

The Living Church

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The Magazine for Episcopalians

Worship the Lord
in the beauty
of holiness

Psalm 96

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Interior of the Church of the Ascension and St. Agnes, Washington, D.C. Psalm 96, appointed for Pentecost 21.

Quote of the Week

The Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, writing in the diocesan newspaper *Cross Current* on the millennium: "I'm not sure what the word millennium means, but since everybody seems to be using it to talk about the future, I thought I would give it a try."

In This Corner

Do Not What I Command You

One of the surest ways of knowing that a General Convention is approaching is to note the discussions of moving the Episcopal Church Center. The topic is on the internet, in various publications and in correspondence to TLC. You've heard it all before: Washington, Indianapolis, Kansas City, St. Louis. Anybody for Salina, Kan.?

In preparation for a silent auction at the church bazaar at All Saints' Church, Lakeland, Fla., Bernadette Brock wrote to the Archbishop of Canterbury, requesting an old, used copy of the Book of Common Prayer. In return, All Saints' received an altar book signed by the archbishop.

The book had been used by Archbishop George Carey and other clergy at Canterbury Cathedral. It will be auctioned Nov. 7-10.

Heard in at least one church on Sunday, Sept. 22: "A reading from Paul's letter to the Philippines."

St. Jude's Church, Buffalo, recently celebrated its centennial. No doubt in the rush to complete all the details for that event, a typist was too hasty and came up with the following in adding the gospel reading for that Sunday (John 15:9-16) to the service booklet. Some excerpts:

"I have said these things to you so that my joy maybe in you, and that your joy maybe complete.

"No one has greater love than this, to lay down ones wife for ones friends.

Sunday's Readings

All God's Chosen People

Pentecost 21: Isa. 45:1-7, Ps. 96, 1 Thess. 1:1-10, Matt. 22:15-22

There is and has been a tendency within organized religion to make God our special possession. We believe God is only interested in us Christians, or us Episcopalians. This was a chronic problem for the Hebrews, who believed God's covenant with them limited his interest and presence with others. God spent much of his energy trying to broaden the Jewish understanding of God's love, care and forgiveness.

In the 15th chapter of Acts, we find the church holding its first council. The issue: whether the gospel should be preached to non-Jewish people. Jesus, after all, had come to care for the lost sheep of the house of Israel. Paul, however, felt called to spread the gospel

"You are my friends if you do not what I command you."

The *Arizona Episcopalian* reports the theft of communion vessels from St. Paul's Church, Winslow. "We were heartbroken," said the rector, the Rev. Sam Hosler, noting that the items were old and "irreplaceable because of their design."

The paper also reported that when a member of St. Paul's was watering the church lawn the following week, a plastic bag was observed hanging on the door knob of the office. It contained the stolen items and a note of apology.

According to Associated Baptist Press (ABP), in 1994 Americans spent considerably more on lotteries than they gave to their churches. The ABP reports that, according to the U.S. Census Bureau, \$26.6 billion was spent on lotteries. *The Yearbook of American and Canadian Churches* totaled \$19.6 billion contributed by Americans to churches.

Recent license plate spottings: TEL GOD, TLK2GOD, PSALM23 and PHIL1 2.

The Rev. Jeremy Bond, of Sunbury, Pa., saw JC COMIN in Aberdeen, Md., and Charles and Helen Terr, of Mineral Point, Wis., spotted GOD VIP1 in Canandaigua, N.Y.

Note to Eric in suburban Chicago: At last count, 73 Episcopal churches had affiliated with the Episcopal Synod of America.

David Kalvelage

among the Gentiles. Fortunately for us, that council decided it was OK to spread the message of love and hope to all the world.

Christian history is replete with incidents in which groups within the church felt they were God's special possession. There are denominations today which believe they alone are destined for heaven. It is apparently very important to people and institutions to feel themselves God's exclusive object of interest.

Lest we believe that we alone are God's chosen people, the lessons for today are an excellent tonic. In them we find God using a Persian king to do his will, a psalm which sings of God's kingship of the whole creation, and a Savior encouraging his listeners to pay taxes to Caesar. God is truly interested in his whole creation, now and always.

The Rest of the Story About Preaching

An article [TLC, Sept. 1] and a letter [TLC, Sept. 15] have revived the discussion of what is required for good preaching. They make good points about what the preacher should do, but that is only half the story.

One of my college professors, famous for his classroom technique, was asked by a student reporter what made good teaching. Without hesitation, he replied, "Good students."

By the same token, an interested and responsive congregation is an important part of the preacher's inspiration. This is not to place the burden on the laity, but simply to suggest that pastors need to give their congregations intellectual stimulation through adult education and informal contacts in order to have a congregation that inspires good preaching.

Much of the requirement is already there, and pastors simply need to become well acquainted with their parishioners in order to know what literary allusions, historical comparisons, contemporary parallels, or touches of humor will help to get the point across.

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*

What a pity that Fr. Himmerich's excellent article on serious preaching should be marred by his erroneous use of the word "fulsome" in "At least let us require that preaching at every Sunday Eucharist be as fulsome and wholesome as possible."

Contrary to popular usage, dictionaries define "fulsome" as meaning "disgusting, offensive to good taste." I am certain that Fr. Himmerich did not mean this.

*(The Rev.) Earl Sneary
St. Stephen's Church
Orinda, Calif.*

Servanthood

William Cooper's interesting Viewpoint article [TLC, Sept. 22] brought to mind the discernment process in which I have participated as I have explored ordination to the diaconate. Through prayer, study, and dialogue with others, both lay and ordained, I have come to embrace a view of the diaconate similar to what Fr. Cooper expressed in his final sentence, "Perhaps we might move forward by expanding our vision of the diaconate ...

servanthood in and for the world, and servanthood in and for the maintenance of the church."

