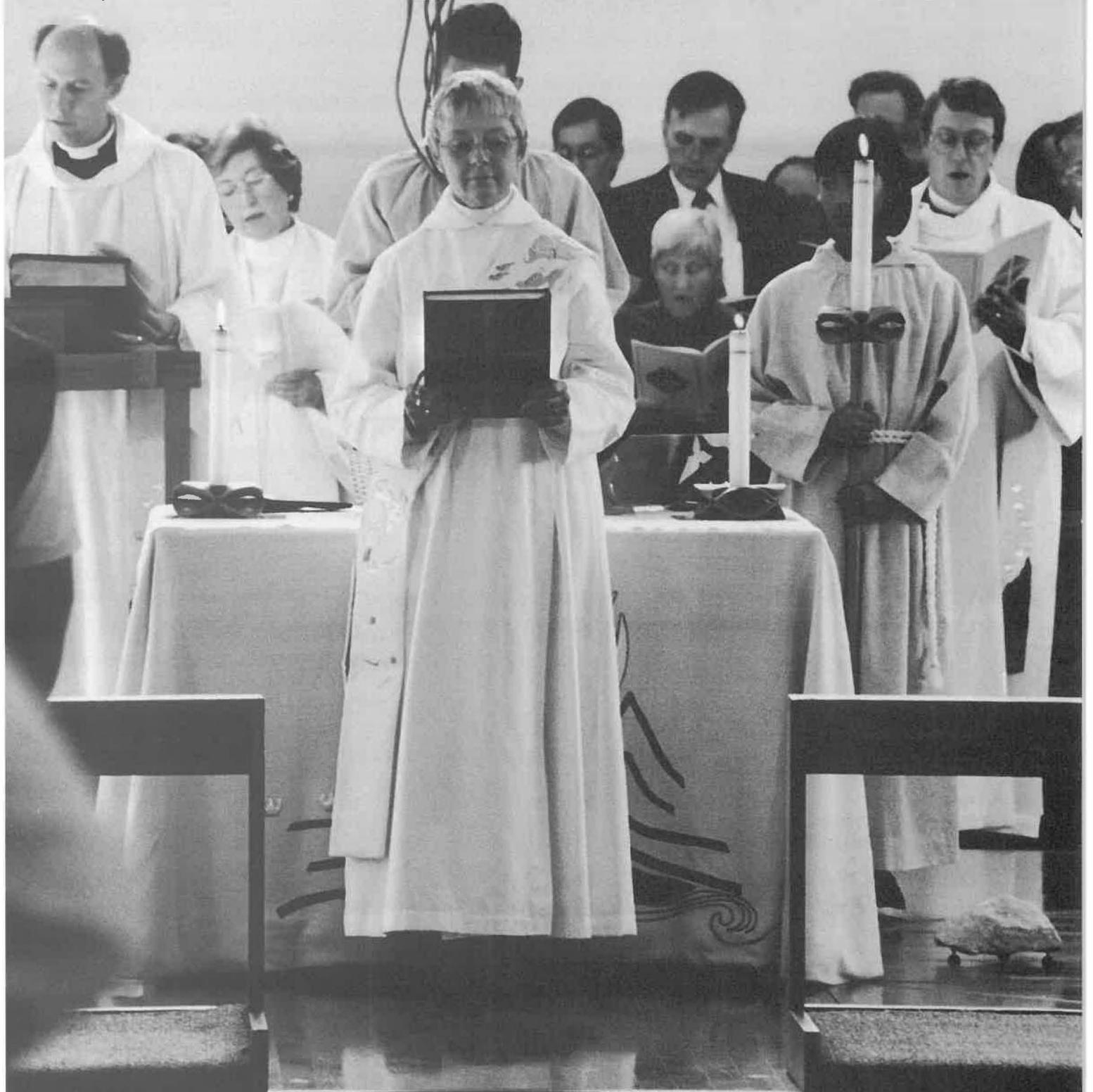


The Living Church

January 4, 1998 / \$1.50

The Magazine for Episcopalians



Celebrating New Church Buildings

Features



St. Gabriel's, Portland, Ore.

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Quote of the Week

The Rt. Rev. Catherine Roskam, Suffragan Bishop of New York, on challenges to the church of modern life: "Drug pushers are the great evangelists of today, and they are harvesting our young people."

In This Corner Weary Warriors Need Rest

What others are saying...

From the Plattsburgh (N.Y.) *Press-Republican's* advance article on the consecration of the Rev. Daniel Herzog as Bishop Coadjutor of Albany:

"The Most Rev. Edmond Browning, Presiding Bishop of the Episcopal Church of the United States, leads other bishops, parish priests, deacons and laity in the festive occasion. It continues the church's tradition of an unbroken line of apostasy dating back to the original 12 Apostles."

The Rt. Rev. Gavin Reid, Bishop of Maidstone in the Church of England, issued a warning recently that deserves attention. Speaking to a group of evangelical Anglicans, he said there is a danger of exhaustion in the church at every level.

"Most of us are over-extended and we serve a church that is over-extending itself," he was quoted by *The Church of England Newspaper*. "I believe that at every level of the life of our church we are trying to do too much.

"It just cannot go on. And I believe I can sense a growing weariness across the church, affecting all theological strands. We cannot keep psyching ourselves up for new church-focused challenges, and expect to have much energy left to make new Christians and to change the shape of our society."

According to *Anglican Advance*, the newspaper of the Diocese of Chicago, slugging outfielder Sammy Sosa of the Chicago Cubs and his brother, Jose, were baptized recently at *Nuestra Senora de las Americas*,

Sunday's Readings

Offspring of God

Christmas 2: Jer. 31:7-14; Ps. 84 or Ps. 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 or Luke 2:41-52

With family values constituting a perpetual political "issue," one might think that such things are in jeopardy. For us as God's people, family values can never be in question. They naturally spring from the relationship which God has established with us.

"I have become a father to Israel," says the Lord through the prophet Jeremiah, and he proceeds to gather our ancestors in faith "from the farthest parts of the earth" to uphold and protect them. And even more, Paul writes, "he destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will." The fact that we're offspring of God makes us broth-

ers and sisters of Christ, and so heirs with him in the glorious inheritance of the kingdom.

one of 10 Latino congregations in that diocese. Now if he can only stop striking out so much . . .

Anglican Journal, the monthly newspaper of the Anglican Church of Canada, carried a wonderful feature article on a priest who is an Elvis impersonator. The Rev. Dorian Baxter, 47, a full-time schoolteacher, formed a band called Jesus Rock of Our Salvation. "Through Elvis, I have preached the word of God to an astounding number of people and many of them have accepted Jesus Christ into their lives," he said. Fr. Baxter raises money for charity with the concerts, and was the official chaplain for an Elvis convention.

Inland Episcopalian, the newspaper of the Diocese of Spokane, reports that this sign was seen in the sacristy of one of the parishes in that diocese:

*Will the last person
to leave
please turn off
the perpetual light*

Oops! We had a misprint in the location to find those parish websites [TLC, Dec. 21]. Try this: <http://www.ai.mit.edu/people/mib/anglican/parishes.html>

Note to Mrs. Hill in the Diocese of Southeast Florida: The Anglican Church in America has no connection to either the Episcopal Church or the Anglican Communion.

David Kalvelage, editor

As members of God's family, our task is to serve one another in love, even as God in Christ came among us to serve. It's to look out for one another's well-being, sacrificing our own desires for the good and the happiness of our siblings. And it's to strive for justice and peace among the members of our "extended" family, the whole of humanity which constitutes the image of our Father.

Christian family values are nothing other than the following of the teaching and example of our Lord. To the extent that we're faithful members of his body, we can conduct ourselves by no other standards.



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Letters

Singularly Uninformed

Your correspondent Richard E. Gavitt appears to be singularly uninformed about Lutheran eucharistic doctrine [TLC, Nov. 30].

1. The term "consubstantiation" is never used by Lutherans. The term, I believe, was once used by Melancthon, but never appears in the Lutheran confessions. That the Lutherans use the term is a constantly repeated, though erroneous, Episcopal/Anglican myth. The term Lutherans use is "real presence."

2. As for human faith being the cause of the presence, the shoe is on the other foot. In LED II, we Episcopalians had to prove to our Lutheran counterparts that despite Article XXVIII, our doctrine of the Eucharist is not Reformed (i.e. Calvinist).

3. Lutherans, however, would not say, as Mr. Gavitt does, that the presence is caused "by the action of the priest at the altar." That would denote the heresy of *Werkerei* (achieving something by our own works). For Lutherans, the presence

is brought about solely by the "Word," i.e. Christ's words of institution.

4. The favorite term used for the real presence is that Christ's body and blood are present "in, with, and under" the bread and wine. In the confessions this is buttressed by the twin doctrines of *manducatio impiorum* that the ungodly, i.e. those without faith, receive the body and blood, and *manducatio oralis*, that the body and blood are received in the mouth and not just spiritually.

5. Traditionally, Lutherans hold that the presence is *in usu* (in the actual use of the sacrament). They sometimes say that the presence endures from the moment of consecration through reception. This explains their indifference (shocking perhaps to Episcopalians/Anglicans) to what remains to the consecrated elements. Anglicanism tends to express its doctrine in ritual and devotion, Lutherans in confessional statements.

(The Rev.) Reginald H. Fuller
Richmond, Va.

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Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 216 • Number 1

Letters

Only in Rite I

I agree with Thomas Hotchkiss [TLC, Nov. 23] that "propitiation" has more depth than "perfect offering." But as a cradle Episcopalian of nearly 50 years, it was not until the "Zebra Book" came out, during my late 20s, that any priest made clear, to me, what the difference was.

I knew in a vague sort of way its meaning, but what it really meant was a snicker of the acolytes, at the sound of the second syllable.

I hope that the priests of today are better at explaining to young people the meaning of these "only in Rite I words" than they were when I was in my teens.

*William A. Kalb
Port Townsend, Wash.*

The beauty of the Anglican Communion is its celebrated diversity. Canon Hotchkiss defends the use of Rite I in the well-attended cathedral where he is on staff [TLC, Nov. 23]. I know that place; I have worshiped there. Rite I is "meet and right" in that southern, conservative culture milieu in Alabama. Folks go to

church in the South in greater numbers than they do in the Northeast. If those yuppies in Birmingham can identify with "propitiation" and "vouchsafe" and not see the liturgy as some Shakespearean production, then they are indeed exceptions. It's probably more reflective of the church-going culture of the South. God knows lots of contemporary liturgies come off as rock music productions, but, as long as the gospel is preached, who's judging?

