

The Living Church

April 30, 1995 / \$1.50

The Magazine for Episcopals



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Bishops try to piece together truth

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On the cover: Illustration
from photo of bishops at General
Convention last August.

Quote of the Week

The Rt. Rev. Edward
Jones, Bishop of
Indianapolis, on
North Dakota: "I
learned there are
more Lutherans
there than people."

In This Corner

You Can Live Without Knowing This

Realizing that one offering of useless facts
about the Episcopal Church is probably
enough for one year, here's the 1995 version:

The office of the Diocese of Fond du Lac
is located on Sophia Street.

There are Episcopal churches in He Dog,
S.D., Beaver, Alaska, and Horseheads, N.Y.

A fly-fishing group composed of members
of the Church of the Redeemer, Pendleton,
Ore., is named The Lord and the Flies.

St. John's Church, Wellsville, N.Y., has a
meteorite in the front wall of its building.

National Executive Council member
Ralph Spence, Jr. of Montana is the son of
former council member Ralph Spence of
Texas.

The newsletter from the canon to the ordi-
nary to the clergy of the Diocese of Northern
Indiana is called *Canon Fodder*.

There's a St. Thomas' Church in Bath,
N.Y., and a St. Thomas' in Bath, N.C.

Church of the Ascension in Cloudfcroft,
N.M., is located on Chipmunk Street.

There's a St. Philip's Church in Laurel,
Md., and a St. Philip's in Laurel, Del.

The Very Rev. Jon Bruno, provost at the
new Cathedral Center of St. Paul in Los
Angeles, once played pro football for the
Denver Broncos.

Current enrollment of 190 in the 11
Episcopal seminaries is believed to be the

lowest in 35 years.

The city of Richmond, Va., has parishes in
two different dioceses — Virginia and
Southern Virginia.

There are 37 Episcopal churches in
Chicago.

There is a Grace Church in Canton, Miss.,
and a Grace Church in Canton, N.Y.

There are Episcopal churches in Pahrump,
Nev., Oriental, N.C., and Exchange, Pa.

St. Thomas a Becket Church in Morgan-
town, W.Va., is located on Old Cheat Road.

The 72nd General Convention, to be held
in 1997, will mark the 19th time convention
has been held in Philadelphia.

The Rev. Nicholas Marziani is assistant at
St. Nicholas' Church, Midland, Texas.

The Domestic and Foreign Missionary
Society is listed 219th on *The Chronicle of
Philanthropy's* Philanthropy 400 list.

The new newsletter of deacons in the
Diocese of New York is called *Deacon
Beacon*.

The Episcopal church in Allen, S.D. is
named Church of the Inestimable Gift (the
locals call it "I.G.")

Presiding Bishop Edmond L. Browning is
a David Letterman fan.

At the end of 1994, there were 1,599 dea-
cons in the Episcopal Church.

DAVID KALVELAGE, editor

Sunday's Readings

Being Pursued by the Living Christ

*Easter 3: Jer. 32:36-41; Psalm 33; Acts 9:1-
19a; Rev. 5:6-14; John 21:1-14*

Dorothy Sayers, the author, speculated
that when the disciples found the empty
tomb and inquired regarding the where-
abouts of the Crucified, they were told: "He's
let loose in the world where nothing can stop
him!" The strength of this insight is illustrat-
ed dramatically in Paul's encounter on the
Damascus Road. To be exact, Paul was not
pursuing, but resisting Christ when the event
occurred. Ironically, a person doesn't have to
be looking for Christ to find him!

Understanding this singular episode came
as Paul, thanks to Ananias, listened to the
Spirit. The scales fell from his eyes and he
began to see. The ill-defined sights and
sounds of the road were translated into life-
changing realities. It is always true, is it not?,
that radical change is linked, not with our
efforts, either positive or negative, but with

sensitive response to the living Christ.

A similar happening occurred with the dis-
ciples as they fished on the Sea of Galilee.
They had toiled all night to no avail. The rea-
son for their lack of success was neither
faulty equipment nor defective skills, but that
they were casting nets in the wrong waters. It
was only after they complied with Christ's
directive to fish on the other side of the craft
that they enjoyed success.

Venting frustrations in combative ways
(Saul) and working feverishly at non-produc-
tive projects (the disciples) will cease as we
begin to live in concert with a living
Presence. Christ introduces options, alterna-
tives to death and dying. As Christ is eternal,
these options stay in place forever. Conse-
quently, despite our being on some Damas-
cus Road, receiving sight may be closer than
we imagine; though laboring to the point of
exhaustion in sterile waters, we can anticipate
a mammoth catch.

LETTERS

Tunnel Vision

The Rev. Greg Kronz's Viewpoint article, "Theology Up for Grabs" [TLC, March 26], according to my dim lights, is a wonderful exercise in tunnel-vision ("narrowmindedness" would be too pejorative). The underlying premise is very simple: My theology is the only correct theology. And these "modern liberals" are putting my theology up for grabs! How dare they?

I would remind the author that some of us find a medieval theology somewhat dated. He writes that these heretical — he doesn't use that adjective but it's clearly implied — modern liberals seem to say to sinners, "Go and sin." They "bless or institutionalize" sins. Sin by whose definition? His definition, of course! (I am certain that the reference is to homosexual "sinning.") Would Fr. Kronz also have condemned the "sins" of usury, left-handedness, adherence to a solar-centric theory of the universe?

(The Rev.) E. FRANK HENRIQUES
Grass Valley, Calif.

• • •
Fr. Kronz gives a useful definition of "classical liberals" who rely on scripture but also are open to cultural, scientific and moral changes in order to seek the truth. He goes on to describe "modern liberals" as persons who begin from their own experiences and not from the basic elements of Christian theology. However, he fails to present examples of these modern liberals, mentioning only briefly "worshippers of Sophia, or Gaea."

Why doesn't Fr. Kronz identify the persons or groups he is describing? Such examples would lend substance to his theory, right or wrong. None of us is helped or informed by the specter of unspoken "existentialists" cohabitating our church.

(The Rev. Canon) JAMES W. MCLEOD
Palo Alto, Calif.

The 'Way to Go'

Bishop Browning is quoted as saying, "This presentment is not the way to go into the deeper truths of one another . . . It

will resolve nothing" [TLC, March 26].

I would like to ask the Presiding Bishop two questions. First, what is the "way to go" with illegal acts of bishops if not to use the process which was set up to deal with such matters? What *will* resolve the problem?

In addition, since every deacon has solemnly engaged "to conform to the doctrine, discipline and worship of the Episcopal Church" (BCP, p. 526) and bishops have promised to "guard the faith, unity and discipline of the Church" (BCP, p. 518), where do we find a directive to go into the deeper truths of one another? It would be better if we all spend our lives going more deeply into the truths of Christ.

