in a service on the lawn, he had said, "We are the church. The church is not a building. The church is the people. No amount of fire or other natural disaster can quench our faith."

The activities of the search committee at St. Andrew's Church, Douglas, Ga., were put on hold by the fire which nearly destroyed the church and parish house in the middle of the night last Dec. 29. R.B. Evans, a parish member, said police spotted smoke about 2:30 a.m. The fire ran up the wall from the sanctuary and across the ceiling. Opinions differ on the source of the fire. The possibility of arson exists. Mr. Evans said the church had always been open. "We knew there were sometimes people sleeping there," he added.

St. Andrew's plans to build a new church similar to the old, Mr. Evans said. The congregation held services in the First Methodist Church for three weeks; the First Baptist Church also offered its facilities. The church is now meeting in a former nursing home. The Evanses had purchased the nearby building for the church's use.

Willa Mae Duncombe is the senior warden of St. Mary's Church, Detroit. She had been among the last to leave the building about 1:30 Sunday afternoon, June 17, 1993. "A neighbor, a member of the church, called me about 3:30. He said, 'The church is on fire.' He said it so calmly I thought it was a joke. Then he said it again." When Ms. Duncombe arrived at the church, it was "a ball of smoke. You couldn't see anything inside. I tried to enter, but someone grabbed me."

Investigators from the fire department told parishioners the fire had probably started in an electrical cord to a 25-year-old cross made for the church by a member. "He said the cord was almost gone. It could have been like that for six months; we'd never have noticed." The fire, she said, ran straight up the wall and across the roof. The altar and vestments were destroyed. Other property inside, includ-

ing clothing gathered for distribution, were heavily damaged by water.

"We had a rough time," Ms. Duncombe said. "This Saturday [March 19] is the first time we'll be able to feed people since the fire." St. Mary's serves a meal every Saturday.

The church has membership of 25-30 families and 45-50 people are in attendance for the Eucharist. Insurance, Ms. Duncombe said, will cover everything except an organ exactly like the old one. That would cost "a little more than we had. We'll try for the next best thing." The church has replaced the piano destroyed by the fire.

But the sanctuary is exactly like the old one. "Nobody wanted a new modern church," she said. "We had a good contractor; he did an excellent job."

There are two new items, however: ceiling fans and a lift. An older parishioner called one Sunday to say she might not be able to come to church. Her knee was hurting too much to climb steps. "I told her, 'You know we have the lift now,'" Ms. Duncombe said. "She said, 'Oh, I forgot! I'll see you in church!'"

"People didn't realize how important St. Mary's was to them until it wasn't there."

Some people, Ms. Duncombe said, tried other churches, including her 8-year-old granddaughter, who was much taken with the well-equipped Sunday school at a larger church. But the adults, and her granddaughter, concluded, "We had to come back home."

A review of articles printed in the National Fire Protection Association's special information data on church fires from 1985 to 1989 reveals the most common causes of church fires were careless workers, electrical devices (especially around the organ), and arson. An analysis by Chief Inspector Harold Harvey of the Outremont Fire Protection Service in Quebec, revealed church fires spread quickly because of:

1. Lack of fire alarm, detection, or sprinkler protection.
2. Combustible construction.
3. Vertical and horizontal unprotected non-firestopped openings.
4. Difficult access for fire crews.
5. A number of construction features, including sloping roofs and high vaulted ceilings.

Mr. Harvey recommended that fire officials visit churches in their jurisdictions to get acquainted with "the nooks and crannies, including the attic areas and the organ and choir lofts," and to encourage the installation of fire detection and protection equipment.

SHORT and SHARP

By TRAVIS DU PRIEST

THE ART OF PASTORING: Contemplative Reflections. By William C. Martin. CTS (P.O. Box 520, Decatur, GA 30031). Pp. x and 81. \$7.95 paper.

