

The Living Church

June 16, 1996 / \$1.50 Parish Administration Issue

The Magazine for Episcopalians



Medical Mission

**New York Churches
Adopt a Dominican
Republic Community**

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Dream to Dwelling

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Medical care has continued since 1993. [Jack Cole photos, above and on cover]

Medical Mission

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Young Seekers

and when they turn to church

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Quote of the Week

The Rt. Rev. M. Thomas Shaw, S.S.J.E., Bishop of Massachusetts, on being a bishop: "I have come to understand that there is nothing on earth that can prepare you for this job."

In This Corner

Pilgrimage From Massachusetts

Unless you read the Daily Offices or are fortunate enough to have a daily Eucharist celebrated at your parish church, you probably have never heard of Bernard Mizeki. He's one of those names on the church's calendar which surface from time to time, but most of us pay little attention to it. I had to look him up in *Lesser Feasts and Fasts*.

That's not the case in the Diocese of Massachusetts. More than 60 of its members feel strongly enough about Bernard Mizeki that they are in Zimbabwe this week to participate in the centennial festival of his martyrdom. More than 10,000 pilgrims are expected for the three-day Bernard Mizeki Festival, held annually at the outdoor shrine built at the site of his death in 1896.

According to *Lesser Feasts and Fasts*, Bernard Mizeki was a native of Mozambique who wound up in South Africa, where he was converted by Anglican missionaries. Eventually, he became a catechist in Rhodesia (now Zimbabwe). "He was stabbed to death," the book recounts, "but his body was never found, and the exact site of his burial is unknown."

The Diocese of Massachusetts' interest in Bernard Mizeki originated with its companion relationship with the dioceses of Central Zimbabwe, Harare and Manicaland from 1983 to 1989. About a dozen missionaries from Massachusetts served in Zimbabwe for substantial amounts of time, a variety of visits and exchanges took place, and relationships were formed.

There are other tie-ins. Nine members of the Society of St. John the Evangelist

(S.S.J.E.), headquartered in Cambridge, Mass., are on the trip, for it was through the society's ministry in Capetown where Bernard Mizeki became a Christian. In addition, the Rt. Rev. M. Thomas Shaw, S.S.J.E., Bishop of Massachusetts, is on the pilgrimage and will preach both at the festival and at the cathedral in Harare.

The Rev. Titus Presler, rector of St. Peter's Church, Cambridge, Mass., and organizer of the trip, was an Episcopal missionary in the Diocese of Manicaland. His wife, the Rev. Jane Butterfield, became the first non-African woman every to be inducted into the Anglican Mothers' Union in Zimbabwe, in 1984. Seventeen members of Fr. Presler's parish and its Wider Mission Committee are on the trip.

"The Mizeki pilgrimage focuses not on a geographical site, but on sharing life with living Christians," Fr. Presler said. "Real people make a real journey. They meet other real people who become real friends in a way that transcends reading and theologizing."

Fr. Presler said the Massachusetts pilgrims, during their three weeks in Zimbabwe, also will disperse into small groups to spend time in parishes in the urban townships of Harare and in other rural sites.

"Pilgrims will 'mark, learn, and inwardly digest' the spirituality of people on a continent where Christian churches are growing faster and with greater vitality than anywhere else in the world," Fr. Presler said.

Hopefully, when the Massachusetts pilgrims return, they will be willing to share with the rest of us what they experienced.

David Kalvelage, editor

Sunday's Readings

Leading His People Out of the Wilderness

Pentecost 3: Ex. 19:2-8a, Ps. 100, Rom. 5:6-11, Matt. 9:35-10:8 (9-15)

Wilderness can be both geographical and spiritual. The Jews wandered in the wilderness for 40 years. Jesus spent 40 days in the wilderness. Wilderness is a place where we become freed of the normal concerns of our lives. Hectic activity and emotionally draining stress are replaced by silence and wonder. Wilderness can be a place to sort out our lives, to clear our heads and hearts, and to grow and change.

During their long sojourn in the wilderness, the Hebrew people developed a national consciousness, a self-consciousness,

becoming in the process a nation. They learned a great deal about themselves. In the end, they were ready to enter into a special relationship with God.

Jesus had a similar experience in the wilderness. Following upon his baptism, he went into the desert. In his time there, he came to an understanding of his role as Messiah. When his time was completed, he was ready to begin his public ministry.

We have times when we feel helpless, adrift in a world that does not feel like a benevolent place. This is our wilderness. Jesus, the good shepherd, will find us and lead us out of the wilderness and back into life with direction and purpose.

September 3, 1945

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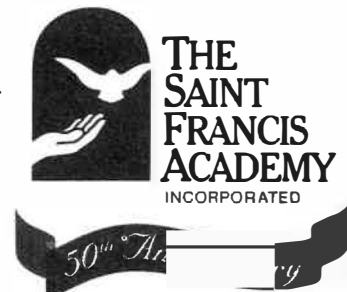
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Holding Back Financially

It is with great gratitude that I, and many of my colleagues, learned that Bishop Walter Righter will not be tried for heresy [TLC, June 2]. I'm sure that if the trial had proceeded, there would have been a groundswell insisting that all the bishops who had committed the same "offense" be tried along with him.

The people in the pews, who incidentally fund the bishops and their staffs, are becoming tired of the actions of the bishops, and are withholding their hard-earned monies accordingly. Perhaps this is what it takes to get the bishops' attention, for many of them forget that they exist, financially, at the will of the people. It is time to rethink the role of the diocesan staffs and the national staff. Should parishes which are having difficulties solving their own problems fully fund their dioceses, or should their outreach programs begin at home?

Another question that the House of Bishops should consider is this: Is it appropriate for all bishops to vote on issues, or should only those bishops holding jurisdiction, i.e. diocesans, vote, with suffragans, coadjutors, assistants, retirees, etc., having only seat and voice, but no

vote, as these persons do not have the financial responsibilities?

These questions must be answered, or we will find ourselves becoming less and less relevant to the world as a whole.

*(The Rev. Canon) Kenneth Umbehoeker
St. Mark and St. John's Church
Jim Thorpe, Pa.*

The sad outcome of the decision on doctrine [TLC, June 2] strikes me as another blow at the essentially pastoral function of the church.

We are ordained to seek and to save those who are lost and to bring them home to Christ. Without judging those who, for whatever reason, are caught in the homosexual net, it is clear to me that the ministry of those who publicly proclaim their homosexual preference and practice would be seriously flawed in the eyes of many simple folk, who would not go to those priests as their pastor. They, therefore, ought not be ordained.

The charge against Bishop Righter should have been "disregard for the mind of the church."

*(The Rev. Canon) Robert S. S. Whitman
Lenox, Mass.*

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Volume 212 • Number 24

Letters

Strive Harder

It was good to see the subject of reconciliation addressed [TLC, May 26]. Many great texts come to mind — Jesus in John 17, Paul in his “one body” metaphors, even Ezekiel and his “dry bones”! Jesus knew human nature when he said it was easier to see the speck in a neighbor’s eye than to see the log in our own.

When our small mission recently became a parish, the wardens mounted a plaque outside the front door describing us as an “instrument of your peace.” Perhaps if we all used the Prayer of St. Francis, we would be moved to strive harder for reconciliation. It is the Lord’s will!

*(The Rev.) James G. Estes
St. Francis Church
Pauma Valley, Calif*

I enjoyed reading the Viewpoint article “It’s Time for Reconciliation” [TLC, May 26]. I agree with the author, the Rev. Brian Cox, that reconciliation is needed.

But where was this sentiment when the author and others were imposing their

changes on the church, leaving it “deeply and fundamentally divided”? If schism is a danger, who caused it? If reconciliation is the author’s goal, does this simply mean that those who believe that some of the changes violate the 2,000-year faith and order of Christ’s holy catholic and apostolic church will remain welcome to stay?

What will be offered by the author to promote reconciliation?

*D.H. Sitz
Davenport, Iowa*

Pastoral Care

Let me try to respond to the questions posed by James Leehan [TLC, May 19] regarding pastoral care:

Q: “What is pastoral care?”

A: Pastoral care refers to the way an ordained Christian treats another Christian as a friend and fellow Christian.

Q: “What are appropriate roles and boundaries for the pastor?”

A: The pastor is responsible for being an exemplary Christian friend to those in the congregation to which he or she is committed.

Q: “Is it always appropriate to counsel and socialize with the same people?”

A: Not to do so suggests that someone is being isolated as a *de facto* social ex-communicant.

Q: “What are the power dynamics involved in a pastoral relationship?”

A: The power dynamics of God in Christ by the power of the Holy Spirit.

Q: “What would an ethical code for the pastoral care givers look like?”

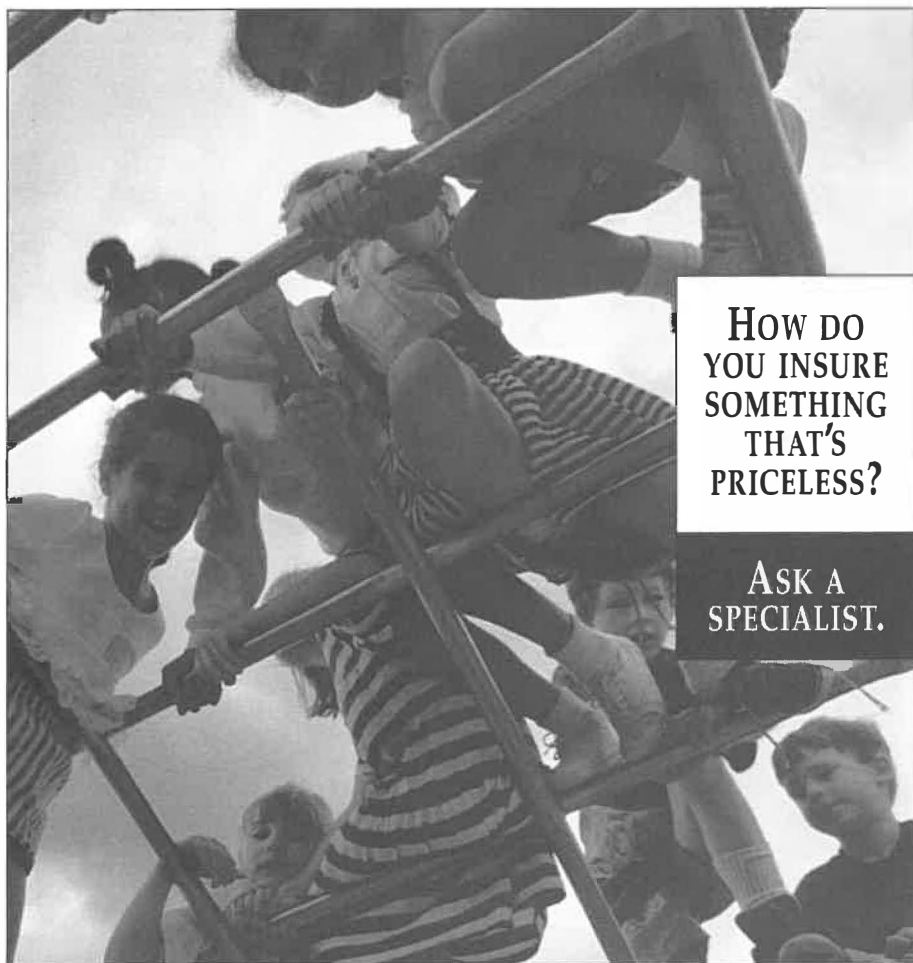
A: It would look like our Lord Jesus Christ.

*(The Rev. Canon) John R. Whitney
Wellsboro, Pa.*

Editing Psalms

I am disturbed by David Kalvelage’s report of the New Zealand Prayer Book’s new, improved, highly edited version of the Psalter [TLC, May 26]. He especially got my attention when he suggested that our “next (prayer book) revision will look very much like what Anglicans in New Zealand have produced.”

Kathleen Norris, in her new book *The Cloister Walk* (Riverhead Books), accu-



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rately describes our discomfort with the psalms but the utter necessity of them in their fullness for our own good:

"As one reads the psalms every day, it becomes clear that the world they depict is not really so different from our own; the fourth-century monk Athanasius wrote that the psalms 'become like a mirror to the person singing them,' and this is as true now as when he wrote it. The psalms remind us that the way we judge each other, with harsh words and acts of vengeance, constitutes injustice, and they remind us that it is the powerless in a society who are overwhelmed when injustice becomes institutionalized" (p. 93).

When we start editing the scriptures for more palatable consumption, we progress beyond inane and trendy ground to that most dangerous soil where humans imagine that we are the source of revelation. The holy scriptures do become a "mirror" for humanity, and not like the mirror we so comfortably confront each day in our own homes. No, the scriptures are more like that full-length mirror we encounter at a motel in a strange town where we unexpectedly catch a glimpse of ourselves in the frame only to gasp and say, "Is that

really me?" The Bible in its fullness provides such a mirror. Only when we see ourselves cast in that wholly revealing light of the scriptures will we submit to the Lord, ardently seeking repentance and desperately desiring transformation.

(The Rev.) Patrick Gahan
SPCK, U.S.A.
Sewanee, Tenn.

Obsolete?

It is fascinating how, in the article about the self-confessed activities of the Bishop of Maine [TLC, May 12] we find such phrases as "extra-marital affair," "betrayal of trust," "grievous errors in judgment," "embarrassment," and "therapy." Although the bishop himself does speak of "repentance," yet nowhere do we find mention of the seventh commandment (or any of the Ten Commandments, for that matter) nor any reference to such things as adultery or sin. Could it possibly be that these latter concepts, like that of heresy, are now obsolete and outmoded and thus no longer exist in the Episcopal Church?

Bruce P. Flood, Jr.
Whitewater, Wis.

A Concern

My heart broke when I read that our Presiding Bishop supported President Clinton on his veto of the Partial-Birth Abortion Ban Act [TLC, May 26], legislation passed by both houses of Congress. Does our Presiding Bishop understand the concern of the people in the pews?