(The Rev. Canon) ROBERT WHITMAN
Lenox, Mass.

Patrick's Response

Katharine L. Brown, in her excellent article on the metrical version of St.

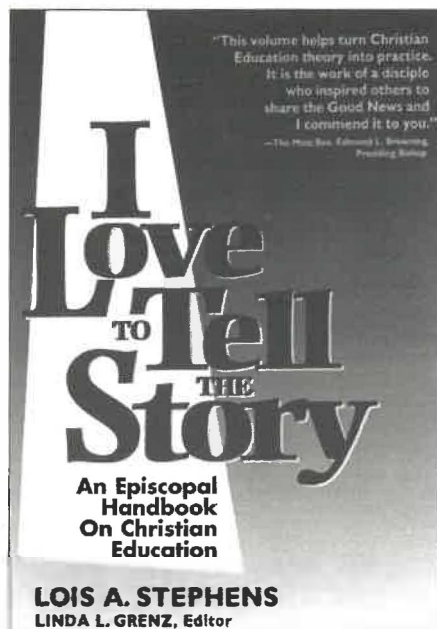
(Continued on next page)

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LETTERS

(Continued from previous page)

Patrick's Breastplate [TLC, April 2], mentions that two stanzas have been omitted from the American version of the text, but does not mention the theological impact of such an omission.

The breastplate is Patrick's response, conscious or unconscious, to the words of Eph. 6:11, "Put on the whole armor of God, that you may be able to stand against the wiles of the devil." By omitting the stanzas which spell out Patrick's spiritual foes, the American text gives the impression of a person well equipped for a spiritual battle but with nary a skirmish in sight, thus robbing the hymn of its integrity.

The omitted stanzas with their position in the entire text are as follows:

"... His heavenly host to be my guard:
Against the demon snares of sin, The vice
that gives temptation force, The natural
lusts that war within, The hostile men that
mar my course; Or few or many, far or
nigh, In every place, and in all hours,
Against their fierce hostility, I bind to me
these holy powers;

"Against all Satan's spells and wiles,
Against false words of heresy, Against the
knowledge that defiles, Against the
heart's idolatry, Against the wizard's evil
craft, Against the death-wound and the
burning, The choking wave, the poisoned
shaft, Protect me, Christ, till thy returning.
Christ be with me, ..."

(The Rev.) W. FRANCIS B. MAGUIRE
Good Shepherd Church
Bonita, Calif.

An Addiction

I read with interest M. Lise Hildebrandt's Viewpoint article, "We're Killing the Clergy" [TLC, March 12]. In my almost 25 years as a clergy wife, I've seen both ends of the spectrum — clergy who work themselves to death and those who don't know the meaning of hard work.

We are not killing the clergy. Clergy, or any professionals for that matter, can be addicted to work in the same way alcoholics are addicted to alcohol and so forth.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Writers must include their names and addresses. TLC is not able to publish all letters, nor able to acknowledge receipt.

The illness of "workaholism" is prevalent among high achievers with low self-esteem. Bishops and lay leaders neglect their clergy when they fail to recognize the habit and leave the priest to die in his or her addiction, instead of intervening at the appropriate moment.

Contrary to what we might believe is the case, workaholic clergy do nothing to raise up lay leadership, for they always take responsibility for everything. No wonder they burn out.

BEVERLY VAN HORNE

Kailua, Hawaii

Stewardship Is . . .

As I was reading the Parish Administration Issue [TLC, March 12] I came upon the stewardship article by Peter MacLean. The parish with which I am volunteering has nearly completed a capital funds and endowment campaign. I, like many others who volunteered, had the privilege of calling on several families and of talking with the other volunteers. We often discussed stewardship and just as often the consensus bemoaned the lack of clarity for this term.

In short, I object to two frequently held misconceptions of stewardship. First, stewardship can never be a program or a project. Second, giving money or even tithing is not the goal of stewardship. Let me clarify. Stewardship is the attitude of a believer directly resulting from the experience of grace and the promise of salvation. This experience leads to a cascade of continuing and irreversible moments of praise and thanksgiving and we become aware we are coauthors of the future of creation and curators of God's spiritual mysteries, responsible for their continuing care and use.

For the Christian who has had a conversion experience, whether dramatic like St. Paul's or rather subtle like my own, stewardship is a way to understanding who I am and what my responsibilities and priorities are. I own nothing, yet I receive in great abundance. The giving to others and the conscientious use of God's gifts is no challenge then, but it becomes as natural as breathing and, in many ways, just as necessary!

Seen in this light, tithing is not the goal of stewardship, tithing is barely the beginning of stewardship. The essential point is that stewardship can never be made into a "drive." The effort to pay church bills must be called what it is: fund raising, worthy in its own right. I agree with the author that we must be clear and inten-

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tional about why we believe people should give money and talent to the church.

Yet, using his methodology, I would propose a somewhat different formula. No gospel, no repentance. No repentance, no conversion. No conversion, no thanksgiving. No thanksgiving, no servanthood. No servanthood, no church. For those who believe, the possibilities for stewardship are, quite literally, endless.

(The Rev.) ROBIN WHITLOCK

Wilmette, Ill.

Painful Reality

Apropos of "'Murder' at a Vestry Meeting" [TLC, April 2], such vestry discussions of the relative merits of the old electronic organ vs. the MIDI-sampled Japanese wonder vs. a pipe organ of quality and distinction (and their outcomes) may be humorous fiction to Fr. Quinn, who lives in Poland, but they are a painful reality to Fr. Funston who lives in Kansas!

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Bishop Hope Named Archbishop of York

The Rt. Rev. David M. Hope, Bishop of London for the last four years, has been appointed Archbishop of York. Bishop Hope, 54, will succeed the Most Rev. John Habgood, who will retire as Archbishop of York.

Bishop Hope said he was surprised at his appointment by Queen Elizabeth II. "I had dismissed it entirely from my mind, given the work on which I am presently engaged here in the Diocese of London," he said.

Bishop Hope said he gave the matter careful and prayerful consideration before agreeing to accept so "awesome a respon-

sibility and ministry in God's church."

The Archbishop of Canterbury, the Most Rev. George Carey, said Bishop Hope is "well known for his scholarship and spirituality and has proved to be a shrewd and strong leader in the Diocese of London."

Bishop Hope said he already had been working with Archbishop Carey. "My own background and tradition is, of course, somewhat different from his, and, for example, in the matter of the ordination of women, I have taken and continue to take a different view. This simply reflects, however, a wider reality within

the Church of England. There are many more fundamental matters on which we entirely agree."

In a press conference to announce the appointment, Bishop Hope said "sexuality is not my main concern," and that he appreciated the ministry of homosexual priests as well as heterosexual priests. He also spoke of his own sexuality [TLC, April 23], and affirmed he was "single and celibate."