When I came to this nearly empty inner-city congregation a year ago, a Rite I liturgy was in its death rattle. Two people consistently came. One year later, with a multi-cultural congregation, 95 percent of whom wouldn't know a Sanctus from a parable, we use a "Rite Three" liturgy incorporating most of Rite II but with some of the supplementary texts for Great Thanksgivings and a variety of Intercessions apart from the usual six in the prayer book, which can become quite dull. There were no hymnals in the pews, so we paid for a copyright clearance and use a variety of hymns from six different sources which are printed. Using a completely printed

booklet each week is necessary. Attendance went from six to an average of 45 in less than a year, and folks are still visiting and some are staying to join.

The bottom line? Bloom where you're planted.

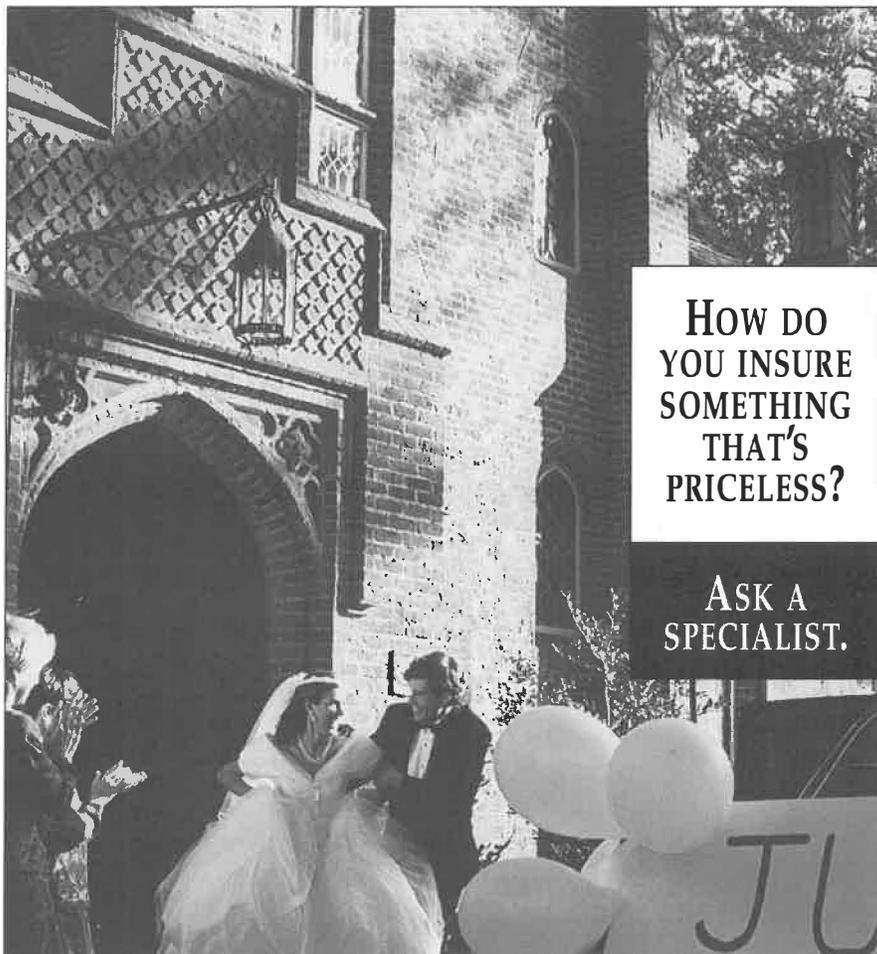
*(The Rev.) Steven Giovangelo
St. John's Church
Union City, N.J.*

No Minor Matter

The Rev. William Moorhead writes: "Given our history of massive moral error about so many weightier matters [such as slavery and witchcraft], is a mistake about this issue [homosexuality] a sufficient warrant for schism?" [TLC, Nov. 9].

In other words, dare we consider schism over an issue that might, in time, turn out to be an issue we were wrong about?

Schism is not something that anyone takes lightly. It is both painful and frightening. It can involve leaving one's church building, and many of one's dear, familiar associations. It can lead to worship in a sterile school cafeteria on hard metal



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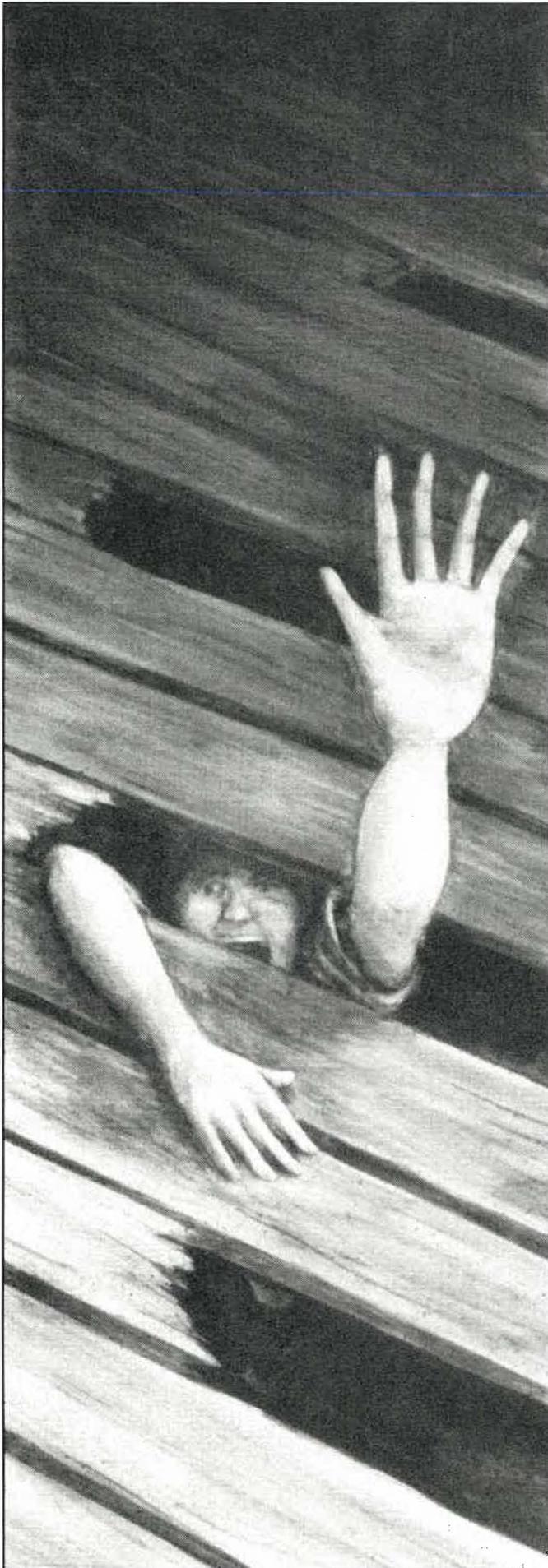
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Letters

chairs. For clergy it involves ripping apart the flock one cares for and sure financial loss. For those who remain it means decimated numbers or empty churches, severed friendships and savaged budgets. No one would ever choose schism over a minor matter. But to many of us, God's sexual standards are as important an issue as the church has ever faced.

St. Paul did not seem too concerned about schism when he instructed the Corinthians "not to associate" with Christians who continue to engage in sinful activities after they have been converted (1 Cor. 5:9-13). He told them "Drive them out from among you" and "do not even eat with such." That sounds pretty schismatic to me.

The issue is not whether the church made mistakes in the past in interpreting God's will as revealed in scripture. Maybe it did. However, sexuality is the issue that is ripping us apart today, and there is no real biblical confusion about that issue. Both testaments clearly tell us that God does not approve of homosexual activity. So when faced with the possibility that our church leadership may soon accept and bless such behavior, Christians who take the Bible seriously have no choice but, regretfully, to consider schism.

*Bert Cummins
Herndon, Va.*

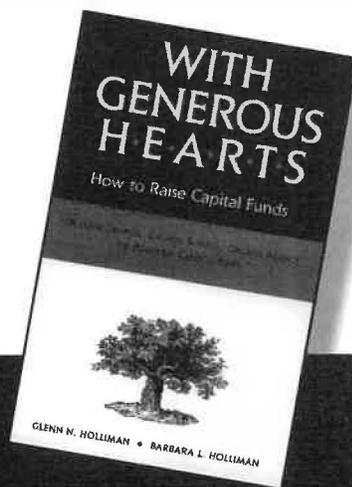
For 'Thinking Persons'

Thank you for publishing the Viewpoint, "The Church is Guilty of 'Dumbing Down'" [TLC, Nov. 23]. In the recent past, the Episcopal Church was known as "the thinking person's church." Today, too many parishes are caught up with the church growth fad of trying to be just a generic community church offering convenience without challenge. Thinking people have spiritual needs too. Where does a thinking person go to find a like-minded religious community?

For those who do not want to mix intellectual credibility with their religion, there are dozens or hundreds of churches where they can find like-minded people in any city. What are the alternatives for thinking people? The Roman Catholics still carry a lot of medieval baggage (even though some of the best of modern biblical scholars are Roman Catholics). The Orthodox (who probably have the best understanding of spirituality) reject Western intellectualism and long for the glories of the Byzantine Empire. The liberal mainline denominations often abandon

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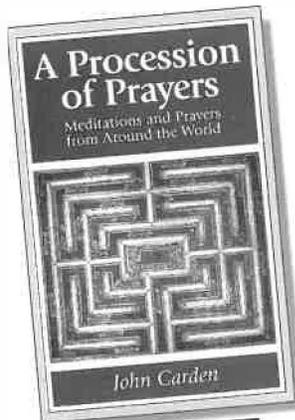
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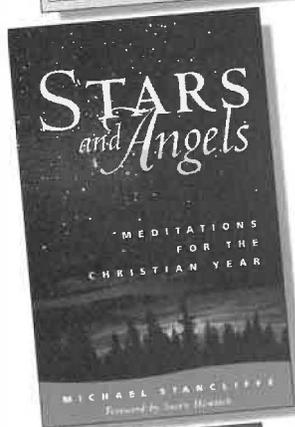
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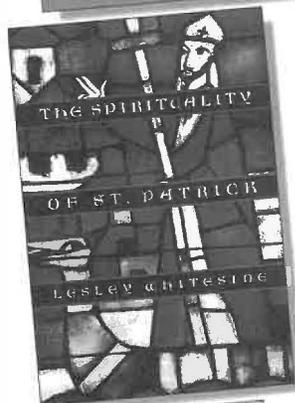
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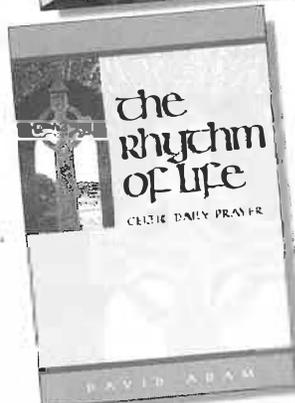


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Letters

intellectual pursuits for political correctness and internal policy squabbles.

