

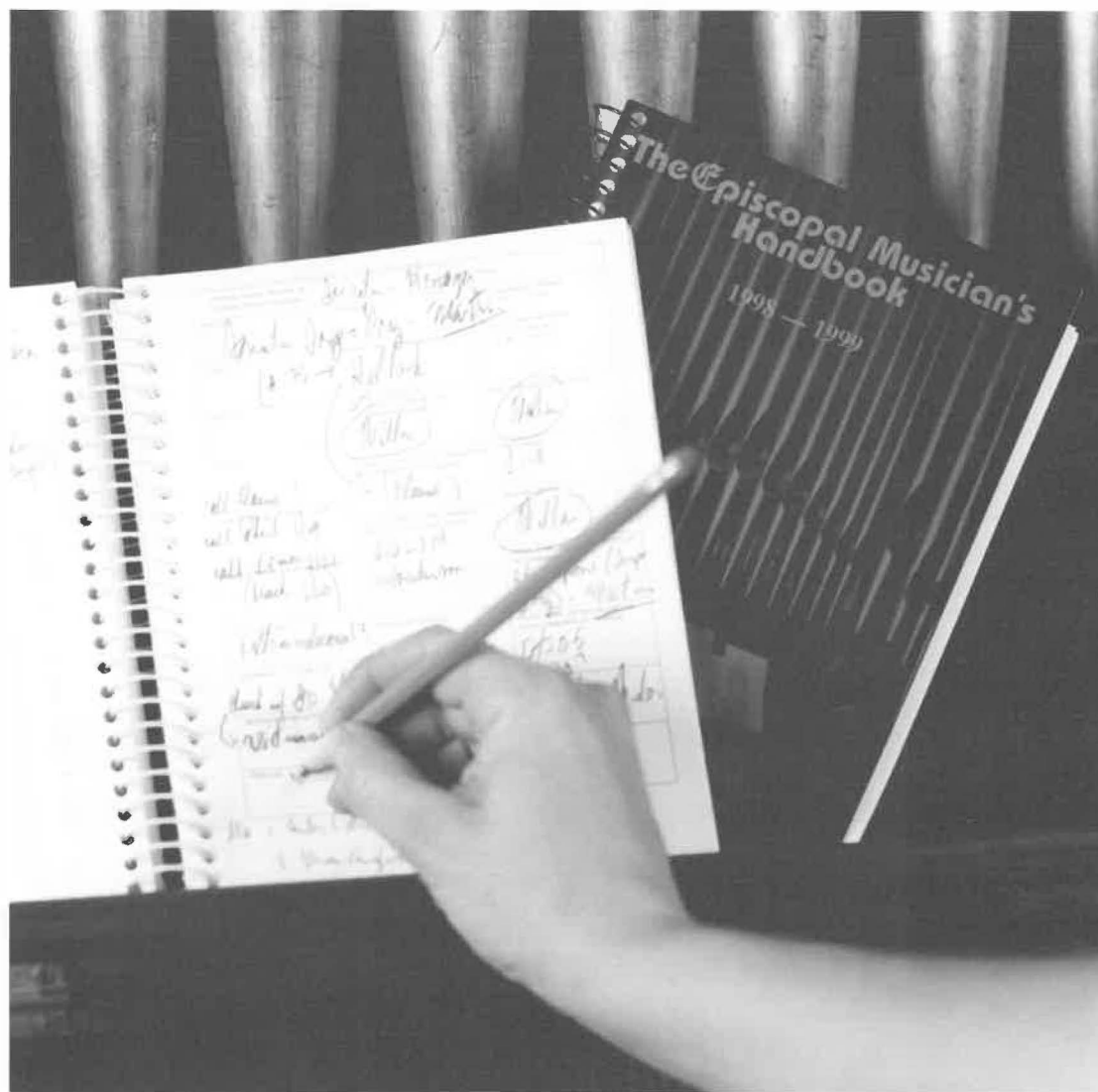
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Volume 218 Number 26



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Grace and Lawlessness

*'...don't you know that all of us who were baptized into
Christ Jesus were baptized into his death' (Rom. 6:3)*

Pentecost 5, Proper 8

Isaiah 2:10-17; Ps. 89:1-18 or 89:1-4,15-18; Rom. 6:3-11; Matt. 10:34-42

Romans 6 is often used to define baptism and so it does. But, in its context, it deals with the question raised in Romans 6:1, "Shall we go on sinning that grace may increase?" Many understand the question of 6:1 as a kind of rhetorical device which Paul employs to deal a misunderstanding of God's grace which is roughly this: "If we sin and God forgives us, the more we sin, the more we can experience his forgiveness."

But is this a correct understanding of Romans 6:1? Perhaps not. The question of Romans 6:1 is not a "straw man," but it is a genuine question revealing the reader's misunderstanding of Romans 5. The question is actually more on these lines: "Is there no escaping sin? Must we do nothing but sin and sin again? Can we not be liberated from sin's debilitating effects?"