York is one of the two provinces of the Church of England and its archbishop and the Archbishop of Canterbury are the presidents of General Synod.

Missionary Society Moving Ahead

The North American Missionary Society (NAMS) is up and running, seeking to fulfill its mission to "develop and plant great commission churches within the Episcopal Church and in the Anglican tradition, which will themselves plant great commission churches, and to work

'Our focus is the planting of new churches that will plant other churches ...'

The Rev. Jon Shuler

in alliance with existing congregations and others who share this vision."

Three initial training and networking conferences were held recently in Pawleys Island, S.C., where NAMS is headquartered. More than 90 conference participants learned and exchanged information about church planting and congregational development.

"There will be a certain character to a NAMS church," said the Rev. Jon Shuler, general secretary of NAMS. "Our focus is the planting of new churches that will plant other churches, who will make disciples who will go and make disciples." Revitalizing existing congregations is not the direction NAMS wants to take, Fr. Shuler said, since other organizations already work in that field, and established churches find it very difficult to be re-created as a church open to a completely new method of congregational development. "But we want to cooperate with those who can support our goals, and we want to

share what we learn about new church development with the wider church."

Speakers from around the country shared the challenge and the reward of church planting. Common elements in each setting have included an enthusiastic and enterprising founding priest, a vision for making new disciples, strong small group ministry from the beginning, and hearty and flexible worship. The support of the bishop and the diocese is crucial, and the cooperation of nearby congregations is helpful. The goal is not to attract members from those churches, but to reach out with evangelistic compassion to growing ranks of unchurched Americans.

"We want to release ministry, not to control it," Fr. Shuler said. "That's why a flexible, team-oriented style is so important. It stresses lay ministry and mutual support. It requires a different kind of pastoral leadership and on-the-job training. We want to be a resource and a help for such work."

There are guidelines for dioceses and bishops who want to develop a partnership with NAMS. "First," said Fr. Shuler, "we will plant churches that rapidly become self-sustaining, and that know themselves from the start to be learning, teaching, and mentoring communities." He stressed that NAMS will not be a "loose cannon" in the church. "We will plant churches under the designated authority of the diocesan bishop, while exercising oversight through the society."

NAMS hopes to have two demonstration projects underway before the end of 1995, and to develop partnerships with dioceses.

(The Rev.) JOHN R. THROOP

BRIEFLY

The Rt. Rev. Harry W. Shipps, retired Bishop of Georgia, will become an assisting bishop in the Diocese of Dallas later this year. It is expected Bishop Shipps will spend several months in Dallas assisting Bishop James Stanton with episcopal functions and doing parish visitations.

The Diocese of **Western Michigan** and the Roman Catholic Diocese of Grand Rapids are involved in a jointly sponsored program, "Institute for the Healing of Racism," to promote racial harmony in the community. The three-month program has a goal to build allies for eliminating racism.

The Standing Commission on Church Music is receiving **music to consider** for the next supplement to *The Hymnal 1982*. Materials are to be submitted in an 8 1/2 x 11 format in a clear hand or computer manuscript to: Clay Morris, Episcopal Church Center, 815 Second Ave., New York, NY 10017, by Sept. 1.

The Synod of Bishops of the Church in the Province of **Southern Africa** recently urged churches to take a lead in preparing voters for South Africa's first democratic local government elections later this year. The synod suggested parishes organize "Registration Sundays" to help church members complete voter registration.

• More News, p. 13 •

Work and Play Taken Seriously

Holy Innocents' Church, Atlanta, Ga., growing out of worship

By PATRICIA WAINWRIGHT NAKAMURA

Holy Innocents' Church, in the Sandy Springs area of Atlanta, takes its name seriously.

"Our name is no mistake," said the Rev. Joe Douglas Reynolds, rector of Holy Innocents'. "We have a lot to do with children in our church."

Over the 40-year tenure of the 2,000-member parish, its neighborhood has changed. While its immediate neighbors tend to be upper middle class, poverty is encroaching the surrounding area, and



touching "more kids in our own back yard."

Holy Innocents' School will graduate its first senior high school class this year; for most of its 35 years it was elementary only. This year the student enrollment was 1,230. The Rev. Brad Whitaker, assistant rector, said, "This was a record year for applications."

The Rev. Debbie Metzgar is the newest member of the clergy. She is involved with the parish's Summer Program, which celebrates its silver anniversary this year. This 2½-week enrichment day camp provides field trips, academic work, and self-esteem sessions for first through fourth graders in northern Fulton County. A bus picks up campers; "It's a 30-minute drive for most kids," said Ms. Metzgar. They also attend chapel daily — often the children's first exposure to liturgical worship.

The Summer Program is run by two staffers — "they're paid for 3½ weeks but they work all year long," said Ms. Metzgar — and many volunteers, including teens who serve as aides. The present recreation director, Sabin Strickland, is a walking advertisement for the program:

Patricia Wainwright Nakamura is an editorial assistant at THE LIVING CHURCH.

He came 12 years ago as a camper.

Efforts are made to provide support throughout the year to the children. There's a Valentine's Day party; school classes "adopt" summer families at Christmas.

Scholarships are available for the diocese's Camp Mikell, as is "seed money" for college or technical school, from an anonymous grant.

Both the junior and the senior young people's groups are active. "Kids sometimes expect just an hour of fun," Fr. Whitaker said. "But we have a mission." This summer a

group will spend a week on the Pine Ridge reservation in South Dakota working with young people from All Saints' Church, Atlanta, building a community shower and a house for the priest. "We have to finish certain projects," said Fr. Whitaker. "The next week a group from St. James', Marietta (Ga.), will continue the work."

Fr. Whitaker said some senior acolytes, while paging through the prayer book, discovered the service of Easter Vigil. After questioning him about it, they decided to organize the first one at Holy Innocents'. "This is the first time I've seen kids respond to a service of their own desires," he said.

Organist-choirmaster David Brensinger and his assistant, Susan Dillor, have six choirs, four vocal and two bell. The St. Cecelia and St. Nicholas choirs, for grades 3-6, perform at the 9 a.m. family service two or three times a month. The 25-voice primary choir, directed by Mrs. Brensinger, sings five times a year, and presents a "mini-musical" at the Shrove Tuesday dinner.

The church building is "not your traditional Gothic," Fr. Reynolds said. "It's built in the round, and we have bucket seats with kneelers." Mr. Brensinger said, "It was designed to mock a cave. There is a low entry; then the room just explodes

upwards. There is lots of wood and natural colors. "It seems to invite people, he said. "Here we are; come worship with us!"



The Holy Innocents' Palm Sunday celebration includes the parish's growing number of young families.