For the church growth crowd who apply the business model to the church, thinking people represent an untapped market. It is not part of the Anglican tradition to be fundamentalists or unaffiliated community churches. We will probably not do well competing with those who are the experts in such things. On the other hand, many great intellects have been Anglicans. Anglican identity is based on scripture, tradition and reason. We need to once again become the thinking person's church.

Michael Richerson
Wichita, Kan.

Silencing Opposition

The editorial on diocesan conventions [TLC, Nov. 30] contained an inaccuracy. The sharp exchange on the floor of Long Island's convention was not about "financial reports" but rather about declining financial support in a diocese whose bishop encourages the practice of sodomy and publicly suggests that traditionalists leave the Episcopal Church.

Fr. Austin's letter, in the same issue, was correct. There is no open debate in our church, at least not in the Diocese of Long Island. It is about control, intimidation, and silencing the opposition. As for the General Convention, the "good spirit" is reminiscent of the psalmist's plight . . . "there our captors required of us songs, and our tormentors, mirth, saying, 'Sing us one of the songs of Zion!'" (Psalm 137:3)

(The Rev.) William D. Galer, Jr.
St. James' Church
Elmhurst, N.Y.

Genuine Anglican

Maybe in England, where the author of the Viewpoint article [TLC, Nov. 30] grew up and went to school, the word is spelled "pail," but my dictionary, a *Webster's Ninth New Collegiate*, says the word is spelled "pale." Mayhap both are Genuine Anglican.

Royal B. Dunkelberg
Prescott, Ariz.

Respect Dignity

Frequently in the letters to the editor I see correspondence from people who are concerned about the treatment of gays and lesbians characterized as "having departed from the faith of the church and

Letters

conforming to the prevailing culture” or words to that effect. I find such statements to be puzzling.

I am not gay, nor am I a member of any advocacy or pressure group. I do not advocate any sort of “gay agenda.” I am not even particularly liberal, nor do most people see me as liberal. I am simply a Christian who tries to take seriously my obligation to “respect the dignity of every human being.” Yet when I express concern about the way our gay and lesbian brothers and sisters are treated, I almost always find myself part of a very small minority. Where is this prevailing culture referred to in these letters? I haven’t found it.

*(The Rev.) Wayne H. Carlson
Church of the Holy Family
Park Forest, Ill.*

No Endorsement

In reference to the letter written by Cynthia Grantz regarding the “taboo subject” of abortion in the Episcopal Church [TLC, Dec. 7], I would like to clarify that General Convention resolution D069

expresses “grave concern about the use in the third trimester of pregnancy of the procedure known as intact dilation and extraction (commonly known as the ‘partial birth abortion’) except in extreme situations.” Recently, in response to the partial birth abortion ban, the Washington Office of the Episcopal Church sent copies of this resolution to all Episcopal members of the House of Representatives.

NOEL has been involved in dialogue regarding abortion since 1966, and has been working to open eyes, ears and hearts of the Episcopal Church to the emotional, physical and spiritual scars that abortion has left on millions of mothers and fathers, and especially, upon their unborn children.

*Dana Henry
National Organization of
Episcopalians for Life
Sewickley, Pa.*

It’s Intentional

A bit of history about the Triennial Meeting of the Women of the Church is relevant to remarks from Fr. Cloud con-

cerning women’s organizations [TLC, Nov. 30]. For many years there have been male delegates admitted to the Triennial Meeting. Further, the national board is very intentional about having male and female participants in all its worship services.

*Ginger Paul
Shreveport, La.*

Where It’s At

The photograph on the cover [TLC, Dec. 7] (identified as the “Robert F. Campbell photo”) is of the Zabriskie Point area in Death Valley Park, in the southeastern part of the Diocese of San Joaquin.

*(The Rev.) Douglas Buchanan, deacon
Bishop, Calif.*

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A Church in Transition



When the Episcopal Church holds a General Convention, it can be counted on to produce the most significant news of the year. The 72nd General Convention, meeting in July in Philadelphia, held true to form, being responsible for four of the church's top news stories of 1997.

The election of the 25th Presiding Bishop, the Rt. Rev. Frank T. Griswold, Bishop of Chicago, topped the news from Philadelphia. Meeting in historic Christ Church, the House of Bishops elected Bishop Griswold on the third ballot. Bishop Herbert Thompson of Southern Ohio, a nominee from the floor, surprised many when he led the field of five on the first ballot, but on the second ballot, Bishop Griswold moved in front, and he achieved the necessary majority on the third ballot. The election was ratified quickly by the House of Deputies.

Bishop Griswold, 59, took over as Presiding Bishop Jan. 1, succeeding the Most Rev. Edmond L. Browning, who served in that ministry for 12 years. The new Presiding Bishop will be the first to serve a nine-year term.

Other bishops whose names were put forward by the Nominating Committee for the Election of the Presiding Bishop were: the Rt. Rev. Robert Rowley, Bishop of Northwestern Pennsylvania, the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, and the Rt. Rev. Don Wimberly, Bishop of Lexington.

As expected, General Convention overwhelmingly adopted the **Concordat of Agreement**, a document which would move the church to full communion with the Evangelical Lutheran Church in America (ELCA). While not a merger, full communion would allow for an exchange of ordained persons in the two churches.

A month after that vote, the ELCA decided at its Churchwide Assembly, also in Philadelphia, not to approve the Concordat. Failing by six votes, ELCA leaders said some of its members were unable to accept the historic episcopate as found in the Episcopal Church.

Later in the year, officials of both churches were hopeful that the document would be approved when it is presented

again at the ELCA assembly in 1999.

One of the few controversial matters to be dealt with at General Convention was a proposed change in church canons to ensure that ordained **women priests would function in every diocese**. Despite some late pleas by some moderate members of the House of Bishops and a petition signed by 89 ordained women, the measure was adopted by wide margins in both houses. It was aimed directly at the four dioceses in which women priests are not ordained or licensed — Eau Claire, Fort Worth, Quincy and San Joaquin.

"I have a sense that we really do have the mind of the church on this issue," said Suffragan Bishop Catherine Roskam of New York. "There is a clear sense that this church needs to move on."

Another major development at the 72nd convention was a piece of legislation which narrowly failed, by vote of one deputation in each house. That resolution called for the Standing Liturgical Commission to prepare **liturgies for the blessing of committed same-sex couples** for the 73rd General Convention, to be held in Denver in 2000. Most convention observers believed that similar legislation will be adopted at the next convention.

Among the **other noteworthy developments in Philadelphia**: Pamela Chinis of Washington was re-elected president of the House of Deputies, retired bishops regained their vote in the House of Bishops, and health insurance benefits were granted to domestic partners of church employees. Convention adopted a revised Title IV of the canons, dealing with disciplinary matters. The revised title now applies to bishops as well as other clergy, and makes it more difficult to bring presentment charges against bishops than in the past.

Convention also approved the departure of four Central American dioceses to join Costa Rica in creating a new Anglican province in Central America. A resolution for the church to apologize to gays and lesbians "for years of rejection and maltreatment by the church" was adopted.

The church lost one of its giants when the Rt. Rev. **John Hines, 22nd Presiding**

Bishop, died in Houston following a long illness. He was 86. Bishop Hines served as Presiding Bishop from 1965 to 1974.

As the year drew to a close, a tense situation had developed in the Diocese of New Jersey. Its bishop, the Rt. Rev. **Joe Morris Doss**, was under pressure to resign after the standing committee and diocesan council adopted resolutions asking him to step down. In a gathering at Trinity Cathedral in Trenton in November, Bishop Doss said he would not resign and asked for healing and reconciliation.

The unusual situation took place following publication by a report of a Wellness Committee which had been formed last spring. The committee investigated many aspects of diocesan life and proposed solutions to a number of problems, including behavior of the bishop.

Another diocese plagued by serious problems was **Long Island**. Following months of investigating into allegations of sexual misconduct by clergy in that diocese, an investigative team issued a report which confirmed some allegations and refuted others. The investigation was called for by Long Island's convention of 1996 after *Penthouse* magazine published an article which claimed to identify a "secret cadre of gay and bisexual cross-dressing Episcopal priests whose private lives include the most bizarre rituals imaginable."

Long Island's bishop, the Rt. Rev. **Orris G. Walker**, was charged with violating canon law by three Long Island priests and 21 members of one of his parishes when he refused to approve the rector-elect of St. George's Church, Flushing, N.Y., the Rev. Franco C. Kwan. Bishop Walker said he would oppose the charges.

One of Long Island's rectors, the Rev. **Chester LaRue**, was arrested in his rectory and charged with felony drug possession. Fr. LaRue, rector of St. John's Church, Bay Ridge, had been hailed as a hero weeks earlier when he drove would-be burglars from the rectory. Fr. LaRue and a church custodian were found smoking crack cocaine when police entered the rectory.

A charge also was brought against Bishop Browning by a group of persons in



General Convention provided the major news of 1997 (from far left): convention worship, the assembly hall, Bishop Roskam, some of the youth delegates, and Bishop Griswold.

the Diocese of Pennsylvania. That **group claimed the Presiding Bishop failed "to perform his canonical duty"** when he did not summon a board of inquiry to investigate charges against the Bishop of Pennsylvania after he ordained two non-celibate homosexual persons. The charge was dismissed by the vice president of the House of Bishops, the Rt. Rev. Arthur B. Williams, Jr., because the charges were not brought by members of the diocese where Bishop Browning is canonically resident, Hawaii.

The actions of General Convention led to responses by several conservative groups in the church. Meeting a few days after convention, the Episcopal Synod of America issued its **Good Shepherd Statement**, which lays the groundwork for a non-geographic province, plans strategy for parishes unable to accept the ministry of their bishops, and addresses "persecution of those who cannot accept the ordination of women."

A 12-point statement on human sexuality, the **Kuala Lumpur Statement**, was approved by many conservative Episcopalians, included the Irenaeus Council of Bishops.

Two similar statements also attracted followings: **The First Promise**, produced by a group of clergy meeting in Pawleys Island, S.C., advocates a series of nine actions, and **The Dallas Statement**, drawn up by 50 bishops from 16 nations who gathered in Dallas to address important issues to come before the 1998 Lambeth Conference of Anglican bishops.