A look at the six deacons commemorated in our liturgical calendar (including St. Francis, who is not listed as such), reveals the wide breadth of servant ministry to which ordained deacons may find themselves called.

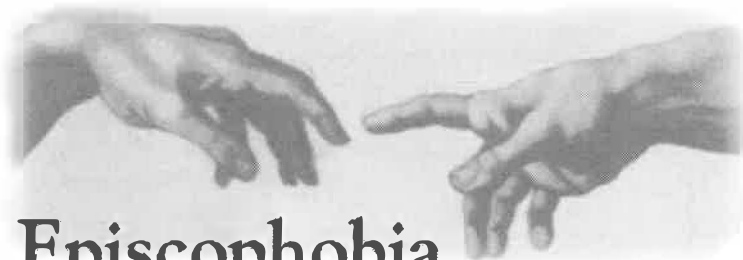
I pray God will continue to call such diverse and gifted servants to hold before

our church as we open ourselves to the recovery of this ancient, full and equal order.

*Br. Francis Andrew Phillips, B.S.G.
Yonkers, N.Y.*

Fr. William Cooper makes a strong case for having responsible church administration. He is not so persuasive on the matter of such persons being ordained as deacons.

In Acts 6, the first deacons were called



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(See back cover)



Letters

for by the apostles for the purpose of relieving them of the social work of the developing church. As Fr. Cooper points out, these men needed to be about their preaching, teaching and the spiritual care.

Obviously, churches often do not use the many talented administrative personnel who are now members. As our life expectancy in Western nations increases, and earlier retirement becomes the norm, most congregations and dioceses have a plethora of persons, volunteer or modestly paid, to use and share the best administrative tools and techniques our society has.

But why is ordination seen as part of it? As one who has always sought to develop functional and permanent diaconates in both town-country and urban dioceses, and seeing deacons as fundamentally a portion of the bishop's office, I would rather have them following their old "position description" from Acts 6 than to bend over a computer screen in perpetuity.

Or, to borrow an old aphorism about penance, when it comes to administrative deacons, "Some may, some should, none must." The point is to get the work done, ordination or not!

(The Rt. Rev.) William B. Spofford
Bishop of Eastern Oregon, retired
Portland, Ore.

Do Not Bless

I am responding to the "In This Corner" item about the Cathedral Church of St. Luke and St. Paul in Charleston, S.C., paying tribute to The Citadel [TLC, Sept. 15]. It is shocking to me that "The Cathedral offered 'recommitment to faithfulness in guarding and upholding the essence of The Citadel ...'"

The essence of The Citadel is violence, killing, dehumanization, mistrust, suspicion, etc. The essence of The Citadel is contrary to everything Jesus teaches us. And we should bless such an institution for accepting women into its fold? We should bless such an institution for closing its doors, permanently. Shame on us.

Ross Ivan Jacobs
New York, N.Y.

Two or Seven?

Concerning the editor's comment in "In This Corner" [TLC, Sept. 22], "I count seven sacraments," Article XXV of *The Articles of Religion*, found on page 872 of the Book of Common Prayer, reads as follows:

"There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

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Letters

"The five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

*(The Rev.) William J. Cary
Tualatin, Ore.*

Overlooked

James Bailey Parker's claim that Bishop Browning maneuvers cynically and fanatically to appear politically correct [TLC, Sept. 15] overlooks the Presiding Bishop's almost single-handed criticism of the Gulf War. Whether that criticism was right or wrong aside, it certainly was very politically incorrect at the time.

Mr. Parker's suggestion that the Presiding Bishop clarify his and the church's position has merit, and might show that Bishop Browning really does not have horns and a tail! Given the tone of his letter, Mr. Parker will probably never be swayed, but others might be.

*Robert F. Dorum
Poughkeepsie, N.Y.*

Clear, Simple Teaching

I would like to respond to those who wrote in response to my article "Islam: Friend or Foe?" [TLC, Aug. 11]. To David Holcomb, wonder no more. I do not support the actions of the Crusades and I do not support a kind of "soteriological Olympics." What I do support is the clear and simple teaching of God's holy word. I simply wrote that those who do not accept Jesus as "... the way, the truth and the life," ... will be eternally separated from God. I said nothing about people rotting in hell.

To Bishop Reed, your response seems too much like that of a politician — do not deal with the point raised by your opposite, but use the moment to make your own point. Frankly, Bishop, I am not the least interested in the "pure tenets" of Islam. Islam is not of Jesus Christ and therefore contains nothing "pure" in the sense that only that which is of him is

pure. Anything of Islam is of the "father of all lies" in that Islam denies Jesus as Lord of all, including Islam.

To Newland Smith, if I am dismayed that our Presiding Bishop and other diocesan bishops are failing to proclaim the uniqueness of Jesus Christ as the one and only Savior of mankind, why would I accept the statements of His Beatitude Michael Sabbah? It does not matter what one's title is or what one's name is, if one denies who Jesus truly is or what he says to those who denied him in his day which applies to us today, then they are of the enemy. Scripture is very clear that there is no middle ground.

To Donald Stauffer, all I can say is why are you still in the Christian faith if you do not believe that Jesus of Nazareth is the Christ, the Messiah?

*(The Rev.) Donald F. Brown
Bakersfield, Calif.*

(The author has been ordained since the article was submitted. Ed.)

Indelible Mark

Fr. Brunston of the Polish National Catholic Church asked the question: "Are Anglican orders not indelible?" [TLC, Sept. 1].

The sacrament of holy orders, like baptism and confirmation, confers upon the person who receives it a mark or character which is indelible and therefore can never be removed.

A mentor of mine, the late Ven. John Hardenbrook Townsend, Archdeacon of Colombia and Panama, used to say that the saddest state for a man to be in was to know that although he could no longer function as a priest, he was a priest forever. A man can be deposed or he may resign or renounce his function as a priest, but he can never resign himself from the fact that he is a priest forever.