Partial birth abortions are performed while the baby is being born and everything except the head is outside the mother's womb. Then the abortionist kills the baby by stabbing surgical scissors into the base of the baby's head to create an opening. The brains are suctioned out causing the skull to collapse and the dead baby is delivered. If the baby's head slipped out of the mother, then the baby would be declared a person and it would be murder.

President Clinton declared that he vetoed the Partial-Birth Abortion Act to protect the health of the mother. The question is this: "How many mothers' lives will be saved by killing the baby before the baby's head is exposed?" The answer is obvious, and anyone can figure it out. Then consider the pain experienced by the

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Letters

baby as the procedure is accomplished. If everyone knew the truth about partial birth abortions, I cannot conceive how a single communicant could stand with our Presiding Bishop on this issue.

(The Rev.) H. David Wilson
All Saints' Church
Winter Park, Fla.

No Outcasts

I have read many articles and letters restating sexuality issues. Some are academic, some quote scripture, and some are by persons who obviously have never actually known a gay person. Others are flag bearers for "our rights within this church."

I have worshiped comfortably in this grand old church for more than 30 years. My partner of 34 years and I tithe and contribute in many ways to our parish life. I am lector, acolyte, member of our AIDS ministry and a new vestryman. Our clergy are shepherds to all their flock and there are no labels placed on people. Our parish mission statement is welcoming and all inclusive with no outcasts. To join one of the gay denominations is not a solution, but an escape from our privilege to work within the framework of what we have and love. If our sexual creation is judged, it will be by a loving God, and not committees.

Why can't we direct energies presently pulling congregations apart to help move ahead? We need more *koinonia*, *kerygma*, *didache* and *diakonia* to be disciples.

Charles E. Humphries
Miami Shores, Fla.

Right and Wrong

I believe in Jesus Christ, God, Holy Spirit, three but one. I'm a Christian. I'm a member of the Episcopal Church.

I do not remember a time when I did not know the difference between right and wrong behavior, whether it be sexually, socially or thoughtfully. That is the way God has created mankind, knowing in our hearts what the difference is. But we were also given free will. Throughout life, this gift of free will can be a curse at times and a blessing at times. That is of our own choosing. After those times when I chose ways that "felt good" at the moment, instead of feeling fulfilled or good, I would feel such a need — not for someone to say, "it's OK . . . I understand," but my need to say, "I'm sorry" to God and to

(Continued on page 10)

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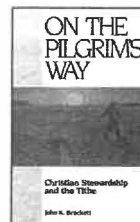


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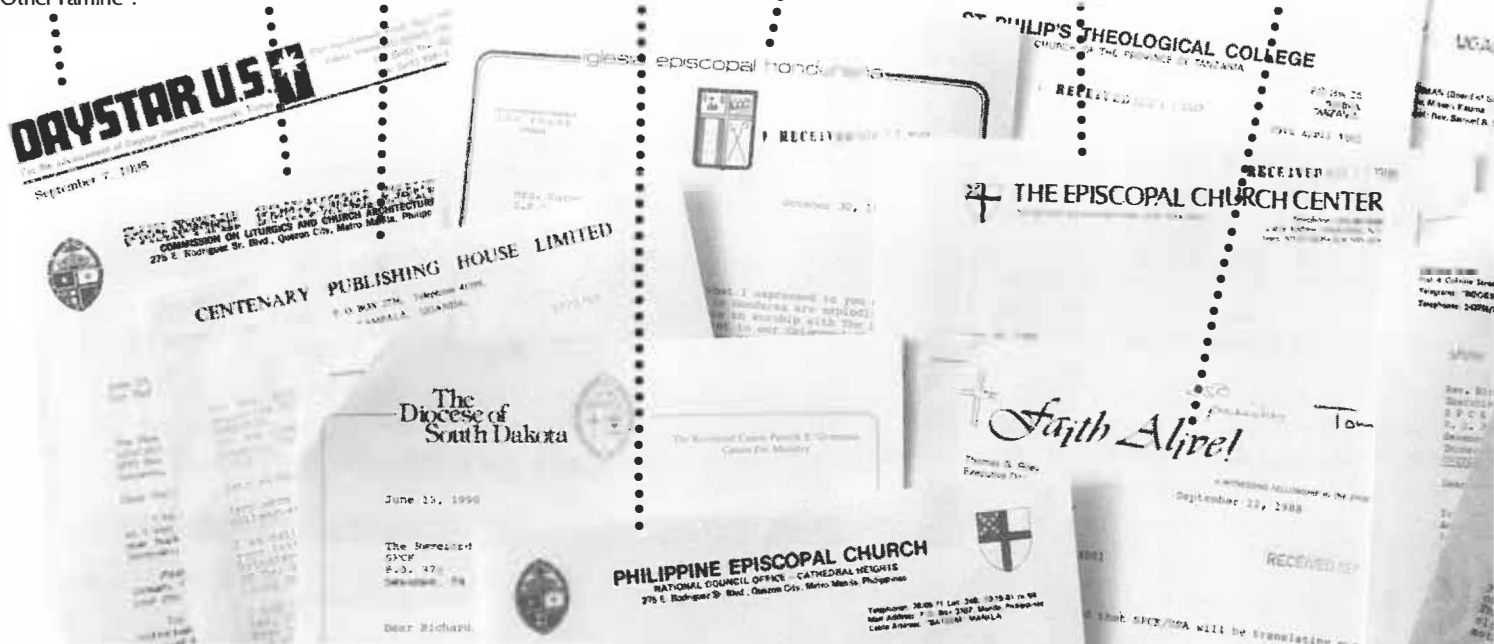
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1988
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Letters

(Continued from page 7)

say "I'm sorry" to anyone that my action had hurt. Then I would try, with God's help, not to do it again.

Through scriptures and faith, we as Christians know in our hearts, minds and bodies there are behaviors which are not permitted. It is our responsibility, and in response to God's love of all people at all times, to try to be perfect, while knowing that only God in Jesus Christ is perfect. But with the Spirit in our hearts and God's love in Jesus Christ, our free will can be the blessing from God and not the curse we humans make it.

*Janet E. Wantland
 Eau Claire, Wis.*

Memorable Plays

In her article on Dorothy Sayers' [TLC, May 12], Debra Donnelly-Barton mentions Sayers' *A Man Born to Be King*. In 1939, Val Gielgud, brother of Sir John, directed the 12 plays of Dorothy Sayers' book on the BBC. In 1968, he came on the faculty of Central State College in Edmond, Okla.

We had a dramatic group in our parish, St. John's, Oklahoma City, and our director persuaded Val Gielgud to direct us in 10 of the 12 plays in the book. So, on the Fridays of Lent, 1969, we presented in concert reading, *A Man Born to Be King*.

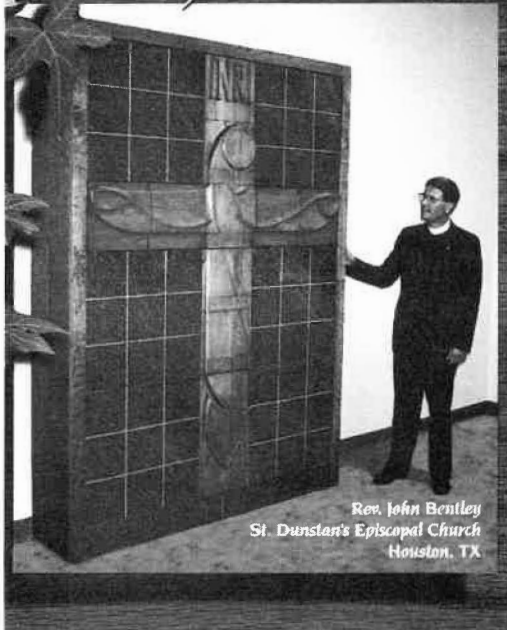
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 Prescott, Ariz.*

Friendlier Versions

I want to thank your correspondents [TLC, May 26] for their user-friendly versions of "Now I Lay Me Down to Sleep." Wish I'd heard of them years ago when I was a little kid; better yet, wish my parents had. I must beg to correct Fr. Salley, though. The "main point" of my piece [TLC, April 21] was not to drive a stake through the heart of that prayer as my buddies and I were taught it, but rather to acclaim Jesus' last words, "Into your hands I entrust my spirit," in the hope that kids and their parents these days might alike be nurtured by that sort of utterance instead.

*(The Rev.) Harold Brumbaum
 Nicasio, Calif.*

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To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.



Sharps, Flats and Naturals

The English Boychoir Sound

By PATRICIA NAKAMURA

BY REQUEST

The American Boychoir
James Litton, Music Director and Conductor
Wallace Hornady, Associate Conductor
Angel Records, CD

THE JOURNEY OF BUTTERFLY

Think Media, video

The American Boychoir has been in existence for nearly 70 years, evolving from the Columbus Boychoir based in Ohio to its present status. Housed in the former estate of pharmaceutical founder Gerard Lambert in Princeton, N.J., it is the only non-sectarian residential choir school in this country. Conductor James Litton is a fellow of the Royal School of Church Music. He has served on the Standing Commission on Church Music

and in the creation of *The Hymnal 1982*. He was until recently music director at St. Bartholomew's Church, New York City.

The two performing sections, whose members come from several states and Canadian provinces, tour extensively, performing with such stellar musicians as Seiji Ozawa and Wynton Marsalis. Their newest recording, *By Request*, consists of "favorites requested ... from among those sung by the choir ... during recent seasons." Selections range from David Willcocks' "Psalm 150," Four Moravian Duets by Dvorak, and Josef Rheinberger's "Regina Coeli" to the South African "Freedom is Coming," two Aaron Copeland songs, and an arrangement of "The Stars and Stripes Forever!" Their music partakes of the best English boychoir sound.

The Boychoir was recently seen on PBS in *The Journey of Butterfly*. In 1968, cantor Charles Davidson composed set-



tings to poems written by children imprisoned in the Nazi "ghetto" of Terezin (Theresienstadt), in what is now the Czech Republic. He wanted to "establish a living memorial for the young poets and the millions they represent." The heart-wrenching poems describe the horror and fear, beauty and hope experienced in the camp.

One poem describes a little boy walking in a garden, and ends with

*When the blossom comes to bloom
The little boy will be no more.*

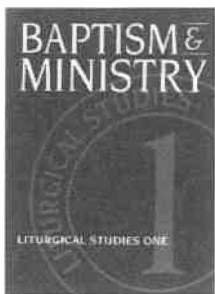
Some 15,000 children were interred at Terezin. Most eventually "went east" to Auschwitz.

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Baptism and Ministry

Liturgical Studies One
Ruth A. Meyers, Editor
For the Standing Liturgical Commission

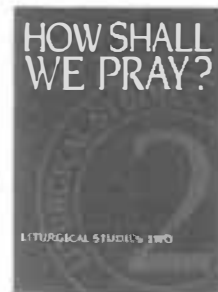


In this century, there has been a gradual shift in the church's understanding and practice of Christian initiation. This book explores the centrality of baptism in the life of the church, the relationship of ordained leadership to the community which understands this centrality, the connection between baptism and the reaffirmation of ordination vows, and how confirmation and reception relate to this renewed understanding of baptism.

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Liturgical Studies Two
Ruth A. Meyers, Editor
For the Standing Liturgical Commission



The term "expansive language" embraces a response to the changing nature of the English language in relationship to liturgy. This second-in-the-series is a book that urges the reader to examine the biblical and historical foundations of how we may refer to God in more expansive terms while being sensitive to the current state of culture and the issue of cultural diversity. Having reached the next level of inquiry in what was once termed "inclusive language," the Standing Liturgical Commission has sponsored these engaging essays by some of today's best liturgical writers.

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Presenting Bishops Take Next Step

The 10 bishops who filed presentment charges against Bishop Walter Righter for ordaining a non-celibate homosexual will press on with their campaign to have such ordinations declared contrary to church teaching.

The 10 met together May 26-28 in Dallas to plan their response to the decision of the Court for the Trial of a Bishop that there was no basis in Episcopal Church law to try Bishop Righter [TLC, June 2]. At a news conference May 28 at a Dallas-Fort Worth Airport hotel, the bishops made it clear they will bring the matter to General Convention next summer in Philadelphia.

The presenter bishops will propose a new canon: "All members of the clergy, having subscribed to the declaration required by Article VIII of the Constitution of the Episcopal Church, shall be under the obligation to model in their own lives the received teaching of the church that all its members are to abstain from sexual relations outside Holy Matrimony."

The Rt. Rev. John Howe, Bishop of Central Florida, was not optimistic about the chances of the proposed canon being adopted by General Convention. "But the court's decision has certainly taken away previous arguments that such a canon is not necessary," he said.

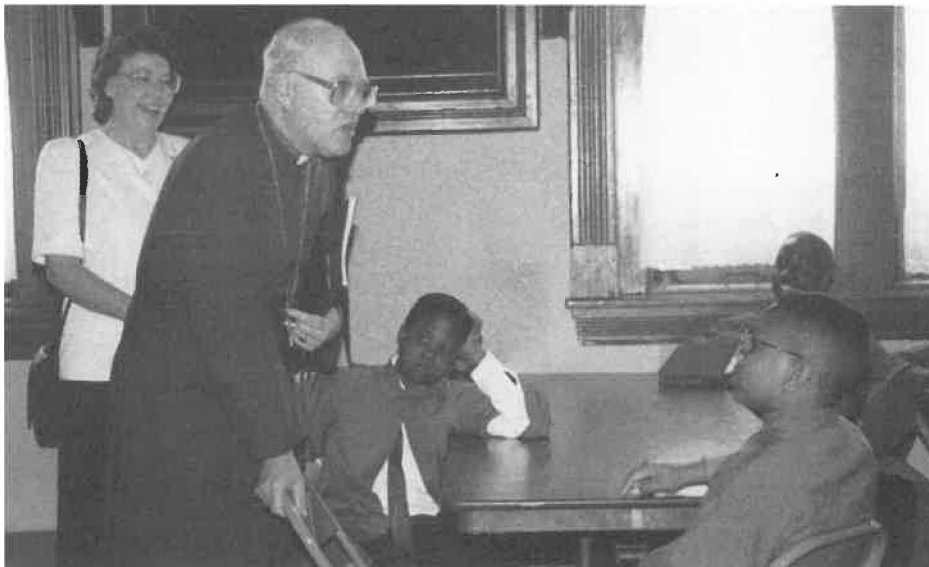
The presenter bishops said they have not decided whether to appeal the court's verdict. They have, however, filed a statement of exceptions to the court's opinion, arguing that the court erred in the way it defined the "core doctrines" that are binding on church members.