Holy Innocents', with two other Episcopal churches, sponsors the Second Chance Thrift Shop in Sandy Springs. Volunteer Martha Horrocks said its mission is to "serve the needy of the area" by providing good-quality, affordable clothes. "There is a great call for children's things," she said. "Some of them come in and never make it to the racks." She said the shop, which has a goal to be self-supporting and even make a profit, attracts customers "who could afford to go to a department store." Many things come in, she said, "in mint condition."

The parish has a thriving adult education program. This year's schedule includes Fr. Whitaker's class on "The Episcopal Church in the 1990s," a six-session program in moral discourse for decision making, and a popular course on parenting teenagers. Primary areas of growth in the parish, Fr. Whitaker said, are in numbers of families with young children, and singles 30-50 years old. "Some people say we have too many adult offerings," he said. "It's hard to choose."

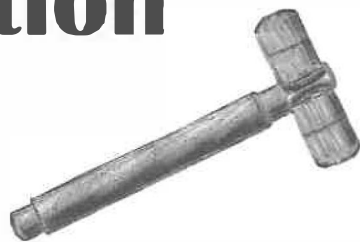
According to Fr. Reynolds, the life of church, with its two central missions of Christian education and extended ministry or outreach, all grows out of worship. Fr. Whitaker recounted the rector's priorities: If you need time to prepare a sermon, but you're supposed to go to a meeting, get out of the meeting. Use the time to prepare a good sermon. □



HOLY INNOCENTS'
Atlanta, Ga.

Diocese: Atlanta
Communicants: 2,000
Staff: Clergy 4
Laité 5 full time
3 part time

To Auction



To Preach

By JAMES B. SIMPSON

Both have to do with client development," says the Rev. Hugh Hildesley of his new job as an executive vice president, of Sotheby's, the international art auctioneer, and the post he held for 11 years as rector of the Church of the Heavenly Rest, both on New York's upper east side.

"The product is different, though not

The former rector
of a Manhattan
parish turns his
full attention
to selling art
at Sotheby's

quite as different as people think," he said in an interview with *Forbes*, the financial weekly.

Christopher Hugh Hildesley, 54, has had an on-again, off-again relationship with both Sotheby's and Heavenly Rest since coming to this country from Sotheby's London galleries in 1965. He was an active parishioner, then a student

reading for holy orders part-time at New York's Cathedral Institute of Theology, then an unpaid assistant for seven years, finally becoming the rector when the Rev. Burton Thomas retired to Canada.

A grand-nephew of a Church of England bishop, his religious groundings go back to his grandparents' house in Suffolk, where he grew up during his father's absence as an officer in World War II. His grandmother was a pre-Raphaelite-style artist of minor acclaim. He attended Sherborne, a monastic school.

Academically, he found that studying law for a year at Brasenose College, Oxford, was "terribly dry." By then standing 6-foot-5, it was easy to get a job as a porter, sweeping floors and hauling pictures for Sotheby's in London. At night he studied the paintings he would be delivering next day for cataloging. His unsolicited tidbits of information impressed his bosses among the old master paintings. A few years later they dispatched him and his bride, Constance, to the U.S.

In his new job in Manhattan, he quickly distinguished himself by setting up an appraisal company within Sotheby's that provided a new source of income and also put the company in touch with a wider group of patrons.

"Every insurance appraisal is a potential estate, eventually," he said. Later Sotheby's joined with Citibank to offer art market advice and insurance appraisals to private banking clients.

The Hildesleys settled in, became the parents of three children, and eventually became U.S. citizens.



Fr. Hildesley's advice to the workaday world: It's about having yourself centered on something other than the bottom line."

Quietly, in 1973, he took up religious studies. "There wasn't any conversion experience on the road to Damascus," he said. "I just had the sense that I'd been ducking the theological aspects of my life."

He became part-time assistant for a year at Epiphany, near New York Hospital, and then served part-time for six years at Heavenly Rest on Fifth Avenue.

"I made it clear that I would have to pop out on occasion, but there wasn't too much changing my collar in telephone booths," he said.

Sotheby's landed one of the biggest estates ever, the Doris Havemeyer collection of impressionist pictures, because Fr. Hildesley was serving on a diocesan funding commission with the diocese's long-time treasurer, Harry Havemeyer. The

(Continued on next page)

The Rev. James B. Simpson is TLC's Washington correspondent.

(Continued from previous page)

collection sold for \$16.8 million on May 18, 1983. It was the same year that Fr. Hildesley left Sotheby's to become rector of Heavenly Rest.

In the ensuing decade, the parish's endowment jumped from \$3 million to \$8 million plus generous gifts like a \$25,000 check from philanthropist Brooke Astor to help pay for restoration after a fire. The church opened its doors to feed and house the homeless. Amid Heavenly Rest's soaring stone walls and some of America's most beautiful glass, the rector introduced more Bible study and a more traditional liturgy. In 1993, he was a candidate for Bishop of New Jersey.

Then he got "itchy," as he puts it, and agreed to return to Sotheby's, but he hasn't really stopped ministering to the spiritually needy.

"They face tremendous challenges," he said of Sothebys and its clients. "They need ministering like everybody else. And maybe because of my appreciation of what they have and how they deal with it, I am better able to minister to them than somebody who doesn't appreciate it or resents it."

He admonishes the workaday world to "make sure when you head into the office that you've already checked spiritually. If you've done the first thing, it's very difficult to drop it. It's about having yourself centered on something other than the bottom line."

Exchanging an office in Heavenly Rest's shadowy Gothic, Fr. Hildesley now works in slightly less hushed surroundings a few blocks away on York Avenue. Seated in an office with soft olive-green walls, he is surrounded by financial statements, customers' files and hundreds of thousands of dollars worth of 18th-century British paintings.

Comparing the gallery's wealth and affluence to the New Testament teaching that it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven, he tenses up a little. "In that statement, Christ didn't say it was impossible." He said it was difficult. Just because I'm a Christian doesn't mean I can't be good at my job in secular terms. I've lived with that conflict before and can live with it again."

Warming to the theme, he went on to express belief that "God operates within the world. There's a very great need to be witness to one's Christian beliefs both in the institutional church and outside it. The fact that I'm now dressed differently doesn't mean I don't take my Christianity just as seriously. And remember, nowhere in the Bible does it say, 'Do not be successful.'" □

Flying East Over the Irish Sea

In Welsh praises the sea leaps
for Ireland, or perhaps ignoring
the neat wind-rows and rock fences
of the old world, is reaching farther west
to the wild bald bearded eminence
of Katahdin.
When the sea is space,
dark without stars,
a spell pulls me out of my seat, afraid
and heart-caught in a curious double world
of twilight, clutching my safety
in a firm memento become a question of home.
Is it the final early summer?
The pale green grass
no longer waits for rain;
the days are filled with a faint hissing
(like a corn snake moving through barn straw)
and under a yew the pea fowl
longs for a late and early snow.
The corn is high, swollen and succulent,
but much too young to pull.
Beneath the emerald trees the winter leaves
are bone dry and glad (they are glad!),
for she gives them utterance
who crushes them innocently under foot
in search of spring's leftover
flowers.

