

P E N T E C O S T

# The Living Church

May 26, 1996 / \$1.50

*The Magazine for Episcopalians*



May 26, 1996

Pentecost

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**On the cover:** 16th-century German tapestry depicts Pentecost.

RNS photo

## Quote of the Week

The Rev. Andrew Neaum, writing in *Church Scene* (Australia) on Anglo-Catholicism: "...authentic Anglo-Catholicism has fun, laughter and love at its heart as well as sanctity. Only when it becomes grimly fanatical and defensive does it become offensive and unacceptable."

## In This Corner

# Helpful, but Sometimes Annoying

(Second of two parts)

Last week's column began to explore *A New Zealand Prayer Book*, the official book of the Church of the Province of New Zealand, which is being highly acclaimed in this country. Some of the most helpful parts of the book are its prefaces and introductions.

The introduction to the book, titled "A Multitude of Voices," does a good job of explaining the need for prayer book revision. "We live in a different, and to many, a strange world," it states, and goes on to trace experimental liturgies used in New Zealand in 1966, 1970 and 1984. The liturgy of 1966, the book claims, was "one of the first Anglican eucharistic liturgies to address God as 'You'." The introduction also points out that the venerable 1662 Book of Common Prayer remains authorized for use in those congregations which choose to use it.

It is always interesting to note in other Anglican prayer books, the national or regional commemorations in the calendar. This one is no exception. The calendar includes such regional commemorations as "The Saints and Martyrs of the Americas" on April 8, and "The Saints and Martyrs of the Anglican Communion" on Nov. 8.

The book's treatment of psalms can be annoying. "Some verses of the psalms are not suitable for use in the corporate worship of the church," states the introduction to the psalms. The book omits such verses. For example, Psalm 54, vs. 5: "Render evil to those who spy on me; \* in your faithfulness, destroy them." In Psalm 21, verses 8-12 are

gone, and in Psalm 141, 7 and 8 are omitted. There are many other instances, including the omission of the entire Psalm 83.

Episcopalians may have some difficulty getting through the daily offices. They are incorporated into one service, "Morning and Evening Worship," with morning and evening canticles and collects labeled as such, and including Maori translations.

Some other observations:

"The Song of the Women" from T.S. Eliot's "Murder in the Cathedral" is included as a canticle.

The old Sundays of Septuagesima, Sexagesima and Quinquagesima still appear in the calendar.

The words to hymns are printed in some spots and lists of appropriate hymns appear elsewhere.

The introduction to "Family Prayer" alerts persons to be "prepared to accept the disturbances that sometimes arise."

The services of baptism, confirmation and renewal are printed together.

The *filioque* clause still appears in the Nicene Creed.

The opening for one of the two marriage liturgies: "Welcome to you all."

The New Zealand book is appearing everywhere. Its liturgies are being used at various gatherings around the Episcopal Church, and its contents are under study by theologians. My guess is that this church's next revision will look very much like what Anglicans in New Zealand have produced.

David Kalvelage, editor

## Sunday's Readings

# What the World Needs to Hear Today

Pentecost: Acts 2:1-11, Ps. 104:25-37, 1 Cor. 12:4-13, John 20:19-23.

I was faced with a difficult decision about whether to operate on an elderly patient," the doctor said. "Part of me felt I would not be doing all I could do for this patient if I did not operate. Another part knew that even if the surgery were successful, her life would not be materially improved. I prayed for several days and finally decided that surgery was not warranted. When I made the choice, a feeling of inner peace came over me. I knew God had empowered my decision."

A middle-aged man found himself unemployed after 25 years with a major manufacturing company. Deeply troubled, he prayed

for guidance and the courage to begin again. He said, "Something carried me through this devastating period in my life, a time when my sense of myself was badly damaged. In retrospect I know that God's Holy Spirit bore me up and carried me through the long days of doubt and fear."

These are the same kinds of simple statements the apostles must have made on that first day of Pentecost. Statements of this kind changed the world. The world needs desperately to hear them today; in church basements over coffee, and among friends and neighbors over backyard fences. The same Spirit that empowered the first disciples is available and active today. We simply need to be open to the Spirit's work in us.

# Good Questions to Ask

I was glad to see the item about the bishop who asked one of his mission priests "How are things going?" [TLC, April 28].

A colleague and I discussed questions that we thought would be good for a bishop to ask privately of his/her clergy during visitations (and other times). I later compiled this list for my firm's newsletter, *Conflict Communique*, and am glad to share some of it here with your readers:

1. How is your health? When's the last time you had a complete physical done?

2. What's your salary? Is the church meeting minimum compensation guidelines? If not, why not? Is there anything I can do to help?

3. When's the last time you took some continuing education time? What did you study? What's the budget you have to work with? If under two weeks and \$500, can I help?

4. How's your spouse's physical, emotional, spiritual and mental health? (see TLC, March 3, for related article on the health of clergy spouses).

5. How's your prayer life? Do you have a group of colleagues or non-parishioners with whom you meet regularly and with whom you can freely share your joys and frustrations?

6. How many hours are you working per week? How does this compare with your letter of call? What day of the week do you take as your personal Sabbath (tip: Sunday doesn't count).

7. And finally, shall we join in prayer before I go?

Perhaps some clergy would be uncomfortable with these questions, or think the bishop was prying into personal business. Surely they would seem intrusive if asked in a hurried manner by a bishop with one foot out the door. However, I would guess that the above questions, sincerely asked by a bishop, would be welcomed and would do much to build up the body of Christ.

*(The Rev.) Barbara G. Schmitz  
Church Conflict Management Services  
Hamtramck, Mich.*

## Understanding Death

I must take exception to the beautifully written article by Fr. Brumbaum [TLC, April 21].

I think his main point is neither psychologically nor theologically correct. I

think a small child cannot begin to comprehend the meaning of death, nor can adults, if the truth be known. We can and should, however, all be taught to love and trust God. This is embodied in the third part of "Now I lay me," which your author omits. This is the way I was taught this prayer and still use it occasionally. The third part reads: "If I should live for other days, I pray thee, Lord, to guide my ways." That would help a youngster sleep more peacefully, rather than threatening him/her with a "bogey man [who] would spirit them off to a realm too horrible to bear a name."

*(The Rev.) George B. Salley, Jr.  
St. Michael and All Angels' Church  
Savannah, Ga.*

Reading Fr. Brumbaum's article "Now I Lay Me Down," I was reminded of my mother's version which I learned very early in life:

"Now I lay me down to sleep/ I pray the Lord my soul to keep/ when in the morning light I wake/ keep me pure for Jesus' sake."

Much more reassuring for a small child.  
*Marjorie D. Beal  
Cocoa Beach, Fla.*

## Many Requests

The Rev. James Simons [TLC, May 5] offered an account of a "deacon (soon to be priest) who felt called to mission work with a particular people group in Asia," whose experience at 815 Second Ave. raises questions about the national church's focus on mission.

