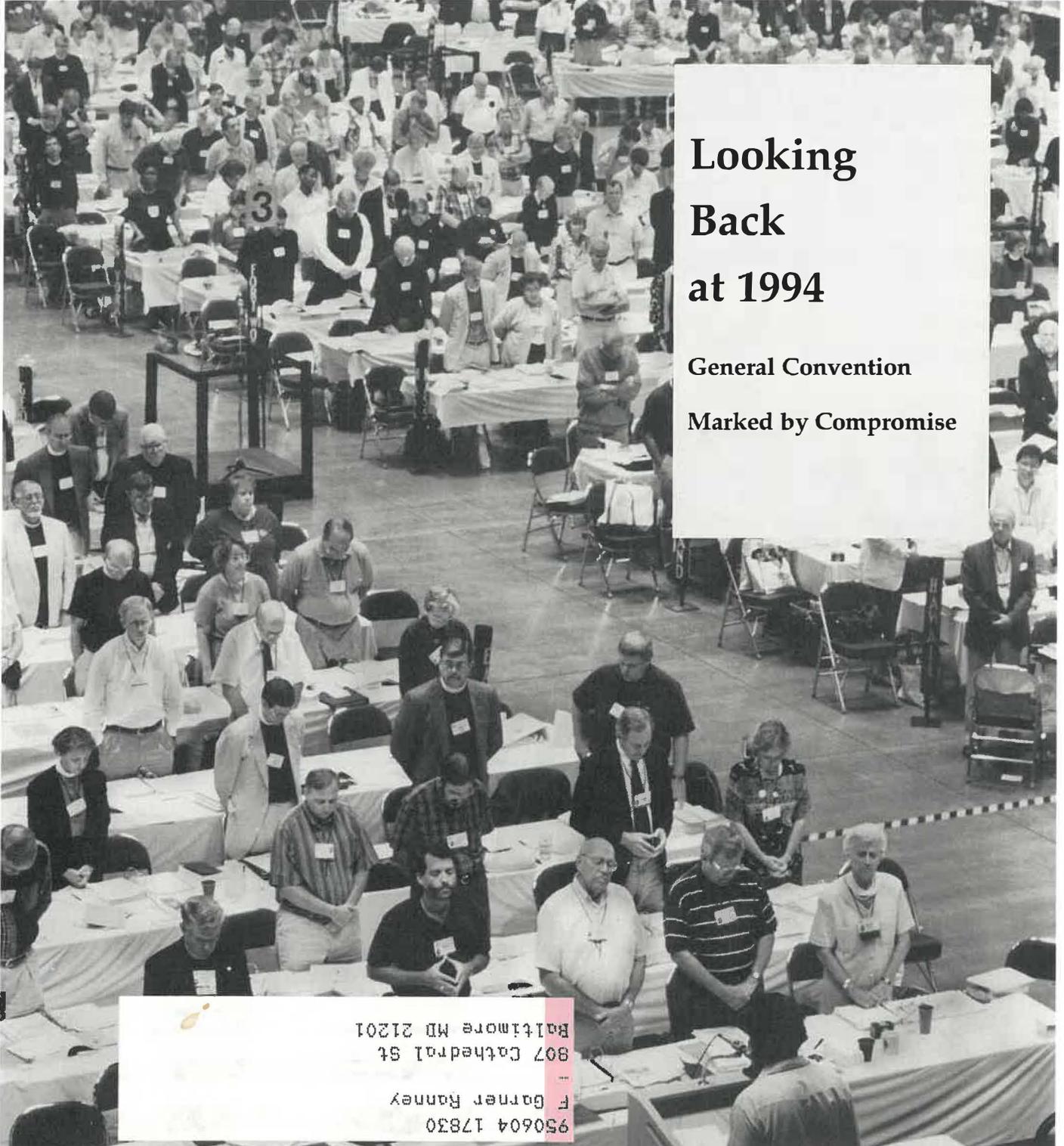


The Living Church

January 1, 1995 / \$1.50 Parish Administration Issue

The Magazine for Episcopalians



Looking Back at 1994

**General Convention
Marked by Compromise**

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Photo by Richard Wood

Features

Simplify the Calendar

And six other proposals for practical change during the church year
By Robert Gribbon

page 15

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News: Cuban priest breaks mold as rector of St. John's, Lafayette Square (p. 11)

Editorials: May the new year bring more peace (p. 16)

Viewpoint: To hear better preaching, give the laity a try
By Peter Stebinger (p. 16)

Books: A little book from the Big Sky (p. 21)

People and Places (p. 28)



Quote of the Week

The Rt. Rev. John W. Howe, Bishop of Central Florida, on the Episcopal Church: "As I look at what is happening in our beloved church, and in most of the churches, I find myself wondering how it is that things so simple that a child can grasp them easily are increasingly beyond the comprehension of bishops, theologians, and other leaders in the church."

In This Corner

Turning His Attention to the Ends of the Earth

Why would the rector of a 1,000-member parish give it up for a ministry to such places as Nepal, Iran and Cambodia?

"I sensed the call for me to take the lead in this kind of a venture," said the Rev. E.A. (Tad) de Bordenave, III, founder and director of Anglican Frontier Missions, in a recent telephone interview. So he resigned as rector of St. Matthew's Church, Richmond, Va., where he had been for 17 years, and left parish ministry in February, 1993. Two months later, Anglican Frontier Missions (AFM) was functioning.

This is not the first time Fr. de Bordenave has been involved in missionary work. He is a former chairman of South American Missionary Society (SAMS), which works with Anglicans in South America, and in 1990, he brought together a group of missionary leaders to discuss future possibilities.

"Out of that meeting, people felt we need to explore an Episcopal channel in unchurched parts of the world," he said.

That led to the formation of Anglican Frontier Missions. Oddly, while the name of the ministry includes "Anglican," its approach is basically non-denominational.

"That is somewhat of a dilemma we live with," he said. "We are trying to recruit within the Episcopal Church, but once people are assigned to a place, they are cooperative with whomever is out there."

In other words, AFM trains persons for missionary work, but much of their time is spent with missionaries from other churches.

"Sadly, I've read and I've seen many missionary attitudes in which there's no cooperation between agencies," Fr. de Bordenave said. "One of the cardinal virtues of the missionaries we train and send is cooperation. Where they can overlap (with, say,

Methodists), that's where we cooperate."

The 51-year-old priest explained that AFM's training is unlike training for traditional missionary work.

"In those cases, you get off the plane and the local bishop is there waiting for you," he



Fr. de Bordenave preaches while on mission in Nepal

said. "In these cases, you get off the plane and you're lucky if you've got a visa."

As a voluntary agency, Anglican Frontier Missions relies on individual parishes and

persons for its support. Fr. de Bordenave spends time speaking to parish groups or preaching. "I try to call to their attention to the part of the great commission we tend to neglect — the ends of the earth," he said.

At present, AFM has two missionary couples, one in one of the former Soviet republics and the other, currently on furlough, in Nepal. The goal is 12 teams or individuals. Fr. de Bordenave speaks of China and northern India as future possibilities and mentioned the Qashqa'i people of Iran as "the most unevangelized people in the world."

Any goals for AFM? "Channing Williams [a missionary bishop in China and Japan], whose feast day is tomorrow, is a great-great-uncle of mine, and is a source of inspiration to me," Fr. de Bordenave said. "I would like for the same vision and response to the church that he had."

He's off to a good start.

DAVID KALVELAGE, editor

Sunday's Readings

Jesus, the Name Above All Names

Psalm 8, Romans 1:1-7, Exodus 14:1-8, Luke 2:15-21

Once every seven years we are privileged to celebrate the feast of the Holy Name of Jesus on Sunday. In our day and age we tend to take names with less seriousness than in most of human history. One has only to witness the speed with which we develop nicknames for our family and friends, and acronyms for agencies and institutions, to recognize our lack of interest in names.

In most of human history, names were very important because a name said some-

thing about the personality or career of the individual. As for our Savior Jesus Christ, we call him Jesus because he was of the house and lineage of Jesse and David, and Christ because he is the Messiah, God's anointed one. In Nazareth, Jesus was probably known as Jesus barJoseph, because he was the son of a local carpenter there.

On this day it might be worth reflecting on the meaning of your name, your full name, or your baptismal name. Each speaks of a set of relationships which will influence forever how you see yourself and how others will see you and know you.

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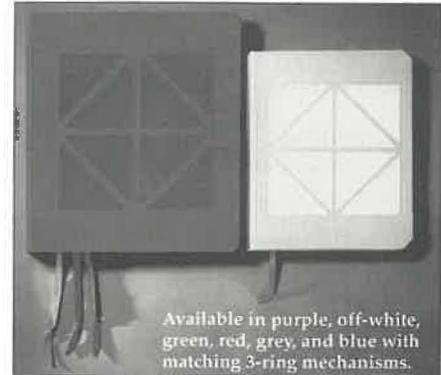
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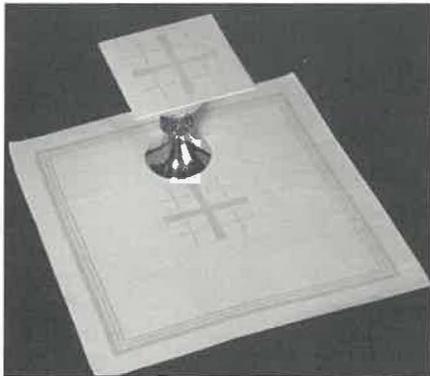
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LETTERS

Envious

The account of the Planetary Rave Mass at Grace Cathedral [TLC, Nov. 27] leaves us New Yorkers speechless with envy. Gyrating dancers writhing to rave music! A crescent moon altar! Psychedelic images and scenes of video games and Iraq bombings, etc. All celebrated by a "long-haired Anglican priest" with a bass guitar. How edifying!

We poor squares on the East Coast have to make do at St. John the Divine with boring stilt walkers, high wire artists, clowns, and run-of-the-mill Hare Krishnas. My goodness, services at St. John are so pedestrian you sometimes feel like you're in church. True, last year our cathedral ringmaster, Dean James Morton, arranged for an elephant to moon Bishop Grein on the building steps, but it was a tired, wrinkled old pachyderm, and seen one, you've seen 'em all.

The article reports that the California celebrant "crossed himself with soil." That's really getting down to basics. Why couldn't we have thought of that? Get with it, Dean Morton and Bishop Grein!

JAMES BAILEY PARKER

New York, N.Y.

Strange Concoction

Bishop Burt's letter [TLC, Nov. 20] "detailing" the outlines of the "COCU Consensus" is, like the consensus it purports to represent, a masterpiece of obfuscation. After reading the letter, my opinion was that either the bishop had no idea what the Chicago-Lambeth Quadrilateral says, or that he does not wish to be tied down by such details as wording of the document.

Bishop Burt states that the Consensus reads "The Scriptures are the normative authority for knowledge of Jesus Christ and of God's dealing with the people of Israel and the Church." Fine. However, the quadrilateral refers to "the inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following ..." The first point is that, "The Holy Scriptures of the Old and New Testament [are] the revealed Word of God." There is a world of difference between these two ways of viewing the Bible. One could easily subscribe to COCU and yet see the scriptures as only one of many ways we learn about God.

