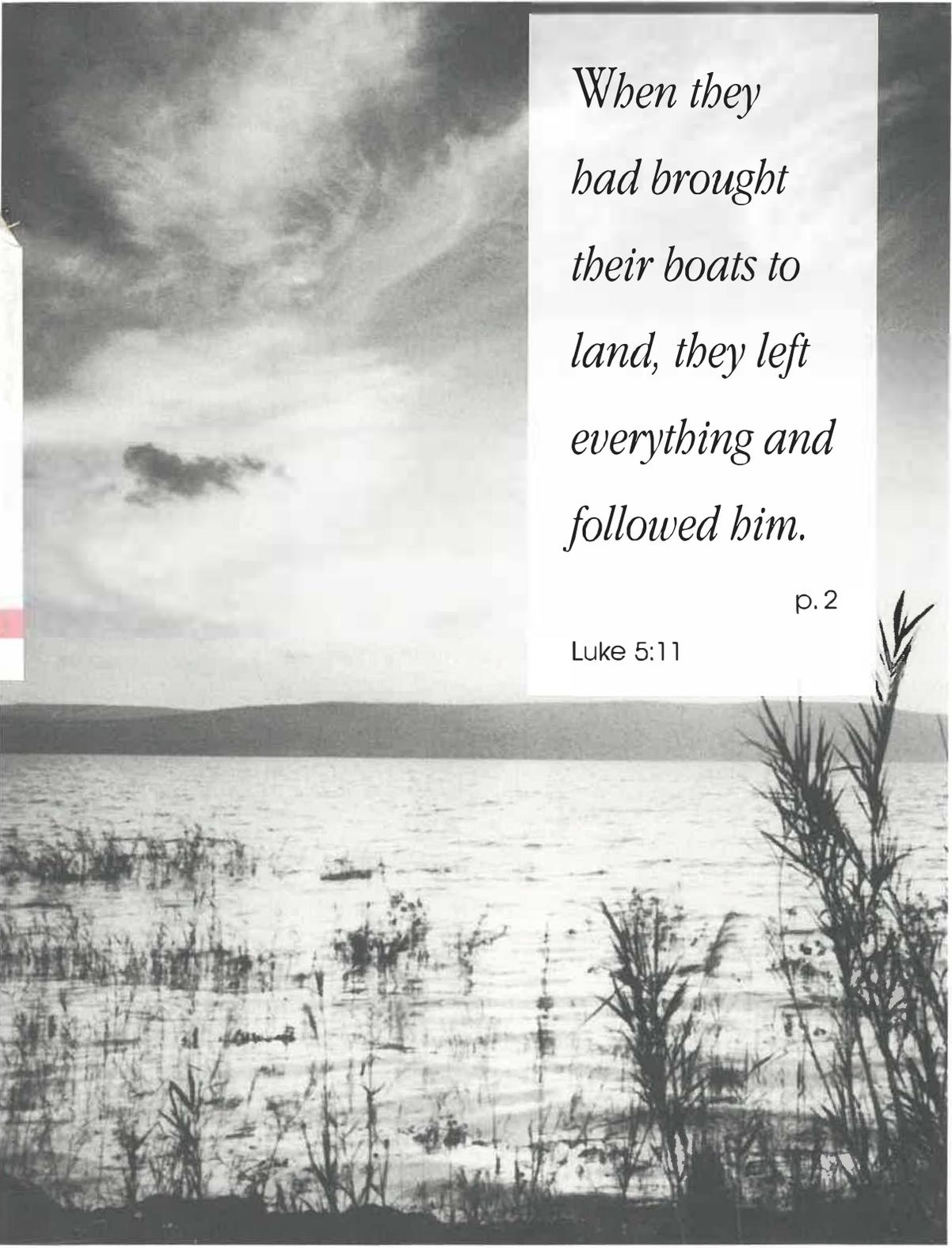


The Living Church

February 5, 1995 / \$1.50

The Magazine for Episcopalians



*When they
had brought
their boats to
land, they left
everything and
followed him.*

p. 2

Luke 5:11

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Features



The Kiss of Peace

Understanding the church as a community of reconciliation
By **Lupton P. Abshire**

page 8

Lessons in Living Day by Day in Jerusalem

By **Frederick W. Schmidt**

page 9

Departments

Letters: A plea to "lower our voices" (p. 3)

News: Staff cuts in Diocese of Massachusetts (p. 6)

Editorials: Pressure on Bishops (p. 11)

Viewpoint: Converting to Rome is an agonizing decision
By **Gregory Elder** (p. 11)

Short and Sharp (p. 13)

People and Places (p. 14)

On the Cover: Sunset over the Sea of Galilee. (RNS photo)

Quote of the Week

The Rt. Rev. John S. Spong, Bishop of Newark, on the Episcopal Synod of America: *"The rhetoric of the Synod bishops at Indianapolis was the swansong of their mentality in this branch of the Anglican church."*

In This Corner

Winding Down and Letting Go in Retirement

Having retired more than seven years ago, I find much of a theological and moral nature that is profoundly troubling in clergy descriptions and discussions of retirement that focus upon and recount new deeds and deals and enterprises stretching from shore to shore.

In sharp contrast to those accounts, I have found retirement first and foremost to be a time of life review and reflection in preparation for the life that is drawing nearer and shall come after this mortal one. For me, this review began almost without my realizing its onset, yet I have found it to be so natural and compelling that it cannot be set aside or pushed out of mind.

As with Advent, retirement is best understood and lived as a time of preparation, a getting ready for what is to come. And that venture is handled well or badly to the extent that we honestly face up to and sum up our past. In the process of doing so, it becomes necessary to identify all those deeds and acts whereof we stand in need of repentance and particular askings for the everlasting mercy of God. This is often painful, perplexing, and sorrowful. It is also a time and place of uniquely different knowing and understanding as one comes to see each thing and all things from a perspective that is framed by a vastly new horizon.

I do not think this facing up and summing up can be accomplished — or even begun — if one is caught up in incessant activities, in seeking new ventures and vistas, in racing

about to arrange more and more deals and deeds. Instead, retirement ought to be a time of winding down, of decrease so that the Lord may increase and take over more and more.

There is also a certain kind of letting go that comes in retirement, a facing up to the reality that things are passing by and passing on and it comes to bother less and less that now we are on the sidelines. Ambition and ambitions are seen for what they were, and we no longer need them or are caught in their grip. It is now past our time to be chasing deals and deeds and projects and schemes. Indeed, we begin to face up to an understanding that probably there never should have been such a time. Retirement is a time of unique freedom, this letting go, and for it I am profoundly grateful each day that is granted to me.

In retirement, I am finding my attention increasingly focused on an immense horizon that stretches far beyond what our eyes have seen or our minds have comprehended. The summing up, facing up, and letting go clarifies and enhances that focus. So then, in knowing we begin to understand and in understanding we approach that day and hour yet unknown when we shall meet our Lord face to face.

Our guest columnist is the Rev. Theodore Alan McConnell, a retired priest of the Diocese of Albany who resides in Fort Ann, N.Y.

Sunday's Readings

Grace Given to Lowly Fishermen

Epiphany 5: Judges 6:11-24a, Psalm 85 (or vv. 7-13), 1 Corinthians 1:1-11, Luke 5:1-11

God has curious habits. He tends to call the small, the weak, the insignificant, to serve his purpose. This "scandal of particularity" even singled out a youngest brother more than once to be the line of God's chosen people. Gideon fits this pattern. While he didn't feel significant or mighty, he suited God's plan to deliver Israel from oppression. The Apostle Paul saw himself as the least as well as the last of the apostles. The men Jesus called to be the first disciples and apostles were hardly exciting successes. They could not even bring in a decent catch of fish, not to mention there were no franchises for expansion in the future of the fish business.



