

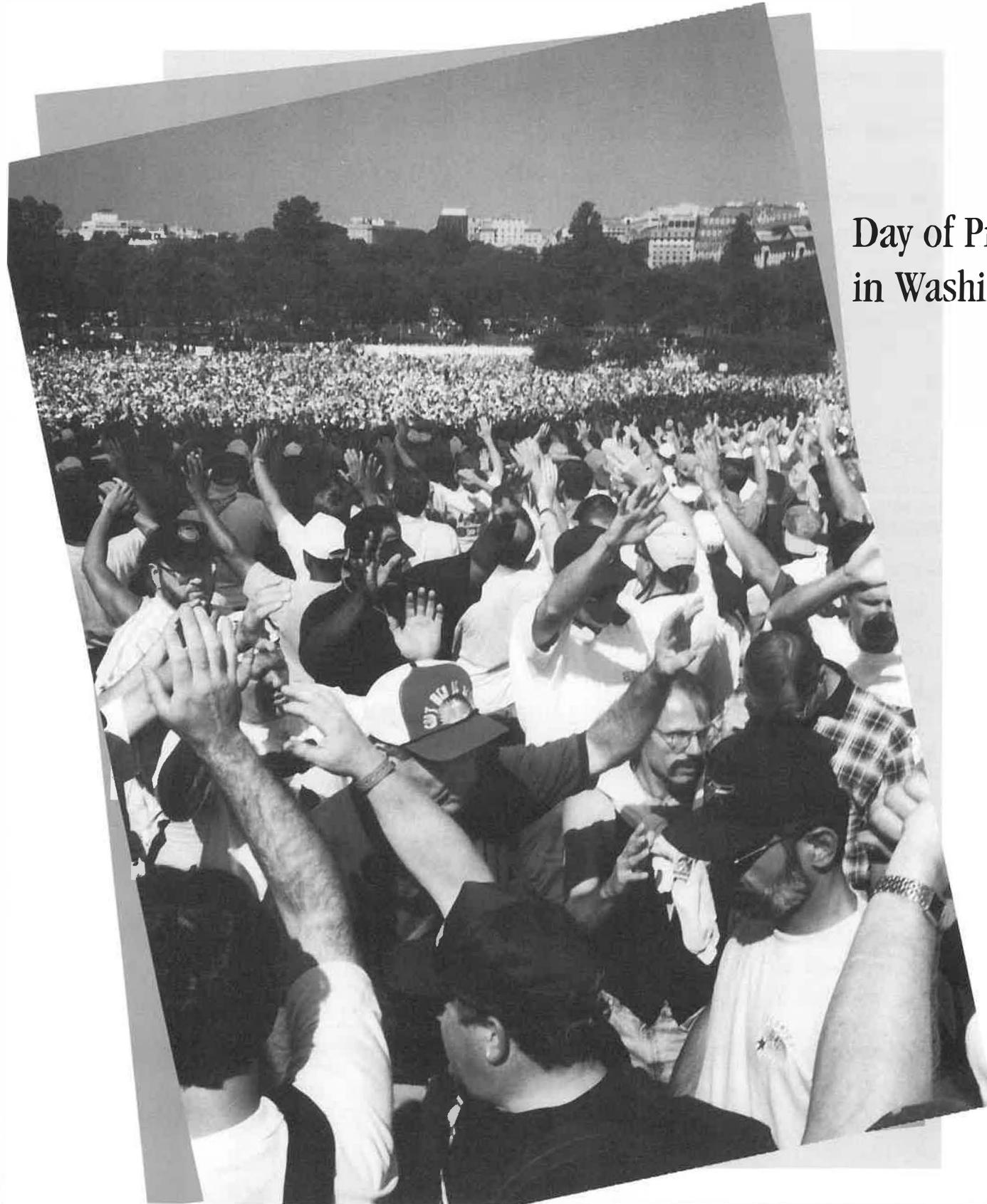
The Living Church

October 26, 1997 / \$1.50

The Magazine for Episcopalians

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in Washington**

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In This Corner Roles in Marriage

When my wife and I prepared our wedding service 11 years ago, one of the readings we selected was Eph. 5:21-33. These are Paul's words about submitting to each other "out of reverence for Christ"; about wives submitting to their husbands, "for the husband is the head of the wife"; and about husbands loving their wives "just as Christ loved the church."

To be honest, I hadn't given a lot of thought to the choice of this scripture, simply being content to have another detail checked off the planning list. It wasn't until the wedding sermon that I understood how much of the passage concerned my responsibilities as a husband.

Eleven years later, we haven't worked out any strictly defined roles in our marriage. Drawn to the idea of living "out of reverence for Christ," we agreed to yield ourselves to the will of God as presented in the Bible and rely on the Holy Spirit to make sense of it in our daily lives together.

I thought about this part of Ephesians again while preparing to spend 34 hours of a weekend on a bus to be in Washington for the "Sacred Gathering of Men," organized by Promise Keepers. Someone had told me there would be television cameras and reporters on hand when we boarded. I cringed, being, at best, reluctant to become part of the news, but I couldn't deny being there. So what would I say, if asked why I was involved in an event that, at least ostensibly, excluded half the church? What could be accomplished here that could not in a gathering for both sexes? And how do I in a

few words begin to explain my ideas of a husband's leadership to an audience that hasn't a similar, if any, view of scripture?

I never was asked such questions, and after the event, I felt less concerned about justifying my participation. Promise Keepers does seem to be meeting an important need by addressing problems that are particular to men, including a lack of leadership in their homes. Like any, it's not a perfect organization, but I think one whose purposes God is honoring.

The main reason I took the trip was simply to pray. Not that sheer numbers would impress God into action. But if something had the potential to make a lasting difference, I wanted to be part of it.

What the day of prayer turned out to be for me, in one sense, was an ordinary event. I imagined the experience as no different if I were directed through the same prayers of repentance in a room of 20-30 people. The setting seemed an insignificant backdrop because, through prayer, I was brought to the places of my daily life. For this renewed desire to serve God, I am grateful, and I believe it fulfilled the goal of one speaker who introduced the event, that the day would not be the pinnacle, but a new beginning, "a flashpoint of the next stage of divine grace."

I walked off the hill surrounding the Washington Monument sensing that worship is not complete without the whole church gathered, both male and female. But this is not to downgrade Promise Keepers.

John Schuessler, managing editor

Sunday's Readings

The Same Standard of Judgment

*Pentecost 23, Proper 25: Isa. 59:(1-4)
9-19; Ps. 13; Heb. 5:12-6:1, 9-12; Mark
10:46-52*

How are misdeeds and shortcomings in people most effectively dealt with? If we're honest, the answer for most of us depends on who the culpable are.

It's natural to judge sinners other than ourselves as deserving sure and certain retribution. How better can virtue be defended, and how better can wrongdoing be deterred? So mandatory prison and "truth in sentencing" find impressive followings indeed. And when others' sins go unpunished, it's easy to lament, with Isaiah, that justice is lacking and righteousness is put to shame.

When we ourselves have lackings, how-

ever, our answer is markedly different. Our own forays into the world of darkness cry out for compassion and forgiveness. We know we deserve a second (or third) chance — we plead, with Bartimaeus, "have mercy on me!"

Perhaps part of the Christian maturity to which the letter to the Hebrews calls us involves closing the gap between our standard of judgment of others and of ourselves. "Forgive us our sins," we pray daily, "(exactly) as we forgive those who sin against us." And if we really mean those words, then we need to replace justice with mercy in our treatment of the people around us. When we're truly able to do that, our eyes will be opened to see as God sees and our faith will indeed make us whole.



On the cover—
Near the Washington Monument looking north at Promise Keepers' day of prayer Oct. 4 [see column above].

John Schuessler photo

Quote of the Week

Ed Rendell, mayor of Philadelphia, on the House of Bishops:
"The House of Bishops is a politician's dream."

GOSPEL OPPORTUNITY

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Dr. Louie Crew
Founder, Integrity

Ms. Diane Knippers
Director, Institute on
Religion and Democracy,
Washington, D.C.
Board member, The American
Anglican Council

The Rt. Rev. James Stanton
Bishop of Dallas
President, The American
Anglican Council

The Rev. Gray Temple, Jr.
Rector, St. Patrick's Episcopal
Church, Atlanta

**Gospel Opportunity or
Gospel Threat?
The Church's Sexuality Debate**
Tuition, room and board: \$85
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The Virginia Diocesan Center at Roslyn, a conference center of the Diocese of Virginia, is located just west of the City of Richmond and is accessible via Richmond International Airport and Amtrak. For additional information and to register, call toll free 800/477-6296.