Further, Bishop Burt quotes relevant passages from the Consensus on Baptism. Notably, however, the matter and means of the sacrament are not addressed. The quadrilateral, though, is very specific that "... we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church." Furthermore, that "The two Sacraments — Baptism and the Supper of the Lord — ministered with un failing use of Christ's words of institution and of the elements ordained by Him." In this age of liturgical innovation of constant assault, the historic and traditional invocation of the Trinity, the omission of the matter and means is a very substantial omission which will lead only to confusion over who is, or who is not, baptized in this strange concoction that is COCU.

Bishop Burt also notes that the document states "the threefold ordering [of ordained ministry] will be continued in the Church Uniting ... intended to manifest visible historic continuity in the whole of Christian fellowship in all places and in all ages." Again, this is a fine state-

(Continued on next page)

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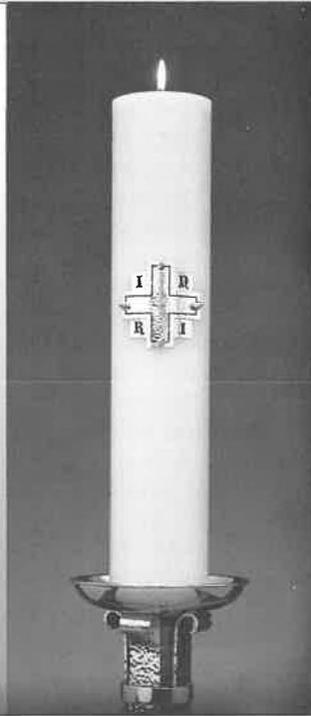
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LETTERS

(Continued from previous page)

ment, but how the fourth essential or reunification reads in the Quadrilateral is, "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." One need only look as far as the Evangelical Lutheran Church in America to see a church that has the threefold ordering of ministry without the historic episcopate. It is this apostolic succession that ties us to that early age of the church. Once that succession is gone, it is gone, and with it our claim as Anglican to be part of the One, Holy, Catholic and Apostolic Church.

(The Rev. Canon) J. MARK GOODMAN
Trinity Church

Hamilton, Ohio

Almost Apostasy

While I have appreciated the sensitive way TLC has reported the departure of Bishop Pope and other defections, I have been disturbed at the tone of several letters. When converts come to Anglicanism, we seem to feel they have been "enlightened," but when conscience compels one of our own to sadly say farewell and leave for Rome or Orthodoxy or a continuing church, it is seen as almost apostasy. Bishop Pope earned his pension the hard way — he worked for it — and only a mean-spirited person would say he should not enjoy it while continuing to serve the Lord in another branch of the Christian family.

We live in a time when "there was no king in the land and every man (does) what is right in his own eyes." While none of us has 20/20 vision, my own choice, in retirement, is to remain an Episcopalian. But I will not put a window in another's soul.

(The Rev.) J. ROBERT ZIMMERMAN
Holland, Pa.



In reading of Bishop Pope's repudiation of the Episcopal Church upon his retirement [TLC, Nov. 13], I have a question. Does his action also mean that he will repudiate his retirement package from the same Episcopal Church that he has decided to leave? If not, why not?

(The Rev.) ROBERT M. LINDBERG
Christ Church

Warren, Ohio

(Continued on page 8)



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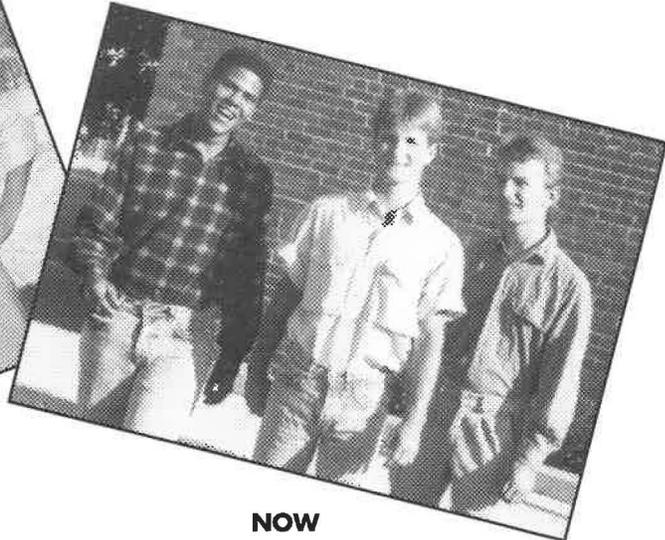
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LETTERS

(Continued from page 6)

Were There Others?

I am appalled by the Diocese of Hawaii taking legal action against the Rt. Rev. Donald P. Hart and his executive officer over the Episcopal Homes of Hawaii tragedy [TLC, Nov. 20].

Unless the Diocese of Hawaii's structure and canons are vastly different from those of Northern California I cannot believe that members of the diocesan council and the diocesan corporation did not participate in the decisions involved. Why aren't they named in this suit? Why are the bishop and his executive officer the only ones singled out? It seems to me that there were others, acting in good faith, who participated in the decisions that led to this tragedy. But I don't see them stepping forward to accept responsibility for their actions.

It looks to me as if there is a search for scapegoats and a grab for money regardless of whom it may hurt. One of the major problems of our society today is lawsuits and the avoidance of personal responsibility. I am sorry to see the Diocese of Hawaii participate in this social illness.

(The Rt. Rev.) JOHN L. THOMPSON
Bishop of Northern California, retired
Medford, Ore.

Evaluation Needed

A careful perusal of the annual reports issued by the Church Pension Fund (CPF) over the past four years raises concerns for all future beneficiaries and parishes which contribute annually 18 percent of the clergy compensation base as pension assessments.

For the three fiscal years ending March 31, 1992, 1993 and 1994, a period in which there was less than 9 percent inflation, auditors' figures indicate increases of 63 percent in investment/advisory fees, 116 percent in general administrative expenses, 57 percent in officers' salaries and 31 percent in non-officers' salaries. These increases cannot be attributed to CPF's move to new facilities because the fiscal year ended March 31 and the move took place in May.

The generous action of CPF's trustees [TLC, April 24] was possible only because of the unfunded reserves built up over the years. The income from these funds can no longer be designated toward pension increases as they were previously, or to provide protection in case of a seri-

ous stock market decline.

Perhaps the time has arrived for the Executive Council (and/or Presiding Bishop) to appoint an evaluation and audit team to report to the church at large concerning the status of CPF directions, as was done in 1967 at the request of the president-elect, Robert Robinson.

(The Rev. Canon) SHERRILL SCALES
Southington, Conn.

(The Rev.) DAVID COVELL
Pittsboro, N.C.

(The Rev.) ROBERT DODWELL
New Orleans, La.

Not Adequate

Donald Bitsberger's Viewpoint article [TLC, Nov. 13] is not an adequate response to me, and many others, who long for the Church Pension Fund to develop wise, inclusive and consistent ethical policies regarding investment of their \$2.5 billion and to make public these policies.

While I am grateful for the good work Fr. Bitsberger and others of the Church Pension Fund have done in examining and acting on stockholder resolutions, he and the fund have not revealed the principles which guide the positions they take on these resolutions.

Sadly, he admits, "The Pension Fund does not use a screen" (meaning ethical screen) "in evaluating potential investments." He says to do so "would be onerous and costly." Yet, for some reason, he does not apply these words to action on stockholder resolutions. Of course, in both areas work is involved and actions could diminish financial returns. However, it cannot be reasonably disputed that an ethical screen might also increase the monetary return, as well as the general welfare.

I challenge our Pension Fund to discuss openly, develop and share comprehensive ethical investment policies. Surely pensioners like me, the whole church, and

society will in the long run benefit from loving and wise investment.

(The Rev.) ALDEN BESSE
Vineyard Haven, Mass.

'Wholly Trinity'

At a clergy meeting recently a clergy person urged us all to attend an upcoming conference on clergy wellness. Being retired I found wellness to be an unfamiliar word. I asked the speaker, "What's the

difference between clergy wellness and clergy health?" The speaker seemed a little nonplussed.

A young colleague pitched in to help. "Well, John, you see, health is less holistic in its implications. You understand holistic? It refers to a complete person with all its parts functionally and meaningfully in relationship. Fully self-cohered, you might say."

At this point, he described with his
(Continued on page 26)

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LCI/95

It Was a Typically Anglican Year

It was, in many ways, typically Anglican. The 71st General Convention of the Episcopal Church, which met in Indianapolis during late August and into September, was the church's top news story of 1994 even though it did not produce a significant amount of news. It was a time of compromising, listening, praying, studying of scripture, worshipping, greeting old friends, bantering, making new acquaintances and reaffirming.

Many persons felt the 10-day convention was characterized by a greater willingness to listen to conflicting views, and by a sense that there were no winners and no losers.

"Never have I been as grateful for this curious, confusing and sometimes exasperating church of ours as I was in Indianapolis," said the Rt. Rev. Frank Griswold, Bishop of Chicago. "Never have I had as clear a sense of God's grace at work in the life of a community."

The Rev. Don Johnson, a fourth-time deputy from East Tennessee, was not as enthusiastic.

"Overall, I found the convention to be disappointing, unfocused and vague," he said.

The Bishop of Montana, the Rt. Rev. C.I. Jones, called it "a different feeling or spirit than I have felt at the past two conventions. It was more a spirit of cooperation and recognition of our diversity. People were not hostile the way they have been in the past, but they were more accepting of each other."

Lay deputy Vaughn Owen Grant of



Photo by Richard Wood

Bishop Browning and others spent much of General Convention in small group discussions.

Southeast Florida, attending her third convention, said, "The attitude was more positive than Phoenix; there was less polarity. There was more kindness in dealing with each other."

Kindness was needed in dealing with the major issues which came before convention. One of the most controversial was a pastoral teaching on sexuality produced by the House of Bishops, which underwent four revisions before it even reached convention. After long debate, the teaching eventually became a "study" which was overshadowed by two other documents. One, titled "An Affirmation," was produced by bishops from Province 7

and upheld traditional teaching on marriage. The other, called "Koinonia," was presented by Bishop John Spong of Newark and said, in effect, that bishops who signed the document may ordain practicing homosexuals. Before leaving Indianapolis, 106 bishops had signed Affirmation and 54 had signed Koinonia.

Debate on the ordination of women as priests and bishops, 18 years after it was approved by General Convention, occupied considerable time. As a result, persons who oppose ordination of women on theological grounds were said to hold a valid position, but a committee was formed by the House of Bishops to promote further dialogue, especially in dioceses where women are not being ordained.

The budget adopted for the next triennium includes a new method of assessing dioceses, a smaller staff at the Episcopal Church Center and some restored funds for missionary work.

While the convention was difficult to summarize, Bishop A.C. Marble of Mississippi stated the views of many when he said: "I came away from General Convention feeling very positive and thankful for this wonderful Episcopal Church, and its willingness to deal with issues which are very controversial."

