

The Living Church

October 1, 1995 / \$1.50

The Magazine for Episcopalians



Alpha Course • page 7



Ministry in Haiti • page 9



Carol E. Barnwell photo

The Rev. Don Nickerson, secretary of General Convention, spoons the sealing wax while Bishop John Buchanan of West Missouri signs his name at the consecration of the Rt. Rev. Leo Alard as Suffragan Bishop of Texas. In back are Bishops Gerald McAllister and William Cox, retired bishop and assistant of Oklahoma, and Bishop Henry Louttit of Georgia. [See page 8]

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Features

Seeing More Than Poverty in Haiti

Where the church is fostering new life.

By **Bob Libby**

page 9

It's the money — isn't it?

The church's mission and the survival mentality.

Part 7 in the series '2015'

By **Richard Kew**
and **Roger White**

page 10



Departments

Letters: Answering mail is a common courtesy (p. 3)



News: Meeting Midway in the Decade of Evangelism (p. 6)

Editorials: Healing is possible for more than a few (p. 11)

Viewpoint: It's not so clear who gets into heaven
By **Carl G. Carlozzi** (p. 12)

People and Places (p. 14)

Quote of the Week

The Rt. Rev. John Richards, Bishop of Ebbsfleet in the Church of England, to the *London Times*: "It is noteworthy that some of our laity, tempted to leave, have returned because of impoverished worship elsewhere."

In This Corner

List of Concerns Goes On and On ...

The FAX machine in our office gets a good workout on most days, but we weren't prepared for what spewed out of it a few days ago. As I approached the machine, I noticed there were pages on the floor. The machine was producing page 14, and it showed no signs of letting up. With a staffer's help, I picked up the pages and put them in order, beginning with a page titled "AWAKE." By now the FAX machine was up to page 22. "This cover letter is followed by 44 pages," said the title page. After about 30 minutes, the machine finally shut off and I began reading "A Catalog of Concerns: The Episcopal Church in the U.S. under Edmond Lee Browning." (A paper-covered booklet of the same arrived in the mail three days later).

The "catalog" is simply a list of statements, reports and other information about the church during the 10 years of Bishop Browning's term as Presiding Bishop. Footnotes are presented to document the statements, and no conclusions or recommendations are reached. The prime mover of the catalog is the Rev. Timothy R. Smith, rector of Christ Church, Mobile, Ala. He and five other rectors list their names "on behalf of AWAKE."

"Our original purpose was to say 'what is wrong?'" Fr. Smith said in a telephone interview. "Let's just list the concerns. We thought it might take four or five pages."

Instead it took 36 pages. "We said, 'other people have got to hear this,'" Fr. Smith said, so it was sent to Bishop Browning, diocesan bishops, presidents of standing committees, and editors of diocesan newspapers. After an original printing of 2,000, Fr. Smith said a second printing probably would take place.

Sunday's Readings

Rich and Poor Are Equal Before God

Pentecost 17: Amos 6:1-7; Ps. 146; 1 Tim. 6:11-19; Luke 16: 19-31.

They are lazy. They will not work. They do not pick up after themselves. They have children indiscriminately. They have come to expect the rest of us to support them. They are not capable of the things that the rest of us take for granted.

These are the kinds of statements heard all too frequently at cocktail parties and political rallies. The statements make good copy for TV newscasts and front-page headlines. These are not, however, the words of the Lord spoken by Moses and the prophets.

"My hope is people understand it's a constructive document offered for the betterment of the church," Fr. Smith said.

What is offered is a document in four parts: The Presiding Bishop, The House of Bishops, Actions by Individual Bishops and Particular Dioceses, and Other Sources of Concern Within ECUSA. A sampling from each of the four sections:

- "Contrary to the established policy of ECUSA on the subject, Browning signed the statement sponsored by the Religious Coalition for Reproductive Choice calling for the U.S. Congress to include abortion funding in any health-care plan."

- "Failure of the House of Bishops at the 1991 General Convention to pass the canonical language declaring that all bishops, priests and deacons refrain from sexual intercourse outside marriage."

- "Statement by the Rt. Rev. Barbara Harris that traditionalists should leave the Episcopal Church: 'God go with you — Good-bye!'"

- "The narrow defeat at the 1994 General Convention of a resolution which would have entitled 'unmarried domestic partners' to full benefits of the Church Pension Fund."

You get the idea. Persons who have kept up with the news of the church on these pages during the past 10 years probably won't read much new, but they will find a compilation of events categorized by subject which may be helpful to those who care about the future of the Episcopal Church.

"We love the Episcopal Church, but if we don't expose the cancer, we won't have any chemotherapy or radiation," Fr. Smith said.

David Kalvelage, editor

They are not the words of Jesus the Christ.

Amos rails against this kind of talk. In his parable for today, Jesus draws vividly the differences between our common lament about the poor and our equality before God.

Finally, worldly goods, correct belief, and common value are of no concern to God. Care for all creation and for one another, despite our differences, are the center of his relationship to us and to all people. We cannot earn our way into heaven. We will in the end confront our equality before God.

The poor will receive their reward. The rich, well-born, and able will spend some time wondering why.

Letters

Answering Mail Is a Matter of Common Courtesy

In response to the article by Robert Cromey on answering mail [TLC, Aug. 20], let me relate a story.

I was ordained deacon in Virginia in 1971. The five transitional deacons met weekly with a very wise and experienced priest. He was a hard taskmaster, and would not let us joke about errors. But one day a deacon confessed that he had not answered his mail recently. We all agreed that was horrible until the priest stated, without embarrassment, "Clergy cannot be expected to answer their mail." I guess we touched a nerve. Fr. Cromey is, of course, correct, and I ignored that one piece of advice from our mentor.

(The Rev.) John Steed
Trinity Church
Scotland Neck, N.C.

Thank you to Robert Warren Cromey for expressing so nicely my own thoughts about people, especially clergy, who seem to have forgotten the value of returning phone calls promptly and answering correspondence promptly or otherwise.

Good manners in the business world as well as in our personal lives really are ways to show concern and respect for each other. They are sadly all too often overlooked or dismissed as unnecessary and irrelevant.

(The Rev.) Richard S. Kemmler
Christ Church
Staten Island, N.Y.

I agree with Robert Warren Cromey's Viewpoint article. I was horrified when I was looking for a job two years ago and surprised at the lack of letters or responses I received from letters and resumé I sent out.

The return of responses was only 10 percent. With this kind of response, it is difficult to know if the search committee even received my resumé. On one occasion, I wrote to the dean of a cathedral, a trustee of the seminary I graduated from, with the recommendation of the seminary dean, and I did not get a response.

Another time I wrote a priest from a parish where I once worked and asked for a copy of a program that was in place and worked well. Surprise, no response. I called and was told, "Oh, yes, I will send it to you." Again, no response.

It is shameful how churches seem to respond to letters and even more shameful when search committees don't have the

curiosity to respond to applications. With today's technology, I am surprised.

(The Rev.) William Alexander
St. Paul's Church
Claremore, Okla.