The question, therefore, is not

about grace inducing lawlessness but a question concerning freedom from sin. In Romans 5, Paul explains that sin is not simply isolated acts. Sin is a power under which God places rebellious sinners. Forgiveness in Christ is an even greater power. If we are "in Christ" we are no longer under the reign or power of sin, but under the reign of grace. Yet, we still live in this "body of sin." The tension is between being "in this body of sin" and yet at the same time under the rule of grace. Is our lot, therefore, nothing more than sinning and being forgiven?

Paul's answer is this: "By no means." Although we continue to sin, we are no longer under sin's control or under its power. Our liberation was declared in our baptism (vv. 3-4), the sign of regeneration, and this liberation is assured in the future (vv. 5-10).

Look It Up

Read Romans 5-6:1. Is the question of Romans 6 related to a misunderstanding of Romans 5?

Think About It

How can our meditation on Romans 6:3 help us to "count ourselves dead to sin but alive to God in Christ Jesus"?

Next Sunday

Pentecost 6, Proper 9

Zech. 9:9-12; Ps. 145 or 145:8-14; Rom. 7:21-8:6; Matt. 11:25-30

Redeeming the Time

A Political Theology of the Environment
By Stephen Bede Scharper.
Continuum. Pp. 240. \$16.95 paper.

The first chapter of Genesis proclaims that we humans are to subdue the earth and have dominion over it, while reminding us that God saw everything he had made and it was very good. One wonders if God would make the same judgment today in the light of the way we humans have exercised that dominion: acid rain, ozone depletion, rain forest destruction, species extinction and toxic wastes. This book seeks through an examination of the writings of a number of authors who have addressed the ecological crisis to explore the possibility of how a political theology of the environment can add to Christian ecological literature.

For Scharper, the primary task is to recover what it is to be human and what a relationship to the non-human world should be. Such an examination calls into question previous notions of understanding humans as distinct from and masters over the natural world.

The relatively new environmental movement has had a major impact on secular thinking and resulted in calls for political and social action. Some, both within and without the Christian community, have seen the Judeo-Christian tradition as in part responsible for the ecological crisis as a result of its extreme anthropocentrism. Thus there is a need for re-examining Christian attitudes toward the environment and for developing a new understanding of what it is to be human with especial emphasis on the role of the human agent in both the devastation and reclamation of the life-system on "this fragile earth, our island home."

The bulk of the work is a review and critique of some of the principal categories of Christian ecological literature as presented through their leading proponents, including the Gaia theory, process theology, new cosmology, ecofeminism, and liberation theology.

Asserting that the environmental crisis is ultimately a spiritual crisis, the author concludes with a call for a new theological anthropology and ontology which can give rise to a political theory of the environment

and root the human-nonhuman relationship within a moral universe that once again can be seen as very good.

*(The Rev.) A. Dean Calcote
Beaumont, Texas*

Have a New Conversation...

A New Conversation

The Future of Theology and the Episcopal Church

Robert Boak Slocum, ed.



Editor Rob Slocum has brought together this collection of essays by noted Episcopalians from a breadth of disciplines and with a variety of points of view. They consider the connections between theology and the life of the Church. They further discuss what this has to do, specifically, with the future of theology and the Episcopal Church. Contributors include:

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The Rev. Canon H. Boone Porter Dies at Age 76

Noted liturgist and educator was editor of *THE LIVING CHURCH*, 1977-1990

The Rev. Canon H. Boone Porter, noted liturgist, educator, author and former editor of *THE LIVING CHURCH*, died June 5 at Bridgeport Hospital, near his home in Southport, Conn., where he had resided since his retirement in 1990. He was 76.

Canon Porter was one of the primary architects of the 1979 Book of Common Prayer. He was a member of the faculties of Nashotah House and the General Theological Seminary, and an advocate for the vitality of the church in small communities.

He was born in Louisville, Ky., a descendant of early American explorers, the Boones, in 1923. He graduated from St. Paul's School, in Concord, N.H. He studied art and philosophy at Yale University, then interrupted his undergraduate work to serve in the Army in the Pacific during World War II. Following the war he returned to Yale, from which he received a bachelor's degree in 1947. He graduated from Berkeley Divinity School with honors in 1950. He did further graduate study at General, receiving a master's degree in 1952, and he went on to Oxford University, earning a D.Phil. in 1954, having read for his doctorate in early Christian baptismal rites.

He received honorary doctorates from General, Nashotah, Berkeley, and the Episcopal Theological Seminary in Kentucky. In 1996, during his retirement, he earned a master's degree in environmental studies from the Yale School of Forestry. He was ordained to the diaconate in 1950 and to the priesthood in 1954.

