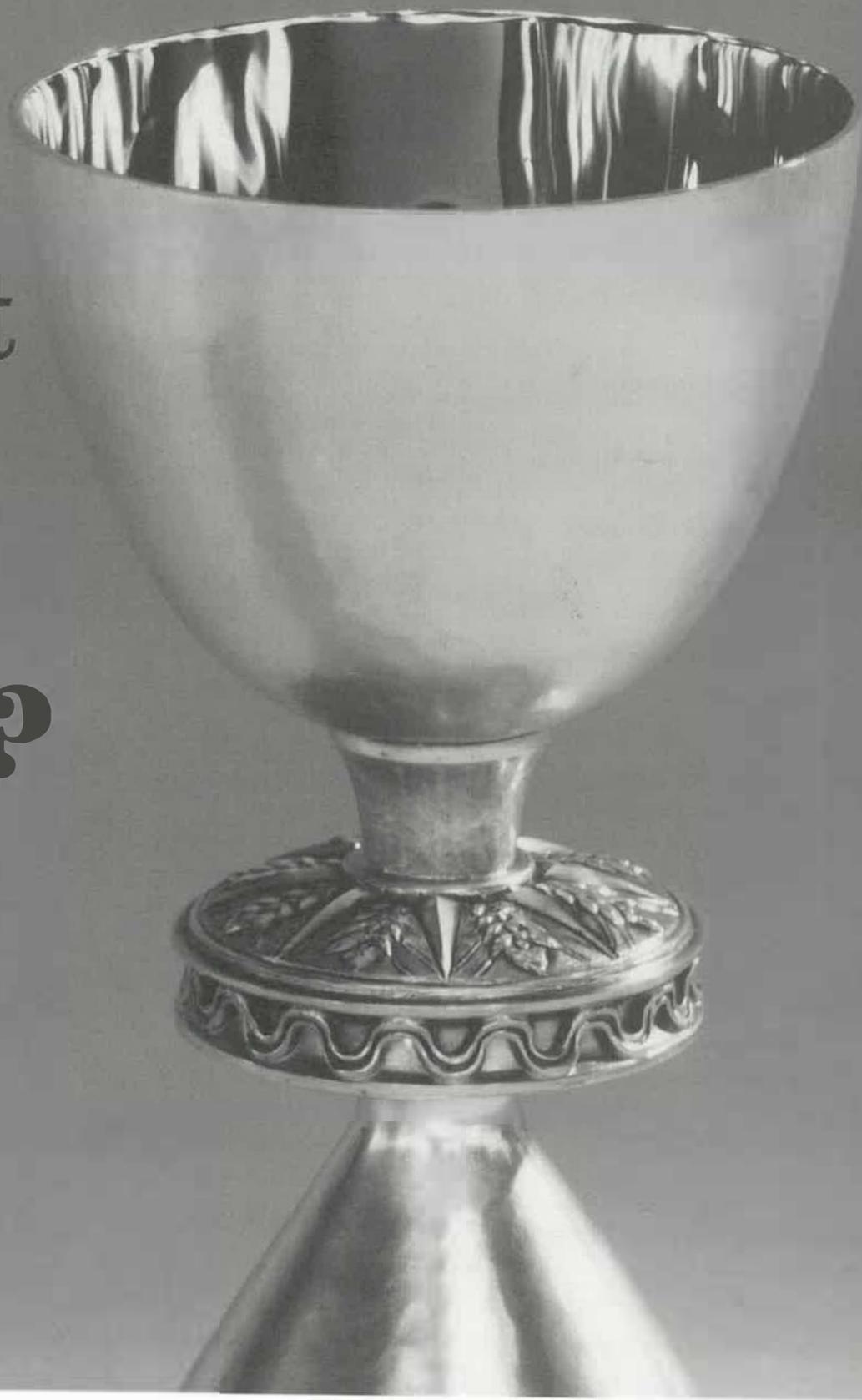


# The Living Church

October 22, 1995 / \$1.50

*The Magazine for Episcopalians*

**Must  
wine  
be  
used?**



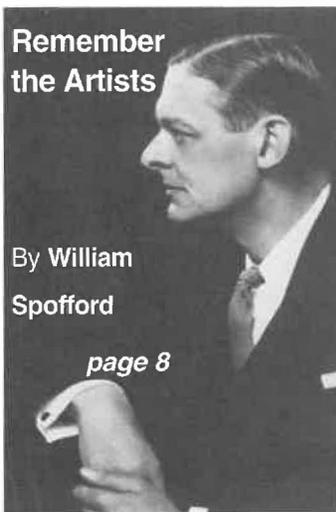
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**Features**



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**Letters:** Not ready for prayer book revision (p. 3)

**News:** Dean Wolf elected bishop in Rhode Island (p. 6)

**Viewpoint:** Must wine be used?  
By **Seamus Doyle** (p. 9)

**Editorials:** Bishops act in contradiction (p. 10)

**People and Places** (p. 14)

*Quote of the Week*

The Rt. Rev. Steven Charleston, Bishop of Alaska, speaking to the House of Bishops about his resignation: "I have learned a great deal about grace through all of this. It is far more important to retain love than power."

*In This Corner*

**Pricey Nap in Portland**

Got a calculator handy? Try messing with these numbers: Figure six or seven nights in a nice downtown hotel in a major American city. Add three meals a day for six or seven days. Now add airfare from, say, 2,000 miles. Taxis? Car rental? Airport limo? Telephone calls? It adds up quickly. Let's guess the total amount at around \$1,700. That's what it might have cost a good share of the members of the House of Bishops to participate in the interim meeting last month in Portland, Ore. [TLC, Oct. 15], depending upon how far away they lived.

And what did the bishops accomplish at that meeting? Their most important accomplishment was participation in daily Bible study and the Eucharist, both of which they could have done "back home." They did manage to adopt a "mind of the house" resolution which makes mandatory the ministry of women priests in every diocese. They talked about "mean spiritedness" in the church and how it differs from criticism. They heard some committee reports and got some updated information on a variety of topics from the Presiding Bishop.

They also traveled to several Portland area schools for "one-on-one" meetings with students, which in many cases turned out to be something else. They heard a presentation on children by a Tufts University professor. Many snoozed (I could count seven from where I sat) through a presentation on affirmative action by a parish priest from San

Jose, Calif. They took a boat cruise on the Columbia River. And they spent many hours sitting at round tables occupied by six or seven other bishops.

By now at least some of you are asking, "Who's paying for all this?" You are, folks. Your assessment dollars at work. When your parish sends off its assessment to the see city, at least some of it is being used to support the episcopate, and, eventually, gatherings like this.

We need a disclaimer here. I'm not challenging the ministry or worthiness of bishops. After all, it's bishops who make us an episcopal church. What I am questioning is whether bishops need to meet twice a year, whether they need to spend sizable amounts of time in search of "wellness," and why they can't spend more time dealing with issues of concern to the people back home. One retired bishop told me a former parishioner had helped him come up with enough money to attend the Portland meeting because the bishop felt it was important. He wound up being appalled at how little was accomplished.

"This church is looking to this house for leadership," said Bishop Robert Rowley of Northwestern Pennsylvania while addressing another matter. The house had plenty of opportunities to provide that leadership. Unfortunately, its members decided to do something else.

*David Kalvelage, editor*

**Sunday's Readings**

**The Reward for Persistence**

*Pentecost 20: Gen. 32:3-8, 22-30; Ps. 121; 2 Tim. 3:14-4:5; Luke 18:1-8a.*

Persistence takes courage and determination. It takes faith in the rightness of one's cause or case. It requires hard work. It takes a goal of immense importance for persistence to remain valid effort. Persistence is the mother of invention and expanded knowledge, new insight and deeper truth. The lessons for today speak of persistence and its rewards.

