

The Living Church

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The Magazine for Episcopalians



Golden Rings & Pearly Gates

page 10

Granite on Fire: A Biography of John Hines

page 12



Christ the King

Features

Golden Rings and Pearly Gates

An old man's hope in the constancy of God's love
By Philip Davidson



page 10

Departments

Letters: Tackling the really important issues (p. 3)

News: Pension group concerns brought before council (p. 6)

Editorials: Disregarded canons for ministry (p. 11)

Viewpoint: Pastors are not paid therapists
By John Rawlinson (p. 11)

Books: Prophetic, Controversial Presiding Bishop Hines (p. 12)



People and Places (p. 14)

On the Cover: *Light of the World*, by Holiman Hunt. RNS photo.

Quote of the Week

The Rt. Rev. Yong Ping Chung, Bishop of Sabah (East Malaysia), speaking to the conference at Kanuga on evangelism: "As evangelists, when God gives us the opportunity to share with the non-believers, that may be the only time we have the opportunity."

In This Corner

Short on Choices, Long on Problems

The Joint Nominating Committee for the Election of the Presiding Bishop was kind enough to send to me a form to recommend a candidate for the next election, to be held at the 1997 General Convention in Philadelphia. The committee is composed of 29 persons — one bishop, one priest and one lay person from each of the nine provinces of the Episcopal Church along with two youth representatives.

An accompanying letter, signed by the Rt. Rev. Calvin O. Schofield and Katherine Tyler Scott, co-chairs, states, "We have organized ourselves and our tasks in order to effectively carry out our mission and serve the larger church." The committee's mission is to present "not fewer than three members of the House of Bishops" for consideration at the next convention. The bishops will vote, and the House of Deputies will ratify the successor to the Most Rev. Edmond L. Browning.

The committee was wise enough to include criteria, for those interested in making a recommendation: A faithful pastor and a wholesome example to the community of faith; Carries on Christ's ministry of reconciliation in the church and the world by striving for peace and justice among all people; Demonstrates profound respect for all God's people; and born on or after July 1, 1935.

I think we're going to have some trouble with the criteria. For starters, "wholesome example." Someone who's a wholesome ex-

ample to me may not be a wholesome example to you, and vice versa. And what about those words, "profound respect?" It seems to me we can interpret those words differently as well. And that July 1, 1935 cutoff date could prove troublesome. Because the next Presiding Bishop will serve for nine years, that means someone who was born before July 1, 1935 could serve the full term and be 71 years old — not of mandatory retirement age. According to this criteria, we could consider Bishop Fred Borsch of Los Angeles, who was born in September 1935, but not Bishop Frank Allan of Atlanta, who was born in May 1935.

The form asks the person making the recommendation to state in 100 words or less the reasons for the choice by Jan. 15, 1996.

OK, it's worth a try. I can think of a few good candidates. Keeping in mind the political correctness of this church, I will assume that the "short list" will have one woman bishop, one black bishop and one or two white male bishops. That sort of limits the slate, doesn't it? How about ... ? No, he's a few months too old. Then there's ... No, he's too conservative for the church to accept. Then there's ... Probably not enough variety of experience. Or how about ... ? Not well enough known. Hey, I'm already running short of electable candidates.

I'm going to give the nomination form to someone else. Now, let's see. Was she born after 1935? Does she ... Oh, forget it.

Sunday's Readings

A King in Whom We Can Put Our Trust

The Feast of Christ the King: Jer. 23:1-6; Ps. 46; Col. 1:11-20; Luke 23:35-43 or 19:29-38

When the people of Israel asked God for a king, they were looking for a shepherd who would protect them from their enemies, who would move them to places where their needs could be met, who would act as their intermediary with God, speaking his word and manifesting his love to them. Put simply, their king also would act as priest and prophet among them, making God's presence tangible in the ways he had taught them to expect that presence and love.

Human history is witness to the nearly total destruction and corruption of that idea. We've borne despots, dictators and megalomaniacs of all kinds who have suborned the power and authority which we

granted to their own ends and purposes.

We have also witnessed the separation of these roles into different and competing power bases. God's word is rarely spoken and our rituals have been suspect of all manner of idolatries. The original hope of Israel is dead, at least on the human side of the equation. But hope springs eternal.

Today we hold that vision of prophet, priest and king before us. We acknowledge our own inability to make it happen, even as we celebrate its fulfillment for us by God in the person of his Son, Jesus Christ. We must never forget that in addition to opening a vision of God for us, Jesus also showed us the full dimensions of our humanity. Our faith and belief both testify to the reality that God alone does for us what we cannot and could not do for ourselves.

Letters

Tackling the Really Important Issues

Finally! After dealing with such minor problems as the embezzlement by Ellen Cooke, members of the House of Bishops predicting schism over women's ordination, and the almost silly proceedings against Bishop Righter, **THE LIVING CHURCH** at last tackles the major issues of the day — should we have reserved sacrament and must we use wine at communion?

However, out of respect for the viewpoints of Bishop David Reed and Fr. Seamus Doyle, I would like to offer responses.

In his article, "Must Wine Be Used?" [TLC, Oct. 22], Fr. Doyle suggests the use of individual cups or a separate chalice with grape juice be offered as alternatives. My view is that such "alternates" are distracting and confusing, but that is beside the point. As Episcopalians, we believe that receiving of either the bread or the wine is full communion with Christ (BCP, p. 457, for example). As to the hygiene of a common cup, intinction has become a frequent alternative to actually drinking the wine.

As to Bishop Reed, who refers to the reserved sacrament as "bad practice" [TLC, Oct. 15], again I strongly believe otherwise. For me, the tabernacle contains not "magic bread and wine," but a presence that makes our sanctuary a sacred place. It also deepens the meaning of Good Friday and Holy Saturday, when that tabernacle is open and empty. It is true that Holy Communion is part of the worship within the eucharistic community. The reserved sacrament, then, extends that community to include those in the past, just as we extend our celebration to those who cannot be present (BCP, p. 408).

*Sean Sullivan
Las Vegas, Nev.*

I was disappointed to read the Viewpoint articles by Bishop David Reed and the Rev. Seamus Doyle regarding the Blessed Sacrament and the questionable use of bread and wine.

These are another attempt by "New Age" mentality to de-sanctify one of the last remaining items sacred to Anglican worship and common use. Both of these clergy expound scripture and documents of Vatican II, but nowhere do they address the importance of the Anglican Communion, historically and theologically, having restored the communion in both kinds to the laity. It was the beauty and wisdom of the Anglican understanding of the importance and sacramental focus of an "outward and visible sign of an inward and spiritual grace" that made sense out of all of the old arguments, of communion practice and theology, by Rome and the Reformation. Must we now give this up as well?

It was the gift of God's grace and the focus of bread and wine that brought me

to the Episcopal Church. I have watched this age of blossoming secular religion, the so-called personal rights of every majority and minority cause and issue, the destruction of the importance of "orders" for both men and women and now this, erode the fabric of our church. These two articles are the penultimate examples of the "deceiver" working in the leadership of the church.

*(The Rev.) Keith A. Gentry
St. James' Church
Columbus, Ohio*

The Rev. Seamus Doyle's article on whether we need to use only wine at the Eucharist made good sense, and I agree with him. Restricting ourselves solely to wine in the light of the obvious benefits of providing an alternative feels a little like straining at a gnat while swallowing a camel.