On All Saints' Day, Bishop Browning and Native American leaders gathered in Jamestown, Va., to sign a "new covenant of faith" between **the church and indigenous people** in the United States.

Among major conferences held during 1997 were **New Wineskins for Global Mission**, which brought hundreds of Episcopalians to Ridgecrest, N.C., to discuss, study and share stories of a variety of missions, and **Beyond Inclusion: Celebrating Gay and Lesbian Commitments and Ministries in the Episcopal Church**, at Pasadena, Calif., which included presentations by prominent theologians on theological, scriptural, ethical

and liturgical matters.

The Anglican Institute Conference in Birmingham, Ala., **challenged the findings of the Jesus Seminar** and included such speakers as former Archbishop of Canterbury Robert Runcie and the Very Rev. N.T. Wright, dean of Lichfield Cathedral in England.

The national church **closed its Philadelphia office** and moved some of the functions performed there to the Episcopal Church Center in New York City.

Bexley Hall, one of the church's 11 theological seminaries, will remain self-governing and on the campus of Colgate Rochester Divinity School after its self-study committee worked for a year to determine its future. The seminary will become involved in collaborative ventures with other institutions.

Another seminary which made news was **Virginia**, which issued a policy statement on the norms of sexual behavior. The statement makes clear that sexual orientation or identity need not bar a person from admission.

A few weeks later, the Archbishop of Canterbury, the Most Rev. **George Carey**, preached at Virginia and was emphatic in defending Christian morality. "I do not find any justification, from the Bible or the entire Christian tradition, for sexual activity outside marriage," he said.

The Rt. Rev. **Craig B. Anderson** resigned as dean of General Theological Seminary to become president of St. Paul's School, Concord, N.H., and **R. William Franklin** was named dean of Berkeley Divinity School at Yale.

Four other seminaries unveiled plans for new endeavors. Seabury-Western teamed with the Episcopal Seminary of the Southwest to establish the Seabury Institute Southwest, at St. Martin's Church, Houston, which will offer a program of congregation growth and development. Church Divinity School of the Pacific began a new Certificate of Theological Studies program aimed at students who wish to pursue graduate-level theological education. And Nashotah House

took steps to make theological education more accessible to lay persons who are not pursuing ordination.

An appeal by former national church treasurer **Ellen F. Cooke** that her five-year prison sentence and \$75,000 fine exceeded federal sentencing guidelines was denied by a U.S. District Court of Appeals. Mrs. Cooke, currently incarcerated in a federal penitentiary in West Virginia, admitted to the embezzlement of some \$2.2 million in church funds.

The **Diocese of Milwaukee** was hit with an \$11.7 million class-action lawsuit by about 1,700 persons who invested more than \$10 million in a senior citizens housing project in Racine, Wis., developed by a diocesan housing corporation. The suit claims diocesan leaders failed to disclose key failings of the project and that they lied to consultants, underwriters and investors.

A group of Episcopalians asked the attorney general of New York to investigate whether the **national church's trust funds** were being mishandled. By mid-December, the attorney general's office had not responded.

The Bishop of Washington, the Rt. Rev. **Ronald D. Haines**, no stranger to controversy, created some more when he ordained a non-celibate homosexual person to the priesthood. The Rev. **Albert Scariato**, 41, was ordained following a formal protest.

The following **bishops were consecrated during 1997**: David C. Bane, Jr., coadjutor, Southern Virginia; Charles E. Bennison, Jr., coadjutor, Pennsylvania; Bruce E. Caldwell, Wyoming; Theodore Daniels III, Virgin Islands; Daniel W. Herzog, Albany; Mark MacDonald, Alaska; Rodney R. Michel, suffragan, Long Island; C. Wallis Ohl, Jr., Northwest Texas; and Catherine M. Waynick, Indianapolis

Elected but not yet consecrated were: the Very Rev. Barry R. Howe, West Missouri; the Rev. Charles E. Jenkins III, Louisiana; the Rev. Canon Chilton R. Knudsen, Maine; and the Very Rev. Mark S. Sisk, New York.

Conference in the Diocese of Virginia

Sexuality Talks Called Step in Right Direction

Members of the Diocese of Virginia were joined Dec. 8 and 9 by Episcopalians from Massachusetts, Washington, D.C., North Carolina, South Carolina, Texas and Kansas, to form an attentive and diverse group listening to four speakers discuss whether the church's sexuality debate is a gospel opportunity or a gospel threat.

The capacity crowd — 110 people — listened intently as the Rev. Gray Temple of Atlanta, Louie Crew of Newark, Diane Knippers of Fairfax, Va., and the Rt. Rev. James Stanton, Bishop of Dallas, presented their views during the third Robert F. Gibson Memorial Burning Issues Conference, held at the Virginia Diocesan Center at Roslyn.

Fr. Temple, the rector of St. Patrick's Church, Atlanta, characterizes himself as a liberal charismatic. He and Prof. Crew, a faculty member at Rutgers — Newark, the founder of Integrity, favor the blessing of relationships between persons of the same sex, and believe such persons should be eligible for ordination. Ms. Knippers, president of the Washington-based Institute on Religion and Democracy and a board member of the American Anglican Council (AAC), and Bishop Stanton, AAC's president, oppose such actions, saying that they represent a departure from the clear teaching of the church.

Stop Name-Calling

Fr. Temple spoke first, after the speakers' order was determined by lot. He set the tone for the event, first by asking each participant to look at the persons seated on both sides of themselves. Then, he urged, "Pray for them. Congratulate God for them. Agree with God about them."

He asked that conservatives stop calling liberals "revisionists, heretics, or libertines," and that liberals stop referring to conservatives as "homophobic, reactionary or developmentally challenged."

A helpful model for the conversation about sexuality, he suggested, might be the various ecumenical dialogues in which the Episcopal Church has engaged. A major hurdle in those conversations, he said, has been the historic episcopate.

To move such dialogues forward, "We will have to be willing to say something like this: 'We who have received grace



Sarah Bartenstein photo

Fr. Temple (left), Ms. Knippers, Bishop Stanton and Prof. Crew presented different points of view on issues concerning sexuality at a two-day "burning issues" conference in Roslyn, Va.

through the apostolic ministry are eager to share that grace with those who have received grace through other ministries — and are eager to have you share the grace of your ministry with us'."

It is that posture, Fr. Temple argued, that is required in conversations on sexuality. He asked those on the opposite side of the sexuality issue, "Will you expose me to the grace you enjoy in that belief?"

Ms. Knippers, a member of Truro Church in Fairfax, Va., focused primarily on marriage and family, and the ways they have been damaged by the culture.

Marriage "reflects the very image of the relationship between God and his people," she said. She called the current debate on sexuality "a great apologetic challenge.

"Human sexuality is rooted in our physical nature as created beings. We are two sexes, wonderfully made for each other," she said. Beyond the physical nature of human beings, "we are also created as social creatures. God's plan for humankind is that its primary and most basic organization is in families... Families start with a marriage."

Ms. Knippers said marriage is not "a private contractual relationship" so that individuals are not free to change the rules about marriage or the limits that society places on it.

She charged that those who are "working very hard to legitimize homosexual practice, within society and within the church" will intentionally or unintention-

ally change the institution of marriage from the model intended by God. Allowing anything less than what she called God's "gold standard" for marriage would lead to its disintegration as an institution.

The third speaker, Bishop Stanton, addressed the conference the second morning. He said, "The great debate about sex is not about sex but about self and wherein lies its salvation."

He said the argument, in its essence, has to do with our answer to the questions, "What is the purpose of life? What is the purpose of your life?" Are human beings created to be loved by God, or are they created to love God?

There are two traditions regarding these questions, he said, and the debate boils down to whether we are going to "supplant one tradition with another."

One tradition says, "I am what I am. I have a right to be what I am. This is God's gift to me," Bishop Stanton said. The other tradition is the "Christian notion found in St. Paul: Your life lies in God. You find yourself only as you give, only as you yield, and fall into obedience.

"When I confirm, I ask confirmands, 'Do you promise to continue in the apostles' teaching and fellowship?' What am I asking people to commit to, if there isn't any such identifiable thing?"

'Gay Virginia'

Prof. Crew began his presentation by reciting the great commission: "Go into (Continued on page 22)

Musical Celebration for New P.B.

By DOUGLAS MAJOR

As the church gathers to celebrate the occasion of the Installation of the Presiding Bishop Jan. 10, at Washington National Cathedral, we bring our hopes and most importantly our prayers for corporate celebration and inspiration to this liturgy. Our church is diverse, and this diversity is reflected in the wide variety of musical traditions and styles our people use to sing the praise of God and spread the gospel of Jesus through our communities.

As chair of the group of musicians and liturgists who planned for the musical parts of the service, I had the great pleasure of spending a whole planning day with a group of talented and creative people. Our goal from the outset was to plan a liturgy with a wide range of musical selections, including a combination of "people's music" and fine choral repertoire, appropriate fanfare and solemnity as well as more reflective moments. The non-western sounds of drumming and the next-century sounds of synthesizers will also have a place in our worship. Throughout the entire liturgy, the placing of various musicians and choirs at different locations in the building will serve to invite all present to pray and praise in this gathering of God's people.

All congregational music will be printed in the leaflet for the people, allowing the worshipping community full participation without worrying about bringing their bookbags to the service.

To all who will attend, either in person or through the many downlink sites, the Music Committee wishes a joyful celebration through singing and listening, praying and praising.

Douglas Major is organist/choirmaster at Washington National Cathedral.

Installation Service to Be Broadcast

The installation of the 25th Presiding Bishop will be telecast live from Washington National Cathedral via satellite downlink by the Episcopal Cathedral Teleconferencing Network, and replayed later in the afternoon principally for West Coast viewers. Julie Zietlow of ECTN said the broadcast gives everyone an opportunity to participate in the service, especially when parishes gather together to watch. Any church — not just cathedrals — may call ECTN for technical help in setting up a downlink site or assistance in locating a site. Locations registering with ECTN will receive the same service leaflets as the Washington congregation.

The necessary C-band satellite can be either rented for a day or purchased permanently. Some private homes have them, she

said, as do many hospitals, universities and government offices. The Rev. W. Clement Lee, producer, said this broadcast will not be encrypted and so will be available to any C-band satellite. Local cable stations may also choose to carry it. On Sunday, Jan. 11, Odyssey will carry a one-hour highlights program. A highlights video will be offered through Parish Services.

Anyone with access to the Internet may listen to the broadcast. The "webcast" will be produced in conjunction with Gracecom (Grace Cathedral, San Francisco), and can be reached at www.ecusa.anglican.org/ectn.