W.L. Prehn

The Puzzle Over *Koinonia*

In an effort to achieve *koinonia*, the bishops are unwise in trying to piece together truth.

By RALPH N. McMICHAEL

K*oinonia*, and its Latin equivalent, *communio*, is a word that appears often in a variety of ecclesial arenas. It is used primarily as a model or description of the church, and as such, it can be found in several ecumenical documents as well as in statements issued by individual churches.

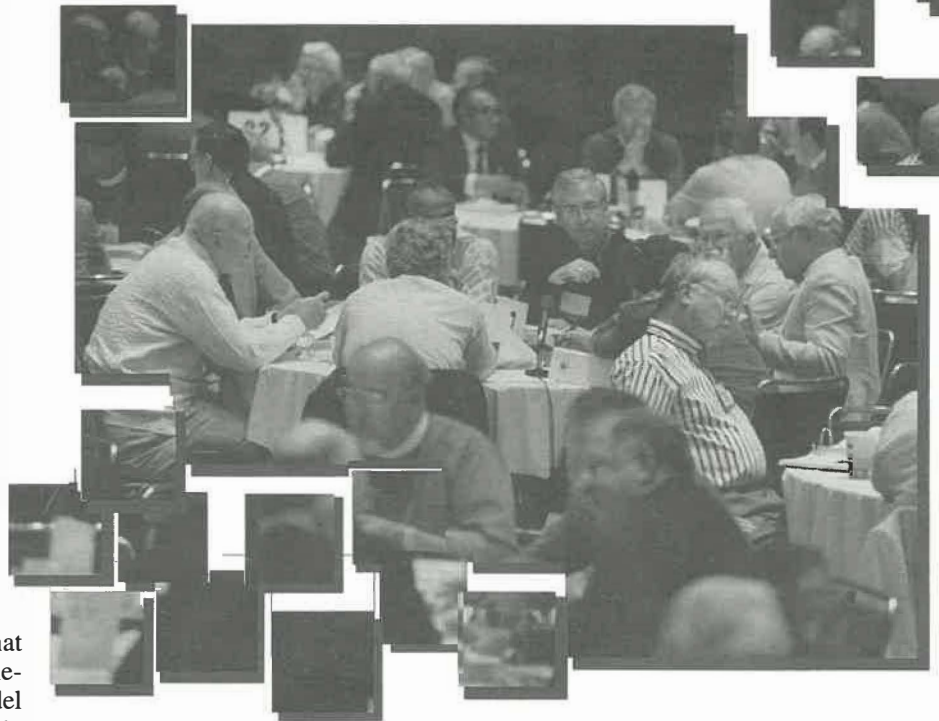
In this age of ecumenism, *koinonia* has become a helpful way to relate various churches to each other. Likewise, in this age of theological pluralism, *koinonia* provides a framework in which theological differences can be tolerated, reconciled or embraced.

This resurgence of *koinonia* is not lost on the Episcopal Church. I would like to point to three recent usages of *koinonia* in the Episcopal Church.

At the most recent meeting of the House of Bishops at Kanuga [TLC, March 26], the Presiding Bishop addressed the house concerning the presentment brought against Bishop Walter Righter by 10 bishops [TLC, Feb. 19]. These bishops started the proceedings against Bishop Righter, retired Bishop of Iowa, because he ordained a publicly homosexual man.

I am not taking up the topic of human sexuality and its driving issues: ordination of practicing homosexuals and the blessing of same-sex unions. As important as these matters are, I wish to deal with the issue of *koinonia*.

The Rev. Ralph N. McMichael teaches systematic theology and liturgy at Nashotah House.



In the course of his remarks, the Presiding Bishop appealed to *koinonia* and implied that this presentment does not serve *koinonia* but threatens it. Bishop Browning stated: "Our community of bishops was well embarked on another process before we began the canonical route mandated by the presentment. We were in the process of discerning Christian truth."

He described this process, now thrown off course by the presentment, as *koinonia*: "We have been living our *koinonia* and developed our torah." This *koinonia* has been a process "to follow a course that is going to help us enter each other's truths," and "this presentment is not the way to go deeper into the truths of one another."

Simply put, the Presiding Bishop is deeply concerned that the presentment has violated *koinonia* because it has derailed the process by which the bishops can journey together into each other's truths.

The second use of *koinonia* provides the theological background for the Presiding Bishop's remarks to the House of Bishops. It is well known that after the 1991 General Convention in Phoenix, the bishops gathered at Kanuga to get their house together. At this first Kanuga meeting, they began the process of *koinonia* to which the Presiding Bishop is now appealing. In the most recent issue of the

Anglican Theological Review (Winter 1995), Bishop Craig Anderson, dean of the General Theological Seminary, wrote an article that describes the theological method adopted by the house.

In his article, Bishop Anderson used the word *koinonia* four times. One use occurs within his account of that first Kanuga meeting: The bishops "gathered at a new habitat (Kanuga Conference Center) and tried new habits (prayer, Bible study, small group discussions, a limited agenda and a consensual process) in hopes that a new *habitus* (*koinonia*/covenant community) might be realized" (pp. 36-37).

Bishop Anderson then explicated the theological method followed by the bishops. In this article, *koinonia* is used as a place of dialogue (a word that Bishop Anderson frequently relies upon). In other words, *koinonia* is a process toward the discovery of truth; bishops are to gather and to share their truths in common reflection so that they might arrive at an emerging truth (the ah-ha! experience).

The third use of *koinonia* that I wish to note is the "Statement of *Koinonia*" issued by several bishops at the Indianapolis General Convention last year. Readers might recall that this statement was written by Bishop John Spong,

(Continued on next page)

EDITORIALS

Deadly Mistakes

The Episcopal Church has on a number of occasions expressed its position of opposition to the death penalty, as have various other Christian bodies. That does not mean, of course, that all our people hold this position. In view of the present wave of legislation reinstating capital punishment, it is surmised that many are not so opposed. On the other hand, no thoughtful Christian can regard with pleasure the gallows, the electric chair, or the lethal injection. The death penalty is always tragic — at best an earthly final solution for the most dangerous criminals.

While American legislators have been reviving this ancient form of retribution, we received recently from Singapore the shocking news of the hanging of Flor Contemplacion. A house servant from the Philippines and the mother of four children, Mrs. Contemplacion was executed for an alleged double murder which she quite possibly did not commit.

