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March 12, 1995 / \$1.50 Parish Administration Issue

The Magazine for Episcopalians



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Cover photo: © Joe Benton

Quote of the Week

The Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, in her diocesan convention address: *"We're going to take a ride in this diocese. I do not intend to sit in a rocking chair just existing, waiting for things to get better."*

The Image Remains a Mystery

(Second of a five-part series)

When we enter the poetic story of creation in the very beginning of our Bibles, we find that God has made sky and earth and sea, plants and animals, and they are good. Then God seemingly pauses to consider. Shall he go on to make one final crowning creature, but in so doing risk the success of his work? Apparently speaking to himself, God decides to go ahead and take the chance. So there is fashioned one last pair of creatures, with whom no less than the divine image is shared (Gen. 1:26-27). Was it worth it? The cross is the only answer we are given.

The image of God in which human beings were created is an important theological concept which, as was remarked last week, is often alluded to in the worship of the Episcopal Church. But what is this mysterious image? Is it having an intelligent mind conscious of its own consciousness? Or freedom of the will and power to do good or ill? Or is it our unique creativity and power to shape our world and our lives? Or is it our dominance over other creatures?

Amid such serious reflections, it is well to remind ourselves of what the Bible says. In the story as given, the man and the woman look like God. Standing upright amid the four-footed beasts, looking ahead with expressive faces with mouths that can talk and with hands that can shape things, what they look like expresses who they are.

Of course, the ancient rabbis who put together the opening chapter of Genesis knew the appearances of God and of ourselves cannot simply be equated. In any

case, our physical appearance in this story symbolizes much more. There indeed are many dimensions to this image. Yet the vivid biblical story of our looking like God carries more force than lengthy theological or philosophical terms, while at the same time leaving



the door open to subsequent intellectual and spiritual discussion and reflection. The image remains a mystery, known yet unknown, apparent and yet veiled.

Few if any have celebrated this mystery more eloquently than Thomas Traherne (1637-1674), the Anglican mystical and spiritual writer quoted last week. He exclaims,

"Suppose, O my Soul, there were no creature made at all, and that God making Thee alone offered to make Thee what Thou wouldst: What couldst Thou desire; or what wouldst Thou wish, or crave to be? Since GOD is the most Glorious of all Beings, and the most blessed, couldst thou wish any more than to be His IMAGE! O my soul, He hath made thee His Image. Sing, O ye Angels, and laud His name, ye Cherubims: Let all the Kingdoms of the Earth be glad, and let all the Host of Heaven rejoice for He hath made His Image, the likeness of Himself, His own similitude. What creature, what being, what thing more glorious could there be!" (Centuries I, 67).

(The Rev. Canon) H. BOONE PORTER
senior editor

Sunday's Readings

God's Promise of Immortality


Genesis 15:1-12, 17-18, Psalm 27 (or 27:10-18), Philippians 3:17-4:1, Luke 13:(22-30) 31-35

Expressions of longing for life beyond the grave are present throughout our collective past. Well-embalmed corpses of Egyptian rulers testify to a hope for re-animation. Symbols of wealth found buried with the dead of widely scattered cultures bear witness to the hope for their usefulness in some Great Beyond. And modern cryogenics and perpetual trusts have a noble history indeed!

We in the church, however, don't need to rely on vague "hopes" to calm our natural

fear of non-being. Our God provides us with the promise of immortality, and that promise pervades today's readings. "Number the stars," God tells Abram. "So shall your descendants be." God "will change our lowly body," the Philippians are assured; many "will come . . . and sit at table in the kingdom of God," Jesus tells us.

God promises his people eternal life through natural revelation as well. The most fundamental law of physics, after all, is that nothing that exists can be destroyed, but only changed in form. How can human life be any exception? God assures his children of eternal life, and in that promise our hearts find comfort.

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The Living Church

Volume 210 Established 1878 Number 11

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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LETTERS

Challenge Ahead

I write in appreciation for the generally affirming editorial about the Consultation on Church Union (COCU) [TLC, Jan. 22], and trust it will encourage further careful study throughout our church of this intriguing proposal for Christian reunion.

One serious error in the editorial, however, is a charge that the COCU discussion on baptism carries "nary a word about a new birth by the Holy Spirit or about the death and Resurrection of Jesus Christ ... [with] little or no sense of the mystery and supernatural character of this sacrament."

Apparently overlooked is a passage in the official COCU theological document, "The COCU Consensus," which reads in part (p. 36 in the key section entitled "The Sacrament of Baptism"), "The act of baptism effects or signifies the incorporation of the baptized into Christ's death and resurrection ... and by the power of the Holy Spirit enables them to confess their faith, to renounce sin and overcome death ... and in their new identity to commit themselves in a new life and ministry of love and righteousness which are a foretaste here and now of life in the Kingdom ... In baptism all persons are made one in Christ Jesus."

The passage also states, "Baptism is administered by water (by immersion, pouring or sprinkling) in the name of the Father and of the Son and of the Holy Spirit." This hardly endorses the "few droplets of water" to which the editorial refers.

It seems obvious that all potential covenanting churches (including our own) will be challenged in their liturgical practices to rethink their commitment to the claims of biblical theology if and when they covenant together for Christian reunion — just as our church did some theological rethinking when we revised the prayer book of 1928.

(The Rt. Rev.) JOHN H. BURT
Bishop of Ohio, retired
Marquette, Mich.

To Our Readers: We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Those typed and double spaced are more likely to be published. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt. Send to *The Living Church*, P.O. Box 92936, Milwaukee, WI 53202-0936.

Principle Upheld

Thanks to the Rev. Gregory P. Elder for writing "Roman Conversion: An Agonizing Decision" [TLC, Feb. 5]. In refuting the charge of "craven dishonesty" leveled against Episcopal clergy (or laity) who have made the decision to be received into full communion with the Roman Catholic Church, Fr. Elder upholds a basic moral theological principle: We must respect the consciences of those who in a sincere and upright manner come to the certain judgment that they must take a particular step, even though other persons may judge that they are mistaken.

For the same reason Roman Catholics must respect the decision of those clergy and laity who enter the Episcopal Church or some other church body. We (Catholics) judge that they are mistaken but we cannot accuse them of craven dishonesty. Motivations, intentions and subjective guilt or probity are for God alone inerrantly and finally to judge.

Fr. Elder's major points, if generally acknowledged, would remove much debris from the discussion between our

two church communities and enable us to address the basic issues in regard to which we are far more in agreement than in disagreement, although the measure of disagreement is real and serious.

(The Rev. Msgr.) DANIEL S. HAMILTON
Our Lady of Perpetual Help Church
Lindenhurst, N.Y.

Going, Going . . .

David Kalvelage's fine piece, "Morning Prayer on the Train" [TLC, Feb. 12], reminds us of what a jewel the service of Morning Prayer is.

During the late, great days of the Episcopal Church, except in Anglo-Catholic strongholds, the principal Sunday morning service across the country was the service of choral Morning Prayer and sermon. The language of the prayer book offered the dignified cadences of Cranmer's English and the Coverdale Psalter. The first and second lessons were read from the Authorized Version of the Bible. Surpliced choirs offered canticles sung to magnificent settings. There was time for a proper sermon. Holy Communion was celebrated on the

first Sunday of the month. It was thought of as something rather special for which one would make adequate preparation. And the churches were packed!

Now it's all gone, along with our members. Of the nine parishes on the Mississippi Gulf Coast where I live, there is not a single one which offers choral Morning Prayer.

David Kalvelage's experience with the Lutheran lady who longed for a service such as Morning Prayer within her denomination only underscores what a treasure we've thrown away and what a great evangelical tool Morning Prayer is.

(The Rev.) TRAVERS C. KOERNER
Pass Christian, Miss.

A Challenge

One might wish that David Apker had kept his resolution and resisted the temptation to offer his opinion about homosexuality [TLC, Feb. 12].

Since he cites *The Witness'* name in vain, suggesting that its readers believe that all people questioning homosexuality

(Continued on next page)

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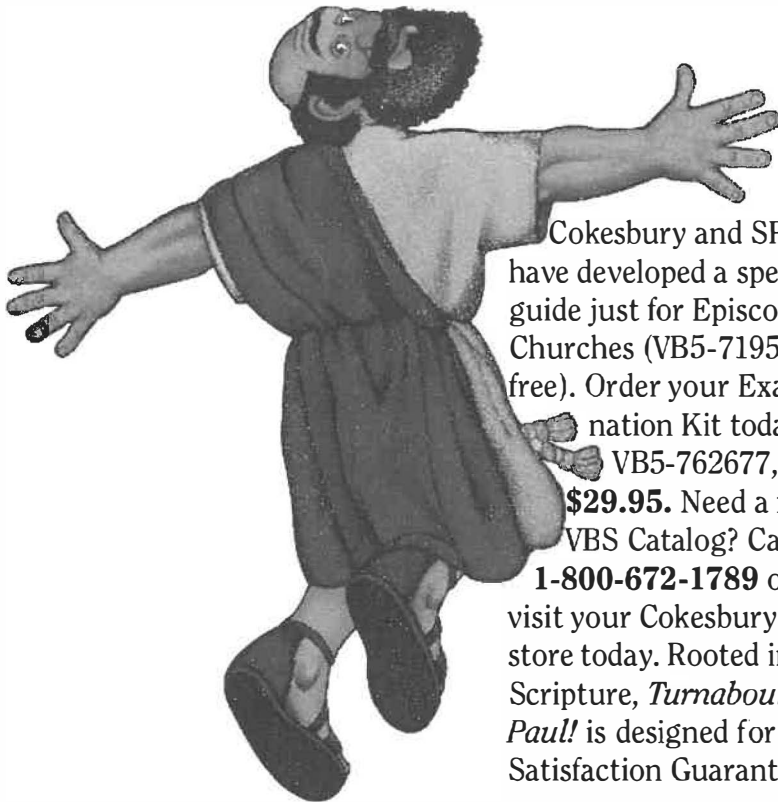
And then the smoke cleared.

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LETTERS

(Continued from previous page)

are "hateful and homophobic," I'd like to ask when Deacon Apker last read *The Witness*.

The magazine is, as it has always been, an advocate of les/gay ordinations and unions. But the writing is not vitriolic or close-minded — we pride ourselves on being provocative and thoughtful.

One can't read *The Witness'* headlines these days and presume to know everything included in the issue. We tackle sacred cows. We offer a strong point of view in a context that does not demean the intelligence of those who disagree with us.

Since Deacon Apker is in the latter category, he might challenge his own biases by sending \$25 to *The Witness*, 1249 Washington Blvd., Detroit, MI 48226.

JEANIE WYLIE-KELLERMANN
Editor/Publisher, *The Witness*
Detroit, Mich.

Misunderstood Act

Thank you for the article, "The Kiss of Peace," by the Rev. Lupton Abshire [TLC, Feb. 5]. He has done a great service to the church to help the exchange of the peace to be rescued from the grips of emotional sentimentality. As I was working on my own paper on the peace this last summer in D. Min. studies, there was not that much written about the peace. This article helps to explore the core meaning of this misunderstood liturgical act.

I would urge you to go further in the understanding of the peace. His quote of 2 Cor. 5:18 is almost correct; the words are not about the ministry of any reconciliation, but the ministry of *the* reconciliation. The reconciliation is the event on Calvary, out of which flows our ministry.

The early church used the "kiss of peace" as an extension of the practice of the exchange of the greeting "Shalom!" Shalom is the greeting within the covenant community, a shared lay blessing, calling to mind and spirit the presence of God in the space between covenant members at their coming together and their leave taking. Upon the Resurrection, our Lord reaffirms the covenant community with the exchange of the peace with his disciples.

The kiss of peace was a threefold sign: 1. a sign of the covenant that unites God to humanity and humanity to God, and people in the covenant one to another; 2. an anamnesis of the gift of God in creation and the new creation; and 3. a promise that

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The more things change, the more they stay the same.



THEN



NOW

Fifty years ago, a young Episcopal priest, Robert Herbert Mize Jr., founded The Saint Francis Academy. He opened a home for 22 boys at Ellsworth, Kansas. The young men in the photograph at the left were among the earliest residents there. They lived in an atmosphere based on Christian values, an environment of love, forgiveness, and understanding.