More Than One

Thank you for publishing the Viewpoint article on the Christian Coalition by David P. Jones and the letter from Leona M. Irsch [TLC, Aug. 13]. They both

expressed a similar idea that I think is important for all of us to remember as we debate issues facing our church and our society. Fr. Jones put it this way: "... there is no such thing as the Christian position. Rather, there is on each of those topics a variety of positions that Christians hold, each informed by deep prayer and fervent religious conviction." To which I reply with a hearty, "Amen!"

Ms. Irsch adds, "... there is more than one faithful interpretation of scripture

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Letters

...” To which, again, I reply with a hearty, “Amen! Amen!”

It would help our discussions in the church immensely if we could stop impugning each other’s motives and begin to recognize that we are all praying for divine guidance and we are all reading the same scriptures. But no human being is infallible; therefore, faithful Christians will disagree.

We should go on with our debates, but in those debates we should always remember that only God is all-knowing.

*(The Rev.) John Crist
St. Martin’s Church
Fairmont, Minn.*

In his Viewpoint article, the Rev. David P. Jones uses the title “the Rev.” for Pat Robertson and the title is repeated under Mr. Robertson’s picture.

It is my understanding that at the time when Mr. Robertson was seeking the Republican nomination to run for the presidency, he renounced his ordination vows. His title now is either Mr. or Dr. When Mr. Robertson speaks or writes now, he does so as a Christian layman.

*(The Rev.) Maurice A. Coombs
Church of the Good Shepherd
Philadelphia, Pa.*

The Aug. 13 issue contained two articles of an informative and teaching nature so rare in the Episcopal Church today.

The Rev. David Jones was right on target in his Viewpoint article “The Christian Coalition’s Misguided Agenda.” He wrote, “only Jesus can claim to have the Christian position.” He also said the coalition would have us believe that God is not in charge. That claim certainly seems to me a denial of the teaching and discipline of God’s one holy catholic church.

Fr. Perkins’ “First in Honor Among the Saints” was a delightful tribute to the Blessed Virgin Mary, reminding Episcopalians that we need not feel squeamish in honoring Our Lady on a prayer book feast day. Mary’s feast day on Aug. 15 probably was celebrated in very few of our churches. Being in Washington, D.C. that day, I was fortunate to find a joyous sung service in her honor at St. Paul’s, K St.

*Jim Short
Rehoboth Beach, Del.*

There Was Another

As much as I appreciate Joanna B. Gillespie’s letter [TLC, Sept. 3], the record should be set straight on one of the statements she made. The Rev. Tollie L.

The Living Church

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Volume 211 • Number 14

Caution was not the only African-American to work as a national church officer in the 1950s. The Rev. M. Moran Weston, later rector of St. Philip's Church in New York City, served as executive secretary of the Division of Christian Citizenship in the Department of Christian Social Relations between 1953 and 1957.

Ms. Gillespie's basic point, however, is absolutely right: White Episcopalians have generally overlooked the contributions of black church members to our common history.

*(The Rev.) Gardiner H. Shattuck, Jr.
Warwick, R.I.*

Enough Already!

I have read with mounting alarm the divisive correspondence concerning Ellen Cooke's actions.

Must we continue to see such things in print? It seems to me the gospel of Christ needs to be preached and written about more thoroughly than the actions of the former treasurer of the Episcopal Church. I find it mean spirited for people to take pot-shots at the Presiding Bishop, who was doing his best at the time. Our Lord did not mount such criticisms for his betrayer.

Let the investigation run its course. The guilty will be found and actions will be taken by the church as well as the governmental authorities. When we have more information concerning the work after this investigation is over will be soon enough to make comments. Let us err in compassion rather than in condemnation.

*(The Rev.) Robert Leather
St. Paul's Church
Poughkeepsie, N.Y.*

The Right Name

Re. the article "Hiroshima Bombing Remembered" [TLC, Aug. 27], the correct name of the Bishop of Kyushu is the Rt. Rev. Joseph Noriaki Iida.

*Walter H. Morton
New York, N.Y.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

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Gathering Midway in the Decade of Evangelism

More than 400 Anglicans from all parts of the world gathered at Kanuga, the conference center in North Carolina, Sept. 4-9 for the Global Conference on Dynamic Evangelism. A subtitle for the event was Mid-point Review of the Decade of Evangelism.

Participants ranged from the Archbishop of Canterbury to a 24-year-old evangelist from Tonga in the South Pacific, an ordained woman from Antigua, a businessman from Singapore, and a bishop and a lay woman from Rwanda. Presiding Bishop Edmond L. Browning was prevented by illness from participating in the conference.

Fifteen-minute reports about successes and failures in evangelism were delivered from participants representing 12 general areas of the world. Enthusiastic persons with exciting stories to tell who had traveled up to 6,000 miles to participate couldn't limit their remarks to 15 minutes, so events were frequently off schedule.

The Most Rev. George Carey, Archbishop of Canterbury, delivered a major address [TLC, Sept. 24] and preached at the Eucharist. The archbishop told of his recent visit to Papua New Guinea, where he preached in the "cathedral without walls," which did have a roof. "What a wonderful symbol of what worship should be — open to all and available to all: joyful, lively and reverent," he said. "We need to liberate our worship from the tyranny of many rubrics."

Among the subjects of other presentations were: Primary Evangelism, Focus on Youth, Evangelism in the World of Politics and Business, the Experience of Women, Evangelism in the Context of War and Poverty, Sharing Evangelism



Emmet Gribbin photo

Participants from around the world at the evangelism conference at Kanuga broke up into 32 small groups for Bible study and to discuss the addresses from Archbishop Carey and others.

Across the Anglican Communion and Evangelism: an Ecumenical Perspective. A summary of insights from the conference and recommendations will be presented to the Lambeth Conference of bishops in 1998.

A 70-page book with varied worship services was printed for the conference. Morning and Evening Prayer and the Eucharists were composites of a variety of Anglican rites. A brief song in a Nigerian language was learned easily and sung several times in both African and English words.

A musical group composed of six young people from Uganda accompanied much of the singing with African drums,

rattles and electric guitars. An English woman sometimes played with them on an electronic keyboard. Songs and hymns were sung in several languages.

Kanuga's chapel, built in 1940, seats about 250 persons, so only the early-morning Eucharists were held there. Other services and sessions were in the gymnasium.

In addition to the plenary sessions, participants were divided into 32 discussion groups with about a dozen persons in each group. The groups reflected on what they had heard, and participated in Bible study using material prepared especially for the conference.

(The Rev.) Emmet Gribbin

Assistant Rector Elected Suffragan in West Texas

An assistant rector, the Rev. Robert B. Hibbs, was elected Suffragan Bishop of West Texas, Sept. 9, at Texas Military Institute in San Antonio. Fr. Hibbs, 63, assistant rector at Church of the Good Shepherd in Corpus Christi, was elected on the third ballot.

The special council of the diocese was called by the diocesan bishop, the Rt. Rev. John MacNaughton, who will retire Dec. 31. He will be succeeded by the Rt. Rev. James Folts, bishop coadjutor. It is hoped

the consecration for the suffragan bishop will take place Jan. 6, 1996.