Jacob is returning to the land of his birth, also the place where he manipulated his brother Esau out of their father's blessing and birthright. Jacob is scared and still conning his brother. In the night Jacob wrestles with God's messenger and with persistence

prevails and receives God's blessing, a sign of reconciliation.

A certain woman, Jesus says, needs a judgment from a judge who is a scoundrel. With persistence she receives what she needs because the judge believes she will be a nuisance.

Neither of these biblical characters is especially noble. We hesitate to join them in their behavior, particularly where God is concerned. Many of us have learned that persistence where God is involved is inappropriate. But in today's lessons we find both Jacob and Jesus demonstrating that persistence pays. Our relationship with God is so central to biblical faith and our own lives that persistence is held up before us as a means to our end: Life with God and in God forever.

## Letters

### Hardly Common

When I first read Wade Renn's article on the need for another revision of the prayer book [TLC, Sept. 10], I sensed he was having trouble with the tension between realized eschatology and futuristic eschatology. That tension has been present and unresolved in the church since earliest times and has troubled many theologians. Fr. Renn seems to want to resolve it by asserting the "already" to the exclusion of the "not yet."

I began to wonder if a prayer book based on a fully realized eschatology would have any use for a general confession, or a form for the reconciliation of a penitent, or a penitential office, or any other material that implies the ongoing presence of sin even among the baptized.

Then a more serious problem occurred to me. I realized that the Episcopal Church today is a long way from being of a common mind on many of the issues raised in the article. A church as badly divided as ours on such issues is in no position to produce a book of *common* prayer.

The Diocese of Newark and its bishop are certainly free to promote their views and argue for their position, but until the church reaches a common mind on the issues raised (and that certainly calls for a futuristic eschatology) a revision of the prayer book would simply be a way for one side to impose its views on the other at the very heart of our life together. That would be the end of any pretense of inclusiveness and would make schism unavoidable.

(The Rev.) Warren E. Shaw  
St. Paul's Church  
Chester, Pa.

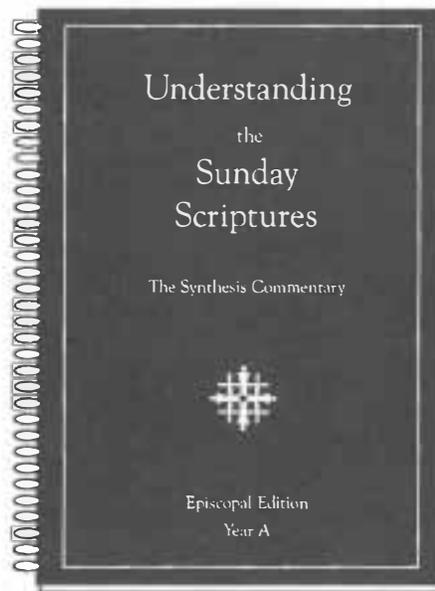
In his Viewpoint article, "Prayer Book Revision Again?" Wade Renn quotes the charge to the diocesan task force appointed by Bishop Spong of Newark as "to study the theological issues that should be considered in the next revision of the prayer book." Yet the next part of his article deals with ostensibly harmless inclusive language changes in nouns, pronouns and verbs, as if theology and language were entirely separate matters.

Last year, in an article, "Understanding Theolinguistics," I stated: "There is a great temptation nowadays continually to reinterpret the Bible and investigate or rewrite theology in an attempt to serve individuals and their social needs — in

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The Very Rev. Dr. Guy F. Lytle, III, Dean  
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*Don't forget those Christmas  
gift subscriptions! p. 12*

## Letters

other words, to make liturgical and doctrinal reform accommodate culture."

As a theolinguist, I am in favor of a revision of the 1979 BCP, but I imagine many of the task force's objectives, as well as those of Bishop Spong, differ markedly from mine. However, let us hope that this task force, unlike the earlier revisers who gave us the 1979 book, will concern themselves with the recapture, preservation, or rejection of certain elements of theology and leave the intersection of language and theology to scholars of theolinguistics. It is often belatedly a shock to the general public to learn that matters of conscious language manipulation are beyond the competence of lay persons.

*Donald D. Hook  
Farmington, Conn.*

It is, after all, a long way from Colorado. But if they succeed in forcing their inclusive, feminist, politically correct BCP on the rest of the church, this may not be so easy to ignore. I can only plead "Lord, have mercy" — a phrase that, if I understand the article, will not appear in Newark's revision.

*Beyer R. Patton  
Golden, Colo.*

Fr. Renn's view of liturgy adds to my growing lack of interest in the Episcopal sect.

I now vote with my feet on what to attend. It makes my heart sad that soon there will be nothing.

*(The Rev.) H.C. Fait  
Sandstone, Minn.*

## There's a Place

As an Episcopalian, I often find myself wondering "What next?" Therefore it was with dismay that I read that the Diocese of Newark is working on a revision of the 1979 Prayer Book. Unlike several of my friends who have left the Episcopal Church and "gone home," as they like to say, to Western Rite Orthodoxy, I have so far managed to ignore the heresies coming out of Newark.

Bishop White and Fr. Kew call the Episcopal Church to be more involved globally [TLC, Sept. 3]. My experience, within the Diocese of New York, is that congregations are involved in a great variety of ways: They connect with parishes within our companion diocese relationship; they support programs and projects in the home countries of many of our

## The Living Church

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Volume 211 • Number 17

## Letters

parishioners; they continue relationships made during vacations and business travel throughout the globe.

We have lacked a way for congregations to share with each other their involvement in and commitment to global mission work and certainly dioceses and their congregations have not had a means of being closely involved with the sending of missionaries to serve overseas.

To address these issues, in 1993 Bishop Herbert Thompson of Southern Ohio and Bishop Richard Grein of New York began to envision a way to make the involvement of dioceses and their congregations more meaningful to the global mission strategy of the Episcopal Church. The gaps in our global mission communication and activity began to be addressed at the 1994 General Convention, when early one morning representatives of 40 dioceses met to explore the creation of a new Global Episcopal Mission (GEM) Network.

The way that groups in the Episcopal Church make an impact on issues is to gather concerned people from throughout the church to work together to address needs. The Public Issues Network is one such example, the Jubilee Ministries Network, the prototype for the new GEM Network, is another. The Global Episcopal Mission Network will bring together dioceses that share a concern for expanding our global involvement in mission as we also address the cross-cultural ministry needs within our dioceses.

The initial GEM Annual Meeting and World Mission Education Institute will take place on June 13-16, 1996, in Nashville, Tenn. The World Mission Institute is open to anyone who wants to participate. Persons who want more information may write me.

*(The Ven.) Michael S. Kendall  
Archdeacon for Mission  
Diocese of New York  
New York, N.Y.*

### Turning Point

It was good to read the Rev. Edward Little's article concerning the acceptance of women in the priesthood and episcopate [TLC, Sept. 17]. While he and I do not agree on this matter, his reflections on his journey and suggestions for all of us who are still traveling are helpful.

I think he is quite accurate in his statement that the turning point in the pilgrimage comes when the pilgrim realizes the baptismal basis for all ministry. As secre-

tary of our diocesan convention, I have noticed that many of the resolutions which I have trouble supporting are supported by "whereas" clauses which relate all ministry to baptism and speak of the laity as the principal ministers of the church.

With that in mind, I suspect I am not the only traditionalist who remains where he is precisely because he has not yet reached that turning in the road. While I am not sure what the alternative route is, I suspect that it has much to do with the concepts of holy orders and of the three-fold ministry of bishops, priests and deacons being essential to the nature of the church.