There is something else in common with those being called to serve God in specific ministries. Like Gideon, Paul and Peter, they are aware of their weaknesses, failings and sins because they hear God's call. Authentic ministry involves the signs of God's call in awareness of it and a growing sense of absolute dependence upon God's grace to fulfill it. Just as God promised Gideon to be with him, so he gave to Paul the gospel to preach. By our baptismal covenant, we are called to be fishermen as active witnesses to the good news of God saving us in Christ. We are given grace for what Cranmer called "lively Faith," the faith that is active in love and productive for the kingdom of God. God calls all sorts and conditions of people — even me and you.

LETTERS

Lower Voices

The letter of the Rev. Steven Giovangelo [TLC, Jan. 8] illustrates the problem in reaching a rational resolution of the sexual controversy racking our church. He indulges in petty sarcasm and accuses a bishop and the Episcopal Synod of America of "hate," "ecclesiastical cleansing," "shrill mass mailings," "arrogance," no "catholicity," "sickness" and so on. The moderate reader will judge for himself just who is guilty of "hate."

I pray for Fr. Giovangelo and others like him, and urge that we lower our voices. Surely our church is large enough for those who advocate the priesting of women or the ordination of practicing homosexuals and those who oppose either or both, nor is such opposition extreme or absurd — the vast majority of Christians world-wide belong to historic churches that share that opposition. They may be wrong, but those who agree with them do not deserve to be subjected to vituperation and obloquy such as that contained in Fr. Giovangelo's letter.

STUART G. OLES

Seattle, Wash.

Parents engaged in the process of civilizing small children are all too familiar with this phenomenon: Very often when the little savages are being firmly steered away from destructive and self-destructive attitudes and behaviors, they will cry, "You don't love me!" and "I hate you!" Hurtful though such words might be, the wise parent steadfastly continues being a parent, not a wimp.

For any who have been on the receiving end of such infantile attempts at manipulation, the shrillness of Fr. Giovangelo's attack on the Episcopal Synod of America will not be difficult to understand. The adherents of the Episcopal Church's revisionist ruling party have a well-established tendency to accuse any who challenge their ideas and their behavior of "hate tactics" and he simply follows in their train.

One thing does puzzle me about Fr. Giovangelo's letter, though: He complains (shrilly) of weariness at receiving the ESA's "shrill mass mailings," yet I can find his name on none of our mailing lists. One wonders whether he is confusing us

with another organization, or whether some lone ranger out there is mailing to him in our name. In any event, since I agree with Huey Long that it doesn't really matter what people say about you as long as they talk about you, I thank him for the free publicity.

(The Rev.) SAMUEL L. EDWARDS
Executive Director, ESA

Fort Worth, Texas

In response to the Rev. Steven M. Giovangelo's request, I must ask, Who has made homosexuals and women clergy the new "targets" of hate? He is sorely mistaken if he has persuaded himself that "the ESA, the Diocese of Fort Worth, and other such places" hold the issues in question as objects of hate. The issues concern what we believe as biblical directives that define the character of Christian discipleship, along with and equal to the mandate to love one another whether we agree or not.

By all means, we have read and know Gal. 5:22-26. Obviously, our interpretation
(Continued on next page)

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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483

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editor and general manager
The Rev. Canon H. Boone Porter,
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LETTERS

(Continued from previous page)

tion of the covenant of Jerusalem which is
above differs greatly. We would not agree
that such disagreement is an occasion for
hate any more than "high church/low
church" commitment ought to break the
bonds of fraternal love in Christ. This
does not mean that we must do what our
conscience does not allow, but it is license
to love those who see things differently.

Though we are saddened by Fr.
Giovangelo's discomfort concerning our
disagreement on these issues, we are the
more so over his perception of our char-
acter to be hateful. We hope it will
change.

(The Rev.) JAMES F. GRANER
Larned, Kan.

Another Rite

You published my report [TLC, Dec.
11] on the annual conference of the
Association of Diocesan Liturgy and
Music Commissions. For understandable
space reasons, the article omitted a refer-
ence in my original text to material,
briefly discussed at the conference, which
will presumably be submitted to the
Theology Committee of the House of
Bishops and the Standing Liturgical
Commission, as part of the work author-
ized by General Convention under
Resolution C042a.

In David Kalvelage's column in the
same issue, he expressed some concern
about what appears on the surface to be an
action contrary to the spirit of language in
the resolution added by the House of
Bishops, which specifically prohibits
development of such rites without prior
authorization by General Convention.

As your reporter, I should like to make
clear that it was neither my intent to sup-
press any mention of this issue, nor was I
the source for releasing a copy of the
paper to THE LIVING CHURCH or any other
publication.

I am especially familiar with C042,
having been chair of the Resolutions
Committee when the original resolution
was passed some years ago-by the con-

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tor. Each is subject to editing and
should be kept as brief as possible.
Submissions that are typed with dou-
ble spacing are appreciated and are
more likely to be published.

vention of the Diocese of California. Further, I was secretary of the Prayer Book and Liturgy Committee of the House of Deputies in Indianapolis, which committee considerably modified the resolution, to delete provisions which would have called for development of an experimental rite, and would have authorized usage of such a rite at a bishop's discretion. In its original form, the resolution was (as the editor suggests) certainly controversial, but much less so in the form in which it reached the House of Deputies.

It would be unfair to infer that those liturgists and others who worked on the document were in any way acting in defiance of the General Convention resolution. Apart from the updated introduction, the bulk of the work, we were told in Chicago, was undertaken at an invitation-al meeting held in 1993.

To perform their authorized work, it seems appropriate for the SLC and the bishops to review what has already been written on this controversial subject. What is abundantly clear is that, in obedience to General Convention's mandate, no rite will be developed during the current triennium which will carry the considerable weight of a document prepared by the SLC.

NIGEL A. RENTON

Oakland, Calif.

All the People

I could not help but be amused by the letter written by the Rev. Robert Zimmerman [TLC, Jan. 1] in which he defended Bishop Pope taking his retirement and defecting to the Roman Church. The Rev. Zimmerman chided critics of this behavior, writing only "mean-spirited" people could say such a thing and that after all, "Bishop Pope earned his pension the hard way — he worked for it . . ."

I would agree that a bishop who serves all the people of the diocese, who upholds the vows he took at his ordination and consecration, who promotes love and charity toward those who disagree as well as those who agree with him, would no doubt earn his pension. While this assumption is reasonable, it is apparent the author knows nothing about the Diocese of Fort Worth or Bishop Pope.

LINDA BRANDON

Fort Worth, Texas

A Deeper Problem

The continuing controversy over Paula Jackson's defense of the Re-imaging conference [TLC, Nov. 6] is instructive

because it points to a deeper problem: the seeming inability of some women in the church to recognize heresy within their own movement. It is almost as though doing so would condemn the entire women's movement.

I have had correspondence with both Ann Smith of the Episcopal Church Center and Ginger Paul, outgoing president of the Episcopal Church Women, regarding this conference. Both women attended, both were effusive in their praise of it, and both stated in separate articles that they could not at all understand the depth of the backlash to it. Their responses to my letters were much more gracious than the article, but neither addressed the issues I raised. A similar thread runs through all three women's arguments: How could such a wonderful conference be condemned so vociferously by people who were not there?

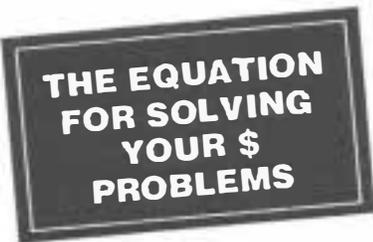
A glance at the list of "option groups" at the conference may be informative: "Growing Up Female," "Quality of Life For Women," "Women and the Song of the Earth," "Listening With Our Hearts: Prophetic Voices of Lesbians in the

Church," "Spiritual Dimensions of Chronic Illness," "Remembering Ourselves," "Our Names Are Legion: Clergy Sexual Abuse," to name just a few. A feminist emphasis on the victimization of women, women sharing their stories of oppression, women breaking out of the ties that bind and finding new voices obviously bound the participants together in a powerful way. Patriarchy, of course, was the sin against the Holy Spirit.