The Church's Sexuality Debate

Roslyn's
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Burning
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Conference

**The Virginia Diocesan
Center at Roslyn
Richmond, Virginia
December 8-9, 1997**

The 72nd General Convention confirmed that the Church's debate over issues related to human sexuality will continue to resist our attempts to bring about resolution. What is at stake?

As our church struggles with whether gay and lesbian persons should be ordained—or whether they may have their commitments blessed by the church—are we simply ignoring Scripture's condemnation of homosexuality? Are we abandoning the faith once delivered to the saints to conform to cultural change? Or is this an opportunity for us to plumb the depths of the Gospel with fresh eyes? Jesus associated with those who were shunned by the religious establishment: what would he say about gay and lesbian persons and their place in the church?

This "Burning Issues" conference, the third in an occasional series presented by the Virginia Diocesan Center, does not promise answers. But with four of the most articulate and forceful voices in the Episcopal Church, it's bound to offer provocative questions and deep insight in a constructive, non-legislative setting. Join us for this crucial conversation.

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(see page 18)*

Letters

The Process Is Messy, Not Tidy

The Rev. M. Fred Himmerich, in his Viewpoint, "The System with a Voice" [TLC, Sept. 28], identifies a critical difference between Episcopal and Roman Catholic polities that accounts for the perspective that shapes the pronouncements of each.

General Convention, with its mix of laity, clergy and bishops, all of whom are democratically elected, is bound to reflect a wide range of insights that do not lend themselves to very tight and tidy positions. One measure of the health of the Episcopal Church, I believe, lies in the open debate through which official positions are established and the encouragement given to each of us to continue struggling with these matters in our own lives. As a process, it is messy. So, too, is the entire drama of salvation.

*(The Rt. Rev.) James R. Moodey
Bishop of Ohio, retired
Visiting Bishop of Maine
Cincinnati, Ohio*

Exclusive Attitude

In an otherwise excellent workshop on "The Inviting Church," a priest speaker recently said, "The Episcopal Church is not for everyone." I have heard the same statement elsewhere many times, even in the context of talking about how inclusive we are trying to be. How contradictory!

I can't imagine a Roman Catholic priest, an Assembly of God pastor, or a leader in an "evangelistic" denomination making this same statement. Is our exclusive attitude one reason why we are growing so little, or even declining, compared to other churches? Are we truly committed to being catholic — for everyone?

*Howard Vollmer
Morro Bay, Calif.*

Other Hands

I read with great interest the story of the consecration of the new bishop coadjutor for Southern Virginia, the Rt. Rev. David

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Editorial and Business offices: **816 E. Juneau Ave.**
Mailing address: **P.O. Box 92936**
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Telephone: 414-276-5420 Fax: 414-276-7483
E-mail: livingchrch@aol.com Quest: livingchurch

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Volume 215 • Number 17

Letters

Conner Bane, Jr. [TLC, Sept. 28].

My understanding is that in the consecration of a bishop, according to the Book of Common Prayer, current, 1928 and others, that along with the Presiding Bishop, (or one appointed by him), the other bishops lay their hands upon the head of the bishop-elect, and say the prayer of consecration.

Hence my puzzlement. According to the article, 18 bishops, including an ELCA representative and a Roman Catholic, participated in the laying of the hands. I am sure that this participation was a "feel good about it all" event. However, there are still a few of us left who believe that apostolic order is of some merit and value. In an age where it seems that anything goes (except toleration for those who are unable to accept the ordination of women to the episcopate and priesthood), there still may be one or two left who believe that it might not be a good thing to monkey around with the way apostolic orders have been handed down from generation to generation.

There are ways for those other than our bishops to show their support and approval for the consecration of a new bishop. I shudder to think what might be next in our rush to political correctness, and our attempt to be so wide open that we can no longer hold on to anything. I can only hope that the next bishop to be consecrated will not ask for the Energizer Bunny to be allowed to take part in the laying on of the hands.

(The Rev.) James M. Gilmore
Hendersonville, N.C.

No Deacon Jokes

I was disappointed in the cartoon [TLC, Sept. 28]: "Neville liked a mitre with some height to it. Too bad he was only a deacon."

Yes, it merits a chuckle from sacristy chatter. Unfortunately, by using the word "only," it furthers the notion that the deacon is somehow "less" or otherwise inferior to the other ordained orders.

It is an offense today to tell "Italian" or

"Polish" or other ethnic jokes. I should think the same opprobrium should be held for jokes that put down deacons, or the laity, or any other order.

(The Rev.) Andrew MacAoidh Jergens
Cincinnati, Ohio

'Follow Me'

We know the problems of the church. The question is, how can we profit from them? Splitting [TLC, Sept. 21] is not the solution unless that comes as a result of jointly discerning the will of Christ in the matter. Each splinter will be just as cantankerous.

At the end of John's gospel, Peter asked Jesus about the beloved disciple. Jesus basically said, "What is that to you? Follow me." I have strong opinions about the issues that face us, but my job is to follow where he leads. So I have put "Follow me" at the beginning of Morning Prayer and on my computer. I ask you to join me in praying until the next General Convention about "What is that to you? Follow me."

The specific issues will still be there

but perhaps they will look different having been marinated in prayer. If we are committed to follow, Jesus will lead us to a new depth of faith and understanding.

(The Rev.) John I. Kilby
St. Andrew's Church
Omaha, Neb.

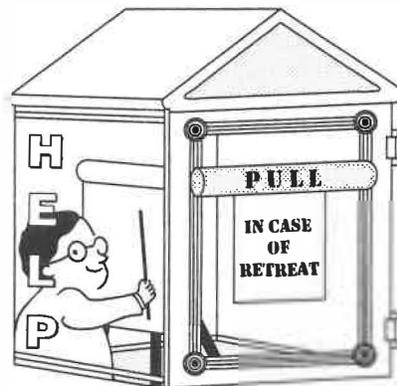
He's Typical

I think that "Mike," described in David Kalvelage's column [TLC, Sept. 21], is fairly typical of most Episcopalians. They aren't too interested in what goes on outside their parish, don't in fact know what is going on, and if they happen to know, don't care much.

Jan S. Monningh
Locust Grove, Ga.

Correction: Because of an error in production of the Oct. 12 issue, the final lines were dropped from a review of the book *Spiritual Journals* by Henri Nouwen. Katherine Clark of Valparaiso, Ind., wrote the review. The final sentence should have read as follows: These journals are a gift of grace, another light on the glass through which we see ourselves, and God.

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Wellness Plan Put Forth in New Jersey

The Wellness Committee of the Diocese of New Jersey has issued its "Proposals for Healing," a plan in response to the report last May from a consultant. The proposals are accompanied by a statement from the Rt. Rev. Joe Morris Doss, Bishop of New Jersey, and a letter from the Most Rev. Edmond L. Browning, Presiding Bishop.

The plan targets problems and suggests solutions. Two themes recur, communication among bishop, clergy and laity, and shared responsibility for present situations and for "diocesan healing." Issues addressed:

- A clear statement of the mission of the diocese is to be developed through "a series of discussions throughout the entire diocese." Attendance by the bishop or his representative is stressed.
- A reallocation of power, "less as a

change of structure, and more as a change of heart," is addressed by establishing clergy retreats, conferences, continuing education opportunities, and a network of pastoral advisors, attempting to "empower others, not control them." Pastoral advisors are defined as "persons trained to provide pastoral care in a limited, but immediate, way ... not ... to replace the pastoral role of the Bishop, but rather to serve as an extension of it. [T]hey would be commissioned by the Bishop and stationed in each convocation."

- While the report issued by the consultant, the Rev. Peter Steinke, a Lutheran, listed eight different divisions within the diocese, the Wellness Committee chose to focus on racism as "a visible and central problem." Building upon a theological shift recommended by the

Black Caucus, the committee suggests face-to-face meetings, use of the "Dismantling Racism" workshop, and an



Bishop Doss: "I intend to take full responsibility to see that [this situation] does not continue."

"Atonement Sunday" during which people would "decry the presence of racism" and "commit themselves to becoming an anti-racist people."