The bishop-elect is a native of Philadelphia, and a graduate of Trinity College (Conn.) and General Theological Seminary. Following ordination in 1957, he has been a missionary to the Philippines, where he taught at St. Andrew's Theological Seminary, and served in the Diocese of Northwest Texas as vicar of St. Peter's, Borger, 1972-75, and rector of St. Stephen's, Lubbock, 1975-77. He taught

at Episcopal Seminary of the Southwest, 1980-83, and moved to West Texas in 1983 as rector of St. Barnabas', Fredericksburg, where he remained until moving to the Corpus Christi parish in 1988.

Fr. Hibbs and his wife, Nancy, are the parents of a son and a daughter, and they have four grandchildren. He has been a deputy to General Convention and has served on the standing committee and executive board in West Texas.

The election had 11 other candidates.

Getting Ready for the Alpha Course

Evangelism Program Explained as a Way for Friends to Help Friends Address Life's Basic Questions

It's evangelism with an English accent — the Alpha Course, which has been developing for nearly 20 years in a London parish, Holy Trinity, Brompton, and will be offered in January by one of the Episcopal Church's largest parishes, Truro Church in Fairfax, Va., and by numerous others in 1996.

A total of 247 persons attended initial training sessions Sept. 5-6 at Truro. The group included 42 Episcopal priests plus 40 other ministers and 165 lay leaders. A fee of \$65 covered a full schedule of day and evening sessions. Catered meals were served at outdoor tables dotted around Truro's sprawling complex in downtown Fairfax, 15 miles west of Washington. Similar training sessions are scheduled within the next few months in Kansas City and possibly Los Angeles.

None of the unusual manifestations sometimes associated with the London church and the "Toronto Blessing" which occurred there was found at Truro. There was spirited singing, applause, and hands raised in acclamation of the Holy Spirit but no glossolalia nor extremes that have been reported, such as laughing and barking.

Lively piano music and electric guitars echoed from Truro's spacious sanctuary as the conference got under way on the day after Labor Day. Truro's bearded, 52-year-old rector, the Rev. Martyn Minns,

stood at a microphone beneath an ornate rood cross to open the conference with softly spoken prayer.

The main speakers from the 10-member Alpha team were "the two Nicks" ... the Rev. Nicholas Gumbel and the Rev. Nicholas Lee. Unchurched undergraduates at Cambridge in 1974, the latter was drawn into a mission and immediately raved about it to Gumbel. The result was conversion, ordination, and instituting what was to become known as Alpha at Holy Trinity, Brompton.

Fr. Gumbel described Alpha as a 10-week introductory course where people who do not ordinarily go to church meet "an effective evangelistic program, returning evangelism to where it started — the parish church." It centers, he continued, on life's basic questions, "not knocking on doors but friends bringing friends" and seeking to answer "Who is Jesus?" and "Are the gospels reliable?" It stresses the historical Jesus, but also the Holy Spirit "moving in your life today — something that is life-changing."

Expounding on Fr. Gumbel's remarks, Fr. Minns described Alpha as a 10-week introductory course symbolized by Alpha's logo of a man struggling to carry a huge question mark. Fr. Minns regards the course as a "powerful experience of the Holy Spirit."

He went on to say that while there have



Alpha's logo shows a man struggling to carry a huge question mark.

been unusual manifestations in London and Toronto "of falling down before the Lord," it is principally "a quiet and gentle presence of the Lord." It differs from more familiar evangelism in not being "glitzy and personality-driven."

While Alpha deals in large numbers — 750 courses currently running in Britain and others in 13 countries around the world — its emphasis is on small groups sharing meals, experiences and questions.

(The Rev.) James B. Simpson

Archbishop Carey Promotes Anglican Presence at U.N.

Following his presentation at a major evangelism conference in North Carolina [TLC, Sept. 24], the Most Rev. George Carey, Archbishop of Canterbury, traveled to New York City to appear at the Episcopal Church Center.

Archbishop Carey told a gathering Sept. 7 intended to promote the work of the Anglican Communion's observer at the United Nations that "there should be other strong and respected international Christian voices as well as the Vatican's."

The archbishop stressed the importance of the ministry of the Rt. Rev. James Otley, Anglican observer at the U.N.

"We have had great difficulties in the past raising funds for it," he told Ecumenical News International. "One of the reasons I am here is to promote it. I

think if it collapsed, that would be very tragic for Anglicanism."

Archbishop Carey commented on various ecumenical issues during his visit.

"I would like to see a deepening of the relationship between Rome and Canterbury," he said. "There is vastly more that binds us together in combating most of the world's difficulties than divides us."

Conference on Women

The Anglican primate addressed concerns being discussed at the U.N.'s World Conference on Women, in China.

"The Anglican position, and, indeed, the protestant position, on the role of women and human sexuality takes a different form in our churches, and this

needs to be recognized," he said. The archbishop added he did not agree with those who claim that the differences on women's issues, particularly ordination of women, make continued dialogue with Roman Catholics useless. He said many Roman Catholics might not have the same opinion on the ordination issue as the church's official stance.

"If there were a referendum in the Roman Catholic Church tomorrow on the ordination of women, we might be surprised at the outcome," he said.

The archbishop said he expected interfaith relations to be a major issue at the Lambeth Conference of Anglican bishops in 1998, and expressed interest in the conference addressing "how moderate Muslims and Christians can work together."

Compensation for Pension Fund President Revealed

Salary and benefits of more than \$600,000, trips to Europe on the Concorde, and more than \$100,000 in limousine expenses are reported in an article on the Church Pension Fund (CPF) published by *United Voice*, the newsletter of Episcopalians United.

In an article appearing in the September issue, reporter David Virtue reveals the 1994 salary of CPF president Alan Blanchard as \$458,600. The article also reports Mr. Blanchard receiving \$77,251 in retirement benefits, \$14,358 in insurance benefits, a bonus and other perquisites making his total package more than \$615,000.

The article also reports \$119,392 being spent by CPF on limousine service in New York City during 1993, and a similar amount during the first nine months of 1994.

United Voice compared Mr. Blanchard's salary with that of other persons in similar positions. It reported the president of the United Methodist Church's Pension Board as earning \$151,000 in base salary, and said the president of the Presbyterian Board receives about \$200,000 in salary and benefits, and that the president of the Southern Baptist Annuity and Pension Board earns "less than \$300,000."

Salaries paid to CPF officers "are double, sometimes triple," what six other



Bruce Parker photo

Mr. Blanchard: The church operates life and property insurance companies, something "no other denomination has."

churches' pension board executives receive, even though CPF has assets of considerably less than those of other churches, the article stated.

Mr. Blanchard, in a telephone interview with TLC, said many of the items in the article were "troublesome," and that it contained many factual errors and incorrect inferences. Of his compensation, he

said, "\$237,000 is paid by the Pension Fund. I am also president of five other corporations here." Salaries are set by the board of directors, he said, and therefore discussion of these items is "in the board's purview." He said compensations of Episcopal executives is "somewhat above [that of] other denominations, as is our clergy compensation and pensions."

He described the "limousines" cited in the EU article as "radio cabs," standard sedan taxis which are summoned by telephone and dispatched by radio. "The fund has accounts with two companies."