For assistance or information, call Julie Zietlow in the downlink distribution office (1-800-559-3286) or Ethan Flad at the production office (1-888-965-9659).

Bishop Rose Dies

Served in Southern Virginia for Two Decades

The Rt. Rev. David Shepherd Rose, fifth Bishop of Southern Virginia, died Nov. 18 in Tallahassee, Fla. He was 84.

Serving as diocesan from 1971 to 1978, Bishop Rose led Southern Virginia during some turbulent times, including the civil rights movement, prayer book revision and the ordination of women.

Bishop Rose was a native of Nashville, Tenn. He received undergraduate and theological degrees from the University of the South, and he was ordained deacon in 1938 and priest in 1939. He was assistant at St. Mary's Cathedral, Memphis, in 1938, associate at Christ Church, Pensacola, Fla., as well as priest-in-charge of St. John's, Warrington, St. Mary's, Milton, and St. Andrew's, Destin, from 1939

to 1943.

He served as an Army chaplain from 1943 to 1946, then became assistant to the Bishop of Florida until 1948. He was rector of Good Shepherd, Corpus Christi, Texas, from 1948 to 1958, when he was elected Suffragan Bishop of Southern Virginia.

Bishop Rose was elected coadjutor in 1964, serving in that ministry until 1971, when he succeeded the Rt. Rev. George Gunn as diocesan bishop.

In Southern Virginia, he was chairman of the board of trustees of St. Paul's College, 1974-75, and chairman of the board of Virginia Theological Seminary, 1974-78. He retired in 1978, and in recent years he resided in Florida. He is survived by his wife, Frances, and stepson and a grandson.

Conventions

The Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, spoke of spiritual gifts during the diocesan convention Oct. 24-25 at the Cathedral of St. Paul, Burlington.

In her convention address, Bishop McLeod urged the diocese to become more powerful and dynamic by recognizing and using its members' gifts from God.

"Yes, we are small in numbers," she said, "but I like to think we are a vibrant, mission-minded, creative and resourceful diocese, intent on proclaiming the good news of God in Christ regardless of the

fact that we are numerically challenged."

The Rt. Rev. Stewart Zabriskie, Bishop of Nevada, preached at the convention Eucharist and spoke about the Total Ministry program in his diocese.

In business sessions, the convention adopted resolutions on clergy compensation and authorization of a feasibility study for a capital funds campaign for the Rock Point diocesan center.

St. Andrew's Church, Colchester, and Calvary, Underhill, were recognized as parishes.

A 1998 budget of more than \$677,000 was approved.

Celebrating New Churches

Part of growth and change in the Episcopal Church is the construction of new buildings and additions. Here is a sampling of recent projects completed.



All Saints': traditional cruciform.

Jeff Sells photo

All Saints', Salt Lake City, Utah

Begun in 1947 as a Sunday school auxiliary to the Cathedral of St. Mark, Salt Lake City, All Saints' Church met in a variety of facilities including a restaurant, a VFW hall, and jail cells and the Post Chapel at historic Ft. Douglas. In 1955, a facility was completed at the church's present location, originally intended to be the parish hall, with a new sanctuary to be built next to it. Worship would take place in the parish hall until there was enough money saved for the next piece of construction.

That construction never took place. A new design was proposed for a new sanctuary to the south, allowing the old to become a parish hall. The basement area was to be remodeled and handicap access via an elevator was included in the project.

Ground was broken in April 1996 and the first services were held in July 1997. The stained glass, altar, cross, pews, baptismal font, and communion rails were moved from the old to the new. The altar platform was designed to be removable for concerts and other activities.

The area is traditional cruciform, with Celtic cross-shaped high windows, reminiscent of abbeys in England. The service of dedication, on All Saints' Day 1997, was also the first service of the dedication of a church by the Rt. Rev. Carolyn Tanner Irish, Bishop of Utah.



Jeff Sells photo

On the Cover: The Rev. Wilma Hoffer, deacon, holds the gospel book at the dedication of All Saints', Salt Lake City.



Transfiguration: new tower at no cost.

Transfiguration, Dallas, Texas

Last February, after almost one year of construction, the Church of Transfiguration in Dallas, Texas, dedicated a new building adjacent to its existing Gothic church, completed in 1970.

The new building includes a parish hall with adjacent kitchen, an interior meditation garden and columbarium, classrooms and nurseries to serve the parish's growing number of families with young children, and a large gathering space in front of the church door. In front of the church stands a bell tower with nine English-made bells, rung either electronically or by keyboard. The largest bell can also be rung manually. The tower cost the church nothing. Because the church is located on a hill in north Dallas, a prime spot for a cell phone antenna, two cell phone companies contributed the total cost of the tower in exchange for the right to place their antennas near the top.

The new building was partly due to parish growth, but mostly because of the dramatic increase in parish activities requiring room for meetings and projects. The new parish hall can be divided into four subsections for meetings, but opened for parish-wide gatherings. The old parish hall has been turned into a youth center.

St. John's, Chula Vista, Calif.

Part of a \$2.5 million construction project, the new church building of St. John's Church, Chula Vista, in the Diocese of San Diego, was dedicated last March, nearly three years after arsonous fire destroyed the former building. The project also included a 4,000-square-foot parish hall, an administration building and a youth center. An insurance settlement funded most but not all of the new construction.

The new church complex incorporates contemporary design elements while upholding architectural traditions of Anglicanism: concrete buttresses, copper sheathed steeple, courtyard, covered cloister and memorial garden. The church's new digital computer organ features the equivalent of 135 pipe organ ranks. The current largest organ in San Diego County has 105 ranks.



St. John's: Anglican traditions.



St. David's: awarded for beauty and function.

St. David's, San Diego, Calif.

Unlike St. John's, Chula Vista, St. David's had to wait nearly six years to enter a new building after arson destroyed the old. Concern in the neighborhood that a homeless shelter would be built on the site delayed groundbreaking until February 1996. The new building was completed after parole had been granted the arsonist, who was prayed for regularly by the congregation.

The new building has more than 4,200 square feet of space and has won several awards for both its beauty and its function. As happened at St. John's, costs for St. David's exceeded the insurance settlement, due to increased construction costs and tougher building codes.



The old St. David's Church was destroyed by arson in 1991.

We're Building a New Church

A Rector's Thoughts Along the Way

The following are excerpts from articles by the Rev. Richard Schmidt, rector of St. Paul's Church, Daphne, Ala., from 1992 through 1996, as the church prepared for a new building. They were written for the parish newsletter, The Tentmaker.

February 1992: For most of the 20 months I've been at St. Paul's, I've regarded the building of a new church as a chore I'd someday have to oversee but which I'd prefer to avoid. I told myself that building a new church was merely a means to enable St. Paul's to carry out its ministry, not part of that ministry.

Now I've changed my mind. I'm growing excited about the challenge of building a new church because I now see the process of planning and building as an opportunity for ministry. If we allow God to use that process to teach us about discipleship and draw us closer to himself, it can be as much a part of the parish's ministry as preaching or worship.

November 1992: [Concerning the work of the New Church Planning Committee], every member of St. Paul's was given the opportunity to ask questions and give suggestions. Not once did anyone say to me that it appeared a small group was meeting secretly and making decisions on its own — and the reason no one said it is that it wasn't happening. We must continue to be careful to communicate with each other — every step of the way.

February 1993: I write this without knowing what the New Church

If we fail, it won't be because we lack people who can make big pledges

Fund Raising Committee is going to recommend to the vestry.

Nobody will agree with every decision that is made. Whatever the New Church Fund Raising Committee recommends and whatever the vestry decides about that recommendation, some of us won't agree with it. Some of us will also disagree later on about architecture, furnishings and other matters. I will probably disagree with some of these decisions. If I do, then my job will be to remind myself that it isn't important that I get my way. What's important is that all options be weighed carefully and that the process by which decisions are made be open and fair. As rector, I will do everything I can to implement the decisions of the parish, whether I agree with them or not.

May 1993: I occasionally hear someone speak of failure. "We don't have any real heavy hitters in our parish, which means we're going to depend on lots of nickels and dimes and one-dollar bills," someone recently said to me.

If we fail, it won't be because we lack people who can make big pledges to the building fund. I don't know what the result of the building fund drive will be, but I expect that where it really matters, we will fail — because we are human and failure is part of the human condition. God has not commanded us to build a new church. He has given us two commandments: Love God and love your neighbor. We will fail — once again — to obey them. Count on it.

But count on something else as well. Count on Christ to take our failures, along with the guilt and grief that comes with them, and transform them.

June 1994: When the Building Committee met on June 20 [to look at site development proposals], each member prayed aloud as the meeting began. They prayed for humility, an openness to the view of others, patience, and faithfulness to God's will. I pray daily, but at this important time in our parish life, my prayers are even more important to me than at other times. They often focus on our life together. I pray more for the people of St. Paul's than for the building we're constructing. We'll get a good worship space. What's more important is that we listen to one another, respect one another, and work together in the spirit of Jesus.

September 1996: I've never built a church, a house, or even a birdhouse. Friends familiar with building projects advised me in the beginning to appoint good people to positions of leadership and then get out of their way. It was good advice.

When building a new church ...

- Contact the Episcopal Church Building Fund at 815 Second Ave., New York, NY 10017, the moment you begin to consider building a church. It has years of experience and can offer sound advice on every aspect of planning, fund-raising, design and construction. It knows where the potholes are in the road ahead and can help you avoid them.

- Ask the right questions. Most people will want to discuss architectural styles before considering other matters, but the important questions pertain to a congregation's personality, the meaning of worship, how they experience Christ's presence among them, and the ministry they will carry out in their new building. A good architect will take such information and design a building to suit the congregation.

- Communicate. Important decisions should be discussed openly, with every voice listened to. Information should be published frequently and repetitively. It is better to go slowly because you want everyone on board than to move quickly when some feel left out.

- Expect to compromise. Most worshipers have in the back of their minds the picture of the perfect Episcopal church, often based on the church they grew up in. Since they grew up in different churches, these pictures vary. Everyone will have to compromise. Say this over and over.

- If you are the rector, get in the back seat and stay there. Make certain the congregation wants a new church — if the project is driven by your ego, it will not glorify God regardless of what you build. Moreover, you have people in your congregation who know more than you about practically everything pertaining to the project. Let them make the decisions, and when you disagree, bite your tongue.

- Don't let buildings become more important than people.

- Keep reminding yourself that most things that upset you are less important than they seem when they're upsetting you.