With therapy replacing orthodox theology, it is not surprising that Delores Williams' denigrating comments about the cross did not prompt cries of outrage from the conferees, to say nothing of the strange ideas proposed by others: Chung Hyun Kyung, a theology professor from Seoul, introduced her "new trinity" of Asian goddesses Cali, Quani and Enna, to name just one bizarre example. Christianity (what there was of it) and paganism held hands at this conference. If women's theology continues in this direction, the church is going to need a new Elijah, and the sooner the better.

WARD A. NELSON

Beaverton, Ore.



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Church Bids Peace to Bishop Johnson

Only a few weeks before, he stood in just about the same spot in Boston's Trinity Church, presiding at his last diocesan convention. On that unusually warm and sunny November Saturday, he and his wife, Jodie, were honored with a thunderous ovation by the delegates for their 10 years among them.

Now, on this dismal January day, the diocese gathered around him again for another goodbye — much more painful, infinitely more final. On that same spot in the Trinity sanctuary the paschal candle stood near the plain wooden casket bearing his remains. A plain white pall covered it; on top of the pall, his family placed roses and his simple, wooden staff.

Fifteen hundred people packed the Copley Square church for the funeral for the diocese's 14th bishop, David Elliot Johnson. Bishop Johnson, who planned to retire in June, was found dead in his Framingham apartment Jan. 15 of a self-inflicted gunshot wound to the chest.

The Most Rev. Edmond L. Browning,

Presiding Bishop, was the celebrant of the Jan. 19 funeral liturgy. Concelebrating were Bishop Johnson's successor as diocesan, the Rt. Rev. M. Thomas Shaw, and Bishop Barbara Harris, the diocese's suffragan bishop.

The congregation included some 30 bishops from around the country, including two of Bishop Johnson's predecessors, Bishop John B. Coburn and Bishop John M. Burgess. Also attending was Gov. William Weld and his wife, Susan, and a large delegation of leaders of other churches, including Cardinal Bernard Law, Roman Catholic Archbishop of Boston.

More than 200 other people, who could not be seated in the packed church, remained outside in the cold January drizzle, listening to the service over loudspeakers in Copley Square. Sharing worship leaflets, they joined in the prayers and sang the hymns; ministers brought the Eucharist to the crowd outdoors.

In his homily, Bishop Shaw spoke of

the "outrageous tension between gratitude, pity and love on the one hand and pain, bafflement and anger on the other" that all felt at this inexplicable tragedy.

"This ordeal of David's death at his own hand can already begin to be redeemed if it forces us out of our customary denial and brings us to the very edge of the abyss, if it shocks us into the realization of our pathetic vulnerability, our closeness to despair and the void. If we look down into that void and realize that God has descended into it for our salvation, in the utter solidarity of his passionate love for us, at the inconceivable cost of his own blood, then the proclamation of his resurrection can blaze up amongst us in the integrity of its terrible and wonderful truth."

Such resurrection is already "underway," Bishop Shaw said, in "everything good that David gave and achieved" for the church and community, in "the gifts of love among us which will bring healing to one another," and in our rededication to "our vocation . . . to be bearers of hope for the world."

In one of the most moving moments of the liturgy, the late bishop's three children, Scott, Stephanie and Elizabeth, read what they called "the ultimate thank you" to their father. Recalling memories of their childhood with their father, Scott said, "Words cannot express our gratitude for the wonderful father you have been . . . You're the dad we pray all children should be so lucky to have."

Then Bishop Johnson's three children commended to God the soul of their father. "We entrust to your wonderful and mysterious love and grace our Dad, David. Wrap him and bathe him in your wonderful spirit in your wonderful house."

Bishop Coburn prayed that his successor's family and friends "not press too hard to figure things out. Let us now rather be content to offer David to you, let him go home to you, and with you be wholly himself in that place where, with those who have brought you to him, he will live in faith, hope and love."

In remarks before the beginning of the Eucharistic liturgy, Bishop Browning, his voice breaking, said "The church is never more like the church it should be than on a day like this, at a service like this."

The final commendation was led by Bishop Harris.

JAY CORMIER

The Living Church

'Anglican Lights' to the World

New ACC Secretary General Welcomed at Lambeth Palace

The Rev. Canon John L. Peterson was welcomed as the new secretary general of the Anglican Communion in a recent service at Lambeth Palace, London.

A large congregation of Anglicans from England, the United States, Scotland and Ireland was present at Evensong in the historic chapel. The Most Rev. George Carey, Archbishop of Canterbury, greeted Canon Peterson, who was formerly dean of St. George's College, Jerusalem.



ENS photo
Canon Peterson

"The Communion you are going to serve is a suffering Communion," Archbishop Carey said. "In a way, it is curiously similar to the diocese you have been part of for a number of years, for the Diocese of Jerusalem has had more than its share of suffering. Our Communion includes the suffering Province of the Sudan, the tortured Province of Rwanda, and many other poor, broken and even persecuted places. Yet God has his way of

surprising us, because these very places of torment and agony are the very places where exciting growth is taking place and where God is at work."

Canon Peterson succeeds the Rev. Canon Samuel Van Culin, who had served as secretary general for the past 12 years. The secretary general is responsible for the meetings of the Anglican Consultative Council, the primates of the Anglican Communion and the Lambeth Conference. He also heads the London-based secretariat at Partnership House.

"Today marks a new beginning for me and my family, a new year for us all, and, God willing and God's people responding, a new commitment for the people of our Communion to be lights in this world, and dare I say, Anglican lights," Canon Peterson said on his first day at the secretariat. "I firmly believe we as a church have so much to offer the world in Jesus' name."

On the Feast of the Epiphany, Canon Peterson joined the Most Rev. Samir Kafity, primate of the Church of Jerusalem, at a Eucharist at St. Paul's Church, Covent Garden, marking the primate's 12th anniversary of enthronement.

Bishop Iker Invested in Diocese of Fort Worth

The Rt. Rev. Jack L. Iker was invested and recognized as the third Bishop of Fort Worth in a service at St. Stephen's Presbyterian Church, Fort Worth, Jan. 7. Bishop Iker succeeds the Rt. Rev. Clarence C. Pope, Jr., who retired Jan. 1.

Four other bishops participated in the event, including the Rt. Rev. James M. Stanton, Bishop of Dallas, who delivered the sermon and called the diocese to evangelistic mission.

The sermon hit squarely upon Bishop Iker's theme to refocus the diocese on the mission of the church.

"We are beginning to lose touch with the transcendent," Bishop Stanton said. "We are called to be an angel people, to be messengers of God. We are called to be evangelists, sharers of the good news, messengers whose lives become the message."

Bishop Stanton lamented that "we have lost our focus," and said we must "be familiar again with Jesus himself, confess that we've bit off more than we can chew" by thinking the church can address "every evil and right every wrong."



Bishop Iker

"Jesus dealt with one soul at a time. He didn't build coalitions and movements. He made friends. A lov-

ing community is not an option for us, it is a commandment."

In an interview before his investiture, Bishop Iker said his mission is to "recollectivize" clergy and laity and refocus

them on the mission of the church. He said he hopes "to bring the diocese closer together with a sense of mission and outreach" and "to build up a greater sense of unity in Christ among all our clergy and people."

Bishop Iker is positive about the future of the diocese.

"In spite of the various controversies that have rocked our diocese in the past several years, we still have one of the highest attendance rates at worship services of any diocese in the Episcopal Church," he said. "I am encouraged by the fact that ... people of the diocese understand that worship ... is our first priority. I would like to build on that basis by increased emphasis on stewardship and giving which will open up the doors to evangelism."