Canon Porter taught ecclesiastical history at Nashotah House, as assistant professor from 1954 to 1957, and as associate professor from 1957 to 1960. Following an extended trip through Southeast Asia, where he visited mission stations and lectured in theological schools, he became the first tenured professor of liturgics at General, where he served from 1960 to 1970.

In 1970, he became executive director



Canon Porter greets Archbishop of Canterbury Robert Runcie at the offices of *THE LIVING CHURCH* in 1986.

of Roanridge, a training and conference center near Kansas City. During that time he was coordinator of the New Directions ministry and dean of the Leadership Academy for New Directions. While at Roanridge, Canon Porter was involved in various outreach ministries to Native American and African American people, and he was instrumental in the revival of the diaconate.

He became editor of *THE LIVING CHURCH* in 1977, continuing to share his vision of what the church could become with a wide variety of Episcopalians. His column, "The First Article," dealt with evidence of the divine throughout creation. He remained in that position until 1990, when he retired and moved to Connecticut. Since his retirement, he had continued to serve TLC as senior editor. During much of his time in Wisconsin, he was priest-in-charge of St. Peter's Church, North Lake, Wis., and from 1981 to 1985 was an adjunct lecturer at Seabury-Western Theological Seminary. He was an adjunct professor at Berkeley in 1996.

Canon Porter was a member of the Standing Liturgical Commission from 1961 to 1976, and was instrumental in producing the 1979 Book of Common Prayer. He wrote many prayers in that book, most notably Eucharistic Prayer A. He was a member of Associated Parishes and its council, serving for a time as its president.

He was one of the organizers of the Living the Covenant Conference, a gathering designed to address the development of ministry within a baptismal context. The event was earlier this month at St. Olaf College in Minnesota.

He was a member of the General Board of Examining Chaplains, the boards of directors of A Christian Ministry in the National Parks, the Church Army, the Anglican Society, the Alcuin Club, the Anglican Theological Review, and the Living Church Foundation. He was an honorary canon at the Cathedral of Our Merciful Saviour in Faribault, Minn.

He wrote several books and pamphlets, including *The Day of Light* (1960), *Growth and Life in the Local Church* (1968), *Keeping the Church Year* (1977), and *A Song of Creation* (1986). He also edited the revision of *A Prayer Book for the Armed Forces*.

Canon Porter is survived by his wife of 52 years, Violet; his children, Charlotte Porter, Island Grove, Fla.; H. Boone Porter III, Prairie Village, Kan.; Michael Porter, Summit, N.J.; Gabrielle Dennison, Southport, Conn.; Clarissa Porter, Fairfield, Conn.; the Rev. Canon Nicholas Porter, Paris, France; eight grandchildren, a step-brother, William Wood, of Florida, and a step-sister, Doris Spaulding, Louisville, Ky.

A funeral was held June 11 at Trinity Church, Southport.

New Name for ESA Reflects Common Witness

The Episcopal Synod of America returned to its birthplace in the Diocese of Fort Worth for its annual meeting May 31-June 2. About 200 members and delegates attended the meeting at St. Andrew's Church, Fort Worth, to celebrate the 10th anniversary of the organization which began as a place for Episcopalians who could not accept the ordination of women as priests and bishops.

Recognizing the complexity of issues facing the Episcopal Church, attendees heard reports of activities and took a constitutional step to align with the worldwide Forward in Faith organization. The alliance with the largest traditionalist group in the Church of England and others throughout the Anglican Communion was made with the intention of looking beyond the boundaries of the Episcopal Church.

"We have learned that the crisis facing the church is more than an Anglican problem," said the Rt. Rev. John Broadhurst, Bishop of Fulham and chairman of the English branch of Forward in Faith. "This is why there cannot simply be an Anglican solution."

The former ESA will be known as Forward in Faith/North America. There is a similar group in Australia. Each is autonomous; the U.S. branch includes Canada, Central America and the Caribbean.

The reorganization was undertaken in recognition of the results of the Lambeth Conference, as well as of the stated intentions of several primates of the Anglican Communion who have heard the appeal to them made by traditionalists. The council determined to reorganize in order to reflect the common witness of like-minded people, to demonstrate to international primates the international nature of the common witness, and to reflect more positively its witness not to an ecclesiastical institution but to the universal truth of the Lord Jesus Christ.

The synod also adopted a statement of communion, affirming that sacramental communion rests on the unity of the faithful in a common confession of the gospel of Christ and a common life in Christ. It indicates that when elements contrary to that confession are introduced, tolerated or ignored, then sacramental communion is impaired, creating serious dilemmas of conscience for the faithful. It further addresses actions the faithful may take to remain faithful to their gospel integrity.

In the face of the serious illness of organization's president, Walter Bruce, the Rev. David Moyer, rector of the Church of the Good Shepherd, Rosemont, Pa., was named president pro tem.

