

The Living Church

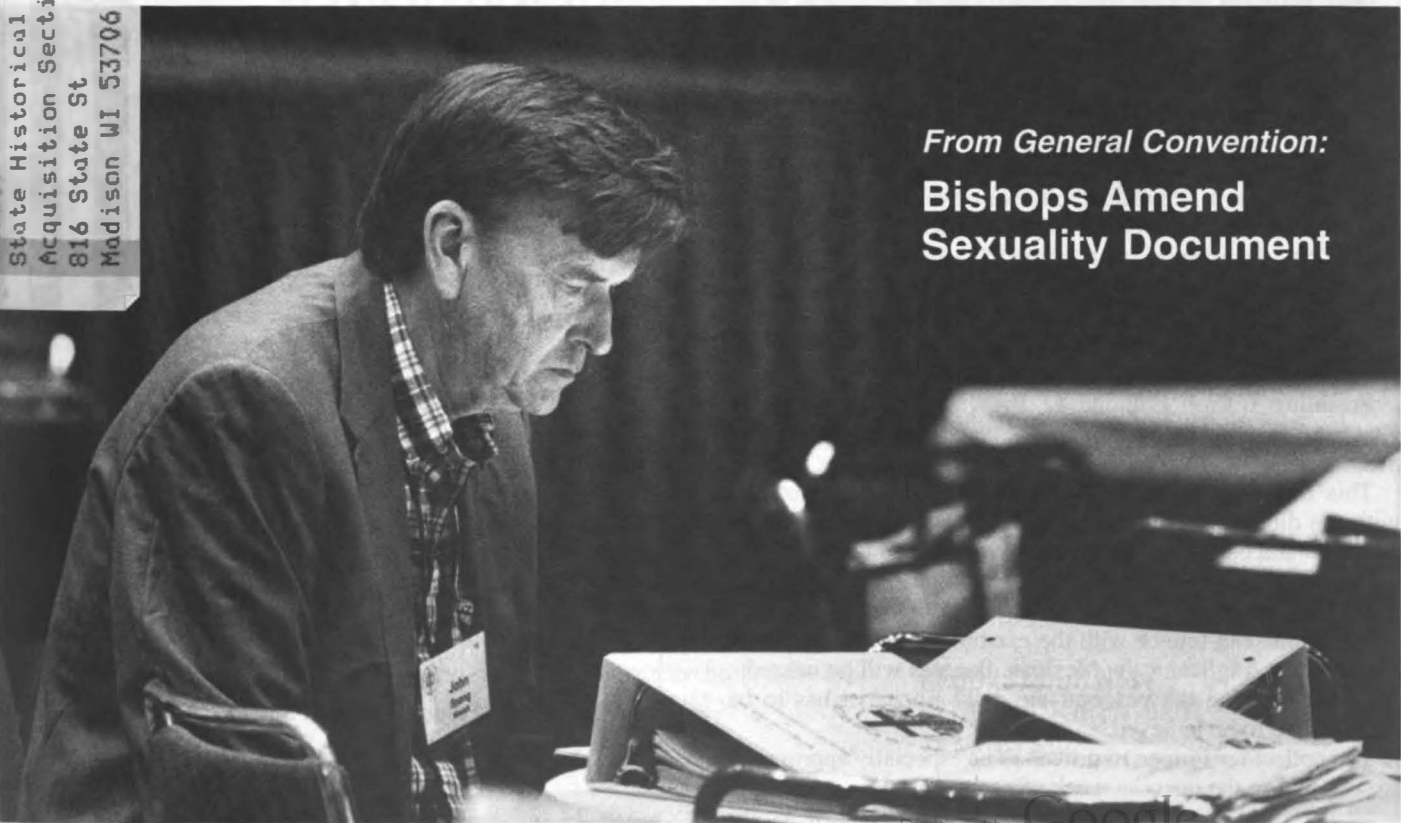
September 11, 1994 / \$1.50

Parish Administration Issue

The Magazine for Episcopalians



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From General Convention:
**Bishops Amend
Sexuality Document**

IN THIS CORNER

A Good Place to Meet

Thoughts from the first three days of General Convention in Indianapolis:

The federal government could take some lessons from the Episcopal Church on how to be politically correct.

The Indiana Convention Center is one of the better sites of convention in recent memory.

Bishop James Stanton of Dallas deserves praise for his work on the response of Province 7 bishops to the proposed pastoral teaching.

You've got to be an early riser to keep up with General Convention.

House of Deputies president Pamela Chinnis won some friends with her tribute to longtime convention deputies.

The best quote came from the Rev. Wayne Wright of New Orleans, who said on opening day, "I feel as though I've been here since I was 12."

Some of the elections at convention are as political as episcopal elections.

National Episcopal AIDS Coalition's exhibit featuring a different part of the AIDS quilt each day was among the most effective displays.

Indianapolis would have been a good location for the church center.

The Prayer Book Society continues to have a strong presence at convention.

More than a few Episcopalians attended the Indianapolis Colts' exhibition football game next door to the convention site.

It seems odd that convention would take an afternoon off at a time when a large number of visitors are present.

People seemed a bit more tolerant than at recent conventions.

Reconciliation of a penitent was offered at the chapel in the convention center.

Lots of young people enlivened convention as visitors, entertainers and participants.

Strangest sight in Indianapolis: A man walking along a busy downtown street with a boa constrictor wrapped around his shoulders.

Saddest sight in Indianapolis: Pickets from Topeka, Kan., at the convention center with messages of hate.

The St. Dunstan's choir from St. Edmund's Church, Chicago, moved many with its music at one of the daily Eucharists.

Deputies seemed grateful to have a free afternoon on Saturday, Aug. 27.

Presiding Bishop Edmond L. Browning's address to the House of Deputies had the strongest content and delivery I've heard from him.

This convention seems to have more visitors than others, with the dioceses of Indianapolis, Southern Ohio, Lexington, Chicago and Northern Indiana all having large numbers.

Several young persons have made moving testimonies during committee hearings.

While one can rejoice with the excitement of the autonomy for Mexican Anglicans, the Mexican dioceses will be missed.

The din during the peace at the daily Eucharist has to be experienced to be believed.

The collect for Proper 16 proved to be especially appropriate for use during the opening week of convention.

DAVID KALVELAGE, editor

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ON THE COVER

In Indianapolis, a small group of bishops discuss topics (top); Bishop Spong (bottom), who issued a controversial statement, sat alone prior to a session of the house [p. 9]

Photos by Richard Wood

LETTERS

No Discernment

The article, "There Is Reason to Lift Up Your Hearts," by the anonymous author [TLC, Aug. 7] really struck a chord with me. So often, it seems, Episcopalians concentrate on sections of the liturgy without discerning its broad and theological dimensions. The writer of that article demonstrated the latter.

To my non-Episcopal friends and relatives, I try to share what has become more and more apparent to me, and that is that the liturgy message from proclamation of the word, our acknowledged failure to keep it, followed by forgiveness and incorporation into a restored life in community with God and each other — all serve. Every eucharistic rite along with the other services in the prayer book reveal most, if not all, of these characteristics in a powerful way. To be unaware of this is truly not being able to see the forest for the trees.

If the church would devote more time to discovering and absorbing this aspect of our heritage, the result could be dynamic indeed.

(The Rev.) HOWARD L. WILSON
Grove, Okla.

More Questions

The editorial, "A Resolution to Defeat" [TLC, Aug. 7] raises more questions than it answers. The words and actions of Jesus, when cited to "prove" doctrine, are at best debatable. His presence at the wedding feast at Cana proves nothing, since undoubtedly he would have had difficulty in locating a gay wedding feast to attend and bless at that time — if that's the point of the editorial. Because he cursed the clergy (Pharisees and Sadducees), are we to conclude that the church should not have ordained clergy? If the church one day loses its members who are divorced and who have remarried, who are beginning to hear more and more that they aren't as good as the rest of us, we will really have some losses to cut.

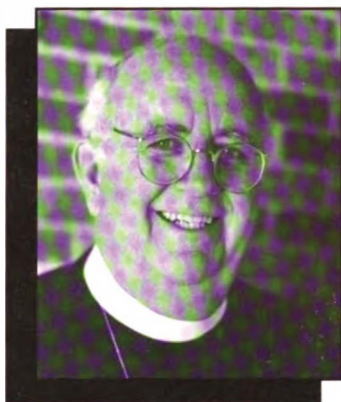
ROBERT F. DORUM
Poughkeepsie, N.Y.

Method Flawed

I was pleased with the Viewpoint article, "Incompleteness in Homosexuality," by John W. Dixon, Jr. [TLC, July 24]. I was also impressed by the reference he used — *Homosexuality: A Symbolic Confusion* by Ruth Tiffany Barnhouse. It stated that homosexuality is related to a

(Continued on next page)

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LETTERS

(Continued from previous page)

failure of personal maturation.

I would like to add my experience to the understanding of this behavior. In the early World War II days, there were moderate numbers of draftees found guilty of homosexual acts. These offenders were consigned to facilities for psychiatric help. I was the pathologist in charge of the laboratory. Our psychiatric staff came to me with their problems. They asked, "Is counseling adequate treatment, or is there also the possibility of a hormone imbalance that contributed to this behavior?"

We had a biochemist on our staff who had experience in hormone assays. We used the procedures available at that time to study a pool of 100-150 convicted homosexuals. With patient consent, we tested these individuals and found their hormone levels were within normal limits. We used the term "situational" homosexual to identify their behavior. These people benefited from counseling and the rehabilitation rate was good.