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LETTERS _____

(Continued from previous page)

the relationship will continue.

To focus on the peace only as an invitation to reconciliation is to rob the peace of its objective reality as a sign of what Christ has done, and is doing in this world. The focus on reconciliation is to place the emphasis on the individual and her/his decision as the purpose of the Eucharist. However, the church is the covenant community that proclaims the reality of the covenant peace even if you do not see it or touch it or feel it.

(The Rev.) THOMAS E. WILSON
Grace Church

Lynchburg, Va.

Looking Forward

Excerpts from two books written by the Rt. Rev. Roger J. White and the Rev. Richard Kew which have appeared in *THE LIVING CHURCH* have been well received by our readers. The two authors are at work on another book, and they are inviting readers of *THE LIVING CHURCH* to share their ideas and thoughts with them as they work on their next volume.

Tentatively titled *2015 — A Church Odyssey*, it is designed to help the Episcopal Church shape its ministry for a healthy life in the new millennium.

Bishop White and Fr. Kew are writing a series of 12 articles which outline what the church needs to do to prepare for the new millennium. These articles will be published each month in *THE LIVING CHURCH*, and are intended to elicit response from readers. Your thoughts will be welcomed by the authors if you write to them in care of *THE LIVING CHURCH*.

Bishop White, the Bishop of Milwaukee, and Fr. Kew, of the Society for Promoting Christian Knowledge — U.S.A., have collaborated on two other books, *New Millennium*, *New Church* (Cowley, 1992) and *Venturing into the New Millennium* (Latimer Press, 1994).

Look for the first of the series in our April 2 issue, and share your thoughts with the authors as they continue to work on their book.



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– as parish helping parish or one person helping one child. ♥ If you can recall that special bond forged between you and *one* newly baptized child, remember that it exists between you and *all* children who share your faith, here or far away. ♥ The Ugandan Orphan Support Mission needs your help.

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'God is going to bring some light and strength'

"This has not been the easiest week in my life" said the Rev. Nicholas Cooke as he began his sermon on his fourth Sunday in his new parish, St. John's Church, McLean, Va.

Fr. Cooke did not refer directly to the theft charges against his wife, Ellen [TLC, March 5], but preached instead on the gospel of the day (Luke 6:27-38) and its emphasis on forgiveness.

Using his training as an attorney and theologian, Fr. Cooke spoke with sweeping skill, eloquence, even disarming wit, at the 8, 9:15 and 11 a.m. services. "Whenever someone breaks a trust," he observed, "it establishes an imbalance until there is forgiveness — and not just shallow forgiveness but real forgiveness, '7 times 70,' that doesn't say 'I forgive you but I'm going to keep reminding you of this thing always.'"

A few minutes later, the worshippers settled back to listen even more intently as he addressed them from the chancel steps. He acknowledged "serious and troubling questions which affect my family ... and an investigation into the possible misuse of funds."

When it is over, he said, "there will be a parish meeting to reckon with the whole situation"; meanwhile, he reaffirmed his "loyalty and commitment" to his wife. "God is going to bring some light and strength out of it and then come to renew us if we are Christians. The issues are what God says to us as Christians to bring Resurrection and God will do that."

Relaxed, smiling and apparently confident, he hurried past the supposed "misuse," seeming to diffuse tension as he might dismiss a slip in proper behavior or some minor misdemeanor.

Following ordination in 1983, Fr. Cooke has served as assistant rector at Christ Church, Alexandria, Va., then seven years as rector of St. Luke's, Montclair, N.J. before going to McLean early in 1995.

(The Rev.) JAMES B. SIMPSON

Former Banker Becomes National Church Treasurer

Donald Burchell, a career banker, was named treasurer of the Episcopal Church by the national Executive Council during its meeting in Providence, R.I., Feb. 15-17. Mr. Burchell succeeds Ellen Cooke, who resigned Jan. 31, and is being investigated for possible misuse of funds [TLC, March 5].

Mr. Burchell, who had temporarily been in charge of the treasurer's office, also was appointed treasurer of General Convention. He was nominated by the Most Rev. Edmond L. Browning, Presiding Bishop, and Pamela Chinnis, president of the House of Deputies.

The new treasurer joined the Episcopal Church Center staff in May, 1994, following a career in banking and as a stockbroker in the Washington, D.C., area. He is a member of Christ Church, Alexandria, Va.

"We appreciate his openness and his wanting to be collaborative in the work of the (administration and finance) committee," said the Rt. Rev. Don Wimberly, Bishop of Lexington and chairman of the administration and finance committee.

Council's second meeting of the triennium was preceded by a planning and evaluation retreat Feb. 13-14. Council members and Episcopal Church Center executives were led in a one-day spiritual retreat by the Rt. Rev. Michael Ingham, Bishop of New Westminster in the Anglican Church of Canada. The second day was devoted to a preparation for the work of the council.

Visitors from Rhode Island

Because Rhode Island currently has no bishop, the Rev. Gary Lemery, president of the diocesan standing committee, welcomed the council on its first day of business Feb. 15 and said it was the first day the diocese was receiving names for its next bishop, who will succeed the recently retired Rt. Rev. George Hunt, now interim bishop in Hawaii.

The Rev. Marsue Harris, vice chair of the diocesan council, acknowledged a large delegation of visitors from Rhode Island who were present to hear the Presiding Bishop deliver his address from the chair. Gov. Lincoln Almond, a member of St. George's Church, Central Falls, R.I., was unable to greet the council because he was ill, but he sent his deputy,

Scott Addison, a member of Trinity, Cranston.

Mrs. Chinnis, vice chair of the council, also addressed the group and spoke about recent appointments to the various interim bodies of General Convention. She said Bishop Browning appointed 52 bishops and she added 82 clergy and 107 lay persons to interim bodies.

Seeking Balance

Mrs. Chinnis said she was "reasonably satisfied with the balance" achieved by the appointments, noting 30 percent of the clerical members on interim bodies are women, and of those whose race or ethnicity is known, 22 percent are not white. She said 30 percent of the lay persons are women and 32 percent minorities.

"Only a few of the hundreds of people recommended could be identified as representing more conservative views, which severely handicapped my efforts to provide balance on individual interim bodies," she said.

Mrs. Chinnis spoke briefly about the 72nd General Convention in Philadelphia in 1997 and said it is planned the main convention Eucharist will be held on Saturday afternoon, July 19, in the Spectrum arena "to encourage the gathering of Episcopalians from up and down the Eastern seaboard."

She also announced that all interim bodies have been invited to hold their fall meetings at the same time and place, Oct. 12-15 in Minneapolis.

On the second day of the meeting, Judith Conley of the Diocese of Iowa was elected as the church's lay representative to the Anglican Consultative Council, succeeding Mrs. Chinnis. Seven persons were nominated and Ms. Conley was elected on the third ballot.

Two bishops who are not members of council reported on ecumenical progress on two fronts. The Rt. Rev. Frank Griswold, Bishop of Chicago, spoke of the pilgrimage to Canterbury and Rome by Anglican and Roman Catholic bishops, and of the progress of Anglican-Roman Catholic dialogue.

"Unity already exists," Bishop Griswold said. "Our task is to remove the

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'I Was Concerned for Her Pastorally'

Bishop Browning responds to questions about former treasurer

The Most Rev. Edmond L. Browning, Presiding Bishop, spent considerable time discussing the possible misuse of funds in the treasurer's office at the Episcopal Church Center when he met with members of the media following adjournment of the Executive Council meeting in Providence, R.I.

While Bishop Browning said he was unable to provide all the details involving the investigation of former treasurer Ellen Cooke, he spoke candidly about some aspects of the situation.

He recalled his visit to Mrs. Cooke in McLean, Va., Feb. 9, shortly after details were presented to him.

"I was not there to interrogate her," Bishop Browning said. "I was there to tell her what we knew. I wanted to give her the opportunity to hear this first hand. And I was concerned for her pastorally."

Bishop Browning said Mrs. Cooke, who earned more than \$120,000 per year, wants to be cooperative with the investigation and that she did not give any reason for alleged misuse of funds. He was asked why regular audits of the treasurer's office hadn't uncovered possible signs of trouble.

"I have been told it's not unusual for audits to miss things like this, unless there's a suspicion," he replied. He said assistant treasurer Donald Burchell (now the treasurer; see related story) and a member of the treasurer's staff "brought to me an irregularity. That was enough for me to go forward."

Bishop Browning did not reveal the amount of a check which led to the investigation, but did say "It was enough to make me seriously concerned." Diane Porter, the church's senior executive for program, told the *Providence Journal-Bulletin* the treasurer's staff discovered a "very large" disbursement Mrs. Cooke had made to herself the day before her resignation. Sources estimated that amount as \$90,000 in unused vacation and sick leave.



Mrs. Cooke

The Presiding Bishop was asked whether it was the practice of the Domestic and Foreign Missionary Society to require only one signature on checks larger than \$10,000. He said it was not, but added that the check in question had more than one signature on it.

"We plan to revise all our policies," he said. "We want to ascertain that we're doing everything we can for the care of the funds which come to us. As far as I'm concerned, a system of checks and balances existed. They were violated by this person."

The Presiding Bishop added that requests for checks had to be approved by somebody other than the treasurer.

"If you do not have the proper docu-

mentation in the checks which were written, then you've got a problem," he said. "Part of the problem here was that there was not the proper documentation."

He added that the auditing firm conducting the investigation, Coopers and Lybrand, specializes in cases like this, and that the church's regular auditors, Carrico Associates, "were pretty shocked" when they learned of the investigation.

The Presiding Bishop also seemed shocked. "I believed her to be a person of tremendous integrity," he said.

Bishop Browning also addressed the presentment charge against the Rt. Rev. Walter Righter, retired Bishop of Iowa [TLC, Jan. 29], concerning the ordination of an avowed homosexual.

"I personally waited for a week before I sent it to Bishop Righter," the Presiding Bishop said quietly. "I called him first and told him to take a week to pray about it."

He said the matter probably would be discussed when the House of Bishops met in Kanuga (N.C.) March 2-8.

"I think the House of Bishops has a difficult task deciding how it wants to live together," Bishop Browning said. "The issue of David Johnson is a great big wakeup call for the church."

"(The bishops) need one another because we live in difficult, tough times. We need the support of one another. It's extremely important that we find the time to be together. It is not easy being a bishop today."

DAVID KALVELAGE

CONVENTIONS

Bishop Payne Sets Tone of His Episcopate

The 74,000 communicants of the **Diocese of Texas** were challenged to become a "Community of Miraculous Expectations" moments after the Rt. Rev. Claude E. Payne received the crozier and became the seventh Bishop of Texas on Feb. 10.

A capacity crowd of more than 2,000 witnessed the historic moment, as the crozier was passed from outgoing Bishop Maurice M. Benitez to Bishop Payne during the opening services of the diocese's

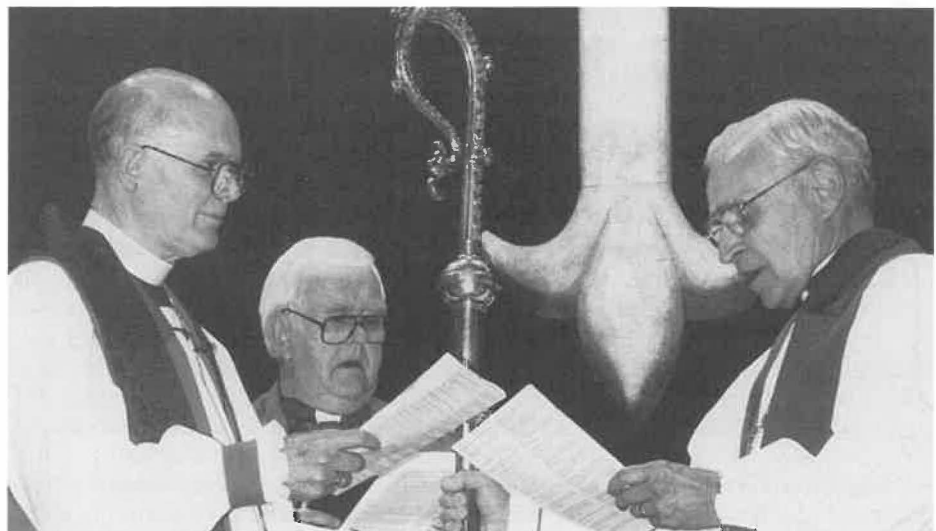


Photo by Carol E. Barnwell

Bishop Payne (left) receives the pastoral staff from Bishop Benitez (right). They are joined by the Suffragan Bishop of Texas, the Rt. Rev. William E. Sterling.