Response to the story will be decided upon by the board of trustees, Mr. Blanchard said. "Responsible criticism [of the handling of church funds] is absolutely appropriate." An Executive Council committee charged with "dialogue" with Church Pension Fund has not yet met formally, he said. The committee is finalizing its list of questions, and the meeting is expected in October.

The core issue, Mr. Blanchard said, is that the church operates life and property insurance companies, something "no other denomination has."

"Should the church provide insurance, run businesses? If so, should it pay [executives] as businesses pay, not churches? [These questions are] not for me to decide."

Be a Bishop for the Common Person, Texas Suffragan Told

In a beautifully melded English and Spanish liturgy, amidst Latin trumpet flourishes and music written by Skinner Chavez-Melo, the Rev. Canon Leopoldo Jesus Alard became the Rt. Rev. Leo Alard, seventh Suffragan Bishop of the Diocese of Texas Sept. 9. More than 1,100 friends and family stood witness as 22 bishops laid hands on him.

Canon Alard knelt in front of Presiding Bishop Edmond Browning. He was engulfed in a sea of red vestments as bishops surrounded him with outstretched arms. Bishop Browning prayed, "Father, make Leopoldo a bishop in your Church. Pour upon him the power of your princely Spirit," as rainbows of light poured through the 20-foot stained glass windows in the convent chapel of Episcopal High School in Houston.

When the bishops stepped back, Bishop Alard emerged to be vested in his red chimere, gold pectoral cross and ring. The Rev. Dena Harrison, who received the second highest number of votes in the

May 12 episcopal election, presented Bishop Alard with his stole. His crozier, carved by boys in an Episcopal orphanage in Honduras, was a gift from the Diocese of Honduras.

Thunderous applause erupted when the Presiding Bishop presented to the congregation the newly consecrated bishop, his wife, Aida, and 7-year-old daughter, Rebecca.

'Faith Makes Us Believable'

"Be faithful, seek out the bewildered and the lost," Bishop Anselmo Carral had said in his sermon. A longtime friend of the Alards, Bishop Carral admonished the new bishop to know his people and not minimize the common person. The now retired Assistant Bishop of Texas continued with a charge to Bishop Alard: "Faith makes us believable and its absence is impossible to disguise. Passion makes us persuasive and will help you accomplish much. Authority is what we need as

ambassadors of our Holy Father and grace will keep a priest a listener."

Bishop Alard's father and brother were in attendance at his consecration, as were many friends from St. John's Church, his former parish in Homestead, Fla. The bishop's ring is set with his grandmother's amethyst, smuggled out of Cuba by his mother in 1961 when the family fled their homeland. Bishop Alard's great-grandmother was a founding member of the first Episcopal church in Cuba.

Bishop Alard received his master's degree in divinity from the Episcopal Theological Seminary of the Caribbean, Puerto Rico, and did graduate studies in Switzerland and at the University of the South. Following his ordination, he spent 15 years as rector in Homestead, where he also was headmaster of an Episcopal school. Former canon for multicultural ministries in the Diocese of Texas, he was also vicar of the diocese's fastest-growing congregation, Santa Cruz.

Carol E. Barnwell

Seeing More Than Poverty in Haiti

By BOB LIBBY

When we flew into Port-au-Prince, the airport was still decorated to welcome the Organization of American States which had met in the city the previous week. As our van crept through the crowded streets, all vacant wall space was papered with political posters for the June 25 election, and the presence of white United Nations vehicles were quiet reminders of the fragile nature of democracy in Haiti.

"We," a diverse group of church journalists and assorted "pilgrims," were traveling with Food for the Poor (FFTP), a South Florida-based relief organization which makes frequent trips to Haiti.

None of the advance reading prepared me for the emotional impact of what I saw. I kept wondering if this was really happening. Maybe Haiti is some sort of a gigantic poverty theme park, and when the day is over these people will go to real homes, put on clean clothes, eat nourishing meals and sleep in comfortable beds. Alas, what we saw was all too real. To quote U.S. Ambassador William Swing, "In Haiti, everything is broken except the spirit."

In Cite Soleil, we visited the Isaie Gentry Maternity Hospital, where 20 new Haitians enter this world each day. We walked through a dimly lit hall where a dozen women in labor sat on the concrete floor waiting their turn in the delivery room. No pictures were allowed, but one scene is indelibly etched in my memory.

A young mother to be, perhaps no more than 13 or 14, was being held, rocked and comforted by an older woman of perhaps 30. The labor pains were frequent and sharp. The baby's head was crowning.

One of the women in our group looked at me and said, "Now you males can see what we go through. But another woman retorted quickly, "I've given birth to three children and I never went through anything like this."

Within Cite Soleil is an area known as Little Haiti, of makeshift huts built on a landfill. Before FFTP came on the scene, it was without water, sanitation or



Bob Libby photos

Sr. Ann Marie with others outside Holy Trinity School in Port-au-Prince.



A mother and her one month-old son at a church-assisted Haitian hospital.

schools. When it rained, it was a fetid swamp. FFTP has dug drainage ditches, lined them with concrete walls which keep the sewage in and the children out. One-room houses are replacing the rusted tin hovels at a modest cost of \$1,000 per unit. A schoolhouse has been built and small reservoirs of potable water are being located throughout the community. Basic food (rice and beans) is distributed.

In another area of Port-au-Prince, we visited Le Bon Samaritain, an abandoned clinic and orphanage. It had been run by an independent missionary doctor. When the doctor died, the compound was looted and stripped clean. The only thing left behind were 15 orphans, two dogs and a litter of puppies. FFTP had just been called in and was supplying emergency

aid while a search takes place for a responsible organization to take charge.

Roman Catholic Layman

FFTP is the creation of Ferdinand Mahfood, a Jamaican-born Lebanese merchant-trader whose basic skill was purchasing commodities on the world market and delivering them to nations in the Caribbean. A Roman Catholic layman, he experienced a conversion in 1976 and yearned for something deeper in his life. He found the answer in Matthew 25:35-46: "I was hungry and you fed me, naked and you clothed me..." He discovered "Christ in the eyes of the poor and responded to their needs as his needs." In 1982, he put his talents as a trader to work and founded FFTP.

While I was aware of Anglicanism's strength in the former British colonies, I was delighted by the effective presence of a strong French and Creole speaking Episcopal Church in Haiti. While we were standing in the courtyard of the impressive Holy Trinity Cathedral complex in Port-au-Prince, the Rt. Rev. Jean Vache Duracin, fifth Bishop of Haiti, arrived in his new van, courtesy of the United Thank Offering. He greeted us warmly and spoke of 90,000 baptized members (second largest diocese in the Episcopal Church)

(Continued on page 13)

The Rev. Bob Libby, rector of St. Christopher's by-the-Sea, Key Biscayne, Fla., is a frequent contributor to TLC and is the author of The Forgiveness Book and Grace Happens.

It's the money - isn't it?

The mission of the church is being undercut by the survival mentality

By RICHARD KEW and ROGER WHITE

(Seventh of a monthly series)

By 2015, few parishes with a membership of less than 250 will be economically viable if present ministry models continue. These include the expectation that almost every congregation, whatever its size, has to have a full-time, seminary-trained priest. But it is increasingly money — or more precisely the lack of it — that determines future congregational lifestyles.