A service commemorating the 450th anniversary of the Book of Common Prayer was held, and clergy and laity from Anglican bodies not in communion with the Episcopal Church participated in ESA's worship and proceedings.

Dorothy Spaulding contributed to this article



Canon MacPherson

Executive Officer Elected as Bishop Suffragan of Dallas

The Rev. Canon D. Bruce MacPherson was elected sixth Bishop Suffragan of Dallas June 5 in a special convention. Canon MacPherson gathered 84 percent of the clergy vote and 77 percent of the lay vote on the second ballot at St. Luke's Church, Dallas. He is currently canon to the ordinary and executive officer of the Diocese of Dallas.

Other candidates were national church evangelism officer the Rev. Canon J. Hugh Magers, and the Rev. Paul Lambert, rector of St. James', Texarkana, Texas.

"I am greatly humbled by this affirmation of my ministry," Canon MacPherson said. "I look forward to faithfully serving the Lord in this diocese for many years to come."

The Rt. Rev. James M. Stanton, Bishop of Dallas, said adding a bishop suffragan will help "allow us to continue developing excellence in ministry, helping churches overcome obstacles to ministry development and reaching more people with the gospel."

Canon MacPherson is Dallas' first bishop suffragan since the Rt. Rev. Robert E. Terwilliger (1975-1986). He has guided the day-to-day administration of the diocese since 1993. From 1988 to 1993 he served in a similar capacity, as canon to the ordinary in the Diocese of Los Angeles.

Canon MacPherson was elected on the second ballot, receiving 92 of 109 clergy votes and 159 of 207 lay votes. Fr. Lambert received 10 clergy votes and 37 lay votes. Canon Magers received seven clergy votes and 11 lay votes.

Canon MacPherson is married to Susan D. Hegele. The couple has two daughters, Bonnie MacPherson, and Heather MacPherson Johnson, and three granddaughters.

Jim Goodson

Briefly

The **Anglican Province of the Southern Cone** (South America) narrowly defeated a motion to allow the ordination of women to the priesthood during its synod in Montevideo, Uruguay, May 26-29. The majority favored passage of the motion, but the required two-thirds majority vote was not reached. The province does ordain women to the diaconate.

The board of trustees at **Nashotah House** seminary re-elected the Rt. Rev. Edward L. Salmon, Jr. Bishop of South Carolina, as its chairman when the board met during the last week of May.



Current St. Paul's Chapel

Future parish

Future Lowell Whiteman Primary School

museum annex

Tread of Pioneers Museum

'I would like to see more churches look to what St. Paul's is doing — and engage themselves with the larger community outside their own walls in a very meaningful way.'

Bishop Winterrowd



Bishop Winterrowd blesses the site.

Church and School Partnership Breaks New Ground in Colorado

In an unusual venture, St. Paul's Church, Steamboat Springs, Colo., and the Whiteman Primary School, a small non-religious school, have joined forces to expand facilities and space for both.

The parish is building a new church, having outgrown the present building, constructed in 1913. That building will become a chapel.

The school is constructing a new building to replace its former accommodations, an old police building leased from the city.

When the project is complete, St. Paul's will use the school for Sunday school classrooms and the school will use the parish hall during the week. The new church proper also will be available for community concerts and performances.

"We have not found this level of collaboration anywhere else in the country," said the Rev. David Henderson, rector of St. Paul's. "Other churches have leased defunct church school spaces to non-parochial schools, but we're doing it from the ground up."

The Rt. Rev. William J. Winterrowd, Bishop of Colorado, called the project a model for the church in the new millennium. On Pentecost, Bishop Winterrowd officially blessed the joint church-school project.

"Churches, and the Episcopal Church in particular, have histori-

cally been too insular," Bishop Winterrowd said. "I would like to see more churches look to what St. Paul's is doing — and engage themselves with the larger community outside their own walls in a very meaningful way."

"The two institutions had to see if there was a compatible basis for a relationship. We both had to develop a degree of trust," Fr. Henderson told *Steamboat Today*, a local newspaper.

The project's mission statement calls for the partnership to enhance the spiritual, historical and educational values of the community. The church and school plan to accomplish these goals by sharing common space and giving the space multiple uses, conserving land, preserving historical buildings, and maintaining the integrity of the immediate neighborhood.

Each group is paying for the construction of its own facilities. Estimated construction costs for the new school, parish hall and completed church (a two-phase project) totals more than \$1 million.

"It was an enormous effort to bring the school and church projects together," said Nancy Spillane, head of the Whiteman Primary School. "It might have been easier to do alone, but we both ended up with much better facilities together than we would have had apart."

Good Preaching

By Emmet Gribbin



The author impersonates a bishop.

I am a good preacher. I developed into a good preacher because I had excellent instruction and emulated the pulpit skills of others.