(Continued on page 27)

Growing Interest

Northern Indiana evangelism project is bearing fruit

By DAVID KALVELAGE

The Decade of Evangelism is being taken seriously in the Diocese of Northern Indiana. One of the church's smallest dioceses, with only 36 congregations, Northern Indiana has embarked on an ambitious venture by starting three new missions.

"The three congregations emerged out of the visionary planning of Bishop (Francis C.) Gray," said the Rev. Dabney Smith, rector of St. Michael and All Angels' Church in South Bend and convener of the Congregation Revitalization and Development Committee. "When the Decade of Evangelism was beginning to unfold, some people took it seriously. Bishop Gray composed a pastoral plan for the decade."

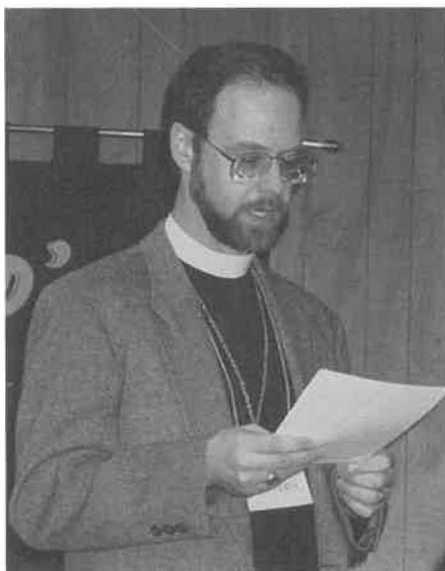
That visionary planning was contained in a document titled "A Pastoral Plan for the Decade of Evangelism," written by Bishop Gray in 1989. The plan included a capital funds campaign, held in 1993-94, which raised nearly \$1.8 million, including \$500,000 for new congregations and \$575,000 for revitalization of existing congregations.

Out of that vision emerged the three new missions — Christ Church, South Bend, Church of the Resurrection, Wabash, and St. Mary's, Monticello. All three began in the latter part of 1994.

"Our committee made some recommendations as to where churches should start," Fr. Smith said. "We decided on two — on the south side of South Bend and Wabash. The bishop's strong presence in South Bend was important in the recommendation for that congregation, and we decided on a fellowship community in Wabash. It was the only county seat in the diocese with no Episcopal presence."

The third new congregation came from the persistence of the Rev. Susan Blubaugh, vicar of St. Peter's, Rensselaer, and a member of the same committee. "I suggested a few years ago Monticello would be a good place to start a mission," she said. "Early last year Bishop Gray mentioned the possibility. He has been very supportive."

The three churches are functioning differently, but all three are making it clear



Fr. Ottsen of Christ Church, South Bend.

they are trying to reach the unchurched.

The Very Rev. Robert Bizarro, retired dean of the Cathedral of St. James in South Bend, travels about 70 miles to **Wabash** each Wednesday and Saturday to meet with Resurrection's small groups.

"I've been recruiting people," he said. "We've been advertising in the local newspaper every Saturday, and there's a midweek ad as well. And through contacts I've gotten the names of some people."

As of early January, 28 persons were participating.

"I've had a very good, warm reception so far," Dean Bizarro said. "Most of them so far are former or current Episcopalians. One couple hadn't been to an Episcopal church in 15 years. One invalid lady hadn't received communion in five years."

Early meetings were held at the local women's club. In January, the small groups began a six-week session of preparation for the Sunday liturgy, which will be held in a community center.

"They're anxious for the Eucharist," Dean Bizarro said. "As we approach the time for the Sunday Eucharist, we're going to have a telephone survey."

Suzanne Stiene of Peru, one of Northern Indiana's deputies to General Convention, has been one of the participants in Wabash.

"I have been on one of the committees of the diocese and heard about the plan," she said. "We had been going to church in Huntington and driving through Wabash to get there."

"This is all very new to me. Huntington was a mission congregation until the last convention. It's exciting to be involved in something new."

Mrs. Stiene and her husband both had been wardens of the Huntington congregation and she has been treasurer and superintendent of the Sunday school.

"We're still not committed to this yet," she said, "but I'd hate to miss out on something."

"It's exciting to be part of this," Dean Bizarro said. "It's different to be in this kind of ministry. I've never done it before. When I do supply work I tell others about what we're doing. We've had a wonderful response. Other churches are being very supportive."

Monticello, a town of about 5,000, is a resort community in the summer because of its proximity to two lakes. It once had an Episcopal church, St. Alban's, but that closed because of dwindling membership. The birth of St. Mary's Church has meant much to local Episcopalians.

"It was kind of like a miracle for us to see the ad in the newspaper," said Kandie Freeman, whose family had been baptized at Christ Church Cathedral, Indianapolis. She and her husband and three teenage daughters were among the 13 persons present for the first service June 26, and have participated ever since.

"We went to church together that Sunday for the first time in more than a year," she said. "The girls picked up a prayer book and knew right away what they were doing. Now they're readers and acolytes."

The three Freeman daughters selected the name for the new congregation. They looked at a copy of *Lesser Feasts and Fasts* and chose St. Mary from the vast list found there. The congregation then approved the name.

Unlike the Wabash congregation, St. Mary's began with the Eucharist and it

(Continued on page 26)

Sewanee

Southern Hub for International Ministry

By BONNIE SHULLENBERGER

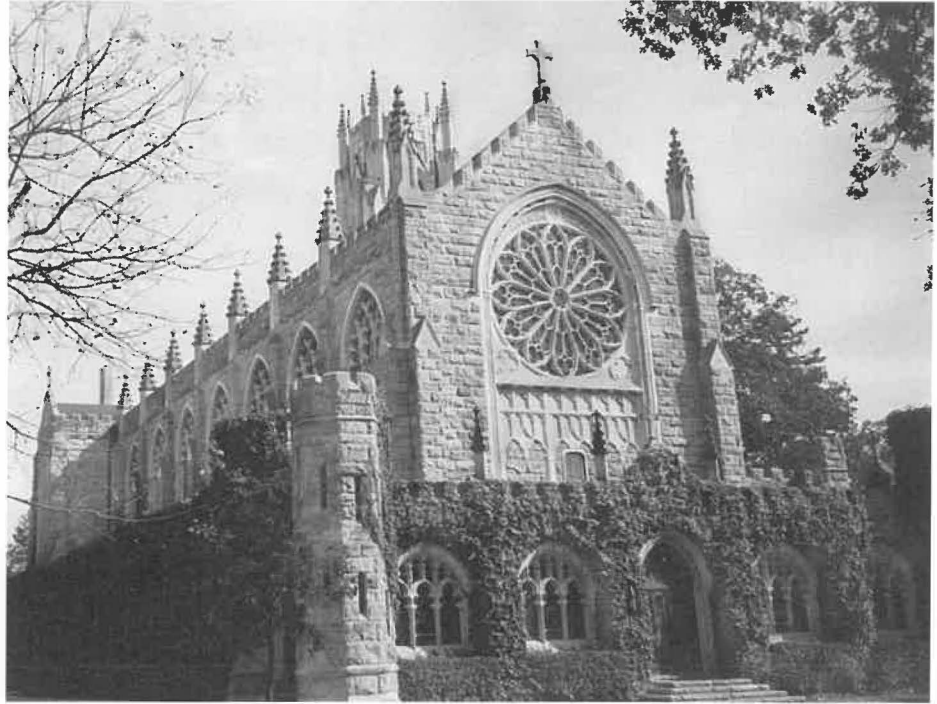
Where on earth could a visitor hear, during the announcements at church, the priest make an appeal to the congregation to remember to make their pledges — to a different church? Where on earth do undergraduates still proudly wear academic gowns on a daily basis? Where on earth might one visit a convent which can boast of a steady supply of enthusiastic young acolytes for its chapel? Where on earth but Sewanee, Tenn.?

The handsome wooded landscape of Sewanee, located at the tip of the Cumberland Plateau, suggests a leisurely way of living, self-enclosed, self-absorbed. But it only takes asking to find that there's much going on here which is vitally connected to the international Anglican community. From the Society for Promoting Christian Knowledge's (SPCK) outreach to seminaries in Russia, to the Community of St. Mary's half-century of work in Sagado, the Philippines, to St. Andrew's-Sewanee School's outreach programs in South Dakota and the Bronx, the wide world is surprisingly near in Sewanee.

'Classical and Theological'

It's doubtful the Diocese of Tennessee had any such thing in mind in 1832 when, at its convention, it passed a resolution noting the lack of clergy in the Southern states. It proposed that the convention establish a "classical and theological seminary" to train clergy for the South. Over the next 25 years, the idea expanded to an academic and self-consciously Southern university where the education of clergy would be one of many goals.

On Oct. 10, 1860, the cornerstone of the school, to be called the University of



All Saints' Chapel, a stunning Gothic revival church at the heart of the University of the South, boasts a choir of more than 100 mostly undergraduates on Sunday mornings.

the South, was laid. On April 12, 1861, the Civil War began. July 1863 found federal troops occupying Sewanee, and the cornerstone destroyed. After the war the Rt. Rev. Charles Todd Quintard reclaimed the land that had been donated for the university by erecting a cross on the site he had chosen for the chapel. Finally, in September of 1868, the university opened, sort of, with four professors and nine students.

These nine students, it happens, had not actually completed college preparatory studies, but the trustees of the university would lose a substantial gift of land from the Sewanee Mining Co. if the school did not open. So the young men were brought together as "the Junior Department of the University of the South," to satisfy the terms of the gift.

In their role as the "founding fathers" of the university, they were also founders of secondary education at Sewanee as well. St. Andrew's-Sewanee, a co-ed day and boarding secondary school, counts its history back to 1868, beginning with those nine young men.

At the university, two theology students were enrolled in 1870, but the formal appearance of the School of Theology had to wait until 1876, when the cornerstone of the theological college was laid. The first dean of the theological faculty was the Very Rev. Telfair Hodgson, elected July 29, 1878; the theological college building was finally opened on the Feast of the Annunciation in 1879.

Community of St. Mary

On the Feast of the Transfiguration, in August, 1888, the Community of St. Mary, a women's religious order founded in 1865, dedicated a house in Sewanee. This order, whose faithful work during the yellow fever epidemic in Memphis in 1878 had led to the deaths of several sisters, now sought a respite in a healthier climate. They also looked forward to working among the mountain people.

St. Mary's School was founded in 1896 to educate mountain girls. Literacy classes for adults were introduced at the peo-
(Continued on page 24)

The Rev. Bonnie Shullenberger, a regular contributor to TLC, is a deacon who resides in Ossining, N.Y.

The Secret to Better Preaching

By DAVID L. JAMES

For many of us who preach every week, it seems like Sunday comes every three or four days. I wouldn't get last Sunday's sermon filed before it was Saturday again and I was writing late into the night.

The results were always disappointing. Wishing I had fresher eyes and more time, I would vow that next week I would start earlier.

Sometimes I tried to find ways to trick myself into an earlier start. I once took Tuesday as my day off, instead of Friday, thinking I would then write my sermon on Wednesday like I used to on Saturday. But all I did on Wednesday that week was to breathe a sigh of relief that I still had four days and ended up Saturday night slumped over my typewriter like a mediocre college student with a paper due in the morning.

Nothing worked until I met an old preacher across a picnic table on a church lawn in Alabama.

He never went to seminary and his grammar was not always correct, but hundreds of people drove for miles around each Sunday to hear this man thread the gospel through the eye of their lives.

I wondered how he did that week after week with so little training and such a big congregation. So during a vacation I tracked him down.

I told him of my frustration and pressures and lack of time and said, "You're far busier than I am. How do you do it?" He winked and said, "It's easy. All you got to do is work on six sermons a week." I was sorry I asked.

I said, "Come on, what's your secret?" He said, "I don't know many secrets, but the problem isn't that you've run out of time; the problem is you're trying to do six kinds of writing in one day. You're spending all your time double-clutchin' and shiftin' gears, so you never quite make it to the top of the hill."