This letter is written to question two areas of church responsibility concerning homosexuality. The first relates to a qualified board selected from church leadership that could pass judgment on issues. Homosexuality is not a new issue, but has been present for centuries. An objective board would probably be able to present guidelines for action. Our present method of debate and consensus is probably flawed. If the church is a cross section of society, then I conclude there are activists, both lay and clergy, who are influencing church decision. Any future changes in the prayer book to accommodate homosexual behavior is uppermost in my mind.

The second area relates to the brotherhood of man. Our sacraments support this belief. If the sacrament of holy matrimony is modified because of homosexuals, it tends to set up two groups in the church. The sacrament is no longer universal and that undermines my feeling concerning the unity of man.

LLOYD R. HERSHBERGER, M.D.
San Angelo, Texas

• • •

It would be easy to take issue with the ragged reasoning in Prof. Dixon's Viewpoint article. His citations are extremely selective, and on many counts I simply do not agree with him. But my primary objection to this kind of defensive and nearly irresponsible effort is that it serves only to tear down and divide when we are called on a recent Sunday to

"Build up, build up!"

In one thing, Prof. Dixon is most certainly right. Marriage is a remarkable blessing, but not because men and women are "truly other." It seems to me that men and women are pretty much the same in the eyes of the Savior: same sinfulness, same salvation. God is the only "truly other," and I believe God blesses relationships, even those outside of marriage, whenever two people acknowledge the power of God's saving love to transform their imperfections and make them more than the sum of their parts.

One more thing. Marriage needs no apology. Prof. Dixon's embarrassing defense is an affront to all happily married people.

(The Rev.) THOMAS P. MILLER
St. Gregory's Church

Woodstock, N.Y.

One Option

I am sorry the brevity of the editorial, "Careless Development?" [TLC, June 19], regarding the Seton Belt trust land in suburban Maryland did not allow for a more comprehensive discussion of the

stewardship of natural resources.

The tract in question was a working tobacco farm until the '50s — the home of Mr. Seton Belt. He willed the land to a trust to assist the Diocese of Washington and his home parish, St. Barnabas, Leeland. If the land is sold, the assets will remain in trust with the income used for social ministries primarily for youth and the elderly.

The "Home Farm" is now a 515-acre tract in suburbia. Some years ago, the diocese and St. Barnabas worked to have 49 acres of virgin timber plus 60 buffer acres of old woodland set aside in a permanent, state-managed conservancy. For the past several years, representatives of the diocese, St. Barnabas, and the trustee have been in conversations with county officials, environmentalists and land use specialists. County officials appointed a task force to study environmental impacts and several revisions have been made in the proposed plans in response to their suggestions and recommendations. That process continues.

Developing the land for housing is only one option for the property. Should that happen, the proposed project would be a

national model based on sound environmental principles that call for the balancing of concern for wildlife species with human needs. Essentially all woodland — approximately 50 percent of the tract — would be preserved in a conservancy.

The diocese, parish and trustee have continually taken the position that offers of purchase from environmental groups are welcome, and we invite members of the environmental community to take the lead in such efforts.

(The Rt. Rev.) RONALD H. HAINES
Bishop of Washington

Washington, D.C.

Correction: In the Aug. 21 Viewpoint article by Bishop John Howe of Central Florida, a line was left out of a sentence concerning the percentage of net disposable income dioceses would be asked to give the national church, under a proposed new formula. The following should have appeared: Dioceses with incomes between \$1 million and \$2 million (the majority of our dioceses) will be asked for 19 percent. And those with incomes of more than \$2 million will be asked for 21 percent.

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BOOKS

Caring Actions

WHEN SOMEONE YOU KNOW IS HURTING: What You Can Do to Help
 By M. Gregory Richards. Harper. Pp. 238, \$5.99 paper.

Reaching out to those who are hurting is difficult — it raises all kinds of fears. Will I be intruding? What will I say? Will I make things worse? How will this impact me?

In this helpful little book, not only does the author, an Episcopal priest with years of pastoral experience, give prescriptive answers to questions such as these, he points to a deeper need: how to develop a caring personality and deal with our own fears and emotional responses. By dealing with such topics as being aware of your own feelings and need for self-protection, becoming an effective listener, and understanding the emotions of grief, the author instills confidence that one can indeed know how to act in the face of a crisis.

The author then outlines ways to respond to specific crises: helping in times of death and terminal illness, making hospital calls, reaching out during financial upheavals, facing abuse or breakup of families, helping someone caught in chemical dependency or an eating disorder.

To me, the two most beneficial items included in the book were a list of more than 70 ideas for caring actions and an explanation of 18 emotional responses to grief. The appendix includes a fair listing of resources and organizations for helping people.

I particularly recommend this book for those drawn to helping people who may be holding back for fear of not knowing how to act in times of crisis. It also provides a good crash course for those in helping professions whose people-to-people skills may need some refreshing.

SR. BRIGIT CARO
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'Preacher as Mid-wife'

WITH EARS TO HEAR: Preaching a Self-Persuasion. By Robin R. Meyers. Pilgrim. Pp. 165. \$11.95 paper.

If the author is correct, delivering sermons does not resemble delivering UPS packages as much as it resembles delivering babies. Preachers sometimes assume that proclaiming the gospel consists in dispatching messages. They pour energy into assembling and packaging sermon content, hoping listeners will be interested and informed enough to pick up on the

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BOOKS

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The author then outlines how to respond to specific crises: times of death and terminal illness, hospital calls, reaching for financial upheavals, family breakup of families, help for those caught in chemical dependency, and alcoholism.

To me, the two most helpful included in the book were: more than 70 ideas for caring and explanation of 10 emotions of grief. The appendix includes a list of resources and organizations for people.

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'Preacher as Midwife

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sermon transmissions. Meyers imagines otherwise. Conversion occurs when what listeners hear prompts them to interior conversation, through which they persuade themselves. What is "delivered" in a sermon is not deposited; it is "mid-wifed."

Through the lens of recent communication theory, Meyers examines the nature of scripture, the authority of preaching, the uses of language and argument, the personality of the preacher, and how preaching elicits faith.

Preaching authority does not consist in coercing listeners with threats for non-compliance, bedazzling them with rhetorical flourishes, or befuddling them with complex arguments. Preaching is authoritative when it facilitates responses in which listeners freely reconstruct the meaning and appropriate the power of the gospel. This only occurs, Meyers says, when preachers first attend to the word in ways that generate their own passionate dialogues of self-persuasion.

A graceful writer, Meyers makes ideas sparkle. Those who stand in pulpits will profit from this summary of preaching theory. Those in the pew will find an engaging account of the preaching ministry in which they also have a stake and a share.

(The Rev.) DAVID J. SCHLAFER
Virginia Theological Seminary
Alexandria, Va.

Family Systems

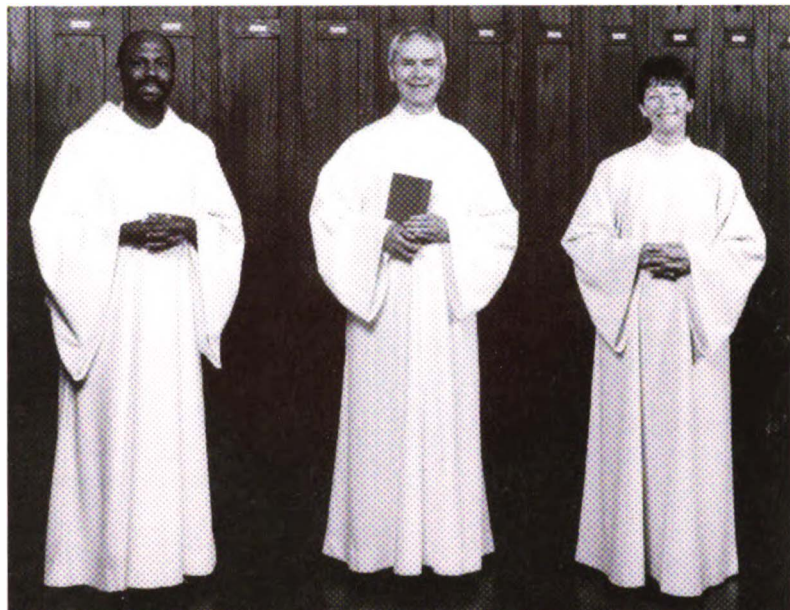
INNOVATIONS IN MINISTRY. By Lyle E. Schaller. Abingdon. Pp. 176. \$12.95. **CHURCH CONFLICT**. By Charles H. Cosgrove and Dennis D. Hatfield. Abingdon. Pp. 192. \$11.95.

Lyle Schaller's work would be most directly useful to bishops, archdeacons for mission and others directly concerned with the planting of new congregations and the resurgence of smaller, wounded congregations. The author comments on three recent developments in protestant missiology:

- a. Key Churches. These are already strong and evangelistic congregations that work with the judicatory to hire a missions staff person and to start at least five outreach ministries a year;
- b. Multisite parishes. These parishes establish two or more sites about a city but retain a central governance for the first years of the new sites' lives;
- c. Wounded Bird partnerships. This is the yoking of a weak and floundering congregation with a strong and growing one so that governance and missionary guidance

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BOOKS

(Continued from previous page)

ance comes from the stronger unit.

Examples of all three are provided from contemporary American urban churches. As always, Dr. Schaller is readable, well informed and upbeat. The Key Church proposal is especially attractive - it's a cost effective way to do mission, and would lead to a creative alliance between dioceses and their largest parishes.