Those of us who theoretically approve of capital punishment must be daunted by the possibility of executing innocent persons. Ah, one may say, this would not happen here in our country. Wouldn't it? Who will deny that we have had unjust executions, especially in the case of persons in menial positions, with limited funds and possibly third-rate legal counsel? After all, the death penalty is a form of punishment reserved for just such persons.

It may be said that our modern forensic science is a safeguard. Fortunately, sometimes it is. Sometimes it is not pertinent. Sometimes it assists the prosecution to build a

tremendous case against the accused, but a penniless defendant cannot go out and hire a different team of technologists to build an independent defense case.

Capital punishment is usually considered in respect to murderers. If the wrongful killing of another human being is a crime that can only be reconciled by the death of the perpetrator, then what are we to do with judge, jurors, and prosecutor who have sent an innocent man or women to the death chamber? Say it was a mistake? Indeed it was! Murderers have made mistakes too, but that is not grounds for their acquittal.

Choosing Words Carefully

On the preceding page, the Viewpoint article examines how the word *koinonia* is being used inaccurately in the House of Bishops and elsewhere in the church. Unfortunately, *koinonia* has become one of those “buzzwords” being used by Episcopalians in many places. Paradigm, dialogue, diversity, empower and prophetic are others that come to mind. Such words have been used so often that their meaning becomes distorted, vague or erroneous. In recent days we have noticed a parish newsletter in which a rector described the vestry as achieving *koinonia* at the end of a long, contentious meeting. A diocesan publication included an article in which the author described her spiritual journey as being “fulfilled by *koinonia*.”

Let us not use church jargon unless we are sure what the words mean. Communicating the gospel is difficult enough. Trying to share it with others while using such words is nearly impossible.

Koinonia is not an excuse for doing one's own episcopal thing

(Continued from previous page)

and signed by other bishops, as a response to the amended sexuality study and the “Affirmation” — a statement of traditional sexual morality prepared and signed by numerous bishops.

The “Statement of *Koinonia*” never addresses what it means by *koinonia*; rather, it states that the signing bishops will not exclude practicing homosexuals from holy orders based upon this fact alone. It wishes to make clear that although the House of Bishops amended the sexuality study toward a more traditional stance, and in the face of a majority of bishops who do not share their view, they will go on with their experienced truth.

In my view, the three usages of *koinonia* I have recounted are either distortions or betrayals of what *koinonia* really means. Furthermore, those 10 bishops who began the presentment proceedings have not derailed *koinonia*; they have sought to restore it.

The church and the House of Bishops are *koinonia* only insofar as they live the

life of the Trinity. Diversity is only possible as it proceeds from the unity-in-difference that resides in the life of the triune God. Diversity in search of unity cannot succeed as long as diversity (or pluralism) remains an excuse to do one's own ecclesial thing. Diversity masked as ongoing dialogue, when accompanied by those who act on their own while appealing to such dialogue, is an apologetic for the tyranny of a few over the many.

Koinonia is not an excuse for doing one's own episcopal thing, even when you can get other bishops to sign on; rather, it is our common commitment to live the life of the Trinity alone. We are not to pattern our life on the Trinity; our life is to be the Trinity. We are not to share and enter into each other's truths so that we can establish truth by consensus or mutual tolerance; all truth unifies because it proceeds from the unifying God. *Koinonia* is not a process or simply a context for meaningful dialogue; *koinonia* is its own truth.

The truth of God is indeed expressed through others, and we can hear this truth as we attend to how truth is voiced by oth-

ers. However, God's truth is not bound nor qualified by the process of dialogue. The House of Bishops is not a jigsaw puzzle of scattered truth-pieces which can be put together through dialogue on the Kanuga card table. Our efforts at putting together the pieces of truth through recognition of possible points of convergence between our shared individual experiences will fail. *Koinonia* occurs only insofar as we are ordered by God's life and God's truth. It is not the same as a consensual process of committed dialogue, even though it must involve such dialogue. *Koinonia* is a reality only as it proceeds from the Trinity; God's communion is the sole basis for our communion.

If the House of Bishops wishes to live in authentic *koinonia*, it cannot allow some of its number to strike out on their own into theologically uncharted territory. Bishops are to act from common agreement and commonly held truth. If they do not, they are not imaging or living the life of the Trinity, which is the life they have been consecrated to proclaim to a fragmented world wallowing in its individual truths. □

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Books

His Rightful Place

WILLIAM TYNDALE: A Biography.
By **David Daniell.** Yale. Pp. x and 429.
\$30.

This biography of a major but neglected figure in English religious history is doubly welcome: as a fitting tribute on the 500th anniversary of Tyndale's birth in 1494, and as the first comprehensive treatment since J. F. Mozley's in 1937. Daniell is the retired director of Shakespeare studies at the University of London and as such rightly includes an extended analysis of Tyndale's rhetorical skills. Two surprising observations in this area are the high proportion (90 percent) of Tyndale's New Testament that was carried over into the King James Version; and the fact that where changes were made, the former, almost a century older, often sounds more modern.

The book opens like a cross between a historical novel and a beguiling travelogue. Tyndale is placed firmly within the context of his home county — one so noted for its piety (both Catholic and Lollard) as to give rise to the saying, "As sure as God's in Gloucester." There are interesting pictures of Oxford on the eve of the Reformation and London during its earliest phase. The author explodes the myth of Colet, More and Erasmus as self-conscious "Oxford Reformers." Daniell also attacks the thesis of Roman Catholic revisionists (notably Eamon Duffy in *The Stripping of the Altars*) that reform was already underway and would have solved all problems, including the need for an English Bible, if only the protestant reformers hadn't come along and caused trouble. Central to this thesis is the existence, before Tyndale, of published "harmonies" of the gospels; but Daniell shows that these books had little scripture and much speculative dialogue based on utter fantasy. He cites as the ultimate proof of the need for his subject's work the enthusiastic reception which it received, observing tartly, "Nobody was burned alive for 'The Little Hours of the Virgin'."

In a work of this size and scope, there is bound to be some occasion for taking exception. Daniell's insistence that Tyndale was correct in his controversial use of "congregation" rather than "church" for the Greek *ekklesia* seems to be at best an oversimplification of a complex matter. When Daniell states that the scriptures existed prior to the church, one hopes he is speaking of the church as organization and not of the church as organism, which Michael Ramsey showed

(in *The Gospel and the Catholic Church*) to be present with scripture, creed, and sacrament at the Last Supper. And admirers of Thomas More should be warned that the darker side of his character is presented in detail.

Tyndale was not only a translator but also a printer and publisher, a theologian, and a rhetorician; indeed, he is here given his rightful place, with Cranmer and Shakespeare, as a major formative influence on the English language. But most of all, he was devoted until his martyr's death to the cause of a biblically-based Christianity, observing that "when the gospel is preached unto us we believe the mercy of God, and in believing we receive the spirit of God, which is the earnest of eternal life..."