The bishops were critical of the finding that the Episcopal Church has no core doctrine in the area of human sexuality.

"I really believe we have served the church, as painful as all this has been," Bishop Howe said. "It is intolerable that the church should say one thing and do something completely contrary."

The presenter bishops declared that in their dioceses they will refuse to ordain or license clergy who will not subscribe to the traditional standards of sexual morality. They also spoke of the need to provide

(Continued on next page)



David Skidmore photo

Archbishop and Mrs. Carey visit with students at St. Gregory School in Chicago.

Archbishop Carey Brings Humor and Keen Insight to Chicago

Although he is working-class born, the Most Rev. and Rt. Hon. George L. Carey wears the high dignity of his office comfortably, whether he is worshipping at St. James' Cathedral, touring battered buildings in various stages of transformation, or charming school children with his memories of craving a banana after the deprivations of the war years. When the 103rd Archbishop of Canterbury visited Chicago May 21-24, he displayed a crisp sense of humor — often self- or church-deprecating — a keen interest in the workings of social projects, and skillfully-diplomatic oratory.

Recurring themes during a press conference were unity celebrating diversity, and the injunction to "Look at the wider context." When the inevitable question about the appropriateness of ordaining non-celibate homosexuals was asked, the archbishop replied that all the church is grappling with the issue and advised a "go-slow policy. We must avoid homophobia and witch-hunting," he said, and always "look at the wider context." The Church of England's policy on sexuality in general continues to be, he said, "marriage or singleness."

He expressed enthusiasm and concern for his host country. "The world needs America — its energy, its vision. As the only superpower left, [America] has a moral duty to use its energy for all peo-

ples," he said. "The Anglican/Episcopal Church has enormous resources. I see the contributions of America all over the Anglican Communion ... I urge a wider vision ... Don't lose heart in small matters."

In his opening remarks to scholars at Northwestern University, Archbishop Carey spoke of his alarm at the increasing secularization of society in both America and Great Britain, and at "the privatization of morality," the notion that "what is right is what works for me."

"Society tends to fragment and disintegrate because morality becomes a DIY business for individuals or small groups ... The idea that there are eternal truths which reflect the reality of God is fast disappearing from much of our popular culture."

He raised the question of morality in public and in private life. "We must reject the idea that morality can be switched on and off like an electric light bulb as we move in and out of different spheres of our life ... We Christians [cannot] regard politics, business, professional callings or any other area of public life as value-free zones. They must all be underpinned by our beliefs as to what is good and right."

In his remarks to the academic community, Archbishop Carey spoke of the Church of England's commitment to the

(Continued on page 14)

Central Florida Redirects Funds in Act of 'Conscience'

In a strongly worded pastoral letter, the Bishop of Central Florida, the Rt. Rev. John W. Howe, responded to the decision of the Court for the Trial of a Bishop [TLC, June 2] and said funds for the national church should be redirected. Bishop Howe asked that the letter be read from the pulpit of each of Central Florida's congregations on Trinity Sunday.

Bishop Howe, one of the 10 bishops who brought presentment charges against Bishop Walter Righter, wrote that the court "is seriously in error," and its determination "will have disastrous consequences throughout the church."

The letter recalls that Central Florida's diocesan convention voted last January to attach a "letter of conscience" to its pledge to the national church.

The "conscience" letter stated: "Should the Episcopal Church abandon its own teaching we will, in conscience, be required to reconsider or rescind our pledge."

Bishop Howe's letter states that Central Florida's diocesan board "determined that the decision of this court is indeed an official pronouncement of the Episcopal Church, and that pronouncement constitutes the abandonment of orthodox, biblical and traditional Christian teaching." The bishop states that the board, with one dissenting vote, decided to act in accordance with its letter of conscience.

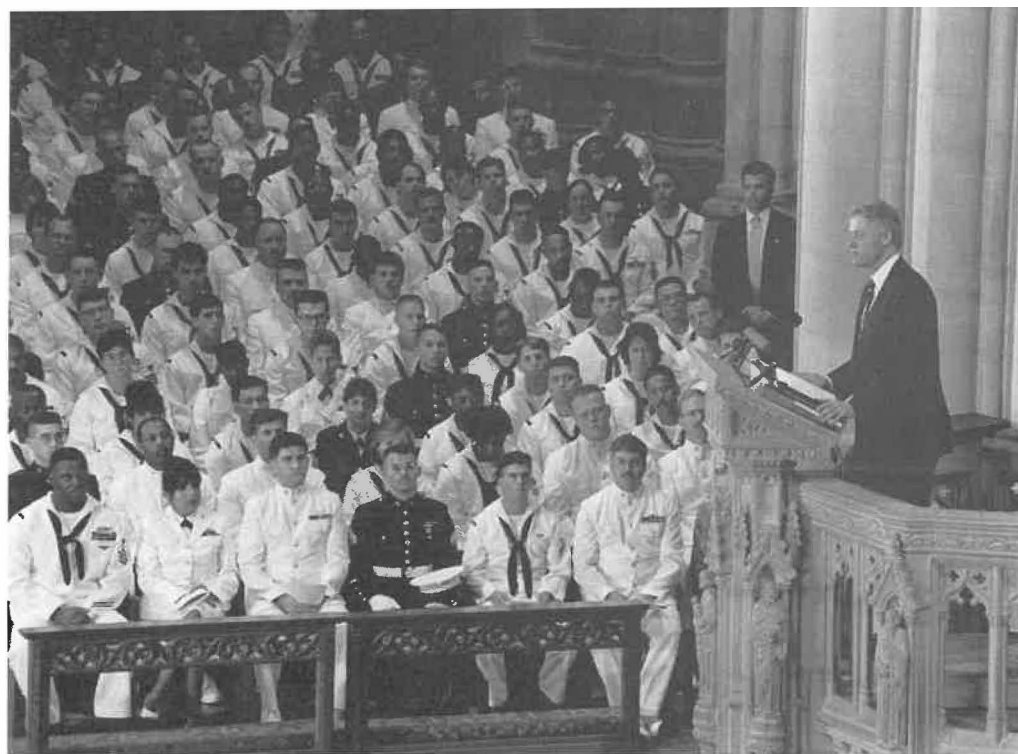
The diocesan board voted to pay its assessment portion of the national church's asking (\$43,000) in full for 1996,

Gay Blessing Takes Place at Seattle Cathedral

The relationship of two gay men who had sought the church's blessing in 1994 was blessed May 19 in St. Mark's Cathedral, Seattle. Dr. James Black and Thomas Monnahan exchanged vows and rings and had their relationship blessed by the Very Rev. Frederick Northup, dean of the cathedral.

When the two men attempted to have their relationship blessed in 1994, the Rt. Rev. Vincent Warner, Bishop of Olympia, blocked the service because he said members of the House of Bishops had agreed to "stay in community with each other" and not move until the church as a whole decides the issue.

In a letter to Bishop Warner, Dean



Tribute to Admiral Boorda

President Clinton offered tribute May 21 to Admiral Jeremy Michael Boorda in a service at Washington National Cathedral for the victim of suicide. The chief executive delivered one of three eulogies at the service. The others were by Gen. John M. Shalikashvili, chairman of the joint chiefs of staff, and the Hon. John H. Dalton, secretary of the Navy. Capt. Allen S. Kaplan, USNR, delivered the homily. A Navy rabbi led the reading of Psalm 46, and the U.S. Navy band and chorus, seated in the sanctuary beyond the choir screen, rendered traditional and patriotic hymns. The Very Rev. Nathan Baxter, dean of the cathedral, presided.

and redirect the balance of its \$164,000 apportionment (about \$100,000 remaining) to be divided equally between the Diocese of Honduras (its companion diocese) and the Great Commission Alliance, an "umbrella" organization of Episcopal Church-related groups.

"It was the sentiment of the board that this action should be a clear sign of our desire to remain loyal to the historic teaching of the Episcopal Church, our continuing desire to be a diocese in good

standing in this branch of Christ's Church, and at the same time a clear protest against the court's decision," the pastoral letter states.

Bishop Howe adds that "if any congregation dissents from the decision of the bishop and the board, the vestry is invited to direct that the apportionment monies from that congregation continue to be sent to the national church, and this office will implement that request. It is my fervent hope, however, that we will be united in

PRESENTERS

(Continued from previous page)

"orthodox episcopal ministry" to clergy and laity in those dioceses where the bishop has departed from such standards. They promised to create a fellowship of Episcopal parishes and dioceses which will uphold scriptural authority.

But the presenter bishops stopped well short of threatening extra canonical ministry in dioceses other than their own, preferring instead to speak of cooperation rather than confrontation.

"We are going to stand and witness for the need for godly order in the church," said the Rt. Rev. James Stanton, Bishop of Dallas.

(The Rev.) Jeffrey Steenson

Northup said, "nothing could be more natural than for us to gather as a community to thank God for their 11 years together and to ask God's continued blessing on their future."

Hundreds of friends and parishioners of St. Mark's attended the service, and heard Dean Northup say, "Let their love be without shame, a sign of a new world of justice and peace."

"Although I would not have chosen to have this union blessed at this time — as the dialogue continues in the church — there is a place for conscience and the prophetic in the Episcopal Church," Bishop Warner said.

Episcopal News Service contributed to this article.

Archbishop Carey Visits Chicago

(Continued from page 12)

inner cities: "We are ourselves staying in the city — in fact, we have more clergy in the inner cities now than we had 10 years ago. We stay there, living there, when many other institutions have long since departed and other professionals parachute in . . . traveling back to the security of the suburbs for their home life."

The following morning, after a "service of prayer and discussion" at the Church of the Epiphany and St. Gregory School, Archbishop and Mrs. Carey, with his chaplains, the Rt. Rev. Frank Griswold, Bishop of Chicago, and other diocesan officials, suited actions to words. He exchanged questions and answers with the schoolboys, quizzing them on school subjects and the Chicago Bulls. "Do you speak more than one language?" one fifth grader asked. "I'm pretty good at dead languages," he replied, "but not so good on live ones."

The party visited several West Side Episcopal Charities and Community Services agencies, where he asked nuts-and-bolts questions on funding, ongoing supports, and links to the Episcopal Church. He and Mrs. Carey chatted with clients and workers, and lent a hand filling food bags at a distribution site.

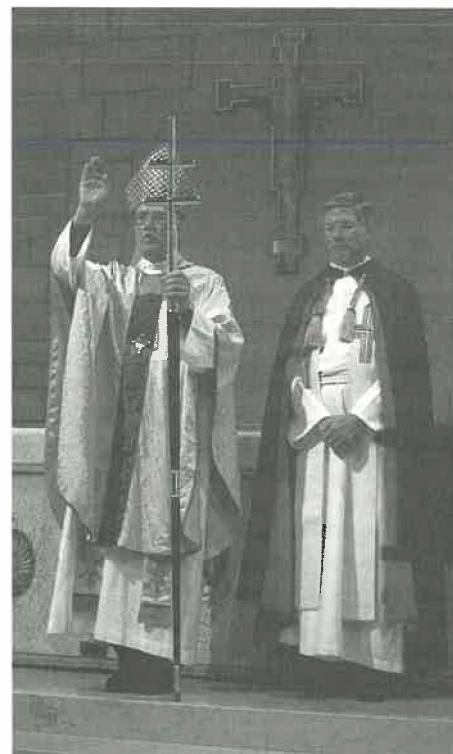
The visitors toured St. Edmund's Place,

a housing redevelopment project on Chicago's south side sponsored by the Redevelopment Corporation of St. Edmund's Church. They were invited into the homes of several residents for private conversation.

In the evening, the archbishop preached at an Ecumenical Service of Prayer at St. Edmund's. Among the sanctuary guests were representatives of the Presbyterian, Methodist, Lutheran, Orthodox, Roman Catholic and pentecostal churches.

The archbishop preached from what he called "the tallest pulpit! I'm six feet above contradiction up here." He spoke of his strong desire for Christian unity and for dialogue with "Jewish and Muslim communities with whom we share common Abrahamic roots."

For those listeners unfamiliar with the Anglican Church, he sketched the "three-fold troika of scripture, tradition and reason," and mentioned the evangelical and the catholic wings "held in tension with the liberal tradition or 'broad church'." He lamented the "scandal of disunity," and said, "I sense the frustration from ordinary men and women who, seeking to be faithful to Christ in their local churches, feel . . . indignation that although the churches can share so much, the divisions which lie between us make it impossible for us to



James Rosenthal photo

The archbishop at Seabury-Western Seminary during his four days in Chicago.

share together at one eucharistic table."

The archbishop also visited Seabury-Western Theological Seminary in Evanston, and spent time with clergy of the Diocese of Chicago.

Patricia Nakamura

Former Cathedral Dean Faces Harassment Lawsuit

A former employee of Trinity Cathedral, Trenton, N.J., has filed a sexual harassment suit against Trinity's recently resigned dean, seeking unspecified compensatory and punitive damages, job reinstatement and back pay. Jerome Browne, who was a maintenance employee at the cathedral for nearly three years, claims he was fired because he was unwilling to provide sexual favors to the dean.