- The need for better communication between parishes and diocese is addressed in a proposal to increase the authority of convocations as "an effective intermediary structure between the Bishop/Cathedral House and local clergy and laity in parishes and missions." Specific diocesan staff positions are recommended and defined, to improve efficiency of "808." The report notes "a very clear desire from many parishes for increased contact with their bishop," while noting "the Diocese of New Jersey is so large that it is difficult to maintain close communication with each parish."

- Declining finances in the diocese are seen as a result of various groups withholding support until issues are resolved, suspicion that funds may have been misused, and poor money management by Bishop Doss. Recommendations include "information flow in two directions" about diocesan ministries and financial status of parishes, and open distribution of all diocesan audits, including that of discretionary funds.

- Discussions of the role of the episcopacy, including workload and "conflicting ideologies," are recommended to put that office into a more realistic frame of reference. The suggestion specifies "direct interaction between Bishop Doss and the people of our diocese."

- The report addresses complaints on the behavior of the bishop by recommending that he receive a formal psychiatric evaluation, particularly on the

N.J. Priest Says He Was Defamed

A priest of the Diocese of New Jersey has filed a lawsuit against a United Church of Christ minister, charging defamation and seeking unspecified financial damages.

The Rev. Alan French, rector of St. Andrew's Church, New Providence, N.J., filed the suit in Union County Superior Court in Elizabeth, N.J. against the Rev. Charles Rush, pastor of Christ Church, Summit, N.J., and a professor at New Brunswick Theological Seminary.

According to *The Times*, a daily newspaper published in Trenton, a deposition made in July by Mr. Rush raises questions about the leadership of the Bishop of New Jersey, the Rt. Rev. Joe Morris Doss.

The newspaper reported that in a deposition given in July, Mr. Rush said Bishop Doss had asked him "to write a critical letter" about Fr. French to St. Luke's Church, Gladstone, where Fr. French was being considered, along with other candidates, to be the rector. The deposition recounted a meeting between Mr. Rush and Bishop Doss during which Mr. Rush said the bishop was "distracted."

"As the meeting progressed," the newspaper said Mr. Rush testified, "Doss stated that his initial request [to Rush] had been inappropriate."

The matter apparently began in January 1996 when Mr. Rush was approached by a member of his congregation who told him Fr. French had been "verbally abusive" to nannies hired by the priest through a service the parishioner operated. At the parishioner's request, Mr. Rush attempted to report the incident to Fr. French's bishop. He first contacted Bishop John S. Spong in the Diocese of Newark, and eventually wound up in contact with the Diocese of New Jersey.

The Times reported that the deposition states that Bishop Doss called Mr. Rush on Nov. 1, 1996, and asked the pastor to write the letter to the Gladstone congregation. Mr. Rush wrote a letter dated Nov. 1.

Fr. French's attorney, George Fisher, told the newspaper that neither he nor Fr. French would comment on the case. Richard Catenacci, chancellor of the Diocese of New Jersey, said neither he nor Bishop Doss would comment on Mr. Rush's deposition.

(Continued on next page)

Briefly

The dioceses of Eastern Oregon, Idaho and Western Kansas have formed the **Domestic Missionary Partnership**, an organization founded as a successor to Coalition 14. Bishop Rustin Kimsey of Eastern Oregon is the president of the new organization, which will meet annually to share experiences in mission and to challenge the national church to spend all available resources for mission.

More than 500 Anglicans who attended the annual conference of Forward in Faith, the leading organization for traditionalists in the Church of England, have agreed to work for the creation of an **independent and autonomous province**. Meeting in London Sept. 26-27, delegates hoped the new province would be created by the end of the millennium.

Episcopal Migration Ministries has become part of the Presiding Bishop's Fund for World Relief, it was announced recently by the Rt. Rev. Charlie McNutt, chief operating officer at the Episcopal Church Center.

The Rev. Christina Odenberg, 57, became Sweden's **first woman Lutheran bishop** Oct. 5. The Rt. Rev. Barbara C.

Harris, Suffragan Bishop of Massachusetts, was present for the ordination service. The new bishop will head the Lund diocese.

Bishops of the **Church of the Province of Southern Africa** have called into question the practice of countries arming themselves to achieve military might and trade in machines of war, violence and conflict. The Anglican bishops sent a statement to South Africa's minister of defense indicating alarm that countries were more interested in military might than peace.

The Most Rev. **William O. Lewis**, Archbishop of the Anglican Catholic Church (ACC), died Sept. 23 following a long illness. The archbishop had sustained a stroke last March.

Correction: Because of incorrect information supplied to TLC, some biographical data of the Rev. Charles E. Jenkins III was incorrect in the article about the bishop coadjutor election in the Diocese of Louisiana [TLC, Oct. 5]. Fr. Jenkins is no longer president of the standing committee or a member of Nashotah House's board of trustees.

Matters of Conscience in South Carolina

Actions Aimed at National Church

The council of the Diocese of South Carolina has adopted three resolutions directed at recent developments in the national church. The resolutions, offered by the five deans of the diocese, were adopted by a majority of the 25-member diocesan council.

One resolution directs the bishop and the diocesan staff to develop a method whereby congregations opposed in conscience to supporting the "national church" may designate that a tithe of their giving to the diocese be committed by the diocesan council to domestic and foreign missions outside the diocese, rather than to the national church.

A second resolution directs the bishop, suffragan bishop and diocesan staff to explore how the diocese may associate with and/or support worldwide and national organizations and movements, such as the American Anglican Council and Ekklesia, "which seek to strengthen our church's affirmation of the gospel of Jesus Christ, our historic creedal faith, and our Anglican commitment" to scripture, tradition and reason, "without presuming to make all members of the diocese members of these organizations."

The third resolution addresses the General Convention action which makes mandatory the ministry of ordained women in every diocese. The resolution states that the diocesan council, "while affirming the diocesan commitment to the inclusion of women in all orders and ministries of the church, expresses its support for, and solidarity with, the Episcopal Synod of America and its member dioceses, parishes and individual clergy and laity, and commits to work cooperatively with them for the welfare and integrity of the entire church."

The Bishop of South Carolina, the Rt. Rev. Edward J. Salmon, Jr., is the chair of the diocesan council. The resolutions were sent to each parish in the diocese.

'First Step'

"The action to be taken by parishes is yet to be determined," said the Very Rev. M. Dow Sanderson, rector of Church of the Redeemer, Orangeburg, and one of the deans who presented the resolutions. "These resolutions were simply a first step in assuring that those parishes which could not in conscience support the revisionist agenda of '815' could exercise that conscience."

Wellness Plan in New Jersey

(Continued from previous page)

question of alcohol abuse. A support group and increased contact with people are advised, possibly to reduce his isolation and allow clergy and laity to get to know him. The proposals specifically advise Bishop Doss to keep regular office hours, attend meetings, and "be proactive, calling those who are angry into meetings to understand their thoughts and empathize with their feelings."

In several areas, the report urged that an observer, "someone trained in group process," be present at meetings to "increase the chance for discussions to stay on target and have a successful conclusion."

Bishop Doss said, in an accompanying statement, "[T]he Diocese of New Jersey has been burdened with internal conflicts. Although this situation preceded my election as bishop, I intend to take full responsibility to see that it does not continue." He noted that several of the proposed actions had already begun.

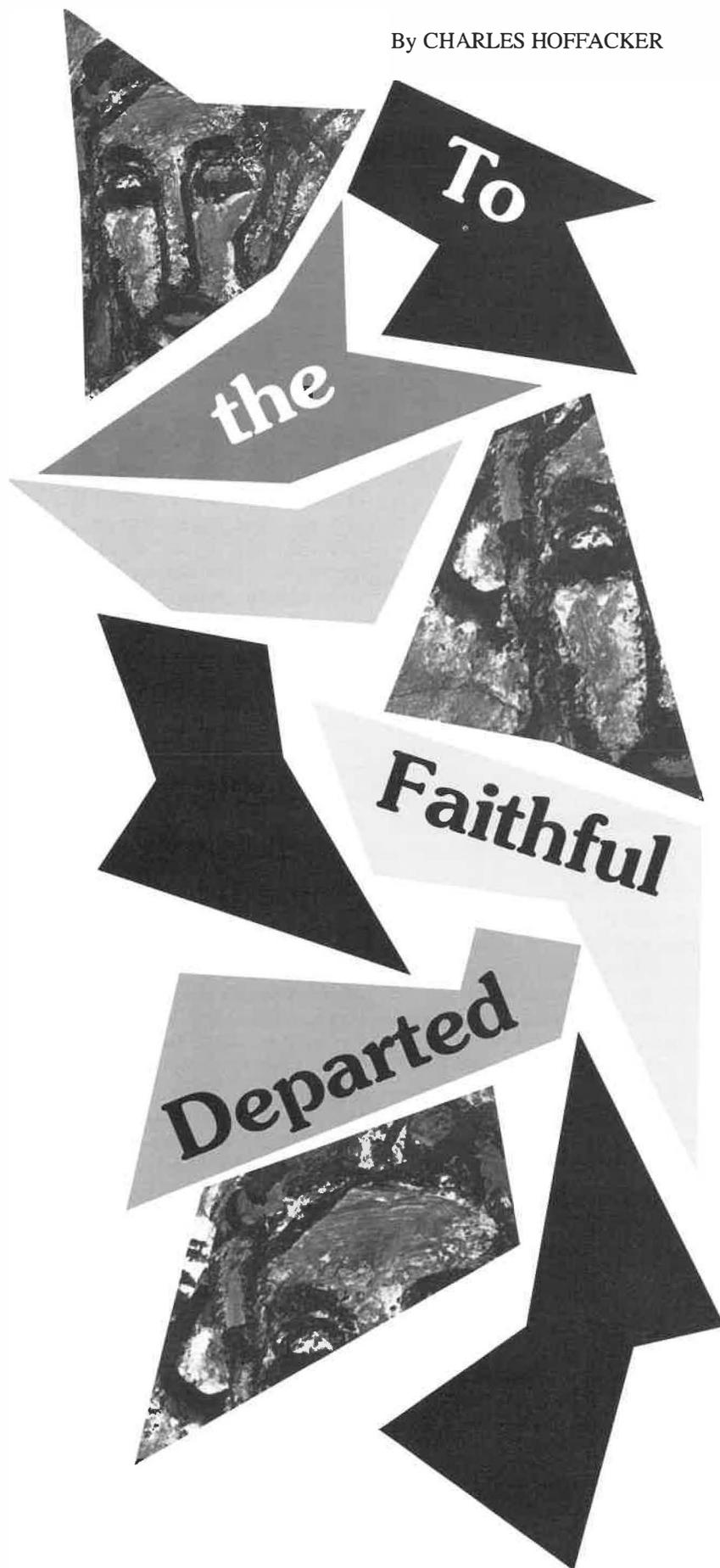
Bishop Browning wrote to the diocese that, in response to Bishop Doss' request,

he had arranged a professional evaluation at the Menninger Clinic in Topeka, Kan. "With Bishop Doss' permission, I want to inform you that the report notes that he does not at this time exhibit characteristic alcoholic behavior."

On the second of the "two particular matters," financial records, the Presiding Bishop stated that Richard Elwood, diocesan treasurer, "assures me that consistent audits of diocesan funds, including the Bishop's Discretionary Fund, have shown no irregularities."

The Presiding Bishop wrote that he had asked the Rt. Rev. George Hunt, retired Bishop of Rhode Island, "a person of experience, compassion, and enormous good sense," to serve as mentor to Bishop Doss, and that Bishop Doss also had met with two other bishops for "focused conversations on the issues in the diocese and on the healing process." Finally, the Presiding Bishop and Bishop Doss had agreed that the latter would take "a little time away ... somewhere approaching a month for rest and reflection, and to do a little writing."

By CHARLES HOFFACKER



Prayer for the departed appears in many places in prayer book services. All these opportunities can be understood in light of how the Catechism explains praying for the dead: "We pray for them, because we still hold them in our love, and because we trust that in God's presence those who have chosen to serve him will grow in his love, until they see him as he is."

A major opportunity for remembering the dead in prayer is during the Prayers of the People in the Holy Eucharist. Whatever form they take, the Prayers of the People normally cover six areas of intercession, one of which is the departed. Another major occasion for praying for the dead is the burial service. Intercession for the departed is a predominant theme in the Prayers of the People, and appears also in some of the additional prayers and other forms within the service.

Another opportunity to pray for the dead is indicated by the Prayer Book Calendar with its listing of Nov. 2 as Commemoration of All Faithful Departed. The proper for this observance appears in *Lesser Feasts and Fasts*. In the collect for this day, we pray: "O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of your Son, that on the day of his appearing they may be manifested as your children . . ."

The Commemoration of All Faithful Departed is often called All Souls' Day, although neither the prayer book nor *Lesser Feasts and Fasts* uses this title. The connection between this day and All Saints' Day can be confusing. All Saints' Day is one of the seven principal feasts in the prayer book. All Saints', or the Sunday after it, is also one of the occasions especially appropriate for baptism or the renewal of baptismal vows. All Souls' is less central. Indeed, its observance is optional. All Saints' is observed on Sunday when Nov. 1 is a Sunday. It also can be observed on the Sunday after Nov. 1. All Souls' is never observed on a Sunday. If it falls on a Sunday, its observance must be transferred to another day.

Many congregations are accustomed to All Saints' as a Sunday feast observed with liturgical richness and great joy. The question then arises as to what to do about All Souls' with its emphasis on prayer for the faithful departed. Unless there is a regular schedule of weekday Eucharists, the day may go by unobserved. Its themes may even be blended with those of All Saints' in a Sunday celebration that confuses and distorts both observances. To emphasize both the assured development

The Commemoration of All Faithful Departed, known also as All Souls' Day, should not be dismissed as something archaic or superstitious. As society allows less and less time for grief, this observance can be an important episode in the pastoral care of the bereaved.



of the saints and their final triumph in the same service is to invite liturgical overload. It's been said that time is God's way of keeping everything from happening at once. In a similar way, liturgical time is God's way of keeping us from emphasizing all aspects of redemption at once.

Another alternative exists: to build a bridge between the Sunday congregation and those who gather for the Eucharist on All Souls'. In two small parishes where I have served as rector, the custom became established of including an All Souls' bulletin insert for two or three Sundays before that observance. The insert includes a brief explanation of All Saints' and All Souls' and when they will be observed that year. Spaces are provided so people can write in names of the departed they wish remembered at the All Souls' Eucharist. Emphasis is placed on how people are welcome to submit names, whether or not they are present for the service. The completed inserts are put in the

offering plate at a Sunday service sometime before All Souls'.

Many people turn in names. We make sure everyone is included whose funeral, memorial service, or interment occurred under parish auspices since All Souls' Day of the previous year, but the list of names is several times longer than that.

The All Souls' Eucharist is held at a convenient time on a weekday evening or Saturday morning. The collected names are read aloud, slowly and carefully, together with an introduction, as the first part of the Prayers of the People, and this list is followed by one of the forms of intercession from the Burial of the Dead. Other features of that service are included: the opening anthems, proper preface and postcommunion prayer. Following the postcommunion prayer, the *contakion* "Give rest, O Christ" from the burial service is used, together with the collect that follows it. The homily addresses our continuing fellowship with

the faithful departed within the communion of saints and the unsearchable riches of Christ's passion applied to their existence and ours.

This service is well attended. One year I looked out on the congregation and recognized that every person there had lost a loved one within the past few years and in some cases the past few months. The Commemoration of All Faithful Departed, known also as All Souls' Day, should not be dismissed as something archaic or superstitious. As society allows less and less time for grief, this observance can be an important episode in the pastoral care of the bereaved. It can be meaningful for realizing our solidarity one with another, showing our love for those who have died, and commending them in faith to God. □

The Very Rev. Charles Hoffacker is rector of St. Paul's Church, Port Huron, and dean of the Blue Water Convocation in the Diocese of Eastern Michigan.

Proper 26^B

Readings Not to Be Missed

By TIMOTHY P. PERKINS

With the first Sunday of November falling on the second day of the month this year, I feel certain that most parishes will exercise the rubrical option of celebrating the feast of All Saints on this day.

While it is wonderful to be able to celebrate such a feast on the Lord's Day, with most of the faithful present, rather than in a typically smaller gathering on a weekday, I find that the readings appointed in the lectionary for the 24th Sunday after Pentecost this year are of such significance that I would want all disciples of Christ not to miss them. Both the Old Testament lesson and the gospel proclaim the commandment that our Lord Jesus affirms is of first importance.

"Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength."

That pretty well covers the bases, doesn't it? To begin with, there need be no confusion about the source of the commandment. There are not several options before us, various deities and religions from which to choose. According to biblical religion, there is only one God, the God who created the world and all that is in it, the God who called Abraham to be the father of a people, the God who brought that people out of bondage in Egypt, the God who spoke through the prophets . . . one God. There are and can be no others.

The exclusivity is jarring, and the demand is to hear: Listen. Pay attention. Understand. This God has something to say. The Lord, the only Holy One, speaks, and the response God's speaking demands is the absolute attentiveness we call "obedience." Interestingly, the obedience called for seems to be something more like the accepting of an invitation than the fulfilling of an obligation.

The commandment is to love, to love totally, nothing withheld. Isn't that what heart, mind, soul and strength means? All of you: your feeling, thinking, being and acting. In this totality, love God. I believe this is exactly what the

apostle Paul was getting at in his Letter to the Romans when he spoke of the presenting of our "bodies as a living sacrifice." To obey the primary commandment is to give ourselves completely to the holy response of loving God. It is to say "yes" to the offer of God to enter the Sacred Presence, to receive and engage the Living Word, to live the holy life.

Of course, that is all very easy to say. I would guess that each one of us gives immediate assent to this commandment which Jesus identified as "the first." Those of us who regularly attend the Rite I liturgy are accustomed to hearing the words of what Jesus describes as the first and the second commandment every time we gather to receive Holy Communion, except on those occasions when we recite the Ten Commandments or the briefer "Summary of the Law." These words are particularly familiar to us. They have pressed upon our consciousness as followers of Christ. They have permeated our life together. Yet how far we are from heeding their demand.

Do we love God with our whole hearts? We generally and accurately confess that we do not. We tend to be self-centered in our joy and in our sorrow, rather than offering ourselves emotionally to God. Indeed, the feelings of joy and sorrow are so often dependent on whether or not our wants and whims are being fulfilled.

Our hearts are given to fear over the uncertainty of our business or our bank account, instead of being yielded to that

holy fear, the reverence toward God that acknowledgment of God's holiness claims. We are given to anger at frustration of our desires, anger at ourselves and our own impotence to order our existence as we will, or projected anger at others who seem to hinder us in our attempts toward self-fulfillment. How much healthier it would be to give our passion to the Lord, to spend our emotional energy seeking to be faithful in worship, in resisting temptation, in speaking the good news of Christ's love, and in serving others.

Neither do we love God with all our minds. How obvious that is when we consider how little we really know about the things of religion, the stories of the Bible, the prayers, the special observances of the church. Worse is that we think so rarely of God in the midst of the activities that occupy most of our mental energy. You may wonder how one might teach a child, or sell a product, or manage an office, or balance an account with one's mind fixed on the doing of God's will.

Is it not quite simply in being aware that God gave you the skill to do those very things that are part of your day-to-day existence? Is it not to give yourself completely to the task at hand, recognizing that a deed well done glorifies your Father in heaven and is a cause for thanksgiving? We may love God with our whole minds only when we allow the Sacred Presence a place in our every mental effort, when we are single-minded enough

to realize that our thinking is both a gift from God and an offering to God.

What of our souls and strength? I would suggest that the person who loves God entirely would begin to see less and less distinction between being and doing, between who he or she is and what he or she does. This is the case, I believe, because such a person's self-awareness becomes more and more focused in her or his identity as a Christian, as one who in baptism has put on Christ. This essential participation in Christ is spiritual. It is what some would call "interior," but such a way of being motivates a way of acting that is consistent. The Christian person will naturally act like a Christian.

The first commandment, the Christian's primary obligation, is to love God with all feeling, being, thinking and doing. Can we affirm that this is our calling? Like the scribe in the passage from St. Mark's gospel, can we embrace the truth that Jesus taught? "[God] is one, and there is no other ... to love [God] with all the heart ... all the understanding ... all the strength, and to love one's neighbor as oneself" is the supreme requirement of religion. To acknowledge this is to be, in Jesus' own words, "not far from the kingdom of God." To live it out is to enter into that kingdom, to submit oneself entirely to the reign of God, the one God whose rule is limitless, everlasting love. □

The Rev. Timothy P. Perkins is rector of St. Mark's Church, Arlington, Texas.

Do we love God with our whole hearts? We generally and accurately confess that we do not. We tend to be self-centered in our joy and in our sorrow, rather than offering ourselves emotionally to God. Indeed, the feelings of joy and sorrow are so often dependent on whether or not our wants and whims are being fulfilled.



Hats Off

Transfiguration Church, Indian River, Mich.

By PATRICIA NAKAMURA

A LIVING
CHURCH
One in a series



They have a lot of fun at the Church of the Transfiguration in Indian River, Mich. The rector uses sticky buns and a kids' wading pool as visual aids, or the roof as a pulpit. The parish newsletter is called *The Great Catch*, and once a year everyone — deacon, organist, choir, congregation — wears a hysterical hat. And at least one newcomer family, planning to visit many churches before settling in, came to Transfiguration one Sunday and never left.

Indian River is a small town in the "upper lower" portion of the state, in the church's newest diocese, Eastern Michigan. Just off I-75, near Burt and Mullet Lakes, both church and town are larger in the summertime; there are two services in summer with average attendance around 100. The stewardship campaign is held in August "so as to involve the summer visitors," said stewardship chairman Randy Brown, and many of them do pledge. The 40-year-old congregation, which originally met in a sort of trailer-chapel, has a modern building with a playground and a cemetery. Its clear glass windows let in the beauty of its surrounding 39 acres of woods. The new diocese, said the rector, "is a real plus for us: It allows us to reconnect. We're closer to the see city — two hours, instead of four."

When the Rev. Michael Herman came to Transfiguration about five years ago, "we had about 32 people," he said.



"We've grown to three times that number. The budget's increased, too: Stewardship is not a dirty word here. The median age was 51; now it's 40." He is a convert, he said, "from nothing. I

was instructed in the Roman Catholic Church and invited to an Episcopal church. I came post-1979 prayer book."

Seven-year member Barbara Steele said, "We enjoy his spontaneity. He's not afraid to try new things. And he's easy to talk to." Ms. Steele is president of an active ECW, and, as clerk of the vestry "until January," does some of "the nitty gritty jobs for Fr. Mike."

She is proud of the vestry. "I think we have a good cross section. Sometimes it's difficult to get people who haven't served before. Newcomers sometimes feel they're not ready yet, and we don't want to scare them off." The annual mid-January retreat is important. "It's overnight at the Roman Catholic retreat house. It helps people get acquainted," she said, and gives the body a chance to plan ahead and set goals as well as to look back and measure the success of previous efforts. "I don't think you have time to do that at regular monthly meetings."

The Sunday school is another source of pride for Transfiguration. Twenty-plus children work and study in a Montessori-based worship center directed by Mary Brade, the result of a vestry goal to improve Christian education. "It's refreshing," Ms. Steele said. "They have a quiet place. They learn God is there." She liked it so much, she said, she volunteered to help.

Last year's goal of increasing communication and evangelism brought about "The Great Catch," the brainchild of Sherrie Brown. The ECW knits layettes, hats and booties, as part of a hospital ministry. Fr. Herman said, "Seventy percent of the babies [in Cheboygan County] are on public assistance." Ms. Steele said they take 15 sets monthly. The church supplies volunteers for the Salvation Army meal program in nearby Petoskey, and is trying to come up with ways to feed needy people in the rural area around Indian River.

To expand the image of the ECW from that of a "crafts group," members focused on fellowship by holding coffees and teas, timed to include summer people. "We asked Fr. Mike to do a series on women in the Bible," Ms. Steele said. The perma-

ment group, she said, numbers about 12.

And everyone talks of the "inventive preaching" of Fr. Herman. In a letter to TLC, Charles Harris wrote, "it is said in the community that he is like a cross-eyed discus thrower. He keeps his congregation interested and alert." The roof sermon was the result of a challenge to have a regular Sunday attendance of more than 100 people. "On Sunday, Aug. 10, 124 people crowded the church. On Sunday, August 31 ... during the singing of the gradual [hymn] "We are climbing Jacob's ladder," he ... climbed a high ladder to the roof of the church near the bell tower ... [and] preached his sermon." Ms. Steele reported that the men's club, which meets weekly for coffee, "took the ladder away. Briefly, as a joke."