During convention, a presentment charge was made against the Bishop of Michigan, the Rt. Rev. R. Stewart Wood, by 29 lay persons and six members of the

(Continued on page 12)

General Convention Highlights

- ✓ The establishment of the dioceses in Mexico as a separate province of the Anglican Communion.
- ✓ Approval of the division of the Diocese of Michigan into two dioceses. The new diocese was named Eastern Michigan at its first convention in October.
- ✓ Revision of the Title IV canons which deal with clergy misconduct.
- ✓ Removal of the *filioque* from the Nicene Creed in the next prayer book revision.
- ✓ Young people receiving "seat and voice" at the next General Convention and having two representatives on the committee to nominate candidates for the next Presiding Bishop.
- ✓ Philadelphia named as the site for the 1997 General Convention.

Cuban Priest Breaks the Mold as Rector of 'Silk-Stocking' Parish

Luis Leon takes charge of the Presidents' Church — St. John's, Lafayette Square

He is a pastor to the presidents of the United States, presiding at an altar where every chief executive since 1815 has worshiped. He works out of a parish house that was the residence of the British minister at the time the border with Canada was settled.

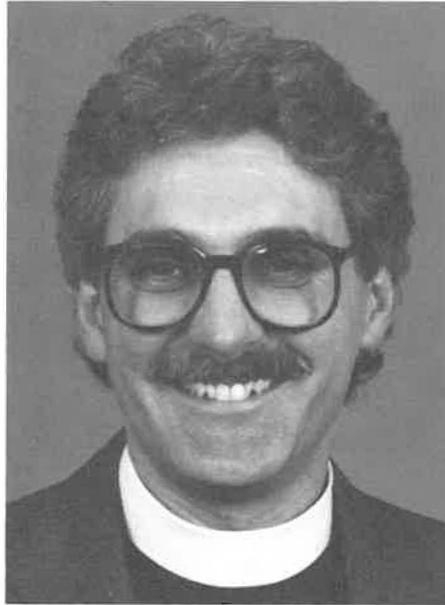
Only the carefully manicured lawns of a park in the heart of Washington separate the Cuban-born Luis Leon (pronounced Lu-ees' Lay-own') from a White House that is highly mindful of Fidel Castro, the dictator from whom he fled at the age of 12.

Fr. Leon's election as rector of St. John's, Lafayette Square, is a departure from a tradition of aristocratic, Ivy League clergy in favor of an immigrant priest who first gained prominence as head of an inner-city parish with 15 nationalities. He was instituted as 14th rector on Oct. 22, the eve of his 45th birthday.

As for Lafayette Square, it was laid out when Thomas Jefferson decided that the White House's big front yard was too pretentious. Bordering the square, at the corner of H and 16th streets NW, St. John's is a small, tan-stuccoed building with a modest bell tower; its central cupola was designed by Benjamin Henry Latrobe, who was also busy with restoration of the Capitol and the White House after the War of 1812.

Among parishioners, St. John's counts President James Madison, fourth U.S. president, in the years 1808 to 1817, as a communicant. Traditionally, his successors have returned on Inauguration Day, occupying pew 54 and sometimes using the 1789 Presidential Prayer Book from the parish archives. President Bill Clinton opted for a politically oriented service in a nearby African Methodist church but has since turned up at St. John's on several occasions.

Parishioners recall Episcopal presidents as unusually faithful — Franklin Roosevelt in the 1930s and '40s as well as Gerald Ford and George Bush. For the latter, special communications equipment was provided by the government. Mr. Bush was personal friends with the retired



Fr. Leon on preaching while the president is in the congregation: "What I would say to him is the same I'd say to everyone."

rector, the Rev. John Harper, but recent presidents have invited Billy Graham to the White House in times of crisis.

Will the possibility of a presidential ear affect Fr. Leon's preaching?

"No," he said. "What I would say to him is the same I'd say to everyone."

The lanky, dark-haired priest was born in an area of Cuba bordering the naval base at Guantanamo, maintained by the U.S. since 1915. His Roman Catholic mother, Conception Esther Rosa Palomares, spent two years studying English at a college in Kansas, then returned to her native country to work as an Episcopal missionary for 35 years. His father, Luis Francisco Leon, a lawyer, died in 1963. Thanks to a program instituted by the Diocese of South Florida, Fr. Leon and his sister came to the U.S. in 1961 under sponsorship of a Miami parish, St. Stephen's, Coconut Grove. Their mother followed in 1965.

Fr. Leon went on scholarships to Berry Academy at Rome, Ga., Blair Academy in Atlanta, Battleground Academy near Nashville, and the University of the South at Sewanee, Tenn.

Rejecting a family propensity for law and medicine (he hated chemistry), he took a teaching job at the Porter-Gaud School in Charleston, S.C., and for the next three years attended business courses at The Citadel.

The process for becoming a postulant for holy orders was different then, he recalled recently. "Now it's a long procedure that caters to the lowest possible denominator. Anyone with any leadership would go further."

At Virginia Theological Seminary, he was attracted by the prospect of studying, reading, and talking theology. "I hated the first semester but I'd promised myself I'd stay a year," he said. "Everyone was trying to be holy and I was at the bottom of the pile, preferring basketball to three times daily in chapel."

It was a Hebrew class taught by the Rev. Murray Newman, professor of Old Testament since 1963, that was the turning point.

"Newman's emphasis on the nature and destiny of man became a conversion experience," Fr. Leon said. "I knew I was in the right place when he was talking about the connection between God and our daily lives."

Following graduation, Fr. Leon went to St. Peter's Church, Charlotte, N.C. "under a great rector," the Rev. Huntington Williams, now Suffragan Bishop of North Carolina. In 1980, Fr. Leon became director of immigrant settlement — "a ministry of welcome" — for the Diocese of Maryland.

Two years passed during which time he married Lucille Stanton, a reporter for the Baltimore *Sun*, and received a simultaneous call to St. Anne's, Annapolis, Md., and St. Paul's, Paterson, N.J. He accepted the former, then changed plans in the middle of the night and went to St. Paul's.

"It had a pulpit large enough for a vestry meeting and seated 850 people," he said. "The first Sunday I had 50. But it was an interesting place and an interesting diocese under John Spong. Before going out, I looked in the newspaper every day to see what he was doing. He was so far to

(Continued on page 13)

Pension Fund 'Returned' Millions

(Continued from page 10)

clergy who charged Bishop Wood's ordination of the Rev. Jennifer Walters, a practicing lesbian, was a violation of a 1979 resolution asking bishops not to ordain anyone who engages in homosexual sex. A committee of five bishops appointed by Presiding Bishop Edmond L. Browning said Bishop Wood was not guilty of violating church canons. Bishop Wood told the *Detroit News* he "appreciated the integrity with which this had been addressed."

Despite the hope many found in the Episcopal Church, there were defectors. The most prominent was the Rt. Rev. Clarence C. Pope, Bishop of Fort Worth, who announced in November he would join the Roman Catholic Church. Bishop Pope, who was to retire at the end of 1994, said he would seek the pastoral provision for ordination.

The Very Rev. Richard M. Hatfield, dean of Christ Cathedral, Salina, Kan., resigned after a disagreement with his bishop and eventually joined the Antiochian Orthodox Church. The rector and about 120 members of Church of the Advent, Cincinnati, left to establish an independent congregation, and many of the members of the St. John's, Quincy, Ill., the former cathedral of the Diocese of Quincy, and its rector, departed for the Anglican Church in America.

Became Episcopalians

A reversal occurred in the Diocese of the Rio Grande when Trinity Church, an inter-denominational congregation in Albuquerque, N.M., affiliated with the Episcopal Church.

A similar event took place in the Diocese of Mississippi, where a "continuing Anglican" parish, St. George's, was received into the Episcopal Church by the Rt. Rev. A.C. Marble, Bishop of Mississippi, at St. Andrew's Cathedral, Jackson.

Theological seminaries were in the news in 1994. General Seminary in New York City revised its housing policy to make apartments available to committed same-sex couples. Nashotah House had four former seminarians charged with sexual offenses against minors while the four were students at the Wisconsin campus in the 1980s. And Virginia Theological Seminary became the first to have



ENS photo by Scott Fisher

Altarware rescued from St. John's Church in Allakaket, Alaska, after the floods last fall that devastated several villages.

a woman dean when the Very Rev. Martha Horne was elected.

The Anglican-Roman Catholic/USA dialogue issued five affirmations on the Eucharist as sacrifice, including one which states: "We affirm that Christ in the Eucharist makes himself present sacramentally and truly when under the species of bread and wine these earthly realities are changed into the reality of his body and blood."

In April, an unusual announcement came from the Church Pension Fund, which said it will "return" more than \$200 million to the church. The announcement said the action was made possible "by excellent stewardship and a period of extraordinary financial market returns." The pension fund listed five initiatives: the funding of a \$50,000 life insurance benefit for active clergy and a \$25,000 benefit for retired clergy; the waiver of more than \$40 million in clergy pension assessments over the next four quarters; a clergy wellness initiative to study retirement, development and clerical formation; a pension rule change allowing clergy to retire at any month of the year without penalty; and expansion of benefit increases to recently retired clergy.

The pastoral study on sexuality was not the only document issued by the House of Bishops. In May, the bishops released a pastoral letter on racism, which stated, "The essence of racism is prejudice cou-

pled with power. It is rooted in the sin of pride and exclusivity which assumes 'that I and my kind are superior to others and therefore deserve special privileges'." Bishops requested that the letter be read in all parishes.

Two dioceses involved in providing housing for the elderly encountered financial problems. The Rt. Rev. Donald P. Hart, Bishop of Hawaii, wound up resigning after the diocese signed a guaranty for a \$4 million bank loan to Episcopal Homes of Hawaii and did not repay the loan. The housing corporation had planned to build a retirement project that ran into serious financial difficulties, owing more than \$13 million.

In the Diocese of Milwaukee, a bank took over ownership of the historic DeKoven Center property in a sheriff's sale. The bank was trustee for about 1,700 people who purchased more than \$12 million in bonds to finance Lake Oaks, a retirement community of 85 units developed by Episcopal Homes Management. The bank bid \$3 million for the 142-year-old property, which includes a conference and retreat center, after the financial institution had won a foreclosure judgment against Episcopal Homes Management.

A new Episcopalian, theologian Matthew Fox, created a stir when he arranged for a British group to stage a "Planetary Mass" in the basement of Grace Cathedral, San Francisco. The two services in October featured gyrating dancers, flashing lights, sound equipment and video screens.

An organization which accomplished much in a short amount of time voted itself out of existence. Shaping Our Future, Inc., known best for organizing a symposium in St. Louis in 1993, cited debts and the unwillingness of General Convention to consider resolutions on restructure more seriously in deciding to end its ministry. Some of Shaping Our Future's ideas will be pursued by a new organization called the North American Missionary Society.

Among Episcopalians moving into prominent positions were the Very Rev. John Peterson as secretary general of the Anglican Consultative Council, the Rt. Rev. James Ottley as Anglican observer at the United Nations, and the Rev. Frederick Schmidt as dean of St. George's College, Jerusalem.