The Very Rev. J. Chester Grey, who

became dean of Trinity in 1993, resigned May 2. The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, said Dean Grey "submitted his resignation for reasons of spiritual and personal discernment." Bishop Doss named the Rev. Charles Cesaretti cathedral vicar until an interim dean is appointed.

In an interview with the *Trenton Times*, Bishop Doss said, "We believe Chet is innocent. We know the cathedral and the

diocese are innocent. (Dean Grey) denies the allegation and we are going to stand with him and defend him."

According to the lawsuit, when Mr. Browne was having marital problems in January 1995, he moved out of his house and was invited by Dean Grey to move into a home owned by the Diocese of New Jersey where the dean and several other men resided. The suit contends Dean Grey telephoned the plaintiff frequently, asking him to socialize with him, and asking about his sexual preferences.

In the lawsuit, the plaintiff contends that after refusing for several months to submit to the dean's invitations, Mr. Browne was called into the dean's office on Dec. 6, 1995 and told he was fired and would have to move out of the house. The dean allegedly said that unless he was satisfied, Mr. Browne would not have a job.

Bishop Doss and diocesan chancellor Richard Catenacci have discussed the matter with the cathedral congregation.

"There was unanimous support for the dean," Fr. Cesaretti told the *Times*.

Alternative Models of Ministry Discussed

A Summit Meeting on Models of Ministry and the participation and role of tent-maker/bivocational clergy convened recently at the Center for Development in Ministry in Mundelein, Ill. Three seminary deans and two bishops were among the participants.

The traditional parish-mission church model so prevalent in the Episcopal Church was discussed along with variation of alternative models and styles of ministry, all seen in the context of the bap-

tist covenant, which calls for diversity in ministry. Among the implications from the meeting was that those involved in the church's ordination, evaluation, training and deployment system need to realize and look at forms of ministry other than the traditional parish model.

Participants felt canonical changes are needed to allow and affirm existing and emerging alternative models of ministry. The role of congregations as communities was stressed.

Dream to Dwelling

Bishop Spencer Place Committed to Kansas City's Urban Core

By PATRICIA NAKAMURA

They aren't visiting Six Flags Over Texas, but the residents and staff of the sparkling new "three flags over Kansas City" express as much enthusiasm as kids challenging the amusement park for the first time.

"Well thought out," "homey," "not institutional" are typical comments describing Bishop Spencer Place, the \$19 million Episcopal retirement community in the city's "urban core" which welcomed its first tenants in January. The facility, the 30-year dream-to-project of the Diocese of West Missouri, is named for Bishop Robert Nelson Spencer, who served the diocese from 1930 to 1949, and in whose name two enabling bequests were made after his death in 1964. The flags of the United States, the national Episcopal Church, and the community's blue and white banner fly before the main entrance.

The retirement center joins St. Paul's Church and Day School and St. Luke's Hospital in the diocese's "commitment to the urban core of Kansas City."

In 1952, Bishop Edward R. Welles envisioned an Episcopal "home for the aged," but it was not until the 1970s that a board was organized. The Rt. Rev. John Buchanan became Bishop of West Missouri and chairman of the board in 1989. "It takes a cheerleader — that's my job," he said. "Things came together. We received the bequests, and a \$3 million grant from St. Luke's Hospital enabled us to buy the land." By this April 27-28, when the first Bishop Spencer Place Festival Weekend was held, all three units were at least 50 percent occupied, the chapel's Schoenstein five-rank pipe organ installed, and the long-awaited stained glass windows in place.

Jean Bacon is executive director of Bishop Spencer Place. Educated at Vassar College and Columbia University, she taught high school for 10 years, and worked in not-for-profit management for more than 20. She joined the board of BSP six years ago as a consultant. She described some of the unique aspects of the facility: "It's urban, and Episcopal. It has an active chapel. It is intended for middle-income retirees. There's no large down payment — an initial deposit of \$1,000 — and it's a monthly rental." The



The Kansas City Marching Cobras (top left) perform at the grand opening of Bishop Spencer Place, a retirement community named in honor of the Diocese of West Missouri's third bishop.



community has 60 apartments, 30 assisted-living units, and 57 skilled-nursing beds, including a 12-bed Alzheimer's unit, providing what is often referred to as "a continuum of care."

Conference rooms will be used for day retreats and conferences. The dining room held the Shrove Tuesday pancake supper. Neighbors have been pleased with the improvements in lighting, security and upkeep in an area previously marked by blight and decay. In fact, many of the residents had lived nearby.

Ross Taggart, a retired art museum curator, served on the advisory board during the planning stages. "I was the first to sign up," he said. He described the amenities: a library with many books brought by residents, rooms for crafts and cards, lounges, a cafe. A garden is planned, he said, "modeled on one resident's mother's 50-year-old garden," and probably including small plots for residents to "grow their own tomatoes."

Martha Ball had been contemplating a move to a retirement community when she lived in the same apartment building as Bishop Buchanan. "He told me, 'Hold on; we're building'," she said. While many of BSP's residents are Episcopalians, Mrs. Ball is not. "They let a few heathens in," she said with a chuckle. A nutritionist, she said the kitchen staff

"works miracles" in a small space. "The food is good and well presented."

Both Mrs. Ball and Mr. Taggart praised the "subtle colors" and "easy quality" of interior decoration throughout the building. Perhaps the highest accolade came from Mrs. Ball: "The personnel are willing, happy, and pleasant. Jean Bacon is terrific; she's dedicated."

The Very Rev. James Earl Cavanaugh, retired dean of Grace and Holy Trinity Cathedral, is chaplain to the community, and has been involved in the project for many years. "Bishop Buchanan did a lot of listening, and he found a good person in Jean Bacon to spearhead," he said. "We debated suburb versus city. We are a real presence in downtown; [there are] offices, a hospital, family homes."

His function, he said, is to provide sacraments to residents, and support to staff. "The chapel has no communicants' list. Our policy is that people remain members of their home parishes, and go." The chapel was a gift made many years ago, Dean Cavanaugh said. Concerts are held there; organists and students come to practice. In addition, he is developing "bedside ministries." When people make the decision to move to a retirement community, assisted living, or, especially, a nursing facility, "there's a lot of relinquishing going on." □

Through a

medical mission,

New Yorkers adopt

a community in the

Dominican Republic



'They Are Our Family Now'

By ELISE ZEALAND

Editor's note: In 1993, TLC profiled a medical clinic in the Dominican Republic organized and staffed by members of St. James' Church, Oneonta, N.Y. That ministry has grown and now involves several congregations.

A growing number of upstate New York parishioners are finding a spiritual second home in the subtropical climes of the Dominican Republic.

A medical and construction mission team has grown from its inception five years ago at a covered-dish supper to a grass-roots ecumenical effort that comprises four churches of the Diocese of Albany and members of nearby Methodist and Presbyterian congregations.

In 1991, a member of St. James' Episcopal Church, Oneonta, asked the Rev. Canon Mark R. Cole if the church had a mission. "We thought, talked and prayed about it," Fr. Cole said. A year later, the church would transform a former funeral parlor in the Barrio de Las Flores into a primary care clinic.

In 1993, St. James' dispatched a medical team to staff the clinic. Within three weeks, the team saw 1,500 patients. After that trip, the need for preventive care and water filtration became obvious, Fr. Cole said. In 1994, members of St. James' built a water filtration system in the village of Santa Fe and mobilized its medical team for a tour of the dusty backroads villages that flank the sugar cane plantations.

Now there is an infrastructure in place to help teams from other churches build on St. James' foundation. Edward Falco, of Elmira, N.Y., with financial support from St. James', spent several months last winter organizing a Dominican labor force to begin construction of a church in Gautier, a small village comprised mainly of mechanics who work on a sugar cane plantation. In February, 40 members of St. James' and Oneonta's First United Presbyterian and First United Methodist churches traveled to the Dominican Republic, where half of them built a roof on the church, painted it, and finished the interior with pews, windows, doors, an altar and a lectern. In March, electricians from St. John's Church in Johnstown, N.Y., wired the church for lighting.

The church they built will become the village's centerpiece, spiritually, physically and socially, said the rector, the Rev. Daniel Samuel. The 6,000 people who live in Gautier

Clockwise from left:

Canon Mark Cole and Fr. Daniel Samuel greet each other with a hug. Don Ball, of St. James', and other workers help in building pews. A volunteer nurse helps a patient.

Jack Cole photos



and nearby villages and work in the sugar cane fields planting and cutting cane are the most poorly paid in the country, he said. Thus, the church, as an institution, necessarily has a bifurcated role there, said the Bishop of the Dominican Republic, the Rt. Rev. Julio C. Holguin, during an inspection of the new church in February. "It must meet the spiritual needs of the people and occupy itself with their physical health," he said.

The church building has the same dual function: In March, dentists from St. Ann's Church in Amsterdam, N.Y., on their maiden voyage to the Dominican Republic at the urging of St. John's rector, the Rev. Canon William D. Small, pulled villagers' teeth in the choir room. A primary care team from St. John's saw patients in the sacristy. The building also will serve as an emergency shelter in the event of a cyclone or other natural disaster because the village's brightly-painted wooden lean-tos would collapse like a house of cards in a strong storm, Fr. Samuel said.

The important work of building churches is also being carried on by Christ Church of Cooperstown, N.Y., in other regions of the Dominican Republic under the direction of Bishop Holguin. Christ Church decided two years ago it had a mission, and after "picking the brain" of members of St. James', settled on the Dominican Republic as its locus, said the church's rector, the Rev. Douglas C. Smith. In two years, members have built two churches in the Dominican Republic, one built by Dominicans with funds donated by the New York congregation, the other constructed "from the ground up" by members of the church's construction team, Fr. Smith said.

The people who worship in these new churches often take an immediate proprietary interest in both the buildings and the missionaries who constructed them. Members of the Episcopal church in Santa Fe worked alongside St. James' construction team to rebuild

their roof in 1994. This year, under that very roof, St. James' missionaries and members of the Santa Fe congregation passed the peace with hugs and tears to the joyful accompaniment of tambourines and drums. "They are our family now," Fr. Cole said.

Members of the medical teams have had to deal with the knowledge that most of their work is triage — pulling a tooth instead of trying to save it because monitoring the decay is impossible, or giving a mother medicine to treat her children's parasitic infections knowing they will become sick again because their water is polluted. Arthur Askew, of Gloversville, N.Y., a physician's assistant with a specialty in ophthalmology, said the teams "can only make them comfortable for as long a period of time as the medicines will last."

Nonetheless, the medical teams say their rewards are great. Dentist Scott Heiland, a founding member of St. James' mission, said, "Just the very fact of seeing you can really make a difference. They're fantastic patients. People don't complain, even after waiting all day in the hot sun. Even little kids who are scared to pieces when you pull their tooth give you a great big hug afterward."

Mr. Askew has made five trips to the Dominican Republic, and said he is now addicted. "Taking care of the people and the reward that comes with it, it's like an endorphin rush, a runner's high," he said. In an effort to make their labors last longer, the various medical teams now follow an established circuit and keep records of the patients they

(Continued on page 29)



***It must meet the
spiritual needs
of the people and
occupy itself with
their physical
health***

Looking for a Mission-minded Church?

There is a movement within the Episcopal Church of mission-minded congregations working with voluntary missionary societies towards the fulfillment of the Great Commission. These voluntary mission efforts are in addition to the mission programs under the direction of the Episcopal Church Center. This strategic partnership is sending out more than 70 long-term missionaries, 20 mission volunteers and over 250 short-term missionaries to 12 countries to plant churches, to proclaim the Good News of Jesus Christ and to serve in a wide range of social ministries. The missionary-sending societies which are working in a coalition called the *Great Commission Alliance*: Anglican Frontier Missions, the North American Missionary Society and the South American Missionary Society, commend the following churches who gave \$1,000 or more during 1995 towards outreach through the members of Great Commission Alliance. (The number in italics multiplied by 100 represents the number of members, e.g. "6" indicates the church has 600 members.)