In frighteningly more settings, the priest's salary, pension and other benefits, the increasing cost of maintaining buildings, and diocesan assessments leave no financial resources for evangelism, formation, parish programming, outreach or any other facet of healthy congregational life. Preserving the status quo becomes the dominant passion, with survival as its goal. The obsession is now the maintenance of "church," and any notion of mission to which Christ has called us is as good as buried.

This is not just true of parishes. The same scenario is beginning to play itself out in smaller, unendowed dioceses. In certain situations, a modest crisis could drive the diocese into liquidation, forcing upon it unpalatable options. Once again the dynamic is money. The call of God is submerged beneath the will to survive. Whether we are talking about congregations or dioceses, if things don't change, the circumstances in many places are only going to get worse as we enter the new millennium.

To date we have done little to address this. Only a radically different approach will suffice if we are to move beyond the present dilemma. The imperative is to proclaim Christ in word and deed. Rather than tinkering with present structures and institutions so they work for another few years, we should

be applying creativity and imagination to fulfilling that goal. At its heart this process is theological, with profound practical implications for everything from the episcopate to the humblest rural mission.

In light of this, it is essential that the bishop's job description be rewritten, the seminaries be re-engineered to train a different kind of clergy, and that every resource we can muster be focused on equipping "all the saints" for the work of ministry. The church is trapped by the inflexibility of old models. A fermentation is taking place in our midst, and old wineskins can no longer contain it. Our preoccupation with maintenance is tantamount to a death wish, inhibiting the forward movement of the gospel.

If local congregations, both large and small, are to be reinvigorated for mission, three areas need to be addressed. The first is *episcopate*, or the ministry of the bishop. Second, we need to reassess the function of priests and, third, that of deacons. Meanwhile, we should be working out how this will reshape the ministry of all the baptized.

Bishops are in a predicament. The expectations now laid upon them are inappropriate. Theological and existential realities are almost constantly in tension with each other. Work has begun in various forums to address this issue, but it needs to be given higher priority. It is essential that we shift our understanding of the bishop's role from that of CEO of a "religious business" to that of chief evangelist, teacher and pastor. There is much we can learn from episcopal patterns in other areas of the Anglican Communion.

When mission becomes the over-arching priority of a congregation or local network of parishes, substantial structural change is

2015 A Church Odyssey

bound to take place. This in turn reallocates the way in which we use our precious resources. All this means that clergy will be used in a variety of ways, necessitating the recruitment of personnel to be trained to work with the exciting uncertainty of emerging models.

Changing patterns raise enormous issues which need immediate attention. For example, the serious consideration of training and using "local priests" in more imaginative ways than our present Canon 9 allows; the continued re-evaluation of diaconal service; by asking what the eucharistic community is, and whether lay celebration is appropriate in missionary situations while seriously considering the need for order in the church.

All the above is dependent upon the recognition that mission is the work of all the believing baptized, and therefore it is essential every resource possible, human and financial, be focused on enabling the laity in their ministry. The tendency has been to "allow" the laity to pick up the odds and ends of ministry that the ordained do not want. In tomorrow's world, we are staring disaster in the face if we continue this pattern, rather than enabling lay persons to be full participants in the whole ministry of the church.

If such policies are implemented, ours will be a very different church by 2015. Now is the time to explore a variety of approaches which break the old mold. It is vital that a new breed of risk-takers comes to the fore supported by national, diocesan and local resources. Alongside the radical restructuring necessary at a national level, the time is here to identify and slaughter a whole procession of diocesan and parochial sacred cows. This is not change for change's sake, but because they

stand in the way of Christ's mission and the advance of God's kingdom.

As money is used in other ways, we suspect it will not be easy for priests conditioned to rely solely on the church for their livelihood and the Church Pension Fund for retirement to be prepared to seek alternative sources of income. If we refuse to take up the challenges and merely sustain present ministry patterns, this will happen anyway, while cycles of decline and blame keep us spiraling downward.

Here are two tough questions: 1. By 2015, many of our generation could well have gone to glory. What does your congregation offer 20 somethings, Generation Xers, and even more their children as they crowd our nurseries and schools during their formative first 10 years? 2. Have you sought to understand their spiritual needs and where they are coming from? Failure to address these questions means we join America's mainline churches whose average age is 50 something and climbing, and condemn ourselves to fade into the sunset struggling to maintain the status quo.

If we continue to walk this path and allow money to dictate the agenda, all our worst fears will be realized. However, if we are prepared to take calculated risks and make some of the necessary radical changes, a new day could very well be dawning. It's not the money — it's the mission, stupid! □

The Rt. Rev. Roger White is the Bishop of Milwaukee. The Rev. Richard Kew is coordinator of the Russian Ministry Network. Ideas and comments may be sent to the authors at 2015, P.O. Box 92936, Milwaukee, WI 53202.

Editorials

Healing Is Possible

The author of one of our letters to the editor [TLC, Sept. 24] is critical of the article, "Grace and Forgiveness" [TLC, Aug. 20] by an anonymous priest. The letter implies that only a small percentage of priests engaged in sexual misconduct can refrain from continued sexual exploitation. Such a statement echoes the chorus of the 1920s and '30s, "Once a drunk, always a drunk." Thankfully, Bill Wilson and Dr. Bob, with the encouragement of Episcopal priest Samuel Shoemaker, believed that an alcoholic could refrain and regain sobriety — constantly guarding against temptation. Millions of people in Alcoholics Anonymous have proven that remission is possible, but never guaranteed. Countless priests and lay persons who were addicted to drugs or were lifelong smokers or compulsive gamblers or overeaters have overcome addiction through the 12-step program.

A priest or committed lay person has an added advantage that raises the likelihood of recovery, namely the power of Jesus Christ. "I can do all things in him who strengthens me" (Phil. 4:13). A priest or lay person who can combine commitment to Christ and the guidance of a wise therapist or spiritual director has a high likelihood to once again be "a wholesome example to the flock of Christ." The prodigal son or daughter can acknowledge faults, express repentance, receive forgiveness and begin a new life in Christ. From St. Augustine to the present day, committed priests and lay persons have found in Christ strength to sublimate their impulses and find appropriate and even praiseworthy outlets for their psychic and sexual drives.

The Christian faith claims human nature can be changed rad-

ically and permanently through dependence upon God and the saving power of Christ. Admittedly, it is easier for the priest whose unacceptable behavior has been recent — in contrast to a decade past — and on a few occasions with one person to find restoration and wholeness than it is for a serial abuser with countless victims. To claim, therefore, as the letter implies, that recovery is limited to a mere few does not square with the facts. It is cruel to those now on a well-trodden path of recovery for months or years to be told there is little hope they can be healed. Those with determination to recover need our encouragement that healing is not only possible, but very likely with the support of their bishop, priest, spiritual director or therapist, and with the presence of a constant companion, Jesus Christ.

50 Years Helping Young People

On Wednesday, Oct. 4, the feast of St. Francis of Assisi, the St. Francis Academy celebrates its 50th anniversary of treating troubled young people and their families.