A pastor trained in the Reformed tradition but influenced by Eastern wisdom, shares his personal renderings of the 6th-century classic Tao Te Ching, with a Christian focus on being a pastor. The anonymous quote in his Preface sums up a lot for me: "Being a pastor is like being a stray dog at a whistler's convention."

GOD IS AN AMATEUR. By John R. Claypool. Forward Movement. Pp. 87. No price given, paper.

Are you as fascinated by this title as I was? How so, I wondered? Well, I won't spoil the surprise, but the answer, as are most answers, rests in the origin of the word. Covers such topics as love and creativity, pain, acceptance, and gratitude and ambiguity. I'm convinced: God is an amateur.

A DOUBTER'S PRAYER BOOK. By William Cleary. Paulist. Pp. 67. \$3.95 paper.

Well-known devotional writer William Cleary pulls together a miscellany of quotations and verses on the subject of doubt: A Persian Proverb: "Doubt is the key to knowledge." Shakespeare: "Modest doubt is ... 'the beacon of the wise.'"

ALL DESIRES KNOWN: Inclusive Prayers for Worship and Meditation. By Janet Morley. Morehouse. Pp. 114. \$10.95 paper.

Collects, litanies, hymns, and poems in strikingly bold and often beautiful language: "Blessed is our brother Jesus, who comes behind the doors we have closed." I was particularly moved by the poem "I Never Meant You to Roll Back the Stone" (Women at the tomb).

RECONSTRUCTION AT SEWANEE 1857-1872. By Arthur Ben Chitty. Proctor's Hall. Pp. 216. \$15 paper.

SEWANEE SAMPLER. By Arthur Ben and Elizabeth N. Chitty. Proctor's Hall. Pp. 208. \$15 paper.

Both of these handsome and interesting books are facsimile reproductions — the former of a 1954 edition and the latter of a 1978 edition, though *Reconstruction at Sewanee* (the story of the founding of the University of the South and its first

administration, along with fascinating material comparing Sewanee to other private colleges in the South during the Reconstruction era) has some new material added. The authors have been involved with several Sewanee publications.

THE FAITHFUL CHRISTIAN: An Anthology of Billy Graham. McCracken. Pp. xvii and 265. \$16.95.

Often criticized, often admired, Billy Graham has been and continues to be a major figure on the religious scene. Many will want to read this collection of one-

page reflections on several hundred religious themes such as the Bible, the Trinity, Jesus' parables and being born again.

YOUR WORD IS FIRE: The Hasidic Masters on Contemplative Prayer. Edited and translated by Arthur Green and Barry W. Holtz. Jewish Lights. Pp. 131. \$14.95 paper.

First published by Paulist in 1977, this lovely collection of Hasidic wisdom startles us into new insights on prayer: "Even the distracting thoughts that confound you during prayer may be a good sign."

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P.O. Box 92936
Milwaukee, Wis. 53202

PEOPLE and PLACES

Appointments

The Rev. **William Clancey** is priest-in-charge of St. Mark's, Box 845, King City, CA 93930.

The Rev. Canon **Molly Comeau** is canon to the ordinary, Diocese of Vermont, 5 Rock Point Road, Burlington, VT 05401.

The Rev. **Michael H. Dugan** is interim rector of Trinity Church, 120 N. Main St., Randolph, MA 02368.

The Rev. **George N. Gray, Jr.** is rector of Grace Church, Box 2053, Lake Havasu City, AZ 86405.

The Rev. **Gary Hamp** is associate rector of St. Columba's, 1021 Manistique Ave., Detroit, MI 48215.

The Rev. **Janice Mickle** is vicar of St. Stephen's, 7269 Santa Teresa Blvd., San Jose, CA 95139.

The Rev. **Jonathan N. Millard** is rector of Trinity Church, 28 College St., Washington, PA 15301.

The Rev. **William Paran** is interim rector, St. Thomas', Battle Creek, MI.

The Rev. **Claudia W. Patterson** is interim rector of St. Luke's, Durham, N.C. Add. 1737 Hillandale Road, Durham 27705.