1	Truro Episcopal Church, Fairfax, VA	29	38898.00	52	St. Matthew's Episcopal Church, Lisbon, ME	1	2423.30
2	St. Luke's Episcopal Church, Jamestown, NY	9	25000.00	53	St. Stephen's Episcopal Church, Wimberley, TX	3	2400.00
3	Church of the Apostles, Fairfax, VA	14	23550.00	54	St. Andrew's Episcopal Church, Longmeadow, MA	4	2250.00
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9	St. Andrew's Episcopal Church, Mt. Pleasant, SC	10	12217.65	60	All Saints' Episcopal Church, Hilton Head Island, SC	3	2016.08
10	Immanuel Episcopal Church, Wilmington, DE	2	12127.00	61	Church of Our Saviour, Midlothian, VA	1	2000.00
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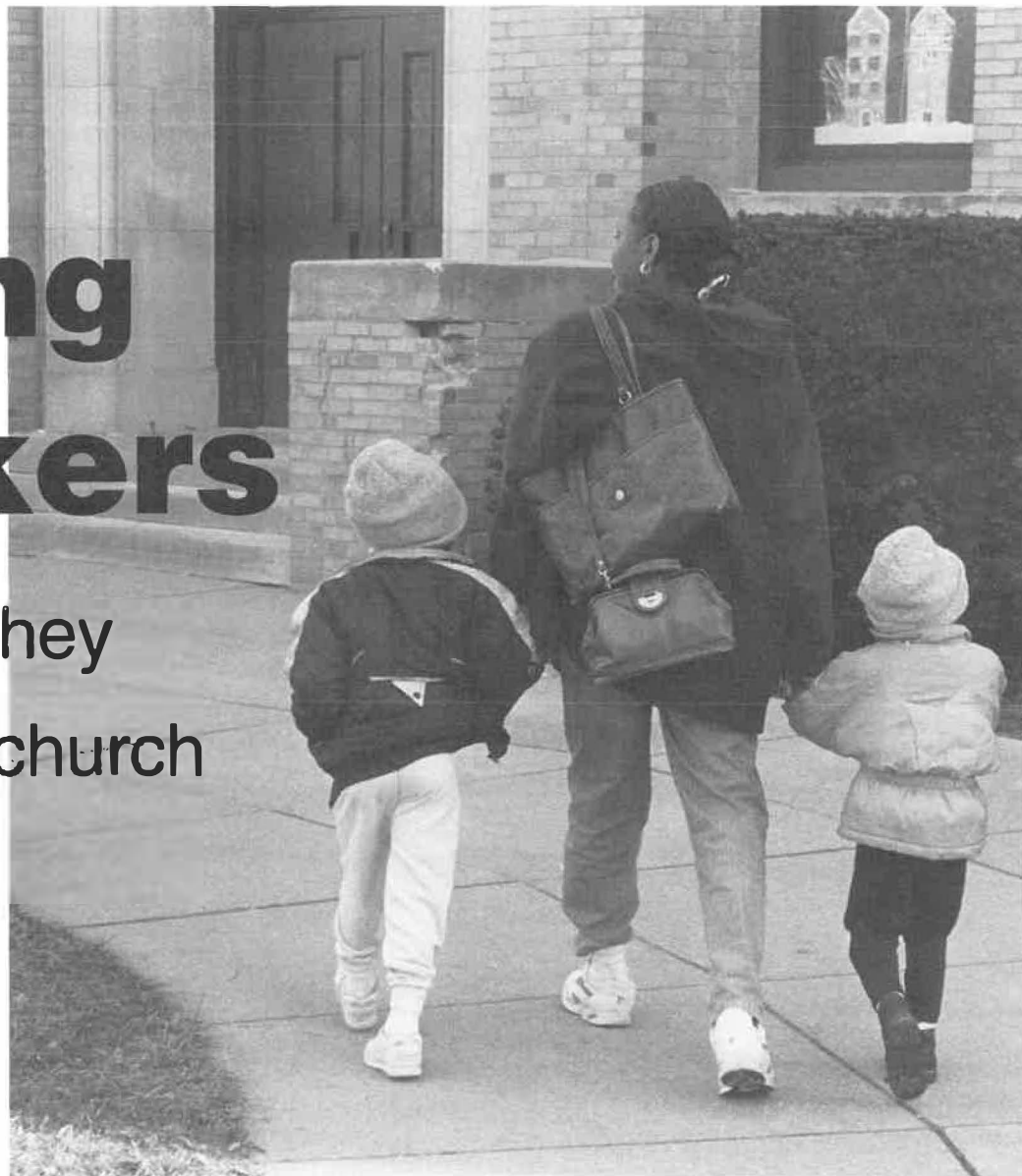
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Young Seekers

and when they
turn to the church

By DAVID COX



Robert Settles photo

Parishioners who survey their congregation and behold predominant shades of gray may ask, “Where have all the young folks gone?” Perhaps a better question midway through the Decade of Evangelism is, “When might the young folks come?” They do come, if

tentatively, especially at three moments when younger adults turn to what the church can offer. As these moments correspond to key rites of our tradition, these can become occasions of true grace for maturing Christians and opportunities for the Episcopal Church both to minister and to grow — if we accept the challenge.

First, the time of nurture: not so much a moment as a process of discovering the world, and potentially God as well. The church can share in this exploration, especially in developing the insight that only

in knowing God can one truly know the world.

To do so, the church must be involved with people during their formative years. Through church school and youth programs, we strive to connect with young people — as long as they reside at home. But what about after high school?

For the college-bound, we traditionally support chaplains to foster and deepen that link. Parishes close to campuses also have the chance to welcome and minister to students who come into their midst. I

serve one of these parishes. Visiting alumni often report that this was the first Episcopal church they knew, and out of that connection grew a lifelong commitment, marked by service as communicants, vestry members, chancellors or clergy.

For at least some young seekers, the process results in a moment and an act: confirmation. It becomes for those persons truly an act of mature faith which may well open for them, as it has for so many in the past, lifetimes of service to

Christ through the church.

Yet they place a demand upon the church and its clergy. First, we have to be around. Will parishes near colleges invite students with their questions and pleas for time? Will congregations remember those who go to community colleges or no college? It's not clear we will, as chaplaincy funding has ebbed in one financial crunch after another. As was noted at the Presiding Bishop's Consultation on Mission in Higher Education (1990), "We are eating our seed corn."

Instead, what a great opening for grace in the lives of emerging adults and a chance for the church to plant the seeds of its gospel ... if the church dares to be there for the emerging adult.

Second, we must nurture them in ways that are meaningful. A few surface-skimming confirmation classes can barely whet the appetite. A thoughtful, well-planned and substantive program can introduce a sense of who we are and what we offer within the panoply of denominations, preparing candidates for leadership in ministry.

Then we incorporate them into the church's ministry, put them to work, creatively, to help them fulfill what the bishop says when laying hands on them: "Empower them for your service."

While chaplaincy funding declined, confirmation began to be deferred from early adolescence to the more mature age of high school or beyond. We emphasized lay as well as ordained ministry. Both trends rely on strong confirmation programs, and involvement thereafter. That means attention and openness from clergy and laity, but the result is deepened faith and stronger leadership.

It's an old story. Boy meets girl. Love evolves. Questions are popped. By and by the couple looks for a place to get married. Because — and at risk of pride, let's be frank — we do weddings well, the Episcopal Church often ranks high on their list, maybe because growing up in the church, maybe because someone paid attention to them during their nurture (see above).

I bet every parish priest can tell stories of a couple wanting to get married in that church because it's pretty, or big enough to fit their wedding party, or near the reception hall, or because great-grandmother went there. After filtering the worst of these, a number remain with serious intent; some come admitting they seek the blessing of God upon marriage within the community of faith. They might find more than they expected. We hope they do! And we can help them find it.

When new parents realize in new ways the mystery of life ... what a great time for the church to be there.

Gone (thank goodness!) are days when "pre-marital counseling" consisted of 15 minutes before the rehearsal. Canons specify a minimum of 30 days' notice, designed for more thoughtful preparation, and wise is the priest who insists on good use of that time. By exploring both "matrimony" and the "holy" aspect of it, even greater measures of grace can result — for the benefit of the couple and also of the church.

Awhile back, a couple called me. My wife and I knew them in their college years and beyond. They came from different denominational backgrounds, neither strong, neither Episcopalian. They'd moved out West, but wanted to return East to get married and for me to officiate. I agreed so long as they found a priest in their area to guide them through the counseling process. They seized that as a chance to find a church home. Both priest and parish opened themselves to them. The result: The couple discovered a priest, a parish, and a faith renewed. The church gained, and so did they.

Yet couples like that take clergy time. They tie up our buildings. They require discernment; not all who seek the church's ministrations will find their lives transformed, but some will discover more grace than any human could predict. And will they find the "community of faith" which will "uphold these two persons in their marriage" in its, and their, ongoing life? Will the congregation embrace them?

If so, here is another opportunity for grace in the lives of emerging adults, and an opportunity for the church to proclaim its gospel, even as it challenges our life.

The story continues. Maybe the couple gets active in the parish. Maybe not; the seed did not take quick root. Then comes happy news of a child on its way. There follows another opening for ministry, and for grace: holy baptism. At a time when new parents realize in new ways the mys-



RNS photo

tery of life, their sharing in the creative role, and the awe-inspiring responsibility which they have assumed, what a great time for the church to be there!

But are we? The prayer book urges five key days when baptism is supremely appropriate, and when the worshipping community is present in goodly number. What if the extended family can gather only on the 13th Sunday of Pentecost? What if everyone lands in town for Thanksgiving but must leave before Sunday? Do we say "no"?

There are deeper concerns, such as whether parents and godparents are truly willing to live out the promises to bring up the child in the Christian faith and life, and "by their prayers and witness help [the] child to grow into the full stature of Christ." Exploring those concerns can lead to considering how younger adults will lead the Christian life, not just as individuals, nor merely as a couple, but as a family.

Again, it places demands on the church: on clergy time to work with the parents, and on the parish to provide nurseries and beef up church school and tolerate the occasionally crying baby during otherwise solemn services (and maybe make them less solemn!) and arranging to include families in its life — even planning events just for them. It is always a risk ("What if they're just getting the kid 'done'?"), but what venture of faith is not?

However, if a Christian community can provide a welcome and, more, a home, then it will answer the old question in a vital, exciting new way. "Where have all the young folks gone?" "Here!" □

The Rev. David Cox is rector of R.E. Lee Memorial Church in Lexington, Va., and is Episcopal chaplain to Washington and Lee University and Virginia Military Institute.

Opportunities for Growth

This issue is one of the four special Parish Administration Issues we publish each year. It is sent on a complimentary basis to all active clergy of the Episcopal Church who are not subscribers, in hopes they will find articles which may be of value to them in the administration of parishes and missions, along with our desire that they will want to become members of the growing Living Church family.

While it is rare for us to publish fiction, we offer a bit of it in this issue, written by Frederick Quinn. The setting and participants may be fictitious, but they portray events which have no doubt taken place in many Episcopal churches, and present an interesting case study in parish administration. In this case, who has the power, clergy or vestry?

We also offer articles about parishes involved in ministry and mission in the Dominican Republic, about a diocese's commitment to provide housing for senior citizens, and how a parish can be important in the lives of young persons at key moments in their lives.

Viewpoint

Moving Ahead After the Case Against Bishop Righter

By JAMES JELINEK

By the time you read this, you will have heard many feelings and opinions about the report of the ecclesiastical court which convened to consider the presentment against retired Bishop Walter Righter [TLC, June 2]. Some persons will rejoice, some will be angry, some will be hurt or saddened, some will be hopeful, some will despair.

It will become clear that the matter itself has not been decided finally by the church. Courts may comment on what is doctrine and how we should interpret faithful handling of it, but they do not create doctrine itself. That is developed over time, and very little is actually added to the basic doctrine of the church. The basics have to do with the nature of God and God's intentions and hopes for humanity as revealed in scripture and history (tradition), i.e., our on-going relationship to God. We Christians interpret doctrine more or less broadly in the pre-

The Rt. Rev. James Jelinek is the Bishop of Minnesota. This article is the bishop's "Exploring" column in the June issue of Soundings, the newspaper of the Diocese of Minnesota.

sent-day of each given generation. We seek to bring a reflective and prayerful attitude toward the revelations of the past and the present, as a way of being faithful to the God who gives all revelation.

We Episcopalians, we Anglicans, are an interesting lot. When we come to the second Person of the Trinity, we make a terribly bold assertion, based on the teachings of the New Testament, especially John's gospel, that God loved humanity, humans, you and me, enough to become human. It is this profound sense of Incarnation, a really radical view of it, that is central to what we consider doctrine. Other denominations believe this strongly as well, but it is a belief for us that is so strong that we cannot let go of it. It is a belief that grips our hearts and will not let us go.

Like many people, I like to think of myself as "good enough" that I would not have cost Jesus much suffering. I like to imagine that my attitudes and behaviors, my treatment of others, of myself, of the earth, though sometimes "misguided" or "less than helpful or kind," are hardly of the sort that anyone would have to go so far as to die for me. This death of Jesus the Christ, the unsurpassable Incarnation of God, is not to make up for me to an angry,

We hope these and other articles and advertisements in this issue will be helpful to all our readers.

Greater Priority

In view of the facts that news of the Episcopal Church has been generated frequently in recent months, and that General Convention looms ahead, it would seem the need is great for responsible communication. But in some places, the ministry of communications has been relegated to a low priority.

Some dioceses have reduced full-time communications persons to part-time status. Other dioceses have eliminated communicators and have assigned their tasks to other staff members. In some dioceses, because of low budgets or low interest, little or no communications takes place.

We hope dioceses which are considering cutting back on communications will think twice. The need for accurate, responsible communication has never been greater.



Bishop Jelinek:
"Courts ...
do not create
doctrine itself."

punitive God, but to open me to the heart of that God who is always trying to love me into being who I am created to be, into living out the Christ in me which I can cover or hide or smother so very well.

Thanks be to God, when we are attentive and even when we are not, God gives us the opportunity to recognize ourselves in the mirror for how we truly live. That might be too terrifying if God did not also give us opportunity to recognize the Christ in ourselves. Not all at once. Not entirely. But in hints and glimpses. In moments of wonder. In moments of despair. And the power of those moments comes in the realization of how unspeakably beloved we are, not because of what we have done, but because of the Christ incarnate in each of us.

We have to go to that pivotal story of the prodigal. It is named after the son because of his lavish lifestyle. But the real prodigal is the father, a man who could love each and both of his sons, even when they were acting like jerks. His love was

(Continued on page 25)

Nailed to the Wall

Editor's note: The following article, while fiction, is a case study in parish administration.

By FREDERICK QUINN

The senior warden tells me how the local services are conducted. "At the start, you move the cross from the altar to the shelf on the north side, replacing it on the altar just before the recessional." That seems strange, but, since I am helping out at Robert E. Lee Chapel, Port Tobacco, during the summer, I don't ask about local eccentricities.

It is a strange chancel. The altar is long, but only a foot and a half deep.

The Rev. Frederick Quinn is a frequent contributor to The Living Church. He is a non-parochial priest who resides in Chevy Chase, Md.

This is because the original altar was pulled away from the wall and made a free-standing altar, but was never designed to stand alone.

On the altar stand two brass vases, too tall for the table, filled with large bouquets of seasonal flowers. Mrs. Puttkammer's daughter, Laura, heads the altar guild this year. She says how nice it is to have me there, and why don't I stay on as rector permanently. Besides, the man who just left created much bad blood in the parish by moving the altar out. She shows me a faded brown 1969 photograph, of what it was like "in colonial times." The altar, a large table, is decked with silk and flowers, the cross neatly above it, with a carefully engraved 19th-century inscription, "Abigail Andrews MacKay, 1891-1892, a lamb of God's own choosing."