I would propose another alternative other than grape juice, however, based on a practice I adopted when I was a chaplain

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Letters

at Boston University. I used two chalices, one with wine, the other filled with water. Water was convenient to obtain, and it always felt profoundly true to offer someone a chalice of water while saying, "The Blood of Christ," knowing how much water is a part of our world, our atmosphere, and even our own bodies. Water is life giving and basic, and using it at the Eucharist even provides for a subtle theological reminder of Jesus' own first miracle.

*(The Rev.) Jep Streit
Cathedral Church of St. Paul
Boston, Mass.*

The Rev. Seamus P. Doyle takes the notion of political correctness to yet another level of absurdity in his Viewpoint essay arguing for the offering of grape juice as an alternative to wine in the Holy Eucharist.

His major point, to no one's surprise, seems to be that it is a matter of "justice," and that we must be more sensitive to the "rights" of those who have difficulty with communion wine. These words are thrown around a lot in the church. In fact, they are bandied about so much, they seem to have lost meaning. "Justice" today apparently means being scrupulous so as not to allow anyone to be irritated or

inconvenienced. "Rights" seem to indicate anything that a person feels entitled to, for whatever reason.

Another good P.C. word Fr. Doyle uses is "alternative." Here he argues that we ought to follow the lead of the Presbyterian Church, in offering an alternative to wine.

If I wanted to "follow the lead of the Presbyterian Church," I would become a Presbyterian! I can only assume that others are free to do the same.

We might consider at the national level changing our name to the Church of Alternative Lifestyles and Practices. We could simply dispense with the Thirty-Nine Articles, the Book of Common Prayer, and adopt the motto "Have It Your Way!"; that is to say, "You want fries and a drink with that?" This would certainly be consistent with our recent evolution.

*(The Rev.) James E. Flowers, Jr.
Christ Memorial Church
Mansfield, La.*

Sometimes even those of us who are quiet Episcopalians must say "What next?"

At a time when the Episcopal Church is facing some of the most divisive questions in recent history, and dealing with old issues that continue to cause controversy,

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Letters

we have the Rev. Seamus P. Doyle raising the issue of having wine at communion.

Wine has been a part of the sacraments of the church for hundreds of years, apparently at least as far back as the third century. I do not see people running from the Episcopal Church because of it. It is a part of our heritage and tradition, and to me it is sacred. What, pray tell, has serving grape juice or any other substitute at communion have to do with "being more in step with our baptismal covenant"?

The author also brought out the old argument about the danger to alcoholics. I am a recovering alcoholic, and that infuriates me. A "reminder of their limitation or of their past"? Ridiculous. We are coming to the Lord's table to participate in the Holy Eucharist. This isn't the country club bar or a New Year's Eve party; it's not even the easy chair at the end of the day. Communion has absolutely nothing to do with alcoholism, alcoholics, abstinence or indulgence.

*Barbara E. Henley
Beeville, Texas*

In Bishop David B. Reed's excellent article concerning the undesirable practice of storing excessive amounts of consecrated wafers, there is an unfortunate slip which might confuse some readers.

It is the Church of England that uses *The Alternative Service Book*. Its distant Canadian cousin, more closely related to our BCP, is entitled *The Book of Alternative Services*. It is in that book that the reader will find the direction quoted by Bishop Reed: "Communion should be given at each celebration of the Eucharist from bread and wine consecrated at that liturgy."

*Nigel A. Renton
Oakland, Calif.*

Pins and Needles

"Angels," by Boyd Wright, [TLC, Sept. 24] states that scholastic authors contested St. Thomas Aquinas with "... such put-down arguments as how many angels can stand on the head of a pin."

This hoary metaphysical question has been attributed to various authors, but it appears that the source was tracked down by the late Canon H. Maynard Smith, in *Pre-Reformation England*, p. 335. "It was not St. Thomas Aquinas, as is sometimes stated, who asked, 'How many angels could dance on the point of a needle without jostling one another?' That problem occurred to the author of *The Memoirs of*

Martinus Scriberus: but Martinus never existed and the 'point of a needle' is a joke." A footnote gives further information that the author was probably Dr. John Arbuthnot, who composed the work in order to ridicule antiquaries and metaphysicians. The date of publication was 1741 and the spoof was included in the works of Alexander Pope. Thus angel gymnastics is no older than the 18th century.

*(The Rev.) Julien Gunn
Birmingham, Ala.*

those in attendance; the church functioning at its best.

Unfortunately, it is something you cannot communicate to those not there. And what is the general public learning of us from the press? — that the Episcopal Church is about to try a retired bishop for breaking the rules [TLC, Sept. 10]. I wonder how many people such a trial will win for Christ. Isn't that what we're supposed to be about? There must be a better way.

*Joellen A. Hagge
Hazelhurst, Wis.*

Uplifting Event

Recently I had the privilege of attending a marvelous service in celebration of the 25th anniversary of the ordination to the priesthood of Bishop Russell E. Jacobus of Fond du Lac. It was affirming, supportive, an uplifting experience for

What It Is

Regarding the editorial, "Bishops Act in Contradiction" [TLC, Oct. 22], thank you for stating clearly what the bishops' action on Canon III.8.1 really is.

*(The Rev.) C. Boone Sadler, Jr.
San Diego, Calif.*

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Pension Group Concerns Brought Before Council

The national Executive Council, meeting in Birmingham, Ala., during the first week of November [TLC, Nov. 19], received the preliminary report of the Special Committee to Dialogue with the Church Pension Group. The report con-

cerned an Oct. 24 meeting between three members of the committee and several representatives of CPG.

The chair of the committee, the Very Rev. M.L. Agnew, said of the Pension Group, "They have been very coopera-

tive." The committee was given "two very large binders of information" on topics ranging from Church Pension Fund history and investment management to compensation and other recent issues.

Communication between the Pension Group and 'the wider church' said to be a problem.

Prior to the meeting, Dean Agnew, of Shreveport, La., had compiled a list of inquiries from bishops, clergy and laity, which had come to his attention. At the top of the list were the salaries of Alan Blanchard, president of the Church Pension Group, and other senior management, and the level of clergy pensions [TLC, Oct. 1].

Representatives of CPG made several presentations, including that by William Schaar, the chief financial officer, who described the financial performance of the group and the study of compensation levels done by an outside firm.

Mr. Blanchard spoke to the question of pension payments, presenting information showing they "have dramatically increased ... and have exceeded the inflation rate."

An opinion stated several times in the report indicates that communication between CPG and "the wider church," in both quality and quantity, is a problem. Dean Agnew said the next meeting is planned for Jan. 17, at which committee members would like to meet with trustees "in small groups, get to know them and their ministries.

"The information was very thorough. Harry Denman (Executive Council member of Kansas) asked if we were overwhelmed. We weren't overwhelmed, but we need to correlate the data. This is very much a work in progress."

Away from their business, council members visited the Civil Rights Institute in downtown Birmingham. The three-year-old institute takes visitors on a historical trip from the days of active segregation through the sit-ins and marches of the 1960s into the work continuing today.

Corrie May, an Episcopalian working at
(Continued on page 12)



Virginia Barrett Barker photo
Fr. Shuler (center) is greeted by Bishop Frey (left) and Bishop Jecko (right) during the inaugural "First Friday at the Cathedral" sponsored by NAMS.

Fasting and Prayer for the Whole Church

As advertised, there were no registrations, no fees to collect, meals were not served (though beverages were available). Could this be a gathering of Episcopalians? Yes, and furthermore, if you bill it (albeit ascetically), they will come.