*(The Rev.) Charles B. King, Jr.  
Holy Cross Church  
Warrensburg, N.Y.*

Let me state at the outset that I am firmly convinced that women priests are a divine blessing to the Episcopal Church. However: A report on the meeting of the Committee for Dialogue on Canon III.8.1 stated that the Rev. Loren Gough told the committee: "When I hear Bishops Iker

and Schofield say they will not ordain women, they have excommunicated themselves. Bishop Wantland has asked you to put him out of the Church. I don't think this committee needs to do that. He has already put himself out of the Church."

Didn't I read somewhere, obviously in some obscure literature, that the Episcopal Church, as expressed by its Presiding Bishop and its House of Bishops and most probably by the Rev. Gough, takes great pride in identifying itself as being "inclusive"? Do you wonder (although I think you know) what "inclusive" means to the Rev. Gough and her cohorts?

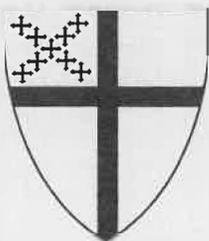
*(The Rev.) Clem O. Gunn  
St. George's Church  
Asheville, N.C.*

### Chaplains Needed

Thank you for Bonnie Shullenberger's article on "E.R." [TLC, Sept. 10]. Television shows only reflect the values of their writers and producers insofar as they

*(Continued on page 10)*

## Financial Resources are Still Available for Ministry in the Episcopal Church.



This year the **Dioceses of Oregon, North Dakota, Lexington, and Vermont** are raising millions for new churches and ministries. The **Dioceses of Northern California and Idaho** are engaged in "visioning" and feasibility study processes, considering major capital efforts.

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## Louisville Cathedral's Dean Elected Rhode Island Bishop

The Very Rev. GERALYN WOLF, dean of Christ Church Cathedral, Louisville, Ky., was elected 12th Bishop of Rhode Island Sept. 30 at St. John's Cathedral in Providence.



John Hall photo

**Dean Wolf will become the second woman diocesan bishop.**

Dean Wolf, who is the first woman cathedral dean in the Episcopal Church, will become the fifth woman bishop in the U.S. church, the second with diocesan responsibility. The first U.S. diocesan woman bishop, the Rt. Rev. Mary Adelia McLeod of Vermont, took office in 1993.

Dean Wolf received more votes than seven other nominees, including out-of-state candidates put forward by the diocesan search committee, and Rhode Island priests nominated from the floor.

Conservative members of the diocese had put forward the Rev. Robert Anthony, rector of Christ Church, Westerly, as an alternative to the search committee's recommendations. However, after an intense round of pre-election meetings and events, Fr. Anthony withdrew his candidacy at the beginning of the convention. He gave as his reason "mixed feelings

about running for bishop." Many of his supporters shifted their attention toward the Rev. Canon "Dan" Daniels, rector of St. Michael's, Bristol, who finished as the runner-up in the election.

Other Rhode Island clergy running were the Rev. Marsue Harris, interim rector of St. Barnabas', Warwick; the Rev. Russell Ruffino, rector of St. Peter's, Narragansett; and the Very Rev. Richard Singleton, dean of St. John's Cathedral, Providence.

Other candidates recommended by the search committee were the Rev. Patricia Merchant, vicar of the Church of the Nativity, Fayetteville, Ga.; the Rev. Titus Pressler, co-rector of St. Peter's, Cambridge, Mass.; and the Rev. Canon Patricia Thomas, canon to the ordinary of the Diocese of Washington.

Asked about trends in the Episcopal Church, Dean Wolf wrote the search committee: "The trend in the church seems to be no trend. It seems more like a drift. Except in parts of the South, church membership is in decline, urban parishes are suffering ... resources are tight, clergy morale is low ... The church needs to take a hard look at itself. Resources must be focused for the building up of the body of Christ: the coming together of the baptized to be renewed Sunday by Sunday through word and sacraments so there will be proclamation and mission in daily life.

"Some church buildings need to be closed, others merged. The people of God will need to find more strength in faith held in common than in a particular place of worship. This is authentic Christian witness."

Dean Wolf, 48, has been in Louisville since 1987. She is a graduate of West Chester State (Pa.) and Episcopal Divinity School, and was ordained in the Diocese of Pennsylvania. She was assistant at St. Martin-in-the-Fields, Philadelphia, and vicar of St. Mary's, Philadelphia, before moving to Louisville.

(The Rev.) Peter Michaelson

*Bishop Browning to his fellow bishops:*

## 'It Is Not an Easy Thing to Be a Leader These Days'

On the final day of the House of Bishops' interim meeting in Portland, Ore., bishops issued a statement addressing "mean spiritedness" and criticism [TLC, Oct. 15]. Two groups of bishops issued other statements before the meeting concluded Sept. 28.

In the statement from the House of Bishops, authored by the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, bishops named as "mean spiritedness fragmentary and distorted information used to demean persons and create environments of fear, hostility and distrust." It calls upon persons "to join us in supporting and affirming the mission and ministry of the Episcopal Church ..."

A statement of support for Bishop Walter Righter was issued by 36 bishops, including retired Presiding Bishop John Hines. A presentment has been filed against Bishop Righter, retired Bishop of Iowa, charging him with violation of ordination vows and teaching doctrine contrary to that of the Episcopal Church when he ordained a practicing homosexual to the diaconate in 1990 [TLC, Sept. 10]. The bishops, 12 of whom are diocesan, stated "if he be found guilty, we are guilty."

The third statement came as a result of the mind of the house resolution adopted by the house concerning implementation of four resolutions which would make mandatory the ministry of women as priests in all dioceses. The statement was read to the house by Bishop William Wantland of Eau Claire, one of the six

### BISHOPS SPEAK OUT ABOUT ...

1. Mean spiritedness
2. Ministry of women priests
3. Bishop Righter

(pages 12-13)

Ballot		1		2		3		4		5	
L = Laity; C = Clergy		L	C	L	C	L	C	L	C	L	C
<b>Needed to Elect</b>		75 64									
Daniel		19	27	30	48	49	58	48	58	44	54
Harris		9	13	6	10	1	2	withdrew	-	-	-
Merchant		7	10	3	5	2	1	withdrew	-	-	-
Pressler		20	12	20	11	10	7	7	5	6	4
Ruffino		10	13	3	4	1	1	withdrew	-	-	-
Singleton		8	11	3	4	3	2	withdrew	-	-	-
Thomas		20	6	14	1	0	1	withdrew	-	-	-
<b>Wolf</b>		<b>56</b>	<b>33</b>	<b>71</b>	<b>47</b>	<b>84</b>	<b>59</b>	<b>94</b>	<b>63</b>	<b>98</b>	<b>68</b>

(Continued on page 12)

# Women's Caucus Targets Patriarchy

More than 100 women and men assembled in Fort Worth, Texas, Sept. 29-30 for the "Power Tools for Women Conference," the annual gathering of the Episcopal Women's Caucus (EWC).

The gathering attracted people from across the country, and its common goal was articulated in the keynote address by Pamela Darling, historian, author and the special assistant to the president of the House of Deputies.

In her Friday evening address, standing at a colorfully decorated podium and surrounded by posters and other artistic symbols of the feminist struggle, Ms. Darling exhorted women to "show the power of their words to transform the world ... because they have something to say that another cannot say, something the church needs to hear."

Another speaker, Ada Maria Isasi-Diaz, spoke in more forceful words of the need for women to wrest power from men in the church and other "patriarchal institutions" which have oppressed women and kept them from positions of influence.