DAVID KALVELAGE

The Living Church

Eastern Orthodox Leaders Consider Unity a Top Priority

North American Churches Intend to Speak as One Voice on Certain Issues

A major step toward unity has been taken by Eastern Orthodox churches in North America. Seven Orthodox churches, representing about 6 million members, pledged to work toward formation of a united church at a recent meeting of the Standing Conference of Canonical Orthodox Bishops in the Americas, in Ligonier, Pa.

Churches involved are the Greek Orthodox, the Orthodox Church in America (OCA), Antiochian, Serbian, Romanian, Bulgarian and Carpatho-Russian Orthodox churches.

"We want the American public to know that the Orthodox have come of age, and we are going to act as one united church," said Archbishop Iakovos, primate of the Greek Orthodox Church and the senior Orthodox leader in the United States.

According to the agreement, the churches intend to speak with one voice on matters of theological and social importance. Other areas of unity such as appointment of clergy and shared finances were not spelled out in the agreement.

The bishops issued a joint plea to their mother churches overseas and the Ecumenical Patriarch Bartholomew in Istanbul, considered the "first among equals" among Orthodox, asking that the issue of a unified Orthodox presence in North America be made a top priority. Before administrative unity could become a reality, the mother churches and Patriarch Bartholomew will need to approve.

At the Pennsylvania meeting, bishops acknowledged a "North American reality" in which, they said, ethnic boundaries dissolve as immigrants are absorbed into the mainstream, making ethnically centered churches less responsive to the needs of American society.

'Making Disciples'

"We believe our task in North America is not limited to serving the immigrant and ethnic communities, but has at its very heart the missionary task, the task of making disciples," the bishops said in a statement.

The bishops emphasized that participating churches are not being asked to give up their individual identities. "We have not created a new melting pot," said



Archbishop Iakovos

Archbishop Iakovos. "We will take care of our faithful ... with absolute freedom to continue as (we) wish."

The leader of the Antiochian Orthodox Church, Metropolitan Philip, called the unification effort "unity with pastoral diversity."

Bishops said they expect some negative reaction to the plan, especially from older members who may view unity efforts as a possible loss of cultural traditions they wish to retain. But they expect younger Orthodox to respond positively.

"They have been waiting for this day," Metropolitan Philip said of younger members. "They have expressed tremendous enthusiasm."

"What we are trying to do here in North America is to put our house in order," he added. "I personally expect a positive reaction."

The unity agreement does not include the Oriental Orthodox churches — Armenian, Coptic and Syrian Orthodox — which have theological differences with Eastern Orthodoxy over issues relating to the Incarnation of God in Jesus Christ.

Religious News Service contributed to this article.

Cuban Priest Takes Charge at St. John's

(Continued from page 11)

the left that anything I had to say was to the right and so the parish said at least I wasn't as bad as the bishop. It grew and I was happy as a pig in mud."

In 1988, he was asked to take on a Spanish speaking congregation, but was attracted to a much larger, more prominent parish, even though he told the deployment officer that he was aware that "no Hispanics need apply." The next day the deployment officer called back to urge him to seek the position. Fr. Leon became rector of Trinity Church, Wilmington, Del., in 1988.

Near Christmas 1993 he received a large packet from St. John's.

"Imagine sending that to a rector as Christmas neared!" he exclaimed. "St. John's had a silk-stockings, highbrow reputation, and I didn't think I had snowball's

chance in you-know-where. Still I was anxious to see how it was set up and to gather ideas for my parish. At the same time, I began to appreciate that traffic is light in Delaware, but in Washington nothing is free except God's grace."

More Than 50 Candidates

Meanwhile, the committee representing St. John's 600 members considered more than 50 persons in an international search. The parish reports total annual revenues of more than \$1 million and a rector's stipend in excess of \$80,000.

The Leons have settled into a new rectory near Washington National Cathedral with daughters Emelia, 8, and Sophia, 10. For recreation, Fr. Leon plays tennis and jogs four miles a day. He has begun a Monday night teaching series on "The

Bible: Loving as God Loves Us." His wife is the author of a business book, *The Learning Edge*, and is at work on another.

On the future of his native Cuba, he believes a period of unrest similar to Haiti's will unfold when Castro dies or is replaced.

During his first two services in Washington the new rector sat in a pew, but the third Sunday he took to the pulpit and, between services, was presented in a program billed in newspaper advertising as "A Conversation with the Rector." In contrast to his formal preaching style, he gave a relaxed, humorous presentation in which he characterized himself as a lover of truth with the tenacity of an English bulldog. The congregation applauded.

"I hope they're still doing that a year from now," he said.

(The Rev.) JAMES B. SIMPSON

Conventions

Storm Doesn't Stop Business in Rio Grande

Delegates to the convocation of the **Diocese of the Rio Grande** found themselves without electricity and heat for some time when they met Nov. 11-13 at a conference center in Glorieta. Heavy rain shorted out electrical connections and left microphones working only occasionally.

A highlight of convocation was the singing of the Doxology on the final day after word was received that Trinity Church, an inter-denominational congregation, had voted to accept the invitation of the diocese to become a member [TLC, Dec. 25].

Because of the lack of microphones, delegates voted to defer debate on proposed canonical changes until 1995. Convocation did adopt a resolution to reduce the fair share of congregations from 22 percent to 18 percent, with the 4 percent difference being remanded to the individual churches for discretionary outreach of their choice.

The Rt. Rev. William D. Wolfrum, retired Suffragan Bishop of Colorado, preached the sermon at the Eucharist on the final day with the help of a flashlight and two servers with torches.

The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, spoke strongly about the relationship between the diocese and congregations in his convocation address.

"I want to recognize that in our catholic

tradition, a diocese gives expression to parish life," Bishop Kelshaw said. "That is what makes us Episcopalians. It is also true that the strength of a diocese is measured by the life given to it by strong congregations. This is a mutuality born of our life together as God's covenant people."

Bishop Kelshaw asked congregations which have contracts with their clergy to abolish them and to work with his executive assistant to establish covenant agreements, "which spell out the mutual responsibility of vestries, assistants, rectors and vicars."

* * *

The theme of vision and change was sounded frequently at the **Diocese of Western New York's** convention Oct. 28-29. The Rt. Rev. David Bowman, diocesan bishop, spoke about vision and cited some high points of the past year, including the beginning of a new mission, Christ the Redeemer in East Amherst, the new ministry of the Rev. Beverly Tasy, the new director of Episcopal campus ministries and the commitment to missionary work of the Rev. and Mrs. Jonathan Kim in Korea and the Carr family in Honduras.

Bishop Bowman praised the way in which the diocese responded to the year of prayer for discernment for the diocese.

"A year ago, when we launched this process, I asked the committee what we would do if we came to the end of 1994, and we were still relatively unclear about the answer," he said. "Their answer to that was 'then we need to keep asking the question.' And that is precisely what we intend to do at this convention and throughout this next year."

The Rt. Rev. Terence Finlay, Bishop of Toronto, also spoke of vision and change in his sermon at the Eucharist. Bishop Finlay, who was chaplain to the convention, noted that as an institution we are "frightened by fewer members, less money and energy. We try to reclaim the glory days through crash programs," by improving the quality of management, thinking that a "few fine tuning and adapting changes will do the trick."

"Before the church can be transformed, we need to be transformed," he said.

In business sessions, the convention:

- Adopted a budget which restores funds cut in budgets for the past several years.
- Adopted a position paper in opposition to casino gambling.
- Revised clergy compensation guidelines after noting the diocese is one of the three lowest in the church in terms of clergy compensation.

(The Rev.) DONALD B. HILL

BRIEFLY

The Rt. Rev. **Maurice M. Benitez**, Bishop of Texas, has announced he will retire Feb. 10. Bishop Benitez, 66, said he will institute the Rt. Rev. Claude E. Payne, Bishop Coadjutor, as his successor at the opening of the annual diocesan council on that date.



Bishop Benitez

Drati, 55, has been serving in several ministries in the Diocese of Los Angeles for the past 17 years, and he has taught at UCLA.

The Faith into Tomorrow capital funds campaign in the **Diocese of Alaska** finished by exceeding its goal. The campaign, which benefited six diocesan ministries, had a goal of \$1 million and wound up with commitments totaling more than \$1.179 million.

A \$2.8 million capital funds campaign has been approved in the **Diocese of Oregon**. The campaign will fund further development of the diocese's Triangle Lake Conference Center, help establish new congregations, revitalize existing

congregations, help fund Episcopal Charities of Oregon and provide greater outreach across the diocese.

Ann Jarvis Vest of Norfolk, Va., is the new **chairperson of the board** of directors of the Presiding Bishop's Fund for World Relief. She has been a member of the board since 1992. Mrs. Vest is the wife of the Rt. Rev. Frank H. Vest, Jr., Bishop of Southern Virginia.

The 10th annual Christmas Celebration for People Who Care About **People With AIDS** was held Dec. 9 at the Cathedral Church of St. Paul in Detroit. The Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan, was the principal celebrant for the ecumenical event, and Detroit Mayor Dennis Archer was the preacher.

Simplify the Calendar

And six other proposals for practical change during the church year

By ROBERT T. GRIBBON

Grace permits me to live with serious controversy in the church, but trivia annoys me.

The recent beginning of a new church year, the arrival of 1995 calendars, and the recent approval of new "trial propers" for Lesser Feasts and Fasts (LFF) all bring to mind the irritations and inconsistencies of the calendar. The important problems of the world are beyond the control of the Episcopal Church, but we might at least get right that which is entirely within our purview. They are not matters of great consequence, but probably will not be fixed in my lifetime.

Eventually, prayer book revision will be required along with cooperation among the Standing Liturgical Commission, the Church Hymnal Corporation, several commercial publishers and the unnamed arbiters of liturgical colors (perhaps the same people who decide hem length). Thus I present seven modest suggestions for consideration:

1. Never transfer a day. The well-motivated desire not to have saints' days usurp Sundays or Holy Week has created much confusion in the transferring of saints' days, especially after Easter and Christmas. Various editors apply different rules of precedence, so calendars do not always agree. Lesser commemorations must be omitted in some years.

In my family, when my sister's birthday falls on Easter as it sometimes does, we remember that it is her birthday, although we may have a party as late as the next Saturday if that is convenient. It seems to me that the church could follow the same expedient, with two simple rules. First, while continuing the prohibition that celebrations of days not pre-empt the celebration of Sundays or feasts of our Lord, permit the commemoration of any day on the day it occurs by a collect. Second, expand the rubric on page 17 in the prayer book to permit by local option the use of the propers for a day on "any convenient

Advent
Christmas
Epiphany
Lent
Easter
Pentecost

open day in the octave preceding or following the day."