At St. John's Cathedral, Jacksonville, Fla., the North American Missionary Society (NAMS) inaugurated a series of four daylong retreats for fasting and prayer, each to be held at a diocesan cathedral. "First Friday: A Day of Fasting, Prayer, Teaching and Worship at the Cathedral," is scheduled for repetition in Dallas Dec. 1, Kansas City, Mo., Jan. 5, and Milwaukee, Feb. 2.

First Fridays, which begin at 9 a.m. and end at 6 p.m., are intended "for the renewal of the creedal witness and the missionary vocation of the Episcopal Church," said the Rev. Jon Shuler, general secretary of NAMS. Many First Friday participants in Jacksonville were in attendance for the entire day, although some came and went as their business commitments required.

The schedule included an opening period of welcome, worship and music, followed by four sermons with time to reflect on each, and a closing Eucharist. "Kindred Spirit," a mixed

chorus of diverse nationalities on tour from Princeton University, sang at the cathedral during the day of retreat.

Sermons were delivered by the Rt. Rev. William Frey, Mike Murphy, the Rev. Greg Brewer, and Fr. Shuler. The Rt. Rev. Stephen Jecko, Bishop of Florida, was celebrant at the Eucharist.

Bishop Frey, soon to retire as dean of Trinity Episcopal School for Ministry, called for repentance. "If God is not the living God who has revealed himself in scripture, we are doomed to invent an endless parade of 'designer gods' to meet our needs and changing concerns ... In the final analysis, it is only the knowledge of God that tells us who we are."

In his sermon, Fr. Shuler said that since age 26 he has held a vision that the Anglican Church, including the Episcopal Church, will be renewed worldwide in his lifetime. "This day is a small offering to dispose a few who may become a few more, and a few more, and a few more, to go into all the world and make disciples," he said.

Fr. Shuler said NAMS is setting aside the First Fridays for God, "praying for an outpouring of faith, hope and love, to revive all who attend with a call to repent, to recommit."

Virginia Barrett Barker

Movement in the Making?

Colorado Conference Leaves Men Hoping for More of the Same

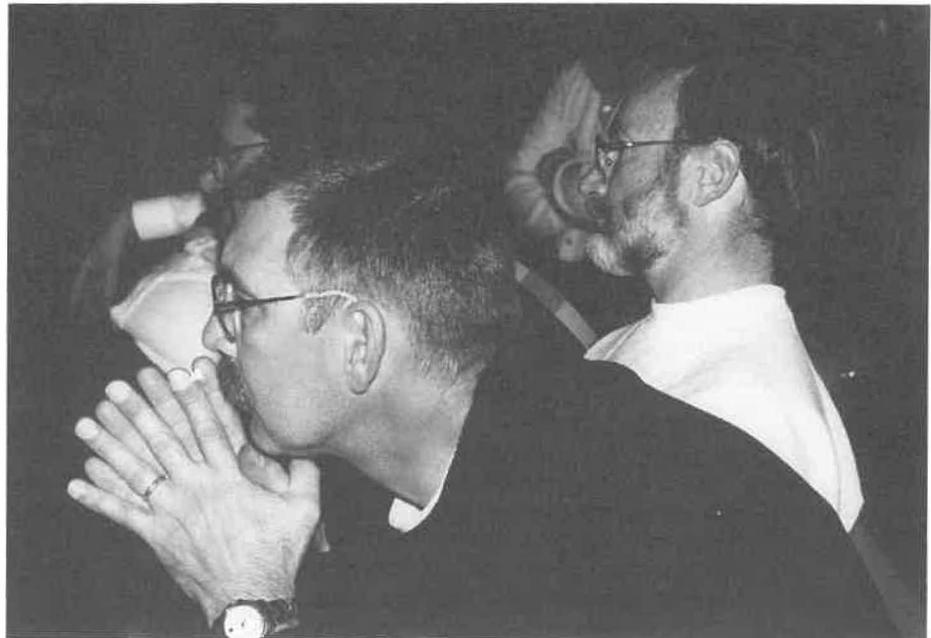
"How much does it cost to rent a football stadium?" is a question the Rt. Rev. Jerry Winterrowd, Bishop of Colorado, isn't quite ready to ask.

It's too soon to tell if a movement is in the making, but on the first weekend of October, 155 Episcopal men from Colorado and one from Florida ascended to the YMCA of the Rockies Camp near Estes Park to, as one participant put it, "see if I could open up to other men without passing out."

"It was very moving. I was overwhelmed by a tremendous spirit of emotion and passion," Bishop Winterrowd said. He initiated the event and believes it is the first of its kind in the Episcopal Church.

The conference, which was focused around the prayer of self-dedication from the Book of Common Prayer (p. 832), challenged participants to re-examine the vows they had made at baptism and confirmation, and then to commit to them again. These vows were discussed in detail in small groups, which placed men from the same church and ZIP code together, to help continue the community formed at the conference.

"Our essential theme was our commitment as baptized Christians, and how we work that out in the world, in our families, in our business life," Bishop Winterrowd said. "But in addition, we wanted to give the men a platform where they could share with one another. We wanted to



Schuyler Totman photo

Ross Weaver (left) and the Rev. Ken Butcher, a deacon at Ascension Church, Pueblo, Colo., listen to a presentation during the men's conference in Colorado.

allow the participants themselves to determine the flavor of the event."

"It was a home run, a great experience," said Jay Crouse, who traveled from Florida to participate. "The spiritual part of our group was amazing. We really got down to the nitty gritty. I wrote my bishop as soon as I got back about starting an event like it in our diocese."

Lay leadership was another emphasis of the weekend.

"We wanted to give the clergy a chance to relax in fellowship, without the burden of being leaders," said Tom Branch, director of the conference planning team, which began meeting in May to prepare the event.

"The clergy and lay participants had the opportunity to interact and support one another as peers. There was no perception of hierarchy, although the clergy did wear crosses on the nametags to let others know they were available to hear confession," said participant Timothy Chambers.

According to Mr. Chambers, the con-

ference also served to "remind men of their role as godly examples.

"They can't leave the demonstration of faith up to the other members of their family. The perception used to be that wives and children were the ones who went to church."

In addition to small groups, workshops were offered on such topics as starting men's support groups and single parenting.

Bishop Winterrowd and the other clergy also received special attention in the form of laying on of hands and prayer for their ministries.

Although he has never attended a Promise Keepers event, Bishop Winterrowd credits the conservative Christian organization with inspiring him to initiate the conference.

"I admired what they had done," the bishop said, "and I thought, 'By God, we should have one.' Here we are, a mainline denomination, trying to learn from them, and we are not embarrassed to do that."

He also noticed that diocesan events for women were plentiful, but none was offered for men. "Men need a place where they feel safe to talk about their faith, their needs, their struggles. And women are very supportive. I went to a women's event earlier this year, and they prayed for the success of the conference," Bishop Winterrowd said.

Tom Riley, conference speaker and president of Faith Alive, was also impressed with the conference and hoped other dioceses would show interest.

Schuyler Totman

Three Nominees Chosen for Pittsburgh Election

A search committee for the election of a bishop coadjutor in the Diocese of Pittsburgh announced three nominees when the diocese held its convention Nov. 4. None of the three currently serves in Pittsburgh.