There is controversy about liturgical furnishings in the post-Vatican II period, and I expect it in Port Tobacco. I try to

explain: "Mrs. Puttkammer, in a small church such as this, it is easier to face the people; that makes the communion much more of a shared service, the table between us, we on each side, a circle of God's people, so to speak, voicing our shared ministry."

Laura Puttkammer will have none of it. "My mother and grandmother were on the altar guild and nothing was changed," she says. "Even Rev. Grindley, the one that wasn't ordained, didn't mess with the furnishings. I remember the meeting with the last rector when he decided to move it out. It was on a rainy night at the rectory. More than 40 people came. He told them he was going to do it. What do you think?"

"It's a local rector's decision. The canons are clear about that, Mrs. Puttkammer."

"Makes the dead roll over in their graves," Mrs. Puttkammer replies.

Next Sunday, a delegation of lay read-

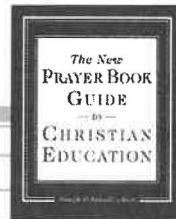
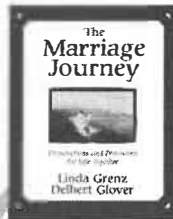
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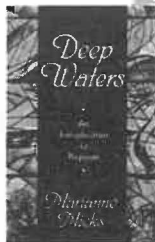
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Nailed to the Wall

ers meets with me. "How would you feel about the altar being moved back?" one asks. "Some of the women are for it."

"The decision was made by your previous rector. I don't want to do anything major in the three months I'm here. Let's leave it."

That Thursday, while I am away at Clergy Day, under cover of darkness, a faction of the altar guild steals in and puts the altar back in place, just as it was in the photograph "of colonial times."

'Take it down,'
I say. 'This is no
controversy to
hand your new
rector.'

Although I am not expected back before Sunday, the senior warden and I meet Friday evening.

"What do you want me to do about it?" he asks.

It didn't look bad. There is a certain country church symmetry to it. The colors are soft, the fabrics carefully arranged.

"Take it down," I say. "This is no controversy to hand your new rector."

That Sunday, I preach on liturgy and how it changes through our history. The next Sunday, I preach on living with our differences and still being a dynamic parish. The following Sunday, my next to last, I arrive early at the church. The altar is pushed back against the wall, and nailed in place this time. The first service will start in half an hour. I am angry. My authority is questioned with no discussion. I object to being left to conduct a service with my back turned to the people. I conduct most of the service from the chancel steps, going to the altar only for the brief consecration of the bread and wine, but even this is awkward.

Three years later, I meet the new rector of Port Tobacco at Clergy Day. I ask where the altar is located now. "Up against the wall," he says. "There was some controversy about it before I arrived, but that's water over the dam." □

Viewpoint: Life After the Trial Court Decision

(Continued from page 22)

so prodigious, so indescribably generous, so overwhelmingly liberal, that we have come to see this man as Jesus' clearest description of the heart of God. It is this liberality of love which is the essence of Eucharist, the core of our baptismal covenant, and the basis of God's relationship with humanity in and through and way beyond Christ's body the church. This is the God who, in Jesus, weeps over Jerusalem, of whom the prayer book says, "his property is always to have mercy."

We Episcopalians, we Anglicans, are not fundamentalists. By that I mean we have not and are not likely ever to read the Bible only in a literal sense. For us scripture is foundational. It underlies everything we believe. It informs our praying and our thinking today. We go for the essence, and part of that essence, as we see it in the Incarnation of God in Christ, is this liberality of love.

That is also what gets us into trouble. For in every place, in every generation, that experience of incarnational liberality has caused us to open our hearts, our minds — whatever is closed in us — to consider some one or ones who are the lepers of that day in a new light, to seek and serve the Christ in them. And whatever the new nudgings, those of us in the fold at that time will begin to argue whether or not those someones have the Christ in them, whether their beings or their behaviors are sinful, whether that liberality of love is intended by God for them. And intended, mind you, through us. It would be all right if God could find some nice way to do it without dragging us into it, but things do not usually work that way. For one, very few human beings (if any), can dare to believe the Christ is in them unless some very human others let them see their reflections in our eyes. For another, when any one or many of us stop seeking the Christ in others, we lose sight of it in ourselves. Like it or not, that is part of the economy of God's creation.

This liberality of love, this daringly incarnational living, when central to our mission has always gotten us Episcopalians, us Anglicans, into trouble with each other and with the world. The Civil War, the anti-racism struggles of the 1950s and 1960s, the role of women in the councils of the church in the 1960s and the ordination of women scarcely more than two decades ago are all matters and events which called up everything in us, from our deepest fears to our grandest

hopes. And we had trouble loving one another.

Unless we change the emphasis in our theology, that is, unless we give up on this radical doctrine of Incarnation, this outrageous confidence in God's loving, we shall have new disagreements from time to time — each time we are nudged to consider loving and serving the Christ in someone(s) we have never loved and served before.

My prayer is that we may, in response

to this decision of the ecclesiastical court, move beyond what my mentor John Krumm calls this "blessed rage for order," for certainty, this drive to be of one mind, and instead live into the longing to be of one heart. When God gives us the gift to be of one heart, we can agree and disagree, we can fight and argue, we can do all sorts of things without causing even deeper wounds in our passion for truth or justice. Please join me in this prayer of longing to be and live of one heart. □

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Archaeological Discoveries About Ancient Israel

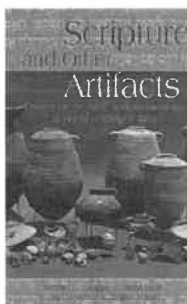
SCRIPTURE AND OTHER ARTIFACTS
*Essays on the Bible and Archaeology
in Honor of Philip J. King*
Edited by Michael D. Coogan,
J. Cheryl Exum, Lawrence E. Stager.
Westminster/John Knox. Pp. 452. \$25

This rich series of essays relates the results of archaeological research to our study of biblical texts. This particular concern was and is important to Philip King, professor of Hebrew Bible and biblical archaeology at Boston College. The distinguished archaeologists and biblical scholars who contribute to this volume deal with the all-important relationship of biblical literature to the physical evidence of life in ancient Israel.

Topics cover the entire history of ancient Israel and the early church. Special focus and attention are sometimes upon texts and sometimes upon particular archaeological sites. A helpful series of charts, pictures and graphs accompanies the essays.

Though the novice to biblical archaeology will find many of these essays rather technical, there is much of interest in this volume. Like most collections in honor of a particular scholar, not all of these studies will have appeal to the general reader. But this volume does offer the possibility of learning more about a number of interesting biblical texts (Amos, Isaiah, Ezekiel, Acts, etc.) and places (Dan, Solomon's temple, Edom, Qumran, etc.) while also immersing the reader in the important dialogue between the biblical text and its physical setting.

That there are many different approaches to this task is amply witnessed to by this volume.



Donn F. Morgan
Berkeley, Calif.

THE GALILEE BOAT
*An Extraordinary 2000 Year Old
Discovery.*
By Shelley Wachsmann.
Plenum. Pp. 420. \$24.95

In 1986, an unusually low level of the Sea of Galilee revealed the outline of a boat buried under the dried-out mud flats. Two brothers had found ancient coins and suspected that this boat could be ancient. Thereby hangs a tale.

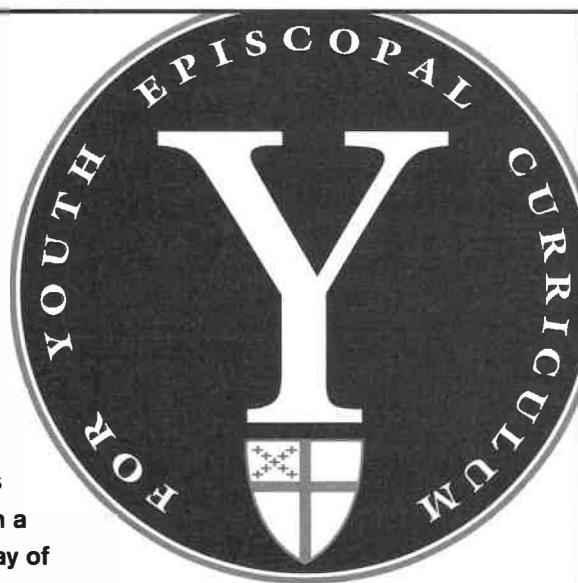
Israel places a high priority on archaeological finds. All kinds of projects are brought to a halt until archaeologists can evaluate a site. The discovery of this boat had an additional factor: The water level was rising again.

Experts quickly determined that this was indeed an ancient boat. Carbon 14 tests and other studies would put the date between 40 B.C. and 80 A.D. The implications of such a discovery for biblical and Middle Eastern historical studies are enormous.

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An ingenious method was devised to gradually replace the water with a chemical which would harden and keep the shape and appearance of the wood. This process has taken years to accomplish and the boat was recently taken out of the solution — in one piece.

Wachsmann very skillfully tells the boat's story with a mixture of detailed technological data, related biblical material, and imaginative reconstruction of how this relic may have come to be submerged until the present. Contemporaneous events are also related as a lively context of daily life in the tumultuous world of the first centuries B.C. and A.D.

In reflecting on the New Testament stories of Jesus and boats, Wachsmann notes that sometimes Jesus slept on "the pillow." Surmising that this referred to some boat equipment, he asked an Arab boatman about it. "When I was young, the boats I worked on in the Mediterranean always carried a sandbag or two ... if someone was tired, he would crawl beneath the stern deck, use the sandbag as a pillow, and go to sleep ..." The author carefully points out that this is not conclusive evidence for the connection, but he provides abundant material on this and other scriptural questions for other scholars to draw their own conclusions.

(The Rev.) Charles V. Day
Hellertown, Pa.

Valuable Resource

WORKING AS ONE BODY
The Report of the Archbishops'
Commission on the Organization
of the Church of England
Church House Publishing
London. Pp. 152 £4.95

This report will be of interest to anyone concerned with evaluation and organization of the church at any level from the national through provincial and diocesan to the parish.

The commission was established by the Archbishops of Canterbury and York to "review the central policy-making and resource direction machinery of the Church of England." It was chaired by the Rt. Rev. Michael Turnbull, Bishop of Durham. The commission reached unanimous conclusions in this "Turnbull Report."

It reaffirms the fundamental ecclesiological significance of the Anglican model of episcopal leadership with synodical governance. Although they refer specifi-

cally to the Church of England, the recommendations are based upon carefully articulated theological principles which are not merely set forth in introductory chapters, but related to each suggestion for organization.

The Turnbull Report provides a valuable resource to the many efforts to address the same concerns about our church. Its conclusions emphasize the need for integrated systems and the priority of communication within and between them.

In an appendix, the report includes an "Illustrative Draft Measure" as a model to implement the recommended changes. Such legislation has no relation to Episcopal Church polity but is nevertheless of interest in addressing common problems.

Winnie Crapson
Topeka, Kan.

Feminine Aspects of God

BECAUSE OF HER TESTIMONY
The Word in Female Experience
By Anne Thurston.
Crossroad. Pp 133. \$12.95, paper

LEADING WOMEN
How Church Women Can Avoid
Leadership Traps and Negotiate the
Gender Maze.
By Carol E. Becker
Abingdon. Pp 206. \$14.95, paper

WHEN GOD BECOMES GODDESS
The Transformation of American
Religion.
By Richard Grigg
Continuum. Pp 155. \$22.95

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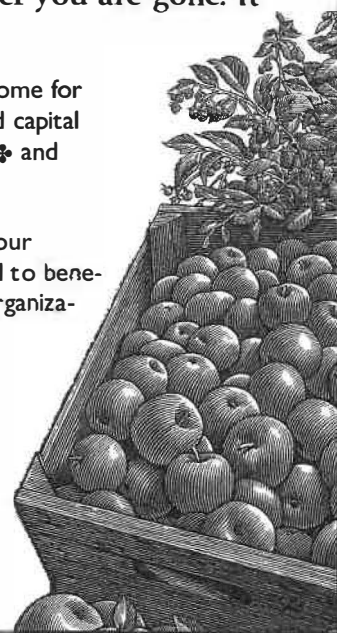
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Books

in feminist theory. Essentialists posit basic, unlearned differences between women and men; they believe that women are not only different but better. When Carol Becker says, "Whatever images we carry with us of the feminine holy ... They are earthly, physical, and indeed, these feminine aspects of God do represent power, the power of the dark womb," she is expressing the standard essentialist position.

All three of the books under review here are committed to the essentialist position, even when, in Becker's case, she tries to deny it.

Anne Thurston's *Because of Her Testimony* is basically a book of meditations. She reflects on child-bearing, on children, on breadmaking, as feminine ways of approaching religious experience. Her perspective is highly sentimental. "If we could exploit the birthing grace of fierce and tender love," she says, "there would be no more war." If by this she means that women who have given birth could not make war, I would remind her of Margaret Thatcher and Indira Gandhi. Nevertheless, she does make provocative observations about the Eucharist and about preaching, both as community-building.

Thurston, an Irish Catholic, has no meaningful history of women in leadership. Carol Becker, an American protestant, chronicles the experience of women in leadership, and it's not very nice. Most of the women she describes have been mistreated.

While Becker and Thurston appeal to scripture and experience to try to forge a feminine face for the personal God of traditional theism, Grigg's *Goddess* is clearly an intellectual construct. "The divine," he says, "is a relation that human beings decide to enact ... to say that human beings can choose to enact the divine is to suggest that God is not self-originating, however much God may finally transcend the human beings who enact God."

God is a limited and limiting presence for all of these writers. They reject for the most part the God of biblical revelation on behalf of a God that humans "image." Becker and Thurston argue that a deity discussed in feminine metaphors will enhance and transform the church, and improve the connection between women and the church. Grigg is more pragmatic: He takes a consumer approach to his Goddess. He wonders if God repackaged as Goddess will sell in the 21st century.