He turned over a napkin with baked

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y.



GUMMERE

bean stains on one corner, wrote the numbers 1 through 6 on it and said, "This is how I do it. I have six sermons on my desk all the time, and I work two hours a day on a different sermon each day.

"Monday, I work on the one six weeks from now. I study the text and figure out what did it mean back then? and what did the people understand when they heard it?

"On Tuesday, I work on the one I'll preach in five weeks. Last week I did the research on this one, so this week I trans-

late what that old story in Israel means today in south Alabama.

"On Wednesday, I work on the sermon four weeks from now. Wednesday is 'so what?' day. Sometimes that's my day off; I usually fish or read or sleep. I've been known to do all three at the same time. But on Wednesday, I ask myself 'so what? What does this old story in new clothes mean to Billy and Betty Sue, or the teen-age twins in the choir or old man Potts?'

"On Thursday, for the sermon I'll preach in two weeks, I look for stories;

If You Are Serious About Stewardship . . .

'A good sermon is like
gumbo; it's gotta cook a
long time.'

By PETER D. MacLEAN

not illustrations, but stories that are big enough to tie the old and new stories together and answer the question, 'so what?'

"On Friday, for the sermon I'll preach next week, I put together all the pieces and smooth out the edges in between.

"And now Saturday's here, and the sermon I'll preach tomorrow only needs a little polish, an out-loud read through for any tongue twisters and any last-minute changes due to the news or events.

"Each sermon moves up a day each week until it's done. It sounds confusing, but when you work for a couple of hours each day on just one thing, you get a whole lot more done.

"These steps and days aren't carved in hickory. Sometimes you'll get ideas for a sermon you're not working on that day. Or maybe a big news story will break and be just right for a sermon that's not ready yet, but at least now you know where it belongs and you're not trying to stuff a good story into the wrong sermon just because you're preaching tomorrow."

I said, "Why don't you just work two hours a day on the same sermon, using your six steps?"

He said, "Because a good sermon is like gumbo; it's gotta cook a long time. Something happens in a six-week life of a sermon that never happens in a week, no matter how many hours you give it. You got to get a little time ahead to get started, like on a vacation, but once you do, it'll take all that pressure off."

His wife brought him his cane and said it was time to go. I stuffed the napkin in my pocket as he stood up to leave, but he turned back toward me, pointed a crooked, bony finger in my direction and said, "That secret? There's only one. There's a world of difference between loving to preach and loving those you preach to. Don't ever forget the difference," and he walked away.

I don't know if I'm a better preacher because of his schedule, but now Saturday is my day for polish, not panic. And my prayer at the altar during the sermon hymn each Sunday is that I will always love those to whom I preach. □

For reasons I do not fully understand, the greater the need, the greater the resistance to creating a comprehensive stewardship program that produces good results.

Some resistance comes from knowing that a lot of habitual behaviors will have to change in order for a congregation to become financially healthy. Changing a habit of giving \$5 to \$50 a week isn't going to be easy. If your congregation could use that kind of change, now is the time to start working.

A good place to start is to get yourself a copy of "The Star System" and all of the supporting documents from the Office of Stewardship at the Episcopal Church Center.

It requires an honest mission statement from parish leadership. It also requires that proportionate giving and tithing as the expected standard be endorsed. Those two points of The Star System can take six to eight months to get into place. Without them, nothing will change.

Action Plan

The Star System directs that you communicate the spending plan of the church in a very different format called a narrative budget. The five-point plan also demands that the line item budget be written to accomplish the goals of the mission statement.

Perhaps the most stimulating point is the development of action plans that are designed to focus on a specific goal of the mission statement. Action plans do not have to be funded from the annual budget, but they can be funded by special fundraisers and designated gifts.

The difficulty with The Star System is that it requires sustained effort. Materials have to be read, meetings have to be held, reports have to be

written, plans have to be announced and activated. And somebody has to move the whole process along.

As far as I am concerned, the chief prodder has to be the rector. Stewardship development is not a job for the newest person elected to the vestry, as is the custom in many congregations. Because there is no one who is responsible for the health of the whole parish other than the rector, the task of leadership starts and stops with him/her.

Let's move on. What can be done today? Let me suggest a short list and then offer a little "sermon."

- Make a big fuss over the upcoming Easter offering. Try to get it designated to some project that will help you make new life possible.

- Write personal thank you letters within a week to everybody who sends a gift to your church in the mail. Do not use printed form letters. If you send out a quarterly giving record, in the covering letter, praise and thank.

- Eliminate any and all secrecy that may surround the issue of money in the congregation. Money is not dirty; money is good sacramental stuff that needs to be talked about, celebrated and enjoyed. Post the monthly finance report for all to see.

Here is the "sermon": There is only one reality that will motivate Christian stewardship and that is to experience the gospel. You can talk about the gospel forever, but unless you actually experience it, it is only words.

If you are serious about stewardship, then everything in your church is subject to a question: How and in what way does this reveal, reflect and manifest the gospel? The work that has to be started now is to review the entire life and ministry of the congregation.

Nothing must escape notice. This includes everything that can happen to people from the time of driving into the parking lot until leaving. For until the issue of gospel and its many sacramentalized possibilities are explored and changed where needed, stewardship of the dollar and its friends, time and talent, will remain just about where it has been. No gospel = no response. No gospel = no stewardship. □

The Rev. Peter D. MacLean is the rector of St. Mary's Church, Shelter Island, N.Y. He is an experienced stewardship consultant.

Worship Is for Children, Too

Helpful ideas for guiding children to a better respect and understanding of worship

By BRIAN C. TAYLOR

In many of our parishes these days, children are included in at least some of our eucharistic worship. Gone seem to be the days when boys and girls dressed up in suits and dresses and behaved like good little men and women. We're more relaxed, and our worship is more inclusive of different folks, including children. But sometimes it seems they are taking over the worship, talking, fidgeting, wiggling, and otherwise making themselves right at home!

Some churches will accommodate themselves to this reality. Others will keep children out of sight and out of mind. Others will install a parental police state, and still others will attempt to do what we at St. Michael and All Angels' in Albuquerque are doing: accept them as children and also have some clear expectations about worship behavior. In other words, teach children how to worship.

Children are a blessing and a joy (as my neighbor with multitudes of children and grandchildren said once, "Kids is Life!"). As a delightful (and large) part of God's creation, they belong in worship. Jesus made this clear when the disciples wanted to quiet them and keep them away: "Let the children come to me . . . for to such belongs the kingdom of God" (Matt. 19:14).

Those of us who want children to be little adults have got to open our hearts

to their childish liveliness, accept them as they are, and examine some of our own rigidity about what it means to pray.

Having said that, it is also true that parents and other members of the church have a responsibility to teach children how to worship in a predominantly adult environment.

Children don't have to be noisy and restless in worship. Here are some tips I've gleaned from parents, other articles on the subject, and my own experience.

1. Explain ahead of time the difference between worship and other kinds of gatherings, and what is expected. During worship is not a good time to discipline. Afterwards, praise children or give them rewards when they do what is right, and talk about misbehavior.

2. Restlessness often comes out of boredom. Children will pay attention if they know more and are trained to notice more. Teach them about the vestments, colors, seasons, breaking of the bread, the presence of Christ, how to cross themselves, how to follow along in the prayer book and hymnal, etc. Keep children focused on the action. It helps to sit where the children can see. When they ask about or comment on what's going on, teach them to ask in a whisper, and answer them in a whisper.

3. Give children the options of sitting on your lap, on the pew next to you, or on the kneeler. Sometimes they need to change positions, but make it clear that changing around, standing on the pews,

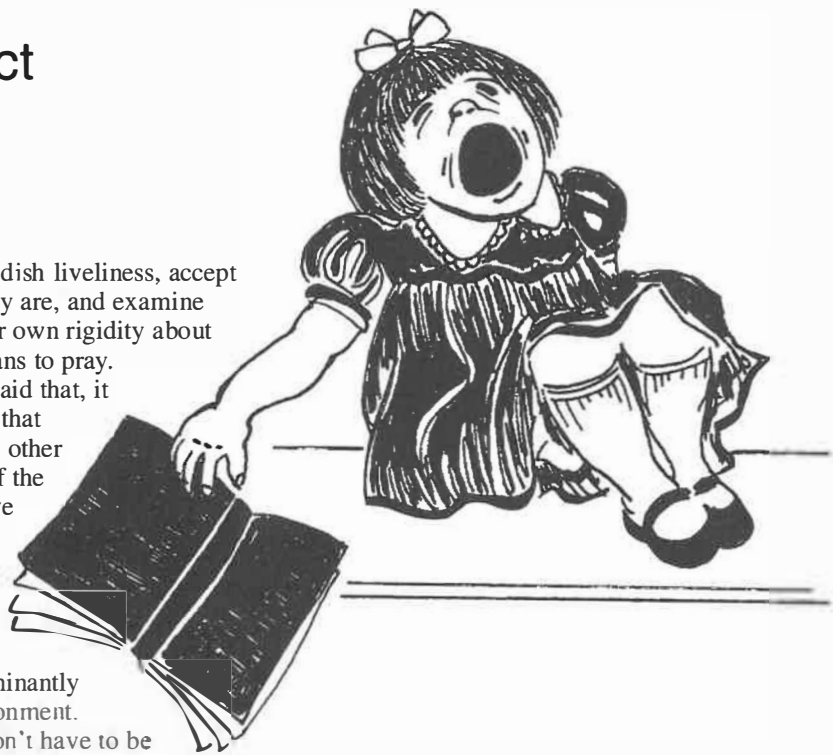
jumping up and down, etc. are not options.

4. Feel free to leave by the side aisles and take children to the nursery if they are crying or having a hard time behaving. You will only give them a negative association with worship if you angrily insist on conformity at these times. They will learn that these are the only two options: the nursery or quiet participation in worship.

5. Bring paper and pencil, special books about God/Jesus/church, or noiseless toys if they need some distraction. Don't let them play with keys or other noisy objects.

6. Be affectionate during worship, so they associate church with a positive, loving experience.

7. Relax, be patient and forgiving. Consistent clarity about expectations, education, liturgical repetition, involvement and affection will help children to worship. And remember that when all is said and done, they belong in the church as they are. They are as much a part of the church community as anyone else.



The Rev. Brian C. Taylor is rector of St. Michael and All Angels' Church, Albuquerque, N.M.

Much to Endure

It was difficult for the national Executive Council to go about its business as usual when it met recently in Providence, R.I. Looming over the agenda of the 40-member group was the news that an investigation is being held into the possible misuse of funds by former treasurer Ellen Cooke [TLC, March 5]. Council members arrived in Providence two days before the business meeting began in order to spend time together on retreat: one day on spiritual matters and one day to prepare for business. During the retreat, Presiding Bishop Edmond L. Browning shared with council members what he knew about the allegations.

From that point on, news of the investigation dominated the meeting. It was the principal topic in the Presiding Bishop's address, it was mentioned in a report from Episcopal Church Center executives, and it hung over the news of the appointment of a new treasurer. At least subconsciously, it affected the report of the administration and finance committee, and it occupied nearly all the time allotted for the Presiding Bishop's news conference.

Bishop Browning should be commended for his openness in dealing with this, the latest of three major crises. Following the suicide death of Bishop David Johnson, and the presentment charge filed by 10 bishops, it would not have been surprising to see the Presiding Bishop try to duck the issue. Instead, he presented the facts candidly to council members, to the staff at the church center, and to members of the media. His policy of dealing openly and honestly with important matters is refreshing.

One might wonder how Bishop Browning is able to deal

with the various crises and scandals which confront him. It's obvious he receives considerable love and support from members of the council and from church center executives, and he turns to them and others in such times. His interesting play on words following the meeting was indicative of his close relationship with council members in Providence: "It may have been providential."

Where Community Is Formed

Regular readers of this magazine are well acquainted with our special Parish Administration Issues. These issues are published four times each year in hopes they may be a resource to persons involved in church administration — rectors, vicars, priests-in-charge, lay administrators, wardens and others.