(The Rev.) ROBERT WAWEE

BRIEFLY

The Rt. Rev. **James H. Ottley**, former Bishop of Panama, was installed in the international ecumenical cathedral of the Cathedral of St. John the Divine, New York, N.Y., Jan. 15 as Anglican observer at the United Nations. He was welcomed by the Rt. Rev. Richard Grein, Bishop of New York.

The Most Rev. Livingstone Mpalanyi-Nkoyoyo, Bishop of Mukono, was to be enthroned as Archbishop of the Church of the **Province of Uganda** Jan. 29 at St. Paul's Cathedral, Namirembe, in Kampala. The new archbishop is the first bishop from the Buganda kingdom to be elected to the highest appointment in the province.

Bishops of the **Russian Orthodox Church** have rejected demands for their church's withdrawal from international ecumenical organizations. In a statement released Jan. 12, the bishops said the church remained "fully committed to ecumenism" despite the recommendation of theological con-

sultants that the church decrease its involvement in the World Council of Churches and other ecumenical bodies.

The Prayer Book Society of the Episcopal Church has announced a strategy intended to provide regular services according to the 1928 Book of Common Prayer. The society will target regions for services to be held in Episcopal churches using the 1928 book, and said it is prepared to provide a priest for the occasions. John H.W. Rhein, III, president, said he hoped diocesan bishops would cooperate with the plan.

Anglican churches in three South African dioceses have reported instances of the "**Toronto blessing**," a phenomenon which is believed to have originated at the Airport Vineyard Church in Toronto and been taken to England [TLC, Oct. 23]. Members of congregations in the dioceses of Grahamstown, Johannesburg and Port Elizabeth were reported to have been thrown to the floor, erupting in laughter or overcome by tears.

Pro-Cathedral Named

St. Vincent's Church, Bedford, Texas, was designated pro-cathedral of the Diocese of Fort Worth Jan. 9 by the Rt. Rev. Jack L. Iker, Bishop of Fort Worth.

The designation followed action by the rector and vestry of St. Vincent's, who discussed the bishop's invitation and invited input from members of the congregation.

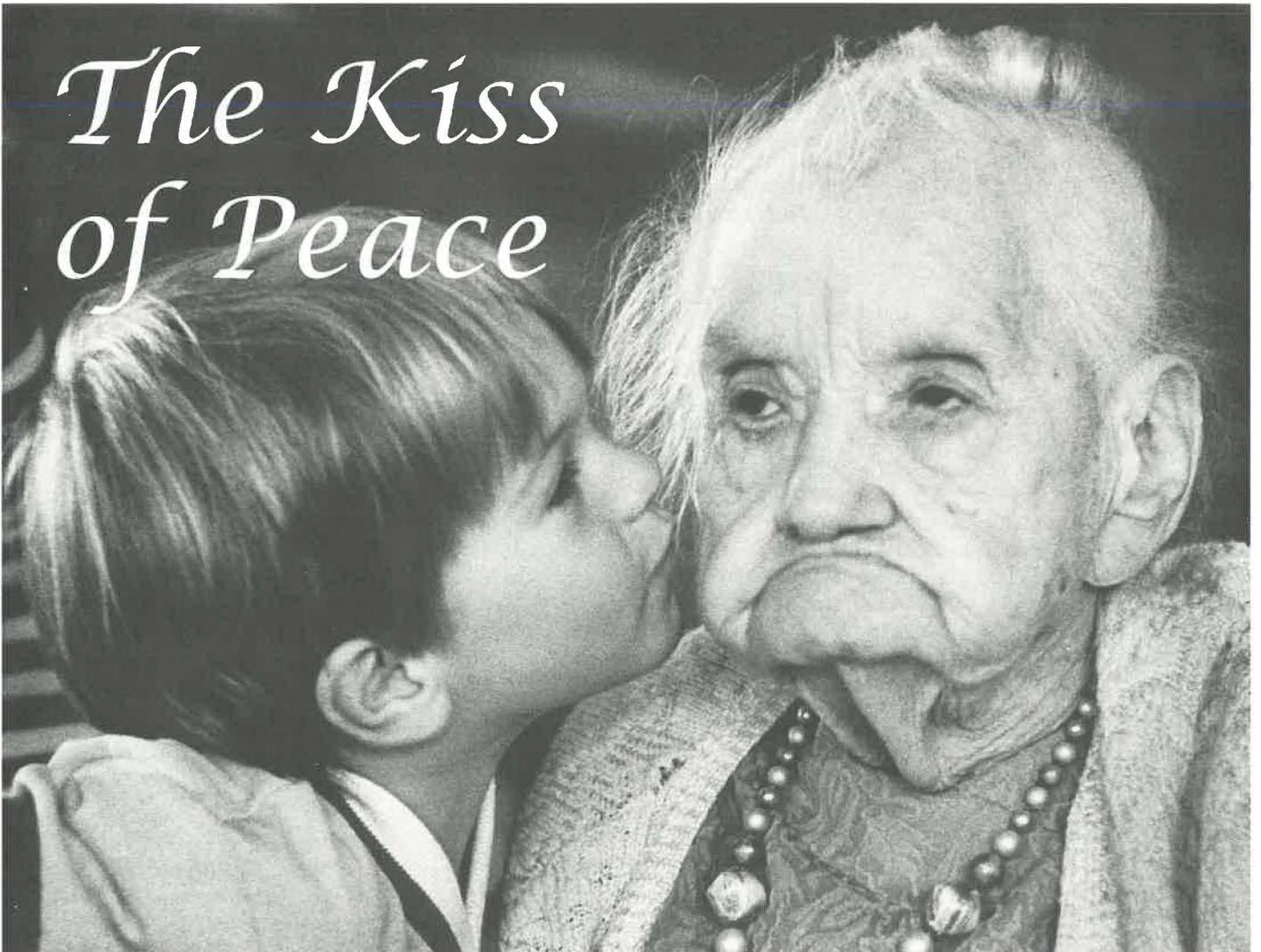
"I see this designation as a unique opportunity to serve both the bishop and the diocese at this time," said the Very Rev. Louis Tobola, rector of St. Vincent's, who is now the dean.

A covenant between the bishop and St. Vincent's, outlining the parameters of the agreement, was signed during a Eucharist at the pro-cathedral Jan. 12. A liturgy marking St. Vincent's status as pro-cathedral and the seating of the bishop will be held at a later date.

Under terms of the agreement, pro-cathedral status means St. Vincent's functions as the cathedral for the duration of Bishop Iker's episcopate. It remains under the governance of the vestry and dean and is not the official cathedral of the diocese. Its pro-cathedral status ends upon the retirement of the bishop and may or may not be extended by the next bishop.

Among other reasons, Bishop Iker said St. Vincent's was selected because of "the attractiveness of the building" and "the example of outreach and service to the community, and the high regard for St. Vincent's by everyone in the diocese."

The Kiss of Peace



Rick Wood photo

From the beginning the church has understood itself as a community of reconciliation

By LUPTON P. ABSHIRE

It is not difficult to see that things in our world are not as they should be, nor could be. The root of the problem might well be characterized by the term estrangement.

Webster's definition for estrangement is "(a state of) mutual enmity or indifference where there had formerly been love, affection, or friendliness" (and I would add respect).

As the church understands it, estrangement is both a consequence and a condition of sin. Estrangement pervades all relationships: with each other; with Creation; with oneself; and, of course, with God, where the problem began.

The Rev. Lupton P. Abshire is assistant at Christ Church, Georgetown, Washington, D.C.

The antidote to estrangement is Jesus Christ. As Paul puts it in Colossians: "... through (Christ) God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death..." (1:20-22). Here we see how Paul understands Christ as reconciler, and in turn, as peacemaker.