The St. Francis Academy was founded in 1945 by "Fr. Bob" Mize, who opened a facility in Ellsworth, Kan., as a home for delinquent boys. Three years later, the first facility in Salina was opened. Expansions and mergers have led to the establishment of St. Francis' facilities in Lake Placid, N.Y., Picayune, Miss., Atchison, Kan., Philadelphia, and Santa Fe, N.M.

We extend congratulations to "Fr. Bob," now Bishop Robert Mize, living in retirement in Fresno, Calif., to the Rev. Canon Phillip J. Rapp, St. Francis' president, and to the staffs at the various facilities and wish them many more years of effective, Christ-centered ministry in working with young persons.

It's Not So Clear Who Gets Into Heaven

By CARL G. CARLOZZI

Who do you think can go to heaven? Among Christian and non-Christian people, there is a great deal of disagreement. Some Christians say only Christians get in, while others say you have to be a certain *kind* of Christian to enter the realms of eternity.

Some Muslims will tell you that only Muslims inherit eternal life, just as some Jews claim it is only Jews who inherit eternal life. To further complicate matters, both within the Muslim and Jewish faiths, there are those who teach that only certain kinds of Muslims or Jews can get into heaven. You can carry this right on down through the greater and lesser religions of the world.

How do you know who gets to go to heaven? Where do you find the answer? How do you know who is right?

If you are a Christian, the best place to look for the answer is in the Bible, and the best place to look in the Bible is the New Testament, which Christians believe to be

the fulfillment of the Old Testament.

Think for a moment about the two most quoted passages in the New Testament on the subject of who is entitled to eternal life. The first of these, Rom. 10:9-10, is a favorite of many sincere Christians. It says: "For if you confess with your mouth that Jesus Christ is Lord, and believe in your heart that God has raised him from the dead, then you will be saved." According to St. Paul, in order to get into heaven, you need to accept Jesus as Lord and Savior; that is, Jews, Muslims, Buddhists and other religious people are out of luck.

The second most quoted passage is the one you see on signs at sporting events that proclaims: "John 3:16." And John 3:16 has Jesus saying, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, shall have eternal life." In other words, what you have here, according to the author of John's Gospel, is Jesus talking about himself and saying, in effect: "My Father in heaven who sent me here says that if you want to get into heaven, then you have to

believe that I, Jesus, am God's Son, because if you don't accept me as God's Son, then I don't have to let you into heaven." Again, if you are a Jew, Buddhist, Muslim or any other non-Christian believer, your chances of getting into heaven appear to be non-existent.

The question is this: Do you as a thinking person, in your own heart and mind, honestly believe that all your non-Christian friends, and indeed, all non-Christian religious people, are doomed to perdition because they claim to hear God's voice in this world differently than you do?

Very often in the Bible, a second opinion can be found. And what you find in the story of Jesus being questioned by the lawyer in Luke 10:25-28 is clearly a second or differing opinion, again attributed to Jesus, proclaiming a much more gracious and open-minded God.

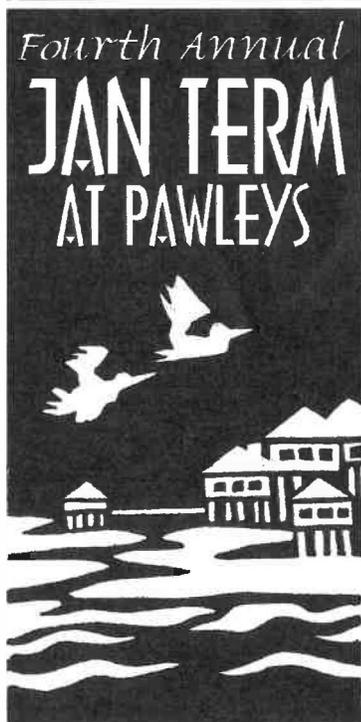
The lawyer asks Jesus: "What must I do to inherit eternal life?" Jesus replies, "What is written in the law of God?" The lawyer says: "You shall love the Lord your God (clearly the Jewish God in this instance) with all your heart and soul and strength and mind, and your neighbor as yourself." To which Jesus replies, "That's the right answer, do this and you will live." That's a pretty decisive answer.

Or consider another rarely quoted passage, John 5:21, where Jesus says, "The Son will raise from the dead anyone he wants to, just as the Father does." Think about that! Jesus can raise from the dead anyone he wants to, just as his Father in heaven can raise from the dead anyone whom he chooses. There seems to be a lot more latitude here in the graciousness of God than many people might believe.

Accordingly, consider the following possibility: Do you think it's possible that God expects Christians to accept Jesus as their Lord and Savior in order to enter heaven, but that maybe God says to the rest of his creation: "If you want to inherit eternal life, do like I suggested through Jesus to the lawyer, love me, as you hear my voice, with all your heart, soul, strength and mind, and love your neighbor as yourself. That's an equally valid way to inherit eternal life!"

What about you? Who do you think gets to go to heaven?

The Rev. Canon Carl G. Carlozzi is rector of All Saints' Church and Day School, Phoenix, Ariz.



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The Church at Work and Growing in Haiti

(Continued from page 9)

in 80 parishes and 90 schools. Asked what he needed most, he said, "Desks and supplies for the school children." He said in many cases the church schools are the only ones available.

While Bishop Duracin was optimistic about the restoration of democracy, he said his long-term commitment was to the education of a new generation of Haitians.

In the community of St. Croix, which took a hit from Hurricane Gordon, there is a thriving Episcopal parish, school and hospital. A guest house accommodates some 200 physicians and surgeons who volunteer a week or more of their time.

Back in Port-au-Prince at the cathedral is St. Vincent's School for Handicapped Children, operated by the Sisters of St. Margaret. The school, which ministers to the deaf, blind and crippled, has 250 students, of which 200 are boarders. Attached to the school is a medical clinic which treats 1,000 patients a month, and a physical therapy clinic.

Many of the blind children develop their musical skills and play in the Holy Trinity School Orchestra, Haiti's only symphony orchestra, which performed for the Organization of American States. Asked what the school needed, Sr. Ann Marie, S.S.M., said, "We need a van to transport crippled children."

Sr. Ann Marie, 75, is a survivor of a triple by-pass and cancer. From her convent window, she could see the presidential palace. In September 1994 she watched the silhouette of Jimmy Carter and prayed for the peaceful transfer of power. Now she prays that the parliamentary elections will bring political stability and improvement to her adopted country.

She spoke about her work with joy and enthusiasm. "When you write about Haiti, please don't just write about the poverty," she said. "Everybody knows about that. Write about the gifts of the people and write about God's grace."

The Diocese of Haiti receives \$340,000 a year from the national church's budget. Other organizations such as the Presiding Bishop's Fund For World Relief (\$75,000 in 1994) and the United Thank Offering (\$90,000 in 1994) are active in Haiti. In addition, several dioceses and a number of parishes have adopted special projects.

We left Haiti as we had arrived, by American Airlines. We had seen the poverty, but we had also seen the gifts of the people, and the grace of God at work. □

HOW YOU CAN HELP:

In its report on preceding pages, The Living Church reveals the dramatic scope of poverty in Haiti. This tragic situation is even more troubling when we realize that Jesus Christ is one of those suffering among the poor.