During my last year in high school I took a course in public speaking. Mr. Lewis, the teacher, told me to look at the listeners, not at the back wall or out the window. At the university, I took another speech course, and I was on the debate team. William McKellar, the professor and debate coach, was quite hard of hearing. This required us to speak up loudly. Fortunately, from my father I have inherited a big voice, and I read the service and preach with more robust volume of sound than many do. Hard of hearing people thank me for this.

At the General Theological Seminary, in addition to the required courses in homiletics, I chose two electives. Each was taught by the rector of a parish in the city who came to the seminary once a week for two hours. The first hour three of us in the class preached in the chapel to the others, then we went to a classroom for discussion and comment. Occasionally, when Dr. John Gass was our instructor, there would be some disagreement about what one of us had said in the sermon. Dr. Gass would pick up the manuscript, find the passage we were discussing and read it to us. It was always astonishing that words one of us had spoken in a pious monotone suddenly became vibrant and exciting when

Dr. Gass read them. I learned from him the importance of using one's voice expressively.

The instructor in the other elective was Dr. Walter Russell Bowie. In one of our class sessions he said to me, "Mr. Gribbin, do you know what frozen food is?"

"Yes, sir," I replied. Then Dr. Bowie said, "Frozen food is full of nutritive value, but no one can eat it until it is cooked and seasoned. Some of the theology in your sermon is like frozen food. It is soundly orthodox, but not prepared well enough for your hearers to benefit." Through the years since then, I have often looked over a sermon when I have just finished writing it, and asked myself, "Frozen food?"

When Dr. Theodore Wedel was warden of the College of Preachers in Washington, I was fortunate to attend several five-day sessions and be in residence as a fellow for two-and-a-half months. He said he must be the most be-

preached Christian in the world as he listened to two dozen or more sermons every week. His critical comments were helpful and occasionally amusing. He had nicknames for many gestures, such as grapefruit (hands moving as if around a grapefruit), watermelon (hands farther apart), and fig leaf. He stressed that unconscious hand waving was distracting, that gestures should be simple and amplify or emphasize the words. I learned from him to use few gestures and to be conscious of making them.

I have had minor roles in a number of plays. The directors of those plays helped me learn to be dramatic when telling some kinds of stories or when it is appropriate. This theatrical background has emboldened me to impersonate various people and speak as if I were them. In Holy Week and Good Friday in several parishes I have been Judas, Pontius Pilate, Simon of Cyrene, the Centurion, and St. John. In anniversary celebrations I have impersonated four 19th-century bishops and one 17th-century one. I wear bishop's vestments, sit in the bishop's chair, and preach from the pulpit as if I were that bishop.

My father was consecrated bishop in St. Paul's Church, Winston-Salem, N.C., where he had been the rector for 13 years. The consecration was on St. Paul's Day in 1934. Forty-two years later, that is, in 1976, St. Paul's Church was celebrating its centennial, and Father was invited to preach at the service. He was 86 years old. He prepared his sermon very carefully, and it lasted less than eight minutes. I try to follow his example and not be long-winded or garrulous.

All that I have written above is in reference to only the public speaking aspect of preaching. Whether the content of my sermons is theologically or pastorally of value is an entirely different subject about which I am reluctant to comment.

When Father was in his early 80s, he asked me if I thought he ought to stop holding services and preaching. I told him that no one had to invite him to preach or be the celebrant. When the invitations stopped, he would know it was time to quit. I give myself the same counsel now that I am 82, but in the past 12 months I have preached 28 times in 18 different parishes. □

The Rev. Emmet Gribbin is a retired priest who resides in Northport, Ala.

A Gift for Synthesis

THE REV. CAROL LINDA ANDERSON

Carol Anderson, with her independent reception of the gospel message within ministries, has become a role model for spiritual renewal within the church.



By Paul F.M. Zahl

The Rev. Carol Anderson has helped to shape the Episcopal Church for more than a quarter of a century. Her particular contribution has been to be a bridge between the “liberal/social gospel” emphasis so valued by many Episcopalians and the evangelical/charismatic “renewal movement” that began to affect the church during the 1970s. Her gift for synthesis is valued and prized by many.

The Rev. Carol Linda Anderson is one whose thinking was initially formed through the activist social movements of the 1960s. She trained at Episcopal Divinity School in Cambridge, Mass., then worked in New York City beginning in 1971. Initially she was viewed as a vanguard in the movement toward the ordination of women to the priesthood. She took many by surprise, however, when she refused to be part of the irregular Philadelphia ordinations that took place in 1974. She chose to wait for General Convention and was ordained by one of her mentors, the late Bishop Horace Donegan of New York, in 1977.