The theme of acquiring power from men and patriarchal institutions was woven throughout the various presentations of the weekend, but perhaps was expressed most strongly by Marjorie Procter-Smith, who shared her views on feminist liturgy.

Two of her most controversial ideas were that feminists should recapture the

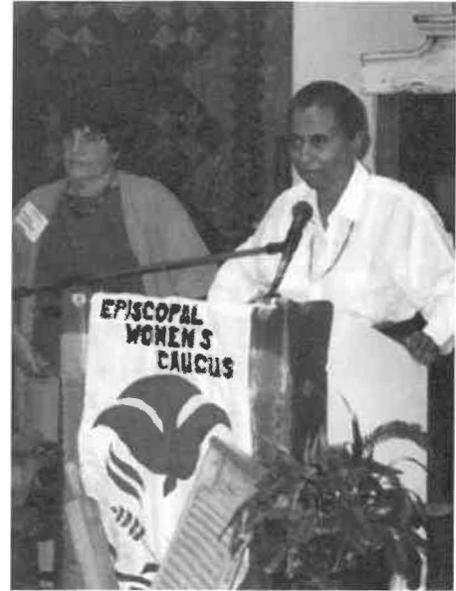
ancient art of speaking curses on those who disagree with them, especially, as she said, "on those who are abusive to gay and lesbian persons," and her suggestion that traditional Christian doctrine of a personal relationship with God is simply a patriarchal "romanticization of Jesus which reiterates romantic male-female plots."

Other presentations were given on dealing with racism, handling confrontation and achieving institutional change. Women experienced alternative liturgies, including a Friday evening water ritual and a closing Eucharist celebrated by EWC president the Rev. Cynthia Black of Kalamazoo, Mich., at a Reform Jewish temple.

In one presentation, participants heard highlights from the House of Bishops' meeting in Portland, Ore. [TLC, Oct. 15], where bishops clarified that they believed the 1976 canon on ordination of women to be mandatory rather than permissive. EWC vice president Katie Sherrod of Fort Worth described the mood of those in attendance as "giddiness."

Ms. Darling sounded the call for the EWC to be involved in bringing justice to all who have been oppressed by "affluent, able-bodied, straight, white men." She said the next political thrust should be to force the acceptance of blessing same-sex unions in the church.

"As human relationships expand beyond the narrow confines of patriarchal



**Judy Conley, a member of the national Executive Council from the Diocese of Iowa, addresses the issue of racism.**

marriage the love between same-sex couples has come out of the closet and seeks recognition alongside the straight love we honor in Christian marriage," she said.

Women's quest for power in the church will continue far into the next millennium, Ms. Darling insisted, because "the stone is still rolling from the tomb, and none of us can predict where the risen Christ may lead us."

*(The Rev.) Larry Harrison*

## 'Deep Interest in Religion' at China Meeting, ECW President Says

Gini Peterson's China experience was not the one she saw in the news media. The president of Episcopal Church Women (ECW), just back from the non-governmental sessions that paralleled the United Nations Fourth World Conference on Women, said that she "went into another country with another political system and was treated hospitably."

She told the 26th annual meeting of ECW in the Diocese of Central Florida Sept. 23 that she and others who went to China under auspices of the Anglican Consultative Council were a Christian presence in a decidedly secular culture. She spoke at the Cathedral Church of St. Luke in Orlando and responded to questions during an interview.

More than 20,000 women wanted to

hear Hillary Rodham Clinton speak on a rainy day in an auditorium with only 1,500 seats. Ms. Peterson was one of the 1,500 lucky ones.

"We watched CNN in our hotel. They said we stood ankle-deep in mud to get in but we didn't because behind us was a parking lot. The press seemed to know that people were waiting to hear bad news. I do not say that the things in the media were not true, but they did not happen to me. I am sorry if some were not treated well. I was never pushed around by the police.

"Delightful young English-speaking volunteers went overboard to make us welcome."

Ms. Peterson told the diocesan ECW  
*(Continued on page 11)*

## Social Ministry Goals Outlined in Charter

Recognizing that the church will assume increasing responsibility for social programs in the face of decreasing federal funding, the Episcopal Appalachian Ministries (EAM) has written into its Charleston Charter four broad goals together with "achievable, measurable strategies" for each.

The charter, drawn up at a meeting of EAM representatives Sept. 12-14 in Charleston, W. Va., addresses "the challenges and opportunities facing church-based social ministries" attempting to secure "a sufficient level of economic well-being" for all families.

The goals developed by representatives of eight dioceses making up EAM focus on helping parish and diocesan organizations reach people in need of assistance.

# Remember the Artists

The church's calendar would be immeasurably enriched if regularly we recalled the artists in our history.

By WILLIAM B. SPOFFORD

John Lennon once said that the Beatles were better known than Jesus of Nazareth. With the rapidly developing technologies for communication, he was undoubtedly right. Surely, the lyrics of "Yesterday" and "Hey, Jude" were more familiar worldwide than gospel parables.

Now, decades later, the information highway is stretched out before us, providing solid information, destructive propaganda, instantaneous input and manipulative political, religious and merchandising schemes. All sorts of soothsayers, gurus and bunco artists flourish. Today, as in all times, those who are in the business of communication, from newspaper reporters to performing artists, are able to exercise great power

both for good and evil.

Each bishop hopes and prays, as he or she presides at initiatory sacraments, that an individual is being incorporated and blessed who, in time, may even fill one of those blank spaces in the monthly calendars in the front of the Book of Common Prayer. Systematically, the church, through General Conventions, adds names to the list of honored.

(This writer is of an age that some being added have been known to me, such as my college chaplain, Bishop Paul Jones, who was also a family friend.)

But, as the list is currently, stretching back through the centuries and covering all orders of ministry and both genders and all races, there seems to be a category that is missing, namely artists, of various skills and accomplishments.

It is a long time since C.P. Snow said there were two cultures, the scientific and the artistic, dividing our Western culture. Most Episcopalians believe that God speaks the word in the laboratory, from the studio and on the stage.

Our calendar would be immeasurably enriched if, regularly, we could lift up and recall the lives and witnesses of the artists in our history. For starters, how about some who have been meaningful in my pilgrimages:

1. The powerful



T.S. Eliot

Elliott & Fry

creator whom musicians have named "The Fifth Gospeller":

*Johann Sebastian Bach*

2. The devout architect of the Cathedral of St. Peter and St. Paul (Washington National Cathedral):

*Charles Frohman*

3. The poet, playwright and social theoretician:

*T.S. Eliot*

4. Franciscan medieval scholar and professor of literature:

*Vida Dutton Scudder*

Undoubtedly, there are many others who could be suggested.

Bishop Stephen Neill wrote: "The difficulty experienced by the preacher of the gospel especially in the de-Christianized areas of the post-Christian world, is that the great Christian words ring no bells and awake no echoes in the minds of those who hear."

Artists of all types make the good news available. They are the ones who have rung our bells . . . and can make our minds and souls awake. They could be honored on some of those empty dates on the church's calendar!

*The Rt. Rev. William B. Spofford is the retired assistant Bishop of Washington. He resides in Salem, Ore.*



*J. S. Bach*

# Must

# Wine

# Be Used?

By SEAMUS P. DOYLE

In the book of Deuteronomy, we read, "A curse on him who tampers with the rights of a stranger, the orphan and the widow."

We talk much about the rights of individuals, and it seems the time is right to apply this to the table of the Lord. Now that women are being ordained and those individuals who have difficulty with steps are provided with ramps, is it not time to consider the rights of those who, for whatever reason, have difficulty with communion wine?