In Matthew 25:31-46, Christ tells us that we ignore Him when we ignore those in need — the hungry, the naked and the suffering stranger. He also speaks of a judgement day when those who have helped the poor will be blessed because they have helped our Lord Himself!

These words from Jesus are at the heart of Food For The Poor's ministry. By serving the destitute poor of Jamaica, Haiti, the Caribbean and the U.S., Food For The Poor and its benefactors seek to serve this Christ who lives in the poor. Help comes in the form of food, medical and educational supplies and self-help projects which allow the poor to break from their cycle of poverty.

Please pray for the needs of the Caribbean and consider how you might use your talents or financial blessings to help those in desperate need. Be assured, Food For The Poor will be an excellent steward of your gifts.



Yes, I want to bring help and comfort to the needy of the Caribbean through the ministry of "Food For The Poor." Please use my enclosed tax-deductible contribution to help the poorest of the poor.

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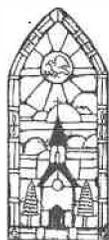
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People and Places

Appointments

The Rev. **Sarah Bailey** is associate of Calvary, 123 S. 9th St., Columbia, MO 65201.

The Rev. **Beverly Factor** is vicar of St. Francis', 2101 Rue de LaSalle, Eureka, MO 63038.

The Rev. **Barbara Ransom Fry** is assistant of All Saints', 171 W. Pike, Pontiac, MI 48343.

The Rev. **Robert L. Graham, III**, is rector of St. John's, P.O. Box 15, Massena, NY 13662.

The Rev. **Paul Hiyama** is interim rector of St. John's, 555 S. Wayne Rd., Westland, MI 48186.

The Rev. **James Keydel** is assistant of St. James', 355 W. Maple, Birmingham, MI 48009.

The Rev. **David P. Kletzing** is associate dean for educational technology and associate professor of Christian education at Gordon-Conwell Seminary, 130 Essex St., South Hamilton, MA 01982.

The Rev. **Frieda L. Malcolm** is assistant of Trinity, 120 Allegheny Ave., Towson, MD 21204.

Cathedral Clergy

The Very Rev. **William Noble McKeachie** is dean and rector of the Cathedral of St. Paul, 309 Cathedral St., Baltimore, MD 21201.

Ordinations Priests

Michigan — **C. Rodney Hudgen**, 1806 Strait Pl., Stuttgart, AR 76160.

Deacons

Michigan — **John Paul Board**, assistant, Christ Church, Warren, OH; add: 2627 Atlantic N.E., Warren, OH 44483; **Sarah J. Bolter**, deacon, Trinity, Belleville, MI; add: 41485 Service Dr., Belleville, MI 48111.

West Texas — **Mifflin H. Dove, Jr.**, vicar, Grace Church, Llano, TX; add: P.O. Box 722, Llano, TX 78643.

Retirements

The Rev. **Robert Bonnington**, as rector, St. Paul's, Sikeston, MO; add: 2602 Apache Dr., Big Spring, TX 79720.

The Rev. **Robert B. Meyer**, as vicar, Christ the King, Sturgeon Bay, and Holy Nativity, Jacksonport, WI; add: P.O. Box 536, St. Germain, WI 54558.

The Rev. **Charles M. Miller, III**, as rector, St. Mary's, Springfield Center, and Grace, Cherry Valley, NY.

The Rev. **William D. Roeger**, as rector, Trinity, Hannibal, MO; add: 429 N. 6th St., Hannibal, MO 53401.

The Rev. **Raymond Zips**, as rector, St. John's, Westland, MI; add: 35280 Bayview St., Westland, MI 48185.

Changes of Address

The Rev. **Susan Bock**, 2309 Page, Ann Arbor, MI 48104.

The Canterbury House, 721 E. Huron St. #2R, Ann Arbor, MI 48104.

The Rev. **John Miles Evans**, Bon Accord, Glenmore Road, Oban, Argyll, PA34 4ND, Scotland.

The Rev. **Peter Groschner**, 19759 Holiday Rd., Grosse Pointe Woods, MI 48236.

The Rev. **Karen Kleinmann**, 548 Custer Rd., Delmar, NY 12054.

The Rt. Rev. **Irving Mayson**, 1655 Cliffs Landing #202, Ypsilanti, MI 48198.

The Rev. **Theodore J. Newhaus**, P.O. Box 11, Sunderland, MA 01375.

The Rev. **Michael Patrick O'Connor**, Union Theological Seminary, 3041 Broadway, New York, NY 10027.

The Rev. **Lionel Therriault**, 46 Meadow Brook Dr., Apt. 136, Slingerlands, NY 12159.

Correction

The Rev. **Jesse Y. Bigham**, 13660 N. 72nd Ln., Peoria, AZ 85381.

Deaths

The Rev. **John R. Byers, Jr.**, retired priest of the Diocese of Albany, died August 8. He was 71.

Fr. Byers was born in New York City. He graduated from Cornell University in 1949 and Church Divinity School of the Pacific in 1952. He was ordained priest in 1952. He was an associate of the Order of the Holy Cross and received a Purple Heart in World War II. Fr. Byers served as vicar of St. Francis, Lovelock, NV; and vicar of St. Mark's, Terryville, CT. From 1964-86, he was rector of St. John in the Wilderness, Copake Falls, NY, and was named rector emeritus upon his retirement in 1986. Fr. Byers is survived by his wife, Mary-Ann, and five children.

The Rev. **Ralph M. Carmichael**, retired priest of the Diocese of Albany, died August 26 at Raquette Lake, NY. He was 82.

Fr. Carmichael was born in Scarboro Junction, Ontario, Canada. He received a Bachelor of Engineering degree from McGill University and a Master of Divinity degree from Union Theological Seminary. He was ordained priest in 1951. He received the Executive Council of the Episcopal Church Work Education Grant at Oxford in 1964. He served parishes in Buffalo, NY; Wilmington, DE; Albany, NY; Blue Mountain Lake, NY; and Chapala, Mexico. He retired in 1975. Fr. Carmichael is survived by his wife, Jean, and four children.

The Rev. **Robert V. Parker**, deacon of the Diocese of Kansas, died Sept. 2, of cancer at his home in Wichita, KS. He was 58.

Deacon Parker was born in Kansas City, MO. He attended the Illinois Institute of Technology and Kansas State University. He was ordained deacon in 1985. He was the founder of Venture House, a ministry to low income persons. Deacon Parker is survived by his wife, Sandra, two sons, two daughters, a sister and four grandchildren.

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LIFE HERE AND HEREAFTER is a book, by Fr. F. N. Howden, that should reassure the reader that life in this world together with the life to come is in the hands of our Loving Savior. Jeffrey A. Mackey, writing in *The Living Church*, says, "Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is such a book." Order your copy from: **Robert's Bookshop, 151 Second St., South Amboy, NJ 08879.** Cloth-bound, \$21.00; soft-cover, \$14.00, including packaging and postage.

INTERESTED IN HOW TO WELCOME VISITORS to your parish and set the stage for possible membership? If so, write for "Welcome to St. David's" a new person ministry handbook. Cost is \$13.45 per book including s/h. Checks payable to: **St. David's Episcopal Church.** For details call (517) 323-2272 or write: **St. David's, Attn: NPM, 1519 Elmwood Rd., Lansing, MI 48917.**

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067.** (817) 455-2397 or (817) 430-8499.