Paul also reminds these early Christians that not only have they been reconciled with God through Christ, they themselves are now charged with the ministry of reconciliation: "... and (God) has given us the ministry of reconciliation; that is, in Christ, God was reconciling the world to himself... So we are ambassadors for Christ, since God is making his appeal through us..." (2 Cor. 5:18-20).

Despite its internal conflicts and upheavals, the church has from the beginning understood itself as a community of reconciliation and peace. We hear repeatedly throughout the various epistles of the practice of Christians greeting one another with a "holy kiss" (Rom. 16:16).

In the post-apostolic church, the kiss of peace was an established part of the eucharistic liturgy. Justin Martyr (c.100-c.165), a church apologist, describes the rite thus: "On finishing the prayers we greet each other with a kiss. Then bread and a cup of water and mixed wine are brought to the president of the brethren and he, taking them, sends up praise and glory to the Father..."

From his account, we see the exchange of peace coming just before the offertory in which the elements are brought to the altar and thanks is given. It is likely that
(Continued on page 10)

Lessons in Living Day by Day in Jerusalem

By FREDERICK W. SCHMIDT

Although I am now living in a dominantly Palestinian community, to date I have learned very little Arabic. My wife and I were going to rely upon our 9-year-old daughter, but we quickly discovered when she began correcting our pronunciation that she does not have the patience to be a teacher.

As for patience itself, this community has much to teach. Early on I was told by a visiting librarian at the college that we had moved into an "IBM" culture, a culture dominated by three oft-repeated words or phrases: *in shallah*, "if God wills;" *bucra*, "tomorrow" (or — as is often the case — the day after tomorrow — or next week — or next year); and *malleh*, which, roughly translated, means, "never mind."

They are phrases which may have their roots in the Muslim tradition and, certainly, they have the occasional foothold in the Christian tradition, but I am equally sure their prominence across religious boundaries in Jerusalem is also a function of life there. With only a limited degree of autonomy, in a land where injustice and anger dominates, it is difficult to plan, and some are more able to plan — and do — than are others.

Reminders of the resulting uncertainty abound. Some of them are structural. The average annual income of those living in the Gaza strip is less than \$500 a year. Israel still controls a third of Gaza, leaving 5,000 Jewish settlers with 84 times the land and 16 times the water available to 800,000 Palestinians. And the apparent progress toward peace leaves the needs of the Palestinian community largely unmet. Indeed, recent events have left Palestinians feeling more isolated and less hopeful than they have for some time.

The price, of course, is also personal: Fatmeh and Tayseer were undoubtedly planning to nurture a new child when a random bullet fired by a settler passed through their living room window, her body and into the wall beyond. Iyad was planning to check some of the details relating to my flight to the U.S. when a stone was thrown through the window of his van, striking him above the eye, coming close to killing him.

In shallah, "if God wills." The question soon becomes difficult to discern: Is the conditional character of an "IBM" culture an expression of faith, a specific outlook on human spirituality, or is it fatalism, latent in all of us, spurred on by the degree to which we succeed in controlling the environment in which we live?

Exaggerated by the lack of control that people felt and still feel in other parts of the world, the answer may be difficult to find and it may well be that the complex interplay between environment and theology is such that it becomes impossible to separate the two. But the accelerating differences between the world view of Christians in the U.S. and in Jerusalem lead me to believe the context is of decisive importance. You will find

Arab Christians who plan and Americans who wait on the will of God, but on balance, the one does not plan the way the other does — and the other does not wait on the will of God in the same way. In spite of the fact that life is less predictable than we like to think, for Americans "*in shallah*" lacks the force it possesses in the Middle East.



Arising out of this realization, one might argue that we find in Jerusalem a corrective to our "Western ways," a lost spiritual resource. And, certainly, I have no doubt this is the case. For some time now, Americans themselves have called upon us to confess the "driveness" of our culture and the bankruptcy of our unguarded faith in the future we fashion for ourselves. Others have argued that this confidence in the future has already collapsed. More than a decade ago, Henri Nouwen cautioned us that we have become part of the world without a sense of history — that we are people for whom "only the sharp moment of the here and now is valuable" (*Wounded Healer*, 1972:8)."

Even if this is true, however, the way in which we experience our dependence upon God is fundamentally different. The unpredictability of life is something which one senses far more keenly in Jerusalem, and no number of parallels drawn with our "nuclear" world will ultimately diminish the distance. If the emphasis upon contextual theology has taught us the value of expressing our faith as it is shaped by the setting in which we live, perhaps it has also underlined the extent to which we each speak about our faith in a language which is not entirely accessible to one another, nor capable of replication across the boundaries between those contexts.

Anthropologists who study the experiences of children like my daughter, who is living in Jerusalem, refer to her and others as "third culture" children — children who are from one culture, but are not living in it; who live in another culture, but are not entirely a part of it. As a result, they create their own rare blend of both. The fact that they do underlines the impossibility of ultimately eliminating the distance between the differing contexts in which we live. To suggest that Americans ought to live an "IBM" faith, or to suggest that the church of Jerusalem should embrace our "IBM" culture, is a kind of theological *esperanto*. It is a "nice" idea, but unlikely to catch on.

Having said this, the ability to listen and learn from one another remains, and if it is impossible to refashion American spirituality in the image of the Palestinian church, it is also dangerous to accede to what I would describe as the increasing "parochialization" of our church. As we turn inward, questioning our relationships with the larger Anglican Communion, the national church and even the dioceses in which our parishes are

(Continued on next page)

The Very Rev. Frederick W. Schmidt is dean of St. George's College, Jerusalem. This article is based on a sermon he delivered at General Theological Seminary.

Learning From the Church in Jerusalem

(Continued from previous page)

located, we ensure an ever greater ignorance of the spiritual resources available to us.

Worse yet, perhaps, we help to ensure a future church that is far more divided than it ever has been before. The church in the West, having attempted over centuries to impose its understanding of the Christian faith upon the rest of the world, is now perilously close to severing all of the ties between itself and others. Ultimately this parochialization possesses a logic of its own which we dare not ignore.

If the walls we are prepared to build between our parishes and the world can be justified, then there is little room, if any, to argue that the parishioner is without the right to sanction his or her parish by withdrawing from it. It is a regressive logic without boundaries, without moorings in our baptismal vows and without any clear



As our spiritual home, the church in Jerusalem symbolizes a very different vision of the church.

sense of what it means to be the church. Ultimately it is a logic which threatens to create a divided church without a means of drawing on its diversity or its common resources — a church characterized by profound and unjust distinctions between the haves and the have nots.

As our spiritual home, the church in Jerusalem symbolizes a very different vision of the church — a church which is diverse, but should be unified; a church

which speaks a variety of languages, but professes one faith; a church which lives with a variety of challenges, but needs to face them together. The dynamics at work there are archetypal, even if the church's response is less than exemplary. The church of the empty tomb, it is a reminder of who we are, a symbol of what we are called to be, an example of what is at stake and what might be possible.

In shallah!

'The Peace of the Lord Be Always With You'

(Continued from page 8)

as they exchanged the peace, many early Christians had in mind Jesus' admonition, "So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift" (Matt. 5:23-24).

In this sense, the exchange of the peace is an important preparation for Holy Communion. It is initiated by the leader of the worship, using the following words, known as the "pax": "The peace of the Lord be always with you," to which the congregation responds, "And with thy spirit."

The first English prayer book (1549) included the pax, but with no mention of any accompanying gesture. The 1552 prayer book, under increasing protestant influence, eliminated any form of the peace.

Our current prayer book (1979) has restored the pax to its ancient position in the liturgy, preceding the offertory. We find the following in the prayer book (pp. 332, 360): The celebrant initiates the peace with the words "The peace of the Lord be with you." The people respond "And with thy spirit/And also with you." Next the rubric says simply "Then the Ministers and People may greet one another in the name of the Lord." Two things to note here. First, as indicated by the word "may," amongst the people any

additional exchange is optional. Second, if local custom dictates or the people are so moved, then greetings amongst the people and ministers are to be "in the name of the Lord."