*(The Rev.) Fred L. Raybourn, Jr.
St. Martin of Tours Church
Omaha, Neb.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



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Dean Named for Cathedral in New York

The Rev. Harry H. Pritchett, Jr., rector of All Saints' Church, Atlanta, for the past 16 years, will become dean of the Cathedral of St. John the Divine, New York City.

Fr. Pritchett was elected by the trustees of the cathedral following a search process led by the Rev. Bill Tully, rector of St. Bartholomew's, New York City. The committee presented its choice to the Rt. Rev. Richard Grein, Bishop of New York, and Bishop Grein nominated him to the trustees.

"Harry Pritchett's spirit, intellect and energy have created an unprecedented legacy at All Saints'," Bishop Grein said. "We welcome him with open arms to the cathedral, where we will soar into the 21st century under his very capable leadership."

Fr. Pritchett will succeed the Very Rev.



Fr. Pritchett's spirit has "created an unprecedented legacy."

James Parks Morton, who is retiring following 25 years as dean.

The dean-elect is a graduate of the University of Alabama and Virginia Theological Seminary. Prior to All Saints', he was archdeacon of the Diocese of Alabama. He and his wife, Allison, have three children.

Presiding Bishop Urges Return to Peace Process

Presiding Bishop Edmond L. Browning urged Israeli and Palestinian leaders to end the violence and return to negotiations in a statement issued Sept. 27.

"I implore the government of Israel and the Palestinian Authority to work together to end the tragic outbreak of violence in the Gaza and West Bank, including East Jerusalem," the statement said. "I advocate an immediate return to the peace process. This is a time when both sides must demonstrate their resolve to end the current stalemate."

Bishop Browning, a frequent visitor to the Middle East with his wife, Patti, urged the importance of negotiations.

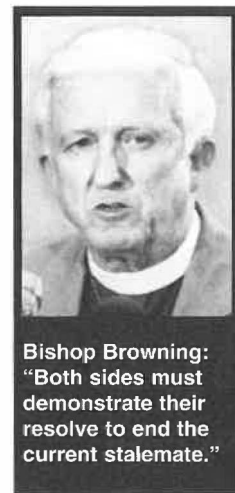
"... more will be required than another handshake," he said. "The peace process has to move from posturing to substance."

The Presiding Bishop called upon the U.S. government to be the principal sponsor of peace talks, and appealed to the Israeli government "to abandon its ill-advised decision to open a new gate into the Old City."

"There will be no peace and no justice unless the aspirations of Jews, Muslims and Christians are respected in final negotiations," he said. "Unilateral claims to Jerusalem are unacceptable and are a prescription for a long and tragic conflict."

Episcopal News Service contributed to this article.

Correction: Because of an editor's error, the former parish of Bishop Edwin Leidel of Eastern Michigan was misidentified [TLC, Sept. 29]. The parish is St. Christopher's Church, Roseville, Minn., not Michigan.



Bishop Browning: "Both sides must demonstrate their resolve to end the current stalemate."

Women's Caucus Commends Progress of 'Non-sexist God-language'



Pamela Chinnis: "It is possible to be a lady and still be in charge."

"The church has lurched painfully forward toward diversity and wholeness," said Pamela Chinnis, president of General Convention's House of Deputies, the keynote speaker as the Episcopal Women's Caucus marked its 25th anniversary at its birthplace, Virginia Theological Seminary, Sept. 26-27.

Mrs. Chinnis noted progress in achieving what she called the use of non-sexist "God-language" in authorized liturgies in an ambiance in which women had been

"devalued, dismissed and denied ... and were discouraged, refused and reviled."

Through it all, she added, "we have learned that it is possible to be a lady and still be in charge." Without such progress, she continued, "the Episcopal Church would be a very different place."

At a Eucharist attended by 125 persons at nearby St. Clement's Church, the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, was the celebrant, and the Rt. Rev. Jane H. Dixon, Suffragan Bishop of Washington, was the preacher. The Prayers of the People offered thanks for the role of women and asked forgiveness for "the subordination of women and the church's complicity."

Music for both events included the group The Miserable Offenders.

(The Rev.) James B. Simpson

The Promise Outweighs the Cost, Bishop Dixon Says

The Rt. Rev. Jane Holmes Dixon believes the promises that are evident after two decades of women being ordained in the Episcopal Church have outweighed its costs in the faith community and in the world.

Speaking at the Blandy Lectures at the Episcopal Seminary of the Southwest Sept. 23-24 that celebrated the 20th anniversary of the ordination of women, Bishop Dixon said, "I believe that the church and the world know that the promise of the ordination of women outweighs the real cost that it has wrought. We know it in our scripture. We know it in our baptismal covenant. And we know it when we think rationally about all of these things. So, for those of us who are Episcopalians, it's Hooker's three-legged stool: scripture, tradition and reason."

The Suffragan Bishop of Washington pointed out that "in every decision there is both cost and promise." For example, the ordination of women completely fulfills the image of God — "We as women represent for the church and the world the other half of the intended image of God ... (because) God's image is truly male and female." When women were ordained, "we became active participants in representing the image of God and the sacrifice of Jesus."

But for those who believe that the image of God is exclusively male, the decision to ordain women was viewed as heresy, an anathema and even "ontologically impossible," she said. "For those for whom this is at the center and core of their faith, (ordination of women) is a terrible and sacred cost."

Though most of the initial opposition to the ordination of women has faded, Bishop Dixon noted pockets of pain remain. "There's been a rupture in the collegiality of clergy and lay, clergy and clergy, and lay folk and lay folk since women have been ordained," she said. "Some men don't trust other men. Some women don't trust other women. And some women and men don't trust each other. I see that more profoundly than I've ever seen it in my 59 years, in the House of Bishops. That is a terrible and awesome cost for all of us."