(The Rev.) Richard H. Schmidt

Another friend told me that the most trying time would be the final two months. My friend was right. The reason it's trying is that all the details of construction are now becoming visible. Things we hadn't even thought about before are now staring us in the face. Every day someone wants to change something. I've come to call it "the *flare du jour*." I don't know what it will be, but I'm sure tomorrow will bring another *flare du jour*. I may even be the one sending up the flare. When it does occur, I shall keep the big picture in view.

October 1996: As you read these words, the new church will have been dedicated ... and life will have returned to normal.

Well, not really. Does anyone even remember what "normal" is?

People at St. Paul's have been working hard, some at a frenetic pace night and day, to complete the new church in time for the dedication. If we tried to continue at that pace, we'd be begging for ulcers, burn-out, and high blood pressure. It is time to sit quietly, rest a bit, and breathe deeply, for the sake of both our bodies and our souls. □

Editorials

A Heavy Load to Carry

As the Rt. Rev. Frank T. Griswold begins his nine-year term as the church's 25th Presiding Bishop, he could be excused if he felt as though he were living in a fish bowl. Bishop Griswold, the former Bishop of Chicago, will be watched closely as he settles in at the Episcopal Church Center in New York City. His early statements, his committee and staff appointments, will be under scrutiny as Episcopalians of all sorts look for a clue to his *modus operandi*.

We expect the transition from one Presiding Bishop to the next to go smoothly. Bishop Griswold has had several months, perhaps even too much time, to prepare for his new ministry. He has spent time with key people on the national church scene, and by now probably has some strong ideas about how the primate should carry out his ministry.

We wish Bishop Griswold well as he assumes the primacy. The new Presiding Bishop brings many gifts to this ministry, and is capable of providing effective leadership for the church. Many will be watching, prayerfully, to see how he carries it out.



St. Paul's: three-sided seating.

Jean-Marie McDonnell photo

St. Paul's, Daphne, Ala.

Founded in 1926, St. Paul's Church, Daphne, Ala., has tripled in size since 1990, with an average Sunday attendance of 300. The old church, originally designed as a fellowship hall, had been used as a worship space since 1978. In 1991, the decision was made to build a new church.

The capital funds drive in 1993 was carried out before architectural designs were drawn up. The result is a new building with a seating capacity of 430, three-sided seating, plenty of room for walking around, and no center aisle. The cost of construction was \$1.35 million.

St. Gabriel's, Portland, Ore.

St. Gabriel's, Portland, was founded as a mission of the Diocese of Oregon in the early 1980s, and continues as a mission. But after years of renting space for worship in schools and other facilities, last spring the church dedicated its own building. The original group of 10 families has grown to more than 170. Two services are held each Sunday, the second with choir, along with Christian education classes.

Construction costs grew from an estimated \$600,000 four years earlier to \$1.1 million, due in part to a sharp increase in building costs and the need to accommodate growth in the congregation. A Sunday school wing is planned for the future.



St. Gabriel's: accommodating growth.

Bearers of the Light

On Wednesday of this week, we observe the Feast of the Epiphany, an observance in which we celebrate the manifestation of Christ to all. It is a day we associate with light — the brightness of a star which the wise men followed to find a baby who is the incarnate Son of God. The light which the three followed is an external sign of our faith. The true light is the faith within us. That light, the light of the gospels, shines upon all nations with the good news of Jesus Christ. On this day, let us resolve to make the light of our faith shine more brightly in order that we may lead others to follow him.



Helping Parishes Grow

We greet all our readers in this first issue of the new year, especially those who are not subscribers to this magazine. This issue is one of the four Parish Administration Issues we publish each year. It is sent to all active clergy in the Episcopal Church who are not subscribers. As usual, the content of this issue includes articles and advertisements of interest to those persons who are administrators. Naturally, most of those persons are rectors or vicars or priests-in-charge.

One of the features of this issue is concerned with new church construction. As the Decade of Evangelism winds down, the goal to plant 1,000 new churches during the final decade of the millennium comes to mind. A few of those new buildings are profiled in this issue along with some helpful advice for persons who expect to be involved in the construction of new churches.

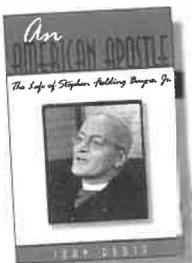
This issue also contains articles on how parishes should greet their new rectors, and an overview of recent books as resources for parishes. Another feature of this issue is the advertising of services on or near college campuses. Readers can make these listings more effective by telling rectors or chaplains about students attending college, or by informing students of the presence of college ministry. We hope readers find this thematic issue to be helpful.



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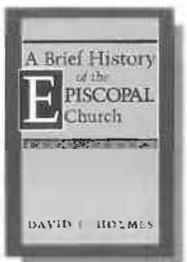


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Viewpoint

Perhaps "Small" Is Being Used as an Excuse

By KEN D. THOMPSON

The year just ended was set aside to celebrate the Year of the Small Church. While I understand the pastoral need to affirm those who may feel second class, and I fully understand the advantages of the closer personal relationships which the small church often provides, I find it difficult to "celebrate" without reservation a condition that more often needs correction than celebration. I speak with feeling, as I have done interim ministry in several small churches in recent years.

Every congregation needs to ask itself if it is small by default or by God's design. Chances are, it is by default. Scripture seems preoccupied with the notion that God's church is to grow. The commissioning is that we go into all the world, and the record of the early church is heady with the matter of growth. Granted, it is the Holy Spirit that nurtures the church and we can only cooperate. But that cooperation can provide the environment, the circumstances, the desire that the church's mission be fulfilled.

Often, when a small church is caught in the dance of "keep alive," many unfortunate things transpire. The focus becomes myopic because sometimes simply holding a worship service becomes a crisis. It is almost impossible for people who are playing keep-alive to think of the larger mission or of others generally.

It takes the same amount of time to prepare an altar, rehearse a choir, prepare a sermon or teach a church school class whether the congregation numbers 30 or 300. And so, in a small church, this considerable amount of work falls on a precious few who often suffer burnout. If they stay they begin to find ways to accomplish their job with the least amount of time and labor.

The altar cloth perhaps doesn't get laundered as often. The church school lesson outline becomes no more than hastily read material with no reflection (since no one showed up the last few Sundays anyway), only certain pews get dusted, altar flowers often get simplified in the form of potted plants or dried arrangements. This tends to miniaturize the church. And that miniaturization lessens the demand heard in the gospel and allows it to be taken less seriously.

Every small congregation needs to ask



itself these serious questions: "Are we out of habit miniaturizing our mission?" "Have we inadvertently concluded that this is all that's necessary because this is all we feel challenged to do?"

Some areas that need examination are these:

- Parish records. (What do statistics say about the congregation's trends compared to the trends in population, etc. within the surrounding region?)

- What is the conscious, written-down, clearly stated mission of this particular congregation in this place at this time?

- Zero-based budgeting means planning financially for the stated job to be done. It doesn't allow for cookie-cutter thinking such as, we're going to do this or that because that's what we've always done.

- Worship should unite and solidify the congregation's life together. Soreheads still hung up on Rite I versus Rite II after nearly 30 years need either to be educated or to learn more about about grace.

- The pledge must be the primary means of supporting the church and its ministry. And people stretched by intentional giving should not be harassed by lesser requests to buy a cook book or a chance on an afghan!

- A simple but consistently administered plan for welcoming visitors and newcomers needs to be put in place and faithfully followed.

- The news and business of the church needs to be clearly communicated. Letting the congregation know what's going on is not only honest and respectful, it is absolutely necessary. Whether through announcements, personal contact or a newsletter, let things be transparent and beat the grapevine to the punch.

- Let there be times to encourage new spiritual growth by individuals. Retreats, quiet days, good reading material, spiritual direction and the several approved renewal movements within the Episcopal Church all respect the fact that none of us is yet what we might be and urge us into an ever-deeper relationship with the Lord.

Celebrate being small? Maybe. But how about a year for celebrating being faithful? □

The Rev. Ken D. Thompson is a retired priest who resides in Taylorsville, Ky.

Getting Off to a Good Start With a New Rector

By CHRISTOPHER C. MOORE



The Rev. Christopher Moore is rector of the Church of the Holy Comforter in Drexel Hill, Pa. He is the author of *Opening the Clergy Parachute*, a Deployment Guide for Episcopal Clergy.

If your parish is not currently engaged in welcoming a new rector, the chances are it soon will be. Nationally, one Episcopal church in 10 is in transition at any given time. These figures will likely increase during the next few years as the result of a high anticipated rate of clergy retirements, precipitated in part by the Church Pension Fund's early retirement initiative.

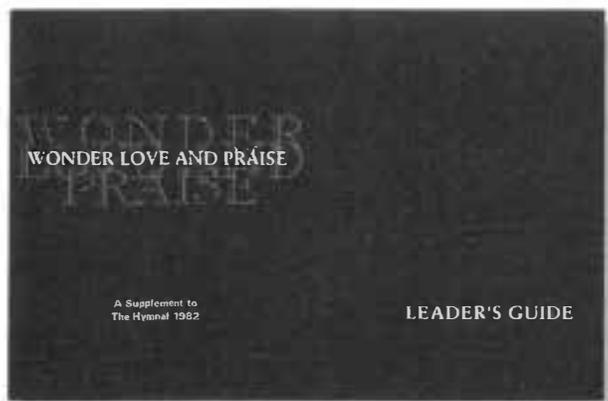
Typically, churches invest enormous time and energy into the search process itself. Equally important, however, is what happens during the next 12 to 18 months, when the new rector and his or her family are incorporated into the life of the community. If parish leaders and the congregation as a whole keep in mind the following guidelines, they will increase the probability that the incorporation process will be a success:

1. Disband the search committee

I don't mean disband the search committee literally. That has already happened with the selection of the new rector. I mean disband it psychologically. There is a tendency for parish leaders and members of the congregation to adopt a "wait and see" attitude during the first few months of a new rectorship. The problem is, the congregation is then transformed into an unofficial, *de facto* search committee, whose work it is to ratify the work of the original search committee. Parish leaders can mitigate against this tendency by sending a clear and unambiguous message to members of the congregation: "The search

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Good Start (continued)

committee has conducted a complete and thorough search. That search has now been completed and the selection has been made. Welcome your new rector."

2. Give your new rector the gift of acceptance

Of all the gifts your congregation can give the new rector, the gift of acceptance is the greatest of all. Your new rector needs to know that she is welcomed and accepted the moment she walks in the door. She needs to feel that she is not on trial and that mistakes and slip-ups will not be fatal. This element of acceptance will help dissipate the anxiety that the new rector will be feeling, and will help her ministry bloom in her new environment.