Charles Cosgrove and Dennis Hatfield have applied Salvador Minuchin's theory of family systems to congregational conflicts. They explain how to map a congregation using such systems concepts as porous or rigid boundaries, parents and children and parental children. Their work also builds on Edwin Friedman's *Generation to Generation*.

I found their work helpful in understanding some of the recent conflicts in the congregation I pastor. The parochial case histories are so typical! System theory remains the most biblical of the psychological models, and the most fruitful for understanding the often baffling behavior of the mortals being redeemed in God's church. There are illuminating, infrequent, biblical understandings sprinkled throughout this work. I hope for more in their future contributions.

(The Rev.) JEFFREY BLACK
Kansas City, Mo.

Very Practical

INNER HEALING: A Handbook for Helping Yourself and Others. By Mike Flynn and Doug Gregg. InterVarsity. Pp. 192. \$9.99 paper.

Inner Healing deals with the healing of memories by providing a safe environment in which to recall a painful event, discerning the presence of Jesus during that event, and permitting Christ to heal the psychological pain and lingering after-effects. Christian therapists, pastors, and healing prayer practitioners are the intended readers. The Rev. Mike Flynn is rector of St. Jude's, Burbank, Calif. Doug Gregg is co-pastor of Faith United Presbyterian Church in Highland Park, Calif., and a faculty member at Fuller Theological Seminary.

Examples of step-by-step instructions make this handbook very practical. It covers such specifics as how to start a healing prayer group, and advises how to follow up properly. Healing is ongoing and never fully completed in this life. Anyone can learn how to pray better for self and others via this excellent book.

JOAN B. CLARK
Rockford College
Rockford, Ill.

(Continued from page 1)

Bishops Amend Sexuality Document

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As the smoke was clearing at the end of the House of Bishops' first week at the 1st General Convention in Indianapolis, it was evident that its liberal wing had suffered a significant defeat in its campaign to change by incremental steps the Episcopal Church's public teaching about homosexuality.

But it also seemed that the so-called "local option," in which dioceses set their own policies on whether to ordain non-celibate homosexuals, will continue. A defiant Bishop John Spong of Newark stood to declare his intention to do so, as well as blessing homosexual relationships. His statement gathered the signatures of some 51 other bishops.

The bishops had made important substantive changes to the fifth draft of what had been intended to become their "pastoral teaching" on human sexuality on the first legislative day (Aug. 24). In accepting amendments offered by Bishops Peter Lee of Virginia, John Howe of Central Florida and Francis Gray of Northern Indiana, the bishops emphasized their unwillingness to depart from the traditional teaching that sexual relationships belong "in the context of chaste, faithful, and committed lifelong unions between husband and wife." The original wording had been "between mature adults."

Then to the dismay of the Rt. Rev. Richard Grein, Bishop of New York, who chaired the committee charged by the 1991 General Convention with producing a pastoral teaching on the subject, the bishops "downgraded considerably" the status of the document by renaming it a "pastoral study document." This move came late in the debate from the Suffragan Bishop of New York, the Rt. Rev. Walter Dennis. A key 88-80 vote approving the amendment had liberal and conservative bishops joining together to downplay a document neither side was particularly happy with.

It was obvious the committee's work was in deep trouble even before the debate had begun. A statement critical of the fifth draft was brought to the convention by the Rt. Rev. James Stanton, Bishop of Dallas [TLC, Aug. 14], and most of the Province 7 bishops, and subsequently attracted 105 signatures. The bishops decided to append this statement to the pastoral study document as an illustration of what they understood the traditional Christian teaching to be. But two

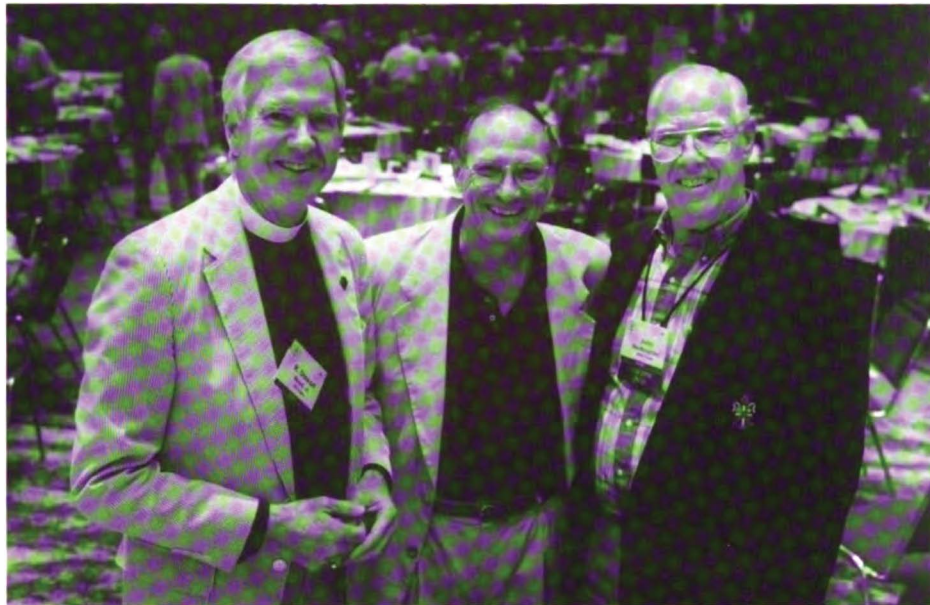


Photo by Richard Wood

Bishops Wood (left), Grein and MacNaughton represent differing views in sexuality debate.

days later the bishops clashed sharply over whether to include the Spong statement also. In the end, they decided to set both aside.

In the two-hour debate on Wednesday, the Rt. Rev. John MacNaughton, Bishop of West Texas, demanded and received assurances from the committee that the pastoral teaching guidelines would not permit a "local option," where bishops could ordain noncelibate homosexuals according to their own diocesan policy.

In an emotional reply, Bishop Stewart Wood (Michigan) said, "this raises the question of my continuing opportunity to serve in this house. It sounds like if the Diocese of Michigan continues its practice I would have to be disciplined" [see story, p. 13].

Bishop Grein said the guidelines are not a canonical document. This line was repeated by other bishops, who insisted that General Convention resolutions could not be used to discipline church members. Presiding Bishop Edmond Browning seemed to agree: "I don't think there is any clearcut answer to this," he said.

The Rt. Rev. Orris Walker, Bishop of Long Island, argued that regional cultural differences were the root of the problem. "Over half the people in my diocese are single," he said. "If you ask me to go home to Brooklyn and Queens and run this by them, it ain't gonna fly." This brought a rejoinder from Bishop Terence Kelshaw (Rio Grande): "The church can't

do its theology based on what goes on in the streets."

Bishop Grein tried to put the best face on the matter when his committee brought the pastoral study document to a waiting House of Deputies late in the day. "We did change the title and it does lower the status slightly, but we still want you to pay attention," he said. "This is an invitation to continue the dialogue."

Judging from the response of many bishops and deputies, it seems likely that this pastoral study document will be widely ignored and forgotten. But two serious dilemmas remain for the bishops.

What do they mean by collegiality? Their pastoral study document commits them to "continue in trust and koinonia, ordaining only persons we believe to be a wholesome example to their people, according to the standards and norms set forth by the church's teaching." The bishops signing the Province 7 statement think this precludes any "local option." The bishops signing the Spong statement say otherwise.

"Frankly, I don't think there's much collegiality when people say they're going to keep on doing what they're doing," Bishop Stanton said. Although the bishops' deliberations were less rancorous than in the Phoenix convention three years ago, they are still a house divided.

And what does their admitted failure to provide coherent theological leadership

Very Practical

INNER HEALING: A Book Helping Yourself and Others by Flynn and Doug Gregg, \$9.99 paper.

Inner Healing deals with memories by providing a method in which to recall the discerning the presence of that event, and permitting the psychological pain and effects. Christian therapists healing prayer practitioners intended readers. The Rev. Gregg is co-pastor of the Presbyterian Church in California, and a faculty member, Theological Seminary. Examples of step-by-step make this handbook very practical, such as specifics as how to pray, prayer group, and advice on how to learn how to pray better via this excellent book.



Photo by Richard Wood

Presiding Bishop Browning listens intently during a small group discussion.

Eucharist a Celebration of Women

A celebration of the Holy Eucharist in thanksgiving for the ministries of women was the main service of worship at the 71st General Convention in Indianapolis. More than 6,000 people were on hand at the RCA Dome on Sunday, Aug. 28, for the unusual liturgy which included a 10-minute Prayers of the People titled "Litany of Women's Ministries."

The music, the sermon, the prayers of the people and the participants all emphasized the ministries of women in the 20th year after the ordinations of the "Philadelphia 11" to the priesthood. The Most Rev. Edmond L. Browning, Presiding Bishop, was celebrant, and the Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts and the first woman bishop in the Anglican Communion, was a concelebrant along with the Very Rev. Martha Home, dean of Virginia Theological Seminary, who is the church's first woman seminary dean.

United Thank Offering

The two-hour liturgy was a combination of Rite II from the Book of Common Prayer and Supplemental Liturgical Texts. It included the presentation of the United Thank Offering by representatives of each diocese in front of a plain, unadorned table which served as an altar.

The Litany of Women's Ministries, written for the occasion by the Rev. Ruth A. Meyers of the Diocese of Western Michigan, included the remembrance "the

sacred story of women in the Episcopal Church," mentioning such persons as Pocahontas, Harriet Tubman and women serving on the councils of the church. There were several petitions of thanksgiving, including one for "women who work for justice and peace," and petitions of confession, including "for the subordination of women and church's complicity in that subordination."