They are: The Rev. David C. Anderson, rector of St. James' Church, Newport

Beach, Calif., the Rev. Dennis C. Fotinos, rector of Good Shepherd, Kingwood, Texas, and the Rev. Gary G. Nicolosi, rector of St. Thomas', Lancaster, Pa.

The diocesan convention will reconvene Dec. 2 at Trinity Cathedral, Pittsburgh, to elect the new bishop, who will succeed the Rt. Rev. Alden

Conventions

Substantial debate took place on the diocesan budget and amendments to the canons when the **Diocese of Springfield** held its annual synod Oct. 20-21, at Trinity Church, Mt. Vernon, Ill.

A budget of \$688,477 was adopted for 1996, an increase of more than \$9,000 from 1995. It includes a \$13,500 decrease in the pledge to the national church, which the Rt. Rev. Peter Beckwith, Bishop of Springfield, called "embarrassing."

The amendments to canons approved changed requirements to serve on vestries, altered qualifications for synod membership and increased the terms of members of the commission on ministry.

A request to change diocesan boundaries to enable St. Matthew's Church, Bloomington, to move to the Diocese of Quincy was tabled.

The Episcopal Church in **Nevada** met for its 25th diocesan convention Oct. 6-8 at a hotel in Las Vegas, where the Rt. Rev. Stewart C. Zabriskie encouraged delegates to spend less time on "where we stand" and concentrate on "where we are moving to do the work that God has given us to do."

Continuing the past few years' theme of the Business of God in Mission, the convention focused on "Hanging in There: To Do the Work You Have Given Us to Do."

In her second visit to Nevada this year, Pamela Chinnis, president of the House of Deputies of General Convention, addressed the partnership between clergy and laity, the inclusion of young people and the sense of community and camaraderie.

"This diocese has been to the wider Anglican Communion an example of courage in trying new ways," she said in reference to Nevada's Total Ministry program. The Alban Institute recently published, as part of its Once and Future Series, *Total Ministry: Reclaiming the Ministry of All God's People*, written by Bishop Zabriskie.

A 1996 budget of \$592,385 was approved. The convention offering was dedicated to victims of Hurricane Opal.

Linda Faiss

Episcopalians from across the Upper Peninsula of Michigan, and visitors from other parts of the United States converged in Escanaba Oct. 20-22 for the 100th annual convention of the **Diocese of Northern Michigan**. Business was kept purposefully light to allow time for telling stories passed down from generation to

Entertaining Convention in Arizona

The Rt. Rev. Robert Shahan, Bishop of Arizona, used Bible studies, magic tricks, music, liturgy from the church in Africa, and a rancor- and resolution-free diocesan convention to focus **Arizona** Episcopalians on their role as Christians to be of use to God.

Under a banner proclaiming the theme, "We Are One: Surprised by Joy," delegates were treated to surprise visits by angels, a world-class magician and a bishop with tricks up his own sleeve, along with comic interruptions and congregational singing.

Delegates and guests at the Oct. 27-28 convention also got some serious charges from their bishop, who said the church "needs to rediscover what it means to be a servant community. God calls you to seek the soul of your congregation."

"All I want to do is awaken your hearts to the possibility that most of us don't need to be more spiritual," Bishop Shahan said. "We don't need more information. We already know everything we need to know: Love God and your neighbor as yourself. That will send us into the world in service. It is not a program, it is a way of life ... for the bold believer."

The bishop wove three major addresses and a sermon into the convention, held at the 20,000-member North Phoenix Baptist Church. The

convention was short on business and long on inspiration and entertainment, most supplied by local Episcopalians.

The Rev. Canon Rebecca McClain, canon to the ordinary, who designed the convention, said the goal was met: "We wanted our people to experience joy and demonstrate that it often comes into our lives as a surprise. It is a gift from God."

Delegates adopted a \$1.65 million budget which is 10 percent lower than allowed for by canon. They also got their first glimpse of a diocesan "vision team," a seven-member group of lay persons and clergy appointed to develop a strategic plan for carrying out the "We Are One" theme.

The kickoff for a \$2.5 million capital funds campaign for the diocese's conference center in Prescott was part of the convention. Two adult lodges, a youth/ family dormitory and expansion of the dining room are called for in the plan.

At the convention Eucharist, Bishop Shahan commissioned each person for service as a Christian. Small pins bearing the words "We Are One" and a small gold cross were given to participants as a symbol of their commitment.

"I am sending you out," Bishop Shahan said, "not to save the church, but to be the church."

Nan Ross

generation and through the personal recollections of the storytellers. The highlight of the celebration was a festive Holy Eucharist at which the Rt. Rev. Thomas K. Ray, ninth Bishop of Northern Michigan, was the celebrant and preacher.

The diocese began in 1893 as a missionary district of the Diocese of Michigan and was organized in 1896 as the Diocese of Marquette, a name it would keep until 1937. The diocese continues today to be a vital community despite ups and downs in its history that reflect those of the Upper Peninsula during the last 100 years.

Today, the diocese comprises 30 congregations representing nearly 3,000 communicants. Economic realities in the Upper Peninsula at the close of the 20th century mean that many congregations are no longer able to afford a resident priest, yet they continue to thrive, according to Bishop Ray. In the last decade, a renewed understanding of baptism as the basis for

ministry, has led to a new and innovative way of being a church for many Episcopal congregations in northern Michigan.

Members are called by their congregation to embark on a two- to three-year course of study which leads to their commissioning as a ministry support team. They perform the work traditionally carried out by a resident, seminary-trained priest. Locally ordained priests, preachers, deacons and ecumenical coordinators make up the team. They in turn are supported by two seminary-trained missionaries who also serve a number of other congregations in the region.

Congregations which in the past were focused upon survival are now finding themselves enlivened with a new vitality as they discover their own gifts for ministry. It is an emerging model, Bishop Ray said, that is being studied by other Episcopal dioceses and one that heartens many who fear the loss of their church because of financial pressures.

Many Strands of Social Gospel Ministry

Participants in national church programs gather to establish new working relationships

The Episcopal Church must learn to work together and weave a stronger net if social gospel ministries are to survive or have any chance of improving the plight of the needy in the face of federal cutbacks and reduced church funding, according to advice presented to 225 participants in the first gathering of the Justice, Peace and Integrity of Creation [JPIC] network in Columbus, Ohio, Nov. 2-4. The net, if it is to be strong and successful, must include many different strands, be flexible, and made locally.

Mandated by the 1994 General Convention, the JPIC network is an attempt to forge new working relationships among various national program units formed by past General Conventions: Jubilee ministries, economic justice, environmental concerns, peace and justice policy, and racism. They have not always worked harmoniously in the past.

Diane Porter, the Episcopal Church Center's executive for program, said in a video greeting: "Your coming together from your various ministry networks is something we have looked forward to for many years. We have had many networks in the past, and they seemed to be going in various directions, and now we are looking forward to your working together, and to be an important voice in this society. At this time our society calls for strong voices from church leaders."

"One tiny strand can break under the stresses and strains, but if we can entwine ourselves, we become stronger," said the Rev. Arthur Hadley, rector of St. John's Church, Worthington, Ohio, and one of the conveners of the conference. "The hope of this conference is to show how each of these networks can work together and become stronger." Fr. Hadley, who coordinated flood relief efforts in the Midwest in 1993, added, "We are twisting strands into yarn, yarn into twine, twine into rope, and rope into networks."

Those networks will be needed, according to the Rev. Bill Wylie-Kellerman, a Methodist minister, seminary professor and social activist who opened the conference. His warning is that the church and society "have been unrealistic of the power and depth of the principalities and powers working against us."