Fr. Simons neglected to mention that the deacon's interview at the Episcopal Church Center happened in the early 1980s, with a staff person who left long ago. He neglected to mention that the deacon has received support and encouragement over the years from a number of national staff persons, and received a financial contribution just a few months ago toward his participation in a major

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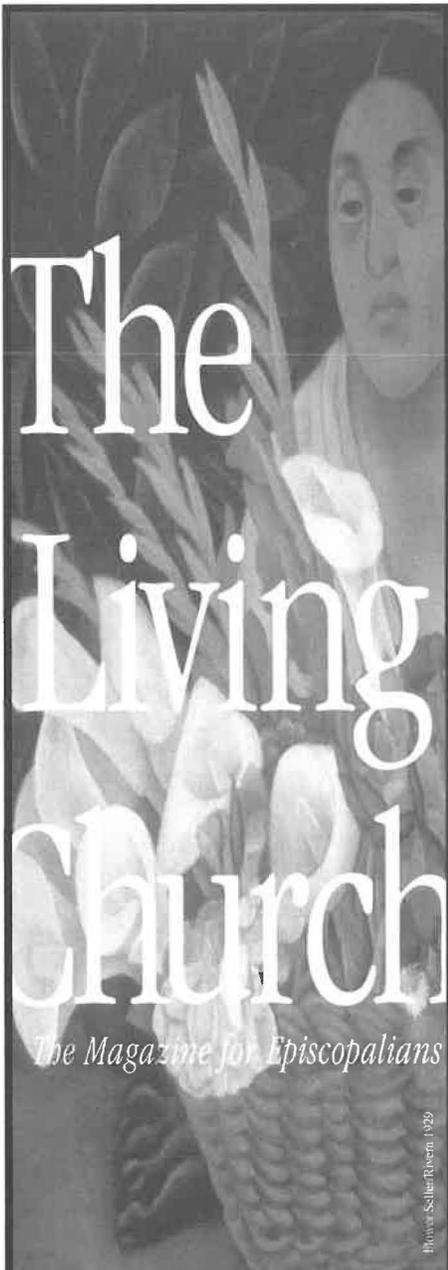
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## Letters

conference on evangelism in his region.

The primary focus of the national church's missionary program, as established by General Convention, has been to respond to requests from partner churches in the Anglican Communion. There are more requests than we can fill. Voluntary mission societies say the same. There is no policy that says we do not send missionaries to people of other faiths. If we had a legitimate request to do so, we would consider it as any other.

*Margaret S. Larom  
World Mission Interpretation and  
Network Officer  
Episcopal Church Center  
New York, N.Y.*

### Handled Well

After so much discouraging news about the Anglo-Catholic parishes in Washington, the good news is the way in which the rector and people of St. Paul's, K Street, handled a distasteful and forced situation [TLC, May 12]. The rector presided over the entire morning with grace, elegance and courage. More than 200 parishioners attended the early Masses, at which the rector preached a stirring and tremendously pastoral sermon.

Together with his staff, he made a bril-

liant statement to the suffragan bishop which truly represented the entire parish, those offended by the visitation and those who welcomed it. Except for one outburst, the liturgy proceeded in the splendid tradition of St. Paul's, though more than half the worshipers were visitors.

The crown and glory of the day was the dedication and blessing of the new Schoenstein organ with Solemn Evensong and Solemn Te Deum that evening. The president of the organ company commented that the organ and the dedicatory liturgy were the high point of his career.

The rector, Fr. Martin, his staff and people should be commended for maintaining the gospel and bearing witness to the catholic faith with grace and power.

*Charles P. Stewart  
Washington, D.C.*

### A Matter of Authority

There is a basic misunderstanding on the part of the Rev. Mario Gonzalez del Solar and Beyer R. Patton in their interpretation of what has been happening here in Washington, D.C., as our suffragan bishop has visited the three parishes which previously have closed their doors to her [TLC, May 5]. "Lawful Power" is not the issue. The authority of the episco-

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## Letters

pate is at the heart of the matter. Anyone who knows her can vouch that Bishop Dixon is not a seeker after power. Her visits to the recalcitrant parishes were, for her, heartbreaking efforts to hold us all to the essential core of our church, the central authority of our bishops.

Fr. Gonzalez del Solar quotes Jesus' words in Matthew, "all authority ... has been given to me." Rightly so! He leaves out, however, the authority which Jesus passed on to the church when he handed over the keys. Our bishops have the authority and the responsibility to bind and loose. God knows, much as we hate to have to do it, at some point Episcopalians are going to have to cede the power which we so desperately crave to the authority of our bishops.

*(The Rev.) John Thayer Talbott  
St. Augustine's Church  
Washington, D.C.*

### Different Approach

I read with interest "Bishop Dixon's 'Red Sea Experience'" [TLC, March 31], and was saddened by the comparison with our own Diocese of Pennsylvania.

We have certainly had the same friction among all the different points of view prevalent in our church today, but by contrast they have been dealt with by conversation and consensus, not by constraint. Bishop Bartlett has spent time understanding the concerns of traditionalists, and many other groups, and speaking for my own parish, we could not be more happy with the episcopal visitor arrangement which has come about through his leadership and pastoral approach. When

we compare this to Bishop Dixon's power-thirsty approach, it suggests that the shepherd in that diocese seeks to rule with an iron crozier. If Bishop Dixon has had a "Red Sea Experience," her place in it has been in Pharaoh's chariot!

*(The Rev. Canon) Barry E.B. Swain  
St. Clement's Church  
Philadelphia, Pa.*

### In Opposition

Paul Glavin [TLC, May 5] makes assertions and draws conclusions about me and what I wrote regarding the books that were being reviewed.

I had objected to some of the books being included, because they were clearly not "Christian" in type or content. I believe it is my right to express myself in this way and to pose the question that if TLC is a Christian magazine, and the people who write for it are Christian, why waste time promoting literature which is diametrically opposed to our faith?

Because we Christians take a stand with our Lord and try our best to follow him, we are not automatically involved with the "military-industrial complex." Nor are we racists, homophobes, colonialists and economic exploiters.

Either we take all of scripture in faith to be God's word or we don't. Yes, this is exclusivistic and it is also a matter of faith. If one does not possess this faith, which is a gift from God, that we only have to ask for without prejudice, only confusion and disjointed belief systems will result.

*Frank M. Wiers, Jr.  
Willard, Ohio*

*Publication of a book review does not mean TLC recommends or promotes the book. Ed.*

### A Welcome Change

The Spring Music Issue [TLC, April 14] is as excellent as ever, and this time provocative as well! If Carol Doran's article was beautifully pastoral, Keith Shafer's mildly sarcastic "'Renewal' Music? Just Say No" should serve to stir up another hurricane in the Anglican teapot, along with prayer book usage, inclusive language, ordination of gays and women, same-sex marriage, "heresy," etc. A music controversy will be a welcome change.

*(The Rev.) Thomas Weller  
Trinity Church  
Apalachicola, Fla.*

Never a dull moment at St. Kirk's when Clifford Passwater reads the intercessions.



Deborah Yetter

### Fellows-in-Residence Program The School of Theology University of the South

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## Connecticut's Suffragan Bishop Consecrated

He is known by friends and former parishioners as a man with a broad spiritual background, able to relate well to a wide variety of people. A former spiritual director for Cursillo, he has studied in the Holy Land, pondered God while hiking in New England, and is a frequent guest at a monastery run by the Order of the Holy Cross. On May 4, when the Rev. Andrew Donnan Smith was consecrated as Suffragan Bishop of Connecticut, these traditions were interwoven with gifts and love to frame his new ministry.

A crowd of nearly 800 filled Christ Church Cathedral in Hartford, with nearly 100 more seated in the parish house auditorium next door, participating via large screen projection of the service.