Bishop Browning with Bishop Parsley, his wife and their son.

Bishop Coadjutor Consecrated in the Diocese of Alabama

The Rev. Henry Nutt Parsley, Jr., was consecrated Bishop Coadjutor of Alabama Sept. 28 in Battle Coliseum of Birmingham Southern College in Birmingham.

The Most Rev. Edmond L. Browning, Presiding Bishop, was the consecrator, assisted by the Rt. Rev. Robert Miller, Bishop of Alabama; the Rt. Rev. Furman Stough, retired Bishop of Alabama; the Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast; the Rt. Rev. Robert C. Johnson, Bishop of North Carolina; the Rt. Rev. Peter J. Lee, Bishop of Virginia; and the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, as co-consecrators. Five other bishops participated in the laying on of hands.

The Rev. James Fenhagen, who was dean of General Theological Seminary when Bishop Parsley was a student there, was the preacher. Fr. Fenhagen, speaking on the gospel passage from Matthew 20 in which Jesus said, "Whoever would be great among you must be your servant," cautioned listeners against romanticizing a servant leader. He said for a bishop to be

a servant in Jesus' terms, he must trust people, and help them develop trust in him. To encourage others to fulfill their own ministry is to be truly a servant leader, he added. "Discouragement eats at the soul," Fr. Fenhagen said. "Encouragement lifts us up. Servant leadership is not just being nice. It is tough leadership."

Bishop Parsley has served several parishes in South Carolina, and for the past 10 years he has been rector of Christ Church, Charlotte, N.C. He and his wife, Rebecca, have one son.

The new bishop's pastoral staff, given by clergy of Alabama, was hand-crafted from acacia wood grown in Alabama.

Among the large crowd participating were about a dozen members of St. John's Church for the Deaf in Birmingham and their rector, seated in the front row, with a sign language interpreter facing them. The interpreter is experienced in signing for Episcopal Church services, but was baffled when during communion the choir sang a motet in Latin.

(The Rev.) Emmet Gribbin

The Nuts and Bolts of a Stewardship Campaign

By FRED FENTON

A priest friend said, "I have just three more stewardship campaigns to retirement!" I knew how he felt. Stewardship lacks the appeal of other church programs, and it often meets resistance from the congregation.

Yet few activities offer more in return for the effort involved. This is because stewardship and spirituality are closely connected. Jesus said it over and over again. When Zacchaeus became incredibly generous, Jesus told him salvation had come to his house. When a rich man boasted of Torah obedience, Jesus invited him to empty his pockets and become a disciple! Stewardship is close to the heart of what it means to trust in God rather than ourselves, to live by faith.

Recently I led a workshop at the annual retreat for senior wardens and treasurers in our diocese. This group was particularly interested in the "nuts and bolts" of a stewardship campaign.

I thought back over 35 years of parish ministry and came up with eight ingredients of a successful stewardship program. They are presented in the hope they will contribute something to our common adventure in faith, and encourage all of us to give the annual program the time and energy it needs in order to succeed.

1. Clergy Leadership. The spirited and visible involvement of the priest in charge is essential. Lay leaders will make the difference at every turn, but the priest needs to be personally committed. The role is not unlike that of a dedicated cheerleader. It requires much preparation behind the scenes, time spent in training, and a consistent display of energy and creativity that supports the team effort.

2. Lay Leadership. Enlisting committed workers, a good number of whom need to be generous givers, is a key task of the priest. I do this by sending a letter and following up with a telephone call to each lay person on my list.

How many leaders? As many as possible. In our current drive, we have 33 members on our stewardship committee, divided into 10 subcommittees: advance gifts, communications, endowment, follow up, loyalty dinner, planned giving, recruitment, report sessions, Sunday

The Rev. Fred Fenton is rector of St. James' Church, Baton Rouge, La.



morning presentations, and visitor training. As vicar of a small mission congregation in another diocese, I worked with a committee of six members.

The commitment of the committee members should be respected by making good use of their time. Our monthly meetings have a prepared agenda and last no more than an hour. But we never fail to follow up on the activity of each subcommittee to see what needs attention or more support.

The work of our lay leaders ought to be recognized and celebrated. We provide snacks and soft drinks at the meetings, and at the end of the year we have a dinner party with spouses invited. Throughout the year, I write brief, personal notes to stewardship committee members, commending their efforts.

3. Adequate Budget. In many congregations the line item for stewardship is the cost of offering envelopes and nothing more. The priest and committee members need to be realistic and exert leadership here. To conduct a strong program, multiply the current budget item for stewardship by a factor of 10. You will have no difficulty convincing the finance committee to support the full cost of your program in succeeding years.

4. Communications. Avoid “canned” materials. Speak from your heart about the joy of giving and the importance of the pledge as a way of directing your whole life toward God.

a. Theme. Develop your theme. Make it a “household word.” Use it prominently on posters, newsletters, bulletins and loyalty dinner program.

b. Booklet. Prepare a booklet with lots of information about parish goals and proportional giving. Include pictures if possible. Don’t forget your theme.

c. Loyalty Dinner. This needs to be an annual focus for the community to gather for prayerful consideration of pledging. A grand dinner at no charge with a paid speaker is best. A potluck dinner with presentations by committee members will work if your budget is modest. Either way, much groundwork must be done to make this the best-attended parish event of the year.

d. Sunday Morning Presentations. Brief messages from a different lay leader each week give a freshness to the announcement period and provide a personal touch. And sermons on stewardship themes are espe-

cially important when members are being asked to pledge.

5. Involve Maximum Numbers. The larger the number of parishioners actively involved, the more likely your program will succeed. Endeavor to enlist and train one-third of the membership to make home visits on the other two-thirds. In 1995, we used a visitation organization of 128 people to call on 600 homes. It was our most successful program in 20 years.

6. Training and Follow-up. Training is vital. It helps individuals think about their own giving and prepares them to invite others to be generous.