While we have long stressed the catholicity of the Anglican Communion, particularly the Episcopal Church, and the importance of dioceses, we also have upheld the parish as the center of church life. It is in the parish where the sacraments are administered, community is formed, teaching is offered and the word of God most effectively proclaimed. As the national church and dioceses continue their processes of "downsizing," parish life may become even more important.

This Parish Administration Issue includes articles which should be of value to anyone concerned with parish ministry: the well being of clergy, "secrets" of preaching, children and worship, a stewardship plan, and a look at three new congregations in one diocese. We hope the articles and advertising in this special issue will be of value to all.

VIEWPOINT

We're Killing the Clergy

By M. LISE HILDEBRANDT

Friday, Sept. 9, 1994. It is the end of a bad week for clergy. The phone rang last Saturday morning. My husband's former boss had died suddenly the day before. The pastor of the largest, fastest-growing Lutheran church in Wilmington, N.C., he had dropped dead at 55 of a brain aneurysm while exercising.

On Thursday, the mail brought an obituary from my home Diocese of Pittsburgh. The rector of one of the largest churches in the diocese had died of a stroke on Monday while returning from vacation in Massachusetts. He was 53.

I immediately called my former rector, a good friend of this man, to offer condo-

lences. The secretary informed me that there had been another death in the diocese: On Tuesday, the rector of the largest parish in the diocese had died after a struggle with stomach cancer. He was 45.

Friday, Monday, Tuesday of one week. Three clergymen whom I knew, three highly respected and highly successful ministers, all dead, long before their allotted three score and ten years. Three leaders of large and active churches, dead within a week.

(And it was not just any week. It was the week preceding "rally day," the fall start-up of Sunday school, adult education, choir practice, church meetings, youth groups, men's and women's groups, and so on ... the week before church "gets going again.")

Coincidence, these deaths? I hardly think so.

Consider, for example, that one of these men wrote to a colleague that the clergy on staff at that church "enjoy an 80- to 100-hour work week." Consider, for

example, that another of these men, a driven perfectionist, would be at work before all the other staff, there when they left, and often in on his "day off."

'Impossible Job'

Consider, for example, that one of these men followed an extremely popular, charismatic former rector. "Usually that's an impossible job; no one can follow someone like that," commented the dean of the Pittsburgh cathedral. "But (he) was doing it. He was pulling it off."

Well, yes and no. He was a gifted, dedicated priest and rector, and he was doing a fine job. Except that he's dead at 45. That doesn't constitute success in my book.

So what killed the clergy? Mere overwork, mere inability to set good boundaries? — or was it also the lack of visible gains or goals, the attendant stress on family life, the lack of good support systems

(Continued on page 19)

The Rev. M. Lise Hildebrandt is a non-parochial priest of the Diocese of Pittsburgh who resides in West Boylston, Mass.

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Council Receives Updates Concerning Ecumenical Efforts

(Continued from page 10)

impediments to that unity."

The Rt. Rev. Edward Jones, Bishop of Indianapolis, talked about work on the Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA), which is to come before both churches' legislative bodies in 1997.

"I am a passionate advocate for what is being proposed," he said. "I believe we have the opportunity to share with another ecclesial community the gift God has bestowed on us — the episcopate."

Timeline of Events

The Rev. William Norgren, who recently retired as the church's ecumenical officer, presented a timeline of events involving the two churches between now and the summer of 1997, when both churches' governing bodies meet in Philadelphia.

John Harrison of Pennsylvania, who chairs council's planning and evaluation committee, presented plans for council members and church center staff members to visit all 118 dioceses during the first six months of 1996, much as they did in 1993. "We're hoping to hear from a wider constituency this time," he said. "Perhaps more than the top leadership of the dioceses."

Among other business, the council adopted resolutions which:

- support participation in the Anglican Women's Network;
 - react to legislation proposed in Congress;
 - encourage host dioceses to council meetings to allocate to youth of the diocese part of their program presentation to council;
 - plan for the inclusion of ELCA partners in future council meetings during this triennium;
 - continue to emphasize world mission.
- A series of shareholder resolutions also was adopted.

Council members participated in small-group Bible study each morning and on one evening they traveled to St. Paul's Church, Pawtucket, where they heard presentations about some of the important ministries in the host diocese.

The next meeting of the council will be June 12-16 in Seattle.

DAVID KALVELAGE

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Clergy Carry the Burden of Trying to 'Do It All'

(Continued from page 17)

— all the usual suspects? Were these the causes?

My husband, the pastor, summed up his thoughts in one word: "Anxiety."

Anxiety killed the clergy. The anxieties that parishioners carry, and, lacking other outlets, dump as antagonism and dysfunction on the church and clergy. The anxieties of a job which requires expertise in at least 37 different fields, most of which were not mentioned, much less taught, in seminary. The anxieties of shrinking budgets and volunteer pools; the anxiety of having your salary dependent on "how well you do" in so many people's minds. The anxieties brought about by an often hostile, embattled parish life, for which most pastors and priests are completely unprepared.

The anxieties of burying person after person: burying not only elderly parishioners, but increasingly burying victims of AIDS, violence, early heart attacks, brutal cancers; and increasingly burying unaffiliated strangers, because there is no one else to do it. The anxiety of having a job not accorded respect by society, yet accorded the "messy work," the "picking up of the pieces" that no one else wants to touch — families devastated by divorce, abuse, unemployment, disease, death; the hungry, the homeless, the outcasts.

The anxiety of trying to do it all, and do it all virtually alone. It's a paradigm of pastoring that is effectively killing our leaders. It's a paradigm that we all — pastors, priests, and people — have accepted and encouraged for too many years.

It's time to wake up and smell the ashes. It is time to start constructing a new vision of ministry for all Christians, lay and ordained.

Pastors and priests: For people who espouse the belief that we are saved by the grace of God through Jesus, and not by our own works. I see a lot of what looks like works-righteousness among our ordained brethren and sistren. Our mission is not to save the world through social service; it is to be holy people — people who pray, who read scripture, who are deeply connected to God and to the groans of the people.

We need to be rooted, not running. (We do not ignore the needs of the world, but we are the listeners, the interpreters, the encouragers, not the front-line doers.)

We must, above all else, strive to be a

non-anxious presence in the midst of often-anxious systems (congregations) and an extremely anxious culture, as Rabbi Edwin Friedman says in his book *Generation to Generation*.

If we take this vision of ourselves seriously, we must give up the 80+ hour work weeks, and work for a balanced life, rooted in prayer and healthy relationships.

The church must do the work of the church; at most, at best, we clergy are the cheerleaders, the message-bearers, the party caterers, the spiritual match-makers ("Sarah, meet Betsy, a soulmate; Betsy, meet Sarah").

Now, parishioners: It is time you take your place as empowered people of God, not the spiritual infants you allow yourselves to seem so often. There is wisdom in your current refusal, in your over-booked lives, to play at church, to do church busywork just because it is the thing to do. (But then you clamor and complain when the programs aren't there.)

Cut out all the garbage and get back to the things essential to our life as Christians: worship, regular prayer together, deep and serious study of scripture, sharing of our faith lives, caring for one another — so you may be the church to this broken and anxious world.

For most of these things, you do not need a pastor/priest. You need each other. Allow your pastor to do that for which she or he is most needed — to preside at worship, to preach, to pray for the congregation, to be a good and holy role model. For this, clergy must have time and space for prayer, study, good relationships, fun. They must have adequate compensation and days (yes, I said days) off.

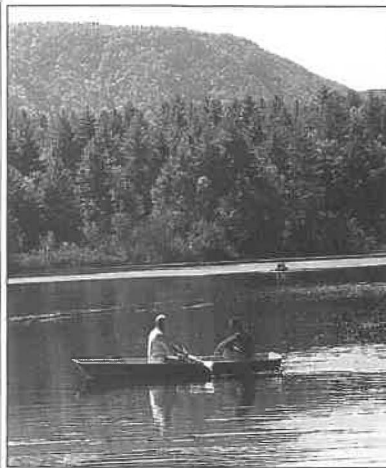
Perhaps we would all do well to accept the idea of nonstipendiary priests and pastors, or at most, part-time clergy. Since more and more churches are having difficulty funding full-time clergy, this move might be an inevitability to be embraced.

Unable now to assume that the pastor is "doing church" (and we don't have to), lay people would have to re-evaluate just what the "work of the church" is or should be. And though clergy could no longer make their living solely from parish work, they might at least live longer ... and soul-ly.

So why don't we all reconsider our models of parish ministry, before we wreak havoc on more congregations and kill off more clergy? □

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BOOKS

Enhancing Parish Life

ALL GOD'S PEOPLE ARE MINISTERS: Equipping Church Members for Ministry. By Patricia N. Page. Augsburg. Pp. 110. \$9.95 paper.

There has been an ongoing discussion of the ministry of the laity since the introduction of the 1979 Book of Common Prayer. In the catechism we are reminded that the ministers of the church are lay persons, bishops, priests and deacons. It is interesting to note the order in which the ministers appear.

Christians are constantly being challenged in sermons on Sunday to bear witness to reconciliation. Rarely are they given guidance and information on how to accomplish this important imperative. Patricia Page's book not only reminds us that we are ministers but it also equips us for that ministry.

This book is helpful for all Christians, ordained and lay alike, and is useful for vestry retreats and lay training. It is especially good reading for all aspirants and commissions on ministry at the very beginning of the ordination process.

The format, foreword and table of contents are excellent. The author stresses three elements essential to strengthening lay ministry: authorization, accountability and affirmation. Most of her suggestions would not cost anything at all but a willingness to try them and not feel threatened by positive change.

"What we do should bear witness to the majesty of God and the beauty of holiness" (p. 37). *All God's People Are Ministers* deserves a very wide reading.

(The Rev.) MONROE FREEMAN
Durham, N.C.

Evocative Stories

THE PRACTICAL PREACHER: Handy Hints for Hesitant Homilists. By Paul Edwards, S.J. Liturgical. Pp. 159. \$11.95 paper.

"What am I trying to do when I preach?" the author asks himself. "I am working to 'continue the Incarnation,'" (p.12) answers Fr. Edwards, an English Jesuit. He claims to have produced a book of hints and steps for beginners, and, indeed, the advertised "how-to" section

fills about half the volume.

His method is not earthshakingly innovative, nor are his forms trendy or even unusual. American homileticians would probably label it "thematic" and "deductive" preaching; but the whimsical and evocative stories with which he illustrates his approach give quick and delightful evidence why he has been sought as a preaching master.

The "handbook" is begun, ended, and seasoned throughout with rich sections of theological reflection on preaching and teaching, and on the priesthood. His reflections are offered in an anecdotal and thoroughly British style that will gently nudge an American preacher to meditate on his or her own vocation to "continue the Incarnation."

THE EMPOWERED COMMUNICATOR: 7 Keys to Unlocking an Audience. By Calvin Miller. Broadman and Holman. Pp. 218. No price given.

Assuming that an audience's willingness to listen must be won, and that the audience is the source of the speaker's power, this handbook for Christian communicators analyzes the preaching event into seven "key" transactions between speaker and listeners.

Readers who are not put off by secular, sales-oriented, and sometimes crass language (e.g., "The Napalm File" of sermon illustrations that are "so hot that they can be used almost anywhere," p. 198) may benefit from Dr. Miller's earthy style of presentation. Those who like to imagine processes in pictorial terms may be aided by the many graphics illustrating aspects of preaching and listening.

(The Rev.) LINDA L. CLADER
Berkeley, Calif.

Better Delivery

HOW TO READ THE BIBLE ALOUD: Oral Interpretation of Scripture. By Jack C. Rang. Paulist. Pp. viii and 144. \$10.95 paper.

The author brings to his topic three essential areas of expertise: 1. extensive professional background in the theory, practice and teaching of oral interpretation, 2. biblical scholarship, and 3. personal devotion to the importance of effective public reading of the Bible. Accordingly, he treats his subject clearly, thoroughly and authoritatively.

The physical aspects of reading are dealt with in chapters on "The Use of

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Body and Voice" and "The Roles of Voice and Diction." The latter includes sections on improving one's voice, breath control, volume and projection, pitch and quality, rate and pause, and intelligibility of speech.

Most of the chapters, however, are devoted to approaches to understanding the content (literary style, various kinds of narrative, the epistles, and Revelation and apocryphal literature) and how this understanding can guide the reader to communicating biblical readings effectively.