Episcopalians would agree that we use wine for the Eucharist for two reasons: That Jesus used wine at the Last Supper, and that wine is necessary to kill bacteria on the rim of the common cup to prevent the spread of diseases. The first reason is somewhat valid but not proven from scripture. The technique for intervening in the fermentation process had not been developed so it is concluded that Jesus used wine.

There is no scripture statement that Jesus took "a cup filled with wine." This phrase came from the church fathers of the third century. In their scripture research for unifying relationships, they found what they considered examples of meal offerings to be a type of Eucharist. Clement of Alexandria and Ambrose used the example of Melchizedek offering bread and wine. Didymus and Eusebius used the texts of Isaiah 55:1 and 25:6, and Cyprian used the text from Proverbs 9:5

as a eucharistic text.

The Lambeth Conferences of 1888 and 1908 passed resolutions reaffirming that in the Anglican Church the use of "any liquid other than true wine diluted or undiluted...is unwarranted by the example of our Lord and is an unauthorized departure from the custom of the Catholic Church."

In 1948, this same conference stated that women could not be ordained. Perhaps it is time to review these resolutions and take our cue from the Documents of the Vatican Council on Sacred Liturgy which states:

"...the Liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it ..."

From a medical point of view, it would appear that the use of wine as the only symbol has become unsuitable. Even the argument that wine is necessary for the killing of bacteria is not valid. The research in medical journals under the title "The Common Cup" from 1897-1993 points to the use of individual cups as a preference if for no other reason than hygiene.

It is my belief that the time has come

for us to be more in step with our baptismal covenant to "strive for justice among all peoples and respect the dignity of every human being." This is not an issue for alcoholics only. There are many people who choose not to drink alcoholic beverages, and some for medical reasons. For those in recovery from alcoholism, we have no right to put before them what may not be "the blood of Christ, the cup of salvation," but rather a reminder of their limitation or of their past.

Jesus identified himself with the words "I am the vine, you are the branches." Theologically, then, it seems more appropriate and biblically correct to look to the vineyard and the fruit of the vine as a symbol, rather than to the vat and its degree of fermentation.

As Episcopalians, we could do well to follow the lead of the Presbyterian Church (U.S.A.) and take an official position for the Eucharist which states: "Whenever wine is used in the Lord's Supper, unfermented grape juice should be clearly identified and served also as an alternative for those who prefer it."

*The Rev. Seamus P. Doyle is the area minister in the Purchase Area of Kentucky.*

# Editorials

## Bishops Act in Contradiction

A statement released by the House of Bishops shortly before it adjourned its interim meeting in Portland, Ore., Sept. 28 [TLC, Oct. 15], sounds typically Anglican.

It states, "the Anglican tradition is one of breadth and spaciousness which honors diversity and is able to contain a wide variety of theological perspectives. In our present day, the gift of Anglican comprehensiveness is all the more precious. It is a gift from God, and a gift we are called upon to celebrate and share."

The bishops did not practice that breadth and spaciousness honoring diversity when they adopted a mind of the house resolution which makes mandatory the ministry of women in every diocese. The upholding of an all-male priesthood, which continues to be a theological position held by a large portion of the Anglican Communion, and most of catholic Christendom, will no longer be tolerated in the Episcopal Church after a resolution amending Canon III.8.1 is adopted by the 1997 General Convention.

The resolution does not force bishops to ordain women, but it does state that sex may not be a barrier to access to the ordination process, that letters dimissory may not be denied by the ecclesiastical authority on the account of sex, that no member of the clergy shall be denied a license solely on account of sex, and that sex alone shall not be a factor in the ecclesiastical

authority's determination of whether a person is a duly qualified priest.

While the resolution, adopted by the bishops following a lively debate, doesn't state that opposition to the ordination of women as priests is no longer a "recognized theological position," it comes close. In effect, it says that it's all right for a person to have a theological objection to the ordination of women, but it is not all right for a person to practice that position. In other words, that "wide variety of theological perspectives" embraced by the bishops isn't wide enough, or inclusive enough, to encompass those who do not agree with them.

## Effective Ministry

A recent program, "The Benedictine Experience," in Washington, D.C., helped mark the 15th anniversary of the Canterbury Cathedral Trust in America. Since its founding in 1980, the trust's members have endeavored to make the mother church of English Christendom better appreciated in the United States. The trust has offered many programs in the United States and at Canterbury. In recent years, its pilgrimage to Canterbury for Holy Week has been well received by many Episcopalians. We salute the Canterbury Cathedral Trust in America for its 15 years of effective ministry, and give thanks for the impact its programs have had on the lives of many.

## Letters

*(Continued from page 5)*

wish to portray reality. Have we heard about alcoholic Detective Sipowitz's higher power in TV's "NYPD Blue"? Most of us realize life's crises have more breadth and depth than TV fiction often demonstrates, but TV tells something about chaplaincies that rings true because of their absence.

Medical center chaplaincies provide an aspect of the total care about which contemporary medicine speaks, but cannot render without concerns for the spiritual. The American Hospital Association's position in the 1970s was that there should be one chaplain for each 50 hospital beds.

This figure provided enough clergy to support patients and their families, and to support the medical people with inservice teaching, ethics committees, and general pastoral care. Third party payers (insurance companies) scrutinize expenditures in the hospital's budget, such as a high personnel to patient ratio, in order to recommend areas for cost reduction. With this line of thought a pastoral care department can be vulnerable.

Even church-related hospitals cheap out when it comes to hiring qualified

clergy for pastoral care. It is hoped local pastors will meet their parochial obligations by visiting parishioners, and they look for volunteers. We should be concerned that we have chaplains in place in real life for patients and their families, and to care for those who provide care to them.

*(The Rev.) Robert W.H. Pleased  
San Antonio, Texas*

## Still One

It is astonishing to me to read pieces from priests and bishops of our church saying that we are many churches, two churches, whatever. Read the creed: "I believe in One, Holy, Catholic, and Apostolic Church." So there are differences of opinion and background, on whatever issue you want to surface. We are still the One, Holy, Catholic, and Apostolic Church.

The big issues of yesterday that "divided" us and made people wax eloquent are now largely behind us: high/low church, involved/withdrawn, are replaced with new issues, but we are still one church.

*(The Rev.) John W. Price  
Holy Comforter Church  
Spring, Texas*

## He Found Time

Harold Brumbaum writes with wisdom and humor. His article, "Over the Edge?" [TLC, Sept. 10] continues in that tradition. His second "commandment" states: "Don't let Big Brother get you down." Fr. Brumbaum tells us to remember that the parish is the main work of the church. I don't argue with his words, but I do remember that he managed to find time for both parish and the larger church, particularly giving extraordinary leadership during difficult times in his diocese, for which many are grateful.

*(The Rev. Canon) James W. McLeod  
Canon to the Ordinary  
Diocese of El Camino Real  
Palo Alto, Calif.*

**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.





RNS photo

Tibetan exiles greet other women at the World Conference in China.

(Continued from page 7)

that while she was preparing for the trip she learned that Sen. Jesse Helms had argued that U.S. women should not go to China. She phoned the senator's office to say that she did not think it was appropriate to use U.S. women as bargaining chips in diplomacy. She said she planned to be in China as a Christian.

One consequence on the China sessions will be a stronger Anglican women's network worldwide, because women who met there plan to keep in touch.

"People who spotted my Daughters of the King cross asked me about it. In this secular gathering there was deep interest in religion. Rooms were set aside for worship. Anglican women met daily in a tent for noonday worship. Eucharist was celebrated in a Christian oratory.

"Some participants had never before met a Christian. Many had never met anyone from the United States.

"I learned that lots of communication can happen without a common language."

Ms. Peterson, a former Virginian who now lives in Georgia, urged women to attend the Triennial Meeting of Episcopal Church Women in Philadelphia in July 1997 as delegates or visitors.