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions and more. For DOS, Windows, Macintosh. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

CONFERENCES

TENTMAKER/BIVOCATIONAL CLERGY CONFERENCE. Dynamic keynote: Jim Greene, author of *Dual Career Ministers.* Center for Development in Ministry, Mundelein, IL Nov. 3-5, 1995 (Fri-Sun). Affirm alternative models of ministry. For info contact: **Ed Hook, Box 9969, Colorado Springs, CO 80932; (719) 632-8864.**

NEEDLEWORK

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

ORGANIZATIONS

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

POSITIONS OFFERED

VICAR: Part-time; housing provided; modest stipend. Located in small community at foot of Mt. Whitney, highest mountain in contiguous U.S. Ideal for fishing, camping, hiking. Send resume, CDO profile to: **Archdeacon, Diocese of San Joaquin, 4159 E. Dakota, Fresno, CA 93726.**

RECTOR: Merging suburban Episcopal parishes of All Saints and Holy Spirit seek full-time rector. Job requires enthusiasm/experience in reconciliation as they become one congregation, talent in group development with emphases on outreach and on-going pastoral skills. Interested parties send resumes/profiles to: **George Koehler, Search Team, 3821 S. Ridgeview Dr., Spokane, WA 99206.**

AGING, BUT SPUNKY, congregation seeks retired priest desiring reduced hours to provide pastoral care and church services and help attract younger members and families. St. Mark's Episcopal Church is a diocesan mission located in Craig, CO, a progressive commercial hub in northwestern Colorado. The area offers unexcelled golfing, fishing, hunting, skiing and cultural activities. St. Mark's offers excellent facilities and strong lay leadership committed to serving God and community. Contact: **Rebekah McBride, Warden, P.O. Box 1035, Craig, CO 81626; (970) 824-3254.**

RETIRED PRIEST WANTED for early 1996, small catholic parish, Florida, on beautiful Lake DeFuniak near beaches. Rite II Eucharist Sundays and Holy Days. Historic church, updated Victorian vicarage, utilities, small stipend. **St. Agatha's Church, 144 Circle Dr., DeFuniak Springs, FL 32433.**

VICAR: Part-time. Western Kentucky mission seeks priest with skills as a pastoral leader and enthusiasm for congregational development. St. John's, Morganfield, is seeking to re-establish its presence in the community. Send resume to: **St. John's Episcopal Church, P.O. Box 563, Morganfield, KY 42437.**

HEADMASTER of the Episcopal Day School, a coeducational PK3-8 school with an enrollment of 465 students, established in 1944. Accredited by SACS and NAEYC. Strong, supportive faculty, parent body, board and parish community. Respond with resume to: **Mr. Paul Simon, The Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904.**

PROFESSIONAL YOUTH MINISTERS: Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796

SEEKING A DIRECTOR OF YOUTH MINISTRIES who is energetic, musically gifted and is professionally trained in this ministry within the Episcopal Church. Compensation package up to \$30,000 per year. Send resume to: **St. Andrew's Episcopal Church, 602 W. Superior St., Kokomo, IN 46901. Attn: June Jones.**

DIRECTOR OF YOUTH and family ministries to join a large, dynamic, multi-staff, suburban parish outside Philadelphia with long history of good youth ministry. Seeking an energetic, self-motivated, fun-loving team player who is theologically mature. Academic degree and/or professional experience required. Musical abilities a plus. Send resume to: **The Rev. Marek P. Zabriskie, Rector, St. Thomas' Church, Whitmarsh, P.O. Box 247, Fort Washington, PA 19034.**

CURATE: Traditional, growing parish in the Diocese of the Rio Grande, committed to evangelical teaching and catholic worship, has immediate opening for an assistant priest to share all aspects of parish ministry with the rector. If you are energized by parish work, enjoy collegial relationships and are results driven, respond to: **Fr. Harold Johnson, St. Francis Episcopal Church, 6280 Los Robles Dr., El Paso, TX 79912.** Replies by phone are welcome: (915) 584-5967.

POSITIONS OFFERED

CLUSTER MISSIONER for new small town regional ministry in Western New York. Search already underway. For additional information, contact: **The Rev. Canon Marie M. Fleischer (716) 881-0660.**

YOUTH MINISTER: Part-time position in suburban Atlanta parish. We want to grow our youth group and program based upon priorities including personal spiritual development, community building and youth leadership development. Ordination not required. Salary plus benefits. Please send resume to: **St. Matthew's Episcopal Church, Youth Minister Search Committee, P.O. Box 551, Snellville, GA 30278-0551.**

RETREATS

"IF YOU'RE READY...When you're ready...to embrace the silence beyond the silence..." Private deep meditation retreats in the tradition of the Desert Fathers. For free brochure write or phone: **The Mystic Journey Retreat, P.O. Box 1021, Guntersville, AL 35976. (205) 582-5745.**

7TH ANNUAL FALL RETREAT for RACA on October 11, 12 and 13, 1995; Francisco Grande Resort, Casa Grande, AZ. Ed. G. (520) 648-7517

SABBATICALS

IS THERE A SABBATICAL in your future? The Sabbatical House offers a place for you to stay for all or part of your sabbatical (up to four weeks) at a reasonable cost. Located at the Virginia Diocesan Center at Roslyn in Richmond, VA. Beautiful setting. Furnished home; kitchen facilities. Can accommodate spouse but no children or pets. 20-30 minute drive from Amtrak station, Richmond International Airport. For details, call or write for a brochure: **Roslyn, 8727 River Rd., Richmond, VA 23229; (804) 288-6045.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

EPISCOPAL CHURCH TIES superbly woven in England. Shield in full color on navy or burgundy. Quantity order discount. To order, specify color and send \$24.95 to: **Church Ties, 310 N. Campbell Rd., Landrum, SC 29356.**

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WANTED

NEEDED: Used theological books for clergy and Lay Training Institute. Mail by prepaid surface book rate to: **Diocese of North Central Philippines, P.O. Box 403, Baguio City, Philippines 2600.** All donations appreciated.

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The Living Church, P.O. Box 92936, Milwaukee, WI 53202

Church Directory

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Lierle; Fr. Secker; T.
Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K.
Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; The Rev. Thomazine
Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S
Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday
Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

Boston, MA

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7 Also Wed 10;
Sat 9

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

Hackensack, NJ

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

KEY

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

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

New York, NY

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

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

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

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

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

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

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

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

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

Williston Park, L.I., NY

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Mass 9; Thurs Mass & HS 10; HD as anno

Gettysburg, PA

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

Philadelphia, PA

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

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

Whitehall, PA (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r, the Rev. Robert B. Hibbs, the
Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8 & 10. Weekdays as anno



Dallas, TX

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; Canon Trudie
Smither; the Rev. Benjamin Twinamaani; the Rev. Tom
Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A.
King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v;
the Rev. George R. Collins; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP
Daily as anno (817) 332-319

Pharr, TX

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School
9:15 (all ages—nursery 9-12)

Milwaukee, WI

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

Paris, France

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

San Miguel de Allende, GTO Mexico

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