As the morning began and the long entrance procession formed outside, a persistent drizzle caused a few of the clergy to don their programs as protective headgear. Inside, however, the air was dry and full of joyful sound from the choirs of the cathedral and St. Mary's, Manchester, a brass band, and a timpanist, who sat just below and to the left of the pulpit. Intense lights from the camera crews videotaping the event placed the Presiding Bishop, the Most Rev. Edmond L. Browning, and all

the action, in a circle of light at the cathedral crossing.

Attached to a side balcony, overlooking the proceedings, was a wall hanging created for Bishop Smith, displaying symbols important to his life. Sewn onto a background of black silk in various materials including textured fabric, white silk, leather, and gold tissue lamé, were domes from Jerusalem, a path through the woods, and six faces of Jesus, taken from different traditions in liturgical art.

The sermon was given by Bishop Smith's longtime friend, the Very Rev. Malcolm H. McDowell, Jr., dean of St. Stephen's Cathedral in Harrisburg, Pa., and former rector of St. Mark's, New Britain, Conn. In his sermon, Dean McDowell exhorted his friend to always let Easter make a difference, and to lead the church as it so desperately needs.

"You have demonstrated that inner power to be a servant in possession of a

life that can be shared, laid down for others and ultimately given back to God. The church not only calls you to leadership, but needs faithful leadership at a time when our culture cries out loudly for spiritual nurture in the midst of crass and bloated materialism, quick fix schemes, and magical prophecies."

The consecrating bishops included Bishop Browning; the Rt. Rev. Clarence N. Coleridge, 13th Bishop of Connecticut; the Rt. Rev. Arthur E. Walmsley, 12th Bishop of Connecticut; the Rt. Rev. Bruce Cameron, Bishop of the Diocese of Aberdeen and Orkney of the Scottish Episcopal Church, where Connecticut's first bishop, Samuel Seabury, went to be consecrated; and the Rt. Rev. GERALYN Wolf, Bishop of Rhode Island.

After he was consecrated, Bishop Smith was vested by Ginny Hastings and Taffy Hastings Wilcox in red vestments worn by the late Bishop Brad Hastings, a mentor of the new bishop. His ring, gold with a diocesan seal, was a gift of St. Mary's; his pectoral cross, also gold and of Celtic design with a central amethyst stone, was a gift of all four parishes he has served in Connecticut.

*Karin Hamilton*



Joan Nassiff photo

Bishop Smith

## Lutheran Survey Shows Support for Concordat

The proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America is supported by two-thirds of the respondents in a survey the ELCA sent to congregations and individuals.

According to *The Lutheran*, ELCA's monthly magazine, only 13 percent of the 500 selected congregations which received the questionnaires responded, along with 41 other groups and individuals.

ELCA's research department called the response rate "disappointingly low," and said that while the replies aren't statistically reliable, they "do provide an understanding of how Evangelical Lutheran Church in America leaders and members evaluate the proposals, which parts are strongest and weakest, and how the proposals might be improved.

Congregations also were sent a questionnaire about support for full commu-

### But Rate of Response Considered 'Disappointingly Low'

nion with three reformed churches — the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ. That response was only 12 percent, with 58 percent of those who replied favoring the proposal.

Under the Concordat of Agreement [TLC, April 21], ELCA and the Episcopal Church would enter into full communion, meaning sharing of the Eucharist and interchangeability of clergy. The Episcopal Church's General Convention and the ELCA's General Assembly are scheduled to vote on the matter during the summer of 1997.

In other results of the questionnaire concerning the Episcopal Church, 87 percent of the ELCA respondents said Episcopal ordained ministries are authentic, 64 percent supported common future ordinations of ELCA and Episcopal

clergy by bishops of both churches, and 63.8 percent supported exempting future Episcopal clergy from subscribing to the Augsburg Confession, the chief doctrine of the ELCA.

Among the negative comments received were uncertainty about the necessity of ELCA's adopting the historic episcopate, the role and status of bishops, and the exemption of Episcopal ordinands from subscribing to the Augsburg Confession.

In a related development, a joint commission of the ELCA and the Northern and Southern Provinces of the Moravian Church in America recommended that the two churches establish communion by 2000. The commission, which has been involved in dialogue for five years, concluded that there are no church-dividing issues between the two churches.

## P.B.'s Fund Grants Exceed \$3 Million

More than \$3 million in grants were issued by the Presiding Bishop's Fund for World Relief during 1995, according to the annual report of the fund released recently.

"The fund is the Episcopal Church at its best," wrote the Rt. Rev. Charlie F. McNutt, director of the fund, in the annual report.

"In the last three months of the year we made a concerted effort to communicate the message of the fund to a larger number of church members," Bishop McNutt wrote. "The results were gratifying. Nearly 40 percent of the funds raised in 1995 were received during the last three months of the year."

Grants are made by the fund in five categories: emergency, general, special support, ecumenical and cooperative agency, and the Initiatives Program, which involves a major project which would exceed the fund's normal granting capabilities.

Disbursements in 1995 totaled more than \$858,000 in general grants, including more than \$175,000 to the Diocese of Oklahoma following the bombing of the federal building in Oklahoma City. Other large grants included more than \$63,000 to the Diocese of Kobe, Japan, for earthquake relief, \$40,000 to the Province of the West Indies for hurricane relief, and \$20,000 to the Diocese of Ivory Coast in West Africa for a Liberian refugee tutorial program. The Diocese of Georgia received two \$70,000 grants for victims of floods in 1994, and the Diocese of Louisiana received a \$50,000 grant for assistance in the aftermath of Hurricane Andrew.

Among the more than \$546,000 in special support grants were three of at least \$100,000 apiece to hospitals in the Middle East thanks to a bequest from St. Andrew's Church, Saratoga, Calif.

## Briefly

**Sally Shoemaker Robinson**, the Presbyterian lay person who became a canon in the Diocese of Maryland, has become the first woman to head the board of trustees of the American Bible Society. Canon Robinson, daughter of the late Rev. Samuel Shoemaker, an Episcopal priest who was spiritual mentor of Alcoholics Anonymous, is canon for social ministry in Maryland.



Dick Snyder photo

"Days I'm at the church, and nights I'm at the bar," says the Rev. Lynne C. Wright (right), who often is found playing ragtime piano at the Silver Dollar Saloon in Jackson Hole, Wyo., when not celebrating the Eucharist at St. John's, Jackson Hole, and other churches. A piano player for 40 years who has recorded seven albums, Fr. Wright recently performed a benefit for a new pipe organ at Trinity Church, Reno, Nev., whose rector is the Rev. James Jeffery (left).

## Addressing Evangelism in Diocese of Fort Worth

More than 600 persons participated in the second Bishop's Conference on Evangelism and Renewal, titled "Take It Home," April 19-20 at St. Andrew's Church, Fort Worth.

"Representatives were given the assignment of returning to their local parishes and sharing what they had learned on the weekend," said Pat Salazar, chairperson of the conference. "Thus the title 'Take it Home' was born."

The Rt. Rev. John Howe, Bishop of Central Florida, was conference speaker. Following a musical presentation by youth choirs of the diocese, Bishop Howe gave his first address. Participants then broke into small groups and discussed what they had heard.