The Rev. **Karen Siegfriedt** is assistant at St. Luke's, 20 University Ave., Los Gatos, CA 95030.

The Rev. **Ernest S. DuRoss** is rector of Trinity-by-the-Cove, 553 Galleon Dr., Naples, FL 33940-7639.

The Rev. **H. James Rains, Jr.** is rector of St. James' Church, 11815 Seven Locks Road, Potomac, MD 20854.

The Rev. **James R. Whittemore** is vicar of Trinity Church, P.O. Box 433, Castine, ME 04421.

The Rev. **John M. Wehrs, Sr.** is vicar of All Saints', 3rd & H Sts., P.O. Box 1811, Brawley, CA 92227.

Ordinations Priests

Missouri — **Sheila Carroll Cooprider**, assistant, St. John's, St. Louis. Add. 3664 Arsenal St., St. Louis 63116. **Georgia Lehman Humphrey**, assistant, Christ Church Cathedral, 1210 Locust St., St. Louis 63103. **Gretchen Benson Pickeral**, assistant, St. Barnabas', Florissant, Mo. Add. 2900 St. Catherine, Florissant 63032.

Transitional Deacons

El Camino Real — **Clayton Crawley**, All Saints', 555 Waverly Road, Palo Alto, CA 94301. **Joanna Percival**, Almaden Church, 6581 Camden Ave., San Jose, CA 95120.

Montana (for the Bishop of Missouri)—**Eleanor Golden**, assistant, St. Francis', Great Falls, MT. Add. 101 44th St. South, Great Falls 59405.

Resignations

The Rev. **H. Camp Gordinier**, as rector of Our Savior, Lebanon Springs, NY.

The Rev. **John C.N. Hall**, as associate rector, St. Michael and All Angels, Mission, KS.

Retirements

The Rev. **Charles A. Bryan**, as rector of Incarnation, Highlands, N.C.

The Rev. **Robert John Dodwell**, as rector of St. Anna's, New Orleans, La. Add. 1833 Esplanade Ave., New Orleans 70166.

The Rt. Rev. **Robert W. Estill**, as Bishop of

North Carolina. Add. 3224 Landor Road, Raleigh, NC 27609.

The Rev. **Donald Latham** as rector of Ascension, Rockville Center, NY. Add. 75 Meadow Rue Pl., Ballston Spa, NY 12020.

The Rev. **Walter Reuschling**, as rector of St. Paul's, Windsor, VT. Add. 24 Anchor Dr., Berlin, MD 21811.

Deaths

The Rev. **Clifford H. Buzard**, long active in the Diocese of Chicago, died March 1 in Chicago. He was 69.

Born in Memphis, TN, in 1925, Fr. Buzard was a graduate of Oklahoma State University and Seabury-Western Theological Seminary. He was ordained a priest in 1951 and served first as vicar, and later as rector, of St. Thomas' Church, Morris, IL, 1951-56. He was later rector of St. Paul's-by-the-Lake, Chicago, and left there in 1969 to become a senior editor for World Book Encyclopedia. From there he moved to Northwestern University, where he worked first as manager of special education projects, then as associate director of Northwestern's department of development. He went on to become communications director for Rush-Presbyterian-St. Luke's Medical Center and as associate development officer for the Field Museum of Natural History in Chicago. He is survived by his wife, Mary Louise, and sons David, of Naples, Italy, and John, of Champaign, IL.