2. Simplify the calendar. In my early years of ordained ministry, I was privileged to serve on a college campus where we had a daily Eucharist. With the bishop's permission, we had propers for everything from Benjamin Franklin's birthday to votive Masses "for those facing exams," and on some days used an orange chasuble. However, because the majority of our congregations are small, with perhaps one mid-week Eucharist at which any major day falling during the week is observed, I recommend flexibility in the use of the propers as suggested above, and simplicity in the use of liturgical colors as follows:

First, for all observances other than feasts of our Lord, do not display the color on the calendar, but only indicate the suggested color in type. Second, let the days after the feast of the Epiphany to the Baptism of our Lord be white days; let there be an octave of white days following All Saints'; and let the week following the feast of Pentecost be red. Such a system would actually highlight the major festivals more dramatically.

3. Stop numbering days after Pentecost. The Sunday numbers now serve no purpose whatsoever, as the propers to be used are separately numbered and determined by calendar date. It seems

unnecessarily awkward to have to explain "This is the 22nd Sunday after Pentecost, but the readings are Proper 24B." One set of numbers is enough. While we are at it, let's not use a numbered proper on the weekdays following the Day of Pentecost.

Two years ago, I was visiting churches during the week following Pentecost, and found all, of varied churchmanship, using propers from the Day of Pentecost in violation of the BCP rubric (pp. 896, 907, 917). I note there are 12 different readings assigned in the lectionary for the Day of Pentecost which probably don't all get read in most communities. The rubric could give permission to use any on the following weekdays. As the week following Pentecost includes the ember days and often Ordinations, we also could have an octave of Daily Office readings which continue the ministry theme rather than plunging immediately into the middle of an ongoing sequence for Proper 5, 6 or 7.

4. Publish Lesser Feasts and Fasts in loose-leaf format. With so many materials, including the prayer book sections, now published in loose-leaf format, why publish the Lesser Feasts and Fasts in hardback? I already have several editions on the shelf, and it seems destined to be revised every triennium. The three-ring format would allow easy revision and insertion of the appropriate pages in a service book rather than having one more book.

That quibble aside, the editors of LFF are to be praised for the biographical notes, the clear organization, legible typefaces, and dating of each page. Let's keep the same designer for the next BCP.

5. Extend permission for supplemental use of other calendars. I suggest a General Convention resolution permitting that "any commemoration on the calendar of another province of the Anglican Communion or of a communion with which the Episcopal Church is in ecumenical dialogue may be commemorated." This would avoid further discussion of whether we need to add Charles the Martyr, Martin Luther or Ignatius Loyola to the calendar. It would also allow us to

(Continued on page 20)

The Rev. Robert T. Gribbon is rector of St. Paul's Church, Centreville, Md.

May There Be More Peace

It is always heartening, upon reaching the new year, for us to be able to make a new start. If we did not take that step at the beginning of the church year, Advent, we can do so now. It is a time to set goals (or resolutions), to express hope that this will be the year in which those goals may be realized.

One goal on the minds of many at this time of year is to achieve peace. In some respects, even though this may have looked like a fruitless endeavor a year ago, much was accomplished during 1994. A new president took over following an all-race election in South Africa; democratic rule was restored in Haiti; fighting eased in Northern Ireland; Israel and Jordan were involved in a peace accord; and progress was made between Israelis and Palestinians. While the horror of the ethnic war in Bosnia remains unsolved, the accomplishments of the past year can give us hope that 1995 will mark the end of that bloodshed.

We extend best wishes for the new year to our readers. May

this be a year of peace in our communities and churches, and an end to the turmoil which continues in other parts of the world.

Interest in Parish Life

We extend a warm welcome to readers who may not be familiar with our magazine. For some, this issue may be the first of a one-year gift subscription from a thoughtful friend or relative. Others may be members of the clergy who do not subscribe but receive this issue because it is one of four we publish each year dedicated to parish administration.

Rectors and others involved in the administration of a parish should find articles or advertisements of interest in this special issue.

We hope new readers and non-subscribing clergy will find this issue, and succeeding numbers, to be of interest. Please know your thoughts and opinions about all facets of this magazine are welcome at any time.

VIEWPOINT

Want Better Preaching? Try the Laity

By PETER A.R. STEBINGER

For a long time, laity and clergy have been complaining about the poor quality of preaching in much of the Episcopal Church. One cleric I know spent his sabbatical going to as many church services as he could each weekend (some would consider this penance, not study!). Each Sunday he attended two, and sometimes three, services. By the end of his study time, he had been to almost 60 worship services. Often the liturgy was well done. The music was good most of the time. But the preaching! Far too often it was awful.

The list of indictments was long: Multiple messages. Poor organization. Sermons which bore little or no connection to the text. Sermons which were inaudible. Sermons which were too long. Tirades on a particular issue. One sermon, he told me, was a sales message for Cursillo (we are both supportive of this movement), but a sermon it was not.

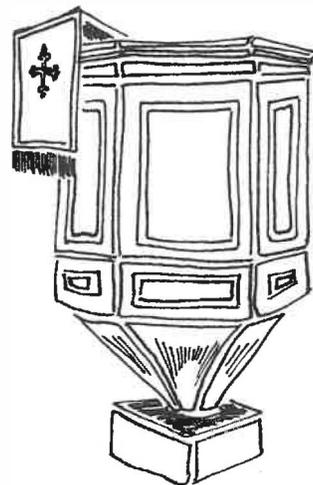
Yet preaching is one of the most crucial

**The Episcopal Church
has many educated and
godly people who speak
before groups every day.**

ministries of the church. In what other setting does a group of people voluntarily sit still for 10 or 20 minutes and hope to hear some message which will help them live a better life, be inspired by the mighty works of God, and give them comfort or challenge? The Church Deployment Office tells us good preaching is one of the most important criteria used by congregations in selecting a new rector.

Clearly preaching is important. Then why is it done so badly so often? I do not know. I do know that most of the clergy of my acquaintance try very hard. And if my congregation's experience with supply clergy is any indication, they often fail. What shall we do? Many would suggest that we improve preaching by improving the clergy's skills at this task.

I have an alternative suggestion: Let the



laity preach. Perhaps not every Sunday, but at least one a month. After all, the Episcopal Church has many educated and godly people who speak before groups every day: Business people, college professors, lawyers and teachers, to name some of the most obvious. Laity involved in Cursillo give serious talks about spiritual topics, and these are well received. Sometimes, simply because they are not from the "hired help."

I fear this may be seen as a slap in the face by many of my colleagues, but as

(Continued on page 18)

The Rev. Peter A.R. Stebinger is rector of Christ Church, Bethany, Conn.

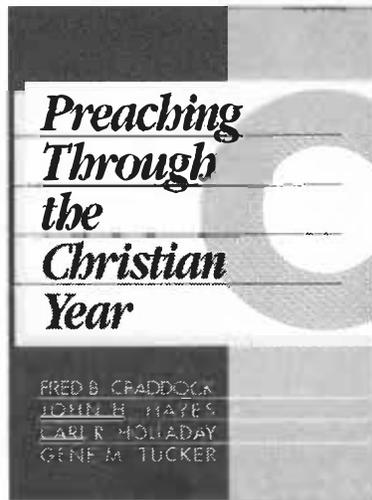


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With Guidance, the Laity Can Contribute Much to the Church's Preaching

(Continued from page 16)

many of us have experienced when laity talk about "stewardship" each year, people often are more impressed by the sincerity, if not the polish, of messages from fellow "pew sitters."

I believe the same could be said for a formal sermon upon the texts. In my congregation, there are many lay persons who have been a part of Bible study groups for many years. They know the scripture well. Some have taught adult education classes. Others have been to schools of spiritual direction or taken diocesan courses in ministry. In other parishes the EFM program is educating many in the ways of our Lord far beyond the "norm." Why not have such persons address the congregation?

I can think of a few objections. These people are not trained. They are not licensed. What happens if they are terrible? Are not the clergy specifically charged with seeing to the spiritual needs of those under their care? What about heresy?

I do not believe any of these problems is insurmountable. The key lies in two areas, selection and monitoring, with a lot of guidance included in the latter.

Gathering Interest

The first step would be to announce that such a ministry was beginning and see who might volunteer. My guess is that most of those who express a willingness to preach would be well prepared by life for such a task, and would be among the most godly members of a congregation. If a person clearly had no voice or was a well-known malcontent, the rector could simply not select that person. But I would want to be cautious. After all, we cannot be sure who may or may not have the gift.

Then I would have some required training. This would include having a class on basic sermon preparation, the use of scripture in preaching, a discussion and practice session on the use of the voice. Even if a cleric has lost the inspiration, he or she should be able to prepare others. It is true that formal theological training could not be provided, but my sense is that most people are not looking for complex arguments, just a clear interpretation of what scripture is saying to them. Then each person would prepare a practice sermon and present it to the group.

Those whose practice sermons are ade-

quate would become part of a pool of "local lay preachers." Then a lay person would be scheduled from the pool of those who have volunteered and have been trained to give the sermon once or twice a month. The congregation would benefit from hearing from another person, and the clergy would have more time to devote to other tasks during the "off" weeks, and perhaps be inspired to work harder on the message for the weeks they do preach.

Such persons should be licensed by the bishop, but our current requirements for licensing lay preachers are so rigorous that one practically needs to have a divinity degree to fulfill them. This makes sense if a person were to be preaching without monitoring, but I feel we could go to a simple, annual, local license based on the rector or vicar's recommendation, much as we do with chalice bearers.

Against Heresy

If a person preaches heresy (although some would ask how could we know?) the license would be suspended. If they were awful, they might not be recommended for renewal at the end of the year. A rehearsal, say the Friday or Saturday before a person were to preach, might allow the clergy, and perhaps the others who give sermons, to provide a helpful critique and prevent disasters.

While multi-staff parishes might use "local lay preachers," this suggestion is really for the vast majority of parishes with a sole cleric on a Sunday morning.

I believe poor quality of preaching is due more to fatigue and burnout than to an absence of skill.

Many clergy preach a sermon every week for 20 or 30 years, getting a respite only when they take a vacation, when the bishop visits or when a pastoral letter must be read. Given a little break, I believe many clergy would preach better, and that the church and our Lord would be better served.

This suggestion also might benefit those few clergy who simply cannot preach but are skilled in the other tasks of ordained ministry. These persons will then have an opportunity to do what they do best while others do what they do best.

What I have outlined seems to me to be a helpful suggestion toward solving a common dilemma, the poor quality of many of the sermons given each week. Many of our laity are devout, good speakers, and well versed in the scripture. We seek the opinion of the laity in every other aspect of our common life, why not let them share in this ministry as well? We would all benefit.

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Suggestions for Using the Church's Calendar

(Continued from page 15)

observe such things as "World Wide Communion Sunday" with other churches in our community, without putting such observances on our calendar.

6. Begin all calendars with Advent. If we are going to purchase liturgical calendars, let's buy only those that actually begin Advent 1. It's not an insurmountable problem as evidenced by the fact that several publishers already produce 13-month calendars. It is a marketing advantage to get people's attention before they are inundated with gift calendars, but more importantly, it would be a great educational advantage to distribute church year calendars which begin at the beginning.