(The Rev.) Bonnie Shullenberger
Ossining, N.Y.

'They Are Our Family Now'

(Continued from page 17)

see to accommodate follow-up care by the next visiting team. The medical teams are also becoming more specialized. St. John's Church has created an eye team that fits used glasses, treats diseases of the eye, and removes foreign bodies from eyes, Mr. Askew said.

The rectors of these Diocese of Albany churches have noticed a change in their parishioners when they return home from the Dominican Republic. Fr. Smith said Cooperstown, a picture perfect village of manicured lawns and Victorian gingerbread houses, "thinks it is hotsy-totsy.

"We're trying to defuse and dismantle that," he said. "This [mission] has gone a long way." When the well-heeled parishioners of Christ Church travel to the Dominican Republic, they sleep on the floors of the villagers' shacks. On one trip, the missionaries were without water for three days. "We spent three days pouring concrete with no showers.

We all stunk together," Fr. Smith said.

In economically-depressed Fulton County, where St. John's is located, and neighboring Montgomery County, home to St. Ann's, there is usually resistance to aiding third-world countries, Fr. Small said. "Things are so bad in third-world countries, and admittedly the need is so great here, the only response is to do what you can in both places. We're laboring to get that point across."

Fr. Small said the mission to the Dominican Republic has brought perspective to the beleaguered parishioners of St. John's, in a city where unemployment hovers around 10 percent. In the Dominican Republic, there is 25 percent unemployment. And while 13 percent of the people in Fulton County live below poverty level, the World Bank estimates that 59 percent of Dominicans are poor and 60 percent of those people are classified as living in "extreme poverty."

"You get far more than you ever give," said Fr. Small. "You go down to minister, and you end up being ministered to." □

Elise Zealand is a free-lance writer who lives in New York City.

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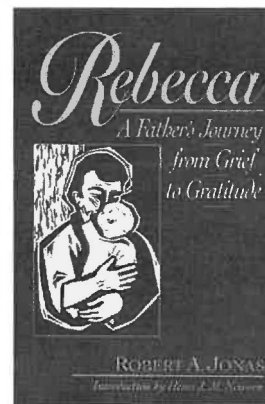
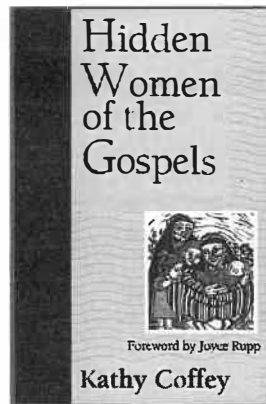
Short and Sharp

Books by, About or for Women

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HIDDEN WOMEN OF THE GOSPELS. By Kathy Coffey. Crossroad. Pp. 179. \$14.95 paper.

Get to know the little-known women who were among Jesus' disciples: Hannah at the foot of the cross; Leah, Jairus' wife; Salome, mother of James and John. Each chapter includes questions for reflection.



GENDER AND THE NICENE CREED. By Elizabeth Rankin Geitz. Morehouse. Pp 147. \$11.95 paper.

The associate of St. Paul's, Westfield, N.J. looks closely at the language and theology of the Nicene Creed. Using as a spring board the *via negativa*, which affirms that what God is, God also is not, she seeks to recover a tradition within the church as well as speak to contemporary issues of faith.

THE STAINED GLASS CEILING: Churches and Their Women Pastors. By Sally B. Purvis. Westminster/John Knox. Pp. 108. No price given, paper.

Studies the leadership of two ordained women, one a Presbyterian and one an Episcopalian. Gives a historical overview of Bethany Church in the Diocese of Atlanta and its call in 1985 of the Rev. Cameron Clark. I enjoyed as much as anything a UCC minister's look at an Episcopal church.

WOMEN IN THE CHURCH: A Biblical Theology of Women in Ministry. By Stanley J. Grenz with Denis Muir Kjesbo. InterVarsity. Pp. 284. No price given, paper.

The two authors, a professor of theology in Vancouver and of Christian education in South Dakota, respectively, conclude that biblical theology insists on women serving as "full partners" in church leadership. Interesting to learn more about protestant debates over the role of women in the church.

KATIE'S CANON: Womanism and the Soul of the Black Community. By Katie Geneva Cannon. Continuum. Pp. 191. \$19.95.

"Katie" is K. G. Cannon, who holds a Ph.D. from Union Theological Seminary

in New York City, is a Presbyterian pastor, and who taught ethics at Episcopal Divinity School in Cambridge, Mass., in the 1980s. The play on words in the title affirms her individuality in probing and articulating fiercely the issue of oppression. Her critique of slave ideology and biblical interpretations is chilling.

REBECCA: A Father's Journey from Grief to Gratitude. By Robert A. Jonas. Crossroad. Pp. 150. \$16.95.

Follow a father's grief-anger-hope-fear process in dealing with his daughter's birth, four-hour life, and death. The author and father is a psychotherapist and spiritual director.

For Meditation and Study

ON LOVING GOD. By Bernard of Clairvaux. An Analytical Commentary. By Emero Stiegman. Cistercian. Pp. 219. \$16.95 paper.



St. Bernard's short treatise (about 40 pages in this volume) has been one of those touchstone books for me — especially on prayer and the nature of God. So I am delighted to see the text reprinted — followed by a commentary, notes, bibliography and index.

TYNDALE'S NEW TESTAMENT. Translated by William Tyndale. Introduction by David Daniell. Yale. Pp. 429. \$15 paper.

A new edition of a 1989 book, *Tyndale's New Testament*, originally translated from the Greek in 1534, has been published by Yale University in a

Short and Sharp

modern-spelling edition by David Daniell, professor emeritus of the University of London. Tyndale's translation is the foundation of subsequent English versions of the Bible.

ONE DAY FOR GOD: A Guide to Your Own Retreat. By **Anthea Dove**. Abingdon. Pp. 112. \$8.95 paper.

From dawn to dusk, Anthea Dove of Yorkshire, England, leads the individual through a personal retreat day of silence, rest, prayer, and reflections on God and self. A novel idea in the over-published market of retreat books.

ANGLICAN ORDERS: Essays on the Centenary of Apostolicae Curiae 1896-1996. Edited by **James E. Griffiss**. Anglican Theological Review (600 Haven St., Evanston, IL 60201). Pp. 194. \$8 (single issues), paper.

A special thematic issue of the ATR focusing on Anglican orders. Includes articles by R. William Franklin, who edited the addresses given last spring at General Theological Seminary's conference on this topic, Stephen Sykes, Paul Bradshaw, Frank Griswold, along with a Roman Catholic response by Jon Nilson. No one seriously interested in Anglican orders will want to miss this.

SAINT FRANCIS. By **Brian Wildsmith**. Eerdmans. Pp. 96. \$20.

An oversized and brightly illustrated book first published by Oxford on the man "who gave up his wealth and lived and worked among the poor ... who loved all God's creatures and called them his sisters and brothers." Narrated by Francis himself, the text begins, "I was born — thank you, God — over eight hundred years ago."

DEVOTIONAL COMPANION TO THE INTERNATIONAL LESSONS 1996-97. By **Jeffrey Rasche**. Abingdon. Pp 112. \$8.95 paper.

Brief expositions of the readings for 1996-97 (beginning Sept. 1, 1996) according to the international lectionary. Vignettes, word studies, and down-to-earth experiences comprise the paragraph-length notations on the readings.

LETTERS FROM SAINTS TO SINNERS. Selected and edited by **John Cumming**. Crossroad. Pp. 287. \$19.95 paper.

Letters from the Christian saints, grouped under themes such as youth,

prayer, charity, loyalty, love, persecution, death. From Bernard of Clairvaux to a certain bishop: "I am sending you the small boy who is bringing this letter to eat your bread, that I may find out how mean you are from the sort of welcome you give him. I shall be grateful if he returns wiser than stouter."

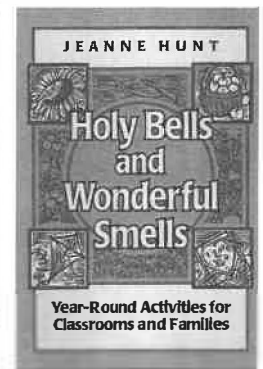
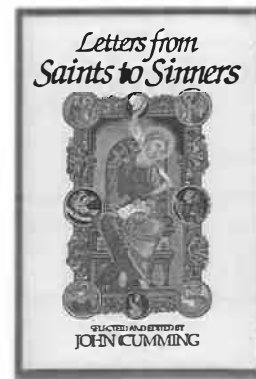
Including Children

HOLY BELLS AND WONDERFUL SMELLS: Year-Round Activities for Classrooms and Families. By **Jeanne Hunt**. St. Anthony Messenger. Pp. 116. \$9.95 paper.

A family spirituality worker for the Roman Catholic Archdiocese of Cincinnati devises activities and acts of devotion for autumn, winter, spring, and summer, with a special section on family spiritual life — birthdays, deaths, anniversaries, vacations.

On Videotape

THE CRUCIFIXION: A Conversation with the Episcopal Bishops. St. John



Films (P.O. Box 942, Fort Mill, SC 29715). Video. 35 mins. \$33.95, includes shipping.

Five Bishops (Howe, Robert H. Johnson, Light, Louttit and Salmon) respond to questions related to the crucifixion: What does it mean to take up your cross and follow Jesus? How do you explain the crucifixion of Jesus to a child? (In my opinion, the question that produced the most interesting responses.) Thoughtful answers, though I would have liked it if the bishops had been able to talk among themselves and there had been a wider range of perspectives. Good viewing for a discussion group.

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People and Places

Appointments

The Rev. **Susan Beem Beery** is assistant of Epiphany, 1839 Arroyo Ave., San Carlos, CA 94070.

The Rev. **Patton Boyle** is interim rector of St. Paul's, San Miguel de Allende; add: Apartado 640, San Miguel de Allende, 37700 GTO, Mexico.

The Rev. **Peter Browning** is rector of St. Timothy's, Box 278, Apple Valley, CA 92307.

The Rev. Canon **Jervis O. Burns, Jr.** is rector of Trinity, 401 N. Main, Demopolis, AL 36732.

The Rev. **Jan Cazden** is deacon of Holy Innocents, 455 Fair Oaks, San Francisco, CA 94110.

The Rev. **Jeffrey O. Cerar** is priest-in-charge of St. Mary's, Fleeton, and St. Stephen's, Heathville, VA 22473.

The Rev. **Raymond Cole, Jr.** is rector of St. George's, 6904 West Ave., San Antonio, TX 78213.

The Rev. **Christopher Creed** is assistant rector and chaplain to the Seabreeze School at St. Ambrose, 900 Edgewater Blvd., Foster City, CA 94404.

The Rev. **Deborah Johnson** is associate of Redeemer, Baltimore, MD.

The Rev. **Lawrence B. Larsen, Jr.** is interim pastor of Christ Church, 43 S. Broadway, Tarrytown, NY 10591.

The Rev. **Paul Lawson** is rector of St. Cross, 1818 Monterey Blvd., Hermosa Beach, CA 90254.

The Rev. **Steven Miller** is rector of St. Alban's, 6800 Columbia Pike, Annandale, VA 22003.

The Rev. **John E. Miller** is rector of St. John's, 2010 S. Oak, Melbourne, FL 32951.

The Rev. **Claudia W. Patterson** is rector of Holy Comforter, 4819 Monument Ave., Richmond, VA 23230.

The Rev. **Chip Prehn** is chaplain of Texas Military Institute.

The Rev. **Laura Sellner** is rector of St. John's, 4141 Tanglewood, Odessa, TX 79762.

The Rev. **David Sheetz** is assistant of St. Francis', 399 San Fernando Way, San Francisco, CA 94127.

The Rev. **Scott G. Slater** is associate of St. Columba's, 4201 Albemarle St., NW, Washington, DC 20016.

The Rev. **Phillip Strange** is rector of St. Paul's, 502 W. Avenue K, Lancaster, CA 93534.

The Rev. **Lou Tiscione** is rector of St. Christopher's, Box 607843, Orlando, FL 32860.

The Rev. **Katherine Ward** is Episcopal chaplain of San Francisco State University.

The Rev. **David F. Wayland** is priest-in-charge of St. James', Box 1216, Louisa, VA 23093.

Retirements

The Rev. **Abdias Avalos**, as rector of St. Bartholomew's, Pico Rivera, CA.

The Rev. Canon **Lewis Bohler, Jr.**, as rector of Advent, Los Angeles, CA.

The Very Rev. **John F. Buenz**, as dean of the Cathedral of St. John the Evangelist, Spokane, WA.

The Rev. **Dan Gerrard**, as rector of St. Alban's, Wickenburg, AZ.

The Rev. **Chet Howe** as rector of St. Matthias', Whittier, CA.

The Rev. **Clyde L. Ireland**, as vicar and executive director of the Bishop Gravatt Center, SC; add: 511 Amherst Ave., Columbia, SC 29205.

Seminaries

Nashotah House — **Frances Fairfax Keller Barr**, Doctor of Humane Letters, honoris causa, and the Rt. Rev. **Douglas Geoffrey Rowell**, Doctor of Divinity, honoris causa.

Virginia Theological Seminary — the Rt. Rev. **Riah Abu El-Assal**, Doctor of Divinity, honoris causa; the Rev. **Alister Edgar McGrath**, Doctor of Divinity, honoris causa; the Rev. **Granville V. Peaks, Jr.**, Doctor of Divinity, honoris causa; the Rev. **Betty Josepha Serio Wanamaker**, Doctor of Humane Letters, honoris causa; and the Rt. Rev. **Saw John Wilme**, Doctor of Divinity, honoris causa.

Deaths

The Rev. **William T. Sayers**, retired priest of the Diocese of Michigan, died April 4. He was 67.