Even a cursory reading of Rang provides useful tips. Its careful study would likely improve the performance of even the most experienced lectors.

EMMETT G. BEDFORD
Racine, Wis.

Realistic Recruiting

SO YOU CAN'T STAND EVANGELISM? A Thinking Person's Guide to Church Growth. By James R. Adams. Cowley. Pp. xii and 193. No price given, paper.

Anyone familiar with evangelism in Episcopal circles knows the definition: "the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to believe in Him as Savior and follow Him as Lord within the fellowship of His Church."

The author proposes that we be more realistic about our recruiting efforts. He sees evangelism as "church members letting the outsider in on what they have found of value in Christianity."

His definition is probably far closer to what passes as evangelism in most churches. On the other hand, what may be "of value" may range from cushioned pews to the singing of the Doxology at the Offertory, neither of which has much to do with the "good news" as experienced by faithful Christians through the centuries.

The book makes a case for doubt. When Jesus, for example, after stilling the sea addresses his disciples as having little faith, the author interprets it as teasing rather than scolding. I was disappointed that he neglected to deal with Thomas' post-resurrection encounter with Jesus.

I found the author to be honest and vulnerable. His writing was provocative in the best sense, giving new perspectives, irritating me into looking at familiar ideas in a new way. I would like to read more of his writings.

(The Rev.) JOHN E. AMBELANG
Racine, Wis.

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Short and Sharp

ZONDERVAN NIV BIBLE COMMENTARY: An Abridgment of Expositor's Bible Commentary. Vol. 2: New Testament. Consulting editors: **Kenneth L. Barker** and **John Kohlenberger, III.** Zondervan. Pp. x and 1243. \$32.99.

This particular NIV commentary provides articles by evangelical scholars on each book of the New Testament and is an abridged version of separate volumes which appeared between 1976 and 1992.

BEARING FRUIT: Sermons for Children. By **Harold Steindam.** Illustrated by **Marguerite Wilson.** United (700 Prospect Ave. E., Cleveland, OH 44115). Pp. 136. \$9.95 paper.

Following the Christian calendar, these two-page children's homilies, with object and concept directions clearly listed, cover lots of interesting topics for young people (and adults listening in): being prepared for just about anything, recognizing familiar faces, and challenging subjects like AIDS and death.

FACES AT THE CROSS: A Lent and Easter Collection of Poetry and Prose. By **J. Barrie Shepherd.** Upper Room. Pp. 122. No price given.

Prayer, poems and stories by the pastor of First Presbyterian Church in New York City, using the motif of "faces" of biblical characters such as Simon of Cyrene, Nicodemus, Caiaphas, Mary, the Centurion and Pontius Pilate. From "The Face of John": "He was giving us to each other/That's what it was all about." A handful of these first appeared in THE LIVING CHURCH.

SEEDS OF SENSITIVITY: Deepening Your Spiritual Life. By **Robert J. Wicks.** Ave Maria. Pp. 159. \$7.95 paper.

A professor of pastoral counseling at Loyola College in Maryland, Dr. Wicks combines psychology and spirituality in exploring the topic of sensitivity — to ourselves, others and God. Drawing from Eastern and Christian mystics such as Anthony de Mello, he correctly focuses on healthy self-knowledge and awareness, "a ruthless willingness to be open to the truth about ourselves."

WITH OPEN HANDS. By **Henri J. M. Nouwen.** Ave Maria. Pp. 131. \$8.95 paper.

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and black and white photographs, of the widely read "classic" on prayer by Roman Catholic theologian Henri Nouwen.

THE LORD REIGNS: A Theological Handbook to the Psalms. By James L. Mays. Westminster/John Knox. Pp. 159. \$14.99 paper.

Positing that the psalms are both liturgy and scripture, the author, former president of the Society of Biblical Literature, looks closely at the texts with literary and theological acumen. Particularly insightful is his chapter "With These Words: The Language World of the Psalms" with its emphasis on the proclamation "The Lord reigns." A must for those who want to study the psalms with more depth.

THE DIACONATE: A Full and Equal Order. Revised Edition. By James Monroe Barnett. Trinity (P.O. Box 851, Valley Forge, PA 19482). Pp. xv and 253. \$16 paper.

A revised edition of the important 1981 book on the development, decline and renewal of the diaconate, with reflections for the 21st century. Both the historical and contemporary sections of this comprehensive work have been rewritten and expanded.

POPE-POURRI: Little Known Facts You May Not Remember from Sunday School. By John Dollison. Simon & Schuster. Pp. 206. \$9.95 paper.

Ten dollars worth of fun (and facts). Written by the proverbial "lapsed Catholic," *Pope-Pourri* answers such burning questions as "What is the pope's white skull cap called? Why is St. Vincent—a teetotaler—patron of wine?" and shares such information from St. Jerome as "Matrimony is always a vice; all that can be done is excuse it." Also includes little-known saints and a Flying Nun Quiz.

SPIRITUAL LIFE: The Foundation for Preaching and Teaching. By John Westerhoff. Westminster/John Knox. Pp. 80. \$9.99 paper.

Well-known writer and teacher, Episcopal priest John Westerhoff weaves together his considerable knowledge of spirituality and preaching. I have always referenced his working definition of spirituality as the "ordinary, everyday life lived in an ever-deepening and loving relationship to God." A thought for preachers and teachers is that they "require spiritual lives that embrace suffering and that are in touch with the depths of existence."

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Sewanee Continues Its Focus on Preparing Parish Clergy

(Continued from page 13)

ple's request in 1903. On the Feast of All Saints in 1904, 26 children and adults were baptized at the sisters' chapel, and, in 1905, the Order of the Holy Cross founded St. Andrew's School to teach boys from local hamlets and hollows.

Driving to Sewanee today on Interstate 24 from Chattanooga, one could easily forget how isolated the mountain was a hundred, even 50 years ago. Better roads and public schools altered the missions of St. Andrew's and St. Mary's. The sisters closed St. Mary's School in the late 1960s, and turned their attention to ministries of hospitality and spiritual direction. With increasing numbers of women in the School of Theology, the sisters have found themselves sought by students who seek to practice their prayer and deepen their spirituality through the monastic structure.

The Rev. Sr. Lucy Shelters notes that, along with single women, Vietnam veterans are a special group who have visited the convent for quiet, for prayer, and for fellowship. Families take to the convent atmosphere as well, and there are always young acolytes to assist at chapel worship.

A few years after the sisters closed St. Mary's School, the Order of the Holy Cross chose to conclude its role in St. Andrew's-Sewanee. In 1981, St. Andrew's and Sewanee Academy merged to become St. Andrew's-Sewanee, a school with an enviable student-faculty ratio of 8:1 and an international student body.

Spectacular Views

St. Andrew's-Sewanee is proud of its intentionality as an Episcopal school, "a school for the church," as the Rev. William Wade, headmaster, puts it. The school continues to attract local youth and the children of university students, who might not otherwise be able to attend a school with its strong intellectual and spiritual formation component.

St. Mary's School, after its closing, became a retreat center, but after some years the sisters found the administration of such an enterprise more than they could sustain. Consequently it was sold to a not-for-profit corporation organized with the help of Bishop George Reynolds and the vice chancellor of the university, Robert Ayres.

Now operating as St. Mary's Episcopal

Center, it offers spectacular views and simple accommodations to youth groups, vestries, and school and industrial groups of up to 100 participants. University ties are strong — Dean Guy Lytle of the School of Theology is on the board — but

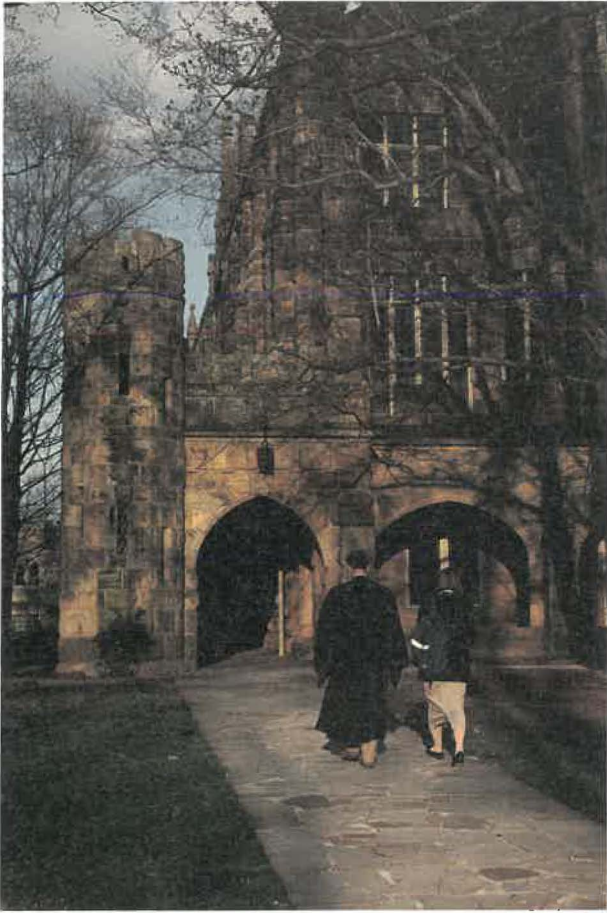
The Christian character of Sewanee is not hidden.

the center is an independent institution, which means that sometimes the bank account is nearly empty. No matter. "We're open by the grace of God," said Jann Dunnington, an employee. They walk by faith, and the money seems to turn up when it's needed.

From the mountain's edge, a high illuminated cross shines to the valley below. The Christian character of Sewanee is not hidden and the centrality of worship in its life is evident. There is a chapel at St. Mary's Convent, another at St. Andrew's-Sewanee, another (temporarily located in a lecture hall) in the School of Theology. But that's not all.

At the heart of the campus is All Saints' Chapel, a stunning Gothic revival church, which boasts a choir of more than 100 mostly undergraduates on Sunday mornings. Down the road, there is the more modest but equally enthusiastic Otley Memorial Parish Church. It was at the chapel one Sunday morning that the Rev. Tom Ward, university chaplain, reminded the congregation to make their pledges to Otley, which is technically the parish church of Sewanee.

Once, it seems, Sewanee was a haven, a place where Southern Episcopalians sent their sons and (later) daughters to be educated. But the haven might now be called a hub. Since 1976, the School of Theology has pioneered programs in theological education by extension, the best-known being Education for Ministry (EFM) which currently serves an enrollment of more than 7,300 students around the world. Newer programs, "Disciples of Christ in Community" and "Practically Christian," seek to provide structures of



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It is difficult, strolling around Sewanee on a brilliant autumn day, to imagine anything could be amiss. But the emphasis on internationalism that informs St. Andrew's-Sewanee and EFM and the SPCK is less visible on the streets of Sewanee.

Christian formation that are parish or community oriented and prayer-centric. Both formation programs are used outside the U.S., and these connections mean that Sewanee's influence spreads throughout the Anglican Communion.

And, of course, there is the other mission of the School of Theology, the *raison d'être* of the founders, the preparation of parish clergy. This focus remains, and guides the school intellectually, spiritually and pragmatically. For example, one of the seminary's goals is to be able to graduate students without debt from school.

"How can you be a servant," asks the Rev. Robert Creamer, director of church relations, "if you're burdened by debt?"

One result of this is that administrators, including Dean Lytle, teach more than administrators in higher education usually do. The sense of servanthood that the school hopes to form in its students is thus modeled in a most practical way.

In a column in the alumni magazine, Dean Lytle said to theology grads, "We have existed to produce you."

The decision of the Society for Promoting Christian Knowledge to locate its American office in Sewanee could have been just another example of the

pragmatic: a low-overhead operation in a low-rent district. Certainly one look at the storage area that an abandoned indoor swimming pool creates for the SPCK's book distribution effort impresses the visitor that this is a space that few ministries could afford in places like New York or California.

On the other hand, being an hour from a major airport is problematic for an international program. So maybe it was the fit between the School of Theology and SPCK that mattered: theologically centrist, mission oriented, community based. They share, they say, a hope for the future — how the gospel can influence the best possibilities for the next century.

For the university at large, SPCK enhances the scope of its mission. But, as the Rev. Richard Kew of SPCK points out, mission begins at home, because American Christians are not very aware of what is going on in the rest of the world.