3. Allow for mistakes

A cartoon I saw recently showed a small girl standing in front of a wall covered from top to bottom with crayon markings. Confronted by her mother, the little girl is saying, "Mistakes were made." Similarly, in the best of transitions, mistakes will be made. Mistakes are a normal part of the transition period and need to be treated as such.

4. Leaders to function as a "non-anxious presence"

The late Rabbi Edwin Friedman, the popularizer of the family systems theory, spoke of the need for an individual to function as a "non-anxious presence," especially in highly emotionally charged situations. This is a good description of the role church leaders need to take in relation both to the rector and to members of the congregation. When the inevitable mistakes are made, and when the unexpected does occur, church leaders need to convey to the new rector and members of the congregation a sense of calm and confidence in the new leadership.

5. Focus on positives

Several years ago I heard a story of a new minister who became aware, during the first few weeks of his ministry, that there was a mysterious individual always skulking in the background at the meeting of every congregational group. The new minister inquired as to who this individual was and was told, "He's the head of the grievance committee. He notices everything that is going wrong and reports back to the governing board." Needless to say, the new minister disbanded the grievance committee on the spot. Unfortunately, every congregation has individuals who

will be only too glad to appoint themselves to be members of the grievance committee. It is the responsibility of church leaders not to encourage such persons and not to be such persons themselves.

6. Let the new rector lead

I am always amazed that a church will call a new rector to lead the congregation and then will not let him lead. The rector's every suggestion is met with passive resistance or with statements that "that kind of program has never worked in this congregation before." I believe it is the responsibility of parish leaders to give the new rector honest feedback about anticipated congregational reactions to proposed new initiatives, but then it is the responsibility of the leaders to get solidly behind the new rector if he decides to go ahead with a new program or initiative.

7. Understand the dynamics of the start-up

When the new rector comes, typically there will be a period of approximately six months when hopes and expectations are high and everyone is speaking favorably of the new rector. It is important for congregational leaders and members of the church to know that inevitably this "honeymoon period" comes to an end. When criticism of the new rector is finally beginning to be heard, it does not mean that the search committee and the vestry have made a terrible mistake. It simply means that the honeymoon is over and the rector and the congregation can now get down to the serious business of building a real relationship with each other.

8. Encourage realistic expectations

One unintentional result of the current lengthy and complex search process is that it tends to engender unrealistic expectations in the minds of the congregation. After 12 to 18 months of a search, during which 60 to 90 candidates have been considered, the congregation expects a combination of Jesus and St. Paul to walk in the door, and instead a fallible human being appears. Lay leaders can work to encourage realistic expectations in private conversations and by means of public announcements to the congregation.

9. Reach out to the new rector and his family

Some time ago, the wife of a colleague shared with me the intense loneliness she had experienced at the start of each new call in his ministry. Typically, the new rector is caught up in a swirl of activity the

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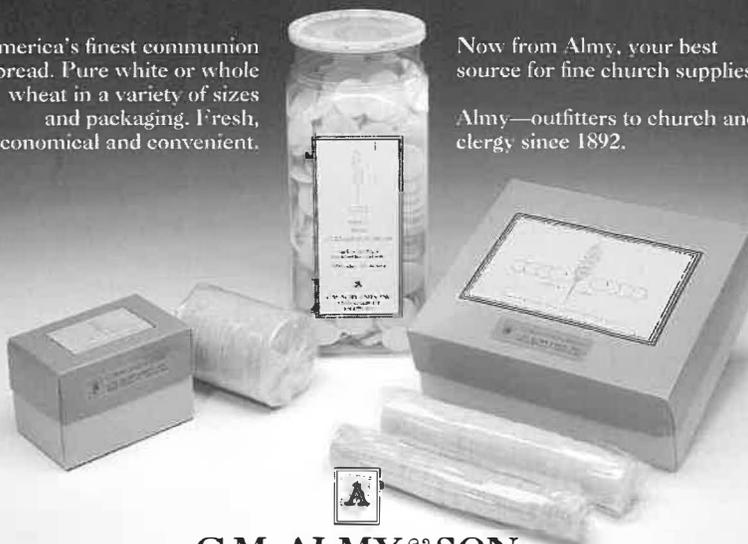
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moment she arrives in the parish. There are parishioners to meet, lay leaders to consult, staff members to get to know. The rector's spouse and family, on the other hand, may feel disconnected. In addition, they have lost their former home and friends and now may feel they have lost a family member as well.

There are some important things a parish can do to reach out not only to the rector but to the family. Neighborhood meetings in private homes can provide a way of getting acquainted. Overtures to the spouse and to family members, helping them "plug in" to the community, can be greatly appreciated. Lay leaders might suggest to the rector the possibility of setting up a five- or six-member "transition team" to provide feedback and also to ease the family's way into the congregation.

10. Remember that trust is the issue, not authority

Parishes often go into a relationship with a new rector focusing on authority as the overriding issue. Unfortunately, an emphasis on authority tends to set up a potentially wary and antagonistic relationship in which the parish is waiting for the new rector to "overstep his bounds." It is

important to realize that the real issue in the new relationship is not authority but trust. The congregation has to come to trust the new rector as its spiritual leader, and the rector needs to be able to trust the congregation and its leaders. Ironically, it is in a situation in which trust has been violated in the past and therefore is hardest to achieve that building a sense of mutual trust is most crucial.

In summary, it is important to realize that the search for a new rector is simply the first phase of a two-step process. The second and equally important phase is the welcoming and incorporation of the new rector and family. If the incorporation process goes well, keeping in mind the 10 guidelines above, at the end of 12 to 18 months the new rector and congregation will be poised to begin an exciting new ministry together. □



Conference on Sexuality

(Continued from page 10)

all the world and preach the gospel," and following up with a story about the late Mother Teresa: An American woman, a resident of New York City, wrote to the famous nun, volunteering to work with her order during the New Yorker's sabbatical. She also enclosed a check for the order's work in Calcutta. After waiting weeks for a reply, one day a tattered envelope arrived with the woman's original letter enclosed. On the letter, Mother Teresa had scribbled two words: "South Bronx."

Then he said to the conference participants, "I have two words for you." He paused. "Gay Virginia."

"How are you getting the word across that God loves your gay and lesbian brothers and sisters as much as he loves you?" he gently admonished, asking how Episcopalians in Virginia are reaching out to homosexuals.

He then told his own story of denying his homosexuality until well into adulthood. Then he "entered into sinful behavior with strangers because they were the only ones I dared risk it with. I thought I had left God, because I thought God had left me," he said.

Then he met the man who would become his life partner, and entered into a relationship that led to "a recovery not of my autonomous self," in a reference to Bishop Stanton's comments, "but of my Christian self."

"Sex is not our besetting sin," he said. "Our besetting sin is not temptation to unfaithfulness. Our besetting sins are pride, selfishness and unkindness."

"Sexuality is not a means of grace," he said, "but marriage is."

Although many said that they wished the 24-hour conference could have been longer, participants said it was an important step forward.

"I've been through a lot of these dialogue processes and this was the first where we got anywhere," said Roger Boltz, of Dallas, director of the American Anglican Council.

The Rt. Rev. Peter James Lee, Bishop of Virginia and host for the conference, was pleased with the event. He called it a "very searching, very intense conference. Without exception, the presenters were thoughtful and prayerful as were the attendees. It was an important gift to the church at large."

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Resources for Parishes

By JOHN THROOP

In a Parish Administration Issue, a brief look at books related to the topic of congregational life seems in order.

IN SEARCH OF THE UNCHURCHED: Why People Don't Join Your Congregation. By Alan C. Klaas. Alban Institute. Pp. 131. \$15.95 paper.

While the book lacks detail and depth, it presents a cogent diagnosis of the ills troubling mainline congregations, including 22 dynamic forces which are shaping culture and church in America. Helpful checklists and provocative discussion questions offer an agenda for a thoughtful church leadership retreat or a planning process.

CHRISTIANITY IN CIVIL SOCIETY: The Contemporary Debate. By Robert Wuthnow. Trinity. Pp. 103. \$15.

Wuthnow, an insightful student of contemporary society, details how in a

churched society, Christianity shaped norms, fulfilled a prophetic role, and offered a humanizing influence in the culture. Since the church has lost its relevance to contemporary citizens, and has emphasized individual and internal congregational development, it also has lost its overall graceful force and become yet another special interest group in an angry arena with rude and rough social discourse.

WE ARE THE CHURCH TOGETHER: Cultural Diversity in Congregational Life. By Charles R. Foster and Theodore Brelsford. Trinity. Pp. 187. \$17 paper.

Foster and Brelsford emphasize that our multicultural and pluralistic society is a fact, not a fad, and that churches have yet to adapt to this reality. If churched people want to demonstrate relevance to the needs of fragmented, fearful and

lonely people both within and without the church, there must be profound attitudinal and structural change within congregations, an often painful process yet promising wonderful results. The authors study three mainline churches that have embraced diversity and cultural change while steadfast in ministry and mission.

RENEWING YOUR CHURCH THROUGH VISION AND PLANNING. By Marshall Shelley, general editor. Bethany House. Pp. 364. \$19.99.

A helpful collection of some of the best articles of this genre from *Leadership*, a journal of practical theology.

FIVE CHALLENGES FOR THE ONCE AND FUTURE CHURCH. By Loren B. Mead. Alban Institute. Pp. 100. \$12.35 paper.

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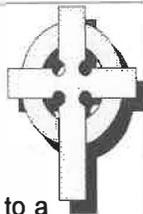
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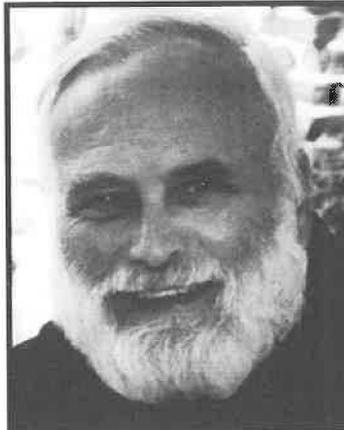
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Resources for Parishes



tional ministry in individual lives and in communities. Yet, argues Loren Mead, we're stuck in old patterns of being church which simply will not work in a new century. Mead puts the big picture before us, describing what the church must do and become in order to be life-giving and relevant.

DISCERNING YOUR CONGREGATION'S FUTURE: A Strategic and Spiritual Approach. By Roy Oswald and Robert E. Friedrich, Jr. Alban Institute. Pp. 174. No price given, paper.

This book gives an explicit road map to the planning process.

RETHINKING THE CHURCH: A Challenge to Creative Redesign in an Age of Transition. By James Emery White. Baker. Pp. 142. \$11.99 paper.

A vibrant study of rethinking (dare we say "re-inventing?") the church's purpose and activity. For some, the author's distinctive evangelical theology will need to be supplemented with Anglican insights, but at least he has done his theological homework.

UNLOCKING CHURCH DOORS: 10 KEYS TO POSITIVE CHANGE. By Paul Munday. Abingdon. Pp. 165. \$14.95, paper.

Walks the reader through the process of systemic and personal transformation, making a convincing argument for what he terms "the learning congregation" which, by virtue of its spirit of inquiry and openness will consider new approaches to being church.

CHARTING OUR COURSE: RE-NEWING THE CHURCH'S TEACHING MINISTRY. By Linda R. Isham. Judson. Pp. 84. No price given, paper.

While thin on specific action steps and new understandings of learning styles, this one prods the reader to reflect on a vision for education and develop a sense of vision and purpose for this ministry in the local church. This volume should be considered not only by teachers and leaders in parish education, but by the entire parish leadership team.

LEADING SMALL GROUPS: Basic Skills for Church and Community Organizations. By Nathan W. Turner. Judson. Pp. 121. No price given, paper.

An immensely helpful primer in understanding and nurturing the small group

learning process, which often is the locus of parish renewal.

MAKING PARISH MEETINGS WORK. By **Medad Laz.** Ave Maria. Pp. 128. \$5.95, paper.

While oriented for a Roman Catholic readership, this contains important insights for Episcopal laity and clergy. There is increasing emphasis on mutual ministry of laity and clergy working in teams (mirroring what is happening in other workplaces).

TEAM SPIRITUALITY: A Guide for Staff and Church. By **William J. Carter.** Abingdon. Pp. 160. \$12.95, paper.

This presents a theologically rich and thoroughly applicable understanding of how teams can work effectively in ministry — particularly in the understanding and administration of spiritual gifts.

LEADERSHIP IS THE KEY: Unlocking Your Ministry Effectiveness. By **Herb Miller.** Abingdon. Pp. 158. \$14.95, paper.

This book provides an excellent self-assessment of ministry skills, leadership traits, behavior patterns and spiritual gifts to enable ministry renewal. The author believes that a genuinely self-reflective ministry can transform, mature and bring about a fruitful effort.

SERVANTHOOD: Leadership for the Third Millennium. By **Bennett Sims.** Cowley. Pp. 183. No price given, paper.

Bennett Sims, president of the Institute for Servant Leadership, offers a gentle yet searing reflection for anyone who would seek to lead God's people. He probes the meaning of servant leadership, and how servant leadership can be manifested in the church and the world. Works well in a retreat setting.

THE ABINGDON GUIDE TO FUNDING MINISTRY VOLUME 3: Proclaiming the Joy of Giving. By **Donald W. Jones and Norma Wimberly.** Abingdon. Pp. 188. \$16.95, paper.

The latest volume of the Abingdon guides to funding ministry presents a collection of stewardship sermons, meditations, and practical advice in the development of parish stewardship, such as the development of a commitment campaign, best practices in handling financial gifts, and the pros and cons of setting up a parish endowment.

The Rev. John R. Throop is the vicar of Christ Church, Limestone, Ill.

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Benediction

Tuned In



Nearly 15 years of experience in parish ministry have brought me to the conclusion that our prevailing models of theological and pastoral education need to be changed. They are not adequate to the task at hand. For various reasons, the church seems to have lost confidence in its foundations and has sought renewal by appropriating the truths of other forms of knowledge. To be sure, this has yielded many fruitful insights. But I fear that we are in dialogue with so many disciplines that we have forgotten how to be in dialogue with our own. We need to recognize the importance of recovering our classical texts as the means of restoring our confidence and shaping our vision. We need to hear St. Paul's charge in Romans 12:2 — "Be not conformed to this world: but be ye transformed by the renewing of your mind." The minds of our future pastors need to be formed through a deep and personal encounter with the scriptures and the principal texts of the Christian tradition.

Two days before I became a priest, at the pre-ordination retreat, the Bishop of Oxford gave me a copy of St. Gregory the Great's *Pastoral Rule* and encouraged me to let Gregory speak to me about priesthood. The critical methodologies find it difficult to appreciate the mystical reading of historical texts, but this appropriation of ancient wisdom is an essential part of living in the communion of the saints. The Christian priest working in today's church often experiences a deep loneliness of the spirit which I believe is directly related to the historicism of the present. I once wrote these words about this experience:

All around us at this moment there are countless voices speaking, and we cannot hear them. I am thinking of all the people whose voices are being carried on the many frequencies of the electromagnetic spectrum. We are generally unaware of the radio waves that ripple through the air around us. But a tuned radio circuit brings this myriad of voices to life for us. This is a helpful metaphor for modern people who have a difficult time acknowledging the existence of hidden things. The Christian life should be like the well-tuned radio receiver, giving voice to realities that would otherwise remain unknown to this present world.

This ability to read in a prayerful way our great texts thus seems to me one of the most important foundations for the Christian ministry. And I believe it is the way to put the wind back in our sails and get us out of the theological doldrums in which so many of us have been languishing.

The Albatross

Dear Lord,
 Your albatross —
 in gusty winds I blow
 on gliding wings
 through seas of mist
 and snow

Spare me
 windless doldrums
 and tropic breezes soft —
 it is the gale that keeps my
 wings
 aloft.

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 upon Your everlasting arms
 of air.

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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.**



Classifieds



POSITIONS OFFERED

SENIOR MUSICIAN FULL-TIME: Large, growing and diverse urban parish seeks experienced organist/choral director to lead the musical component of its active worship life. Candidate must be a dedicated and dynamic musician fluent in all forms of Anglican worship and the music of all eras that accompanies it and open to the development of music for contemporary services, provide (with assistance) music for two Sunday services in two different rites; lead two choirs (part professional); maintain parish's 1967 von Beckerath, 3 manual, 55 rank tracker action organ; coordinate development of two youth choirs; help coordinate the use of parish facilities by outside performing arts groups; and work collegially with four full-time clergy, lay staff and volunteers that provide for the spiritual growth of this committed congregation and the growth of its ministry of music. Candidates must hold a master's degree in a performing art or demonstrate equivalent experience. Applicants should provide a resume, together with a statement of applicant's understanding of the place of music in Anglican worship and a salary history to: **Musician Advisory Search Committee, c/o The Rector's Office, St. Michael's Church, 225 W. 99th St., New York, NY 10025-5091.** An Equal Opportunity Employer.

FULL-TIME COLLEGE MINISTER. The Diocese of West Tennessee is committed to transforming a part-time ministry of Episcopal presence and hospitality into a vibrant ministry with students, faculty and staff. Lay applicants encouraged. Applicant should have experience in ministry with youth and young adults, thrive on challenges and be a dynamic and self-motivated leader with a vision and heart for campus ministry. Send resume by Jan. 9, 1998 to: **College Ministry Search, c/o Julie Denman, Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105** or E-mail jdenman@episwtn.org. Application deadline is Jan. 31, 1998.

SUMMER CAMP DIRECTOR 1998: Camp Gravatt (near Aiken, SC) features beautiful lake setting, ropes courses and sleeping facilities for 120+ youth. Director will hire, train and supervise staff and oversee operations and programming of Episcopal camp. Job duties begin early in 1998 and require living on-site from June to mid-August. Contact: **Dr. Paul M. Price, The Bishop Gravatt Center, 1006 Camp Gravatt Rd., Aiken, SC 29805; (803) 648-1817** or **(803) 648-7453 (FAX).**

CHRIST EPISCOPAL CHURCH in Ponte Vedra Beach has immediate opening for director of youth ministry (lay or clergy) in our 3,300+ member parish located in oceanside residential community in NE Florida (near Jacksonville). For job description and information please call **(904) 285-6127.**

ASSOCIATE RECTOR with primary responsibility for youth, and to share in all other areas of pastoral and liturgical ministries in a large, growing parish in the Western suburbs of Chicago. We seek an energetic, experienced priest who wants to share his/her experience with us. Exciting opportunities for the right person. Please send CDO and resume to: **The Rev. W. Michie Klusmeyer, Trinity Church, 130 N. West St., Wheaton, IL 60187. FAX (630) 665-1101.**

EARLY RETIREMENT? We are looking for a priest who is tired of winter, but not tired of work! St. Luke's Episcopal Church and Parish School, La Union, NM (rural, Rio Grande Valley, 20 minutes from downtown El Paso—"Sun City"—Texas). We need a priest associate to do the early service on Sunday mornings, share with the rector the chaplaincy of the parish school, and share the teaching of inquirers' class, communion preparation class, etc., in this wonderfully diverse, growing parish. We can offer a mobile home pad, free water, electric and natural gas, diocesan health plan or supplemental insurance if you qualify for Medicare, plus a very modest cash stipend. Please send resume, letter of inquiry and/or CDO profile to: **The Rev. John Zachritz, Rector, St. Luke's Episcopal Church, 7050 McNutt Rd., La Union, NM 88021-9762. (505) 874-3972.**

POSITIONS OFFERED

ORGANIST-CHOIR DIRECTOR. Church in West Missouri seeks part time (20 hours per week) musician with suitable background who is flexible and open to a variety of musical experiences and worship experiences. The parish is orthodox and evangelical with catholic worship and an openness to the gifts of the Holy Spirit. It is diversified by age, occupation, economic level and denominational background and possesses strong lay leadership. It is characterized by eucharistic worship with a mix of traditional and contemporary expressions, submission to the Lordship of Jesus Christ, strong emphasis on and involvement in healing and prayer ministries, a committed outreach ministry, a healthy and active Sunday school for children and adults, a strong youth group and two years of positive experience with the Alpha Course. To apply and/or receive position paper write: **Chair, Organist-Choir Director Search Committee, St. James' Episcopal Church, 2645 Southern Hills Blvd., Springfield, MO 65804.**

CHAPLAIN—Retirement Community. Full-time position at St. Martin's-in-the-Pines, Birmingham, AL. Responsible for pastoral care for 350 residents. Special skills and training required in counseling the terminally ill, grief counseling and communicating and leading worship with the elderly. Applicants should send CDO profile, resume and references by March 1, 1998 to: **Chaplain Search Committee, St. Martin's-in-the-Pines, 4941 Montevallo Rd., Birmingham, AL 35210.**

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.stgeorgesbismarck.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. www.stgeorges-bismarck.org**

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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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

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ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
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The Rev. W.C. Giles, c
H Eu Sat 5:30, Sun 8, 9, 10 (Surg)

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger
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Stuart, FL

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The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10. MP 8:30 daily

Augusta, GA

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

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Surg) 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)

ST. PAUL'S PARISH 60 Akenside Rd.
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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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