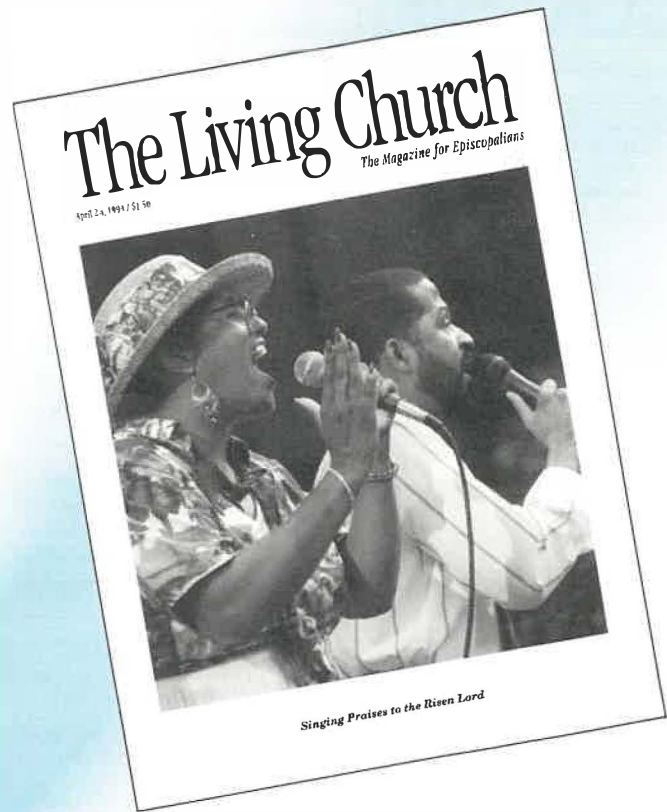
The Rev. **Clifford L. Samuelson**, who served on the Episcopal Church's national staff from 1941 to 1970, died April 11 at his home in Boston. He was 86.

Fr. Samuelson was executive of the Division of Town and Country from 1941 to 1970, and sometime director of the Home Missions Department. He was born in Camby, OR, in 1908, then moved east to attend the University of Massachusetts, from where he graduated in 1932, and Episcopal Theological School, which awarded him a degree in 1935. He was ordained to the diaconate that year and to the priesthood in 1936, and became rector of St. Stephen's and Associated Missions, Longview, WA, where he served until 1940. He was rector of St. Paul's, Bellingham, WA, 1940-41, before moving to the national church office. Under his leadership, Roanridge, the National Town and Country Church Institute, was developed near Kansas City. In his retirement, he developed an interest in Native Americans, and he served for several years as coordinator of the Inter-Cultural Institute in Boston. He is survived by four children.

The Rev. **Gardiner H. Shattuck**, 83, who served in the Diocese of Massachusetts for more than 50 years, died March 17 in Sherrill House, Boston, the nursing home he had served as chaplain for more than 20 years.

Fr. Shattuck was a native of Providence, RI. He graduated from Brown University and Episcopal Theological School, then was ordained in 1936. He was assistant at Trinity Church, Boston, from 1936 to 1939. He was vicar of Grace Church, Dalton, MA, and St. Luke's, Lanesboro, MA, 1939-42. He returned to Trinity as an assistant in 1943 and continued to minister there until his retirement in 1976. He served as chaplain at Sherrill House until 1991. He is survived by his wife, Mary, of Boston; a son, the Rev. Gardiner H. Shattuck, Jr., of Warwick, RI, a daughter, Mary Blair, of Lynchburg, VA, and four grandchildren.

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

MARKETING/SALES DIRECTOR. Cowley Publications, a small, growing, non-profit publisher of religious books, conveniently located in downtown Boston, is seeking an articulate, hands-on team player to develop and implement all aspects of the marketing/sales plan including publicity, trade sales, direct mail, customer service and catalogs. Requirements include a college degree and three years of experience in the publishing or communications field. Experience in desktop publishing and a knowledge of theology and Episcopal Church issues are a definite plus. Resumes and salary requirements only to: **Cynthia Shattuck**, 28 Temple Pl., Boston, MA 02111.

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The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc's
Sun 8, 9 & 11 (Nursery & Ch S for all ages 9)

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu; 12:15 Mon & Wed 7 Fri H Eu

REDDING, CALIF.

ALL SAINTS 2150 Benton Dr. (916) 243-1000
Hiway 273 north to Quartz Hill Rd., turn west 1 mile
Sun 9 H Eu. Other events as anno

ESTES PARK, COLO.