Our training manual includes skits to help callers experience what it is like to make a stewardship visit. These exercises proved to be very popular, and even fun. Each year we evaluate all materials used in the program and ask for written feedback from our callers in order to improve the manual for the next year.

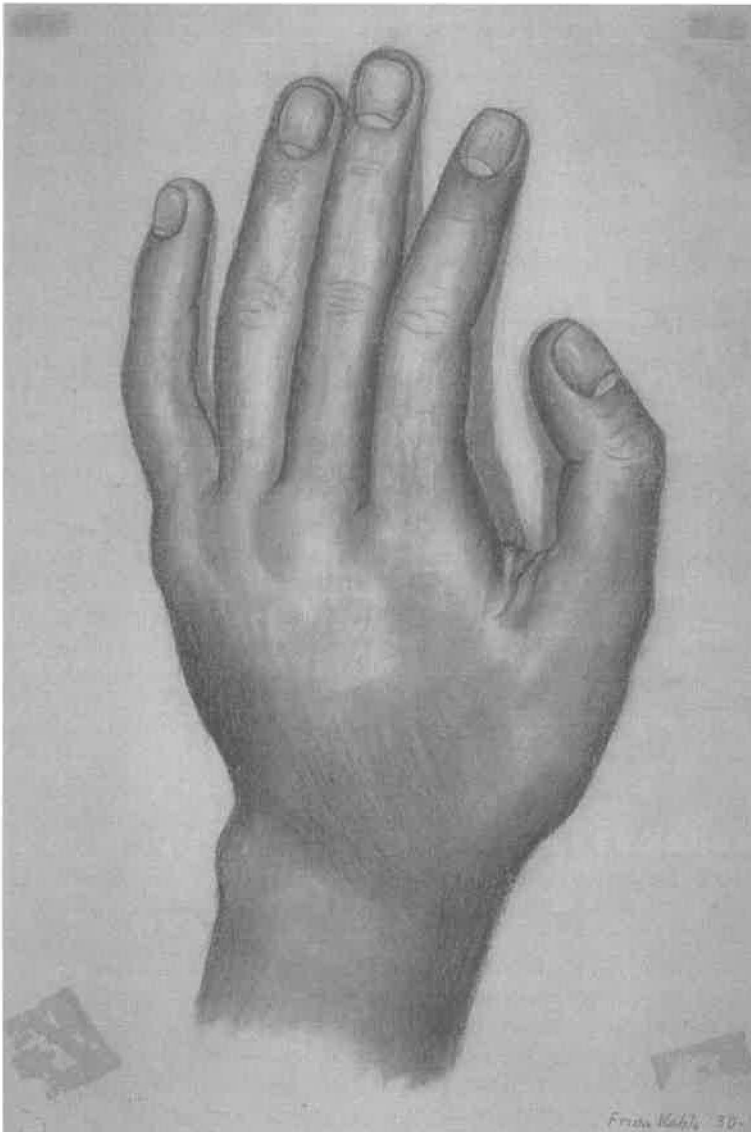
Remember, in most dioceses there are consultants available to assist with this and other aspects of your stewardship program. Use them. An outsider’s expertise can energize us with helpful new ideas.

7. Goals. Goals for your congregation’s life and witness are an important ingredient of success. People respond to a bold vision of what they can accomplish through generous giving. Goals need to include concrete ways to strengthen the congregation in its care for individuals and families, and its outreach to the wider community.

8. Spirituality. Stewardship efforts require lots of prayer from start to finish. Begin and end your meetings with prayer. Bible study, particularly of our Lord’s teaching about giving, will inspire and challenge toward growth. We begin to see giving as the way in which we point our whole lives toward God.

If there is one key to all of this, it is the decision by clergy and lay leadership to make stewardship one of the most important ministries of the congregation. Consider the spiritual and financial benefits of a successful stewardship program, and then ask God to renew your church through generous giving. □

IN WEAL AND WOE, GOD HAS CONTROL



The Hand, 1930 by Kahlo

By KENNETH J.G. SEMON

Several years ago, two of our elderly parishioners were brutally murdered in their home by a man who wanted their car. Often I have thought about them and their terrible deaths.

Two weeks before her death, Margaret came to discuss her burial service. We were to meet again in a few weeks. Margaret was an orderly person and spent much of her life putting things in order. I told the people who came for the burial service that I felt like I had unfinished business with Margaret because we had not concluded our talks. I know others must have felt that way, too. I knew there would be closure for us as time went by, but for a long time it felt unresolved; not an unusual feeling when someone has died.

More than the sense of unfinished business, however, was my horror over what happened. Only a week or two before the murder, I spoke from the pulpit about my concern over our increasingly violent society. How many murders are there in any city in this country in any week? How do we begin to address this terrible problem? The death penalty? Limit guns? Some other political solution?

God does not solve the problem of the human heart by passing laws. One need only read the scriptures to see that from the beginning God is calling us into relationship with him, and rather than arguing about what laws we might pass, we ought to look to the violence in our own hearts and begin to seek serenity in our individual lives. Change one person in the world and the world is changed. That is how God works, one person at a time. Not always the way we want him to work, but that is how he works.

Margaret had come to plan her burial service, not out of a premonition of her death so much as out of her need to have things in order. She was a very proper and orderly woman. She was quite insistent that we sing the hymn "How firm a foundation ye saints of the Lord" to the tune it is sung each morning at General Robert E. Lee's home in Virginia. It was General Lee's favorite hymn.

As I prepared my homily for the burial, I found that hymn awakened a sense of hope in me. I know that as we sang it

The Rev. Kenneth J.G. Semon is rector of the Church of St. Michael and St. George, St. Louis, Mo.

at the service all of us found great comfort in the insistent conviction of the poetry: "The soul that to Jesus hath fled for repose, I will not, I will not desert to its foes; that soul though all hell shall endeavor to shake, I'll never, no never, no never forsake." Margaret provided that hymn so we might not mourn too long and so we could celebrate her faith in the presence of Jesus in our lives and in our deaths.