Mr. Wylie-Kellerman added, "the dawning and understanding of institutional racism, as opposed to individual racism, was in fact a step toward understanding powers. But if we look at our his-



Mike Barwell photo

Mr. Wylie-Kellerman: Our history shows how resilient racism is, how adaptable it can be.

tory, we have a powerful understanding of how resilient racism is, how adaptable it can become."

Using biblical texts and the writings of the late William Stringfellow, Mr. Wylie-Kellerman said "powers are good, powers are fallen, powers must be redeemed.

"The vocation of principalities and powers in creation," he explained, is "to praise God and serve human life. But in the Fall, that vocation is turned upside down, and they believe they are God and thereby enslave human life. Powers give themselves over to a ruthless ethic of self-survival. That is true about every principality and power. They have a fear of death, and they become servants of death.

"Our task is to summon them back to who they are, to become servants, not masters," he said. "The church is the one power whose one vocation is the freedom to die. It is not anxious about its own survival" and is therefore "free to stand and fight, to go the distance, free from the bondage of all the other powers." But, he added, "A church that is not free to die, may already have died."

"Lots of us are going to have to die to our comfortable ways to do those things," said the Rev. Will Wauters, social activist from San Antonio, Texas. "We're going to have to die to the way things have been if we are going to be an effective voice in addressing the crisis of spirit that affects our country."

Fr. Wauters, who leads a Jubilee Ministry center, prepared the provincial,

diocesan and agency leaders for two days of intensive network building in Columbus. He offered a four-point plan for jump-starting the new provincial networks. The JPIC network must:

- Re-establish a culture of conversation within the church: "We live in a world of the opinion poll, but polls cannot give you a dialogue. What we as Christians have is that ability to process public pain," Fr. Wauters said.

- Learn to do analysis: "It does nobody any good to just get angry. It only does good when you have a good analysis of what you might do and you turn that passion into constructive change," he said.

- Learn to organize: "If we are going to release religious imagination, you must understand your roles as trainers of the trainers, to let people think through these issues on their own. Ask them, challenge them, agitate them, make them uncomfortable. What we have to do is agitate in order to get them to think, to build, to be with one another in new and exciting ways."

- Learn to be accountable: "We are the body of Christ, yet one of our greatest sins is that we lack accountability. We tend to be unilateral messiahs. We are first and foremost, as people of God, the creator of all that is accountable to the people who are suffering, who are in pain today."

Because many of the ministry groups had never encountered one another, a full day and evening were provided for reports from each of the social ministry areas: racism, environment, Jubilee, economic justice and the Peace and Justice Policy Network.

"We're trying to get the resources out to the local church" in a time when each ministry group "is competing for limited, shrinking resources," said the Rev. Canon Brian Grieves, director of the peace and justice ministries cluster at the Episcopal Church Center in New York.

The Rev. Lloyd Casson, of the national staff for the JPIC network, agreed. "I feel very good about this conference," he said. "We've been waiting a long time for this moment. I think we're going to take off."

Bishop James Jelinek of Minnesota said justice ministries must "have ways of laying out a vision. We need to go back to scripture and ask 'what is the world we're envisioning?' If we have a powerful vision, we can live into it, not run away from something we don't like."

Mike Barwell

Golden Rings & Pearly Gates

An old man's hope in the constancy of God's love

By PHILIP DAVIDSON



Paul Pavlik photo

What do you say to your 67-year-old son, outwardly in the prime of life, when he comes by one morning and says calmly, "Papa, I'm dying." He died a year later with cancer.

What do you say or think when the doctor says, "Dr. Davidson, your wife is at the point of death. Shall I keep her alive?"

Now at 93, both of these remarks were made to me within a year of each other, two years ago.

Philip, beloved son, brother, husband, father and grandfather, died Jan. 21, 1994. Jane, his mother, my wife of 70 years, had died on July 2, 1992.

She was my life, and the pain of separation and the loss of my son are hard to endure. Since their deaths, my thoughts have constantly revolved around them. I seek comfort and solace from whatever source I can find, as do many of my friends in similar situations. What are our resources of strength and comfort?

First and foremost is my daughter Page, who lost her own husband to cancer several years ago, Nancy, Philip's widow, seven grandchildren and 17 great grandchildren. They have been a source of great and loving support — a beautiful family.

There are also the friends we have made over the years, here in Nashville and elsewhere, even as far away as Thailand, where we lived and worked for five years. Their messages bring a flood of happy memories.

Memories are indeed a source of consolation. Everything I do, see, touch, smell or feel, reminds me of something about Jane or Philip. Some of the memories are beautiful, some are sad or even painful as they recall something I did or did not do that hurt them. Memories are indeed a mixed bag.

So what else is there? A new place to live? A young friend of mine lost his wife to cancer, and a year or so later he sold the home in which they had lived, and moved into new quarters. I asked Jack, "Did it help to move?" He replied that in the first

instance, the move was so traumatic that he would never do it again, and in the long run it helped only slightly.

A new soul mate? For me at 93, no, but for younger persons, yes indeed. Another friend of mine lost his wife some years ago and has since found another wonderful person, herself the victim of a personal tragedy, and together they are among the happiest and best-adjusted couples I know. They are a model of how to cope with tragedy.

It has also helped me, as it has many others, to find new friendships and new activities. I have found great comfort and enjoyment in my association with the Diocese of Tennessee and with several other organizations. It has been a blessing to work with Bishop Bertram Herlong, Canon Bob Dedmon, and Dr. Paul Teschan and their lovely wives, Vickie, Judy and Martha.

Then there is my beautiful old church, Christ Church, with its wonderful priest-in-charge, the Rev. Ann Stevenson, and also the Mental Health Association and the Rotary Club.

I am surrounded by the love and affection of family and friends, and that is my salvation on this earth.

Ultimately though, and finally, my only real solace and comfort is my hope and faith in the birth, life, death and resurrection of our Lord and Savior, Jesus Christ.

In the center of a universe formed 20 billion years ago and 20 billion light years to its outer edge, it is a little hard to picture a god somewhere out there. One of my friends in the priesthood said when asked "Where is Jesus now?" replied simply, "I don't know."

Pearly gates and golden streets seem totally unreal to me, and I do not put much stock in some remote being 20 billion light years away. My faith is in a living, loving, personal God deep down in my own heart, who says to me "Let not your heart be trouble, for I am with you even to the end of the world." □

Philip Davidson is a member of Christ Church, Nashville, Tenn.

Disregarded Canons for Ministry

As we learn of the insistence of the House of Bishops in enforcing the use of canons which permit the ordination of women to the priesthood [TLC, Oct. 15], we may ask, "What about other canons?" Various other canons provide for various possible actions in the church, but are widely or even totally ignored in some dioceses, yet the House of Bishops, so far as is known, shows no concern. A major instance involves the ordination of deacons. Our church has flexible provisions for selecting, training and ordaining permanent deacons. A number of dioceses have taken full advantage of these provisions and have benefited from excellent and creative ministries which vocational deacons have exercised while receiving no remuneration from the church. Yet, when we examine the *Directory of Deacons*, published each year by the North American Association for the Diaconate, we observe more than a dozen dioceses which have only one or two such deacons, and one otherwise respected diocese which has none. We do not deplore this as an injustice to persons who wish to be ordained, for no one has a right to be ordained. We do deplore it as an injustice to the church which is deprived of the contributions an active and numerous diaconate can make.