We can look back and say now that the Lord was at work through Ms. Anderson’s patience. For not long after her ordination to the priesthood, she experienced the Anglican renewal movement in England (partly through the 1977 National Evangelical Anglican Congress at Nottingham). She became involved in small-group Bible studies and in the calling to help peo-

ple discover a more personally felt relationship with Jesus than many in the church at that time were prepared to talk about. She burst the paradigm, when this highly regarded “liberal” began to speak the language of Zion in a noticeably evangelical manner.

In 1978, she took a sabbatical leave from her position as associate at St. James’ Church, Madison Avenue, New York City, to study basic Bible theology at St. John’s Theological College, Nottingham. There she was influenced by Colin Buchanan, now Bishop of Woolwich, and by George Carey, now Archbishop of Canterbury, among others.

In 1979, Ms. Anderson became rector of All Angels’, Manhattan, a parish on the Upper West Side that many had been lining up to say would never live

response from many in official leadership, on the other.

In 1989, she was elected rector of All Saints’, Beverly Hills, where she has served since. Her book on Jesus entitled *Who Do You Say That I Am?* was a signature piece to this new and important ministry. To the Los Angeles area, she brought a strong leadership style, not suffering fools gladly but always pumping for the gospel. She also brought an essential eclecticism which proved effective in the new Southern California context. At All Saints’ she has majored in the evangelistic possibilities inherent in our liturgy and liturgies. The music and worship of All Saints’, which is never static — like Carol Anderson — has brought a much-needed witness and appeal to that area.

Many persons have continued to see Ms. Anderson as one of the church’s key voices.

again. After the demolition of that historic church, all that was left was a creaky old parish hall. “Can these bones live?” asked the world. All Angels’ became the happening “renewal” parish in New York City and in many ways remains so to this day.

She left New York in 1986 to become executive director of the Institute for Clergy Renewal based in Fairfax, Va. Many persons continued to see her as one of the church’s key voices, preaching the whole counsel of God in the face of some “renewal” extremism, on the one hand, and a bemused and certainly cautious

Ms. Anderson’s persevering Christ-centeredness, together with her independent reception of the gospel message within influential Episcopal Church ministries, has made her a role model for many. She may come to be regarded as the mature leader, weathered by tough experience and many changes of fashion, for the new century’s expression of spiritual renewal within the American church. □

The Very Rev. Paul F.M. Zahl is the dean of the Cathedral Church of the Advent, Birmingham, Ala.



Separate but Sharing

**St. George's Episcopal Church
and St. Mark's Lutheran Church, Belleville, Ill.**

By Patricia Nakamura

This church is somewhat unusual. First of all, the parish owns and operates its own conference center. Second, it shares buildings and jugs schedules with a Lutheran congregation. And finally, not long after planting a mission in nearby O'Fallon, it built a new church, "a contemporary Gothic design, with semi-circular seating," and in 1998 installed a new 26-stop, 32-rank Jean-Paul Buzard pipe organ.

The rector of St. George's Episcopal Church, Belleville, Ill., in the Diocese of Springfield, is the Rev. Elliot Blackburn. The pastor of St. Mark Lutheran Church is the Rev. Ronald Neustadt. They have shared facilities since 1982. "St. Mark's was new, and meeting in various places," Fr. Blackburn said. The Sunday schedule is meshed, with Eucharists at 8 and 10:30, and the Lutheran service at 9. Each congregation has its own vestments and one-half the sacristy. While one altar guild is cleaning up, the other is setting up. Episcopal hymnals and prayer books are in the pews, Lutheran materials on rolling carts. Each clergyman has his office; their administrative assistants are "separate but share the same open office."

"Separate but sharing" seems an apt description of how the arrangement works. The churches run a joint food pantry whose directorship is passed back and forth, "the second largest in this county," Pastor Neustadt has said. "Both congregations contribute to one checkbook. But we are also clear about keeping the distinction of who owns what property, and we think that is part of the reason for the success."

The principle covers items large and small. The church building is owned outright by St. George's.

When the city of Belleville specified off-street parking, St. Mark's bought a piece of land across the street and created the parking lot. "Good fences make good neighbors," Pastor Neustadt quoted. (Robert Frost)

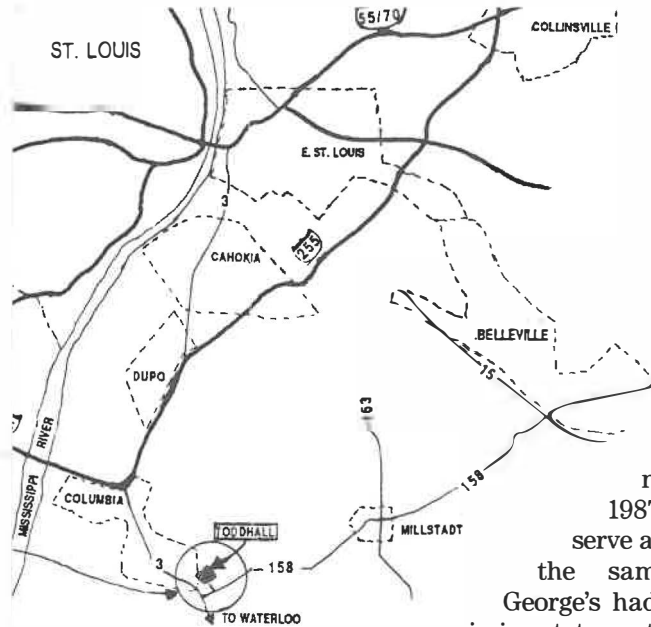
He said that three times a year the two churches have "a joint celebration of the Eucharist according to the 1982 guidelines. We're strict about not mishmashing liturgies."