The following day 13 workshops were offered including such topics as prayer, reaching the unchurched, music as a tool for evangelism, and motivating lay people for mission.

The conference featured an emphasis on youth, with workshops offered for young people, and another presented for adults on how to keep young persons interested and active in their local parishes.

## Bishop Browning Supports President on Abortion Vote

The Most Rev. Edmond L. Browning, Presiding Bishop, was among a coalition of religious leaders who recently wrote to members of Congress, urging them not to override President Bill Clinton's veto of the "partial birth abortion" ban that would prohibit a late-term abortion procedure.

The letter, sponsored by the Religious Coalition for Reproductive Choice, states that the signers "fully support the president's action in standing with women and their families who face tragic, untenable pregnancies."

The coalition also wrote to President Clinton, expressing support of his veto.

"We know that some religious leaders have criticized you for that veto based on their sincere religious beliefs that human life is sacred," the letter states. "You should know that we, too, hold human life sacred, yet we respectfully disagree with this legislation."

The legislation passed by Congress and vetoed by the president would ban the "intact dilation and extraction" method of abortion, referred to as "partial birth abortion" by opponents of abortion.

The coalition includes offices and agencies of the Episcopal Church, United Methodist Church, Presbyterian Church U.S.A., United Church of Christ, and Reform and Conservative Jewish faith groups.

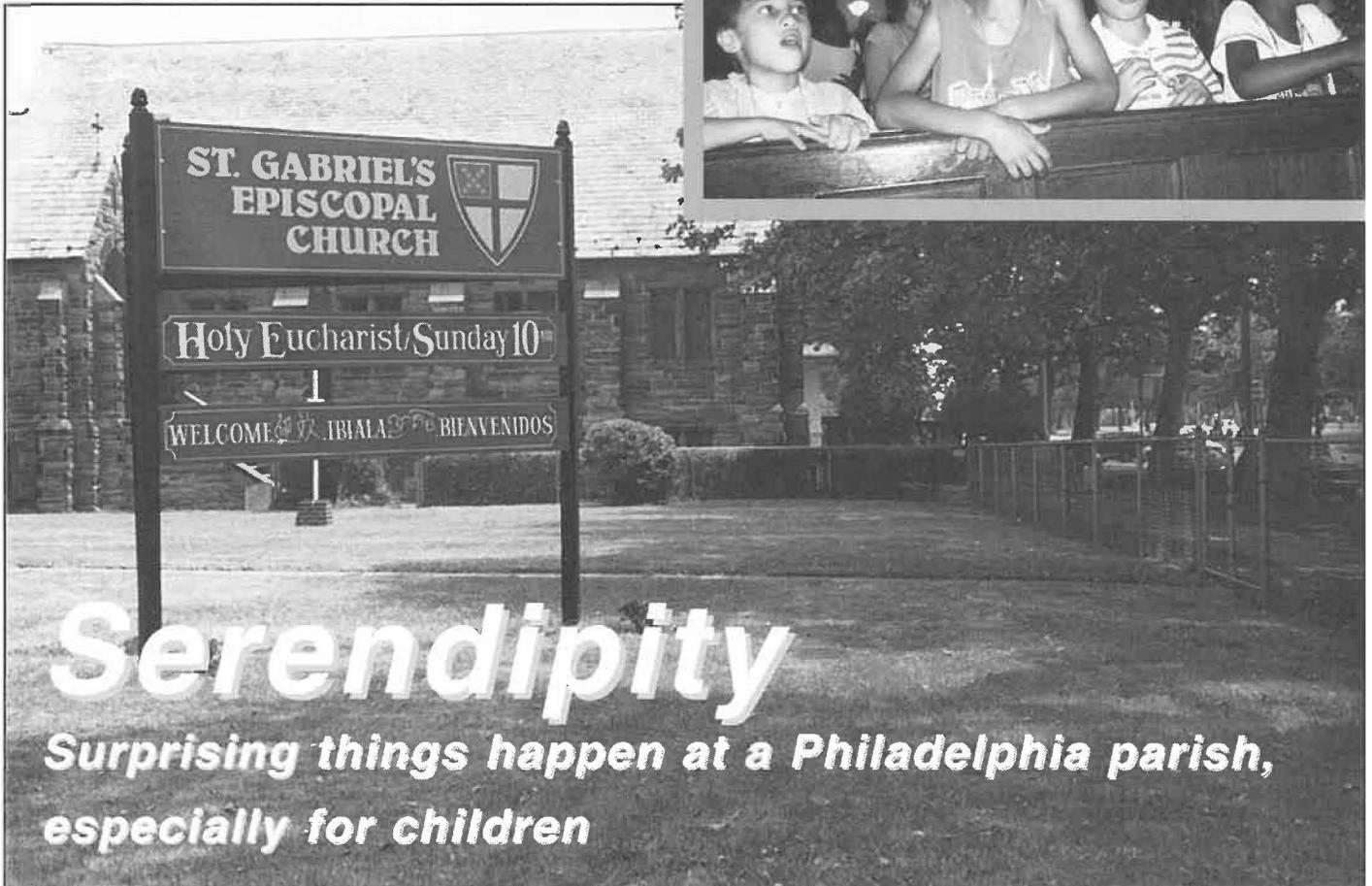
*(Episcopal News Service contributed to this article)*

## Southwestern Virginia Nominees

A screening and nominating committee has announced the final five candidates in the election of a bishop in the Diocese of Southwestern Virginia.

None of the finalists is currently involved in that diocese. Those named: The Rev. Canon John E. Lawrence, canon to the ordinary of the Diocese of Southern Ohio; the Rev. David H. Pittman, rector of Holy Trinity Church, Gainesville, Fla.; the Rev. Frank Neff Powell, executive assistant to the Bishop of Oregon; the Rev. H.W. (Skip) Reeves, Jr., rector of St. Mark's, Cheyenne, Wyo., and the Rev. Canon Mark C. Sullivan, canon for ministry development in the Diocese of Easton.

The election will be held June 22 in Roanoke. The bishop-elect will succeed the Rt. Rev. A. Heath Light, who has announced his retirement.



# Serendipity

Surprising things happen at a Philadelphia parish, especially for children

By PATRICIA NAKAMURA

*"I just love to talk about my church!"*

The deacon and the future deacon used almost identical words to express the spirit of joy and enthusiasm that seems a hallmark of St. Gabriel's Church, Philadelphia. This small, inner-city parish that was, a few years ago, near extinction, is now a center of artistic creativity and community involvement. Most of its leaders, clergy and lay, are women, as is much of the congregation.

In this multicultural and multiethnic area, "creative arts serve to cross and unify cultures," said the rector, the Rev. Mary Laney. The after-school program, which began in 1990, features instruction in the arts, besides homework help and computer skills. Painting, sculpture and craft projects encourage children to work together, and to explore traditions other than their own.

In 1991, Mary Ann Borsuk began dance instruction, helping the children



perfect balance and coordination while preparing community performances, such as "An American Tribute," in ballet, tap and jazz. Later, vocal music was added to the artistic mix. The 1996 report states, "A visiting artist program was established in 1992 to invite professional artists to share their work and conduct a class in their medium of expertise for the children."

They've had an art show in a local bank and sculpture on the church lawn. The youth group, with the Rev. Judith Ray, enlivened the walls of a psychiatric hospital with Christian and Jewish symbols.