A variety of music including such traditional hymns as "Alleluia, Sing to Jesus" and "Now thank we all our God" was presented by a large choir with instrumentalists from parishes in the dioceses of Indianapolis and Northern Indiana. The music also featured a psalm setting written for the occasion by Owen Burdick, and a hymn composed for convention by Betty Pulkingham.

Pamela Chinnis, president of the House of Deputies, preached the sermon and noted the struggle women have had in assuming their ministries in the church.

"The conflict over women's proper roles has been deep and long-lasting," she said. "For most of its life, the church has consisted of a near-invisible female workforce, tending altars, evangelizing children, nursing the sick, feeding the hungry, caring for orphan and widow, all directed by male clergy and vestrymen."

In addition to convention and Triennial participants, the Eucharist was attended by a large number of persons from the host dioceses and elsewhere.

DAVID KALYHLAGA

'Last Time Racism, This Time Sexism'

More than 500 delegates and guests participated in three major events and several plenary sessions as Triennial experienced its first week in Indianapolis.

The Rt. Rev. Jane Dixon, Suffragan Bishop of Washington and the second woman to be a bishop in the Episcopal Church, was the preacher at the opening service of the 41st gathering for women on Wednesday, Aug. 24. Bishop Dixon spoke of her long association with Episcopal Church Women and thanked them for their support of "all of us in round collars."

The opening service featured a large number of women clergy and a colorful procession of banners from many dioceses. Janet Higbie of the Diocese of Indianapolis led a Litany for the Ministries of Women.

On Friday, Triennial members participated with the House of Deputies and the House of Bishops in a program "A Vision of Wholeness: Overcoming Sexism."

Pamela Chinnis, president of the House of Deputies, was the moderator of a panel which also included the Rev. Allison Cheek, director of feminist studies at Episcopal Divinity School; the Rt. Rev. Robert Johnson, Bishop of Western North Carolina; the Hon. Byron Rushing of Massachusetts, first lay chaplain of the House of Deputies; the Rev. Carmer Guerrero, coordinator of Hispanic ministries in the Diocese of Los Angeles, and Ginny Doctor, a missionary from the Diocese of Central New York serving in Alaska.

More than 3,000 persons attended the three-hour discussion, which was televised to 30 downlink sites throughout the country.

"Here we are again to talk about another 'ism,'" Ms. Doctor said. "Last time racism, this time sexism. When is it going to stop?"

"As I grow older and begin to acquire more experience in life and the church," Ms. Guerrero noted, "it is more and more difficult for me as a Hispanic woman to distinguish between racism and sexism. I want very much to believe that no one is intentionally sexist, but it is still very real, very operative in the church."

Triennial delegates participated in the Eucharist on Sunday at the RCA Dome along with visitors and members of the two houses of convention.

DEPUTIES

(Continued from previous page)

name needs more work," the enabling resolution was passed.

George Lockwood, lay deputy from El Camino Real, noted the absence of deputies at the table marked Haiti and asked for prayers for that country. As if in answer to prayer, less than an hour later the Rev. Franz Casseus, a Haitian deputy, was seated.

A lively debate developed over the word "contragestive" in a resolution that urged "adequate government funding" for a number of health services for women. "Contragestives" was removed by a close vote because it was contended that it referred to "chemical contraception" such as the RU486 pill, which one doctor stated had yet to be tested and had many dangerous side effects which might be detrimental to a woman's health.

The first mention of the sexuality debate raging in the House of Bishops



Large video screens are used during a joint session, allowing

came when Louie Crew of Newark rose to a point of personal privilege to announce that he would like to read a statement by Bishop John Spong of Newark that had

been signed by more than 40 bishops, and invite the deputies who wanted to add their signatures to come to the Newark deputation's table. Vice president

Convention Diary: 'Come Holy Spirit ...'

First-time deputy Joyce Neville of the Diocese of Western New York is writing a daily diary of General Convention for THE LIVING CHURCH.

Monday, Aug. 22 — It was a good feeling walking into the Indiana Convention Center today, four years almost to the day when my husband and I had come here for the ecumenical North American Congress on the Holy Spirit and World Evangelization. As I walked through the corridors on the way to register as a deputy, I recalled that experience and wished I could again leave this place with some of the joy and inspiration I felt four years ago. But General Convention is no North American Congress, and we are here for different reasons. My prayer today is, "Come Holy Spirit; guide our deliberations and minister to a troubled and divided church."

Tuesday, Aug. 23 — Today was orientation for deputies and first meetings of committees. I'm not assigned to a committee but I am attending hearings of the Committee on National and International Concerns. One of my major interests is the church's witness in the political arena.

I testified today in support of two resolutions — Universal Human Rights and Assistance to the Church in Sudan. The new Sudan Council of Churches needs support in the vital work it is doing in the southern part of Sudan to help people sur-

vive amid a protracted and brutal civil war. There has been explosive church growth in the Sudan in recent years. One Episcopal diocese has grown from nine churches to 300. Oh, Lord, does it take a war for the church to become involved in evangelism?

Wednesday, Aug. 24 — Both houses — bishops and deputies — began sessions today. The business conducted by the deputies pertained to procedural matters. Prior to the sessions, members of both houses and Triennial delegates participated in the opening Eucharist in the Convention Center and we met our table partners with whom we will share daily Bible study and Eucharist. Presiding Bishop Edmond Browning gave the sermon in which he compared the church family to a marriage relationship, in that through all the stress and disagreements that can beset it, the husband and wife keep working at it because of their love for, and commitment to, one another.

Thursday, Aug. 25 — My first experience speaking on the floor of the House of Deputies was in support of the resolutions on universal human rights and aid to the churches in Sudan. Both passed easily. Now they go to the House of Bishops.

I began the day by filing two resolutions of my own. One asked for accountability on how Episcopal Church contributions are spent by the National Council of Churches. The other asks for

reaffirmation of the doctrines of our faith as expressed in the Nicene Creed and for a rejection of new, radical non-Trinitarian theologies such as emerged at the Re-Imagining Conference in 1993.

Tonight I attended a dinner of the PEWSACTION renewal and missionary groups, saw old friends, met new ones, and learned of exciting new work being done by the member organizations.

Friday, Aug. 26 — Much is being said at this convention about racism, sexism and homosexuality. Yesterday morning the focus of our table group was racism. This afternoon a panel discussion focused on sexism. Panelists shared personal experiences in which they or their families had been subjected to sexism. It was described as a sin which runs deep in our history and culture. Ways to overcome sexism were discussed.

Many leaders have been telling us that we must accept homosexuality as a natural and Christian lifestyle. Others are referring to those who disagree with this as bigots and homophobes. It seems inconsistent to me that our leaders can call racism and sexism sins but don't apply that term to homosexuality.

Joyce Neville is a member of the vestry of the Church of the Advent, Buffalo, N.Y. She is author of the book, How to Share Your Faith Without Being Offensive, published by Morehouse.



Photo by Richard Wood

Deputies to see Presiding Bishop Browning deliver his address.

McCarty ruled him out of order, but announced the statement would be available for deputies to sign.

A lively debate ensued on Friday when a resolution aimed at preventing suicide among gay and lesbian youth was modified to apply to all youth. The amendment to remove "gay and lesbian youth" and replace it with "all youth" passed, 436-349.

The first presentation by the Program and Budget Committee indicated that support for the work of the national church would no longer be divided into two parts — apportionment and assessment — and that fair share askings would be based on income to dioceses rather than the net disposable income of parishes. A graduated payment system had been fine tuned to ask dioceses to pay a percentage of their income in five categories: 16 percent up to \$500,000; 19 percent for more than \$500,000; 22 percent for more than \$1 million; 25 percent for more than \$2 million; and 20% of income of more than \$4 million. This, according to chairman Vince Currie Jr. of the Central Gulf Coast, will produce \$85,168,969 for the 1995-98 period. An additional \$45,952,025 is

expected from other sources such as investment income, fees charged and subscriptions to publications, etc. The deputies had yet to receive the spending side of the budget which Presiding Bishop Edmond L. Browning described as having "cut the legs off of mission."

As of Saturday morning deputies had not received the bishops' sexuality study. "We'd like to continue the dialogue," said the Rev. Canon Gay Jennings of Ohio at a press briefing," but we'd like to see the document or documents promised over 48 hours ago." When the house re-convened later that morning, the long-awaited document, now titled, "Continuing the Dialogue, a pastoral study document of the House of Bishops to the Church as the Church considers issues of human sexuality," was available.

But deputies were busy re-electing Mrs. Chinnis by acclamation for another three years. Under her leadership, resolutions which continue commissions dealing with environmental stewardship, HIV/AIDS, and more than a dozen other committees and commissions were passed in record time.

(The Rev.) BOB LIBBY

BISHOPS

(Continued from page 9)

on so important a matter say about how they are exercising their teaching office? "If you're looking for a clear teaching on human sexuality, it's not in the document," Bishop Grein told the bishops. "We are teaching the church how to continue the dialogue." While some bishops hailed this as a process to be continued, others called it a hung jury and were frus-

trated that three years of work had produced no clear verdict.

So the conservative wing of the House of Bishops was left with the satisfaction that they had stopped short of affirming the legitimacy of ordaining noncelibate homosexuals. The liberal wing had the satisfaction of claiming they are not canonically bound to stop ordaining them. And most everyone agreed that little has changed.