7. Re-form the Daily Office readings. While we are dreaming, we might as well plan for the prayer book of 2015 or whenever. The current two-year cycle of Daily Office readings with three lessons to mix or match with the Sunday three-year cycle adds confusion and gets in the way of people who might read the Daily Office. It would be simple enough to change to a three-year cycle, matching the Sunday ABC lectionary cycle.

My preference would be to spread the existing lessons over three years, simply assigning two lessons for each day. A primary objective of this would be to encourage widespread lay use of a simplified morning and evening office in the 21st century. My experience is that one lesson, thoughtfully read in the context of praise and prayer, nourishes more than several readings with page flipping in between. I grew up on an office of two lessons, but perhaps today we are inundated with so much we have shorter attention spans.

Local Diversity

Seven is enough serious or silly suggestions. Let's talk about it. If you have read this far, you may have guessed that, beyond this trivia, I have a vision of a simple and practical ecumenical calendar for the Western church which anyone can use to sanctify the time.

In a rapidly changing, multicultural, global metropolis, we will have local diversity, but can share some observances with others of the household of faith. We might at least agree on what lesson we will read to begin the day and pray together. The rule of prayer is the rule of faith.

BOOKS

Little Book from the Big Sky

TOTAL MINISTRY: A Practical Approach. By Charles I. Jones. Archegos (Helena, MT). Pp. 116. \$9.95.

The Bishop of Montana has a passion for the practical. In 1989, he wrote a handbook designed to implement his mission strategy of lifting the laity from dependency as consumers of religion to participation as ministers of the gospel. His small booklet could be read in an hour or less, and his people wanted more.

In 1993, he completed an expanded version. Still readable in a couple of hefty sittings, the book is a cheerful assault on a long-resistant front: The "ministry of the laity" which has been a church preoccupation for 30 years, and continues to be more a banner in the chancel than a host of marchers on the move.

Bishop Jones has scored his marching music for drums and bugles, not a full orchestra. The book is a primer, not an in-depth piece of scholarship: Evangelizing, Catechesis, Preaching, Teaching, Praying, Pastoring, Overseeing.

In each chapter he relates a task of ministry to the gifts for ministry abundant in

any company of the faithful, holding up ordinary humanity as fully competent when supported by one another in the love of Jesus and when committed to life-long learning.

Perhaps the book's greatest strength is its personal quality. "Ci" has written a structured autobiography, the lively story of his own ministerial odyssey — his ups and downs, his doubts, his dares, his developing certainties as a Christian. It will energize most any lay person for risking the joy of self-giving servanthood.

(The Rt. Rev.) BENNETT J. SIMS
Hendersonville, N.C.

Vanishing Monuments

A HISTORY OF CHRISTIANITY IN THE UNITED STATES AND CANADA. By Mark A. Noll. Eerdmans. Pp. 576. \$29.95.

Within the past decade, we have been blessed by several fine surveys on American religious history. *Eerdmans' Handbook to Christianity in America* (1983) and Martin Marty's *Pilgrims in Their Own Land* (1984) are examples.

Mark Noll's volume is a most worthy

addition. Professor of church history at Wheaton College (Illinois), Noll is an expert on American evangelicalism; yet he also gives sympathetic and abundant coverage of many other traditions. He defines as Christian any group that calls itself such and is so recognized by others.

Beginning with Franciscan settlements in California, Noll takes the narrative down through the Reagan-Mulroney years. Frequent discussion of church life in Canada not only supplies valuable information on figures little known to Americans, it offers fresh perspective on the United States itself.

Without straining for "relevance," Noll shows how the church has long been at the core of black life. The same holds true for the predominant role played by women in parish life, and Noll has superb sketches of gospel singer Mahalia Jackson, novelist Flannery O'Connor, and biographer Catherine Marshall.

Noll highlights theological development more than institutional growth. His discussion of the Niebuhr brothers, Reinhold and Richard, is particularly well

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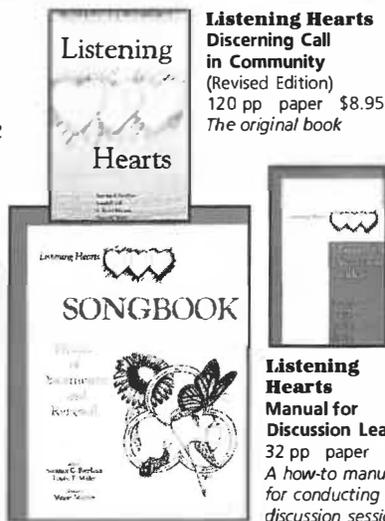
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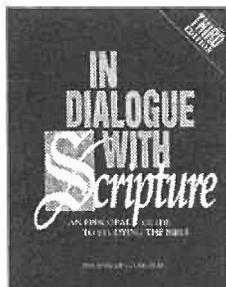
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BOOKS

(Continued from previous page)

done. Paul Tillich, however, is given only one sentence. He discusses the religious dimensions of such authors as Nathaniel Hawthorne and William Faulkner and of such presidents as Abraham Lincoln.

This reviewer would have liked to have seen some discussion of the Oxford Movement, with its broad influence on North American liturgy, hymnology, literature and church architecture. Noll covers John Williamson Nevin but not William Porter Du Bose; Harvey Cox but not William Stringfellow.

No Pollyanna, Noll concedes that he is tracing the rise and decline of protestant dominance; his conclusion: "There are blessings to count as well as vanishing monuments to mourn."

JUSTUS D. DOENECKE
Sarasota, Fla.

A Supplemental Source

**CELEBRATING COMMON PRAYER:
A Version of the Daily Office SSF.**
Morehouse. Pp. viii and 710. \$25.95.

Given the riches that American Episcopalians have in *The Daily Office* and in *The Prayer Book Office*, one tends to approach this English volume with some reservation about its appeal to any but liturgical mandarins.

This book, like its American counterparts, hopes, in the words of Archbishop Carey's foreword, to enable "the whole church to pray together daily in a reflective and structured way."

Based on *The Alternative Service Book 1980*, *Celebrating Common Prayer* is, by turns, an expansion of the round of daily prayer services and also a contraction, since supplemental material is included (with particular attention to the needs of the Franciscan community) but options are also offered for paring down the office, somewhat like our prayer book's "Daily Devotions for Individuals and Families."

This volume, unlike *The Daily Office*, is not self-sufficient — for travelers, for example: The Psalter is present, but the lectionary section consists of citations rather than texts, so the user of *Celebrating Common Prayer* needs a Bible at hand.

There is a fine and rich section of "Prayers and Praises" drawn on an admirable range of Christian traditions. With the fine resources the American church has and which are organically linked to the prayer book we use week by week, I would expect that *Celebrating*

Common Prayer would be primarily a supplemental source of prayers and alternate versions of some familiar texts.

ROBERT F. ALLEN
Richmond, Va.

Ministry of Compassion

EMBRACED BY COMPASSION. By **Barbara Fiand.** Crossroad. Pp. 144. \$10.95 paper.

TOGETHER BOUND: God, History and the Religious Community. By **Frank G. Kirkpatrick.** Oxford. Pp. 195. \$35 cloth.

CAREVISION: The Why and How of Christian Caregiving. By **Jerry K. Robbins.** Judson. Pp. 164. No price given, paper.

A recent Times Mirror Center poll revealed that Americans are increasingly mean-spirited and selfish, with a majority preferring to take care of their own needs and letting the poor and the vulnerable look after themselves. This lack of compassion reflects the loss of authentic Christian values in our culture.

Perhaps that is because we are out of touch with God in Christ, and out of touch with ourselves. That is the underlying

assertion of Barbara Fiand's book, *Embraced by Compassion*.

The human soul is on pilgrimage for atonement with God, for "attunement" with the holy. For the process to find completion, we must surrender to a time of nothingness and emptiness in order to be filled with the light and love of God. Only then can we be radically open and present to God, self and others. To be genuinely compassionate to one another, Fiand asserts, we ourselves must be willing to receive God's compassion to heal the brokenness in our lives.

The individual is always formed and shaped by community; for Christians, this community is "church." In *Together Bound*, Frank Kirkpatrick lays fundamental theological foundations for Christian community.

How, he asks, is it possible to speak of God as bound together with the people God has called into being? We have inherited a classical Christian theology anchored in Greek rationality which stresses static attributes of God (e.g., omniscience, omnipotence), contrasting with the biblical testimony of God's active engagement with creation. At the edge of the 21st century, can we speak

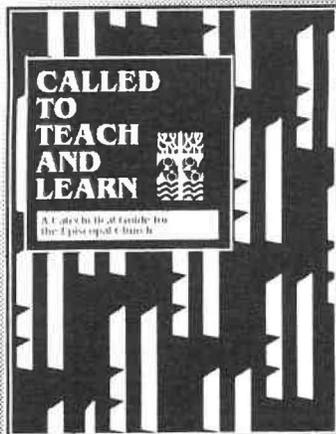
intelligibly of God-as-Agent reaching into this world, into God's people, and into individual lives?

Kirkpatrick guides us through the dangerous doctrinal extremes of liberalism (divine occurrence can be understood only metaphorically), fundamentalism (divine occurrence can be understood only literally) and the scientific method (nothing is an act of God). God is indeed together bound with us in an intentional relationship of love and empowerment through calling a community of faith into being, one which embodies and shares God's grace and compassion.

If read as one in a trio of books, *Carevision* helps to tie the themes together. Jerry Robbins argues for caregiving that blends God's redemptive contention against corporate and personal evil together with the human expression of compassion and healing. This brings about a dynamic and profound ministry of pastoral care, applying healing salve, not just holy bandage strips, to deep wounds.

Of the three, Kirkpatrick's book is the most essential, but also the most rigorous, reading.

(The Rev.) JOHN R. THROOP
Chillicothe, Ill.



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CALLED TO TEACH AND LEARN was mandated by the General Convention in 1988. This resource was funded through the Episcopal Church Center.

SHORT and SHARP

By TRAVIS DU PRIEST

A number of books have been published recently which are helpful in planning sermons, Bible studies, confirmation classes and the like. This column presents a selection of these books for your consideration, in the hopes that good educational tools promote more effective parish administration.

CELEBRATION OF FAITH. Sermons, Vol. 2. The Church Year. By **Alexander Schmemmann**. Translated by **John A. Jillions**. St. Vladimir's. Pp. 162. \$7.95 paper.

Orthodox theologian and preacher the Rev. Alexander Schmemmann focuses on Christian celebrations throughout the church year because it is through celebrations rather than abstract dogmatic formulas that we best see and understand Christianity. With wisdom and grace he takes us into seemingly insignificant moments of our lives such as "idle talk"

and leads us back to the hidden purpose of our lives — love. Could be a primary text for adult study or individual devotional reading.

BRIEFLY STATED: Short Sermons for Year C. By **Paul Gibson**. Anglican Book Centre (600 Jarvis St., Toronto, Ontario, Canada M4Y 2J6). Pp. 160. No price given, paper.

The liturgical officer for the Anglican Church of Canada offers us 1½-page homilies for the church year. What is especially appealing about this set of sermons is that the author gives several examples for the same day, allowing the homilist to muse on several themes from one set of propers. A similar collection is available for Year B.