The duties and functions of deacons and priests are properly distinct and different, yet we suggest that there is a similar situation in regard to so-called local priests — individuals who are established and respected members of a local church and are chosen for ordination not because of an academic record in theology, but because of their effective track record as Christian leaders and witnesses, exercising pastoral concern. Again, we have flexible and adaptable canons for this process. After ordination such priests remain in their home communities, continuing to earn their own livings.

There is no published directory, to our knowledge, of such priests, but on the basis of simple observation we suspect many dioceses have very few if any of them — even where the need is great. Dioceses with many small town and village churches find it perennially difficult to get seminary graduates and their spouses to settle for the long haul in a region where they feel like (and often are regarded as) foreigners, and where the local church will always be on the dole because it can never meet the diocesan minimum clergy salary level. Similarly, metropolitan dioceses have inner-city situations where the same is true, and the "outsider" cannot usually be expected to make it. If the church really cares about evangelism, this has to be taken seriously.

'Thy Kingdom Come ...'

Though our prayer book doesn't mention it, this last Sunday after Pentecost, the Sunday before Advent, is commonly known as the feast of Christ the King. All three lectionary readings and the psalm for this day, and probably the hymns, refer to king or kingdom. Such words are not popular these days, for they often connote power or patriarchy. We live in a country which has no king; in fact, this country was formed in order to escape the rule of a king.

This feast celebrates the reign of Christ. When we pray "thy kingdom come," we acknowledge God as the ruler of all things. Our King comes to us not on a throne, but on a cross in order to save us. On this feast, let us pray that the reign of Christ be established, for he is King of kings and Lord of lords!

Viewpoint

Pastors Are Not Paid Therapists

By JOHN RAWLINSON

A cleric (or church volunteer) who talks with a parishioner six times about a "life issue" must "refer the individual to professional counseling," according to a decree from the Church Insurance Company (CIC). That mandate attacks the basic pastoral practice of the church as it has been since the Apostolic Age. The limit applies to confessions, grief consolation, spiritual direction, marital problems, helping teenagers with typical struggles, and other matters.

The effort of the CIC is to treat pastors as mere therapeutic counselors. A pastor's effort is to deal with the meaning of a person's life — a profound and expansive issue. The paid therapist generally deals with the simple, and relatively limited, issue of the person's behavior in a particular context, and usually in a series of sessions.

The CIC implicitly urges a new style of pastoral care which is an ecclesiastical equivalent of the health maintenance organization (HMO). The HMO style results from the shock waves of lawsuits, protective efforts, and monetary settlements regarding sexual misconduct.

As expected, there are debates over numbers and definitions. While CIC has established the limit of "sessions," it has not defined the terms. Nonetheless, the limitation is printed in a 26-page text, in which CIC is serious and firm about the limit. Now a private coffee-time conversation must be considered a "session" if the "life issue" is mentioned. This decree also affects parishioners who, by the ancient traditions of the church, expect to be the recipients of pastoral care. Now they may not talk about a "life situation" more than six times.

The insurance company provides for the possibility of more than six "sessions" if the clergy and volunteers resort to "ongoing professional supervision," the nature of which is not defined. What "profession" will supervise the clergy and lay volunteers of the church? Is the church now to have secular professionals define, supervise and control the nature of its pastoral practices?

The nature and practice of pastoral care is an essential part of the professional definitions of a pastor. Judged by the standards of other professions, pastors are different. The "professional distance" typical of other professions is neither possible, nor desired on the part of the pastor. Instead, the pastor encounters and knows people in the totality of life. As pastor, I worship, work, counsel and socialize with the same people. I do not seek distance, rather I embrace the closeness.

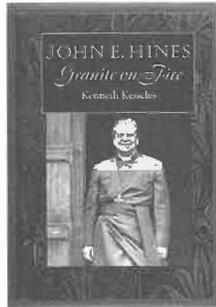
The pastor is a hybrid. Pastoral responsibilities are not exercised in the office during allocated time. They are

(Continued on page 13)

The Rev. John Rawlinson is pastor of St. James' Church, Oakland, Calif.

Prophetic, Controversial Presiding Bishop

JOHN E. HINES
Granite on Fire
 By Kenneth Kesselus
*Episcopal Theological
 Seminary of the Southwest*
 Pp. 438. \$29



John Hines' career expressed a robust attitude of exhilarating hopefulness in the Episcopal Church, which surprisingly blossomed and then rapidly withered during his abbreviated tenure as Presiding Bishop. This helpful, needed biography shows just why some say that he caused one or the other, perhaps both. This bishop bounded out of the Great Depression and through the war years, both equipped and eager to lead in a church that was almost willing to act.

Hines' biographer acknowledges that he was a galvanizing preacher, energetic evangelist, and church builder, who never flagged in his notion that with concentration he understood the will of God and was committed to communicate it effectively, regardless of the cost.

The constant conflict between private and public religiosity is strikingly exemplified by the repetitive threat of cutting off pledges at every juncture when the prophetic Hines, always the preacher, would move from the individual toward the societal.

It is fascinating to be reminded that the last three Presiding Bishops did their undergraduate preparation about a decade



Fr. Kesselus shows Bishop Hines a reception cake decorated like the book's jacket.

apart at Sewanee. But while Hines went on to the Virginia Theological Seminary, both John Allin and Edmond Browning continued with their theology at St. Luke's. Virginia's primary emphasis has been preaching and evangelism, while Sewanee's reputation is erected upon a pride in Anglicanism, academics and personal, pastoral concern.

Kesselus made this writer aware that the three great, evangelistic, church building Houston ministers during the '40s were also Virginia graduates from nearly the same era. Summers '28, Hines '33 and Bagby '35 dramatically expressed three different aspects of Virginia's missionary vision. In the downtown, mother congregation, Hines appropriately spoke to the entire city; Summers built a great per-

sonal-religion parish in River Oaks, the city's most prestigious suburb; and Bagby, correctly anticipating Houston's growth with imported people from the North, planted what was to become the religious home of both George Bush and Jim Baker's influential, Republican base. Both the bishops and these rectors remained constant in their trajectories.

Today Episcopalians are more self-absorbed, concentrating on internal reform, personal ministry and institutional growth. Kesselus can help Episcopalians appreciate their situation from the perspective of a clearer view of their recent past and choose to embrace God's ever-new future.

(The Rev.) Ralph Shuffler
 San Antonio, Texas

Executive Council

(Continued from page 6)

the institute, said, "If you have any Jesus in you at all, you'll be moved." A window in the building frames the Sixteenth Street Baptist Church across the street, the site of a 1963 bombing in which four young girls were killed.

In his concluding remarks to the council, Bishop Browning said, "I'm worried about our government. To have a lonely, frightened child is no way to balance a budget. Martin Luther King's dream is threatened. We need to make greater wit-

ness; we're too content to be a wealthy nation."

He said the Presiding Bishop's advisory group on Jewish relations had been broadened to include Muslim relations. "The three faiths need to increase understanding to achieve peace. In the United States, we are becoming more fragmented and divided." He mentioned the immediate reaction to the Oklahoma City bombing, when many leaped to accuse Arab terrorists. "We as Christians need to prevent this," Bishop Browning said.

Thursday sessions were devoted to a workshop on corporate governance, led

by Katherine Tyler Scott, an Indianapolis consultant. Judy Conley, of Marion, Iowa, chair of the program committee, said, "Major work was done and issues were identified; plans of action were set. We forget about the human side — 'I' statements are not the norm in this setting."