Deacon Ray came to St. Gabriel's

because "I wanted a small, urban, multi-cultural parish." She had worked in the suburbs and felt drawn to refugees and the homeless, but wanted to be in the inner city. "I was led by the Spirit," she said. "I'd never heard about St. Gabriel's."

She developed the after-school program, and served as its director for two years. Students come from eight or nine elementary schools in a neighborhood which hears 37 different languages spoken. "It promotes appreciation rather than exclusion," Deacon Ray said. "That helps to weaken gang influence." In an area of low income, drugs and crime, Ms. Laney said many parents hold two or three jobs and "the children are prisoners in the house or on the street." The program provides not only safety but academic and creative challenge.

Community involvement is reciprocal. While the church draws assistance from parents, the high school and university for personnel and space needs, St. Gabriel's is deeply involved in

Philadelphia Interfaith Action (PIA), “a broadly based coalition of religious and community institutions built to develop a power base for those groups to act on important issues facing the city.”

Two current issues are affordable housing and community policing. In the name of Nehemiah, the Old Testament prophet who rebuilt the walls of Jerusalem, PIA builds houses. “We plan to build 1,000 affordable homes,” Ms. Laney said. “PIA secures land and builds en masse. We’ve raised \$4 million; the Episcopal diocese put up \$1 million, interest free. [The project] employs local people, helps them learn trades, and increases the tax base.” Last year Nehemiah filled a former parking lot with 160 houses. Among the first occupants were two young married couples and two single mothers.

Community policing — getting officers out of cars and on foot in neighborhoods — is a hot topic in many cities. In areas of high crime, drug activity and vandalism, it is seen as a way to let officers and citizens get to know each other. St. Gabriel’s was the check-in point for officers on the Olney beat and the meeting site for residents who evaluated the effort. Philadelphia’s project ran from December 1994 through August 1995. St. Gabriel’s is leading the fight to restore community policing. “The officers loved it,” Ms. Laney said. “They formed partnerships with the people, when they weren’t seen as an invading force.”

Jackie Negron came to Philadelphia from Chicago 10 years ago. “St. Gabriel’s welcomed me as no other church,” she said. “It was such a poor-looking church; the paint was peeling. The people made me not look at that.” She became a mainstay in the parish, teaching Sunday school and serving on the vestry. Three years ago she felt a call to the diaconate. “I started really listening.” She will attend a Lutheran seminary, and “I will go wherever I’m called and needed.”

Both clergy and lay persons tend to acquire extra hats serendipitously. Ms. Borsuk answered an ad for a dance instructor; she became the arts coordinator, then parish secretary, and in 1991 head of the adult literacy program.

“It began as one-on-one tutoring, but we had such a waiting list that we decided to group into classes, one basic, the other intermediate or pre-GED,” she said. The students are not newcomers to America. “These are people the school system gave up on,” Ms. Borsuk said. Many manage to hold jobs and hide their reading problem. “Women come because they can’t read to their children. When the kids go to school, they can’t help with their homework.” These adults experience joy at finding

others with the same problem — and especially at “being taught by one of their own. One of our teachers was a student here; she passed her GED!”

Otto Rosenzweig is another whose involvement expanded because “Mother Mary assumed I was more active than I was.” A Roman Catholic who joined the Episcopal Church after he met his wife, he said, “My kids were acolytes.” He became acolyte master, a lay reader and eucharistic minister, master of ceremonies and sacristan. He now functions as sub-deacon, as well as accounting warden.

His wife, Pat, a cradle Episcopalian, works with stewardship, hospitality, and shepherding: “[Shepherds] make sure everyone’s all right,” he said. “They keep in touch with a phone call if someone’s not in church.”

St. Gabriel’s, Mr. Rosenzweig said, “is not in the usual mold. It’s not bound by tradition — the vestry reflects the [neighborhood’s] diversity, not just in culture but in religious backgrounds. The church has broken down some walls” between the neighborhoods around it. For the future, he sees continued expansion, in both people and room.

About 10 years ago, St. Gabriel’s almost died. It had been a mostly-German parish. By that time, the neighborhood had become “a rough part of town. There were 10 old Germans left.” One person, George Clyde, refused to let the church close. The group requested a full-time vicar; it got the Rev. Jim Davis. When Debra Kissinger was experiencing “a difficult time as a woman pursuing ordination,” he invited her to work as a lay assistant. “He did pastoral work, I did social service, outreach,” she said. After four years, she went off to seminary, St. Gabriel’s sponsoring her. Today she is the Rev. Debra Kissinger, rector of St. Peter’s

## St. Gabriel’s, Philadelphia

Diocese: Pennsylvania

Communicants: 140

Staff: Clergy 2

Lay 3

Church, Oxford, Conn.

The parish slowly grew, began welcoming blacks, Asians, Hispanics. “The Germans had to open up,” she said, but weren’t quite sure how.

The idea of vacation Bible school was raised. It would have to be in the evening, because the volunteers worked, but that would help keep the kids off the streets.

The first night, 80 children came — and brought their parents. Many experienced worship “very other than what is outside the building” for the first time.

The process continues. Average attendance at the Sunday and Wednesday Masses and the Wednesday healing services is 85; the Sunday school serves more than 50. “Ninety percent are from the neighborhood. Many come with their parents,” Ms. Laney said. Deacon Ray’s youth group numbers 25-30. St. Gabriel’s recently joined a Christian youth basketball league. Ms. Laney tells the teenagers, “If you want to play, you have to be in church.” The choir has six to eight singers every Sunday.

She explained St. Gabriel’s success: “Our gift is being in a difficult place. God sent women to a place where there were mostly women.” The physical work done by the staff “is staggering.” Deacon Ray enlarged the description: “We see so much joy and blessing amid the disintegration. We appreciate our limitations and strengths; we love each other. This is not the church just sitting there!” □



A dance class takes on a nautical theme. Training in the arts for inner city children ranges from painting and sculpture to music and drama.

# Bishop-Elect Not an Issues Person

## Carolyn Tanner Irish to be Consecrated in Utah on May 31

By JAMES B. SIMPSON

Carolyn Tanner Irish was walking in the old walled city of Jerusalem during a visit to the Holy Land a few years ago when she saw in the distance the stone tower of St. George's Anglican Cathedral and the nearby Church of Jesus Christ of Latter Day Saints — a “biographical moment” that lingers in her mind, a symbol of the Mormonism of her childhood and the Episcopal Church of later years.

Now age 56, ordained for more than a dozen years, she is preparing for consecration on May 31 as Bishop Coadjutor of Utah, Anglicanism's eighth woman bishop, the sixth in the U.S.

“I am not an issues person,” she declared in a recent interview, but acknowledges a position that contrasts sharply with Mormon culture and tradition. That she might be perceived as a headstrong proponent of women's lib came through clearly when an acquaintance of days gone by said to her after a dinner in Salt Lake City, “Carolyn, Mormon women are strong women.” She was heartened by an editorial in Utah's leading newspaper that was headlined, “Welcome Home!”

Mrs. Irish, as she prefers to be called for the moment, is taking up residence in a state she left in 1948 to enter college. She differs from other women in the episcopate in coming from a recent background of individual spiritual direction rather than a parish. She also holds a secular job as chair of her late father's manufacturing firm that has 2,100 employees in Salt Lake City and Toronto.