(The Rev.) JEFFREY STEENSON

Two Homosexuals Ordained to Priesthood

Less than a week before General Convention met to consider, among other issues, the question of ordaining practicing homosexuals, an openly lesbian woman was ordained priest in the Diocese of Michigan. The Rt. Rev. R. Stewart Wood, Bishop of Michigan, ordained the Rev. Jennifer Walters, 33, on Aug. 18 at Church of the Incarnation, Pittsfield Township, where she had been serving as a deacon.

Ms. Walters holds a master's degree in pastoral theology from Boston College, and a doctorate in feminist liberation theology from the Episcopal Divinity School. Brought up a Roman Catholic, she joined the Episcopal Church four years ago.

The Rev. Carter Heyward, one of Ms. Walters' divinity school professors, preached about life changes and connections. The Rev. Joe Summers, rector of Incarnation, said the nine-year-old congregation had a tradition of inclusiveness.

Ms. Walters was quoted in the *Detroit Free Press* as saying that she hopes to further healing and diversity. "The church does not ordain people because of their sexuality," she said. "But my sexuality makes my experience and the church's experience richer."

Earlier this summer, the Rt. Rev. William Burrill, Bishop of Rochester, traveled to Portland, Ore., where he ordained the Rev. Roderick Thompson, also from the Diocese of Rochester. The June 25 service was held at St. Stephen's Church in downtown Portland, where Fr. Thompson had served as deacon for several months.

Annette Ross-Davidson of the Diocese of Oregon said one priest from Portland had stated his protest at the ceremony. "Enough fuss had been promised that they chose to invite the police," she said. A group from Eugene had threatened a protest which did not materialize.

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Where Teaching Develops Growth

By PATRICIA WAINWRIGHT

Christ Church in Overland Park, a suburb of Kansas City, Kan., sees its developing mission as teaching. And like any good teacher, the church expects to continue to learn itself, at least as much as it imparts to others.

Christ Church uses a "meta church" model, organizing small groups along "affinity lines."

"It refers to 'a change of mind and a change of form'," said the Rev. Anne Clevenger, associate rector. Each group has a lay pastor and an apprentice leader who will create a new group when the whole becomes too large.

The Rev. Ronald McCrary, rector for four years, calls these New Connections groups "missionary cell groups that multiply," carrying out the church's theme of "making disciples who make disciples." Some of the 35 groups meet weekly, others once or twice monthly, most following the early Christian model of meeting in members' homes.

Groups "study what they choose — the Bible, other appropriate curriculum," Fr. McCrary explained. Many have a mission beyond fellowship and support of the members. One prepares couples for marriage, a project that developed spontaneously from an engaged couple's questions to a pair of newlyweds. That New Connections cell has written a text called "To Have and To Hold: Preparing for Marriage."

Jeanne Broadhurst has been with the Spiritual Journeys group for three years, first as apprentice and then as leader. After a study of Exodus, "the original biblical journey," each member described her own spiritual journey. "One person used drawings, another used graphs, some just told us," Ms. Broadhurst said. The group meets for two hours every week and has a prayer mission. "We pray for visitors to the church," she said. "We have a list of 30-40 names weekly."

A contemporary ensemble, with four vocalists, electric bass, acoustic and electric guitar, drums, winds, and sometimes Fr. McCrary on violin, is itself a New Connections group, led by lay pastor/director Heather Roman. "It has its own sound — part rock, part bluesy. They've started writing their own music," Ms. Clevenger said.

The ensemble performs at the 8:45 Sunday service, which is "very much an Episcopal service, Rite 2, vestments and everything," she said. This service especially has drawn in new people. "Before the first one, we had a telephone campaign.

Volunteers called thousands of people to tell them about it, and we followed up with direct mail," she said.

Another group, led by lay pastor Kirk Wulff, supports the music ensemble as its "mission beyond the group."

"Recently we helped to advertise and coordinate a concert," Mr. Wulff said. This group also meets Friday evening for Bible study and has formed a "care network" to address various needs.

Mr. Wulff is also a mentor to lay pastors. One Saturday each month, lay pastors and mentors meet at the church with Fr. McCrary for training, planning and "huddles," one mentor with six or seven lay pastors comparing notes and problems. From



this has developed a larger, twice-yearly seminar "Lifelines for Leaders" (its original title was "Saturday Live"). "It's a training day for lay pastors," Mr. Wulff said, the true "missionary spirit" of Christ Church. "Word spread; people come from other dioceses, across the Midwest, even from another denomination," he said.

Both Fr. McCrary and Ms. Clevenger stressed that while the cell groups are one primary focus of Christ Church, celebration in corporate worship is the other. "The feel of Sunday has changed," Ms. Clevenger said. "All the groups come together to celebrate their lives throughout the week." Not



Christ Church in Overland Park, Kan., is known for its training of lay pastors

everyone in the congregation belongs to a small group, she said, and, conversely, some people may attend a group for a long time before venturing into the larger church.

Christ Church has the traditional early — 7:30 — service, the 8:45 with its contemporary music, and the 10:30 "classical Eucharist, with choir and organ." On the first Sunday of each month, Morning Prayer precedes this Eucharist. A few special occasions included both the contemporary and traditional musical groups. Ms. Clevenger said. "We did lessons and carols," she said. "Most people loved the mix."

A great deal of Christ Church's energy is spent on its young people. Karen Stanberry, one of six full-time lay staff members, is director of children's and family life ministries. She described the varied and vigorous "Celebrate Summer" activities of June through August. The traditional vacation Bible school became a Hebrew tribal "Marketplace 29 A.D.," complete with a synagogue school, Jewish food and period costumes.

"We had 'Rabbi Ron.' Torah readings, an 'arc of the covenant' (made from a refrigerator box!). We partnered with Congregation Beth Shalom, and two of their members read in Hebrew." One of the New Connections groups made latkes and matzoh. Within the "twelve tribes" were older students acting as merchants and artisans.

Older youngsters came to intermediate or junior high day camps. Darin Diggs, director of youth ministries, said the camps use "fun activities to attract other kids — friends of friends who may never have been to church." Mr. Diggs concentrates on "building relationships in small groups with a spiritual emphasis." Each age group is called a "club" rather than a "class," he said. Junior and senior high schoolers are offered a lively program year round, with trips all over the country. Mr. Diggs described last winter's ski jaunt and a "baseball tour of the east coast — Toronto, Phillie, Chicago" and "The Chicago Experience," which occurred in July.

The young people run fund-raisers in which each child has his own account, explained Mr. Diggs. "We decide with the vestry what to do," he said. One such was the Pumpkin Patch, selling pumpkins on consignment. "It's a nationwide program. The farmer delivers pumpkins all over the country, only for church groups. They're raised in New Mexico." Last year, he said, the young people made \$6,000 profit for their Sunday school and summer activities.

New this fall will be a parents' advisory board, a "parents' club," Mr. Diggs said, to bring the parents and the kids together.

Christ Church is not satisfied to rest on its

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH

Some Good, Some Bad

Three years ago, when the 70th General Convention met in Phoenix, it asked the House of Bishops to produce a pastoral teaching on sexuality in time for the 71st General Convention. What the Episcopal Church got wasn't a teaching at all, but a "pastoral study document . . . to the church as the church considers issues of human sexuality."

For a time, it looked as though some compromising might produce a pastoral teaching. Meeting on the first day of convention, the bishops made some significant changes and attached the Affirmation from the bishops of Province 7, which had been signed by 101 bishops. The result was a document which changed the name from "teaching" to "study" and affirmed the church's traditional teaching on monogamous, heterosexual marriage.

No sooner had the Affirmation been added than Bishop John Spong of Newark presented a document of his own which included a message that gays and lesbians should be ordained if they are "called and qualified." With 51 bishops' signatures on Bishop Spong's effort, "A Statement of Koinonia," an attempt was made to attach it to the pastoral study. Bishops wound up with neither document as part of their work.

What the Episcopal Church is left with is no clear teaching on the subject of sexuality. There is no provision to deal with members of the house who would ordain gays and lesbians, and

there is the knowledge that more study on the subject is expected. In addition, calling the work a study weakens it from a teaching.

On the other hand, the document was strengthened by the substitution of the words "husband and wife" for "mature adults" in one of the pastoral guidelines, and the fact that the traditional teaching of the church on marriage was retained.

One could wish the document had been stronger, but then, it could have been a whole lot worse.

Growing Importance

This issue is one of four we produce each year titled Parish Administration. Parish administration ought to take on an added importance during the years ahead as "decentralization" occurs at the national and diocesan levels. Such ministries as evangelism, stewardship and outreach seem most effective in the parish setting, and other endeavors such as education, mission work and ecumenism may be handled more by local congregations.

Articles and advertisements of particular interest to those involved in the administration of a parish appear in this issue, along with early news reports from the 71st General Convention. We hope all our readers find this to be an informative issue.

VIEWPOINT

The Fast Track in Parishes

By TIMOTHY PICKERING

I have two suggestions to make concerning the matter of a rector's tenure in a parish. It seems that despite the implications of canon law that a rector's status is secure unless he or she misbehaves, several rectors have lately had the pain of being asked to resign, sometimes (apparently) because the vestry has felt the parish would prosper more under different (or merely younger) clerical leadership.

This seems to be happening more frequently

in "corporate" parishes, i.e. those in which the mentality of the modern American corporation is most likely to hold sway. But it will soon occur also in smaller parishes, if it hasn't already, as bishops find themselves unable to defend their clergy who are not popular enough, for one reason or another.

Self-Defeating Practice

I believe the root of the problem lies in the deployment system, and especially the new and unattractive (and I would say self-defeating) practice of the clergy looking for, and competing for, placement.