PREACHING THE REVISED COMMON LECTIONARY. Year C. After Pentecost 2. By **Marion Soards, Thomas Dozeman and Kendall McCabe**. Abingdon. Pp. 174. \$9.95 paper.

One of a 12-volume series, this book provides commentary and suggestions for

the Sunday closest to Sept. 7 through Thanksgiving Day in Year C. The O.T., psalm, epistle and gospel are explored for each Sunday, with comments on the setting, structure, and significance of the passage. Ends with a table comparing "major lectionaries." Informative, with liturgical and eucharistic sensitivity in places.

PREACHING FOR BLACK SELF-ESTEEM. By **Henry H. Mitchell and Emil M. Thomas**. Abingdon. Pp.156. \$14.95 paper.

The former professor of homiletics and dean of theology at Virginia Union and the pastor of a "Silicon Valley" African American congregation team up to address the issue of self-esteem of African Americans. They do so with a theology which examines black caste systems and Buppies (Black Upwardly Mobile Professionals). I appreciate the attention given to both the integrationist and nationalist perspectives and the authors' assessment that the gap between the two is narrowing. Filled with memorable phrases: "Those whom people write off, Jesus writes in!"

TALKING TO YOUR CHILD ABOUT GOD. By **David Heller**. Perigee (200 Madison Ave., New York, NY 10016). Pp. 213. \$10 paper.

Tips on discussing God with children. Topics such as where ideas about God come from, questions such as, Was creation easy for God? and, What has God to do with war and peace? The author, a Ph.D. in psychology and specialist in children's spiritual development, gives short sketches of most of the world's major religions and protestant churches. He is quite fair in what he says about Episcopalians. Good ideas and questions for teachers and parents.

THE MARRIAGE MANUAL. Pp. 180. **A FUNERAL MANUAL.** Pp. 213. **A HOSPITAL VISITATION MANUAL.** Pp. 201. By **Perry H. Biddle, Jr.** Eerdmans. \$12.99 each, soft cover.

Episcopal clergy can get by without these manuals, all reprints of earlier publications by a Presbyterian minister. Some, however, might enjoy seeing how others do things and will enjoy reading the sections for Methodists, Presbyterians or Lutherans. Most helpful are the introductory portions on preparing for weddings, wedding rehearsals, hospital visits, church policy on funerals, and the like. Each book is bound in black and would

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CHURCH YEAR BIBLE STUDIES: Advent, Christmas, Epiphany. Study Guide, Series C. Leader Series, Series C. By **Garth Ludwig** and **Roger Sonnenberg**. Concordia. Pp. 95 and 64 respectively. No price given, paper.

Two booklets providing Bible study material and lesson plans for the Advent through Epiphany seasons, Series C. Good questions and word studies. Especially interesting are the sections entitled "Connect," which assist readers in forming personal links with the biblical material.

5-MINUTE BIBLE STUDIES: Quick, Seasonal Studies for Any Setting. 5-MINUTE BIBLE STUDIES: Quick, Topical Studies for Any Setting. Concordia. Pp. 58 each. \$9.99 each, paper.

Workbooks which may be reproduced for group Bible study. Each book, one arranged around seasons, the other around topics, cites a Bible passage and lists thoughts for discussion and exercises, ending with a prayer. Both focus on personal questions arising from meditating on scripture rather than on in-depth Bible study. For individual or small group use.

MORE QUESTIONS OF FAITH: Contemporary Thinkers Respond. Trinity. Pp. 115. \$16 paper.

Questions: What is faith? Remember sin and salvation? Whose life is sacred? What's the Holy Spirit? What's religious? Responses from Walter Brueggemann, Frederick Buechner, Verna Dozier, Matthew Fox, Madeleine L'Engle, Chaim Potok, John Spong and a host of others. Tony Campolo of Eastern College: "I need to be saved from those things in me that would cause me to hate myself." Fascinating reading which would make for a lively discussion group.

JOY & WONDER IN ALL GOD'S WORKS. Year C. By **Janet E. Lloyd**. Via Media (8587 Harvest View Ct., Ellicott City, MD 21043). Pp. 113. \$14.95 paper.

The sub-title explains what this book is about: "Contemporary Children's Literature, Fables and Folk Tales Illustrating the Sunday Scriptures." Each reading for Year C is exemplified by a brief story or fable, some just several lines long, each giving appropriate age for its audience. Excellent resource for teachers, preachers,

and parents. The author, a children's librarian, received support for this publication from the Diocese of Maryland.

KEEPING THE PROMISE: A Mentoring Program for Confirmation in the Episcopal Church. By **Andrew D. Parker**. Mentor's edition. Pp. 48. \$5.95 paper. Confirmand's Edition. Pp. 40. \$4.95 paper.

Using materials developed at the Church of the Heavenly Rest, Abilene,

Texas, Fr. Parker outlines clearly biblical, sacramental, church, and rite-of-passage studies for the confirmand in the Episcopal Church. I especially appreciate his including a section on the spiritual life, a topic that is easily forgotten amidst all the "necessities" of confirmation study. The study assumes a mentoring model which is used in a number of parishes now. Very well done, this is a set of books which I hope will be widely used in the church.

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LETTERS

(Continued from page 9)

hands a spheroid in the air about the size of the Great Pumpkin.

"Putting a 'w' at the beginning of holistic might help you," he continued. "Wellness means roughly what wholeness meant a while back, but these days it resonates better in the context of our contemporary pathos. Think, if you will, wholistically when you consider wellness."

I came to realize that a clergy person blessed with wellness would have it all together, as the young folks say. The concept, "Wholly Trinity," intruded on my mind. However, I could see that in this wellness matter we are not thinking Godhead but humanhood, as in "Wholly me, wholly myself, wholly I."

With all the foregoing instruction I'm not sure I need to attend the conference on clergy wellness. As a matter of fact, the wellness of the laity ranks equally high among my concerns. After all, some of them are still back there in culture lag along with many of us retirees. Back there we still ponder the Mysterium-Tremendum, pray for those we love and don't love, and rejoice that Christ Jesus remains the custodian of our souls' health.

(The Rev. Canon) JOHN R. WHITNEY
Wellsboro, Pa.

Ascetical Task

As a Roman Catholic priest, I enjoy reading each issue of TLC, to keep up on our beloved sister church. As a contemplative monk, I was particularly impressed with the column, "Meeting the Gray Visitor to the Soul" [TLC, Nov. 27], by Dr. Joanna Seibert. Clearly and succinctly written, it sets out in a penetrating way our basic ascetical task in trying, with grace, to clear out a more ample space in our lives for the Lord. I hope Dr. Seibert continues to write about spirituality.

(The Very Rev.) ROBERT HALE, O.S.B.
New Camaldoli Hermitage
Big Sur, Calif.

How to Train

Fr. Ruff's excellent article (TLC, Nov. 27) raises an issue which continues to plague all the professions, not just the learned ministry: How does one train for practice of the profession? In the field of clinical psychology, the concern for training of practicing professionals has spawned a whole new set of doctoral programs in professional psychology which emphasize practice over the narrowly focused doctoral dissertation, crafting yet

another brick in the edifice of human knowledge.

Fr. Ruef hints at the core of the question in pointing to the drop in numbers of available curacies. What the residency is to medicine, the curacy is (or was) to ministry: the primary vehicle for training in professional practice.

The number of curacies have dropped for many reasons. A number of bright but newly-minted clergy have told me they find the title curate to be offensive (read paternalistic) and would not apply for such a position.

The rise of the Eucharist as the principal form of worship leaves transitional deacons and their parishioners in a quandary. The declining number of parishes which can afford multi-staff ministry are usually interested in hiring the expertise of experienced clergy who have focused on some specific aspect of ministry needed in that place.

The problem is not intractable but needs further work. Fr. Ruef has done the church a great service in pointing out what other professions already know: Novice professionals learn best from other more experienced professionals who have the time and ability to guide them.

(The Rev.) ROBERT JAY GINN, JR.
Christ Church

Barre, Mass.

Really Small

In my letter [TLC, Nov. 27], I made an error I wish to correct. I meant to write "really small church," not "real small church." *Mea culpa*, I didn't mean to seem elitist; I meant "real" to be an adverb, not an adjective. Not having a choir is not a criterion of small church-ness.

The headline implies music is a luxury in small churches; that is not so. Small churches are frequently singing churches, at least that's my experience. The differences are usually the number of new tunes that can be introduced and the inappropriateness of some of the rather grandiose, anthem-like, but wonderful hymns. The 1979 hymnal is useful in that more of the hymns are set to the same tune than in the Hymnal 1940.

(The Rev.) THOMAS H. WHITCROFT
Grace Memorial Church
Wabasha, Minn.

Center Stage

The rationale of retired Bishop Otis Charles for his sexual peculiarities and preferences [TLC, Aug. 21 et. seq.] is specious indeed. It is sad, although scarcely surprising, to anyone who knows him,

January 1, 1995

that he decided to go public and exploit his condition in the center stage.

How tragic for the church that Bishop Charles' insatiable love affair with ego and notoriety led him to injure so many who once respected him. How bewildering for all who love the church that one of its consecrated leaders, in becoming a "complete" man, thereby mocks the God he professes to serve. How sad to witness the internal rotting away of society in gen-

eral, and the church in particular.

Bishop Charles is probably enjoying his earthly reward of publicity, something he has always courted. Like so many others, he will enjoy the role of martyr, even convincing himself, that it has something to do with "integrity." I grieve for his wife and children, whose pain must be beyond imagining.

MAREN F. EVANS

Anchorage, Alaska

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- **The Rev. Anne Richards** of the Church of the Heavenly Rest, New York City.
- **The Rev. Ann Holt** of St. Thomas' Episcopal Church in Pittstown, NJ.
- **The Rev. Barry Kramer** of St. Thomas' Episcopal Church, Burnsville, NC.
- **The Rev. Steven Mues** of St. Luke's Episcopal Church in Rochester, MN.
- **The Rev. William Wallace** of Emmanuel Church in Boston, MA.
- **The Rev. Harold Clinchens** of St. Paul's Episcopal Church in Benicia, CA.
- **The Rev. Kay Johnson** of the Church of the Messiah in Providence, RI.
- **The Rev. Barry Vaughn** of Saint Stephen's Episcopal Church in Eutaw, Alabama.

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PEOPLE and PLACES

Appointments

The Rev. **Linda Bell** is associate of St. Paul's, 415 Camino Real, Burlingame, CA 94010.

The Rev. **David J. Bena** is rector of Calvary, P.O. Box 41, Burnt Hills, NY 12027.

The Rev. **Ashmun Brown** is vicar of St. Francis', Bushnell, FL; add: 1240 Lake Dora Dr., Tavares, FL 32778.

The Rev. **David Canan** is rector of St. Paul's, 80 Elm Ave, Rahway, NJ 07065.

The Rev. **Gordon Chastain** is rector of All Saints', 1537 Central Ave., Indianapolis, IN 46202.

The Rev. **David Chee** is Chinese missionary for the Diocese of California, 1055 Taylor, San Francisco, CA 94108.