The qualifier "in the name of the Lord" is especially important because it indicates the particular nature of this greeting. When a Christian greets another within the Holy Eucharist it is in recognition of Christ as Reconciler and Peacemaker. Furthermore, in a very concrete way, the passing of the peace, especially when it is accompanied by a gesture such as shaking hands, reminds us that we are the reconciled, those who are free to greet one another openly, respectfully, and grace-fully in the knowledge that it is Christ who makes possible all true reconciliation. Thus, it would be appropriate to greet one another with the words of the pax, or by simply saying "The Peace of Christ/God/the Lord," or "Peace be with you," or even just "Peace."

It is important to realize that the passing of the peace is a liturgical action, not to be confused with a social interaction. As Leonel Mitchell points out in his book *Praying Shapes Believing* "(The exchange of the peace) is not a 'folksy' greeting of one's friends and neighbors, but a solemn liturgical rite."

Unfortunately, many Episcopalians do mistake the peace for a time to say "good morning," or even to strike up a conversation. Another mistake occurs when

congregants greet only those whom they know or like.

Not long ago I was at a clergy retreat which included a Holy Eucharist service. At the peace, the celebrant said, "The peace of the Lord be always with you!" and no sooner had the congregation of priests replied, "And also with you!" than there was a mad scramble of everyone seeking out their best friends and favorite colleagues. Suddenly, I was all alone, and had no one with whom to pass the peace!

To me that experience demonstrated some misunderstanding of the nature of the peace, even on the part of clergy. It might be added that if anyone needs to be sought out during the peace, it should be a stranger or an enemy; otherwise, it is appropriate simply to greet the person next to you.

The peace is a liturgical act. It functions as a part of the larger liturgy of the Holy Eucharist. As such, the peace is a ritualistic realization of the purpose of Christ, which is reconciliation. It is not a social exchange, because if it were, it would then be governed by our own personal inclinations: whom we happen to favor, how we happen to feel, what we happen to presume about ourselves and others, and so on. In stark contrast, the liturgical exchange of the peace is governed by one foundational reality: Christ. This never changes. The only question is whether we will participate in this reality, which is the peace of Christ.

Pressure on Bishops

The tragic death of Bishop David Johnson of Massachusetts [TLC, Jan. 29], while it may not be directly attributed to the pressures of the ministry of bishop, brings to mind the tremendous strain under which bishops function. The pastoral duties of the episcopate sometimes are cast aside temporarily as bishops act as chief executive officers, judges or decision-makers.

Most of us see our bishops every year or two when they come to our parishes to confirm, baptize, preach and celebrate the Eucharist. Such occasions are usually joyous and sometimes include meetings with wardens, vestries and key parish committees. Then the bishop disappears, often returning to the diocesan office where a pile of mail awaits, frequently containing unfortunate news.

When we don't see our bishops, chances are they are

involved in making an important decision, a decision which will make a major impact on someone's life: Whether to close a congregation; whether divorced persons should be remarried; whether a particular person should be ordained; how to respond to charges of sexual misconduct against a member of the clergy; whom to appoint to a particular committee or mission congregation; what to say to a member of the media about a current issue.

Our bishops are under tremendous pressure. They are likely to face criticism from members of their dioceses, no matter how they decide to settle a particular issue, or regardless of what they may say in a public statement. Bishops need days off, sabbaticals, friends, and others concerned about their well bring. Above all, our bishops, especially the Presiding Bishop, need our prayers daily. May God's grace strengthen our bishops, that they might provide godly oversight to the life of this church.

VIEWPOINT

Roman Conversion: An Agonizing Decision

Dishonesty is a harsh word to apply to a large number of people who are seeking God's will in their lives.

By GREGORY ELDER

It was with sorrow that I read Fr. Minister's Viewpoint article [TLC, Dec. 11] titled "Switching to Rome Denies Anglican Orders." Fr. Minister has issued a stern, and in many ways much needed, warning for Anglican clergy contemplating conversion. They should weigh the heavy costs of such an action. However, I must take issue with some of the implications of what he has written.

Fr. Minister's description of the clergy who convert to Rome does not respect the personal spiritual suffering converts undergo when abandoning their mother church. Almost all converts to Roman Catholicism I have known have agonized over the decision and have been keenly aware of the pain which their conversion has imposed on others.

To accuse the clergy who convert and

accept Roman orders of "craven dishonesty" is to ignore the hours, and perhaps years, of soul searching they have



undergone. We may disagree with their choice, but as a church which holds the highest respect for the usefulness of human reason in theology, we should at least respect their decisions.

Fr. Minister's words discuss the issue of conversion to Rome only from the point of view of the ordained clergy; but these people represent only a small percentage of those who convert. Yes, the

conversions of the Bishop of Fort Worth and the retired Bishop of London are significant events. They are part of a larger lay movement to Rome of which we need to be aware. Any lay person who converts to Roman Catholicism as an adult is normally reconfirmed in the Roman rite.

Fr. Minister accuses clergy converts of "craven dishonesty" when they accept Roman orders while reserving the belief in their minds that they are already priests. Does he also wish to make the same accusation to the hundreds, perhaps thousands, of lay people who have accepted reconfirmation under the Roman rites of reception? Dishonesty is a harsh word to apply to a large number of people who are seeking God's will in their lives. We would do better to ask why people are leaving than only to criticize them for doing so.

I am also distressed to encounter yet another tired denunciation of the Roman Church and its admittedly con-
(Continued on next page)

The Rev. Gregory P. Elder is instructor at Riverside Community College and priest associate of Trinity Church, Redlands, Calif.

Those Who Switch to Rome Deserve Respect

(Continued from previous page)

servative policies. Anti-Roman prejudice is all too common among many of our clergy, whether liberal, evangelical or Anglo-Catholic. I believe we are required to love those with whom we disagree, even Rome and her converts.

I have heard Episcopal priests and laity single out the Roman Church for the harshest of criticism, while they somehow ignore the conservative attitudes of the See of Constantinople, the Nestorians, the Copts, and others. We are quick to recall the burning of heretics under Bloody Mary, but slow in recollection of the torture and execution of Roman clergy under Elizabeth I. Perhaps this attitude derives from the fact that for many Anglicans, Romanism is not distant from us, but altogether too close for comfort.

In addition, I am uncomfortable with Fr. Minister's blanket denunciation of the Roman policy of reordination. Of course, I agree with his statement that Pope Leo XIII's 1896 bull *Apostolicae Curae* was "ill conceived and historically vapid." Even if Pope Leo's denunciation of Anglican orders were correct at that time, which it was not, the subsequent conjoint ordinations of our bishops by both Anglican and Old Catholic bishops renders Rome's opinion utterly untenable today.

Rome's overstated obsession with this point is a lamentable ecumenical obstacle. However, Fr. Minister's comment that "*Apostolicae Curae* has not been repealed, nor will it be" predicates a degree of clairvoyance on his part which I personally do not possess.

We need to view Rome's position on the seriousness of unquestioned validity of ordination with respect. From the point of view of that church, it is essential there be no question that a priest is ordained in the apostolic succession.

Rome's policy on reordination is there in part to protect the scruples of the laity and clergy who want to be reassured that their priests possess an ordination which is unquestionably valid. Such a reverence for the sacraments has a commendable side.

And before we criticize Rome's obsession with unquestioned validity of clergy, we should remember there are many bishops and priests in the Episcopal Church who have not been slow to cater to the sensitive consciences of our own people who are uncomfortable about the validity of certain Episcopal priests, i.e. the female ones.