Fr. Blackburn said, "We'll use the Lutheran liturgy with an Episcopal preacher, and vice versa, and a joint choir we take turns directing." On Good Friday the two congregations and the Roman Catholic parish walk together between the two churches.

"There are a great many things that are fascinating about St. George's," member Betsy Rogers said. "It is at the center of an aging community, in a working-class suburb of St. Louis across the Mississippi River." Vestry member Kim Corliss said, "We needed more space. Do we commit to downtown or tear up more farmland? We wanted to reach out into the neighborhood."

"We chose not to move away from downtown," Ms. Rogers said. With \$1.3 million and many volunteer hours, St. George's turned the old church building into a chapel and music space, and built a new church and parish hall. Most areas are accessible.

At the same time, the parish sent 30 members — "some of our biggest givers" — as seed to form the mission of St. Michael's, O'Fallon. Ms. Rogers was chair of the redevelopment committee. "We must have been crazy," she said. "Were we especially prayerful and seeking to discern? Or were we



Virginia and Charles Todd discovered that the nearest Cursillo they could attend was in Oklahoma.
“We had to go that far. So we decided to do it”
— deed their 50-acre estate to St. George’s Church.

oblivious to obstacles?”

The work on the facilities was always, beginning with the 1987 evaluation, “to serve a larger purpose,” the same which St.

George’s had adopted as its mission statement: To know Christ and to make him known.” Neither the Redevelopment Committee nor the vestry ever made a choice ... between ‘people needs’ and ‘bricks and mortar.’ On the contrary, we made the investment in bricks and mortar very consciously and intentionally, precisely so that we could better serve the needs of God’s people.” The committee, she said, had a powerful feeling of being led. Solutions to thorny problems “would miraculously appear, as if dropped from heaven. I believe they came in response to the prayerful people on the committee and elsewhere who interceded constantly for our work ...”

St. George’s joins others in the community, Ms. Corliss said, working with Meals on Wheels, tutoring in local schools, and firing up the Dragon’s Breath Chili Cookoff each year, often accompanied by the parish mascot, Pooraz ... (a Churchmouse).

One day in 1983, Virginia and Charles Todd discovered that the nearest Cursillo they could attend was in Oklahoma. “We had to go that far. So we decided to do it” — deed their 50-acre estate to St. George’s Church. The grounds where they had lived for 40 years has woods, a trail, a stream. There are outdoor stations of the cross, and the Lord’s Prayer along the road, with speed bumps forcing drivers to slow down and read. “We have 75 rooms now, and we’re building 30 more,” Mrs. Todd said. Toddhall Retreat and Conference Center in Columbia, Ill., is used by Cursillo, churches, schools, elderhostels, cultural conferences. General Manager Patty Pierce said, “Any non-profit can use it — anybody, as long as they don’t talk about making money. It’s a people sanctuary.”

Mr. Todd, 82, serves as acting manager. “He’s chasing six goals at one time,” Ms. Pierce said. “He ran his laundry and uniform company, he was a violinist with the St. Louis Symphony. His pipe organ is in the chapel — he learned it at 70! He’s spectacular. He should be 4- or 500 years old, with all he’s done.” Mrs. Todd said she used to do the cooking, until arthritis worsened. “Now I just sit and pray for the whole thing,” she said.

The most recent tangible proclamation of St.

George’s faith in its mission is the new pipe organ. John-Paul Buzard, organ builder and chair of the Diocese of Springfield’s Commission on Church Music, wrote in the April issue of *The Diapason*, “These two congregations truly live the spirit of ‘Concordat.’ Although the organ was to be purchased by St. George’s parish, both congregations wanted to be sure that it would be tonally appropriate for Stanford as well as for Bach.” Mr. Buzard described typical differences: A Lutheran organ would have fewer soft 8’ “color” stops, and would feature “bold principal choruses” — what we think of as “organ” sounds. An Episcopal instrument would have “a warmer sound, with a wide variety of 8’ stops, for accompaniment.”