A brown-haired woman with a cheerful smile, Mrs. Irish speaks hesitantly of differences because she says she doesn't want to offend her colleagues nor set herself apart from them.

“After all,” she added, “the Suffragan Bishop of Washington, Jane Dixon, is my

*James B. Simpson is TLC's correspondent for the Diocese of Washington.*



Mrs. Irish with her children Jessica, Thomas, Emily and Stephen

best friend and is one of those who nominated me for bishop. She calls me to accountability and solidarity.”

Turning from herself to the church at large, Mrs. Irish is saddened in believing that “we have lost our spiritual grounding. I'm not sure when it was firm, but if that could be achieved, it would solve much else that divides us.”

Mrs. Irish went on to say that, in her opinion, “Women's ordination is a huge change, more than in other fields, because it embodies a different kind of authority.”

On homosexuality, she refuses to speak of gays and lesbians as problems, “because human beings are not problems; they're children of God.”

On opposition to homosexuality and ordination of women, Mrs. Irish asserts that “at some deeply fundamental level, it has to do with humanity's fright of the feminine and with contempt for it.”

She does not see ordaining women as “a matter of ‘giving them their turn,’ but as something centering on the theological and spiritual gifts of women that are more important than the political.”

Mrs. Irish grew up with five siblings in Salt Lake City and Palo Alto, Calif.,

where her father was both a professor of philosophy and founder of the O.C. Tanner Co., manufacturers of corporate emblems and gifts. Ordained priest and elder while still in his teens, like most Mormon males, he was a missionary in Germany for two years. He baptized his daughter when she was 8. At 14, she felt she could not accept Mormon doctrine. She said little for fear she would lose friends, but did not attend the Mormon seminary classes for high schoolers and was glad that, at home, her parents did not abstain from tea, coffee, or soda, nor wear temple garments under their clothes.

“I was a captive of that situation as a young woman,” she recalled, “especially after the deaths of three of my brothers.” A respite came when she spent one of her high school years with a family in New Zealand. It was there that she picked up the nickname “Cally” that friends still call her.

As a sophomore at Stanford, she met her future husband, Leon Eugene Irish, at a party for students interested in the Ba'hai faith — a part of a spiritual quest

*(Continued on page 12)*

## Editorials

### Important Remembrance

While Memorial Day is not included in the church's calendar, it is a day which should be observed by all Christians. This holiday was created in 1868 to honor soldiers who were killed in the Civil War. In this century, those who died in subsequent wars also are remembered. Graves of veterans are marked with flags, and in many cases, Americans use the occasion to place flowers on the graves of loved ones.

It is nearly impossible to observe Memorial Day without thinking about war. The tragedy of lives lost in such atrocities will never be forgotten, nor will the sacrifices of those who left homes, families and jobs to serve their country. If we meditate on such calamity, we may think about wars raging at present in various parts of the world and in our streets. We are anguished over the suffering, even death, some persons cause to others.

Jesus gave us the solution to such conflicts when he said we should love each other. This answer may sound simplistic, but for Christians, they are words to live by. On this national holiday, may we remember those who have given their lives for this country, and may we be thankful for their sacrifices.

### Gifts for the Common Good

In Eucharistic Prayer D of the Book of Common Prayer, the celebrant prays, "he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all."

The Feast of Pentecost is the celebration of God's gift of the Holy Spirit to us. The Holy Spirit gives us power and strength and wisdom to use the gifts we have been given, by God. As the familiar reading for Pentecost from 1 Corinthians tells us, "there are varieties of gifts but the same Spirit," and, "To each is given the manifestation of the Spirit for the common good."

It may come as a surprise to some of us, but we all have gifts from God through the Holy Spirit given to us at baptism. These gifts may vary according to what God has decided to give to us, but we are called to share whatever gifts we have with others. Those gifts may be used for his church, for persons in need, or for other good works. We need to recognize our varieties of gifts and offer them to our churches and to others for the common good. We hope this joyous feast will bring a fresh outpouring of the Holy Spirit to all!

## Viewpoint

# It's Time for Reconciliation

By BRIAN COX

I am a cradle Episcopalian and have been a pastor for 20 years. Over the course of my 45 years, I have absorbed and even promoted significant change within the church. I have experienced the acrimony, pain and divisions caused by prayer book revision, the renewal movements and the ordination of women. I became an early proponent of revising the prayer book, and guided three different congregations through that process. I have spent 15 years of my ministry promoting the spread of renewal in the parish, diocese, national church and the Anglican Communion. I became a proponent of ordination of women in 1973.

With that background, my basic premise is threefold:

1. I have never seen the Episcopal Church so deeply and fundamentally divided over core values and issues. The House of Bishops is divided. I see those divisions within my own diocese.

2. We need to begin talking seriously

about reconciliation. We need God to raise up men and women throughout the Episcopal Church who will be instruments of reconciliation in our parishes, dioceses and the national church.

3. Up to this point, I have seen comparatively little discussion in church-related publications about the need for reconciliation as the primary focus of bishops, clergy and lay leaders within the Episcopal Church.

Therefore, I would like to offer three salient points on this subject as a means of provoking discussion, debate, dialogue and action.

First, reconciliation is at the heart of the gospel message. The primary message of Jesus was the proclamation of the kingdom of God. At the heart of the kingdom of God is the experience of reconciliation with God, self and others.

In 2 Corinthians 5:18-19, Paul writes, "All this is from God who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting our sins against us. And he has committed to us the message of reconciliation."

In essence, then, the New Testament proclaims that true reconciliation can only be found through Jesus and the cross.

If this is true, then we have something unique to offer the world that cannot be found anywhere else: the possibility of true reconciliation.

Herein lies the basis of common ground in the midst of our divisions. At some point, we have to ask the question "Who or what is the basis of unity?"

Many search for unity on the basis of ideologies, institutions or issues. However, ideologies, institutions and issues, by their very nature, tend to divide people rather than bring them together.

Can we find common ground and come together around the person of Jesus Christ? We proclaim Jesus to be the Son of God, source of eternal life, forgiver of sin, and messianic reconciler available to all people. Can we not find sufficient ground in the Episcopal Church around the person of Jesus Christ?

Second, there are many different facets of the work of reconciliation, which include building bridges, demolishing walls of hostility, resolving conflict, heal-

*(Continued on next page)*

*The Rev. Brian Cox is the rector of Christ the King Church in Santa Barbara, Calif.*

# The Time Is Right for Reconciliation

(Continued from previous page)  
ing relationships, promoting social justice, healing the wounds of history, and helping people to find peace with God.

Bridge building is essential in situations that involve irreconcilable viewpoints around highly charged issues such as those of human sexuality. In such situations, individuals and groups easily become polarized. Bridge building means creating the tangible and intangible conditions to enable a conflict-inhabited system to become a reconciling system. I see the dynamics of a mostly conflict-inhabited system within the Episcopal Church that eventually will lead to schism.

Finally, I want to challenge our bishops, clergy and lay leaders to become conscious and intentional instruments of

reconciliation. I believe that at the very least the following needs to happen:

- Both the Presiding Bishop and Episcopalians United need to make a conscious decision to become instruments of reconciliation instead of instruments of polarization. Both have the potential to become bridge builders in bringing together leaders in the church who hold irreconcilable viewpoints.