We once viewed the relationship between vestry and rector as a sort of marriage, with the rector and vestry as an ill-defined couple, charged with the care and

nurture of the family of God in that place. One Anglican idea (or vanity) was that we had unusually happy marriages, because unlike the Roman Catholic system, our clergy did not dominate the laity, and unlike the protestants, our clergy were not hen-pecked by lay authorities. Nowadays the scramble for "jobs" in parishes that are "open" reduces this sense of a calling, and of a covenantal relationship. If it's just a job, why shouldn't rectors be fired, like anyone else?

Some day soon, a calling committee of an "open" parish will be wise enough to throw every "application" into the wastebasket, and go looking for someone who is happy in the present ministry and doesn't want to move. When that happens, we will be able to believe in the call again,

Dig (Continued on next page)

Remember the 'Inactives'

By GRIFFIN C. CALLAHAN

At the fringe of every congregation are the "inactive" families and individuals. We can give thought to what may have caused their seeming indifference toward the church, and we can seek ways to reach them at some point of need. Permit me to offer an example.

Early in my years as a parish priest, I accepted a call to serve a small congregation. My predecessor was a fine pastor, effective and knowledgeable, a hard act to follow. As my friend and senior advisor, he gave me some helpful pointers as I prepared to succeed him as rector. A piece of his advice, however, turned out to be less than accurate.

One family, the former rector warned me, was not very "active." Since he felt he had wasted time and effort on them, I should avoid the same mistake. They would not get involved in parish activities, nor could I expect them to attend services with any regularity.

Thanks be to God, my good friend was mistaken. Vincent, a former Roman Catholic, I learned, was disturbed by the way our members lacked the uniformity he expected in a congregation. When I visited his home, he asked, "Why do some people cross themselves and genuflect, while others don't? In my church everyone observes the same practices." I took that question as an opportunity to explain the dual history of our Anglican tradition. That seemed to satisfy Vince. Being an attorney with the U.S. Army Corps of Engineers, he liked answers.

His wife, Beulah, seemed shy and reticent. She was not interested in joining the women's guild, nor in taking part in their "Martha" projects. However, when asked to lead the women in a study program, she surprised us all by accepting the responsi-

bility. The women came to love her. She also became a regular at our Wednesday morning Eucharist. After I had moved to another parish, I learned she subsequently completed graduate studies and became a college professor. That fringe family had become as active in parish life and worship as anyone in the congregation.

Often, in my experience, newly arrived clergy have failed to check on members and others on former mailing lists. Likewise, members of the congregation would do well to contact and visit missing members and poor attenders. These persons may have had reason to drop away. They may now have need of the church because of fresh problems or circumstances in their lives.

New clergy may have no way of knowing why such names had been included on a prior parish mailing list. Members of the congregation may also lack that knowledge. The previous rector could have had close contact with a family or individual through counseling or some pastoral connection.

In the latter years of my ministry, I became a "worker-priest." While serving small missions, I worked as a sales representative for an industrial chemical company. In that capacity I learned valuable lessons which can and must be applied in the Decade of Evangelism. Lapsed members, like lapsed customers, should not be dropped or forgotten. In my selling years I found it paid to return to customers who might have switched to other products, or who had given me little or no encouragement to visit them.

By contrast, it grieves me to know that when churches update their mailing lists, in many instances names of "inactive" members are dropped, never again to be contacted by visit, phone call or mail. In the commercial world, that would be foolish neglect. For the Church of our Lord Jesus Christ, it is worse. The Shepherd cares for his sheep, even the strays. It is from him that we receive our directions and orders to seek them out and care for them.

and the relationships formed may well be more realistic, and more enduring. Then we can go back to having rectors and vestries making up for the weaknesses of each other as best they can.

My second conviction is that we have gone very wrong in denying tenure to vestry members. We have cheapened the high office of vestry by using it as a reward for faithful service in ushering, teaching church school, or chairing some committee. We've bought the idea that if someone isn't made a vestry person, he or she might lose interest, or even go to another parish. We've encouraged "ambitious" lay people, whereas the ones who are best are usually the ones happy in what they are doing, and called to serve as vestry persons almost against their will. And clergy have used the fact of rotation to "wait out" troublesome vestry persons, and thus increase their own power (as they think) in the political life of the parish.

Here again, I believe, clergy have shamed themselves in the foot. What happens all too often is that some discontented person will seek the office, with little idea of its real obligations, receive the backing of some active minority, and try (in the year or two available to him or her) to take over the running of the parish.

The fact is, it takes the ordinary busy lay person about three years to know and be known in a large parish, not to say anything about the deanery, diocese or national church. Our present system of rotating them through the office, and pretending to support even their most far-out schemes and demands, and ill-informed and unconsidered ideas, distresses the entire parish unnecessarily.

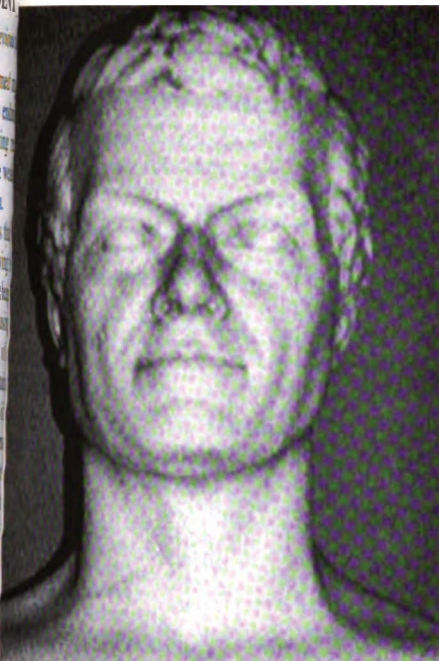
I believe that in the long run the church would be far better served if every vestry member had at least the term of a member of the standing committee of the diocese. Perhaps best would be a system which elected only one or two persons a year for a 12-person vestry. Even tenure for life would be better than the usual practice in our parishes now.

We really hoped to make deployment more fair, and we hoped to enliven our parish government, and give opportunities for leadership to more and more lay people. But like all reforms, these had unanticipated consequences. Perhaps it's not impossible to go back to the better mode of congregational life, involving real tenure for both clergy and laity, which our predecessors and ancestors found so agreeable, and well suited to the aim of having the church serve "in all godly

The Rev. Griffin C. Callahan is a retired priest of the Diocese of West Virginia, and resides in Bluefield, W. Va.

(Continued from previous page)

and the relationships formed more realistic, and more... we can go back to having... ventries making up for the... each other as best they can... My second conviction is... gone very wrong in de... vestry members. We've... high office of vestry by... reward for faithful service... eaching church school, or... committee. We've... someone isn't made a... e might lose interest, or... other parish. We've encour... is" lay people, whereas... bet are usually the ones... are doing, and called... y persons almost ag... clergy have used the... ait out" troublesome... us increase their... in the political life... again. I believe, cl... ves in the foot. What... is that some disc... the office, with... gations, receive... ve minority, and... available to him or... nning of the parish... is, it takes the... about three... a large... he deanery, d... ur present... the office, and... their most... and all... deas, dis... arily... in the long... er served... ast the term... mmittee of... ld be a... two per... Even... the us...



A bust of John Henry Hobart by John Frazee, in St. Peter's Church, Auburn, N.Y.

Tireless, Fearless Bishop

John Henry Hobart went virtually non-stop from his ordination to his death.

By CYNTHIA McFARLAND

To look at John Henry Hobart, you wouldn't have predicted greatness. Height always distinguishes, and he was notably short. Blessed with attractive blue eyes, he was extremely near-sighted and forced to wear thick glasses. In an age of marmoreal gestures in the pulpit, he was melodramatic. At a time of dignified eloquence, he spoke rapidly, with emotion. When most men were reserved, even with their families, he was warm, whether with ambassadors or farmers — to the point of being thought odd. Most bishops were content if they bestirred themselves for episcopal acts a hundred miles from home. Hobart had the energy of 10 men. Horses dropped under his exertions and he thought nothing of a winter visitation of 2,000 miles in western

New York or 4,000 at a more seasonal time.

He founded two institutions: a college in Geneva (later Hobart) and General Theological Seminary in New York City, breaking his health to get both off the ground.

He not only looked after the Diocese of New York (46,000 square miles all told, and virtual wilderness west and north of Albany) he served as rector of Trinity Parish, the wealthiest and most influential church in the country. Agreeing to oversee the Diocese of Connecticut, since its high-and-low-church party roils had prevented the election of a bishop, he covered its parishes more thoroughly than any bishop ever had. New Jersey, similarly bishopless, appealed to him, and he looked after it as well.

He knew all the clergy in the Episcopal Church generally and in his own diocese intimately. He was aware of their backgrounds, remembered their families, forgave their frailties, and appreciated their strengths. He watched over his candidates for holy orders with a paternal interest, meeting with them weekly.

His instinct for politics never overrode his principles. Once convinced of the rightness of his position, no wave of unpopularity would budge him. His friends adored him and even his enemies credited him with frankness and fearlessness. He held no grudges and he played no games, two qualities that endeared him to many. In a turbulent New York State election for governor, a common saying was that only Hobart would have been easily elected.

He took 26 clergy at the beginning of his episcopate in 1811 and quintupled them to 133 before his death. He confirmed roughly 15,000.

This lovable, indefatigable, type-A bishop went virtually nonstop from his ordination until his death. The only surprise? That he didn't die sooner.

At midnight, Sept. 7, 1830, a young clergyman rode in a stage through Auburn on his way to Binghamton. Passing the rectory of St. Peter's Church, he was puzzled to see a light so late. He rapped for the stage to stop, and alighted. He soon learned from the rector, John Rudd, that Bishop Hobart was ill. Francis Cuming remained at the rectory to assist in any way he could.