As I was preparing for the service and spending time with the family in various places, as I was living through the agony and reality of those gruesome deaths, the lines from Isaiah kept going through my mind and imagination: "I am the Lord, and there is no other, besides me there is no God . . . I am the Lord, and there is no other. I form light and create darkness, I make weal and create woe, I am the Lord, who do all these things." Somehow I find comfort in that pronouncement. It inspires fear but it inspires comfort as well.

I can be lost in the day-to-day events of my life and forget that there is One outside of the day to day, that there is One who is above it, not aloof. He came into humanity and himself suffered a violent and senseless death, but still he is not caught up in the things that preoccupy me. There is One who creates everything there is and who is ultimately in control. And I know that though he creates weal and woe, in the end he achieves restoration and resurrection. In the end, to quote Dame Julian of Norwich, "All shall be well, all shall be well, all shall be exceedingly well."

Some years ago I received a call late one Saturday night. A 19-year-old member of the parish had just been killed in a car accident. She and her friend had been out in a car, having had too much to drink, and as they rounded a bend in the road, the young woman driving missed a curb and crashed the car into a tree, instantly killing her companion, a star swimmer and all-around good person. When I arrived at the home, it was clear my friend was exceedingly angry. Anger is a normal response to death. One of the family members greeted me: "Father, I am glad you are here. Would you please say something to her father?" What, I wondered, could I say to my friend who had just lost his daughter in this stupid and senseless accident? I expect she thought that since I am a priest who faces death with some regu-

larity, I would have something comforting to say to this man who was pacing like a lion. I walked over to him and said, "David, I can't believe what has happened. I don't know what to say."

What can we say in the face of the events of this life? Sometimes there is nothing we can say. It is all right to be speechless once in a while. God gives us his answer and that answer lies in his majesty and power. He creates weal and he creates woe. Faced with God's power, Job says, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." What else can we say?

Part of the mystery of this life is that not long after those murders were committed on a quiet suburban street, just across that very street, another parishioner, a young woman, was delivering a wonderful new baby. There is a moment in Shakespeare's *The Winter's Tale* when a man suffers a brutal death on one part of an island and on another a baby is found: "Thou meetst with things dying, I with things new born," says the chorus.

Many of us would like to think we are in control of our lives. But in the end, we are not in control. That is a fearsome revelation. In the 12-step programs, it is the first revelation, the first step. Years ago, I remember waking up in the middle of the night repeating those words: "I am not in control of my life." The next day I went to a 12-step meeting to learn more about that insight and how to deal with it. We are not in control though we try to control. God is in control; he makes weal and creates woe. I do not understand more than that. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

I know something about who he is by studying the scriptures and making a lifetime of seeking his will. I know that he loves us so much that like a mother caressing her child, he numbers the hairs on our heads. I know his will that we be no longer broken but whole, holy. I know that he came in flesh and died so that we might live. I know that what is struck down is raised up in glory. I know that nothing can separate us from the love of God — not life, nor death, nor angels, nor principalities, nor powers. "I am the Lord, there is no other. I form light and create darkness, I make weal and create woe, I am the Lord."

In the end all I can say is: "Blessed be the name of the Lord who has made heaven and earth." □

*It is all
right
to be
speechless
once in
a while.*

A Compassionate Choice?

By MAURICE M. BENITEZ

Partial birth abortion! If there is still such a thing as an abomination in the sight of the Lord, this procedure has got to fall in that category.

In the last few months of pregnancy, a child almost fully developed in the mother's womb, capable of living outside the mother's body and growing up and living a normal life as a human being, is rotated to the breech position (meaning bottom end delivered first), labor is induced, the baby pulled out of the birth canal by the feet, and when only the baby's head remains in the uterus, the forceps are inserted and the skull is crushed, the brain fluid is sucked out, and the child is born dead. It's a "surgical procedure" that one minute later, after the child's head emerged from the womb, would be regarded as the murder of the child, infanticide.

As we know, Congress passed a bill to ban such a procedure, and President Clinton vetoed the bill. Then, amazingly and tragically, Presiding Bishop Edmond L. Browning issued a statement of support for President Clinton for his veto of the bill. The primary spokesperson of the Episcopal Church thus gave approval for this outrageous and barbaric procedure.

I do not write as one opposed to abortion in all circumstances. I uphold a woman's right to choose an abortion in cases of rape, incest or when her life is endangered. While believing that every abortion is tragic, ultimately it is the right and responsibility of the mother to make the best possible and informed decision on a contemplated abortion.

I supported and voted for the official position of the Episcopal Church — and

we do have one — which was adopted by General Convention. To some, it is a wretched compromise, but to others of us, it was the best that we in General Convention could do in making a responsible, moderate and balanced resolution on this difficult and troubling subject.

However, when I (and I believe many others) voted for that statement, we were thinking in terms of early, first trimester abortions. We were not contemplating the skull of a child being crushed in the eighth month of pregnancy, nor remotely that approval for such a horrible act could be given by the Presiding Bishop.

The proponents of partial birth abortion, including President Clinton, argued at the time the bill was being considered that the procedure was necessary in some cases to save the life of the mother, which is at best an absurdity, and at worst a deliberate act of trying to mislead. Any responsible physician, when a woman's life is in jeopardy because of a toxic condition or other problem in the late stages of pregnancy, would quickly induce labor or take the child surgically by Cesarean section, to save the life of the mother and to give the child a chance to live. The child might not survive this early delivery, but that's a long way from deliberately killing the child.