The Rev. **Tony Clark** is vicar of St. Mary's, Box 2373, Belleview, FL 34421.

The Rev. **Milton Cole** is rector of St. Paul's, Old York & Ashbourne Rds., Elkins Park, PA 19117.

The Rev. **Heather E. Cook** is rector of St. Andrew's, 301 S. Ozontz, York, PA 17403.

The Rev. **Michael Doty** is rector of St. Paul's, Box 326, Athens, TN 37303.

The Rev. **Frederick R. Engdahl, Jr.**, is rector of St. Mark's, Lake City, MN; add: 110 S. Oak St., Lake City, MN 55041.

The Rev. **Michael Erhard** is assistant of St. Mark's, Box 60675, Palo Alto, CA 94306.

The Rev. **Leslie Evans** is rector of Grace & Incarnation, Edgemont & Venango, Philadelphia, PA 19134.

The Rev. **Bruce A. Freeman** is rector of Epiphany, 1839 Arroyo Ave., San Carlos, CA 94070.

The Rev. **Mark Giroux** is rector of St. Mark's, Chenango Bridge, NY 13745.

The Rev. **Terri Grotzinger** is assistant of St. Mark's, 2314 Bancroft Way, Berkeley, CA 94704.

The Rev. **Ernest Harrelson** is rector of Trinity,

416 N. Sibley, Box 540, Litchfield, MN 55355.

The Rev. **Portia Hirschman** is vicar of Holy Family, 7702 Ensley Ct., Fishers, IN 46038.

The Rev. **Spaulding Howe** is serving at St. George's, Box 849, Cordova, AK 99574.

The Rev. **Mark Jenkins** is coordinator for support ministries for the Diocese of Michigan, while remaining rector of St. David's, Garden City, MI.

The Rev. **Maurice C. Lee** is rector of St. Barnabas', 420 N. Plum, Havana, IL 62644.

The Rev. **Roberto Maldonado** is associate of St. Andrew's, 210 S. Indian River Dr., Fort Pierce, FL 34950.

The Rev. **Courtland M. Moore** is interim priest of St. Patrick's, 10709 Lake June Rd., Dallas, TX 75217.

The Rev. **Nedi Rivera Moore** is rector of St. Aidan's, Box 31526, San Francisco, CA 94131.

The Rev. **William V. Murray** is priest-in-charge of Calvary, Germantown, Pulaski Ave. & Manheim St., Philadelphia, PA 19144.

The Rev. **William C. Noble** is executive assistant to the Bishop for the Armed Forces, 815 Second Ave., New York, NY 10017.

The Rev. **Patricia Rome Robertson** is rector of St. Ambrose', 900 Edgewater Blvd., Foster City, CA 94404.

The Rev. **H. Edward Sholty** is serving the mission station of St. Stephen the Martyr, 1415 Halsey Ste. 320, Carrollton, TX 75007.

The Rev. **Larry Spannagel** is rector of Christ Church, Box 111963, Anchorage, AK 99511.

The Rev. **Ruth Strang** is priest-in-charge of St. John's, 504 Prospect, Howell, MI 48843.

The Rev. **Ken Umbecker** is now at St. Mark's and St. John's, Race & Susquehanna, Jim Thorpe, PA 18229.

The Rev. **George Van Schalkwyk** is rector of St. Mark's, 16 Thomas, Charleston, SC 29403.

The Rev. **Terrence Wible** is priest-in-charge of All Saints', 890 McCosh, Hanover, PA 17331.

The Rev. **Barbara Wilson-Youngchild** is rector



Ministry as deacons is one more thing these twins share. At left is newly-ordained the Rev. **William Mosier**, who after the loss of his hearing, dedicated his ministry to building bridges between the deaf and hearing worlds. At right is twin brother the Rev. **James Mosier**, who preached at his brother's ordination Oct. 29.

CHURCH SERVICES NEAR COLLEGES

of St. Augustine's, Benton Harbor, MI, and rector of Church of the Mediator, Harbert, MI; add: 6691 W. Hickory Rd., Hickory Corners, MI 49060.

The Rev. **Priscilla Wood** is rector of St. Andrew's, 3 Maple, Box 2272, Framingham, MA 01701.

Cathedral Clergy

The Rev. **Beverly L. Barge** is honorary canon of Good Shepherd Cathedral, Diocese of Honduras, San Pedro Sula, while remaining rector of St. Peter's, 700 Rinehart Rd., Box 950727, Lake Mary, FL 32795.

Ordinations

Deacons

Los Angeles—**Anne Halapua**.

Oregon—**Bill Mosier**.

Texas—**William T. Barbee, Susan Dolan-Henderson**.

Renunciations

The Rt. Rev. Robert C. Johnson, Bishop of North Carolina, has accepted the resignation and renunciation of the Episcopal ministry by the Rev. **John L. Sharpe, III**, of Durham, NC, for reasons not affecting his moral character.

Resignations

The Rev. **John David** as rector of St. Peter's-by-the-Sea, Sitka, AK.

The Rev. **Doug Gordon** as vicar of St. Columba's, Big Bear Lake, CA.

The Rev. **Margaret M. Graham** as assistant of St. Margaret's, Washington, DC.

The Rev. **Rob Merola, Jr.**, as rector of St. Elizabeth's, Sebastian, FL.

The Rev. **Rick Staats** as rector of St. Christopher's, Anchorage, AK.

The Rev. **David Vryhof**, from Crossroads and St. Columba, Detroit, MI, to enter the monastery of St. John the Evangelist in Cambridge, MA.

The Rev. **Phil A. Webb, Jr.**, as rector of St. Andrew's, Pearland, TX.

Retirements

The Rev. **Tom Hutson** as assistant, St. Paul's, Chattanooga, TN.

The Rev. **William G. Lewis** as rector of Holy Trinity, Melbourne, FL.

The Rev. **Herb McMurtry** as rector of Holy Trinity, Juneau, AK.

The Rev. Canon **Michael P. Ollic, Jr.**, as priest-in-charge of St. Stephen's, St. Stephen, and Redeemer, Pineville, SC.

Changes of Address

The Rev. **Asa Butterfield**, 10930 Terra Vista Pkwy. #101, Rancho Cucamonga, CA 91730.

The Rev. **G. Thomas Evans**, 13463 Brougham, Sterling Heights, MI 48312.

The Rev. **Jannel Glennie**, 294 Willoughby Rd., Mason, MI 48854.

The Rev. **Roy L. Morrell**, American House, 14265 Middlebelt Rd., Livonia, MI 48154.

Church of the Holy Cross, 6299 Saline-Ann Arbor Rd., Saline, MI 48176.

Deaths

The Rev. **Clifford Edward Barry Nobes**, retired priest of the Diocese of West Missouri, died Aug. 13 at the Cornelia Nixon Davis
(Continued on next page)

Do you know someone at one of the colleges listed here? If so, why not write the student, providing the name of the chaplain as listed below? You may also want to contact the chaplain.

Refer to key on page 32

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HC/supper

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CALVARY 315 Shady Ave. 15206
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RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER 6265 S. Main
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Sun Eu 5 p.m.

SAM HOUSTON STATE UNIV. Huntsville
EPISCOPAL STUDENT CENTER 1614 University Ave.
Fr. Jim Sproat, chap (409) 295-3988
Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

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VIRGINIA MILITARY INSTITUTE Lexington
R.E. LEE MEMORIAL CHURCH
The Rev. David Cox, r; the Rev. Dr. Sandra Levy, ass't; H.H. Edens, III, intern.
Sun Eu 8:30, 10:30, 5. Wed 12:15

WASHINGTON
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CHRIST CHURCH—Canterbury
1305 N.E. 47th St. (206) 633-1611
The Rev. Stephen Garratt, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45

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PEOPLE and PLACES

(Continued from previous page)

Health Care Center, Wilmington, NC. He was 87.

Fr. Nobes was born in Portsmouth, England. He graduated from Columbia University in 1927 and the General Theological Seminary in 1931. He was ordained priest in 1931 and began his missionary work in the Philippines, establishing St. Andrew's Theological Seminary there. He married Florence Moore, a missionary and teacher in China until she was forced to flee to the Philippines, in 1938. Fr. Nobes and his family were captured and interred in concentration camps for three years during WWII, which he later recounted in his autobiography, *Ap Padi* (Reverend Father). He returned to the U.S. to serve parishes in New York, California and Missouri. He retired in 1968 and he and his wife returned to their missionary work in Namibia. They returned to Vermont in 1970 and moved to Wilmington, NC, in 1990. Fr. Nobes is survived by his wife, two daughters, two sons and seven grandchildren.

The Rev. **Elizabeth Raynor Noice**, retired deacon of the Diocese of Colorado, died of cancer at her daughter's home in Grand Junction, CO, Aug. 14. She was 80.

Mrs. Noice was born in Newcastle, Ontario, Canada. She graduated from Colorado College in 1935 and earned her MA from Western Colorado State in 1963 and another MA from Seabury-Western Theological Seminary in 1971. Mrs. Noice taught preschool through college during her life as a teacher. In 1975, she became the first woman ordained a permanent deacon in the Diocese of Colorado. She served as Christian education coordinator for the Diocese of Colorado until her retirement in 1979. Mrs. Noice was preceded in death by her husband, W. Vincent Noice. She is survived by two sons, a daughter, five grandchildren and three sisters.

The Rev. **James Weldon Thompson**, a priest of the Diocese of Newark, died Sept. 5 at Columbia Presbyterian Hospital, New York City. He was 62.

Fr. Thompson was born in Pittston, PA. He graduated from Capital University, OH, in 1954 and Union Theological Seminary, in 1957. He was ordained priest in 1959. Fr. Thompson served as curate of St. Paul's Malden, MA; rector of All Saints', Stoneham, MA; rector of Good Shepherd, Norfolk, VA; interim rector of Good Shepherd, Midland Park, NJ; and as rector of St. Martin's, Maywood, NJ. He is survived by his wife, Jean, a son, a daughter and a granddaughter.

The Rev. Canon **Delbert Walter Tildesley**, retired priest of the Diocese of Rhode Island, died June 17. He was 76.

Canon Tildesley was born in Halesowen, England. He received his BA from Cornell University, in 1939, and his BD and STM from Seabury-Western Theological Seminary, 1946 and 1954. He was ordained priest in 1946. He was a captain and a chaplain in the U.S. Air Force and served in WWII. Canon Tildesley served parishes in Evanston, IL; Pueblo, CO; and Bristol and Barrington, RI. He was dean of East Bay Deanery, a member of the standing committee of the Diocese of Rhode Island, vice president of the housing foundation, and a deputy to General Convention, 1970. He was named honorary canon of the Cathedral of St. John, Providence, RI, in 1954, and he retired in 1983. Canon Tildesley is survived by his wife, Rebecca, and their two children.

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Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

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CHURCH OF THE ADVENT 30 Brimmer St.
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Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

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Masses: Sun 8 Low; 10 Solemn; Daily, noon

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

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Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Thes & Thurs 9

A Church Services listing is a sound investment in the promotion of church attendance by all church people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.