(The Rev.) LAWRENCE N. CRUMB
Eugene, Ore.

Not Immune

THE SCANDAL OF THE EVANGELICAL MIND. By **Mark A. Noll.**
Eerdmans. Pp. ix and 274. \$19.99.

For at least the past decade, American churches of all traditions — Anglican, liberal protestant, Roman Catholic among them — have often offered a "feel good" faith, one emphasizing therapy over theology. With serious reflection giving way to mindless emotionalism and banal reductionism, the world of learning is even more separated from the world of faith than church father Tertullian ("What has Athens to do with Jerusalem?") ever envisioned.

Mark A. Noll, McManus Professor of Christian Thought at Wheaton College, Illinois, shows that American evangelicals are far from immune to this tendency. Like David Wells of Gordon-Conwell Seminary, whose *No Place for Truth* (1993) first advanced an impassioned critique from within, Noll is a well-published scholar, a recognized expert in 19th-century American Calvinist thought.

Noll's critique goes beyond a predictable attack on creationism, dispensationism, the "religious right," and other forms of fundamentalism. He notes, in fact, that evangelicalism has betrayed its own heritage, one rooted in such scholarly leaders as John Calvin, John Wesley, and Jonathan Edwards.

Those of us who are Anglicans must examine our own situation with similar rigor.

JUSTUS D. DOENECKE
Sarasota, Fla.

Beijing Conference to Gather Women Around the World

The Council for Women's Ministries of the Episcopal Church has begun a campaign called Send a Sister to Beijing. The campaign seeks funds for travel scholarships to the United Nations' Fourth World Conference on Women, to be held in September in China.

"It is vital to have a strong Anglican presence in Beijing," said Ann Smith, executive director of the Women in Mission and Ministry office at the

Episcopal Church Center in New York City. "We hope to bring our unique spirituality to the mix."

The group of Anglicans is to attend the Non-Governmental Organizations (NGO) form of the Beijing conference. The NGO meeting has Looking at the World Through Women's Eyes as its theme, and is a follow-up to Anglican Encounters in Brazil in 1992 and Honduras in 1995.

It is planned that the newly-formed

Anglican Women's Network will strengthen Anglican presence in Beijing.

"We have input from all over the world," said Rose Maliaman, coordinator of women's work for the Anglican Church in the Philippines. "The network is a woman-to-woman base that begins at the grassroots, then becomes global."

Episcopal News Service contributed to this article.

Unable to Visit a Prisoner in Israel, Episcopalians Voice Their Anger

Members of the Episcopal Church's Peace and Justice Network got first-hand experience of detention of young men while they were on a fact-finding tour of the Middle East recently. Network members wound up protesting the arrest and detention of an American citizen living in the West Bank.

The group attempted to visit Butrus (Peter) Saleh, a native of Salem, Mass., who was imprisoned near Nablus for unknown reasons. After being refused entry to the prison, members of the delegation wrote a letter to the United States government, stating they were "deeply angered at the apparent impotence" to investigate the detention of the 20-year-old.

The Episcopalians learned later from the American consul that no American representative had been permitted to visit Mr. Saleh for two weeks following his arrest March 13. A representative of the consul was allowed to visit March 29 and reported Mr. Saleh in good health. He told the visitor he had been forced to confess to a charge of throwing stones at soldiers. He denied the charge.

"We came to Israel and Palestine out of our concern for peace between Israelis and Palestinians, and especially among Christians, Muslims and Jews in the Holy Land and the 'city of peace,'" the letter stated. "Now our concern extends not only to the increasingly sober realities on the ground here in this land, but also to the capacity and will of our own government to promote human rights and justice for Americans abroad in Israel/Palestine, and, by extension, for all the people of the Holy Land."

Episcopal News Service contributed to this article.

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Appointments

The Rev. **William L. Martin** is rector of St. Stephen's, 201 W. Baltimore, Clifton Heights, PA 19018.

Resignations

The Rev. **Patterson Keller**, as rector of Emmanuel, Orcas Island, WA.

Changes of Address

The **Anglican Digest** editorial office is now at 50 Crestwood Executive Center, Suite 507, St. Louis, MO 63126.

The Rev. **Richard C. Chapin**, Lake Chrisann Rd., RR Box 102A, Montrose, PA 18801.

The Rev. Canon **Ralph W. Parks, Jr.**, 443 86th Ave., St. Petersburg Beach, FL 33706.

The Rev. **Richard E. Trask**, 2816 Havasupai Ave. #8, San Diego, CA 92117.

Deaths

The Rev. **Edward Meeks Gregory**, retired priest of the Diocese of Virginia, died Jan. 25 following a brief illness. He was 72.

Fr. Gregory was born in Richmond, VA. He graduated from the University of Virginia, Episcopal Theological School, and the University of the South. He was ordained priest in 1955. He served in the U.S. Army during World War II, earning a Bronze Star for valor. Fr. Gregory taught at the Episcopal High School in Alexandria, VA, and was chaplain of Christ Church School, Christchurch, VA. He also served St. Mark's and St. Peter's, both in Richmond, VA. He retired in 1990.

The Rev. **William R. Grosh**, retired priest of the Diocese of Hawaii, died Feb. 26 in Hawaii at the age of 74.

Fr. Grosh was born in Atlanta, GA. He was educated at Maryville, Virginia Theological Seminary, George Washington University, and New York University. He was a member of the Episcopal Society for Ministry to the Aging. He was ordained priest in 1950. He was a lieutenant in the U.S. Naval Reserve from 1941-45. Fr. Grosh served several Hawaiian parishes including those in Walmanalo, Kahaluu, Kanoeha, and Hilo. He was chairman of the department of Christian education and Christian social relations. He was archdeacon of Hawaii from 1964-69. Fr. Grosh was also involved in campus ministry and lectured at the University of Hawaii. He was a member of the standing committee, the diocesan council and the national council on family relations. He was also chairman of the committee on human sexuality. Fr. Grosh retired in 1985.

The Rev. **Alfred Jarvis**, retired priest of the Diocese of Ohio, died Dec. 24 at the age of 78.

Fr. Jarvis was born in St. Louis, MO. He graduated from the University of Toledo and Bexley Hall. He was ordained priest in 1951. He served St. Mark's, Sidney, OH; St. John the Divine, Houston, TX; Grace, Galion, and St. James', Bucyrus, OH. Fr. Jarvis retired in 1988.

The Rev. **Joseph Maloney**, retired priest of the Diocese of Bethlehem, died Feb. 3 at the age of 63.