When President Clinton, in defending his veto, referred to the procedure as necessary to keep women "from having their bodies ripped to shreds," and "not being able to have another baby," he was probably referring to cases of severe hydrocephalus (enlargement of the head because of excess fluid on the brain). However, this condition can be treated by other procedures such as cephalocentesis, designed to remove excess fluid from the baby's skull prior to birth.

While in many of the instances to date

(Continued on next page)

The Rt. Rev. Maurice M. Benitez is the retired Bishop of Texas. He resides in Austin, Texas.

Viewpoint

(Continued from previous page)

of partial birth abortion, the cause has been just a matter of election by the mother, it would seem to be that in the majority of the cases, the cause has been that a pre-natal test had revealed a fetal flaw, or other congenital deformity. In the name of God, if we have come to a time when we as a society, with the approval of church leaders, are going to destroy all unborn persons, in the seventh or eighth month of pregnancy, who are detected to

have congenital defects of any kind, why stop there? Why not go the full route of Adolf Hitler? Why not destroy those infants who make it into this world with flaws undetected?

It is obvious that whatever reasons there are for vetoing a ban on partial birth abortions, they are political and not

The reasons for vetoing a ban on partial birth abortion are political, not medical.

medical. The medical community, including the American College of Obstetricians and Gynecologists, does not recognize the procedure. According to Dr. Pamela E. Smith, director of medical education at Mt. Sinai Hospital in Chicago, "There are absolutely no obstetrical situations encountered in this country which require a partially delivered human fetus to be destroyed to preserve the life or health of the mother." Furthermore, the legislative counsel of the American Medical Association supported the ban on partial birth abortion.

Yes, President Clinton may have been motivated in his veto by his desire to please and retain the votes of those women who he thought were in favor of having this procedure. However, I believe that the overwhelming majority of women in this world, as well as the vast majority of the Christian community, are horrified by this ghastly, atrocious procedure.

Bishop Browning likes to speak of compassion, but is that compassion also extended to late-term unborn children whose mothers wish to destroy them? Does it extend to those who are discovered by a prenatal test to have a congenital defect? What on earth was the Presiding Bishop thinking about? □

Editorials

New Postal Regulations

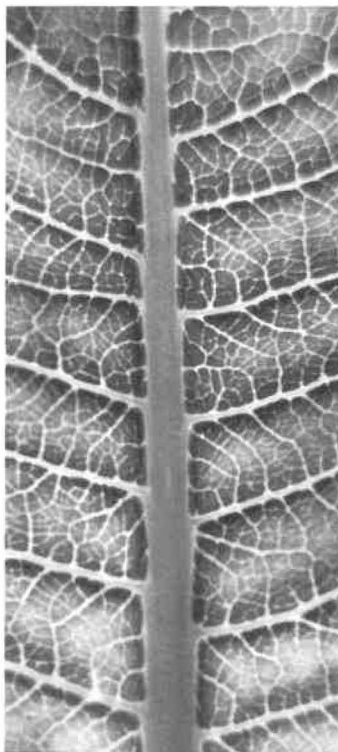
Effective this month, the United States Postal Service has changed some of the regulations for periodical, non-profit mailers like THE LIVING CHURCH. While the new regulations will cause some changes in the way our circulation department operates, we don't expect our readers will notice a difference in delivery of the magazine.

Under the periodical, non-profit rate we use to ship TLC, it is sent from Milwaukee 10 or 11 days ahead of the date on the cover. That should be plenty of time for the magazine to reach all our domestic subscribers. If you find your copy of TLC does not arrive before the cover date, we ask that you do two things: 1. Notify your local post office. Ask the local postmaster to do a publication watch on TLC in order to track down where the glitches in the process may occur. 2. Notify our circulation office. This enables us to monitor trouble spots and to alert postal authorities where appropriate.

The Postal Service's new regulations are designed to make delivery of your magazine more efficient. If you notice that it arrives later than usual, or that delivery seems more erratic than in the past, please tell us.



Poems



"Welcome, happy morning!" ...

Leaf fall
and all that was green
is brown, covered
in a crackling face
of lines which used to tell
that life flowed
here.

I look at the veins
of my hands, see
brown spots rise
to the top of them,
tell me a story
of days undefined,
holding in the underneath
and bringing up the future
little by little.

No thing is too different
from anything else,
... age to age shall say.

Mark L. Cannaday

People and Places

Appointments

The Rev. **Wilfredo Benitez** is rector of St. Anselm's, 13091 Galway, Garden Grove, CA 92644.

The Rev. **William M. Bennett** is rector of St. Mark's, 2128 Barton Hills Dr., Austin, TX 78704.

The Rev. **Denis Brunelle** is rector of St. Luke's, Box 20038, Long Beach, CA 90801.

The Rev. **Christine Cole** is priest-in-charge of St. Paul's, Baden, MD 20608.

The Rev. **Jannel T. Glennie** is rector of St. Katherine's, 4650 N. Meridian Rd., Williamston, MI 48895.

The Rev. **Raymond C. Hartjen, Jr.**, is rector of Trinity, P.O. Box 363, Atchison, KS 66002.

The Rev. **John M. Heidengren** is rector of Prince of Peace, 111 Cherryton St., Aliquippa, PA 15001.

The Rev. **Albert L. Holland** is associate rector of St. Mark's, 322 N. Horne, Mesa, AZ 85203.

The Rev. **Maryanne Lacey** is associate rector for pastoral care of Christ Church, P.O. Box 801, Bloomfield Hills, MI 48303.

The Rev. **You-Leng Lim** is chaplain of the University of California — Irvine, CA.

The Rev. **Richard Cornish Martin** is interim vicar of Advent, 30 Brimmer St., Boston, MA 02108.

The Rev. **David C. Matus** is rector of St. Mark's, P.O. Box 272, Hoosick Falls, NY 12090.

The Rev. **Julie McPartlin** is deacon-in-charge of St. James', 172 Ottawa St., Lake George, NY

12845.