Patricia Nakamura

He Is ...

Due to a typographical error last week [*Briefly*], it was stated that the Rt. Rev. Charlie McNutt is not chief operating officer at the Episcopal Church Center in New York Center. He does indeed hold that position.

Viewpoint: Pastoral Practice Attacked

(Continued from page 11)

exercised in informal one-to-one settings, in groups, and in task-related and social conversations.

Because of these multi-faceted relationships, the pastor brings close and personal knowledge to a pastoral situation. The pastor is privileged to have what other professionals lack — knowledgeable relationships. So the pastor often has data which make it possible to see through to the heart of situations, and to see them in their true complexity.

The pastor is expected to take the initiative, and not wait for parishioners to seek help. Permission to act is granted in the voluntary "social contract" established by the act of joining the church, and includes the traditional and intentional pastoral relationship.

Many professionals are dealing with a "slice of time" as presented by the person to whom the services are rendered. The pastor sees people in a web of relationships through time. As a result, the pastor receives important information from others in those relationships, and is always adding knowledge. It is not necessary for the "pastoree" to choose to disclose information.

The pastor often makes referrals. Yet, while other professionals "refer out" and generally lose contact, the pastor continues as pastor and often functions as a coordinator of activities and services.

The CIC policy limits contacts, requires referral, and seems to assume other professionals are more trustworthy than the clergy. There are negative stories and court cases about abusive psychologists, psychiatrists, dentists, medical practitioners, teachers, et al. So there are not guarantees of propriety on the part of other professionals.

Many people have been in "therapeutic" situations which create distrust. I have heard psychiatric personnel threaten teens with medication "to dope you up," or with being strapped to a gurney in an isolation room for four hours, or with administering electroshocks — all in the interest of "control." Many young people in treatment by therapeutic personnel have also had the experience of being urged to disclose openly in group therapy sessions, then be punished for those thoughts and feelings.

Many people have been so hurt in life that their ability to trust is virtually nonexistent. The "mantle of the church" is both a fearful and wondrous thing. There

are some people for whom the pastor is the only figure in whom confidence is possible. Referral may be responsible and proper, and may be done. But referral is ineffective if the person does not follow up. Should such a person be abandoned after six sessions?

Though small, my parish is diverse. We have people from around the world. In many cultures and for many people, the pastor is relied upon in a way which is uncommon in the United States. A priest who limits pastoral contact and is absolute about "referring out" would be acting in a way which is culturally offensive, and potentially destructive to many of these people.

Proposals and codes of conduct which limit all forms of pastoral care by all pastors (including lay volunteers) is an exaggerated and unwarranted response to the particular problem. It is an especial problem that such decisions are made in the relative secrecy of insurance offices and bishops' offices.

There are many objectionable aspects of this limitation on pastoral care: 1. It is a fundamental change in the life of the church and flies in the face of traditional practice (e.g., with the grieving). 2. The definitions are enormously difficult and the lines are hazy, at best. 3. For the poor, professional therapists are often inaccessible. 4. Limitations are sometimes culturally contra-indicated and insensitive. 5. Pastoral care has particular purposes, and often includes materials treated by the psychologists, yet we should not give away our traditional and proper role.

If these limitations on pastoral care are to be allowed to stand, they should result only from the widest and most public of consultations. These personal observations on pastoral ministry are minimal and intended merely as a point of beginning for a wider consultation. □

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Deaths

Sister Janet Margaret, Society of Saint Margaret, died Aug. 15 after a long illness.

Sr. Janet was born in Wisconsin in 1897. She entered St. Margaret's Convent in 1941, was made a novice in 1943, and took life vows in 1945. Before entering the convent she was a graduate of Women's Medical College in Philadelphia, and a missionary physician in charge of St. Theodore's Hospital, Sagada, Philippines. She enlisted in the British army and went to China in 1937 to care for the wounded, where she was later held in an internment camp. After joining the community, she worked in Montreal, New Hartford, NY, and at St. Monica's Home where she used her medical training.

The Rev. **James Barron, III**, deacon of the Diocese of Eastern Michigan, died Sept. 19 at the age of 91.

Deacon Barron was born in Flint, MI. He attended the Southern Michigan Diocesan Theological Seminary and was ordained deacon in 1967. He served at Christ Church, Flint, and St. Paul's, Flint, MI. He was also a member of the Society of St. Paul. Deacon Barron was preceded in death by his wife, Clementine. He is survived by a daughter, Mary Jo, two granddaughters, one great-grandson, two sisters, and two brothers.

The Rev. **Arthur Cody**, retired priest of the Diocese of Georgia, died Aug. 24 at Rabun County Memorial Hospital, Clayton, GA, after a long illness. He was 75.

Fr. Cody was born in Savannah, GA. He was educated at Armstrong State College and Virginia Theological Seminary. He was ordained priest in 1965. Fr. Cody served parishes in Thomson, Sandersville, Dublin, Brunswick, and Savannah, GA. He was president of the standing committee and chairman of the Georgia Episcopal Camp and Conference Center Commission. He retired in 1985. Fr. Cody is survived by his wife, Emily, three sons, three sisters, and seven grandchildren.

The Rev. **James Patrick Harbour**, retired priest of the Diocese of California, died Aug. 17 after a long illness. He was 62.

Fr. Harbour was born in Dewey, OK. He attended Northeastern State University, Arizona State University, Church Divinity School of the Pacific, and Graduate Theological Union. He was ordained priest in 1975. He was a member of the Episcopal Synod of America and Episcopalians United. He served parishes in Cupertino and Albany, CA. Fr. Harbour was active in prison ministry at Nevada State Prison, Southern Desert Correctional Center and Southern Nevada Correctional Center. Fr. Harbour is survived by his wife and three children.

The Rev. **Albert St. Clair Neild**, professor of English at Rhode Island College and retired priest of the Diocese of Rhode Island, died Aug. 28. He was 79.

Fr. Neild was born in Lancaster, England. He attended the University of Saskatchewan, Emmanuel College, the University of Toronto and Rhode Island College. He was ordained into the Anglican Church of Canada in 1941. He was

received into the Episcopal Church in 1946. He served parishes in Moravia, Groton and Syracuse, NY, and Pawtucket, RI. Fr. Neild is survived by his wife, Florence, and two children.

The Rev. **Ronald Norton**, retired priest of the Diocese of New Jersey, died Aug. 21. He was 79.

Fr. Norton was born in Pawtucket, RI. He was educated at Brown University and Philadelphia Divinity School. He was ordained priest in 1957. He was an associate of the Order of the Holy Cross and a member of the Military Chaplains Association, U.S.A. Fr. Norton was a U.S. Army lieutenant. He served parishes in West Virginia, Oklahoma, Florida, New York, New Jersey and Rhode Island. He was also a member of Phi Beta Kappa. Fr. Norton is survived by his wife, Doris, and two children.

The Rev. Canon **Alex Rolando Segura**, priest of the Diocese of Honduras, died of a heart attack Oct. 11. He was 51.

Canon Segura was born in Guatemala City, Guatemala. He attended the Instituto Teologico Episcopal in 1973. He was ordained priest in 1976. He served as the rector in charge of theological education of the theological seminary in the Diocese of Honduras. Canon Segura was a deputy to General Convention and was a member of the standing committee of the Diocese of Honduras. He is survived by his wife, Consuelo, and three children.