Fr. Maloney was born in Wilkes-Barre, PA. He attended the Episcopal Theological School where he

received his LTh, BS and MDiv. He was ordained priest in 1980. He served as vicar of St. Matthew's, Lexington, and Advent, Cynthiana, KY; as rector of Christ Church, Forest City, and Trinity Carbondale, PA; and as rector of Holy Cross, Wilkes-Barre, PA. Fr. Maloney was a retired member of the U.S. Air Force. He was a national chaplain, and a member of the U.S. Constabulary Association. He retired on a disability in 1989. Fr. Maloney is survived by his wife, Joan, four sons and three daughters.

The Rev. **James Stanley**, associate of St. Paul's, Doylestown, PA, died Feb. 3 at the Chamblor Hall Hospice, Newton, PA.

Fr. Stanley was born in Boston, MA. He was educated at Bucknell University and General Theological Seminary. He was ordained in 1952. Fr. Stanley served parishes in Berwick, Coles Creek, Newport, Williamsport, Hollidaysburg, and Hilltown, PA. He was treasurer, and later chairman, of the department of Christian education. He also served as a member of the finance committee, and was business manager for Cedar Crest College and Bucks County Historical Society.

The Rev. **John Edward Wickenden**, retired priest of the Diocese of Western New York, died Feb. 10. He was 87.

Fr. Wickenden was born in Dover, Kent, England. He was educated at Wycliffe College, Canada. He was ordained priest in 1932 and was received into the Episcopal Church in 1945. He served as St. John's, Mount Morris; Holy Apostles, Perry; St. Mark's, Le Roy; Epiphany, Niagara Falls; St. Bartholomew's, Tonawanda, NY. He retired in 1971. Fr. Wickenden is survived by his wife, Ellen, and three children.

The Rev. **Charles Weatherby**, retired priest of the Diocese of New York, died March 14 in New York City at the age of 83.

Fr. Weatherby was born in Addison, NY. He graduated from Hobart College in 1931 and Nashotah House in 1940. He was ordained priest in 1940. Fr. Weatherby served St. Mark's, Milwaukee, WI; Transfiguration, New York City, and St. Ignatius', New York City, NY. In 1977, he retired and was named rector emeritus of St. Ignatius. There are no reported survivors.

The Rev. **Roy Ziemann** died at St. John's, Broken Bow, NE, Dec. 18 at the age of 71. He was presiding at the Eucharist when he collapsed and died apparently of an embolism.

Fr. Ziemann was born in Trenton, NY. He attended Oxford University, the University of Wisconsin, the Episcopal Theological Seminary in Kentucky, and Somerset University. He was ordained priest in 1971. Fr. Ziemann served parishes in Christ Church, Richmond, KY; St. Paul's Columbus, IN; Christ Church, Shoshone, and Trinity, Gooding, ID. He was also missionary of the Central Deanery Cluster in the Diocese of Idaho. Fr. Ziemann retired in 1992. He is survived by his wife Betty, and six children, including the Rev. Judy Ziemann.

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MEETINGS

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POSITIONS OFFERED

ASSISTANT to the rector with interest and experience in youth ministry. Rector building ministry team for St. Luke's Church, Kalamazoo, Michigan. Assistant to share in pastoral care, community building, and liturgy/preaching. Contact: The Rev. C. Mark Rutenbar at (616) 345-8553.

ASSISTANT, family life minister (preferably ordained) for Trinity-by-the-Cove, Naples, Florida. Primary ministry areas include supervision of church school, confirmation classes for youth, youth work for middle and high school age, and program development for young families. Shared pastoral and liturgical responsibilities. Contact: The Rev. Ernest S. DuRoss, 533 Gallean Dr., Naples, FL 33940, (813) 262-6581 with CDO profile and resume. Position description available on request.

INTERIM/FACILITATOR: Neighboring suburban Episcopal parishes of All Saints/Holy Spirit jointly seeking interim priest to serve both congregations and facilitate their discernment about becoming one. Requires ability/interest/experience in reconciliation and development of groups/congregations. Interested parties send resumes/profiles to: George Koehler, Search Team, 3821 S. Ridgeview Dr., Spokane, WA 99206.

PROFESSIONAL YOUTH MINISTERS: Contact: Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567

ST. JOHN'S EPISCOPAL CHURCH, LYNCHBURG, VA: Part-time organist-choirmaster to provide music for liturgies on Sundays, specified holy days and various occasions. One Evensong per month, September-May. One adult and one children's choir. Handbells available. Candidate must have training and experience in conducting choirs; extensive experience as organist; ability to lead people in formal and informal singing. Significant choir development for children and adults sought. Parish is in planning stages for renovation of 1927 building and renovation/replacement of 1947 Moeller organ. Active parish of 1,500. Letter of inquiry and applications should be addressed to: The Rev. Frank G. Dunn, St. John's Church, 200 Boston Ave., P.O. Box 3123, Lynchburg, VA 24503. (804) 528-1138. FAX (804) 528-1140.

ASCENSION CHURCH, PUEBLO, COLO., is seeking a full-time director of youth and education. We desire an energetic team worker with strong communication skills. Resumes to: Ascension Episcopal Church, 420 W. 18th St., Pueblo, CO 81003. Contact: The Rev. Robert Schelling (719) 543-4253.

PART-TIME ORGANIST. We are looking for an organist who can work with a volunteer choir. The person should be capable of playing traditional Anglican music in addition to music from the "Lift Every Voice & Sing II" hymnal. Please send resume with references to: The Rev. Theodore R. Lewis, Jr., Calvary Episcopal Church, 106 Line St., Charleston, SC 29403.

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602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Secker; T. Davidson, dcn;
S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
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ALL SAINTS 209 Ashmont St., Dorchester
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Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7 Also Wed 10;
Sat 9

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

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

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ST. ANTHONY OF PADUA 72 Lodi St.
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Fri 9. C Sat 4

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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

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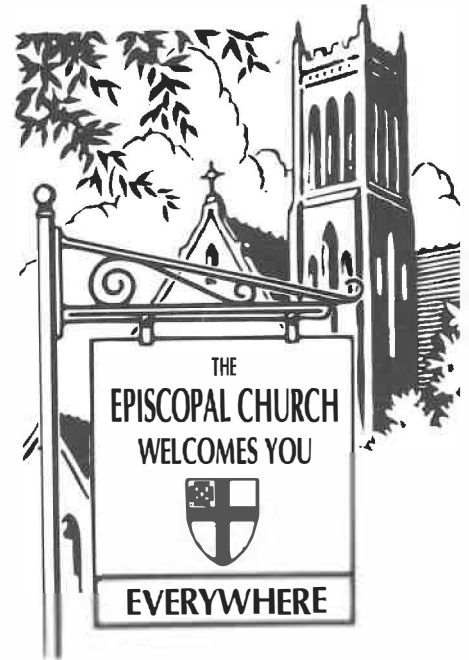
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The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School
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