The Rev. **Clarke Prescott** is rector of All Saints', 3847 Terracina, Riverside, CA 92506.

The Rev. **Christopher Rankin Williams** is assistant of All Saints'-by-the-Sea, 84 Eucalyptus Ln., Santa Barbara, CA 93108.

The Rev. **Max J. Wolf** is associate of St. Philip's in the Hills, P.O. Box 64840, Tucson, AZ 85728.

The Rev. Canon **Mark R. Wood** is interim canon of Holy Trinity Cathedral, 23, Avenue George V, 75008 Paris, France.

The Rev. **Elizabeth A. Zivanov** is interim rector of St. George's, 635 Wilder Rd., Hilton, NY 14468.

Changes of Address

The Rev. **G. Keith Boyles**, 72 School St. #11, Everett, MA 02149.

The Rev. **Ira Patterson Seymour**, 1612 Stoney Point Dr., Lansing, MI 48917.

The Rev. **Tracy H. Wilder**, P.O. Box 142, Clarksburg, MD 20871.

Ordinations

Deacons

Indianapolis — **Judith S. Greene**, assistant rector, Trinity, 16 E. Fourth St., Covington, KY 41011.

Los Angeles — **Larry Brown; John Conrad**, assistant, St. Mark's, 1020 N. Brand Blvd., Glen-

dale, CA 91202; **Margaret Cunningham**, assistant, All Saints', 132 N. Euclid Ave., Pasadena, CA 91101; **Steve Dean**, assistant, St. Simon's, 623 Hagar, San Fernando, CA 91340; **Carlos Garcia**, assistant, St. Paul's, 242 E. Alvarado, Pomona, CA 91767; **Faye Hogan**, assistant, St. Paul's, 3290 Loma Vista Rd., Ventura, CA 93003; **Andrea Maier; Marilyn Mason**, assistant, St. Clare's, Cucamonga, and St. John's, 1407 Arrowhead Ave., San Bernadino, CA 92405; **Susan Russell**, assistant, St. Mark's, 1014 E. Altadena Dr., Altadena, CA 91001.

Priests

Southeast Florida — **Celeste Cox**.

Michigan — **Donald Duford**, chaplain, Veterans Hospital, Detroit, MI.

Religious

Sister Brigit Carol Lay made her life profession as a solitary of DeKoven.

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Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. **Peggy Patterson**, dean
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S, S. Seacrest Blvd. (561) 732-3060
The Very Rev. **W. Michael Cassell**
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Tues HU & Eu 10; Wed 8:05

Hollywood, FL

ST. JOHN'S, 1704 Buchanan St.
The Rev. **Hobart Jude Gary**, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH, Eve & Greene Sts.
The Rev. **Theodore O. Atwood, Jr.**, r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

ST. ANDREW'S CATHEDRAL, Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH, 60 Akenside Rd.
The Rev. **Thomas A. Fraser**, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

CHRIST CHURCH CATHEDRAL, Monument Circle, Downtown
The Very Rev. **Robert Giannini**, dean
Sun Eu 8, 9 & 11

Baton Rouge, LA

ST. JAMES, 208 N. 4th St.
The Rev. **Fred Fenton**, r; the Rev. **George Kontos**, the Rev. **Bob Burton**, assocs; the Rt. Rev. **Robert Witcher**, Bishop-in-Residence. Dr. **David Culbert**, organist-choirmaster; **Lou Taylor**, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

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

Brookline, MA

ALL SAINTS, 1773 Beacon St.
The Rev. **Dr. David A. Killian**, r, the Rev. **Lyle G. Hall**
Sun H Eu 8 & 10:30

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. **James D'Wolf**, the Rev. **Michael D. Kinman**, the Rev. **Steven W. Lawler**, the Rev. **William M. North**, Jr.
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15, Ev 5 (1S Oct. - May) Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

Hackensack, NJ

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

Newark, NJ

GRACE CHURCH, 950 Broad St., at Federal Sq.
The Rev. **J. Carr Holland**, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE, 112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

ST. BARTHOLOMEW'S, Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality 7 days a week.

EPISCOPAL CHURCH CENTER, 2nd Ave. & 43rd St.
CHAPEL OF CHRIST THE LORD
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. **William C. Parker**, c; the Rev. **Allen Shin**, asst
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. **Daniel P. Matthews, D.D.**, Rector
The Rt. Rev. **Herbert A. Donovan, Jr.**, Vicar

TRINITY, Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.

Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.

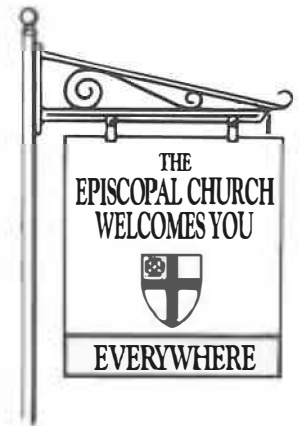
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.

Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.): Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S, Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app



Phoenixville, PA

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

Pittsburgh, PA

GRACE, 319 W. Sycamore (412) 381-6020
The Rev. **A.W. 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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

ST. STEPHEN'S, 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD, 700 S. Broadway
The Rev. **Ned F. Bowersox**, r
The Rev. **Frank E. Fuller**, asst (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION, 3966 McKinney Ave.
The Rev. **Frederick C. Philputt**; the Rev. **George R. Collina**; the Rev. **Thomas G. Keithly**; the Rev. **Michael S. Mills**
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S, 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

Milwaukee, WI

ALL SAINTS CATHEDRAL, 818 E. Juneau
The Rt. Rev. **Patrick Matolengwe**, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

St. Croix, Virgin Islands

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. **Ernest E. Hunt**, III, D. Min., dean; the Rev. **Rosalie H. Hall**, M. Div., canon missionary; the Rev. **George Hobson**, Ph.D., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu