

The Living Church

December 28 1997 / \$1.50

The Magazine for Episcopalians

A black and white photograph of an elderly man with his hand to his face, looking thoughtful. He is wearing a dark suit jacket and a white shirt. A ring is visible on his finger.

**Looking
Back**

The Browning Years

Features

Bah, Humbug

By E. Frank Henriques
page 11

A Living Church
Mesias in the Mountains

By Patricia Nakamura
page 13

Departments

Letters: Bully tactics
hardly inclusive (p. 3)

News: Vermont priest awarded
in lawsuit (p. 6)



Bishop Browning and his wife, Patti.

Editorials:
Bishop Browning (p. 9)

Viewpoint:
Getting to the point
By Tom Theoni (p. 10)

Short & Sharp:
People, places & prayer (p. 15)

Sharps, Flats & Naturals (p. 15)

People and Places (p. 18)

The cover

Bishop Browning at the 71st
General Convention (1994)

Rick Wood photo

Quote of the Week

The Rev. Stephen Secaur, rector of Trinity Church, Baraboo, Wis., on Advent: "The fear is that I will be overwhelmed with loud-speakers blaring 'Have a Holly Jolly Christmas' by Burl Ives."

In This Corner

Through the Eyes of an Usher



Yesterday was Saturday. About noon, the phone rang and the familiar voice on the other end said, "Glenn, would you consider ushering tomorrow?"

It was a question I had never been asked before, so I stuttered and stammered for a minute, then said, "Yeah! Sure!"

The following day, 15 minutes before the processional hymn, the ushering team captain was giving me instructions and suddenly realized that I had only the foggiest notion as to when to zig and when to zag. So he nursed me through the instructions: "Give people bulletins. Go forward just after the peace. Take an offering plate and work your way down the left aisle."

Then a funny thing began to happen. Ushers are supposed to make visitors feel welcome, but we didn't have any visitors this morning, so we had to work on the regulars.

Elizabeth arrived. She's 87, stone deaf, a beautiful lady who has led an exciting life. As she reached for a bulletin, she smiled appreciatively. There was a brief, warm handshake and it was easy to see that Elizabeth would leave her anxieties at the door and that she felt good about being here.

Then Roger came by. Roger's life is a struggle. He's 38 and overweight and sings in the choir, except that today he brought his mother, who needs help. Again, it was quickly apparent that a slight smile — you aren't supposed to talk in the narthex, you know — a slight smile told Roger that I was glad his mother was here. Immediately, he relaxed a notch and stood a little taller.

Then an especially beautiful (always, but

particularly today) young lady walked gingerly in. What a glorious moment! A week ago, she barely escaped dying in childbirth. Her sense of joy and appreciation for being there, and my joy at seeing her up and around, was enough to make both of us give forth a silent shout.

About then, it began to occur to me — no, it began to be demonstrated for me — that ushers play a vital pastoral role on Sunday morning. Emphasis on pastoral. The poor, harried rector is distracted with all those other things which only he can handle, while there's a ton of pastoral concerns walking in the door. They probably didn't want to talk this morning, and in the reverent silence, they couldn't anyway. But the silence was symbolically destroyed by people checking all those personal emotions with the ushers at the door, not totally unlike leaving their coats with a coat check person. The people knew they would pick them up again when leaving, but for a few moments the emotions could be left safely in the hands of the ushers. Gentle smiles, warm handshakes and loving pats on shoulders served as tickets.

There is no doubt. The "faithful regulars" can tolerate bad sermons, off-beat liturgies, and a neighbor singing offkey. But what they cannot tolerate is not being included in the parish family. And nobody speaks more loudly to that issue than the usher standing at the door, graciously and quietly smiling the message, "The Episcopal Church Welcomes You" — again and again and again.

Our guest columnist is Glenn Griffith, a resident of Owensboro, Ky.

Sunday's Readings

God's Love Takes on Flesh

1 Christmas: Isa. 61:10-62:3; Ps. 147 or Ps. 147:13-21; Gal. 3:23-25; 4:4-7; John 1:1-18

God's nature is to love, pure and simple. His very being, in fact, is a mutually loving community of three divine persons. To say, therefore, that "God is love" (1 John. 4:16b) is profoundly to express the divine essence.

God's self-disclosure in love is present everywhere we look in creation. It's present in the force of attraction which holds together "galaxies, suns, (and) the planets in their courses." It's obvious in his forming of human beings, made for the purpose of receiving and returning his love. But most clearly of all, we see it in his total self-emptying in Christ to redeem a humanity which

chose to turn against him.

In the Incarnation God's love takes on flesh, to be ridiculed, scorned and rejected by many. Yet that love is so strong it won't accept no as a final answer — not, at least, from everyone. In Christ God calls us to respond to his love in faith "that we might receive adoption as children." And indeed, all who accept God's grace through faith receive "power to become children of God."

God's love for us overflows in this Christmas season as we celebrate the coming of the Word to live among us. This Word, of course, through whom all things have their being, is the crucified and risen Lord Christ. Our challenge is faithfully to accept his love "that our whole being may exult in our God."

Bully Tactics Hardly Inclusive

Nathaniel Pierce's article [TLC, Dec. 7] spoke to a real but largely unacknowledged aspect of much modern church life — the other side of "inclusivity."

When I was a student at General Seminary, only a few years ago, a very active and involved student told me he strongly supported inclusivity, but that "those who aren't inclusive themselves don't need to be included."

That smug (and rather ironic) notion was chilling to me. People claiming to be "inclusive" need to know they have set themselves a high standard, and act accordingly. Otherwise, they are simply another form of bully.

While affirming the ordination of women, I also believe that how a church establishes a teaching is important, too. Describing the "oppressive male power structure" of the church and then acting in precisely the same manipulative manner objected to, is not only foolish but betrays a deep mistrust in the work of the Holy Spirit.

The 89 women opposing the canonical

change knew this, but the Episcopal Women's Caucus — eager to exercise the utility of the "oppressive male power structure" it has inherited — demonstrated how seductive that "power structure" is. God protect us from such "inclusivity"!

(The Rev.) Brandon L. Filbert
St. Bede's Church
Forest Grove, Ore.

Wise Leader

A phone call from a member of the parish's calling committee informed me of an emergency parish meeting to be held the next evening. A shopping center had bought our church and advanced us money to relocate, allowing us to use the old structure as the new one was under construction. I thought the meeting involved that. I was very wrong.

I arrived at the church somewhat before the meeting time. The nave and sanctuary seemed so stark now that the stations of the cross, the corpus and other items of

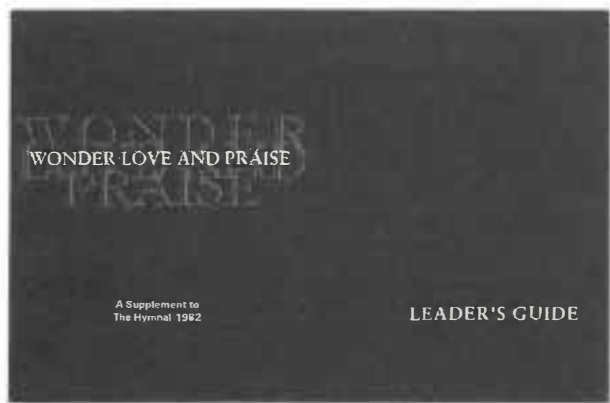
decor had been removed to be placed in the new church. But even more strange was that our parish priest was not there, but our bishop, the Rt. Rev. Frank Griswold, was. The meeting began. Bishop Griswold announced that he received a complaint about our rector concerning pedophilia. Bishop Griswold said that he confronted the rector with the charge and that the priest confessed, asking the bishop "to help my victims."

Bishop Griswold introduced the Rev. Chilton Knudsen, the pastoral care officer of the diocese. She was to assist us in the healing process. There is not space enough, nor am I aware of all the things the Presiding Bishop-elect and the Bishop-elect of Maine [TLC, Dec. 7] did to get our parish back on its feet. But if what they did for my parish is indicative of future performance, then the national church and Diocese of Maine have chosen wise, sensitive leaders. So before yet another schism happens, give them a chance.

John Anderson
Diocese of Chicago

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Letters

Ignorant Savages

I'm sure he means well, but I must confess I'm rather sick and tired of reading things like Fr. Harris' letter concerning the Dallas Statement [TLC, Nov. 23]. With regard to its claims on sexual ethics, he leaves us with three choices: either 1. the Dallas Statement is not consonant with historical Christianity; 2. historical Christianity is consistently guilty of bad theology in the sexual arena; or 3. God has radically changed his mind on the matter of sexual ethics.

I will leave demonstration of the first up to Fr. Harris. With regard to the second, I believe it must be admitted that it will take some doing to demonstrate that 2,000 years' worth of saints, sages, prophets, apostles, and martyrs have been wrong about something as manifestly important as sexual ethics. Personally, I believe the arrogance does not lie with those who accept instruction from their spiritual betters and expect others to do likewise, but rather with those who sniffishly dismiss those who have gone before us in time — including the Lord himself — as little more than ignorant savages (I

do earnestly wish that the foregoing were an overstatement — it may be in Fr. Harris' case).

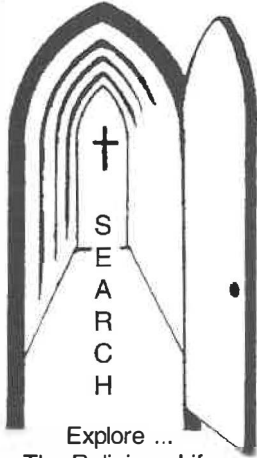
With regard to the third possibility, we often hear that "God is doing a new thing." This leaves me in a bit of a muddle: How on earth are we supposed to know that God has changed his/her/its mind? Evidently, those compassionate few among us who are not (unlike the rest of us) driven by hate and fear can feel it in their warm and bleeding hearts.

I think those who disagree with me on sexual ethics disagree not only with me but with 2,000 years' worth of Christians and ultimately with the God who has guided those Christians. This is not an arrogant or unreasonable claim — if none of the three options above is true. One of them could be, of course, but it would take some work to prove it.

Daniel W. Muth
Prince Frederick, Md.

Reconciliation Needed

During this season which celebrates our central doctrine, the Incarnation, I am moved to stand in awe of God's ability to



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(See back cover)

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Letters

reconcile the irreconcilable. Indeed, this holy season adds extreme credibility to Bishop Doss' statement, "I believe the gospel has power to reconcile the most intransigent of adversaries" [TLC, Nov. 23]. Therefore, Bishop Doss makes a statement far less foolish than a Sovereign God stooping to a life of earth-bound rejection commencing with birth in the stable's stench, experiencing hell's pain in our behalf, rising from death so that we, too, can rise, and ascending in his risen glory to wait for each one of us to arrive before the throne where he sits at the Father's right hand. This is the gospel.

The Bishop of New Jersey proclaims that gospel when he requests reconciliation. Are not all of us in need of reconciliation? What does the Lord's Prayer say about reconciliation? As one who has roots in New Jersey, I have deep love for the people of the diocese where Bishop Doss exercises pastoral care, and I have one question to ask in saddest affection and sincerity. Where does scripture exempt us from reconciling with our bishops?

*Ed Ambrose
Las Cruces, N.M.*

Lives Altered

For six years the St. Thomas Icon Guild in the Diocese of the Central Gulf Coast has offered a week-long course on icon writing at our Beckwith Camp and Conference Center (which Mrs. Shippo [TLC, Nov. 16] attended in 1995). Coincidentally, the most recent course ended the day I received this issue of TLC.

Given under the direction of a master iconographer, it has been very well received. In fact, consideration is being given to offering it twice in the future in order to accommodate the increasing demand.

Lives have been deeply altered by this spiritual experience. Many repeat the course year after year, refining their technique. People have come to it, literally, from the four corners of this country, and from as far away as Jerusalem. Some who never held an artist's brush before have written beautiful icons.

Mrs. Shippo's article is well done. I would like to underscore, as Mrs. Shippo herself illustrates, that one doesn't have to be an Orthodox monastic (male, of course) to learn how to paint icons. The

good experience of the St. Thomas Icon Guild is proof abundant of that.

*(The Rev.) Denis B. Baum
Holy Spirit Church
Gulf Shores, Ala.*

The Most Absurd

The letter suggesting that children be banned from the "pagan practice" of tricks or treats on Halloween [TLC, Nov. 23] takes the prize for the most absurd piece ever published in this journal. Why do some people let their piety displace their common sense?

*Arthur W. Machen
Towson, Md.*

To Our Readers:

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

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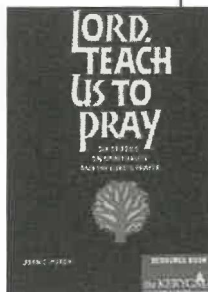
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East Carolina Bishop Addresses Sexuality in Pastoral Letter

The Rt. Rev. Clifton Daniel III, Bishop of East Carolina, issued a pastoral letter on sexuality to members of his diocese, which was published in the November issue of *Cross Current*, the diocesan newspaper.

"There has been much in the life of the Episcopal Church in the last five years that has disturbed and divided us," Bishop Daniel acknowledged in the letter. "Many of these issues have centered around matters of sexual orientation and behavior, ordination and relationships." Bishop Daniel said he was sharing "the understandings to which I have come under the guidance of the Holy Spirit" with members of the diocese.

"I believe that the Christian norm for human sexuality is found in the lifelong,

'For unmarried persons, sexual abstinence is the Christian norm.'

Bishop Daniel



monogamous relationship between husband and wife," he wrote. "For unmarried persons, sexual abstinence is the Christian norm, and some may be called to celibacy as a vocation."

Bishop Daniel also addressed the role of the bishop in the ordination process,

and while he recognized that the discernment of a call to ordination belongs not just to the bishop, "but to the whole community of the faithful," he also wrote of the bishop's specific task and great responsibility in the ordination process.

"It is my task, as your bishop, to look deeply into the heart of anyone called to ordination," he wrote. "If I see anything there that I believe will hurt this diocese or church, it is my responsibility to say no."

The bishop also brought up the blessing of same-sex unions, and said that until General Convention authorizes such blessings and provides liturgical forms for them, "I cannot give my consent for any clergyperson in this diocese to officiate at such an occasion."

Jury Agrees Vermont Priest's Privacy Was Invaded

The Rev. Richard Lacava, who sued the Bishop of Vermont for \$2.2 million, was awarded \$200,000 by a Windsor County jury Nov. 10 in Woodstock, Vt. Fr. Lacava claimed the Rt. Rev. Mary Adelia McLeod had discriminated against him, intentionally caused him harm, breached a contract, invaded his privacy, portrayed him in a false light, and defamed his character.

All but three of Fr. Lacava's claims were dismissed by Judge Allen W. Cheever. The \$200,000 was awarded on the invasion of privacy claim. The jury ruled that the claim of defamation of character and the claim of portrayal in a false light were not liable.

Fr. Lacava filed the suit in 1995 after meeting with Bishop McLeod. At that

meeting, she told the priest he would not be permitted to continue as vicar of the Church of Our Saviour, Sherburne. Later, she met with members of the congregation to explain why Fr. Lacava, who had been on a three-month leave of absence, would not return. At the time the suit was filed, a statement from the Diocese of Vermont indicated Fr. Lacava was removed because of a "chronic inability to discharge his duties," after "the bishop and others in the diocese worked with him for an extended period of time."

During the leave of absence, Fr. Lacava underwent therapy and treatment for severe depression, and the congregation worked with a consultant to develop congregational skills. At the end of the leave, Fr. Lacava was evaluated at the bishop's

request by a second psychologist.

Bishop McLeod testified during the trial that when she told Fr. Lacava of her decision, she asked for, and received, his permission to tell the congregation "the truth." Fr. Lacava denied giving permission.

The bishop also said she told the congregation "that it was not in their best interest of Fr. Lacava's that he return and that I had told him that." Bishop MacLeod said she responded to a number of questions from parishioners but denied making the specific statements Fr. Lacava alleged were defamatory.

During the trial, Fr. Lacava said Bishop McLeod's explanation of her decision to the congregation included false statements, "violated his space, reputation and character," and ruined his career.

Thomas Little, vice chancellor of the diocese, represented Bishop MacLeod in the trial. He said the court's decision has "a substantial chilling effect" on the free exercise of religion. He said he will renew an earlier motion to dismiss the claims on First Amendment grounds, and if that is denied, he will file an appeal with the Vermont Supreme Court.

Delaware Chooses Five Nominees for Bishop

Five candidates will be nominated for Bishop of Delaware by a search committee which has been working for several months. The election has been scheduled for Feb. 7.

Those nominated are: the Rev. William P. Baxter, Jr., rector of St. Thomas' Church, Owings Mills, Md.; the Rev. James H. Cooper, rector of Christ Church,

Ponte Vedra Beach, Fla.; the Rev. Herbert G. Draesel, Jr., rector of Holy Trinity, New York City; the Rev. John Eastwood, rector of St. Paul's, Oakland, Calif.; and the Rev. Wayne P. Wright, rector of Grace Church, New Orleans, La.

Delaware has been without a bishop since the retirement of the Rt. Rev. Cabell Tennis in October.

Episcopal News Service contributed to this article.



Washington National Cathedral claims this sculpture depicting the creation was unlawfully used in the recent Warner Brothers movie, "The Devil's Advocate."

Washington National Cathedral Files Lawsuit Against Warner Brothers

Washington National Cathedral is seeking redress for the "wrongful and illicit use" of one of its sculptural works in the recent Warner Brothers movie, "The Devil's Advocate."

The cathedral has filed a lawsuit in the federal district court in Alexandria, Va., against Time-Warner and Warner Brothers claiming that the film violated copyright law in its use of the carving "*Ex Nihilo*, Creation of Mankind Out of Nothing, as Narrated in the Book of Genesis," which is positioned above the west entrance to the cathedral. The sculptor of *Ex Nihilo*, Frederick E. Hart, joined the cathedral in the suit as co-owner of the work.

In the closing scenes of the film, the nude figures in the carving come to life "in a lewd and lascivious manner,"

according to a cathedral press release.

"The cathedral considers all objects of art and iconography depicted on or in the cathedral as sacred objects intended to convey God's immanence and presence in the world, most notably in the person of Jesus Christ," said the Very Rev. Nathan Baxter, dean of the cathedral.

"We feel the use and replication of this sculpture in the film not only infringes the copyright in the work, but also wrongly depicts its theological intent.

"The perverse depiction of the sculpture in the film is deeply offensive and constitutes a gross misrepresentation of what the cathedral considers to be a sacred representation of Creation."

The Church Council of the Evangelical Lutheran Church in America (ELCA), meeting in November in Chicago, asked presiding bishops of the ELCA and the Episcopal Church to appoint a drafting team to prepare a **revised Concordat of Agreement**, which would establish full communion between the two churches. Appointed from the Episcopal Church were the Rt. Rev. C. Christopher Epting, Bishop of Iowa; the Rev. William Norgren, former ecumenical officer; and the Rev. J. Robert Wright, professor at General Theological Seminary.

The Rt. Rev. **Craig B. Anderson**, president of St. Paul's School, Concord, N.H., was installed as president of the National Council of Churches in November. The ecumenical body, which includes 34 churches in its membership, held its service of installation at Washington National Cathedral. "Our vision must be to spread to this capital and to the world [that] God sustains and loves," Bishop Anderson said.

The Rev. **Chester LaRue**, rector of St. John's Church, Bay Ridge, Brooklyn, N.Y., who was arrested while smoking crack cocaine in his rectory [TLC, Feb. 9], entered a plea bargain agreement after pleading guilty to seventh-degree criminal possession of cocaine. Fr. LaRue was expected to be sentenced to 500 hours of community service and three years probation at a hearing in December.

Correction: Because of a reporter's error, an item in the article on the convention of the Diocese of West Tennessee [TLC, Nov. 30] was incorrect. The proposed diocesan budget of \$1.1 million was not adopted as the article reported.

Conventions

The **Diocese of Massachusetts** approved a \$4.8 million budget unanimously when its convention met Nov. 7-8 in St. Paul's Cathedral, Boston. The 6 percent increase means there will be funding for new ministries such as an Office of Lay Ministry and three part-time urban missionaries. A computerized talent bank and a Leadership Development Institute are among other new ministry projects to be funded.

"We have tremendous resources among us that need to be utilized in ways that we

have never imagined," said the Rt. Rev. M. Thomas Shaw, S.S.J.E., Bishop of Massachusetts, of the talent bank. "... we will for the first time have a way to identify, develop and distribute our talents across this diocese in such a way that all of our creativity will be brought to bear on the strengthening of our congregations and communities."

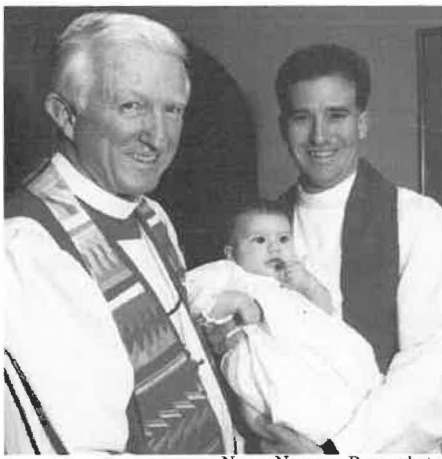
The convention amended the constitution of the diocese to provide voting rights

(Continued on page 16)



Clarification: Because of a discrepancy in information provided TLC, a clarification should be made in the article on Bishop Joe Morris Doss of New Jersey addressing members of his diocese [TLC, Dec. 7]. The article reported Bishop Doss had used \$5,000 from his discretionary fund to pay his income taxes. Actually, Bishop Doss had asked a diocesan committee for an advance on his salary to pay the taxes, and it already had been paid back by the time he spoke.

Looking Back — The Browning Years



Nancy Newman-Bauer photo

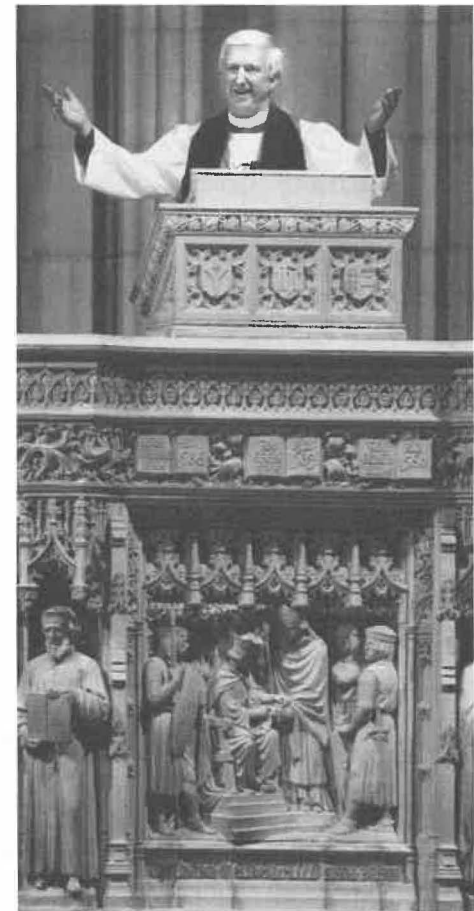
Having been installed Presiding Bishop on January 11, 1986, the Most Rev. Edmond Browning spent the next dozen years representing the Episcopal Church throughout the country and world.



James H. Thrall photo



Twelve years as Presiding Bishop Browning (clockwise from top left): With his son, Peter, and grandson, Joshua Calvin; at a meal program at St. Luke's, New Haven, Conn.; at his installation in Washington National Cathedral; visiting with Japanese tourists in Georgia; speaking at a festival of Christian healing at the national cathedral; with Bishop Frank Vest in North Carolina.



Editorials

Bishop Browning: Grace and Thoughtfulness

In 1985, hours after he was elected Presiding Bishop, the Rt. Rev. Edmond L. Browning, Bishop of Hawaii, stepped to a microphone at General Convention in Anaheim, Calif., and spoke words which would become a hallmark of his ministry. "I want to be very clear," he said. "This church is open to all. There will be no outcasts. The convictions and the hopes of all will be honored."

Throughout the 12 years of his ministry as Presiding Bishop, Edmond Browning has been consistent in caring about persons who are marginalized. His compassion toward Palestinians living in Gaza, his commitment to the accessibility to ordination for women, homosexuals and minorities, his tenderness toward victims of AIDS and his willingness to reach out to the poor have been characteristics of the Browning years.

On Dec. 31, Bishop Browning's term as the church's 24th Presiding Bishop comes to an end. The following day, the Rt. Rev. Frank T. Griswold takes over as Presiding Bishop, and Bishop Browning heads for a well-earned retirement in Oregon. His time as primate, especially in recent years, has been marred by strife, scandal and controversy. He has had to deal with such inflammatory situations as the Ellen Cooke fiasco, the suicide of the Bishop of Massachusetts, the election of the first woman bishop, the formation of the Episcopal Synod of America, presentment charges and sex scandals. Yet he handled all with grace and thoughtfulness, emerging with a pastoral presence which even his opponents could admire.

Bishop Browning had plenty of opposition. Many thought his pronouncements on such topics as the Gulf War and various world concerns were his own agenda rather than the church's. Many conservative Episcopalians have felt they were becoming the outcasts the P.B. so cherished. His well-documented battle with the conservative organization Episcopalians United was one of the unfortunate incidents in his time as primate.

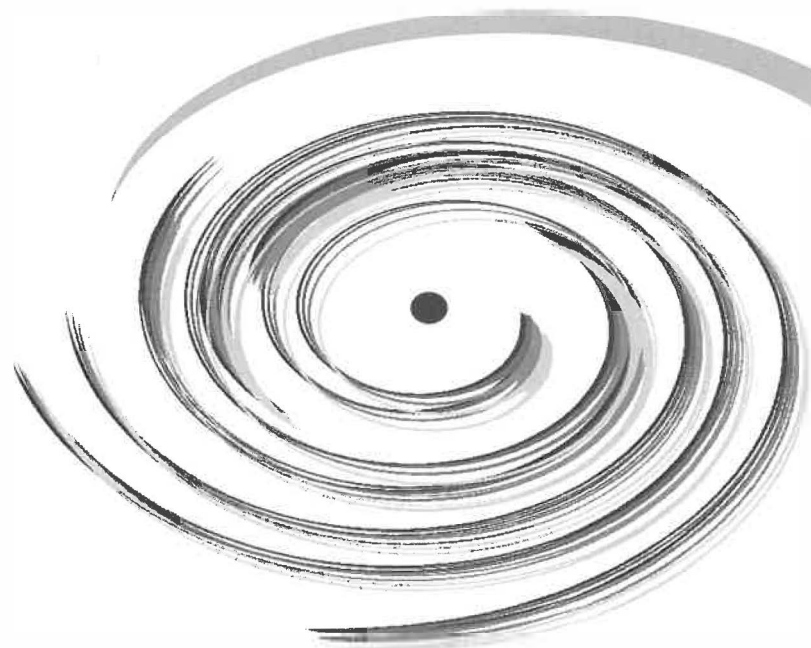
The editorial policy of this magazine hasn't always been in agreement with Bishop Browning. In fact, we opposed him frequently. He didn't appreciate some of our editorial stands either, but still was able to express kind words for the ongoing work of this magazine.

Bishop Browning will be remembered for his constant drive toward inclusiveness, both inside and outside the church. His pastoral warmth and sensitivity, especially toward other members of the House of Bishops and their families, is an endearing quality which will not be forgotten.

We wish Bishop Browning and his wife, Patti, a happy, healthy retirement, one in which their gifts may be used wisely by the church.



Barbara Traver photo



GETTING TO THE POINT

By TOM THOENI

The recent decision by General Convention that holy scripture is the basis of all doctrine may have had its beginnings in an effort to return to a more conservative understanding of our faith.

Most particularly, I suspect, the central issue in this concern was sexual morality. While I am certain that our scriptures should be at the center of our faith, I am not so sure that this will clear up our understandings of sexuality.

We, the church, are caught in a peculiar time. We, like the culture around us, are in the midst of redefining of moral boundaries. What our predecessors may have found repugnant may not offend us. And certainly we are coming to understand anew that human beings, though sinful every one, are worthy of God's grace.

This has led me to the question of whether our viewpoints about sexual morality have become more central to our faith than the lordship of Christ. I know there are members of the Episcopal Church, both lay and clergy, who define a person's Christian virtue with regards to his or her stance on homosexuality.

But this is a troubling thought. This puts us in grave danger of being sexualists rather than Christians first and foremost. The church has always defined herself as

being Christ's own. Our liturgies focus on our confession of, and belief in, Jesus Christ as the Son of God. To the best of my knowledge the issue of sexuality has never been a central point of our faith. Why are we making it so now?

Why are we so obsessed with these issues? Certainly one side will argue on

THE ISSUE OF SEXUALITY HAS NEVER BEEN A CENTRAL POINT OF OUR FAITH. WHY ARE WE MAKING IT SO NOW?

issues of justice and human rights. Another side will argue on issues of revealed truth and natural law. But it seems to me that the lordship of Christ gets lost in the midst of our vehemence of these arguments. In the words of the Rt. Rev. Frank T. Griswold, Presiding Bishop-elect, we may have been led astray by the evil one.

I am puzzled how issues of sexuality have become so prominent in our church. Why have we chosen to focus on this specific issue? There are certainly many other issues, just as biblical, that we have a hard time understanding. As a church, we hardly can say that we model ourselves specifically on the biblical teaching of the tithe. We, as a culture and a church,

still have not fully heeded the Old Testament's understanding of economic justice. I believe our culture and the church are particularly broken with regards to sexuality and, therefore, we are particularly uncomfortable with its many ambiguous issues. As Anglicans, we are often content to live with ambiguity. In fact, we often

celebrate ambiguity as a particular illustration of the mystery of God. Why are we so concerned with the ambiguities of sexuality?

As a priest, a pastor, I am concerned that the issue of sexuality has clouded and diverted our

attentions about the mission of the church. I have yet to understand or resolve within my own thinking the gravity of the issue of sexuality. However, I do know that all people have been offered the grace of God, regardless of sexual preferences. Though we need to continue to discuss and explore our understandings of such issues, we are always called to have Christ as our focus. We are called, formed and commissioned by the gospel of Christ. Are our attentions being diverted from the gospel? Are we in danger of placing the idols of sexuality above the lordship of Christ and his great commission? □

The Rev. Tom Thoeni is assistant at Christ Church, Pensacola, Fla.

Bah!

Humbug!

By E. FRANK HENRIQUES



Let me introduce myself.

My name is Scrooge,
as in Ebenezer.

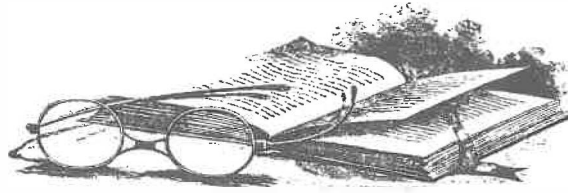
I have a simple, straightforward question for you: Did we make too much of Christmas this year? Or, to phrase it even more painfully: Do we, as a general rule, make too much of Christmas?

It's a dirty, almost a cynical question. And even more bothersome is the answer I would give: Yes, we do!

But before you dismiss me as just another grumpy, curmudgeonly old man — all of which I admit to — let me first “accentuate the positive,” as the song exhorts us.

1. From a theological point of view, it is almost impossible to say too much about Christmas. After all, it is the birthday of Jesus Christ, Redeemer, Son of God. Christmas marks the intrusion of God into human history, and it's pretty tough to top that!

2. Ponder all the wondrous and selfless things that Christmas prompts us to do: (a) Renewing tenuous, fading relationships by means of Christmas cards. (b) Giving gifts, especially homemade ones,



Christmas IS:

- a celebration of the birth of Jesus Christ
- a time for renewing fading relationships
- a chance to bestow love, goodies and gifts
- the season of Santa Claus

Christmas is NOT:

- the most important festival of the church year
- the pre-eminent Christian festival
- for competition and one-upmanship in our gift-giving
- just for 'good kids'
- time to be mired in a 'plastic morass'
- for outdoing your neighbor in festive decorations

to loved ones — and even to unloved ones. (c) Patronizing Santa Claus, that amiable, fuzzy old chap who loves people even more than he loves cookies and milk. (d) Bestowing love and goodies — food and clothing, mostly — to the poor of our respective communities. (This is an annual event that I need: It restores my sometimes wavering faith in humanity. I have charge of a small rural area church — total population less than 2,000 — and our four churches do an outstanding job. This year they provided some 70 overflowing Christmas baskets for the poor. Every basket contained at least one turkey, foodstuffs of every kind, respectable winter clothing — not rags — and even toys for the kids. Lord, Thou restoreth my faith!)

That's the good news. Here's the bad:

1. Let's start with theology — the only place for a thinking Christian to begin. Theologically speaking, Christmas is not the most important festival of the church year. Easter is that. Christmas marks the birth of the Founder of our Christian faith. But other religions — Islam, for example — celebrate the birth of their founder. In other words, most world religions have a "Christmas." But only Christianity has an Easter: a resurrection from the dead.

2. Even historically, Christmas is not the pre-eminent Christian festival. Again, Easter is. The celebration of Christmas dates, in the Western Church, only to 336; at that time Eastern churches were already celebrating the birth of Christ on Jan. 6 — which they still do. But Easter — it was called "Pascha" back then — was already celebrated annually around the year 100.

3. Even Santa and the giving of gifts may not be an

unadulterated blessing. Is there sometimes an element of competition and one-upmanship in our giving? And then there's the shame-faced notion that Santa rewards only good kids. That's not exactly the message of the Incarnation. God-Become-Man says almost the exact opposite: It says that the gift of Christ to the world was not a reward to us for our good behavior. God loved us so much that in spite of our ungodly ways, he gave us his Son.

4. What about our extravagances at Christmas, our willful bludgeoning of our already groaning plastic? It's not good Christian stewardship to be mired in a plastic morass.

5. This final negative note will undoubtedly finish my dubious career as a pedant and savant. I refer to the lavish and extravagant illuminating of our suburban homes. They are a joy to behold, and I enjoy them as much as the next yokel. But is this opulence really necessary — or even helpful? Does it enhance our appreciation of the Savior's birthday? And from an ecological point of view, is this lavishness justified? (Just asking . . .)

I conclude by humbly stating that none of the above constitutes infallible doctrine, only nearly so. My only and slender hope is that some of the above observations and lucubrations may provide ground for thought and discussion. And a somber and Scrooge-like look at our annual American Christmas festival. And in the meantime, my best to Bob Cratchit and Tiny Tim. □

The Rev. E. Frank Henriques is a retired priest who lives in Grass Valley, Calif.

Mesias in the Mountains

Bilingual Ministry at a Small Church in Western North Carolina

By PATRICIA NAKAMURA

The bilingual prayer books are reminiscent of old Roman Catholic Latin-English missals.



The fact that the rector of Church of the Messiah does not *habla Español* has not prevented her — the Rev. Patricia Reuss — from celebrating the Eucharist in Spanish every Friday evening from April through October. Nor has it proved a barrier to the two Hispanic baptisms, and occasional bilingual services on rainy Sunday mornings when Mexican and Guatemalan field workers are unable to pick bok choy and Chinese cabbage.

Perhaps two years ago, Mrs. Reuss said, members of the 100-year-old congregation began noticing Hispanic-looking people in Murphy, the westernmost town in North Carolina. “They sort of stand out in this rural area,” she said. “We tried making contact.”

Not many Anglos there speak Spanish, but Messiah is blessed with a bilingual secretary. Melanie Christopher, who was born in Cuba, made up brochures asking *Necesita Ayuda?* and advising, *Llama a Iglesia Episcopal del Mesias*, with the church’s phone number. She took the flyers to places and agencies that might be needed by the migrant workers: the hospital, social services, local lawyers’ and doctors’ offices. “Then,” Mrs. Christopher said, “someone needed to take her sick little boy to the emergency room. Ramona and Bobby. People gradually started calling, and it just sort of took off.”

The first Spanish Eucharist was celebrated in honor of the Feast of St. Mary the Virgin, in August, 1995. The bilingual prayer books are reminiscent of old Roman Catholic Latin-English missals. At the pot luck lunch following that first service, fellowship was not necessarily language-dependent. “We just smiled a lot,” the rector said.

Baptisms are specially important, to both groups in the congregation. The workers like them to be on Sunday, so the whole community is involved. The older congregation, “middle agers and retirees,” found that “God has blessed us with beautiful little children and babies. Our next challenge will be to begin their Christian education in their native language until they learn English,” Mrs. Reuss and Mrs. Christopher said in a speech to the convention of the Diocese of West-

ern North Carolina.

Betty Miller, one of the retirees who fell in love with Murphy and Messiah and moved up from Fort Lauderdale, said the church sponsors a weekly English class for the "nice young people," while Mrs. Reuss and others are studying Spanish. Canon to the Ordinary Bill Whisenhunt had said the ministry was conducted "on a shoestring." Mrs. Reuss laughed and said, "Not even a shoestring. We have no funds. People bring refreshments. The [workers] never ask for anything. They need love. They are young people — no one lasts in that job past 30. And the babies! It's exciting for our older congregation." The Hispanic members have brought in new music, too.

Mrs. Christopher and her husband had a story similar to Betty Miller's: "We stayed at the motel one night. The next day — Thanksgiving Day — we looked around and fell in love. When my husband retired, we came back.

"Messiah is a very loving family," she added. She volunteered for the job of church secretary, and now, some four years later, she has entered diaconal studies. "It is a very strong call," she said. "I didn't think I needed a collar to do this work but — yes, to take the church out into the community. And Pat knew!"

Mrs. Christopher visits the families in their trailers and in the fields where they pick bok choy and broccoli for Chinese restaurants on both coasts. "At first, [the boss] was suspicious. But I complained about the bathrooms, and he fixed them," she said. "This year — it's a miracle — he's so friendly. He brought boxes of vegetables to Social Services, he bought soccer balls for the kids. He sees we're helping them." The church now has 37 Hispanic families.

Messiah reaches out, also, as part of the ecumenical Cherokee [County] House Raising. Gene Willard, editor of Western North Carolina's diocesan paper, the *Highland Episcopalian*, said it's a program similar to Habitat for Humanity. Leonard Christopher, Melanie's husband, has led the group of parish volunteers who, with those of other churches, have built several houses in the community of 1,500. They have received grants from the diocesan Centennial Witness Fund for the work. Mrs. Reuss told the convention: "A few weeks ago some of us attended the dedication of one of the homes. A single mother and her child now have a lovely home in which to live.

"We are neighbors helping neighbors. Those who have skills, use

them to help others. Some of us give support in different ways ... It is fulfilling to those who are involved, and a joy to those who, perhaps for the first time in their lives, have adequate housing."

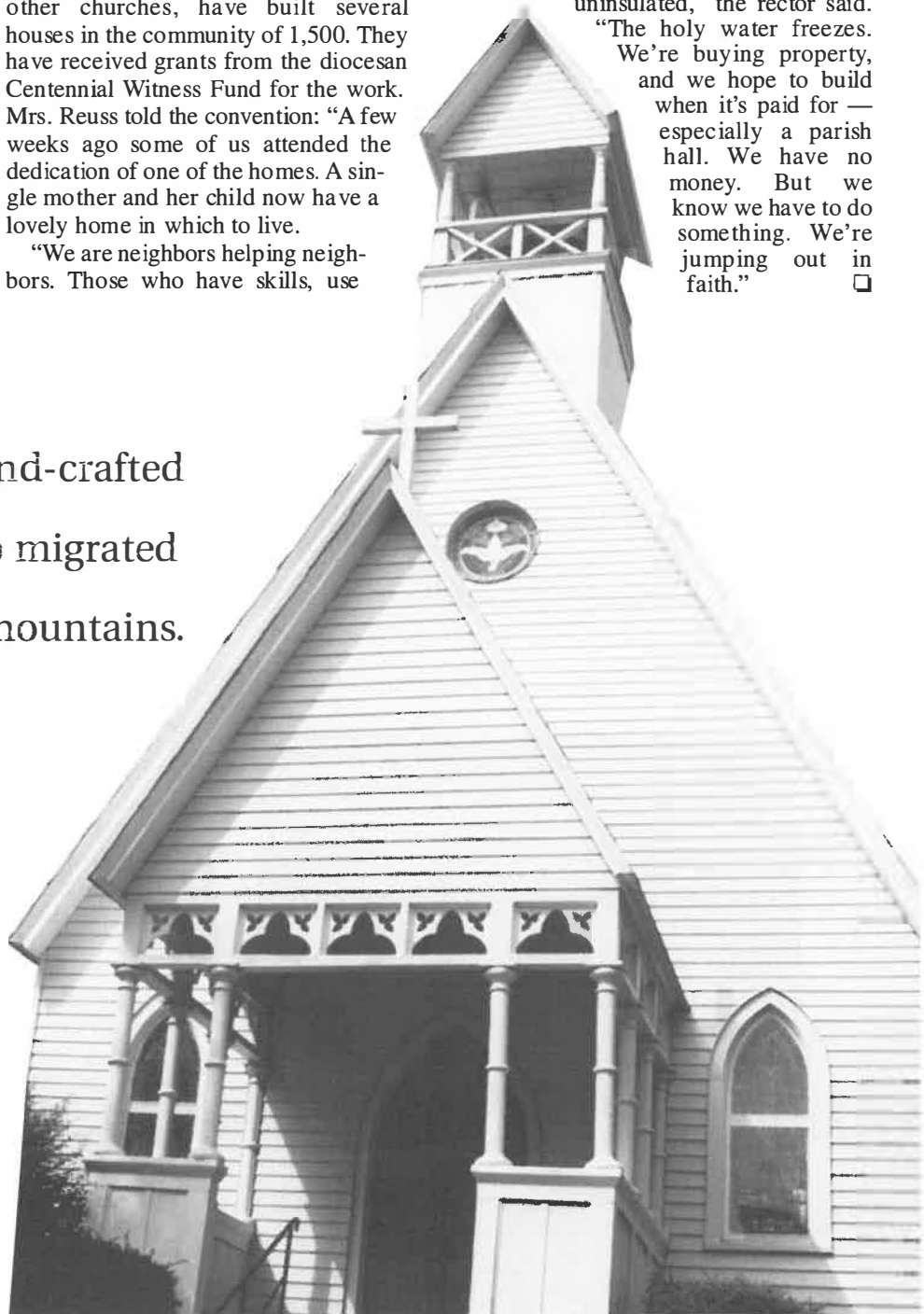
The town of Murphy is "two and a half hours from anywhere," Mr. Willard said. He tells of Mrs. Reuss' directions: "On Interstate 40, you take the last exit before Tennessee, drive 'til it feels like the end of the earth. Then you see the sign that says, 'Murphy, 49 miles'."

The congregation began in 1853, and the present church was built in 1896. "It's beautifully hand-crafted by ships' carpenters who migrated from the coast into the mountains," Ms. Miller said. Its growth is presenting problems. "It's on a postage-stamp-sized lot," Canon Whisenhunt said.

"The church is beautiful but it's uninsulated," the rector said.

"The holy water freezes. We're buying property, and we hope to build when it's paid for — especially a parish hall. We have no money. But we know we have to do something. We're jumping out in faith." □

Messiah Church was hand-crafted
by ships' carpenters who migrated
from the coast into the mountains.



People, Places & Prayer

By TRAVIS DU PRIEST

Weaving poetry and short narratives, a Methodist minister places us inside the thoughts of biblical characters, as in "God's Rascal": "Egypt is not the promised land. I question God's ways. I have always been one to question the God of my fathers." You might try this one with a teenage discussion group.



THROUGH MARY'S EYES: Reflections Of Her Life And Times. By Francis Cordis Bernardo. Paulist. Pp. 73. \$6.95 paper.

A look at the life of our Lord through the eyes of his mother: creative, meditative reflections, which I think could be used with children throughout Christmas and Epiphanytide, Passiontide and Easter.

IN THE HEART OF THE WORLD: Thoughts, Stories, & Prayers. By Mother Teresa. Edited by Becky Benenate. New World (14 Pamaron Way, Novato, CA 94949). Pp. 112. \$14.

Thoughts — on compassion, silence, generosity and sacrifice. Stories — on giving freely, dying like an angel, the warmth of a hand. Prayers — of peace, gratitude and holiness: "There are thousands of people dying for a piece of bread. There are thousands upon thousands who die for a little bit of love."

THE DICKENS FAMILY GOSPEL: A Family Devotional Guide Based On The Christian Teachings Of Charles Dickens. By Robert C. Hanna. Legacy (P.O. Box 261129, San Diego, CA 92196). Pp. 149. No price given, paper.

Episcopal layman and education professor Robert Hanna uses Dickens' *The*

Life of Our Lord as the core of his 32 interactive lessons, providing excerpts from the *Life*, from other Dickens' writings, an activity and a prayer. Topics covered include overcoming fear, promises, charity, the use of money, helping neighbors, overcoming doubt, thanksgiving.

DISCIPLINE & RECOVERY: 100 Meditations for Persons in Recovery. Compiled by Bill and Lisa Crowell. Upper Room. Pp. 112. \$9.95 paper.

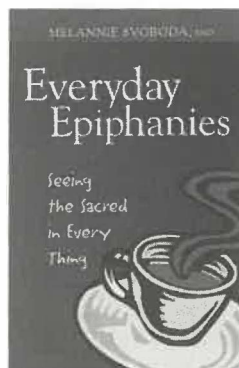
A book of meditations from Upper Room Disciplines, each with a focus on The Twelve Steps and themes of recovery based on biblical wisdom. No. 77 ends with thoughts on "the law of the Lord," or "the Lord's instruction": Happy are those who delight in their teacher and whose teacher's name is the Lord.

THE DOUBLEDAY PRAYER COLLECTION: Over 1,300 Prayers for All Occasions. Compiled by Mary Batchelor. Doubleday. Pp. 509. \$20.

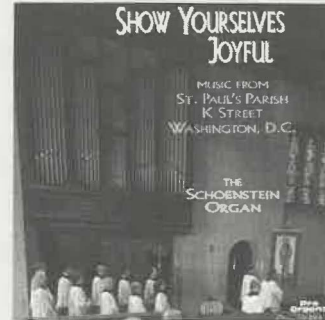
An amazing compilation of prayers under 26 different headings — silence, asking, learning, special needs, bereavement, children's prayers, grace before meals, prayers of the Bible and blessings, to name but nine of them. A true source book for every occasion. This from an old man in the West Indies: Bless, O God, bless my weather-beaten soul. Brief notes on most of the sources add to the book's charm.

EVERYDAY EPIPHANIES: Seeing the Sacred in Every Thing. By Melannie Svoboda. Twenty Third. Pp. 172. \$9.95 paper.

There are 175 brief visual portraits and parables, arranged by seasons, showing us how God reveals grace in the small moments of our lives. From Naming Things: "All caring begins with noticing and naming."



There's Presence in Those Pipes



By PATRICIA NAKAMURA

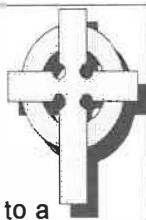
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*Music from St. Paul's Parish,
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The Schoenstein Organ*

"We wanted an organ everyone would love," said Jeffrey Smith, music director of St. Paul's, "and everyone does." The new Schoenstein, dedicated in 1996 and showcased on this CD, was built specifically to support congregational singing and accompany choirs and soloists. St. Paul's is a congregation, he said, with a "unique tradition" of active participation in its high Anglican liturgy. It boasts a parish choir, a three-year-old girls' choir, and a choir of men and boys which sings each Sunday for Solemn Evensong and Benediction. The choirs are heard here in two beautiful Anglican chants, Psalm 23 and Psalm 98, an "undeservedly unfamiliar" *Magnificat* and *Nunc Dimittis* by Herbert Howells, among other works.

During services, Mr. Smith said, the organ is used 85-90 percent of the time in accompaniment, perhaps 3 percent in improvisation. The organ is "supportive, not in-your-face or aggressive."

At the same time, it has impressive concert abilities, as shown in Mr. Smith's transcription of Rachmaninoff's *Adagio* from the Second Symphony, which "highlights the orchestrally imitative stops ... the pizzicato bass, and the whisper-soft Flute Celeste and Celestiana" and the concluding *Placare Christe Servulis* of Marcel Dupré. Those 32-foot pedal pipes have *presence*, even in one's living room.

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11 a.m., Saturday, 31 January 1998
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The Rev'd David C. Kennedy, SSC, Rector

Preacher: The Rev'd R. Brien Koehler
Rector, Saint Luke's Church, Fort Myers, Florida
Saint Luke's Choir, Robert W. Turner, Sr., Organist & Choirmaster
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Page 18

Conventions

(Continued from page 7)

to delegates from the Diocesan Youth Council and from affiliated university chaplaincies.

A number of resolutions on world peace, mission and welfare also were adopted.

The Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts, preached on evangelism during the convention Eucharist. "It is amazing how the Holy Spirit can use our feeble efforts, our stammering tongues and our weak resolve to reach people with the good news of God's love in Christ," she said.

Transformation 2000, a year-long study of the spiritual and educational program needs of the diocese, was the focus of the convention of the **Diocese of Western North Carolina**, which met Nov. 13-15 at Kanuga Conference Center.

"As we consider Transformation 2000, we need to consider transformed hearts — yours, mine and ours," said the Rt. Rev. Robert H. Johnson, diocesan bishop. "For any transformation worthy of its name has to begin in the human heart touched by the heart of God."

Transformation 2000 also was the theme of a series of meditations and the convention Eucharist sermon, delivered by the Rt. Rev. Edward Jones, retired Bishop of Indianapolis.

"Transformation 2000 is about us and our attentiveness and faithfulness to the mission of Jesus Christ," said Donna Bott, chair of the Transformation 2000 Committee. "Transformation 2000 challenges us to take a hard, long look at ourselves and how we do ministry — how purposefully and diligently we really work to restore all people to unity with God and each other in Christ. Transformation 2000 is yet another chance for us to begin anew as transformed, energized and redeemed people."

She said the committee had gained insight and ideas from nearly 2,500 lay persons and more than 60 clergy.

The Rt. Rev. Norman Kayumba, Bishop of Kigeme, Rwanda, also addressed convention.

Delegates heard reports from representatives of each of the six deaneries on successes in growth, outreach and ecumenism.

Three parishes which became self-supporting during the year were recognized — St. John's, Marion, St. Luke's, Lincoln, and St. David's, Cullowhee.

A 1998 budget of \$1.21 million was approved.

The **Diocese of Dallas** will increase its giving to the national church, its convention decided Oct. 18 at the Episcopal School of Dallas. The diocese has sent about 50 percent of its asking to the national church during the past two years. This convention decided to send 78 percent of the asking, or \$352,000, to the national church.



In his convention address, the Rt. Rev. James M. Stanton spoke of A Covenant of Greater Dallas Christian Communion. Bishop Stanton described the covenant as growing out of discussions among heads of various churches in the Dallas area. He asked convention "to enter fully into the spirit and the actions called for in this covenant." The document calls upon signers to pledge to cooperate with each other and to pray for each other. The bishop asked delegates to return to their congregations and "seek ways to make it come alive in your local congregations."

Convention delegates approved an amendment to the diocesan canons which will reduce the number of delegates a parish can send to the convention if the parish hasn't paid its assessment to the diocese.

A budget of nearly \$2.6 million was adopted.

The Rt. Rev. Russell E. Jacobus, Bishop of **Fond du Lac**, shared his vision for the diocese with delegates to the annual council Oct. 24-25 in Manitowoc, Wis.

"The vision I have for the diocese is already beginning to come to fruition," Bishop Jacobus said. "My vision is that communication will improve to the point where the whole diocese knows what is going on, and more importantly, why." He said members of the diocese need to proclaim "to the world and the communities in which we live, the love, compassion and salvation that is found only in Jesus Christ, our Savior and Lord."

"I envision not only the planting of a new congregation or two, but the revital-

Conventions

izing of the existing congregations," he said.

Bishop Jacobus added that he hopes "our commitment is to return to God a tithe of the gifts and blessings that he has given to us."

The council adopted three resolutions, including one which will change the name of the annual council to annual convention. Delegates also took part in a program on stewardship.

The convention of the **Diocese of Minnesota** approved a feasibility study for a three-year mission plan when it met Oct. 24-25 in Mankato. The mission plan includes planting new congregations in areas not served by the Episcopal Church, and assistance for congregations poised for growth.

"There are two premises that underlie our plan for mission," said the Rt. Rev. James L. Jelinek, Bishop of Minnesota, in his convention address. "A diocese is only healthy when it has growing congregations and is planting and growing more congregations. A congregation is healthy only when it is growing — yes, in faith, but let us never use that as an excuse not to grow in numbers, i.e., spread the good news."

The results of the feasibility study will be reported to the diocese in the spring, and then a capital fund drive to finance the mission plan would begin.

In other business, the convention passed the first reading of a revised diocesan constitution, and the congregation of St. John's, Moorhead, was transferred to the Diocese of North Dakota.

Perhaps the biggest surprise at the convention of the **Diocese of Eastern Michigan** was the orange-haired rector who greeted arriving deputies.

In what he at first jokingly referred to as a romantic but probably doomed campaign to expand the range of colors in the liturgical calendar, the Rev. Mike Herman, rector of Church of the Transfiguration, Indian River, dyed his normally snow-white hair pumpkin orange, then arrived early to greet deputies as they showed up to register for the Oct. 24-25 gathering at Grace Church in Port Huron.

Most arrivals seemed to do their best not to stare or comment. When asked later why he chose the unorthodox hair color, Fr. Herman said he wanted to inject a little bit of fun and spontaneity into diocesan

convention, something which many Episcopalians have traditionally viewed as more obligation than fun.

Eastern Michigan's fourth convention continued a pattern which from the beginning has stressed formation and community. The Episcopal Church's newest domestic diocese has deliberately structured itself so that issues are first dealt with locally either in committee or at the convocation level. By the time something comes to convention, a genuine consensus of the community has often emerged.

This is not to say that significant decisions aren't made at convention. Deputies approved without much debate several potentially contestable issues, including a bare-bones budget for 1998, a resolution opposing the death penalty, and canonical changes which will eliminate the distinctions between parishes and missions.

The lack of parliamentary debate allowed convention organizers time for worship and learning. Episcopal priest and author John Westerhoff delivered an address on Saturday morning about Christian formation. That was followed by a

series of four workshops — on discernment, prayer, scripture and social outreach.

Despite the overall good spirit, Bishop Edward Leidel used his Friday evening sermon to caution listeners that Eastern Michigan's path ahead will not be entirely free of obstacles and disappointments.

"We are now at the stage where we must naturally encounter deserts and obstacles," he said. "The people of Israel in the Old Testament experienced the 40-year desert of their great Exodus. Jesus experienced a 40-day desert followed by the obstacle of the cross. What are our present deserts? What will be our future deserts and obstacles? Grace and transformation have begun, but there looms before us many 'birth pains' which are an essential dimension of our journey toward being a new diocese."

Steve Waring



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People and Places

Appointments

The Rev. **Randy Alexander** is assistant at St. Paul's, 309 Cathedral St., Baltimore, MD 21201.

The Rev. **Paul Allick** is priest-in-charge at Holy Apostles, 2200 E Minnehaha Ave., St. Paul, MN 55119-3999.

The Rev. **Susan N. Blue** is rector of St. Margaret's, 1830 Connecticut Ave., NW, Washington, DC 20009.

The Rev. **Walter Burgess** is rector of St. Luke's, 217 N Carey St., Baltimore, MD 21223.

The Rev. **Nancy Coon** is vicar of Holy Spirit, Box 521, Dripping Springs, TX 78620.

The Rev. **Katherine B.L. Day** is rector of Christ Church, N Main St., Jordan, NY 13080.

The Rev. **Richard DeMott** is priest-in-charge at The Savior, Rt. 2, Box 32A, Newland, NC 28657.

The Rev. **Carole Robinson Douglas** is assistant at St. James', 1020 W Lafayette Ave., Baltimore, MD 21217.

The Rev. **Crews Giles** is assistant at St. Michael's, Box 127, Carlsbad, CA 92018.

The Ven. **Bruce Gillies** is archdeacon of the Diocese of Western New York.

The Rev. **Ida L. Johnson** is vicar of St. Michael and All Angels, 4232 Hovis Rd., Charlotte, NC 28208.

The Rev. **Craig MacColl** is rector of Reconciliation, 8900 Starcrest, San Antonio, TX 78217.

The Rev. **Paul D. Martin** is youth director at St. Paul's, 275 Smithfield Rd., Shreveport, LA 71135.

The Rev. **David McDonald** is assistant at St. Paul's, 275 Smithfield Rd., Shreveport, LA 71135.

The Rev. **Keith Milligan** is rector of St. Paul's, 101 E Vermilion, Abbeville, LA 70510.

The Rev. **LeRoy W. Moonet** is deacon at Holy Redeemer, 2552 Williams St., Denver, CO 80205.

The Rev. **Pamela Porter** is assistant at Christ Church, 120 S New Hampshire, Covington, LA 70433.

The Rev. **Stephen Roberts** is rector of Trinity, Box 342, Crowley, LA 70527.

The Rev. **Janice Robinson** is rector of Grace, 1607 Grace Church Rd., Silver Spring, MD 20910.

The Rev. **Charlotte L. Shepic** is deacon at St. Elizabeth's, 76 S Third Ave., Brighton, CO 80601.

The Rev. Canon **Curt Zimmerman** is priest-in-charge of St. John's, 104 S Rock St., Centralia, WA 98531.

Retirements

The Rev. **Robert Butehorn**, as rector of St. Mary's, Woodlawn, Baltimore, MD.

The Rev. **Robert Copenhagen**, as rector of St. Paul's, Salem, VA.

The Rev. **Michael Ellis**, as rector of St. John's, Frostburg, MD.

The Rev. **Peter Lawson**, as rector of St. James', San Francisco, CA.

The Rt. Rev. **Charles Longest**, as Suffragan Bishop of Maryland.

Deaths

The Rev. **Gene Patton**, a priest in the Diocese of Bethlehem for 35 years, died Nov. 4. He was 77.

Fr. Patton, a native of Knoxville, TN, served in the Army during World War II and received the Purple Heart, Bronze Star and the Prisoner of War Medal. He graduated from the University of Tennessee and went on to receive three masters degrees: from Virginia Theological Seminary, Temple University and Drexel University. He was ordained deacon in 1961 and priest in 1962. He was rector of St. John's, Ashland, and Faith, Mahanoy City, PA, 1961-66 and became rector of St. Thomas', Morgantown, PA in 1966, remaining there until his retirement in 1986. He served in a number of Bethlehem congregations following his retirement. He is survived by his wife, Nancy, Wernersville, PA, and three daughters, Abbie, West Reading, PA, Deborah, Baltimore, and Sarah, West Chester, PA.

The Rev. **Douglas Pitts**, a retired priest of the Diocese of Minnesota, died Oct. 2 in Durham, NC. He was 83.

Fr. Pitts, a Canadian by birth, was a graduate of the University of Western Ontario, attended Huron School of Theology in Canada and was ordained deacon in 1951 and priest in 1952. He served congregations in Alberta and Ontario before moving to Minnesota in 1956. In that diocese, he was rector of St. Andrew's, Waterville, and priest-in-charge of Calvary, Waseca, and St. John's, Janesville, from 1956 to 1959, and rector of St. Matthew's, St. Paul, from 1959 to 1979, when he retired. A widower, Fr. Pitts was survived by three children, four grandchildren and two great-grandchildren.

The Rev. **Philip Zimmers**, 63, died Oct. 27 of an apparent heart attack while camping near Desert Center, CA. He had retired in 1989 from his ministry as rector of St. Martin's, Twentynine Palms, CA.

He was born in Santa Monica, CA, was a graduate of the University of Redlands and the Episcopal Theological School. He was ordained to the diaconate and the priesthood in 1962, and became vicar of St. John's, Jackson, WY, that year, and later rector, serving until 1975. He became rector in Twentynine Palms in 1976. Survivors include his wife, Janet.

Sr. **Mary Gregory**, C.S.M., 87, died Oct. 12 in Sewanee, TN, following a lengthy illness with cancer.

Sr. Mary Gregory entered the Community of St. Mary in 1937 in Peekskill, NY. She transferred to the Southern Province, in Sewanee, in 1985. She was a member of the order of St. Luke and was known for her enthusiasm for Cursillo.

Next Week ...

Parish Administration Issue

Classifieds

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CHRISTIAN EDUCATION: The Church Divinity School of the Pacific has begun a search for a full-time faculty member in Christian education. Candidates should hold the Ph.D., Th.D., or Ed.D. or their equivalents with significant prior experience in ministry. They should be prepared to teach in an Episcopal seminary. For further information contact: **Arthur Holder, Dean of Academic Affairs, 2451 Ridge Rd., Berkeley, CA 94709.** Review of applicants will begin March 1, 1998.

RECTOR: Small church with dedicated congregation seeks rector to provide spiritual leadership and guidance. Responsibilities include all aspects of church life with emphasis on pastoral care, Christian education and shared ministry. See www.stgeorges/bismark.org. Send letter of interest including CDO profile and resume to: **Search Committee, St. George's Memorial Episcopal Church, P.O. Box 1241, Bismarck, ND 58501-1241.** stgeorge@tic.bisman.com

DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES: For Christ-centered Episcopal parish of 200 families in suburban Philadelphia. We believe in the authority of Holy Scripture and in seeing our children grow into disciples of Jesus Christ. Previous experience in development of programs and training of adult volunteers is preferred. We are looking for a dynamic, self-motivated leader who can build solid faith relationships in the children and parents. Contact: **All Saints' Church Youth/Children's Search Committee, Montgomery Ave. & Gypsy Lane, Wynnewood, PA 19096.** FAX (610) 642-4523.

RECTOR: St. Paul's, Mt. Lebanon. Large (approx. 1,000) suburban Pittsburgh parish seeks a rector with strong preaching ability and pastoral skills, who is accessible, possesses theological and scriptural grounding and can provide us with spiritual guidance and motivating leadership to assist us in reaching our potential. Parish profile available. Send resume and CDO profile to: **St. Paul's Episcopal Church, Rector Search Committee, P.O. Box 14952, Pittsburgh, PA 15234-0952.**

ASSOCIATE RECTOR: Program sized parish seeks associate rector to continue to expand on youth work, Christian education, outreach, new membership development and sharing pastoral care of the parish. Exciting opportunities exist for the right person to develop an ongoing ministry. Contact: **The Rev. Robert M. Lindberg, Rector, Christ Church, 2627 Atlantic St., NE, Warren, OH 44484.**

ASSISTANT RECTOR: St. Mary's Parish, an Episcopal church and school in Tampa, FL, is seeking an energetic priest who is committed to a ministry of Christian formation, evangelism and pastoral care for our parish church and school. Pastoral responsibilities include teaching the Christian education program, planning and developing the week-day, Sunday and festal liturgies, director of the school chapel, sharing in the preaching and assisting with pastoral care and visitation. St. Mary's is a growing suburban parish with 500 members in the church community and 450 members in the school community. Clergy seeking consideration should desire a team environment for collegial ministry. Please send via ground mail or electronic mail letters of interest and vitae to: **Mr. Kirby Jungers, Chair of the Search Committee, St. Mary's Parish, 4311 W. San Miguel St., Tampa, FL 33629.** E-mail: stmarypar@aol.com

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STEWARDSHIP AND DEVELOPMENT OFFICER. The Episcopal Diocese of Central New York is seeking a full-time stewardship and development officer to assist 100 congregations to develop and implement a comprehensive stewardship and planned-giving program by providing training, consulting, educational services and resources in stewardship and planned giving to clergy and lay leaders. This ministry is understood within the context of the clear and consistent theological position stated by the Episcopal Church. For more information and full consideration, please apply in writing, sending current resume and any other pertinent information to: **Kathleen McDaniel, Assistant to the Archdeacon, 310 Montgomery St., Syracuse, NY 13202.**

YOUTH MINISTERS wanted for parishes using "Journey to Adulthood." Contact: **LeaderResources, 38 Mulberry St., P.O. Box 302, Leeds, MA 01053; (800) 941-2218.**

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PROGRAMS

BENEDICTINE EXPERIENCE, March 23-27, Kanuga, Hendersonville, NC faculty Fr. Benedict Reid, OSB, Dr. William Franklin. *April 30-May 3* Bishop Mason Center, Dallas, TX faculty Sr. Donald Corcoran, OSM Cam, the Rev. John Schanhaar. *May 4-10* New Harmony, IN faculty the Rev. Canon Paul Fromberg, Dr. Rembert Herbert. Contact: **Friends of St. Benedict, 2300 Cathedral Ave., NW, Washington, DC 20008; (310) 588-9416; FAX (301) 588-6260.** E-mail SaintBenedict@msn.com

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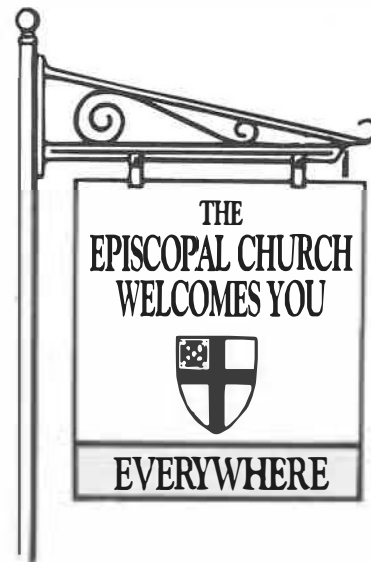
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