Randy Brown wrote that baptisms, too, are festive events, and therefore fair game for something out of the ordinary. "This year [our rector] invested in a large vinyl wading pool for baptisms scheduled for the new bishop's visit in June. Clad in shorts and T-shirt, he was the first to plunge in ... to ensure the water was not too shockingly cold ... he dunked the baptizees with enthusiastic abandon." He's baptized several young people and adults, "converts," Fr. Herman said.

Hat Sunday "is a convivial way to loosen the purse strings and soften the hard edge of fiscal reality," Randy Brown wrote. Almost everyone is willing to wear silly headgear, even "traditionalists" who may have demurred at first, and spares are available near the door for those who forget. Some parishioners become quite creative, as did Sherrie Brown, who won this year's prize with a chapeau of grape vines, toothpicks and roses.

"Some Episcopal churches," said Mr. Brown, "are stiff and aloof. Not Transfiguration. Hat Day is typical of the buoyant spirit of the church. We are serious about Christianity, but we have a lot of laughter." □

Above: Deacon John Walker on 'Hat Sunday'.

Left: The Rev. Mike Herman baptizing Laken Sagante.



Viewpoint

We Need a Better Strategy for Change

By KEVIN FRANCIS DONLON

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In 597 A.D., 1,400 years ago, a monk commissioned by Gregory the Great made his way to the land of Kent in lower Anglia to organize Christendom on an outpost island. There he found diverse cultures claiming an authentic experience of interpreting and living out the good news of Jesus Christ in the catholic and apostolic faith. On the advice of Gregory, Augustine was faced with blending the Celtic, Gallican, Roman and Anglican expressions of this faith into a cohesive community. His challenge has become an ageless one: If the church is going to respond effectively to present and future needs, it must be open to change.

Augustine had to wrestle with what change was to be made and how it should happen, as he noted in his correspondence with Gregory. Now, 1,400 years later, the spiritual heirs to Augustine's legacy are faced with the same challenge.

There was no doubt going into General Convention that many people had change on their mind. The focus of change was principally on issues of sexuality, doctrine and ministry. Some suggest these are the issues that the rank and file of the church are concerned about, but my experience in the grass roots is somewhat

heat of the moment, schism goes against the fundamental will of Christ for the body. Schismatic movements don't heal easily. Moreover, they tend to splinter into tiny shreds once the initial split occurs (as is evidenced in the Continuing Anglican movement).

2. Being prophetic — There is a rich and godly heritage in being the prophet. However, like the prophets of old, such activity is often not well received. Prophets in the church are great at denouncing what they see as injustice and abuse. Unfortunately, the tenor and tone become so strident that most people are turned off. It is a strategy used by traditionalist and revisionist alike. At one level it is admirable, as these prophets are deeply convicted and willing to suffer for those convictions. Unfortunately, there is a notion in the Episcopal Church that the greater the opposition to one's prophetic stance, the more correct that stance is. Prophets may be excellent to stir a conscience. However, they may not be the folks who are to be in church leadership, as such individuals have responsibility for the good of the whole.

3. Looking the other way — This strategy may already be in effect in many

different.

Probably closer to the truth is the reason these issues keep dividing the church. It is because many of the same rotation of people attend General Convention. The same issues are hammered out time and again, by both traditionalists and revisionists, leaving the average person in the pew perplexed and hurt. This can go on only so long. The faithful person in the pew is left with six strategies from which to choose:

1. Schism — This is not new terrain to those most familiar with Anglicanism. While it appears viable in the

places, when it comes to some issues of human sexuality. It is done for the sake of Anglican agreeability. It suggests a type of institutional conformity via lip service but an individual or parochial independence to dissent and to do what is best in a particular situation.

On a parish or diocesan level, looking the other way is done in the name of pastoral sensitivity. The dilemma with this strategy is that the church violates some of its catholic sensibilities for the sake of being a church of local options, which some might say is another word for sect.

4. Lining up the witnesses — Some non-Anglican observers have suggested to me that part of the reason we have become so divisive and hell-bent on issues is that we are hard pressed as a domestic church to point to people of our tradition who have a dynamic witness of the gospel. Anglicanism has become an issues driven church as opposed to one with a witness that creates dialogue about issues. Through her witness, Dorothy Day made it easier for the Roman church to talk about social justice (as did Mother Teresa). There are such people in the life of the Communion and they need to be promoted, referred to and held up as models of the Anglican expression of the catholic faith. We must line up the people of faithful witness — The folks who are doing the work of the beatitudes, people who are witnessing to their faith by bringing the values of the gospel to the marketplace and the family.

5. Apathy — Most of the rank and file in the church from time to time camp out with this strategy. Most folks don't like conflict and think it should be avoided, especially in the church. There is already enough conflict in their lives. For them, the church is a place to pray and worship — the place to become energized in order to deal with the "changes and chances of this life."

The infighting and debates hurt and disgust many as they flee to the pew closest to the door. But silence and apathy do not work. Martin Niemoeller, in reflecting on the Nazi experience in Germany, says he never spoke out because he wasn't in one of the groups being persecuted. When his time came, he looked around for help and



6 Strategies

- Schism
- Being prophetic
- Recovering Our Mythic Consciousness
- Looking the other way
- Lining up the witnesses
- Apathy

there was no one to help. Why? Because each group remained silent and uninvolved. This is a strategy that will not enliven the church, but will instead kill it.

6. Recovering Our Mythic Consciousness — Anglicanism, like all religious traditions, has a certain ethos, a certain mythic awareness, that lies at its core. Persons in and outside the church believe it to be a church of ambiguity. That is not the ethos that has its claim to Augustine's ministry of 1,400 years ago. This strategy is not the quick fix which is so desired these days. It is a strategy of scholarship and research whereby we raise up a ministry of theologians and teachers who understand the church's story and can see how it should shape and guide the future.

We are in need of catechetical theologians, systematic theologians who can develop a way of doing theology that honors scripture, reason and tradition as well as the variable of experience. We must echo the great minds of the past, St. Cyril of Jerusalem, St. Augustine and Richard Hooker, who took the thought systems of their day and applied them to explain Christianity. We need not simply to quote and refer to these great thinkers but to emulate them by using the intellectual system of our day in explaining the faith and our tradition.

To base our catechetical, moral and systematic theology on the personal authority of individuals or a democratically elected group of individuals goes against the core value of mythic consciousness. It leads to relativism which creates a backlash of fundamentalism or dogmatism. We must reclaim the identity and vocation of being the Anglican tradition and how it is a particular celebration of the gospel.

On one hand, we need to develop thinkers who understand what is required for an intelligent and thoughtful dialogue, as opposed to the emotional outbursts that occur now. Moreover, the local clergy and lay leadership must instill this ethos in the faithful, many of whom think "The Exercises" is a quick fix diet plan as opposed to a path of life. We cannot expect the church to fulfill its vocation and identity unless large numbers of our people are compelled to take Anglican Christianity seriously, with their lips and their lives.

Calling for a promotion of Christian witness and reclaiming our particular identity and vocation are imperative. It will be difficult, requiring not-so-secret ingredients of patience, responsibility, compassion and diligence. Our strategies on all sides to date have been about winning (as indicated in the recent passage of the canon making ordination of women to the priesthood mandatory).

Presiding Bishop-Elect Frank Griswold has quite a job ahead of him. I am sure he already is being given strategies and advice galore. I would urge him to consider strategies 4 and 6 above as priorities. Moreover, I would hope he would consider two human role models. One is Augustine of Canterbury, who navigated difficult pastoral waters with such grace and faithfulness that the witness of the English church in the early middle ages was profound.

The other, a recent departed neighbor and brother of his, Joseph Cardinal Bernardin, was committed to loving and respectful dialogue. I am certain Bishop Griswold knows the faithfulness of this servant of the church, and like Bernardin and Augustine, Bishop Griswold can be an instrument of repair and renewal in undertaking new strategies for the building up of Christ's Church. □

The Rev. Kevin Francis Donlon is rector of St. Mary's Church and School in Tampa, Fla.

Solid Faith

The name of Jesus was preached loudly and clearly, in many accents and at least two languages, in the Dallas-Fort Worth area in September, by archbishops and bishops from "the South" [TLC, Oct. 19]. Here were no discussions of social causes or politics, no angels dancing on pinheads, not even discussions of stewardship. And there was certainly no "degree of deafness ... created by a boring sermon." There were, over and over, ringing declarations of deep and solid faith in Christ, personal knowledge of salvation, and "the experience of knowing Christ." Hearing them, one has a better perception of the growth of the church in other parts of the world.