- During the process of selecting the next Presiding Bishop, we need to pray that God will raise up a healing centrist who will see as his or her primary task the ministry of reconciliation.

- The House of Bishops needs to have a protracted discussion about the ministry of the bishop as a reconciler in his or her own diocese.

- Diocesan bishops need to make an intentional effort to bring clergy and lay leaders together for dialogue with the express purpose of creating understanding and relationship among those who have irreconcilable viewpoints.

- We need to focus openly and unashamedly on the person of Jesus Christ as the basis of our unity. We need to talk more about Jesus and what he means to each of us.

I offer the fervent prayer that we will choose the painful, narrow path of reconciliation rather than the broad and well-worn path of schism. I harbor no illusions about the depth of our differences in the Episcopal Church, but I, for one, am committed to being an instrument of reconciliation. What about you? □

# Utah's New Bishop Not an Issues Person

(Continued from page 10)  
that has compelled her, throughout her life, to enter and pray in any church that was unlocked.

Married at 20, she transferred to the University of Michigan, where her husband entered law school. Moving on to Washington, Mr. Irish worked for the Department of Commerce and as clerk to Supreme Court Justice Byron R. White. In the early '70s, Mr. Irish qualified for a doctorate at Oxford while his wife received a master's in literature.

Having returned to Washington in 1968 with their four children, the Irishes became involved with one of the top prep schools, Quaker-related Sidwell Friends. They encountered considerable comfort among the Quakers during the Vietnam War and also began attending Grace Episcopal Church in Georgetown because "we had a family that needed a family."

Mrs. Irish found Grace to be a welcoming place "for bored Christians and interested pagans." Parents were required to attend Sunday school with their children and to take turns teaching. "I worked hard on the lessons," she said. "I loved it!"

Mrs. Irish's Mormon baptism was considered valid; her children were baptized on a Sunday marked by the singing of the beloved Mormon hymn, "Come, Come Ye

Saints" (so decidedly Mormon, she regrets, that it will not be included in the consecration Eucharist). She was confirmed by the Rt. Rev. John T. Walker, Bishop of Washington, who commended her to Virginia Seminary and ordained her in 1983. She became an assistant at Church of the Epiphany in downtown Washington, then followed Jane Dixon on the staff of Good Shepherd, Burke, Va.

In 1985, the family was again in Ann Arbor when Mr. Irish returned to the law faculty at the University of Michigan and his wife became rector of Holy Cross Church in nearby Saline.

"We had married when we were very young, had lots of fun, and divorced by mutual agreement in 1988," Mrs. Irish said. It was then that she returned to Washington to divide her time among three jobs — at Washington National Cathedral, the Shalem Institute for Spiritual Formation, and the College of Preachers.

She has not heard from her ex-husband since her election in Utah, but her children say, "Right on, Mom!" Stephen, 28, may join the Tanner Company later in the year. Jessica, 26, is completing an MFA at the University of California at Irvine. Thomas, 20, is a junior at Columbia, and Emily, 19, is finishing her first year at Vassar.

Mrs. Irish was on a trip west last December that coincided with her election on the fifth ballot to be Utah's coadjutor. In the following weeks, she vacated her office at Washington Cathedral, put the family apartment on the market, and joined in plans for her consecration ceremony in Salt Lake's 2,800-seat Abravanel Hall. She will succeed the diocesan, the Rt. Rev. George Bates, on June 28, when he retires to the less arid climate of Medford, Ore.

"I never expected to be an evangelist," Mrs. Irish said, "but I am now!" She has been hard at work on diocesan fund-raising and other matters in Arizona and Utah since late March. "Everyone wants decisions and wants them quickly," she reported, "but I am trying to postpone them until I get the real feel of the course."

Among books that have influenced her, Mrs. Irish mentions *The Roots of a Radical* by Bishop John A. T. Robinson, the late Bishop of Woolwich, who became famous for his 1967 bestseller, *Is God Dead?* For lighter reading, she tries to go back once a year to her favorite author, Charles Dickens. The paperback chosen for her flight west from Washington had an unusually prophetic title — *Great Expectations*. □

## Sharps, Flats & Naturals

By PATRICIA NAKAMURA

### CATHEDRAL ANTHEMS Music for Choir, Organ, Brass and Percussion

By Peter Hallock

Choral Arts Northwest (P.O. Box 1832,  
Silverdale, WA 98383)

Richard Sparks, conductor

Loft Recordings, CD

Recorded as part of a Hallock retrospective and performed principally at St. Mark's Cathedral, Seattle, where Mr. Hallock is choirmaster emeritus and continues the tradition of Sunday evening Compline, these works were written between 1958 and 1990, and employ organ, percussion, cello and harp accompanying the three-year-old Choral Arts Northwest.

Mr. Hallock compares the anthem to "fish and chips wrapped in newspaper," but these pieces, ranging from meditative to monumental, taste to the ear a varied banquet on fine china. Many of the works contain the dissonances, the piercing treble and rock-solid bass, that characterize his music. "Show Us Your Mercy, O Lord" has the deceptive simplicity of his psalm settings; "The Song of Moses" uses

lush brass and Hebraic echoes, and vocal layers building atop each other. "Exsultate Deo" is, literally, absolutely smashing "with resounding symbols"! The setting of the poem "Phoenix," (author unknown, ca. 750-783 AD) — "Awake my soul, Awake lute and harp; I will awake the dawn" — begins with cello and harp gently drawing one from sleep.

The music and the musicians use the live spaces of St. Mark's, Gethsemane Lutheran Church, Seattle, and a university hall to advantage. This is a feast for the aural palette from a master musical chef.

### CHANT II

The Benedictine Monks  
of Santo Domingo de Silos

Angel Records

CD

So many sequels are unfortunate. This is no exception. The liner notes are informative, particularly to listeners unfamiliar with liturgy. The place of each selection within the Mass is explained, the propers and the ordinary differentiated: "The ordinary ... stresses the trinitarian nature of Christian belief. There are normally three times three phrases of the Kyrie ... the Sanctus begins with three acclamations



and the Agnus Dei is also tripartite." Melismatic and syllabic chants are contrasted. But the performance is disappointing — perhaps because it is a performance. The chants were recorded in a 1972 Madrid concert, and they lack the one-voice unison and smooth otherworldliness of the first album, with several ragged entrances and cut-offs and an occasional individual voice protruding.

## Books

# Spiritual Biography From a Modern Prophet

### CONFESSIONS

By Matthew Fox

Harper Collins. Pp. 301. \$24

Matthew Fox, a Roman Catholic priest for 26 years, was received as a priest of the Episcopal Church in December 1995. His "spiritual biography," published four months after that event, is, however, subtitled "The Making of a Post-Denominational Priest," which may leave Episcopalians wondering whether that tells us more about Matthew Fox or about the Episcopal Church. There is, in fact, very little about the Episcopal Church or Anglican theology in this book. It has to do with Fox's career and his espousal of "creation spirituality," which he contrasts with the "fall/redemption theology" he believes has twisted the teaching and practice of the Roman Catholic Church specifically and much of modern Christianity as well.