Fr. Sayers was born in Mount Vernon, NY. He graduated from General Theological Seminary and was ordained priest in 1956. He served parishes in Garden City and Malverne, NY; and Detroit, Westland, and Garden City, MI. He was an author of books and computer software, including the *Multimedia Episcopal Notebook*. He retired in 1990. Fr. Sayers is survived by his wife, Lee, and one child.

The Rev. Canon **Richard Schoolmaster**, retired priest of the Diocese of Newark, died May 5. He was 75.

Canon Schoolmaster was born in DuBois, PA. He was educated at Princeton University, Virginia Theological Seminary, and Rutgers University. He was ordained priest in 1945. Canon Schoolmaster was canon of Christ Church Cathedral, St. Louis, MO; rector of St. James', Conroe, and St. Stephen's, Huntsville, TX; rector of St. Paul's, Newton Highlands, MA; rector of St. Luke's, Ypsilanti, MI; associate of Epiphany, Washington, DC; and rector of Grace Church, Orange, NJ. He retired in 1982. Canon Schoolmaster is survived by his wife, Marcia, and three children.

The Rev. **Raymond Zips**, rector of St. John's, Westland, MI, since 1988, died April 26 at the age of 49.

Fr. Zips was born in Abilene, TX. He was educated at the University of Texas and Nashotah House. He was ordained priest in 1973. Fr. Zips served at Transfiguration, Dallas, TX; St. Luke's and Holy Faith, Ft. Collins, and St. Irenaeus, Lyons, CO. He was rector of St. Stephen's, Longmont, CO, from 1977 to 1983. Fr. Zips is survived by three children.

Next Issue ...
**Where Pentecost
Leads the Church**

Classifieds

ACCOMMODATIONS

1996 ATLANTA SUMMER GAMES. Accommodations available! Parish members of the Episcopal Church of St. Peter and St. Paul, Marietta, GA, are offering lodging in their homes. Proceeds go to building fund. Please call parish administrator for information: (770) 977-7473.

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

NOTES ON THE CELEBRATION OF THE EUCHARIST, Bruce Ford, \$7.50. Making Eucharistic Vestments on a Limited Budget, Linda Hall, \$10.50. **Hymnary Press, 1223 Southeast Blvd., Spokane, WA 99202. VOICE/FAX (509) 535-6934. E-MAIL HymnaryP@aol.com.**

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.**

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THE HYMNARY II: A Table for Service Planning, \$18.50. **The Psalmary: Gradual Psalms for Cantor and Congregation**, James Barrett, \$26.00. **Hymnary Press, 1223 Southeast Blvd., Spokane, WA 99202. VOICE/FAX (509) 535-6934. E-MAIL HymnaryP@aol.com.**

COMPUTER SOFTWARE

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CONFERENCES

CELEBRATE 3,000-YEAR HISTORY of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sight-seeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited 800-486-8359.**

(Continued on next page)



Classifieds



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ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.**

PILGRIMAGES

RUSSIAN CHRISTMAS FESTIVAL: St. Petersburg. Celebrate Orthodox Christmas while experiencing the rich cultural, historic and spiritual treasures of Russia. January 2-12, 1997. Special highlight: attend a Russian Christmas "Yolka" (Children's Party). Call: **The Teleios Foundation 1-800-835-3467.**

RUSSIAN ICONS & THEIR ORIGINS: St. Petersburg, Novgorod, Pskov, Moscow. Immerse yourself in contemplative Russian Orthodox spirituality as you journey into the world of icons and their makers. August 17-31. Call **The Teleios Foundation 1-800-835-3467.**

RUSSIAN QUICK STUDY PROGRAM: St. Petersburg/Moscow. Experience the rich cultural, historic and spiritual treasures of Russia in autumn, staying at the St. Petersburg Theological Academy and Seminary and hearing special lectures on Russian history, icons, culture and Orthodoxy. September 2-12. **The Teleios Foundation 1-800-835-3467.**

POSITIONS OFFERED

RECTOR: St. Mark's Church, Philadelphia, PA. Program-size downtown parish that values and maintains Anglo-Catholic heritage, celebrates progressively traditional liturgy, upholds ordination of women to the priesthood. Strong community outreach, active lay leadership and significant gay membership involved in many ministries. Seeking preacher, pastor, liturgical leader and teacher as we begin our sesquicentenary. Please send resume and CDO profile to: **Davis d'Ambly, St. Mark's Church, 1625 Locust St., Philadelphia, PA 19103** before 30 June 1996.

SMALL TOWN PARISH in scenic Western Michigan looking for part-time (half) rector. Send inquiries to: **Susan Mast, 3961 S. Stone Rd., Fremont, MI 49412.**

POSITIONS OFFERED

FULL-TIME ORGANIST-CHOIRMASTER, 1,000 member parish in a small university town in Central Florida. Position includes a part-time teaching position in our pre-K through 8th grade parish school. Adult and children's choirs, Visser-Rowland mechanical-action pipe organ. We are looking for dynamic new leadership to build on our heritage of a strong and comprehensive music program. Music at 9 (Rite 2) and 11:15 a.m. (Rite 1) as well as Evensongs, monthly healing service and other feast days. The children's choir is in affiliation with the Royal School of Church Music. Our music is predominantly from the Anglican liturgical music tradition. However, candidates must be sensitive to the need of integrating traditional and contemporary music in the liturgy. In addition, they need the skill to direct our adult and children's choirs, teach in our school and be able to work effectively with our staff and congregation. Our abiding commitment is to glorify God through our worship, ministry and mission with the finest offering we can make. Program includes a music library, practice space and music budget. Salary negotiable based upon qualifications, education and experience. Letters of inquiry, including a resume and a list of references, should be addressed to: **The Rev. W. Donald Lyon, Chair, Music Search Committee, St. Barnabas Episcopal Church, 319 W. Wisconsin Ave., DeLand, FL 32720. Telephone: (904) 734-1814.**

YOUTH MINISTER. Full-time director of youth ministries. Responsibilities include youth groups, Bible studies, retreats and mission trips. We are looking for someone who has a calling to youth ministry, experience working with students, and training in youth ministry (or is willing to receive training). Send resume and references to: **The Rev. Herbert Hand, Church of the Ascension, 315 Clanton Ave., Montgomery, AL 36104.** For more information call Fr. Hand at 334-263-5529.

HISTORIC DOWNTOWN Episcopal Church seeks organist/choirmaster to replace incumbent during one-year educational leave. A keen interest in both adult and children's choirs most important as well as an appreciation of a broad church liturgical style. For more information, or to send a resume: **The Rector, Trinity Episcopal Church, 60 Church St., Asheville, NC 28801. (704) 253-9361; FAX (704) 253-9866.**

1,000 TEENAGERS at Texas-sized parish seek enthusiastic youth minister. Would you like the opportunity to build the best youth program in America? Experienced leader needed to direct exciting and challenging activities that nurture young people and celebrate God's presence in their lives. Contact: **Bob Sibley, 8011 Douglas, P.O. Box 12385, Dallas, TX 75225. Phone: (214) 363-5471. FAX: (214) 363-4388.** St. Michael and All Angels Church, Dallas, TX.

REAL ESTATE

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FOR RENT

HOUSEKEEPING CABIN in Black Mountain, NC, \$150 a week. Call **Fr. Hainlin (704) 669-9114.**

DISNEY WORLD vacation villa. Sleeps 6. Deluxe 2 BR, 2 BA, full kitchen, washer/dryer, pool, private telephone, tennis. Special rates: \$82/nite, \$500/week. **1-800-684-6492** (ext. 2713).

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

NEWLY REVISED COMMUNION LETTERS for 1st-4th grade. Set of 5 letters with parent/teacher instruction. \$3/set + postage. **St. David's Press, 13000 St. David Rd., Minnetonka, MN 55305. (612) 935-3336.**

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TURKEY AND THE TRAVELS OF ST. PAUL. From Orlando, Nov. 6-19. Call/write for brochure. **The Rev. John McColey, St. Paul's Church, P.O. Box 3429, Winter Haven, FL 33885-3429. (941) 294-8888.**

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Summer Church Directory

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Buena Park, CA

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm and Disneyland
Sun H Eu 8, 10, Wed 10

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30. June 2-Sept. 1: Sat Eu 5:30

Branford, CT

TRINITY-ON-THE-GREEN 1109 Main St. (203) 488-2681
The Rev. Richardson A. Libby, r; the Rev. Allyn Benedict, ass't; the Rev. Archibald Hanna, d
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

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)

Seaford, DE

ST. LUKE'S Front St.
The Rev. Jeanne Wise Kirby, r (302) 629-7979
Sun 9 H Eu, 9 Storytelling for children, 10 Brunch. Wed 7 H Eu/LOH

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

CHRIST CHURCH CHRISTIANA HUNDRED
E. Buck Rd. (off Rt. 100) — Greenville
Near Brandywine Valley Attractions
The Rev. John Martinier, r; the Rev. William Lane, assoc
Sun 8 & 10 Eu; Wed 9 Eu; Daily 8:30 MP

Hollywood, FL

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

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.

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

Dalton, GA

ST. MARK'S 901 W. Emery (706) 278-8857
The Rev. Dean Taylor
Sun 8 (Rite 1), 10 (Rite 2). Wed HS 12:15

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 H Eu; MP 8:30

CHURCH OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III (912) 232-0274
Sun Masses 8 & 10:30; Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

ST. THOMAS Isle of Hope
The Rev. R. Dale Harmon, r
H Eu 8 & 10:30 (912) 355-3110

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) 941-7515

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

Angola, IN

HOLY FAMILY CHURCH 909 S. Darling
The Rev. J.P. Carver, r; the Rev. Barbara S. Carver, d
Sat Eu 5, Sun Eu 8 & 10, Rite 2 (1S, 3S, 5S), MP Wed 8, Fri 8:30 on the water (219) 665-5067

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10

Baton Rouge, LA

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

Plymouth, MN

EPIPHANY 4900 Nathan Lane N
(W of 169 N on 49th Ave. N) (612) 559-3144
The Rev. Dr. Fred Nairn, r; the Rev. Judy Hoover, assoc
Sat HC 5; Sun HC 8 & 9:30 (1S HS 5; 3S Prayer & Praise Ser 5). Wed HC 7:30 Maple Grove. Call for info

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. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP & HC (2S, 4S, 5S); Sun Sch 9, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

Kearney, NE

ST. LUKE'S 2304 2nd Ave., (308) 236-5821
Sun Eu 8 & 10:30; Sat 5:30; Wed HS & Eu 6:15. Sun MP 8:45 at Kearney Holiday Inn (I-80 Exit 272)

Barnegat Light, NJ

ST. PETER'S AT THE LIGHT W. 7th & Central
The Rev. Canon William H. Paul, v (609) 494-2398
Masses: Sun H Eu 8 & 10. July & Aug. H Eu 5 Sat

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



Church of the Holy Mount, Ruidoso, N.M.

Summer Church Directory

Ruidoso, NM

CHURCH OF THE HOLY MOUNT 121 Mescalero Trail
(505) 257-2356
Sun H Eu 8, 10:30. Wed H Eu 5:30

Santa Fe, NM

CHURCH OF THE HOLY FAITH 311 E. Palace
The Rev. Dale Coleman, r
HC Sun 8, 10:30. HC Thurs 12:10. MP or EP daily

Long Beach, L.I., NY

ST. JAMES OF JERUSALEM BY THE SEA
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The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., hon. r
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

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

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

ST. MICHAEL'S Amsterdam Ave. at 99th St. (212) 222-2700
The Rev. Canon George W. Brandt, Jr., r; the Rev. Thomas T.P. Pellaton; the Rev. Georgene D. Conner; Deacon Lawrence Schacht
Sun 8 HC, 10 HC (Sung) and sermon; Mon-Fri MP & HC 7:45, Sat 9. Tues EP & HC 6:30

PARISH OF TRINITY CHURCH

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

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

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

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

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

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu 10

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r (518) 584-5980
Sun Masses: 6:30, 8 & 10

Asheville, NC

HISTORIC TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9, H Eu 12 noon

Pendleton, OR

CHURCH OF THE REDEEMER 241 SE Second
The Rev. A. James N. MacKenzie, r; the Rev. Ken Crysler, assoc (541) 276-3809
Sun H Eu 8 (Rite 1), 10 (Rite 2); HS (3S). HD as anno A/C, H/A

Douglassville, PA

ST. GABRIEL'S Rt. 422, East of Reading, PA
The Rev. Calvin C. Adams, r (610) 385-3144
Sun Service: Eu 8 & 10. Sunday School 10; Recovery Liturgy 5:30. Wed 9 Healing & Bible Study; 7 Bible Study

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The Rev. David L. Hopkins, r
Sun Mass 10

Phoenixville, PA

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
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Sun HC 8, 10, Wed 12:10

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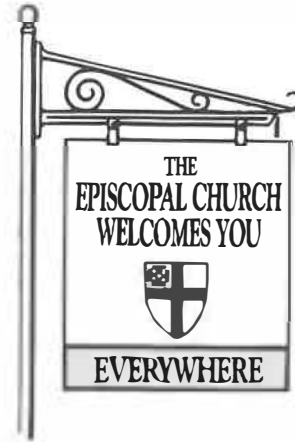
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The Rev. James F. Marquis, Jr., r
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Sun H Eu 8 & 10

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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

HOLY APOSTLES 3900 Longvue Ave.
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30; Tues H Eu 9:30

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

Houston, TX

ST. DUNSTAN'S 14301 Stuebner Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 Eu. Tues 7 H Eu, Thurs noon H Eu

San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

Halifax, VA

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EMMANUEL Sun 10:30 Rte 360
CHRIST CHURCH 10:30 Main St.
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ASCENSION 216 California Ave.
The Rev. Bruce N. Gardner, CSSS
Sun Mass 10:15

Milwaukee, WI

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Sun Masses 8, 10 (Sung). Daily as posted

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Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

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