Some ask why there's a need for the ECW. "The answer is individual to each person and each parish," she said. There are about 20 organizations addressing the needs of women in the Episcopal Church, she said, and they work together.

Comparing the varied activities of Episcopal women to the beautiful forms and movements seen in a kaleidoscope, Ms. Peterson said none of it may be seen in a dark room.

"Our light is Jesus Christ," she said. "The light shines through you and through your ministry as women."

A.E.P. Wall

## Briefly

After nearly 10 years as bishop of "this remarkable diocese," the Rt. Rev. **Allen Bartlett of Pennsylvania** has requested that the Nov. 3-4 convention approve the election of a bishop coadjutor. Saying he had made no decision as to just when he would retire, Bishop Bartlett said it was time "to begin planning for a transition to a new leadership." The 66-year-old bishop said he expected to leave office "some time after General Convention [of 1997]."

The **Diocese of Chicago** joined with the Greek Orthodox Diocese of Chicago, the Chicago Synod of the Evangelical Lutheran Church in America and the Roman Catholic Archdiocese of Chicago in asking their churches to ring their bells at 3:55 p.m. Sunday, Oct. 8, in order to call the faithful to prayer. The four jurisdictions declared Oct. 8 as a Day of Prayer for People Living With HIV/AIDS, and a service at the Greek Orthodox cathedral will mark the event.

## The Buck Stops Trinidad Teenagers

Two Trinidad teenagers who had worked for a year to finance a church-related trip to North Carolina were denied a visa by the United States Immigration Service on grounds that "they were too poor."

The Rev. Virginia Herring, rector of St. Anne's Church, Winston-Salem, said that the North Carolina church has a partner relationship with Holy Cross Parish in Marabella.

"In 1994, a group of youth and adults from St. Anne's helped lead a neighborhood Bible school in Marabella," she said. "This year, a group from Marabella helped us lead a similar event."

Others in the group, adults and young people, "had enough money," and were allowed to come to the United States.

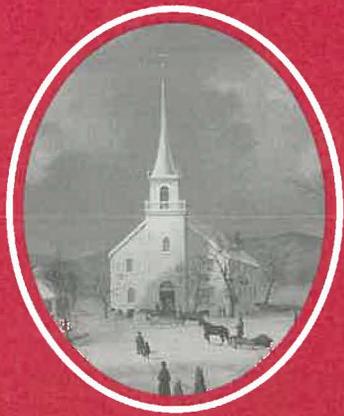
The issue, Ms. Herring said, is that U.S. immigration law considers "all persons who land on U.S. soil to be immigrants. Their concern is that people get here somehow, find a relative, then stay, become illegals." Immigrants from certain countries must document a certain level of resources to be allowed to enter.

Ms. Herring said members of St. Anne's wrote letters offering to sponsor the girls, and contacted senators and representatives as well as immigration officials in this country, promising to see the girls onto their return flight, all to no avail. No one could or would "override the person on the scene, the U.S. bureaucrat in Trinidad," who had refused to grant the visas.

"We fought until 5 p.m. the day their plane left. We kept saying, 'They're kids! This is a church event!'"

"Those girls worked a whole year selling chicken barbecue to earn money. Thirty-two teenagers — here and in Trinidad — were taught that U.S. economic policy is highly exclusive."

St. Anne's is "on the edge of Section 8 housing. We have an all-generation Bible school for poor families," Ms. Herring said. In North Carolina and in Marabella, she said, "our emphasis was to reach the unchurched, and both events were quite successful."



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# Support Shown for Presiding Bishop

*(Continued from page 6)*

signers, and asserts "turmoil in parishes across the land is assured by this action."

Before the house adjourned, Presiding Bishop Edmond L. Browning spoke on the ministry of bishops.

"It is not an easy thing to be a leader in these days ... any kind of a leader," he said. "It is not a comfortable thing. Even so, it is a glorious thing, an awesome thing to be a bishop of the church in these times. I believe that, for the most part, none of us would want to be anywhere else right now.

"Our toughest challenge right now, I believe, is simply this: We are challenged to be the church, not a political party, not a corporate entity. We are called back to our roots. In every age our greatest gift has been in being who we are. It has never been more true than in these times of societal upheaval and redefinition.

"Though some of us may have a gift for politics, and our service is certainly public service, we are not politicians. What the world needs from us is not politicking but proclamation. Similarly, though we have management and fiduciary responsibilities, we are not corporate executives. What the world needs from us is not a

corporate view but a vision of the divine reality."

Bishop Browning received a standing ovation upon completion of his remarks.

The house adopted a resolution regarding the status of resigned bishops as members of the house.

The Rt. Rev. Julio C. Holguin, Bishop of the Dominican Republic, told of poverty and lack of food in his country and invited the Presiding Bishop to visit and to make a report to the church. Bishop Browning responded that he would visit the Dominican Republic and Cuba next year.

The bishops also heard a report from the Nominating Committee to Elect a Presiding Bishop, participated in daily Bible study, Morning Prayer and the Eucharist, and heard meditations by the chaplains, the Rev. Curtis Almquist and the Rev. Martin Smith, members of the Society of St. John the Evangelist.

Many of the bishops and their spouses took a boat trip on the Columbia River on a free afternoon, and attended the Eucharist at Trinity Cathedral on Sunday morning. Spouses spent time together with their chaplain, the Rev. Mary Chotard Doll, rector of St. Peter's Church, LaGrande, Ore.

## ***A statement made by certain bishops in the face of the impending trial of Bishop Righter***

We the undersigned recognize the witness of the Rt. Rev. Walter C. Righter to the Christ who lived, died and rose for the salvation of all. Walter Righter's trial is a trial of the Gospel, a trial of justice, a trial of fairness, and a trial of the Church. We stand with Bishop Righter. We feel charged as Bishop Righter is charged. We feel on trial as Bishop Righter is on trial. Should he be found guilty, we are guilty. Should Bishop Righter be sentenced, we will accept his sentence as our own.

Allen L. Bartlett, Jr., Pennsylvania  
George S. Bates, Utah  
William Burrill, Rochester  
Steven Charleston, Alaska  
Jane Holmes Dixon, Washington (suffr.)  
Ronald H. Haines, Washington  
Sanford Z.K. Hampton, Minnesota (suffr.)  
Barbara C. Harris, Massachusetts (suffr.)  
George N. Hunt, Hawaii (acting bishop)  
James J. Jelinek, Minnesota  
Jack M. McKelvey, Newark (suffr.)

M. Thomas Shaw, Massachusetts  
Richard L. Shimpfky, El Camino Real  
John S. Spong, Newark  
Orris G. Walker, Long Island  
R. Stewart Wood, Jr., Michigan

### ***The following bishops are retired:***

Roger Blanchard, Southern Ohio  
John M. Burgess, Massachusetts  
John Harris Burt, Ohio  
George C. Cadigan, Missouri  
Otis Charles, Utah  
David R. Cochran, Alaska  
Robert DeWitt, Pennsylvania  
A. Theodore Eastman, Maryland  
John E. Hines, Presiding Bishop  
John Krumm, Southern Ohio  
H. Coleman McGehee, Jr., Michigan  
William Marmion, Southwestern Virginia  
Paul Moore, Jr., New York  
Quinton E. Primo, Chicago (suffr.)  
George E. Rath, Newark  
Francisco Reus-Froylen, Puerto Rico  
Robert R. Spears, Jr., Rochester  
Richard M. Trelease, Rio Grande  
Frederick B. Wolf, Maine

# From the House of Bishops

Sept. 28, 1995. Portland, Ore.