Hobart's illness wasn't all that surprising. Troubled for years with what was most likely a bleeding ulcer, with rest and medicine he would generally rebound. This time he had preached and confirmed at St. Peter's on Sept. 2 and other than a light head cold, seemed fine. But by

(Continued on next page)

Cynthia McFarland is archivist and historian for the Diocese of Central New York.

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HOBART

(Continued from previous page)

evening he was worse. The next day he was convinced by Dr. Rudd and a local physician to cancel his visit to a parish near Syracuse. The bishop realized he wasn't well enough to finish the final two weeks of his grueling visitation and decided to return to New York City. He dictated a letter to his son, William H. Hobart, summoning him to Auburn to accompany him home.

Hobart observed to Rudd that this was the third serious attack he had suffered, and one such no doubt would be his end. He added, "Perhaps this may be the one; if so, God's will be done. Pray for me that I may not only say this, but feel it as a sinner; for, bear me witness, I have no merit

of my own. As a guilty sinner would I go to my Saviour, casting all my reliance on him — the atonement of his blood. He is my only dependence — my redeemer, my sanctifier, my God, my judge."

Soon the serious nature of the bishop's attack became clear. He frequently requested to hear portions of Lancelot Andrewes' 17th-century litany, in which he would join. Still, amidst his pain, Hobart found time to offer advice to Cuming: "Be sure that in all your preaching the doctrines of the cross be introduced: no preaching is good for anything without these."

Cuming continues: "Once having called upon me to use a short prayer, (his pains were so severe he could not give his mind to them unless they were short,) and when I had invoked our Heavenly Father to continue to be gracious to his suffering servant; and that whereas he had studied to approve himself to God upon earth, he might be permitted to stand approved by his Master in heaven, he interrupted me by saying, 'Amen: O yes, God grant it, but with all humility I ask it'."

Near Death

At 9 p.m. Friday, Sept. 15, William Hobart arrived. The bishop knew by that time that he was dying. He assured his son that Dr. Morgan had been attentive and kind. John Rudd commented: "On receiving the slightest refreshment or relief, his first expression was 'God be praised,' and then he would tenderly and repeatedly thank the immediate agent."

On Saturday, the physicians recommended that Hobart be informed he was near death. Rudd quietly told the bishop that if he had anything to do or say, there should be no delay, and "allusion was

The funeral procession was a mile in length.

made to his wishes as to the Lord's Supper. 'Oh yes,' he said, 'the sacrament the sacrament; that is the thing; that is all let me have it.' There was a firmness and a composure in his manner as he uttered the words, 'Well, God's will be done, which moved every heart ...'

Sometime Saturday afternoon Hobart dictated to Cuming his last will and testament. John Rudd sat with the bishop after midnight, Sunday morning. "For about four hours before he expired he was nearly if not quite insensible to what was passing around. He sunk into the arms of death without a struggle, and his face soon assumed that engaging expression which in life so often delighted those who loved him."

The body was placed in a coffin, which lay in the drawing room of the rectory Sunday morning. After inviting in those gathered outside the door, John Rudd made a few remarks and performed the service in the *Clergyman's Companion*, which Hobart had compiled and edited.

At 3 p.m., when the coffin was moved into a hearse, the bell of St. Peter's Church was tolled till the procession reached the edge of the village and several carriages proceeded with the body to Weedsport, eight miles, where a canal boat was in readiness. Francis Cuming stayed with the bishop's body throughout the trip to New York City.

The funeral took place on Sept. 16. The procession gathered at the rectory on Varick Street and walked just after sunset to Trinity Church. The mourners included the governor of the state and the mayor of New York City, the clergy of the diocese as well as from virtually every denomination, and representatives from every society of which Hobart had been a part. The procession, a mile in length, was estimated at nearly 3,000 people, only a few hundred of whom fit into the church. The service didn't conclude until after 9 p.m.

The Rt. Rev. John Henry Hobart, D.D., third bishop of New York, age 55, was buried under the chancel of Trinity Church. The church celebrates his feast

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KANSAS

(Continued from page 14)

aurels — or on its current programs. Another New Connections group has proposed a learning adventure, an "Outreach Trek for the Next Generation." Part of the outline sounds a bit familiar: "Our mission: To explore new avenues of outreach; to seek out opportunities to improve our community and civilization; to boldly go where Christ Church has never gone before." Beneath the levity is a deeply serious purpose: Developing an awareness and an understanding of poverty, in a congregation primarily upper middle class. And this is no academic exercise. Part 2 of the seminar agenda calls for "developing a commitment — match[ing] interest with need;" the final topic is "implementing one's action plan." The last and most telling item on the curriculum: Sign up.

Christ Church will take its teaching skills to the community with the Self-Discovery and Transition Center. The self-discovery seminar "would help people discover their giftedness. The Transition seminar is based on William Bridges' model of coping with the emotional upheavals accompanying significant external changes in life. Fr. McCrary said, "We want to restore the church as the place people logically turn during changes, to help process change. Not just birth and death, but job loss, divorce" — all "major life transitions." Fr. McCrary explained that the seminars would be offered to Christ Church parishioners, others from the community "comfortable with openly Christian teachings ... in a church setting," and finally, to business and professional people in a secular setting.

Ms. Clevenger described Fr. McCrary as "an incredible visionary. There is a culture of freedom in the parish. He likes to know about life-changing ministries, but everything doesn't have to go through the rector. People know they will be given the go-ahead to do what needs doing." "We're doing our best to uphold Anglican tradition and [at the same time] fulfill our biblical mission of making disciples for the 21st century."

The synthesis seems to be working at Christ Church. And Fr. McCrary said "it must be God-directed — I'm certainly not smart enough!"

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PEOPLE and PLACES

Appointments

The Rev. **A.K.M. Adam** is assistant professor of New Testament of Princeton Theological Seminary, CN 821, Princeton, NJ 08542.

The Rev. **Leland Brown** is now serving the Rosebud Mission churches, P.O. Box 307, Rosebud, SD 57570.

The Rev. **Mark Brown** is deacon-in-charge of St. Mark's, P.O. Box 61, Hoosick Falls, NY 12090.

The Rev. **Michael Chalk** is rector of St. Mark's, 315 E. Pecan, San Antonio, TX 78205.

The Rev. **Beverly A. Hosea** is priest missioner of the Lower Yakima Valley Regional Ministry, P.O. Box 828, Prosser, WA 99350.

The Rev. **Thomas J. Hurley** is deployment officer of the Diocese of South Dakota, 500 S. Main St., Sioux Falls, SD 57102.

The Rev. **J. Peter Kalunian, Jr.**, is rector of St. Paul's, Kennewick, WA; add: P.O. Box 6857, Kennewick, WA 99336.

The Rev. **Helen Mountford** is archdeacon of the Diocese of Kansas, Bethany Pl., 835 Polk, Topeka, KS 66612.

The Rev. **Gordon Keith Owen, II**, is rector of St. Paul's, Albany, NY; add: 85 Mosher Rd., Delmar, NY, 12054.

The Rev. **Fred W. Paschall, Jr.**, is assistant of Christ Church, Charlotte, NC; add: P.O. Box 6124, Charlotte, NC 28207.

The Rev. **Nan Peete** is associate of Trinity, 74 Trinity Pl., New York, NY 10006.

The Rev. **John Peters** is rector of Christ Church, 520 Pokegama Ave. NE, Grand Rapids, MN 55744.

The Rev. **Thomas Rasnick** is assistant of St. Michael & All Angels, P.O. Box 12385, Dallas, TX 75225.

The Rev. **Earl Sheffield** is vicar of St. John's, Rt. 5 Box 10, Center, TX 75935, and Christ Church, San Augustine, TX.

The Rev. **C. Rodney Smith** is assistant of Holy Spirit, 12535 Perthshire, Houston, TX 77024.

The Rev. **Michael Smith** is vicar of Samuel Memorial Mission, Box 8, Naytahwaush, MN 56566, and Breck Memorial Mission, Ponsford, MN.

The Rev. **Paul B. Smith** is rector of St. James-the-Fisherman, Box 1668, Kodiak, AK 99615.

The Rev. **William Tully** is rector of St. Bartholomew's, 109 E. 50, New York, NY 10022.

The Rev. **Sharon R. Turner** is assistant of St. Michael & All Angels, P.O. Box 12385, Dallas, TX 75225.

The Rev. **James E. Upton** is archdeacon of the Diocese of Kansas, Bethany Pl., 835 Polk, Topeka, KS 66612.

The Rev. **Donald Vinson** is rector of St. John's, 3000 Washington Blvd., Huntington, WV 25705.

The Rev. **William Reed Wood** is a member of the ministry team of the Ohio Valley Cluster.

The Rev. **John P. Zimmerman** is rector of St. Boniface, Western Ave., Box 397, Guilderland, NY 12084.

Ordinations Priests

Alaska — **Gregory W. M. Kimura**, assistant, Holy Spirit, Box 773223, Eagle River, AK 99577.

California — **Barbara McGill Bender, J. Rebecca Lyman**.

Lexington — **Deborah Hazlett**.

Minnesota — **Philip Clark, Linda Lundgren, Arthur Wojciehowski**; all three will be part of the team for the Duluth Area Total Ministry congregations.

Transitional Deacons

Arkansas — **Joann Barker, Susan Davidson**.
Colorado — **James Harlan, Elizabeth Randal, Marilyn Butler Schneider**.