Also missing at these presentations was extraneous noise. No one in the parish halls whispered, or shuffled papers, or even, at times, recalled the cups of coffee held. The stillness was absolute, the attention complete. And even though some of the speakers took the Episcopal Church to task, love and admiration flowed in both directions.

It was impossible for anyone to hear all the speakers, in churches separated by miles of Texas freeway. But anyone who heard even a few was blessed.

Lessons to Be Learned

Two articles, one last week and one in this issue, have dealt with the feast of All Saints' and the day following, All Souls'. We cannot overemphasize All Saints' Day, a feast of deep meaning and significance on which we praise God for those who have triumphed in his name.

The saints, those servants and witnesses of time past, present us with great examples to be followed, significant lessons to be learned. On this joyful feast, we can praise God for those faithful servants, known and unknown, who have gone before us. The opportunity to worship the Lord whom they worshiped is an experience not to be missed.

Bartimaeus (Mark 10: 46-52)

The blind man walks the streets
Of your town;
Poised to chat with strangers
Moving down.

He reaps the fair pity Of their mien.
Then taps the valid ways, Closing in.

Invisible, he sits.
"Quiet!," you demand.
The crowd moves to obey
His searching command.

Successful trips to gain
A closed heart.
The narrow way requires
A blind start.

By Clinton Sabom

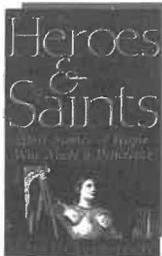
Short and Sharp

By TRAVIS DU PRIEST

ATLAS OF THE BIBLE AND CHRISTIANITY. Edited by **Tim Dowley**. Baker. Pp. 160. \$29.99.

Filled with maps denoting everything from the fall of Israel to the Crusades to the missions of Oceania, this 9x12 atlas covers the Old and New Testament periods and the early and modern church. Computer enhanced, the maps are vividly colored and quite readable. Handy to have an atlas of the Bible keyed to the rise of the church.

HEROES AND SAINTS: More Stories of People Who Made a Difference. By **Max L. Christensen**. Westminster John Knox. Pp. 124. \$12.00 paper.



The rector emeritus of St. James', San Francisco, presents heroes of old such as Confucius and Socrates; early saints such as Valentine, Monica,

Patrick and Joan of Arc; Reformation heroes such as Susannah Wesley and Jonathan Edwards; 19th-century notables such as William James; and Today's Roll of Honor including Helen Keller. Informative and inspirational vignettes.

THE HANDBOOK OF PRIVATE SCHOOLS. 1997: An Annual Descriptive Survey of Independent Education. Edited by **Porter Sargent Staff**. Porter Sargent (11 Beacon St., Suite 1400, Boston, MA 02108). Pp. 1,368. \$90.

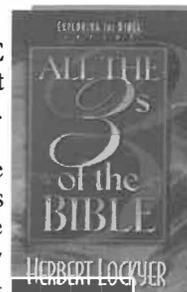
Now in its 78th edition, the Porter Sargent guide to private schools provides vital statistics — addresses, telephone and fax numbers, grades offered, enrollment and faculty, tuition and scholarships, date of establishment and several paragraphs on history and facilities helpful to educators and parents. Many entries are Episcopal schools.

JESUS AND BUDDHA: The Parallel Sayings. Edited by **Marcus Borg**. Ulysses. Pp. 272. \$19.95.

Well-known biblical scholar Marcus Borg and Buddhist monk and writer Jack Kornfield present the sayings of Jesus and Buddha on facing pages. Enlightening and beautifully printed. Samples: Do to others as you would have them do to you/ Consider others as yourself; Blessed are you who are poor/Let us live most happily, possessing nothing.

ALL THE 3S OF THE BIBLE. By **Herbert Lockyer**. Revell. Pp. 416. \$19.99 paper.

A lecturer for the Moody Bible Institute has compiled this work on the triads of the Old and New Testaments. After an interesting introduction on the universal fascination with 3s in sacred and secular literature, the author discusses briefly his 59 finds, such as three crosses on Calvary, three languages inscribed on the cross, three Christian graces, three phrases of the Risen Christ.

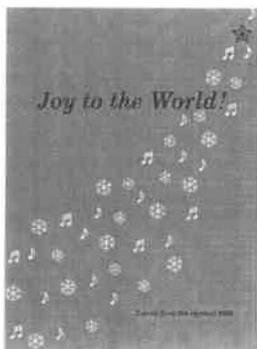


Joy to the World!

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Books

The Word Made Flesh



FOR OUR SALVATION
Two Approaches to the Work of Christ
By Geoffrey Wainwright
Eerdmans. Pp 186.
\$18 paper

This wide-ranging, fascinating book is the bringing together of two sets of lectures presented to assemblies of theological students, pastors and interested lay people on the subject of two key Christological/soteriological themes: the Word made flesh and Christ's threefold office. Either set of chapters may be read first.

Under part one, "Senses of the Word," the author, assuming our need for a Christian schooling to the human senses in our "sensate culture," demonstrates from the scriptures and from the traditional liturgical practices of the church, how we are addressed by and given Christ, the Incarnate Word, through the application of the five senses for our salvation.

There are apparent echoes, in part one, of the Ignatian third method of prayer, given the author's awesome ability to incorporate into his work themes of catholic ecumenicity. In fact, Wainwright credits former Jesuit Hans Urs von Balthasar's description of "the pattern of redemption," the "theological aesthetics," as providing, as nearly as possible, a conceptual scheme for the early chapters of the book.

In part two, "The Threefold Office," Wainwright addresses perennial and recurrent questions of epistemology, meaning, power and authority, the pain of alienation and the possibility of redemption, all themes of current interest. He includes a fascinating exploration of the ecumenical range and promise of the threefold office, which has occupied a privileged place in Reformed theology. Undergirding both approaches to the saving work of Christ in this book is the Nicene Creed.

For Our Salvation is enriched by hymnody and a profound array of helpful inch footnotes which not only illuminate the author's sources and themes, but also reveal his incredible range and depth of scholarship.

The Rev. Derald W. Stump
State College, Pa.

Legacy of Love

SISTERS OF THE RAJ
The Clewer Sisters in India
By Valerie Bonham
Valerie Bonham and CSJB
Pp. 322. £19.95

Soon after the first of the Clewer Sisters came to India in 1881, Sister Blanche nearly stepped on a cobra, Sister Lucy had treated tiger bites, and Sister Christian had written home in ecstasy about "the calm moon overhead ... with an occasional jackal the only sound."

For these Anglican nuns, their introduction to India, with its serene beauty and apparently insurmountable social, medical and educational problems, was an abrupt one. Armed with little more than their intense desire to serve Christ in the people of India, three sisters of the Community of St. John the Baptist set sail on what was to become an apostolate of half a century involving nearly 100 members of their community.

During that time they nursed, taught, founded schools and hospitals, both in the cities of India and in the surrounding rice country. They faced typhoons and landslides, cholera and plague, and took orphans by the hundreds into their hearts and homes. In an age when the different Christian churches mostly stood aloof from each other, the Sisters promoted ecumenism and deep respect for the culture of the peoples of India. They left such a legacy of love, service and caring that, nearly 50 years later, the people of India still remember them with great fondness.

As one who knows well the work of the independent American foundation of the Community of St. John Baptist, in Mendham, N.J., where the sisters operate a retreat house, I was fascinated to read about a unique slice of life in the history of their order. I was especially charmed by the constant quoting from letters written home by the many sisters who came to India. The anecdotes and stories they shared give one an incomparable insight into an ancient society as it first confronted the goals and religions of the British Raj.

Elias Freeman
Mountainside, N.J.

Next week...

Fall Music Issue

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Required by 39 U.S.C. 3685)

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I CERTIFY THAT THE STATEMENTS MADE BY ME ABOVE ARE CORRECT AND COMPLETE.

Betty A. Glatzel
Business Manager

People and Places

Appointments

The Rev. **T. Herbert Johnson** is rector of All Saints', 3837 W 7 Mile Rd., Detroit, MI 48221.

The Rev. **Gary H. Jones** is chaplain at Good Samaritan Hospital, Corvallis, OR.

The Rev. **George Keith** is rector of St. John's, 760 1st Ave., Chula Vista, CA 91910.

The Rev. **Mark Lawrence** is rector of St. Paul's, 2216 17th St., Bakersfield, CA 93301.