I affirm the appropriateness of the ordi-

nation of women; at the same time, I and many other priests respect our colleagues who do not. If Episcopal bishops and priests are willing to provide the ministrations of an all-male priesthood to people of tender consciences, then we should not

It is hypocritical for Episcopalians to condemn the Roman reordination of clergy when we practice it ourselves.

criticize Rome for being equally obsessive in its mode of designation of ministers.

Furthermore, it is hypocritical for Episcopalians to condemn the Roman reordination of clergy when we practice it ourselves. While Episcopal bishops do not require "reordination" of Greek Orthodox or Roman Catholic priests who convert to our rite, they do require converted protestant ministers to be reordained to the Episcopal ministry.

Fr. Minister writes that "Any Anglican priest going to Rome acknowledges that his whole pre-Roman life as a priest was a fraud." Does Fr. Minister also believe that a Baptist clergyman who converts to Anglicanism and is ordained as a priest is thereby acknowledging his previous ministerial status to be fraudulent and entirely invalid?

Yes, I know there is a sacramental difference between a protestant minister and an Anglican priest ordained by a bishop in the apostolic succession. Yet we do not and should not declare the converted minister's previous clerical status to be completely invalid even if it was not fully sacramental in character.

Finally, I must express discomfort with the accusation that the priests and bishops who convert are automatically denying that they were ever ordained. The 1973 Roman Rite of Reception of Baptized Christians into Full Communion With the Catholic Church requires only a profession of faith. The instructions to that rite explicitly forbid an "abjuration of heresy" and triumphalism of any kind. Nowhere is the convert expected or implied to accept a belief in every word of all of the papal decrees ever issued.

Over the centuries, popes have not only denounced Anglican orders, but also membership in labor unions, the theory of

evolution, and biblical criticism, all of which are commonly held beliefs of lay and ordained Roman Catholics today.

Fr. Minister also states it is "morally, intellectually, philosophically and theologically" dishonest for a converted priest to accept Roman orders while believing he still holds previously given catholic ones. But is the non-repeatability of the sacrament of orders really as absurd as it sounds?

Couples who have been faithfully married for years repeat their wedding vows as a confirmation of the oaths which sacramentally bound them to one another. Holy unction, once reserved for a once-only "last rites," is now widely used again and again for the same person in healing services. Holy Communion is given again and again without denying the validity of all of one's previous communions. Perhaps it is possible that the reimposition of sacramental grace in holy orders is not always out of line when persons change their ministry in a significant way.

According to the Catechism of the 1979 Book of Common Prayer, the ministry of a bishop is among other things to be a "chief priest and pastor" (p. 855). If, when an Episcopal bishop is consecrated, he receives the charism to be a "chief priest," does that rite of consecration imply that his (or her) previous ordination to the priesthood or diaconate was meaningless?

I speak only for myself, but if a series of re-ordination ceremonies as a Roman or Orthodox priest, or a Lutheran, Baptist or Presbyterian minister, was all that stood in the way of corporate reunion of the church catholic, then I would embrace those reordinations with all my heart. If this is a "humiliation" of my Anglican past, then reordination would be an appropriate penance for our 400-year-old sin of taking ourselves so seriously that we have tolerated the division of what the Nicene Creed calls the one holy catholic and apostolic church. I would not enjoy such a set of laying on of hands ceremonies, to be sure; I am sinfully proud to be an Episcopal priest. But I would be glad to undergo the required cranial manhandling in order to restore the unity of churches.

The greatness of the Anglican Communion has always been its ability to celebrate the catholic sacraments among people of widely divergent religious views with charity, respect and tolerance. That same degree of love must be extended to our sisters and brothers whose honestly held opinions compel them to part from us across the deep waters of the Tiber.

Short and Sharp

By TRAVIS DU PRIEST

PRAYER-WALKING: A Simple Path to Body-and-Soul Fitness. By **Linus Mundy** and **T. George Harris**. Abbey (St. Meinrad, IN 47577). Pp 55. \$4.95 paper.

Taking a stroll with the soul is probably the best description for this little one which explores the role of nature in faith. Short, practical nuggets shaped around five steps: Retreat, Re-think, Remember and Re-invent, Repent, Return and Repeat.

THE CHRISTIAN PRIEST TODAY. By **Michael Ramsey**. Cowley. Pp. 112. No price given, paper.

A 1972 publication — something of a spiritual “classic” already — by the much-loved, former Archbishop of Canterbury, reissued by Cowley. Some language sounds a bit dated, but the reflective advice surely isn’t. Would that we could all heed his wisdom on relationships: “Let those who are glad to be Catholics or Evangelicals or Liberals set themselves to learn all they can from one another.”

REFLECTIONS ON THE RUN: 100 Meditations on Faith, Growth & Commitment. By **Charles B. Fulton, Jr.** Harold Shaw (Wheaton, IL). Pp. xii and 106. \$8.50 paper.

Episcopal evangelist Fr. Charles Fulton shares one-page object-lessons of life, sprinkled with literary quotes and biblical allusions. A definite theme throughout is encouragement of each other, handing out what he calls “spiritual vitamins.”

TURNING TO CHRIST: A Theology of Evangelization and Renewal. By **Urban T. Holmes**. Cowley. Pp. 236. No price given, paper.

A 1981 book by Episcopal theologian and sometime dean of the School of Theology at Sewanee, Urban T. Holmes.



Reissued by Cowley with a new foreword by Archbishop Michael G. Peers, Primate of the Anglican Church of Canada, with a new group study guide. As usual, we benefit from a return to this great teacher’s insights: “Evangelism . . . has to begin with picturing the moral life and acting so as to accomplish this end.”

THINKING ABOUT GOD. By **Susan McCaslin**. Twenty-Third (P.O. Box 180, Mystic, CT 06355). Unpaginated. \$7.95.

Questions and answers between a child and Mommy which result in something of a young child’s catechism. A sample of the queries: What is God? Why did God make the wind? Does God laugh? Lively colorful illustrations.

MAKING IT WORK: Effective Administration in the Small Church. By **Douglas Alan Walrath**. Judson (P.O. Box 851, Valley Forge, PA 19482). Pp. 94. \$9.00 paper.

Part of Judson’s Small Church in Action Series. Focuses on faithfulness and realism, a good mix for any size parish. Gives very specific help on such topics as relational administration, how to do a lot with a few, and using a computer in the small church. The author directed field education at Bangor Theological Seminary in Maine.

CHRISTIAN LIBERTY. By **James D. G. Dunn**. Eerdmans. Pp. 126. \$10.99 paper.

The Lightfoot Professor of Divinity at the University of Durham (England) opens up the topic of liberty in the context of the contemporary rise of fundamentalism. He reviews the New Testament development of Christian liberty and looks more closely at Jesus’ response to questions of freedom and authority; Paul’s teachings on sin, death, and the law; and Romans 13 and 14 on liberty and community. A thoughtful, well-written book.

CELEBRATING HOLIDAYS: 20 Classroom Stories, Activities, Prayer Services. By **Stacy Schumacher** and **Jim Fanning**. Twenty-Third. Pp. 128. \$12.95 paper.

Lots of down-to-earth ways to celebrate holidays with children — through games, stories, activities and projects to take home. Ideas for Labor Day, first day of fall, Valentine’s, April Fools’ Day, and Earth Day, as well as Thanksgiving, Christmas and Easter. Ways of showing children the sacred dimensions of so-called secular observances.

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PEOPLE and PLACES

Appointments

The Rev. A. Park Allis is chaplain and faculty member of Manatee Community College, Bradenton, FL.

The Rev. Karen Anthony is vicar of St. Stephen's, Silver Spring Shores, 55 Palm Rd., Box 7204, Ocala, FL 34472.

The Rev. Nancy Betz is vicar of St. Paul's, Box 176, Put-in-Bay, OH 43456.

The Rev. Mark L. Cannaday is rector of St. Alban's, 911 S. Davis, Box 308, Arlington, TX 76004.