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The Rev. Edward J. Morgan
Sun Eu 8, 10:30

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Saturday Eu 6 p.m.; Sun Eu 10; Wed Eu 12:15 noon

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

WASHINGTON, D.C.

ST. JOHN'S Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker,
ass't
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

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

SAVANNAH, GA.

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

ST. FRANCIS OF THE ISLANDS Wilmington Island

590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

KAPAA, KAUAI, HAWAII

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The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

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

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Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

BLADENSBURG, MD. (D.C. Area)

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Fr. A. E. Woolley, r
Sun Masses 8, 10. Tues 9. Thurs 7

BOSTON, MASS.

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The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

ALL SAINTS 209 Ashmont St., Dorchester

At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

LENOX, MASS.

TRINITY Parish Nearest Tanglewood
The Rev. Duncan R. McQueen, r (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

KANSAS CITY, MO.

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The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

LACONIA, N.H.

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Aug. Sat H Eu 5

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9; Fri
9. C Sat 4

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

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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

LAS CRUCES, N.M.

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The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev.
Marion Canterbury, the Very Rev. Chas. de Vries
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SANTA FE, N.M.

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

EPISCOPAL CHURCH CENTER

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

GRACE CHURCH

The Rev. Samuel B. Abbott, r Broadway & 10th St.
Sun HC 8, 9, 11, Wed HC 6 (212) 254-2000

(Continued on next page)



St. George's Church, Laguna Hills, Calif.

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

ST. IGATIUS OF ANTIOCH
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
West End Ave. at 87th St. (1 blk west of Broadway)
Sun 8:30 Mass, 10 Sung Mass. Wkdays 7:30. Sat 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

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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.

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D. Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

ROME, N.Y.

ZION CHURCH 140 W. Liberty St.
The Rev. Richard S.M. Emrich III, r (315) 336-5170
Sun 8 & 10. Wed 10

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

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peter-
son, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S.
10 Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,
4S, 5S)

GETTYSBURG, PA.

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Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

NORRISTOWN, PA.

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(Across from Court House) (610) 272-4092
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.
McClellan, assisting
Between exits 24 (King of Prussia) and 25 (Norristown) of
PA turnpike
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship -
Gospel Preaching

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

RAPID CITY, S. D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu &
Healing)

NASHVILLE, TENN.

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The Rev. Peter Whalen (615) 883-4595
Sun H Eu 8 & 10

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c;
Fr. Thomas Kim, v; Fr. Dan R. Thronhill, ass't
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno.
(817) 277-6871; Metro 265-2537

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. Philiputt; 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

HOLY APOSTLES' 8200 Tumbleweed Trail
The Rev. Canon James P. DeWolfe, Jr., Interim r
Sun H Eu 9

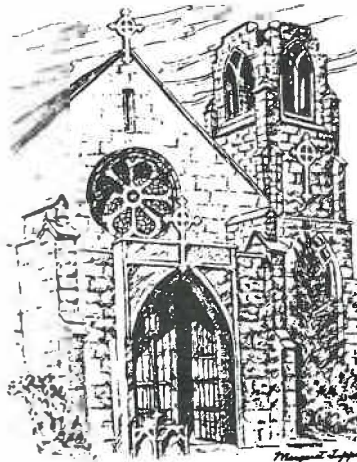
ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex
1S). 1928 BCP daily as anno. (817) 332-3191

PHARR, TEXAS

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

SAN ANGELO, TEXAS

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Robert B. Hedges,
pastoral ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs
noon



Emmanuel Church, San Angelo, Texas

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman,
ass'ts; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd. (210) 657-3328
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

LURAY, VA.

CHRIST CHURCH 16-18 Amisss Ave.
The Rev. Frederick R. Trumbore, r
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Petterson 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

MINOCQUA, WIS.

ST. MATTHIAS' "On the Island"
Chicago Ave. and Chippewa St.
The Rev. R. Edgar Wallace, r
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Man-
itowish Waters

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS
THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.
Hall, M. Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

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

FRANKFURT
CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

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

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

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

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

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