The Rev. Canon **Joann Leach** is chaplain at Princeton University.

The Rev. **Charles Martin** is priest-in-charge of Trinity, Conneltsville, and St. Bartholomew's, Scottsdale, PA.

The Rev. **Dennis Maynard** is rector of St. James', 743 Prospect St., La Jolla, CA 92037.

The Rev. **Douglas W. McCaleb** is rector of Christ Church, 1324 Boscawen, Winchester, VA 22601.

The Rev. **Doug McCurry** is assistant at St. Matthew's, 8134 Mesa Dr., Austin, TX 78759.

The Rev. **Jill McNish** is assistant at St. Luke's, 55 Montclair Ave., Montclair, NJ 07042.

The Rev. **Thomas R. Minifie** is priest-in-charge of St. Philip's, 4312 84th St. NE, Marysville, WA 98270.

The Rev. **Lisa Mitchell** is rector of Christ Church, 380 Sycamore Ave., Shrewsbury, NJ 07701.

The Rev. **Richard Moore** is rector of St. Philip's, 3643 Aurora Dr., New Orleans, LA 70131.

The Rev. **Benjamin Musoke-Lubega** is rector of St. Matthew's-St. Joseph's, 8850 Woodward Ave., Detroit, MI 48202.

The Rev. **Dorothy Myers** is deacon with the Niagara Pastoral Care Team in the Diocese of Western New York.

The Rev. **Richard H. Norman, Jr.**, is priest-in-charge of St. Andrew's, 10 The Woodlands, Southgate, London, England N14 5RN.

The Rev. **Todd Ousley** is rector of St. Francis', 5001 Hickory St., Temple, TX 76502.

The Rev. **Westnick Paul** is vicar of Eglise d'Epiphanie, 628 Main St., Stamford, CT 06901.

The Rev. **Everett C. Perine** is rector of St. John's, PO Box 179, Milford, CT 06776.

The Rev. **Graham T. Pierce** is rector of Christ Church, 18 1/2 Crescent St., Biddeford, ME 04005.

The Rev. **Erl G. Purnell** is rector of Old St. Andrew's, 59 Tarriffville Rd., Bloomfield, CT 06002.

The Rev. **William Queen** is rector of St. Barnabas', 5155 Iron Bridge Rd., Richmond, VA 23234.

The Rev. **John Reese** is rector of Trinity, 11 Day St., Fredonia, NY 14063.

The Rev. **Margaret S. Russell** is vicar of St. Columba's, Box 297, Boothbay, ME 04537.

The Rev. **Levering Sherman** is vicar of All Saints', PO Box 412, Skowhagen, ME 04976.

The Rev. **Gabriel Sinisi** is deacon-in-charge of Holy Spirit, 36 Gould St., Verona, NJ 07044.

The Rev. **Nancy Smalley** is curate at St. Luke's, 5923 Royal Ln., Dallas, TX 75230.

James Smith is lay vicar of St. Mark's, Box 843, Gladewater, TX 75647.

The Rev. **Jane B. Stickney** is vicar of St. John's, 129 Ledge Hill Rd., North Guilford, CT 06437.

The Rev. **Janet Sturgis** is rector of Christ



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Church, 405 9th St., Fairmont, WV 26554.

The Rev. **Terry Sweeney** is vicar of a new mission in the Diocese of Virginia.

The Rev. **Robert A. Terrill** is provost of Grace Cathedral, 701 SW 8th Ave., Topeka, KS 66603.

The Rev. **John Thompson-Quartey** is assistant at Christ Church, Box 764, Ridgewood, NJ 07450.

The Rev. **Steven T. Thorp** is assistant at St. Christopher's, 1501 E Grove St., Rantoul, IL 61866.

The Rev. **Alan Tilson** is rector of St. Paul's, 1300 N 18th St., Kansas City, KS 66102.

Resignations

The Rev. **Beatrice Billups**, as assistant at Christ Church, Kent Island, MD.

The Rev. **Gustavo Gonzalez-Mesa**, as vicar of Santa Maria Virgen, Oklahoma City, OK.

The Rev. **Dena Harrison**, as rector of St. James', LaGrange, TX.

The Rev. **Gary Jones**, as vicar of Christ the King, Alief, TX.

The Rev. **John Mears**, as vicar of St. Paul's, Angola, IN.

The Rev. **Robert Tarbet**, as rector of Trinity, Marble Falls, TX.

The Rev. **John G. Williams**, as rector of St. James', Conroe, TX.

Retirements

The Rev. **Carmen Anderson**, as deacon at Good Shepherd, Wichita, KS.

The Rt. Rev. **Sam B. Hulsey**, as Bishop of Northwest Texas; add. 1214 Belle Place, Fort Worth, TX 76107.

The Rev. **Thomas A. Sifford**, as vicar of Holy Trinity, Hot Springs Village, AR.

The Rev. **Kermit Smith**, as chaplain at Good Samaritan Hospital, Corvallis, OR.

The Rev. **Allan C. Tull**, as rector of St. Mary's, Provo, UT.

The Rev. **Harry Woggon**, as rector of Old Trinity, Church Creek, MD.

The Rev. **Nancy Wood**, as chaplain, Sentara Hospital, Norfolk, VA.

The Rev. **Leighton K. Younger**, as rector of St. John's, LaPorte, TX.

Religious Communities

Brotherhood of St. Gregory — Br. **Alban Patrick Thompson** made his first profession of vows; **Donald P. Dickson** became a novice and received the name Br. **Patrick Ignatius**; **Robert J. McLaughlin**, **Douglas Cain**, **James E. Cyphers** and **Stephen G. Baker** were admitted to postulancy. In the companion sisterhood, **Ellen H. Poisson** became Sr. **Ellen**, and the Rev. **Karen R. Kleinmann** received the name Sr. **Carin Bridgit**; **Donna Lise Dambrot** entered the postulancy.

Society of St. Francis — Br. **Daniel** is minister general; Br. **Clark Berge** is guardian of Little Portion Friary; Br. **David William** was admitted as a novice.

Change of Address

The Rev. **Paul D. Wolfe**, 119 Patterson Dr., Auburndale, FL 33823-2323.

Benediction

The Last Walk of Autumn

Some years ago, I went with two fishing buddies on a fall fishing expedition. It was the end of the season, and the Adirondack Mountain foliage was at its peak on one of those perfect days that start out with a crisp breeze nudging the trees and later warm up to the mid-70s. I had mixed feelings, knowing it would be one of the last trips I would take with these particular friends, for I had accepted a new position and was moving to a different part of the country in January. We hiked down the streams, along banks of moss and ground pine still lush and green, with red and orange maple leaves falling upon us. In one sense, death was all around us, but it was OK. It was so beautiful that it was hard to be afraid. I sensed a voice telling me that it was a natural transition, both for the woods and for me. I realized that such memories of this trip would give me the strength to live through the deaths and transitions that were ahead. In the long winter, when I would miss my friends, the familiar mountains, and never see anything but bleak fields, I would remember.

I did not get up that morning expecting to find God or to learn some profound lesson of life. Yet I think I sensed a close presence in those woods telling me that death and transitions can be OK, that I would be given the strength to live through them and that memories of beauty are legitimate handholds to grab tightly. Several years later, we did get together again to reminisce about old times. We recalled that fall day and how special it was for all of us. (None of us remembered whether we caught any fish.)

With effort, I could find the stream again and with luck even the thick banks of moss. Certainly it would not be the same. I'm not sure we can ever recreate moments of grace. Moreover, I question whether, if I had gone that morning intending to find a moment which would have held vivid significance to me, I would have discovered or remembered anything. Revelations don't occur on a demand basis. That is why crusades to find the Holy usually fail and techniques to guarantee profound encounters are ephemeral at best. When people yearn for a spiritual experience, I'm inclined to say don't push it or try too hard. Be good to yourself. Make some homemade ice cream, reserve some time to play with children or take the dog for a walk. Take the last walk of autumn. Like other less desirable attributes of existence, grace happens. It's a gift, and that's good news.

*(The Rev.) Philip W. Snyder
Ithaca, N.Y.*

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Carlsbad, CA

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H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

Washington, DC

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Sun 8 and 10:30

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Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

Riverside, IL (Chicago West Suburban)

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

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

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GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

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

Fort Worth, TX

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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

St. Croix, Virgin Islands

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D, canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

Encourage attendance among your parishioners and those traveling. Invest in a Church Directory listing.