Fox's growing conflict with Roman authority is at the center of his story. His goal from the beginning, he tells the reader, was to "experience God," and this quest for religious experience led him to Meister Eckhart and a mystical tradition that has never found a comfortable place in the institutional church. Eckhart's teaching of panentheism (God in all things) led to his condemnation by the pope in 1329 and Fox's advocacy of similar teaching led to investigations, silencing, and finally expulsion from the Dominican order. Given the choice, as he puts it, between hiding under a rock, seeking laicization, or making a "lateral move" into another denomination, he chose to become an Episcopalian. But this book has little to say about that beyond the hospitality accorded him by Bishop Swing of California and the appeal of a community in Sheffield, England, which was celebrating "rave" Eucharists with multimedia technology.

It seems unfortunate that Fox encountered "creation spirituality" in the teaching of the Roman Catholic Marie-Dominique Chenu rather than in the Anglican creation/incarnation teaching of Maurice and Temple and many others. As a fall/redemption theology can lead to a disastrous dualism, so a creation theology without incarnation can lead to a mysticism that is pure mist, without focus and a grounding in the specific actions of God in history.

Nonetheless, Fox is a modern prophet to be taken seriously. His teaching about prayer and the work of the Spirit in art and music and many aspects of contemporary culture touches lives starved by the rigidity of the institutional church. Fox calls himself a "spiritual pyromaniac." Before we condemn him as dangerous, we might ask why the institutional church has left so much dead wood lying around.

(The Rev.) Christopher L. Webber  
Sharon, Conn.

## People and Places

### Appointments

The Rev. **Stephen DeGweck** is rector of St. Mark's, 174 E. Fourth St., Prattville, AL 36067.

The Rev. **James E. Elliott, Jr.** is rector of Holy Comforter, 165 S. Ninth St., Gadsden, AL 35901.

The Rev. **Calvin G. Gardner** is assistant rector of Galilee, Box 847, Virginia Beach, VA 23451.

The Rev. **Marlowe K. Iverson** is rector of St. Stephen's, 372 Hiden Blvd., Newport News, VA 23606.

The Rev. **Marguerite Mary Kohn** is priest-in-charge of St. Luke's, P.O. Box 648, Mechanicville, NY 12188.

The Rev. **William D. Mahoney** is rector of St. John's, 405 Vliet Blvd., Cohoes, NY 12047.

The Rev. **Joseph P. Warren** is canon of Cathedral Church of the Advent, 2017 Sixth Ave., Birmingham, AL 35203.

The Rev. **David Weidner** is rector of St. Christopher's-by-the-Sea, Box 386, Portland, TX 78374.

### Deaths

The Rev. **Eugene F. Foley, Jr.**, deacon of St. Luke's Church, Jamestown, NY, died April 17 in Jamestown. He was 65.

Deacon Foley was born in Huntington, NY. He was educated at Williams College and the University of Pennsylvania. He was ordained deacon in 1982. He was the author of *Cross and Caduceus*. Deacon Foley is survived by his wife, Sue, two sons and a daughter.

The Rev. **Donald L. Garfield**, priest of the Diocese of New York, died April 22, of Parkinson's disease. He was 71.

Fr. Garfield was born in Boston, MA. He graduated from Harvard University and General Theological Seminary. He was ordained priest in 1950. He served parishes in Baltimore, MD; Washington, DC; Turners Falls and Springfield, MA; and was rector of St. Mary the Virgin, New York City, from 1965 to 1978. Fr. Garfield was a member of the Standing Liturgical Commission from 1970 to 1976 and was involved in producing the 1979 Book of Common Prayer. He was chairman of the Mid-Manhattan Interparish Council. There are no immediate survivors.

The Rev. **John G. Holton**, retired priest of the Diocese of Massachusetts, died April 21 after a brief illness. He was 78.

Fr. Holton was born in Birmingham, England, and was educated at Queens University. He was ordained priest in 1957. He served parishes in Linton and Mandan, ND; Peabody, MA; Des Moines, IA; Ocean City, Cornersville, and Salisbury, MD. Fr. Holton is survived by his wife, Joan, and four children.

*Next week...*

**The Rev. John Andrew's notable ministry**

## Benediction

### About Being 'Saved'

I'm what is known as a cradle Episcopalian. I was baptized, confirmed and married at the same church. The first time I was asked if I was saved, I had no idea what was meant. I felt let down by my church.

When I went away to college, I was exposed to several groups which used the lingo that was missing at my home church. I discovered that the Episcopal Church was considered very liberal to conservative Christians because it seemed too loose and inclusive. I was threatened by these confident Christians who seemed certain that they knew the truth. This was not a group which was the least bit impressed by a recitation of the Nicene Creed — even from memory.

In an effort to find this Christianity that had all the answers, I attended various Bible studies that were sponsored by more conservative, inter-denominational groups. I volunteered to be a youth group leader for high school kids. I discovered that getting others to "accept Christ as their own personal Lord and Savior" was the objective, and that, in essence, was getting saved.

I was confused because I didn't have a single moment when I felt I'd gone from being a non-Christian to being a Christian. God and church had always been a part of my life.

During my early 20s, I turned to God after five years of unsuccessfully trying to control my bulimia. He more than answered. I now can say that I have been saved, reborn, converted, transformed, whatever you want to call it. Because I turned my will over to God regarding food issues, I was able to see and feel God working in my life.

Being "saved" means giving your hopes, dreams, fears, everything, to the care of God. This can begin as a burning-bush experience, but turning your life over to God is a daily (in my case, sometimes hourly) commitment. I often take control back from God, but that doesn't mean he stops loving me.

Although my childhood Episcopal church didn't explain the concept of being saved, it did instill in me the concept that God loved me no matter what. Perhaps my calling is to share with the stereotypical, complacent Episcopalian that a little passion and emotion never hurt anyone.

*Jen Seger  
Antioch, Tenn.*

### THE LIVING CHURCH FOUNDATION, INC.

**Mrs. Edwin P. Allen**, Gig Harbor, Wash.  
The Rt. Rev. **John M. Allin**, Jackson, Miss.  
The Rev. **David Apker**, Oconomowoc, Wis.

**Mrs. William Aylward**, Neenah, Wis.  
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**Jackson Bruce, Jr.**, Milwaukee, Wis.  
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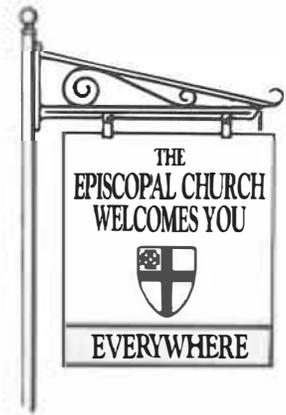
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602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## Washington, DC

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

## 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 12:10, Thurs 7:15, Sung Compline Wed 9:10

## 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

## 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 & 10

## 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

**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.

## St. Louis, MO

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

## Hackensack, NJ

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

## Newark, NJ

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

## New York, NY

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

## EPISCOPAL CHURCH CENTER

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145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5. Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

## TRINITY

Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

## ST. PAUL'S

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Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30

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

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

## 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

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The Rev. Ned F. Bowersox, r; the Rev. C. Bruce Wilson, the Rev. Frank E. Fuller, assts (512) 882-1735  
Sun 8, 9 & 11. Weekdays as anno

## Dallas, TX

**INCARNATION** 3966 McKinney Ave.  
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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). Daily as posted

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(809) 778-8221  
Fr. Keithly R.S. Warner, S.S.C., r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missioner; the Rev. George Hobson, Ph.D., d  
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