"We who are in the mission field," he says, "have the obligation to bring the world to Americans. No more couch potatoes in cocoons!"

It is difficult, strolling around Sewanee on a brilliant autumn day, to imagine that anything could be amiss here. The light-hearted remark that circulates — "Sewanee is an Episcopal theme park" — seems delightfully appropriate. But this observer, recently returned from two years in Africa, found it hard to overlook the fact that this is a very white community. The emphasis on internationalism that informs St. Andrew's-Sewanee and EFM and SPCK is less visible on the streets of Sewanee.

"We haven't been as aggressive as we might be to seek diversity," said a senior seminarian. "This school still has to deal with the wounds of the Civil War."

And a long-time resident remarked, "Here's the other side. In Sewanee you have a small Southern town, a university, and church institutions, each with its own ethos, its own politics, its own history. Somehow they all have to live together. Sometimes it's like the war between the states all over again. But more often, thanks to the grace of God, it works. And that's how we're able to do what we do." □



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Growth in Northern Indiana

(Continued from page 12)

has been celebrated at 6 p.m. every Sunday since in a chapel of the Presbyterian church.

"So far we've attracted Episcopalians who live in the community," Mrs. Blubaugh said. "Some were attending the Methodist church and returned to the Episcopal Church.

"Next summer we hope to become more involved in evangelism. We want to develop a vision for St. Mary's and become more involved in outreach."

The original group of 13 has grown only slightly to an average attendance of about 15. The priest-in-charge isn't bothered by that. "Others involved in new congregations might be frustrated by our lack of growth so far," she said, "but we're being patient."

Even though Christ Church, **South Bend**, is his first venture into church planting, the Rev. David Ottsen, vicar, feels strongly about being called to it.

"In Oklahoma, I was chair of the diocesan commission on renewal and evangelism, and as canon of the cathedral in Oklahoma City, my main responsibility was newcomer ministry," he said. "This laid some foundation for me. I felt God was leading me and calling me more and more into the field of evangelism. It was very clear that this was what I was supposed to do."

What he has been doing so far is going door to door in the rapidly growing area at the south edge of South Bend. The diocese received a gift of land and a house along a major thoroughfare, and the house now serves as a chapel and an office.

As of early January, Fr. Ottsen had called on about 250 homes. Using the plan of the Rev. George Martin, who has written about door-to-door ministry, he hopes to visit 1,000 homes eventually.

"I've only had one person, you might say, shut the door," he said. "It happened so fast it didn't feel like a rejection."

Fr. Ottsen hands out an information card and a note pad with Christ Church's name on it. "I ask, 'Do you have a church home?'" he said. "I find that even if people say they do, that doesn't mean they're not interested. You never know what kind of involvement that means. I've had people tell me they're not interested, then they spend the next 15 minutes talking about Christ Church."

One Saturday afternoon, Bishop Gray accompanied Fr. Ottsen on door-to-door visits in a new subdivision near the church.

"Neither of us wore clericals, and we introduced ourselves without using our titles," Bishop Gray said. "Every person I met was polite and several expressed pleasure that a church was doing this in their neighborhood."

Advertisements for the new congregation have been placed in the local newspaper and on a cable television system.

Christ Church's first gathering was Nov. 13, when 16 people attended. One small group was formed almost immediately, and arrangements were made for a public fellowship on Sundays at 5 p.m.

"It's not really worship," Fr. Ottsen said. "We're still in the formation process. We don't want that to crystallize too soon, before the fellowship is ready. It does have elements of worship, though — prayer, singing and teaching, followed by a potluck supper."

On New Year's Eve, the congregation held a progressive dinner and Fr. Ottsen celebrated the Eucharist at midnight.

"Having a midnight Mass on New Year's Eve was very meaningful," said John Banks, a member of St. Michael and All Angels' who has been helping Christ Church get started. Mr. Banks moved to South Bend recently from Charlotte, N.C., where he was a member of another new mission, St. Margaret's.

"The big difference is St. Margaret's started as a mission of another parish," Mr. Banks said. "Here we are a mission of the diocese."

Mr. Banks and his family attend the Eucharist on Sunday mornings at St. Michael's, then go to Christ Church for the evening fellowship. Eventually, he'll decide between the two congregations, but now he's happy to help Fr. Ottsen.

"I know how difficult it's going to be for him," Mr. Banks said. "As lay persons become more involved, they'll ask friends to come. It's going to have to happen one on one."

New Ground

Meanwhile, as the three new congregations continue to develop, Fr. Smith has a project of his own at St. Michael and All Angels'. That parish is about to break ground for a new church on a six-acre site on the north side of South Bend. The parish of 165 families has outgrown its building, which can seat about 180.

"It is a very positive and exciting time," he said.

"I'm very satisfied with what's happening," Bishop Gray said. "I feel very good about it."

Multi-Cultural Emphasis in Diocese of Texas

(Continued from page 11)

council in Tyler.

Bishop Payne delivered a passionate sermon calling the diocese to a vision of "becoming one church of 200,000 disciples within a decade," calling for the planting of new churches and the restarting of others.

"The number is deliberately high so it will indeed require a miracle to reach it," he said, emphasizing that "Jesus Christ exemplified the miraculous." He stressed a multi-cultural emphasis for the diocese, calling the church to "become a new race of people" with richness in diversity and in unity with one another.

In his opening address to council the following day, Bishop Payne set the tone of his episcopate as one of accessibility, support and growth. He called for the election of an additional suffragan bishop for the 49,000-square-mile diocese which stretches across the eastern and central portion of Texas.

The new diocesan commended "A Gathering of the Diocese" to council delegates. More than 2,000 people are expected to attend the June Gathering which will feature national and local leaders to help shape ministry and mission into the next century.

"It will be a kind of commissioning for the leadership of this diocese," said the bishop, adding that the format has "the potential of pioneering a new way of discovering, shaping and forwarding godly mission." The Gathering will be held at Episcopal High School in Houston, June 22-24.

In business sessions, council adopted a \$5 million-plus budget and an amended diocesan canon allowing timely response by the diocese to the board of St. Luke's Hospital in developing an integrated health-care system and possible merger with Methodist Hospital or other entities.

Prior to the opening service of the council, Bishop Benitez personally greeted each of the 250 clergy, thanking them for their ministry. "It was an emotional moment for everyone," said the Rev. Canon Randolph Cooper, who has served as canon to the ordinary for Bishop Benitez for eight years.

When asked how he felt following the installation of his successor, Bishop Benitez said, "No one ever enjoyed being bishop the way I did and no one will enjoy retirement more than I will."

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People and Places

Appointments

The Rev. **John Gerald Barton Andrew**, rector of St. Thomas', New York, NY, is honorary canon of the Diocese of New York.

The Rev. **Susan D. Bear** is curate of All Saints', 147 Daniel Lake Blvd., Jackson, MS 39212.

The Ven. **John A. Greco** is deputy for episcopal administration, Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.

The Rev. **Lynne A. Grifo** is rector of Christ Church, 28 Church St., West Haven, CT 06516.

The Rev. **Martha L. Forisha** is curate of Good Shepherd, P.O. Box 429, Cedar Hill, TX 75106.

The Rev. **Richard H. Norman, Jr.** is associate of All Saints', 3 Chevy Chase Circle, Chevy Chase, MD 20815.

The Rev. **Richard Silbereis** is rector of Good Shepherd, Hartford, CT; add: 155 Wyllys St., Hartford, CT 06106.

Resignations

The Rev. **Frank B. Bass** as assistant of Incarnation, Dallas, TX.

The Rev. **Bruce Jacques** as rector of St. John's, New Milford, CT; add: 4 North Valley Rd., New Milford, CT 06776.

Deaths

The Rev. **James S. Cox**, retired priest of the Diocese of Dallas, died Dec. 17 in West Sullivan, ME. He was 85.

Fr. Cox was born in Camilla, GA. He received his BA from George Washington University, 1931, his BD from Virginia Theological Seminary, 1934, his MA from Duke University, 1942, and his DD from Church Divinity School of the Pacific, 1964. He was ordained priest in 1934. He served parishes in Silver Spring, MD; Chatham, VA; Burlington, NC; Winston-Salem, NC; Baltimore, MD; and Dallas, TX. He was dean of St. Andrew's Cathedral, Honolulu, HI, and visiting dean of Christ Cathedral, Victoria, British Columbia, Canada. In 1950 and 1968, Fr. Cox was a visiting lecturer at Oxford, London, England. He authored various books and was the editor of the Diocese of Dallas' *Angelus*. He was a deputy to General Convention and a member of Executive Council of the Diocese of Dallas. He retired in 1974. Fr. Cox is survived by his wife, Anna, and four children including his daughter, Anne Hathaway and her husband the Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh.

Earl B. Hathaway, father of the Rt. Rev. Alden Moinet Hathaway, Bishop of Pittsburgh, died Dec. 18 in Tucson, AZ.

The Rev. **John Hall Findlay**, retired priest of the Diocese of Connecticut, died Feb. 3 in Wethersfield, CT at the age of 91.

Fr. Findlay was born in Pawtucket, RI. He attended Bergen Junior College, DuBose School and Virginia Theological Seminary. He was ordained priest in 1944. He was an assistant at the Warren County Association of Missions, Belvidere, NJ. Fr. Findlay also served as rector of St. Luke's, Phillipsburg, NJ; St. Andrew's, Thompsonville, NJ; and Trinity, Wethersfield, CT. He retired in 1974. Fr. Findlay is survived by his daughter, Lynda Blessing, and three grandchildren.

The Rev. **Charles Edward Mabry**, retired priest of the Diocese of Central Gulf Coast, died Dec. 3 at his home in Monroeville, AL, at the age of 69.

Fr. Mabry was born in Tupelo, MS. He received his BBA from Delta State University in 1949 and his MDiv from the University of the South in 1968. He was ordained priest in 1969. He served St. George's, Clarksdale, and Good Shepherd, MS; and St. John's, Monroeville, AL. He was dean of Tombigbee Convocation and a member of the Commission on Ministry. He retired in 1988. Fr. Mabry is survived by his wife, Norma, and four daughters.

The Rev. **Horatio M. Richardson, Jr.**, retired priest of the Diocese of Easton, died Nov. 22 in Easton, MD. He was 80.

Fr. Richardson was born in Worcester, MA. He graduated from Clark University in 1937 and Episcopal Theological School in 1941. He was ordained priest in 1942. He was a chaplain in the U.S. Naval Reserve from 1943-46. Fr. Richardson served parishes in Pittsfield, MA; Baltimore, Cumberland, and Wye Mills, MD. He was dean of the Cumberland Convocation and the Middle Convocation and chairman of the Commission on Ministry for the Diocese of Easton. Fr. Richardson was also the author of *The Church on the Fort: 150 Years of Emmanuel Parish; 250 Years of Old Wye Parish*. He retired in 1986. Fr. Richardson was preceded in death by his first wife, Elisabeth. He is survived by his second wife, Marjorie, three sons, three grandchildren, and two great-grandchildren.

The Rev. **Robert C. Swift**, retired priest of the Diocese of Arizona, died Feb. 10 in Tucson, AZ, after a short illness. He was 74.

Fr. Swift was born in Claremore, OK. He received his BA from the University of Oklahoma and his LTh and DD from Seabury-Western Theological Seminary. He was ordained priest in 1946. He served parishes in Antlers and Oklahoma City, OK; Lawrence, KS, the University of Kansas; and Dallas, TX; Mission, KS; and Tucson, AZ. Fr. Swift was dean of the Dallas deanery and chairman of the Diocese of Dallas budget committee. He was a deputy to General Convention 1952-55, 1967-73. He retired in 1986. Fr. Swift is survived by his wife, Mary; three sons, John, Robert and the Rev. Stephen Swift, chaplain of St. Anne's School, Denver, CO; a daughter, Sarah; two sisters, Jane and Lou; a brother, the Rt. Rev. A. Ervine Swift, retired Bishop in Charge of the Convocation of American Churches in Europe; and several grandchildren.

The Rev. **Douglas Randolph Wanamaker**, retired priest of the Diocese of Olympia, died Dec. 2 at Auburn (WA) General Hospital at the age of 88.