The Rev. **Stanton E. Weaver, Sr.**, deacon of the Diocese of Albany, died Oct. 2 in Fort Plain, NY, at the age of 60.

Deacon Weaver was born in Palatine, NY. He was ordained deacon in 1980. He served at Good Shepherd, Canajoharie, NY. Deacon Weaver is survived by his wife, Patricia, and six children.

The Rev. **Ernest Godfrey White**, retired priest of the Diocese of Spokane, died Oct. 6, in Logan Lake, British Columbia, Canada. He was 79.

Fr. White was born in Birmingham, England. He was educated at the Anglican Theological College of British Columbia. He was ordained priest in 1959. Fr. White served in the Anglican Church of Canada from 1958 to 1966. He was received into the Episcopal Church in 1966. He then served St. Martin's, Moses Lake, and St. Mark's, Ritzville, WA. He retired in 1981 and was the author of *Letters to a Beloved Congregation*. Fr. White is survived by his wife, Betty, and five children.

Correction

The Rev. **Sunny H. McMillan** is rector of St. James', 3768 Germantown Pike, Collegeville, PA 19426.

Next week...
**2015: A Church
Odyssey**

Classifieds

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

HERALDRY IN THE EPISCOPAL CHURCH: More than 600 illustrations of Christian symbols used in seals of dioceses, cathedrals, seminaries and organizations. \$12.95 postpaid from: **Acorn Press, P.O. Box 5062, San Jose, CA 95150-5062.**

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.**

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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.**

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.**

JOIN IN THE CONTINUING liberation of Anglicanism and a revolutionary Catholic Revival. Join The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.

POSITIONS OFFERED

SMALL, ENTHUSIASTIC CONGREGATION (with approximately 250 active members), located in the heart of the Rockies, looking for interim priest to serve for approximately 12 months, beginning 1996. Send letter and current CDO profile. Reply **Box J-761***.

DIRECTOR OF YOUTH MINISTRY: Full-time position in large Charlotte parish. Looking for a person who loves young people and wants to build a strong spiritual community. Salary and benefits. Ordination not required. Please send resume to: **Christ Church, P.O. Box 6124, Charlotte, NC 28207. Attn: The Rev. Brian Suntken.**

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

POSITIONS OFFERED

ST. JOHN'S EPISCOPAL CATHEDRAL located in Jacksonville, FL, is looking for a full-time lay person to be the director of youth ministries. The qualified candidate must be a well-trained professional, committed to Jesus Christ and to ministry with young people. In addition, the director must be a voice of advocacy for youth, should have well-founded knowledge of Holy Scripture, and possess the administrative skills necessary to perform his/her duties as well as the interpersonal, relational skills for working with young people and adults within the cathedral. The director will provide opportunity for spiritual growth and community building for young people, recruit and train a volunteer support group and minister to the youth and their families. A bachelor's degree and experience are required, as well as professional training in youth ministry, preferably with a certification or master's degree in youth ministry. A full job description is available upon request. If qualified and interested, please mail a cover letter and resume to: **Search Committee/D.Y.M., St. John's Cathedral, 256 E. Church St., Jacksonville, FL 32202.**

YOUTH MINISTRY OPENING: St. Barnabas Episcopal Church in Deland, FL, is seeking a full-time youth minister to serve on staff. This position includes responsibility for planning, programming and implementing a youth ministry program that primarily targets the youth of this church, yet with a reach into the local community. This person would design a full program for middle school and senior high youth by: working with volunteers, building a team ministry approach, developing youth leadership and nurturing spiritual growth. This person will also work with other ministries of the church (children's ministry, church school, administrative, etc.) as a resource. For more information contact: **The Rev. Don Lyon at St. Barnabas, 319 W. Wisconsin Ave., Deland, FL 32720; (904) 734-1814.**

RESIDENT ASSISTANTS for HOSANNA House to serve as live-in caregivers for physically challenged young adults in new ecumenical ministry using L'Arche model in Chattanooga, TN. Training provided. Information and resumes to: **The Rev. David Crippen, HOSANNA, P.O. Box 11483, Chattanooga, TN 37415. Phone/FAX (706) 398-2848.**

ASSOCIATE RECTOR: St. Thomas' is seeking a seasoned priest with strong gifts for preaching, teaching and pastoral care to be part of a collegial ministry in large multi-staff parish situated on a 43-acre campus with nine buildings located outside Philadelphia. This is an ideal location for strong program ministries. Multi-staff experience, training in small group ministry, Stephen Ministry, catechesis, interest in youth ministry, EFM, DOCC, Kerygma or Bible Workbook are strong pluses. High energy, pastoral presence and ability to nurture spiritual development are important. Please send resume to: **The Rev. Marek P. Zabriskie, St. Thomas' Church, Whitmarsh, P.O. Box 247, Fort Washington, PA 19034.**

ASSISTANT wanted for large, traditional parish and day school (N-8) to share in life of congregation, school, youth and broad parish responsibilities. Resume and CDO profile to: **The Rev. Richard A. Ginnever, 405 Glenmar Ave., Monroe, LA 71201.**

PROFERS

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.**

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.**

CELTIC PILGRIMAGE, June 10-24, 1996, visiting Whitby, York, Durham, Lindisfarne, Edinburgh, Iona and Windemere. Write or call for brochure. **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711, (704) 669-0606.**

VIETNAM TOUR 1996: How about a trip to Vietnam with experienced hosts? Departing NYC April 10, 1996. Contact: **Fr. Jim Kenyon (518) 426-5341 or FAX (518) 426-5424. Deadline Jan. 15.**

BRITISH ISLES 1996: Explorations of Celtic Spirituality. Prayer and study programs to Ireland May 20-June 3; Sept. 2-26; Wales July 1-15; Oct. 7-21. Emphasis on deepening relationship with God through lectures by outstanding scholars; visits to holy sites. **Sr. Cintra, Convent of St. Helena, 134 E. 28th St., New York, NY 10016; Phone (212) 725-6435; FAX (212) 779-4009.**

AMAZON RIVER Educational Expedition. The trip of a lifetime: May 28 through June 12, 1996. Families and individuals. Limited to 15 participants. **The Rev. Richard Southworth (601) 799-2146.**

WANTED

USED PEWS and reredos (small back altar). Call **Fr. Jordan, St. Michael and All Angels', Sonora, CA; (209) 533-1091.**

AUTHOR is seeking first person stories of healing, thanksgiving, forgiveness and grace. Write: **P.O. Box 432, Miami, FL 33149.**

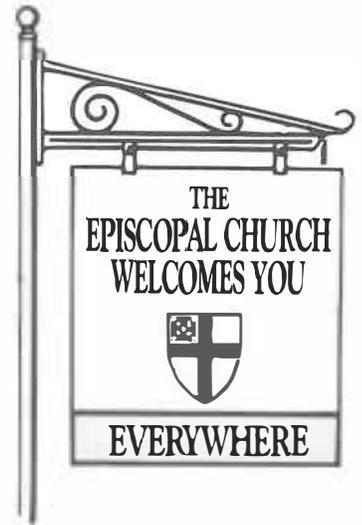
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The Living Church
P.O. Box 92936
Milwaukee, WI 53202-0936
Fax: 414-276-7483

Church Directory



Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; 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

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt, the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
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

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 (Mount Airy)

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
The Rev. David L. Hopkins, r 215-844-3059
Sun Masses 8 & 11 (Sung). Wed 10

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, 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

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.

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