We are the Bishops of the Episcopal Church gathered in Portland, Ore., for an interim meeting between General Conventions.

We affirm the need for the Church to welcome legitimate criticism and differences of opinion. These are vital for the shaping of our future. At the same time we are aware of the frailty within each of us which tempts us to label opposing points of view in inappropriate ways.

In our Presiding Bishop's opening statement to us, Edmond Browning identified a mean spiritedness within our church which is destructive to our life and mission. We agree with him in this assessment and join him in desiring to name and confront this evil wherever it is experienced. We name as "mean spiritedness" fragmentary and distorted information used to demean persons and create environments of fear, hostility and distrust.

Our plea to one another, to the Church and to our society, is that we employ the respect and consideration which characterized Jesus' relationships with others. We must also remember that the Anglican tradition is one of breadth and spaciousness which honors

diversity, and is able to contain a wide variety of theological perspectives. In our present day the gift of Anglican comprehensiveness is all the more precious. It is a gift from God, and a gift we are called upon to celebrate and share. Such comprehensiveness is rooted in prayer for one another, in mutual respect which seeks to hear the truth in the other, and in an ability to listen to as many voices as possible in sharing the moment when God calls us to form judgments and make decisions.

As chief pastors, we do not expect nor do we seek a moratorium on dealing with difficult or complex issues. At the same time, we invite all to join us in supporting and affirming the mission and ministry of the Episcopal Church, which is none other than the mission and ministry of the risen Christ in which we all share through baptism. May we in hope be faithful to this call and "May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit" (Rom. 15:13).

(Authored by the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon)

## A Statement of Concern

The House of Bishops, by its vote yesterday [Sept. 27], has abandoned patient dialogue and adopted authoritarian command as the way to "solve" the ongoing tension between those who support and those who, for theological reasons, cannot honestly accept the ordination of women. This action is a denial of the basic Anglican principle that the Church cannot demand that which cannot be proven from the plain teaching of Scripture. A Catholic theological position universally held for almost 2,000 years, and still embraced by a majority of the Anglican Communion, will have been banished from the life and practice of this Church.

The devastation of this repressive legislation on tens of thousands of Episcopalians cannot begin to be measured. Hundreds and hundreds of priests, deacons and religious will likewise be affected. Turmoil in parishes across the land is assured by this action. The issue touches far more than the lives of people

in four dioceses, and more members of this House than four bishops.

As the Bishop of New Jersey said, we "have 27 months" before coercion begins. Clearly, this threat and this action create a new level of impaired communion, subverting the collegiality of the House, and guaranteeing, for the first time in history, that the Episcopal Church will actively prohibit Catholic order.

We re-affirm our own total commitment to the Catholic order and faith, even in the face of a coming persecution. We will not abandon the faithful, no matter the cost. Because we love the Church, we cannot remain silent when the self-destruction of the Church has begun. What has happened to us today has set a precedent for others tomorrow.

William Wantland, Eau Claire  
Donald Parsons, Quincy (ret.)  
Jack Iker, Fort Worth  
Keith Ackerman, Quincy  
John David Schofield, San Joaquin  
William C.R. Sheridan, Northern Indiana (ret.)

## Service of Thanksgiving for Bishop Righter

A service of thanksgiving and support for the ministry and lives of the Rt. Rev. Walter C. Righter and the Rev. Barry Stopfel was held at St. Luke's Church, Montclair, N.J., Oct. 1. The service of choral Evensong also was in support of The Oasis, the Diocese of Newark's ministry for gay persons, their families and friends.

Bishop Righter, the retired Bishop of Iowa, is the defendant in a presentment trial brought by 10 bishops for his ordination to the diaconate of Fr. Stopfel in 1990 [TLC, Sept. 10]. At that time, he was Assistant Bishop of Newark.

The Rev. Elizabeth Kaeton, rector of House of Prayer Church, Newark, was the preacher and called upon the 450 persons present to stand and extend their right hands in blessing upon Bishop Righter and Fr. Stopfel, both of whom were present. The Rev. Harker McHugh, executive director of The Oasis, led prayers of healing for the church.

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## People and Places

### Cathedral Clergy

The Very Rev. **Margaret Patterson** is dean of the Cathedral Church of St. John, 10 Concord Ave., Wilmington, DE 15601.

### Ordinations

#### Priests

**Arkansas** — **William Taylor Alford**.  
**Texas** — **William Barbee**, chaplain, U.S. Army.  
**Virginia** — **Paul Walker**.

#### Deacons

**Arkansas** — **Hap Hoffman**, curate, St. Stephen's, 2413 Northeastern Ave., Jacksonville, AR 72076.

**Florida** — **Kenneth Vinal**, deacon, Good Shepherd, Lexington, KY; **Elizabeth Greenman**, assistant, St. Paul's, 5536 Atlantic Blvd., Jacksonville, FL 32207.

**Iowa** — **Art Jacobson**; **B. Eric Johnson**; **Mary Jane Oakland**; **Patricia Triska**.

**New Jersey** — **Louise Kalemkerian**, assistant, St. Philip's Academy and deacon-in-training at Trinity and St. Philip's Cathedral, 608 Broad, Newark, NJ 07102; **Kathryn King**, assistant, St. Peter's, 215 Blvd., Mountain Lakes, NJ 07046; **Margaret Smithers-Koeniger**, assistant, St. Paul's, 200 Main, Chatham, NJ 07928; **Glen Libby**; **Jane Tomaine**, deacon-in-charge, St. Peter's, 94 E. Mt. Pleasant Ave., Livingston, NJ 07039.

**Pittsburgh** — **Barbara Knotts**, assistant, Christ Church, 5910 Babcock Blvd., North Hills, PA 15237.

**Texas** — **Charles A. Doyle**; **Stephen Ferguson**; **Ann Normand**; **Allen Robinson**.

**Virginia** — **Martha Macgill**; **Pamela Rannenberg**; **Andrew Rollins**.

### Receptions

**Diocese of Texas** — **Ricardo Sotomayor**, vicar, Iglesia de la Santa Cruz, 710 Medina, Houston, TX 77012.

### Renunciations

**Western North Carolina** — **J. Faulton Hodge** resigned and renounced the ministry.

### Resignations

The Rev. **Charles A. Carter, III**, as rector, St. Paul's, 22 E. Chestnut Hill Ave., Philadelphia, PA 19118.

The Rev. **William Eaton**, as rector, Resurrection, 8533 Peters Rd., Cranberry Township, PA 16066.

The Rev. **Philip Johnston**, as vicar, Piedmont, Box 305, Madison, VA 22727.

The Rev. **Robert North**, as vicar, St. Luke's, Park City, UT 84060.

The Rev. **Edwin Pease**, deputy for clergy and congregational development, Diocese of Southwestern Virginia, Box 2279, Roanoke, VA 24009.

The Rev. **Mary Purcell**, rector, St. Timothy's, 1020 W. 24th, West Des Moines, IA 50265.

The Rev. **Thomas L. Reed**, as priest-in-charge, St. Martin's, 700 Meetinghouse Rd., Boothwyn, PA19061.

### Retirements

The Rev. **Justo Andres**, as rector, Holy Cross, 117 E. Miner Ave., Stockton, CA 95202.

The Rev. **Robert Bowles**, as rector, St. George's, Box 2207, Texas City, TX 77592.

The Rev. **Robert J. Boyd, Jr.**, as rector, Trinity, Box 3408, Fredericksburg, VA 22402.

The Rev. **Harold H. Card**, as vicar, St. Paul's, Box 98, Winslow, AZ 86047.

The Rev. **John Jackson**, as rector, Good Shepherd, Box 719, Wareham, MA 02571.