Fr. Wanamaker was born in Jersey City, NJ. He read for holy orders at Bishop Cross House in the Diocese of Spokane and was ordained priest in 1952. He served at St. John's, Okanogan; Trinity, Oroville; St. Paul's, Omak; St. James', Brewster, WA. Fr. Wanamaker was preceded in death by his wife, Clara. He is survived by two daughters, a son, and five grandchildren.

Correction

The Rev. **Paul A. Burrows**, rector of St. Barnabas', Oxon Hill, MD, did not resign his position, but began a sabbatical Jan. 1. TLC incorrectly reported his resignation in the Feb. 5 issue.

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Sun Masses 7:30, 9 (Sung), 11 (Sung). Daily Mon-Sat 10, Wed
7:30, Thurs 5:30

ST. PETERSBURG, FLA.

ST. MATTHEW'S 738 Pinellas Point Dr., S.
The Rev. Ernie Sumrall, r (813) 866-2187
Sun Masses 8 & 10; Wed 9; Thurs in Lent 6

HINESVILLE, GA.

ST. PHILIP'S (912) 884-5748
Serving the Hinesville/Ft. Stewart Army Base Community
General Stewart Way at Bradwell St., Hinesville
The Rev. Canon Samir J. Habiby, D.D., r
Sun 8 H Eu, 10 H Eu, Church School & Childcare

OAK PARK, ILL.

GRACE 924 Lake St. (708) 386-8036
The Rev. Linda A. Packard
Sun H Eu I 7:30, H Eu II (Sung) 10. Tues H Eu 12:15; Wed H
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu 7:30

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

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

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

BATON ROUGE, LA.

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, bishop-in-residence; Dr. David Culbert, organist-choirmaster
Sun 7:30, 9, 11, 4:30 H Eu

ST. LUKE'S 8833 Goodwood Blvd.
The Rev. Charles E. Jenkins, D.D., r; the Rev. Timothy P. Perkins, the Rev. Patrick L. Smith, the Rev. Wm. Don George, the Rev. Donald L. Pulliam, ass'ts
Sun Eucharists 8, 9, 11 (Sol), 5:30. Sat Vigil Mass 5:30. Wkdy MP 8:30, EP 5:15. Daily Eucharists as scheduled; C Sat 11

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

OCEAN CITY, MD.

ST. PAUL'S BY-THE-SEA 302 N. Baltimore Ave.
The Rev. Bryan Eaton Glancey, r (410) 289-3453
Sun 8 & 10, Thurs Eu Healing 9:30

BOSTON, MASS.

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

OLD NORTH CHURCH 193 Salem St.
The Rev. Dr. Robert W. Golledge, v (617) 523-6676
Sun H Eu 9 & 11; EP 4. Open 9-5 daily

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC Chapel); Thurs 10, MP daily 9; EP as anno

MINNEAPOLIS, MINN.

ST. LUKE'S 4557 Colfax Ave., S.
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the Rev. Alan Grant, assoc priests
Sun: 8:30 & 10:30 HC, Education 9:30

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

NEWARK, N.J.

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

RED BANK, N.J.

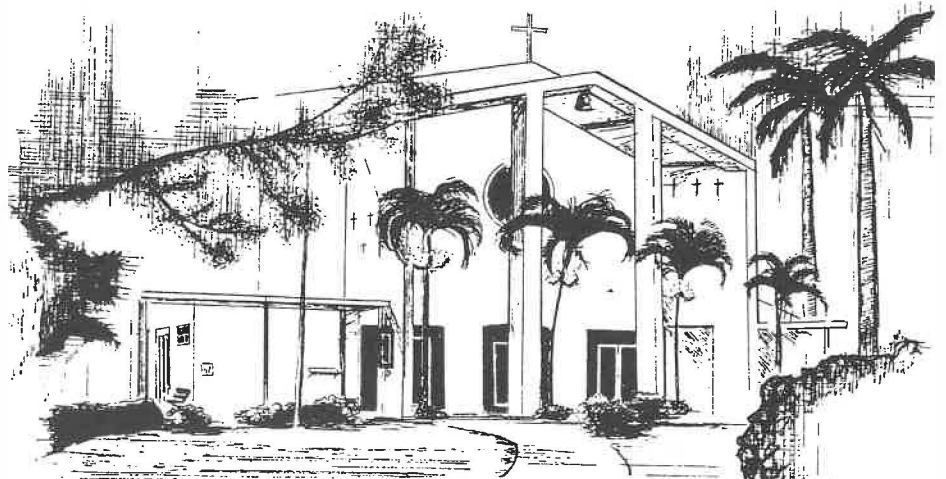
TRINITY 65 W. Front
Sun Eucharists 8 & 9:30. Traditional Worship, Biblical Preaching

AUBURN, N.Y.

CHURCH OF SS. PETER & JOHN 173 Genesee St.
The Rev. Robert C. Ayers, r 252-5721
Sun H Eu 8 & 10. Wed H Eu 12 noon. Sat H Eu 5:30

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A. Lewis, Jr., hon. r Founded 1880
Sat 5, Sun 8 & 10 (Gregorian), Wed 7:30



All Saints' Church, Fort Lauderdale, Fla.

LENT CHURCH SERVICES

NEW YORK, N.Y.

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

TRANSFIGURATION 1 E. 29th St. (212) 684-6770
"Little Church Around the Corner"
Sun Masses 8 & 9 (Low), 11 (Sol). Masses & Offices Daily

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

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825

PENDLETON, ORE.

REDEEMER 241 S.E. Second
The Rev. A. James MacKenzie, r; the Rev. Kenneth Cryslor, assoc
Sun H Eu 8 (Rite I), 10 (Rite II), CS 10. Wed H Eu (Rite I) 6:30

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 appt

PHOENIXVILLE, PA.

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

PITTSBURGH, PA

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

CHURCH OF THE NATIVITY 33 Alice St.
The Rev. Scott T. Quinn, r (412) 921-4103
The Rev. Dr. Rodney A. Whitacre, ass't
Sun Servies 8 & 10

PROSPECT PARK, PA

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade (610) 461-6698 near Philadelphia Int'l Airport)
The Rev. William Duffey, Ed.D., r; the Rev. Walter Frieman, Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.
Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30, YPF 4:30. MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30. All HDs @ time anno; Bible study Tues 7:45, Sta & B Wed 7, Adult Catechumenate Ed Sun 9:15, Wed 7:30

SELINGROVE, PA.

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

VILLANOVA, PA.

CHRIST CHURCH 536 Conestoga Rd. (610) 688-1110
The Rev. Ronald W. Parker; the Rev. Winfield W. Richardson, d
Sun H Eu 8:30; Sung H Eu 10:30; Wed 12:15 H Eu; 1st Wed H Eu & Healing 8

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

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
Sun H Eu 8, 9, 10:15, 11:15; Christian Ed 10:15 all ages. Lenten Preachers Sun 9, 11:15, Mon, Tues, Wed 12:10

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed Mass 6:30, Thurs Mass noon. C Sat 4. Wed 7 Sta & B

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. Alan E. McGlauchlin, SSC, p-i-c; Fr. Thomas Kim, v; Fr. Laurens Williams, SSC, ass't
Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798 (214) 823-8135
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell; the Rev. Benjamin Twinamanni; 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 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott; 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

ST. TIMOTHY'S 4201 Mitchell Blvd.
Sun 8, 9:30 (High). Mon, Tues, Wed 6:30, Thurs & Sat 9:30. C Wed 6, Sat 10. Fri in Lent, Sta & B 7

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Alrline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

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)

SONORA, TEXAS

ST. JOHN'S 404 N.E. Poplar
The Rev. Monte Jones, r
Sun 8 & 11 H Eu. S.S. 9:30

PETERSBURG, VA.

ST. JOHN'S 842 W. Washington St. 23803
The Rev. Michael Malone Tel: (804) 732-8107
Services 11 Sun (1S & 3S), HC (5S), Matins (2S & 4S). SS Days HC 7:30 on Day

RICHMOND, VA.

EMMANUEL AT BROOK HILL 1214 Wilmer Ave. (804) 266-2431
The Rev. Dr. E. Allen Coffey, r
The Rev. Prof. Reginald H. Fuller
Services: Sun 8, 9:15 & 11:15. HD 7:30

MILWAUKEE, WIS.

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H. Hall, M.Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

FLORENCE

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

FRANKFURT

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 8185
The Rev. Harold R. Bronk, Jr.
Sun 11:45

ROME

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

BRUSSELS / WATERLOO

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

WIESBADEN

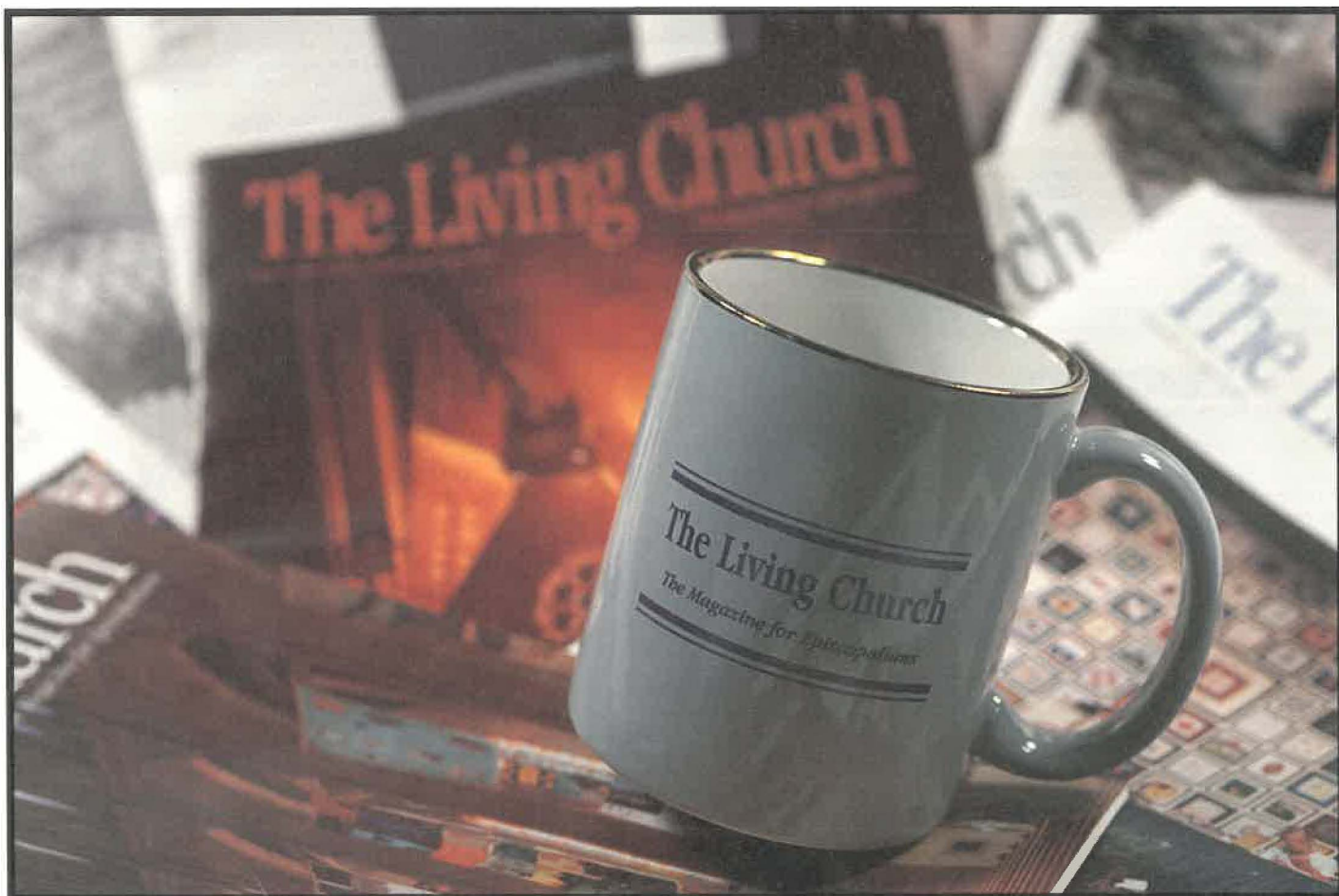
ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

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