East Tennessee — **Leslie Dale Gabriel** Martin deacon-in-training. All Saints, 601 W. Main, Morristown, TN 37814.

Nebraska — **Michael Williams Lemons**, Christ Church, 1416 15th, Central City, NE 68826.

New Hampshire — **Anne Grant Stanley** curate, Grace Church, 106 Lowell, Manchester, N.H. 03101.

Pennsylvania — **Amy E. Richter**, assistant, Advent, N. Union, Kennett Square, PA 19348. **Ann E. Hockridge**, assistant, Holy Trinity, 1904 Walnut St., Philadelphia, PA 19103.

Quincy — **Stephen Kelly**, curate, Good Shepherd, Rosemont, PA; add: 1111 County Line Rd., Rosemont, PA 19010.

Virginia — **Johanna Barrett**, Resurrection, 2280 N. Beauregard, Alexandria, VA 22311; **Sarah Buxton**, Christ Church, 84 Broadway, New Haven, CT 06511; **W. Larry Donathan**, Grace Church, Anneton, 1000 Leighton Ave., Box 1791, AL 36302.

Tinh Huynh, assistant, St. Patrick's, 3241 Bruce Dr., Falls Church, VA 22042; **James McCarty**, assistant, Truro, 10520 Main, Fairfax, VA 22031.

Charles Mullaly, assistant, St. Peter's, 4250 N. Glebe Rd., Arlington, VA 22207; **Joan Peacock Clark**, assistant, St. Luke's, 8009 Ft. Hunt Rd., Alexandria, VA 22308; **James Taylor**, Christ Church, 20 N. American, Philadelphia, PA 19103.

Karen Woodruff, deacon-in-charge, Vauter Loretto, VA 22509; **Donald Youse**, Emmanuel, 650 W. North Ave., Pittsburgh, PA 15233.

West Texas — **Charles Sharrow**.

Resignations

The Rev. **Jacqueline S. Dickson**, as rector, Holy Spirit, Veradale, WA; add: 14820 E. 8th Ave., Veradale, WA 99037.

Deaths

The Rev. **Rodman Pattee Kirby**, priest of the Diocese of Tennessee, died March 13 at the age of 73.

Fr. Kirby was born in Hawkesbury, Ontario, Canada. He attended Southwest Texas State University where he earned his BS in 1948. He attended Middle Tennessee State University for his MA in 1962. In 1965, he received his BD from the University of the South. He was ordained priest in 1964. He was an instructor of math and science at St. Andrew's School, St. Andrews, TN, 1962-70, and high school teacher, 1970-85. Fr. Kirby was rector of Epiphany, Sherwood, TN. He is survived by his wife, Patricia, his son, Peter, and daughter, Karen, a brother and four grandchildren.

The Rev. **Joseph E. MacGinnis**, retired priest of the Diocese of Long Island, died June 11 at Portsmouth Regional Hospital. He was 81.

Fr. MacGinnis was a native of Denver, CO. He attended the University of Denver and later graduated with a BS degree from Utah State University in 1947. Fr. MacGinnis was an United States Air Force veteran of World War II. He graduated from Episcopal Theological School and was ordained priest in 1950. He served parishes throughout Utah, Wyoming and New York before retiring in 1978. Fr. MacGinnis is survived by his wife, June, a daughter and five grandchildren.

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Refer to Key on page 24.

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	UNIV. OF SOUTH FLORIDA	Tampa	RIDER UNIVERSITY
	ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER	2850 N. 50th St. (813) 988-6928 The Rev. G. Robert Cain, chap; the Rev. Mark Bowen, d Sun H Eu 6; Wed EP 7	Lawrenceville 1828 Prospect St., Ewing Sun HC 8:30, 10:30, Wed HC 9 882-7614
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	ATLANTA UNIV. CENTER	Atlanta	HASTINGS COLLEGE
	ABESALOM JONES CHAPEL Episcopal Campus Ministry to the Atlanta Univ. Cntr. 91 Fair St., SW 30314 (404) 521-1602 The Rev. William Boatright, chap Sun H Eu 5; Wed 8:30. MP 8:50 Tues-Fri		Hastings
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	BRADLEY UNIV. & ICC	Peoria	5th & Burlington 462-4126 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't Sun Eu 8, 10; Mon Eu 7; Wed Eu 10
	ST. PAUL'S CATHEDRAL	3601 N. North St. The Very Rev. Robert L'Homme; Canons Ralph Stanwise, Christian Pierce, John D. Blossom, Jr. Sun 8, 10:15; 5:30. Also daily	UNIVERSITY OF NEBRASKA
			Lincoln
	MASSACHUSETTS		ST. MARK'S ON THE CAMPUS
	SMITH COLLEGE	Northampton	The Rev. Don Hanway, v & chap Sun Eu 8:30, 10:30, 5 Tues 12:30 1309 R
	ST. JOHN'S	48 Elm St. The Rev. James G. Munroe, r; the Rev. Patricia M. Collier, c Sun HC 8 & 10. Student Fellowship—Tues noon (HC & lunch)	UNIVERSITY OF NEBRASKA
	WILLIAMS COLLEGE	Williamstown	Lincoln
	ST. JOHN'S	35 Park St. The Rev. Canon Peter T. Elvin, r (413) 458-8144 Sun H Eu 8, 10, Wed 7:15. HD 12:15. MP 8:50 wkdys	ST. MARK'S ON THE CAMPUS The Rev. Don Hanway, v & chap Sun Eu 8:30, 10:30, 5 Tues 12:30 1309 R

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(Continued from previous page)

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 The Rev. Canon Philip Wainwright, r
 HC Sun 8, 9:15, 11. HC Wed 7, Thurs & Fri 12:10

Santa Fe
 311 E. Palace Ave.

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ST. THOMAS OF CANTERBURY / Canterbury Campus Ministry
 425 University, N.E. 87106
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 H Eu Sun 8, 10, 5. Wed noon. Student dinner Sun 6
 (505) 247-2515

Albuquerque

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SKIDMORE COLLEGE
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 The Rev. Thomas T. Parke, r & chap
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Saratoga Springs
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TRINITY
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Plattsburgh
 18 Trinity Pl., Plattsburgh 12901

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ST. ANDREW'S
 The Rev. Peter Arvedson, r
 Sun; H Eu 8, 10, H Eu Tues 5:30, Thurs 9:30

Buffalo
 3105 Main St., at Lisbon
 (716) 834-9337

NORTH CAROLINA
EAST CAROLINA UNIV.
ST. PAUL'S
 The Rev. Thomas Cure, chap
 Sun 7:30, 9 11 HC. Wed 5:30 Episcopal Student Fellowship
 HC/super

Greenville
 401 E. 4th St., Greenville

NORTH CAROLINA STATE UNIV.
EPISCOPAL CAMPUS MINISTRY
 2208 Hope St.
 The Rev. Philip Wiehe, chap
 Mon H Eu 5:45; Thurs 7:20 H Eu

Raleigh
 (919) 834-2428

OHIO
MIAMI UNIVERSITY
HOLY TRINITY
 The Rev. Alice Cowan, Ph.D.
 Sun 8, 10. Wed 12:10

Oxford
 25 E. Walnut
 (513) 523-7559

WITTENBERG UNIV.
CHRIST CHURCH
 The Rev. Ruth Partlow, co-r; the Rev. Robert Partlow, co-r
 Sun H Eu 8, 10:30. Wed 10

Springfield
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YOUNGSTOWN STATE UNIV.
ST. JOHN'S
 The Rev. William Brewster
 Sun 8 & 10:30

Youngstown
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 (216) 743-3175

PENNSYLVANIA
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SUSQUEHANNA UNIV.
ALL SAINTS
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 Sun Mass 9:30. Weekdays as anno

Selinsgrove
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CARNEGIE MELLON UNIV.
CHATHAM COLLEGE
CALVARY
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UNIV. OF RHODE ISLAND
ST. AUGUSTINE'S
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TRINITY CATHEDRAL
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 Sun 8, 9:15, 11:30. Second Sun Eu & Supper 5:30. Daily services also

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AUTRY HOUSE — Collegiate Chapel of St. Bede
 Sun Eu 5

Houston
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EPISCOPAL STUDENT CENTER
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 (409) 295-3988

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 3308 Daniel, Dallas, TX 75205 Ph (214) 363-2911
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Dallas

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CANTERBURY ASSOCIATION
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Salt Lake City

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Williamsburg
 Williamsburg 229-2891

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ST. JOHN'S
 Sun H Eu 7:45, 9, 11; Christian Ed 10:10. Mon-Fri MP 9. Thurs - Eu 10:30

Lynchburg
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UNIV. OF VIRGINIA
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Charlottesville
 1700 University Blvd

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R.E. LEE MEMORIAL CHURCH
 The Rev. David Cox, r; the Rev. Barbara Taylor, assoc
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Lexington

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UNIV. OF WASHINGTON
CHRIST CHURCH—Canterbury
 1305 N.E. 47th St.
 The Rev. Stephen Garratt, chap.
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Seattle
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Thurs, Fri 8:05

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& 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

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Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
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Mon-Fri 5

KEY - Light face type denotes AM, bold face PM;
add. address; anno. announced; A-C, Ante-
Communism; 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, Eucha-
rist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days; HS,
Healing Service; HU, Holy Unction; Instr, Instruc-
tions; Int, Intercessions; LOH, Laying On of Hands;
Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Pen-
ance; 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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8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex Sat).
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Sun 10:30-10:50, Maj HD 5:30-5:50

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Sun 9 Rite I, 11 Rite II

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GENEVA

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

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 60
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

WIESSBADEN

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