The Rev. **Willard Lynn**, as rector, Christ the King, 26 Willow Dr., Orlando, FL 32807.

The Rev. **Daniel K. Sullivan**, as rector, Good Samaritan, 212 W. Lancaster, Paoli, PA 19301.

The Rev. **Charles Summers**, as rector, St. Paul's, 201 E. Church, Marshalltown, IA 50158.

The Rev. **David D. Wendel, Jr.**, as assistant, St. Mary's in the Highlands, Box 55245, Birmingham, AL 35255.

### Changes of Address

The Rev. **William F. Quesberry, Jr.**, 600 Biltmore Way # 1014, Coral Gables, FL 33134.

The Rev. **Stanley M. Woolley**, P.O. Box 676, New Lebanon, NY 12125.

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## HOMES/HOUSING

**ATTENTION** widows of Episcopal clergy. The Anne Reese Memorial Home offers preferential low cost housing for you. Inquire: Trinity Episcopal Church, Attn: Senior Warden, 111 Sixth St., Baraboo, WI 53913. (608) 356-3620.

## 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.

## POSITIONS OFFERED

**ORGANIST/CHOIR DIRECTOR** to play all regularly scheduled services and special services. Adult choir Wednesday evening rehearsals September to June. Familiarity with Anglican/Episcopal liturgy helpful. Harrison & Harrison organ (1990 III/31 stops) and 1995 Yamaha grand piano. Salary \$18,000 to \$26,500 commensurate with education, experience and ability. Additional fees for weddings and funerals. Contact search committee for complete position description and application. St. Paul's Church, 656 Avenue L, NW, P.O. Box 3429, Winter Haven, FL 33885-3429. Telephone 941-294-8888; FAX 941-299-5054.

**COMMUNITY MINISTRIES DIRECTOR:** All Angels' Church is seeking someone (lay or ordained) who feels called to work with the urban poor and underprivileged. Our evangelical Episcopal parish in New York City wants to continue embracing into membership the spiritually and materially poor. We want help in reshaping this ministry and moving it forward. The full-time position involves discipling and pastoral care, leadership in worship services and Bible studies, coordinating volunteers and networking with social service agencies. Please send a letter of interest and/or resume to: The Rev. Colin Goode, All Angels' Church, 251 W. 80th St., New York, NY 10024; (212) 362-9300.

**STAFF POSITION FOR PRIEST:** Mature individual who has grown beyond the ambition of career. Position open immediately in prominent, catholic-minded, growing, multi-staff parish in a culturally unique portion of the deep, deep South. Emphasis on spiritual direction, pastoral care, liturgical ministry and preaching. Experience is important, would prefer priest aged 55+ who is currently serving as a rector but desires a different vocation into retirement. Reply Box L-759\*.

**RESIDENT ASSISTANT** for HOSANNA house to serve as live-in caregiver for physically challenged, mentally alert young adults in new ecumenical ministry in Chattanooga, Tennessee. Patterned after L'ARCHE model, eight physically challenged individuals and two caregivers who assist with daily routines and transportation live together as a family in beautiful 10-bedroom, fully accessible residence. Training provided. Information and resumes to: The Rev. David Crippen, HOSANNA, P.O. Box 11483, Chattanooga, TN 37415. Phone/FAX (706) 398-2848.

**PART-TIME ASSISTANT** in Manhattan parish. Share in program, pastoral and liturgical duties in exchange for an apartment and small stipend. Ideal for a priest who is studying in New York City or who has recently retired. Responses to: The Rev. Herbert G. Draesel, Church of the Holy Trinity, 316 E. 88 St., New York, NY 10128. Phone (212) 289-4100; FAX (212) 289-4155.

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

**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.

**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.

\* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

## POSITIONS OFFERED

**YOUTH MINISTER** for Episcopal parish in Las Cruces, N.M. Full-time; stipend plus benefits. Experience required. Send resume with cover letter including 3 references to: Youth Minister, P.O. Box 266, Las Cruces, NM 88004.

**ORGANIST/CHOIRMASTER:** Full-time. Program-sized parish seeks leadership in a growing music program. Send resume to: The Rev. Stephen Freeman, St. Stephen's Episcopal Church, 212 N. Tulane Ave., Oak Ridge, TN 37830.

## POSITIONS WANTED

**SKILLED PRIEST/PASTOR,** counselor clergy/families, congregational development and conflict resolution seeks diocesan staff position as canon to the ordinary, canon pastor or archdeacon. Communicator, preacher and teacher. Reply Box L-760\*.

## PROPERS

**GETTING ALL YOU WANT** out of Sunday morning? Occasionally confused? Is there too much to digest, in too little time? Your answer has come: "Understanding the Sunday Scriptures: The Synthesis Commentary." This unique 156-page resource explains all four lessons, every Sunday. Inspiring, down-to-earth teaching every week. No Bible-babble. A must for lay readers, Christian ed. teachers, Bible study groups, or anyone who wants more out of Sunday morning. Contact: Synthesis Publications, P.O. Box 11428, Chattanooga, TN, or call (1-800-356-9391) or FAX (1-423-266-8864) to order now! Special rate for any orders with 5 or more books.

## 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.

**BLACK WOOL CAPE,** \$150. Black double-breasted "Anglican" wool cassock w/cincture \$75. Both like new, both for \$200 plus shipping. Fr. Charles Threewit, 3809 Cocina Lane, Palmdale, CA 93551-2678. (805) 722-8737.

## TRAVEL

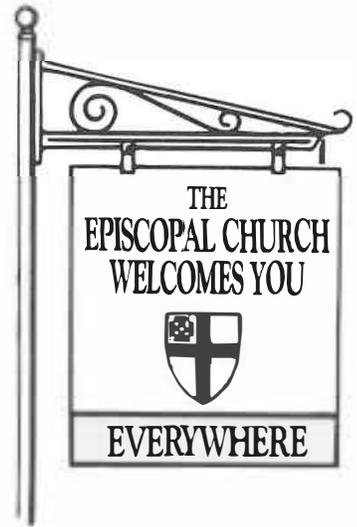
**ISRAEL,** the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC, Episcopal experience. CLERGY travel FREE. Call Everett and get FREE gift 800-486-U-FLY (8359). Journeys Unlimited, 500 8th Ave., New York, NY 10018.

## 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.

**CHOOSY BEGGARS**—a new Episcopal church is looking for a pipe organ (5 ranks or better) located in the East, in good shape and available as a donation or for a nominal price. Call (706) 865-9680.

# Church Directory



## 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

## Newark, NJ

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

## Long Beach, L.I., NY

**ST. JAMES OF JERUSALEM BY THE SEA**  
 W. Penn & Magnolia Founded 1880  
 The Rev. Marlin Leonard Bowman, r, the Very Rev. Lloyd A. Lewis, Jr., hon. r  
 Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

## 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 Masses 8 & 10; SS 9:45, Thurs Mass & Healing 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

## Phoenixville, PA

**ST. PETER'S** 143 Church St.  
 The Rev. Thomas C. Wand, r  
 Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## Pittsburgh, PA

**GRACE** 319 W. Sycamore (412) 381-6020  
 The Rev. A.W. Kiukas, Ph.D., v; the Rev. R. Spanos, perm d  
 Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

## 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. Bruce Wilson, assts (512) 882-1735  
 Sun 8, 9 & 11. 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 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. Collina; 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, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP daily as anno (817) 332-3191

## 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

## St. Croix, Virgin Islands

**ST. JOHN'S** 27 King St., Christiansted  
 (809) 778-8221  
 Fr. Keithly R.S. Warner, S.S.C., r  
 Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## 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

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

Encourage attendance among your parishioners and those traveling.  
 Invest in a Church Directory listing.