The Rev. Gigi Conner is assistant of St. Michael's, 225 W 99, New York, NY 10025.

The Rev. Stephen Cowardin is rector of Redeemer, 2341 Winterfield Rd., Midlothian, VA 23113.

The Rev. Rick Draper is vicar of Trinity, Box 760, South Hill, VA 23970.

The Rev. George M. Garin is rector of St. Michael's, 2501 N. Westmoreland Dr., Orlando, FL 32804.

The Rev. Betsy Hague is assistant of Christ Church, 109 S. Washington, Rockville, MD 20850.

The Rev. Geoffrey Hahneman is rector of Trinity, Box 664, Portsmouth, VA 23705.

The Rev. Elizabeth Hasen is rector of St. Alban's, Box 91152, Fern Creek, KY 40291.

The Rev. Donna Hayhow is chaplain of All Saints' School, Lubbock, TX.

The Rev. Judith Heffron is rector of Holy Trinity, Box 4195, Covina, CA 91723.

The Rev. C. Read Heydt is associate of Trinity-by-the-Cove, 553 Galleon Dr., Naples, FL 33940.

The Rev. Linda Johnson is chaplain of Indiana University and associate of Trinity, Box 336, Bloomington, IN 47401.

The Rev. Elizabeth Kelly is rector of St. Paul's, 285 W. Main, Bellevue, OH 44811.

The Ven. Gary Lillibridge is archdeacon of the Diocese of West Texas, 111 Torcido, Box 6885, San Antonio, TX 78209.

The Rev. Donald W. Matthews is rector of Trinity Shared Ministry (which includes Old Trinity, Tiffin and Trinity, Fostoria), Box 752, Fostoria, OH 44830.

The Rev. Nancy Olmsted is rector of Christ Church, Lonsdale, RI.

The Rev. Stephen Sedgwick is vicar of St. Mark's, 15305 Triskett Rd., Cleveland, OH 44111.

The Rev. Deuel Smith, Jr. is rector of Trinity, 111 N. 4th, River Falls, WI 54022.

The Rev. Robert Smith is rector of Holy Communion, 66 Summit, Norwood, NJ 07648.

The Rev. Douglas Sparks is rector of St. Matthias', 111 E. Main St., Waukesha, WI 53186.

The Rev. William Stokes is associate for Christian education, Bethesda-by-the-Sea, 141 S. County Rd., Box 1057, Palm Beach, FL 33480.

Lay Appointments

Gary Schnelzer is lay canon for administration and lay ministry in the Diocese of West Texas.

Ordinations

Priests

Central Florida—Anthony Eden Hartman, John Fletcher Montgomery.

East Carolina—Henri Baillargeon, St. Christopher's, Box 1841, Elizabethtown, NC 28337.

Milwaukee—David Couper.

Nebraska—Michael Lemons.
North Carolina—Diana Patricia Johnson.
Northern Indiana—Daniell C. Hamby.
Ohio—Evangeline Anderson, Karen Fraoili.
Southwest Florida—W. Dexter Bender, Nancy Stone Farley.

Southwestern Virginia—Randy Alexander.

Texas—Stephen R. Samples, assistant, St. Cyprian's, 919 S. John Redditt Dr., Lufkin, TX 75901.

Virginia—Johanna E. L. Barrett is assistant of Resurrection, 2280 N. Beauregard, Alexandria, VA 22311; Larry Donathan is assistant of Grace, 1000 Leighton Ave., Box 1791, Anniston, AL 36202; Tinh Trang Huynh is assistant of St. Patrick's, 3241 Brush Dr., Falls Church, VA 22042; James K. McCaslin, Jr. is assistant of Truro, 10520 Main, Fairfax, VA 22030; Charles F. Mullaly, Jr., is assistant of St. Peter's, 4250 N. Glebe Rd., Arlington, VA 22207; Joan L. Peacock-Clark is assistant of St. Luke's, 8009 Ft. Hunt Rd., Alexandria, VA 22308; James M. Taylor is assistant of Christ Church, 20 N. American, Philadelphia, PA 19106; Steven C. Wilson is assistant of Christ Church, 118 N. Washington, Alexandria, VA 22314; Karen B. Woodruff is rector of Vauter's, Loretto, and St. Peter's, Port Royal, VA 22509.

Deacons

Albany—Alan Ralph Tatlock.

Lexington—Donna Barr.

Pennsylvania—David John Morris, Susan MacCallum Richards.

Rhode Island—Mark Galloway, Jan Nunley.

Southeast Florida—Robert Glendenning.

Retirements

The Rev. Peyton G. Craighill from the staff of the Diocese of Pennsylvania and Episcopal Community Services.

The Rev. Peter Wallace Fleming, Jr. as rector of St. Thomas', St. Petersburg, FL.

The Very Rev. John F. Hardwick as dean of the Cathedral Church of the Saviour, Philadelphia, PA.

The Rev. Nicholas M. Mayer as rector of St. Philip's, Uvalde, TX.

Resignations

The Rev. Mary Beale as vicar of Grace, East Concord, NH.

The Rev. Hugh E. Brown, III, as rector of Christ Church, Kent, OH.

The Rev. Paul A. Burrows as rector of St. Barnabas', Oxon Hill, MD.

The Rev. Gregory Harrige as assistant of St. Paul's, K Street, Washington, DC.

The Rev. Bonnie Roddy as rector of St. Stephen's, Baker City, OR.

The Rev. Thomas Thomson as rector of St. Barnabas', Warwick, RI.

The Rev. John E. Walker as rector of St. James', Green Ridge, PA.

The Rev. David Weyrich as rector of St. Andrew's, Elyria, OH.

Seminaries

The Rev. Elly Sparks Brown is director of the Center of Art and Religion at Wesley Seminary, Washington, DC.

The Rev. Jack Hadler is director of field education at Virginia Theological Seminary.

The Rev. Marge McNaughton is assistant dean of admissions and community life at Virginia Theological Seminary.

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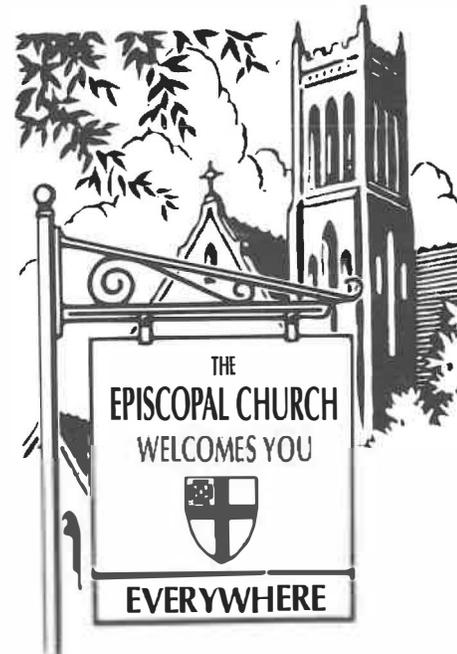
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The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol
Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12
noon HS, HD 12 noon & 6:15; MP 6:45; EP 6; C Sat 5-6

RIVERSIDE, ILL. (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, IND.

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, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lijas, ass't
Sun Masses, 8, 9 (Sung), 11 (Sol), Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri
5:30

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

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

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. C. Frederick
Barbee, v; 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, N.J.

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

NEWARK, N.J.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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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

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5:15. Sat H Eu 9.

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Sun H Eu 8

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1-3:45; Sat 10-3:45; Sun 1-3:45

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

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Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.
King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt; the
Rev. George R. Collina
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, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S). 1928 BCP
Daily as anno (817) 332-3191

PHARR, TEXAS

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)

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

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ST. JOHN'S 27 King St., Christiansted
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

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Div., assoc
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d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30,
Sunday School (English) 10:30. H Eu Thes & Thurs 9

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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