“We gave it brightness, warmth, and breadth. The reeds are more romantic, rounder,” to encourage “active liturgical participation.” At the same time, said Nancy Ypma, St. George’s organist and music director, it is wonderful for concert performance. “You can still play Bach!” Mr. Buzard said. “It’s clean, clear. We found a *via media* approach.” Dr. Ypma echoed his comments. I play a lot of Bach — its round sound is not too tubby for Bach. And I requested an oboe for Franck.”

St. George’s music program, too, is varied. The adult choir, all volunteers, sings each Sunday, “everything from Renaissance to present music. We do an occasional Evensong.” A folk group directed by James Pappas sings once monthly and performs at nursing homes and Toddhall hostels. Suzanne Olsen’s choristers, third through seventh graders, has a monthly turn, and her 3-, 4-, and 5-year-old junior choristers sing for perhaps three services a year. “They’re fun,” said Dr. Ypma. “And it’s fun to watch their parents. I’m so glad Suzanne is doing this.”

With Stanford and Bach sharing the pipes, and Fr. Blackburn and Pastor Neustadt the pulpit, the arrangement that vestryperson Corliss terms “seamless” is set to continue expressing its “zeal for mission,” in prayer and labor. The Wednesday morning prayer group, in existence for 30-plus years, is augmented by a prayer chain. “For urgent things,” Ms. Rogers said, “people at the top start calling ’til we have 35-40 people interceding.” And she said the work of the parish is done by a “core of people who keep right on. Many are retirees who took up the slack 20 years ago and haven’t stopped. They drive Meals on Wheels, lead Bible study, rebuild things, hang shelves.” In a recent Habitat for Humanity project in East St. Louis, “an 89-year-old was swinging a hammer!”

“Christ is the head,” she said. “The people are the backbone. There is a natural overflowing of faith into good works.” □

A Man of Character

It took me six months or so at THE LIVING CHURCH to realize what a remarkable person I had succeeded as editor. No matter where I went, whom I met or whatever the contents of my mail, the remarks were always the same. "How is Boone?" or "Say hello to Boone Porter for me." The Rev. Canon H. Boone Porter, who died June 5 [p.6], was a giant in the Episcopal Church, an almost legendary figure who moved gracefully and easily across party lines into a variety of settings. He made his mark in seminary classrooms, as a member of national church committees, as a pastor, an author, even an artist.

Canon Porter had retired and moved to Connecticut before I began to appreciate him fully. Invariably, when I met strangers, they always wanted to share a Boone Porter story. Priests who were privileged to study under him at Nashotah House or The General Theological Seminary can recall word for word pronouncements he made in the '60s or '70s. Members of St. Peter's Church, North Lake, Wis., speak fondly of how Canon Porter brought a sense of vision to their little congregation he served.

I first encountered Canon Porter some 15 years ago when he was the featured speaker at a symposium on the diaconate at an eastern U.S. cathedral. Elements of his scholarly presentation remain with me to this day, and his presentation helped shape my own view of the diaconate.

One of the most lovable traits about Canon Porter was that he was a character. Always was, I'm told. My own favorite story occurred during my first week at TLC. I went to cover the national Executive Council meeting, and he went as well, in order that he could introduce me to people I needed to meet. We were seated at the press table during the council meeting, which was held in a large hotel ballroom. Seats for visitors were located across the room. Being hard of hearing, he often spoke in a raised voice, unnecessary that

day because I was only two or three feet away. When one of the visitors was introduced, Canon Porter turned to me and said in a voice heard by perhaps half of those in the room, yet without the slightest hint of uncomfotability, "This guy is the biggest knee-jerk liberal in the Episcopal Church." I wanted to slide under the table, but the grins of those around me somehow let me know it was OK. Later I saw Canon Porter visiting with the "knee-jerk liberal," obviously enjoying his company.



His driving exploits were legendary, yet to my knowledge he never had an accident. Surely God was with him. A TLC member spent an afternoon on a lake getting lessons from Canon Porter and his daughter in how to wind surf, and remembers how tirelessly Canon Porter, in his mid-60s, continued to sail long after his younger companions headed for shore. Certainly age was no barrier for him. At age 71, when most people are winding down their activities, he fulfilled a life's ambition and entered Yale University's School of Forestry. He graduated with an M.A. four years later.

As editor of this magazine, Canon Porter was often accused of being too conservative or even rigid on some matters. Yet it seems ironic that a decade earlier his thoughts on such matters as the revival of the diaconate and the ordination of "local priests" were viewed by some church leaders as too radical.

I learned a great deal from Boone Porter. His book, *The Day of Light*, was an eye-opener on the meaning and importance of Sunday. His wisdom on walking the balanced middle ground of Anglicanism has guided me daily in publishing this magazine. His gift of being brilliant yet able to write with clarity so persons who aren't theological scholars can understand has become a guiding principle. His kindness to his successor who does things differently will never be forgotten. I miss him already.

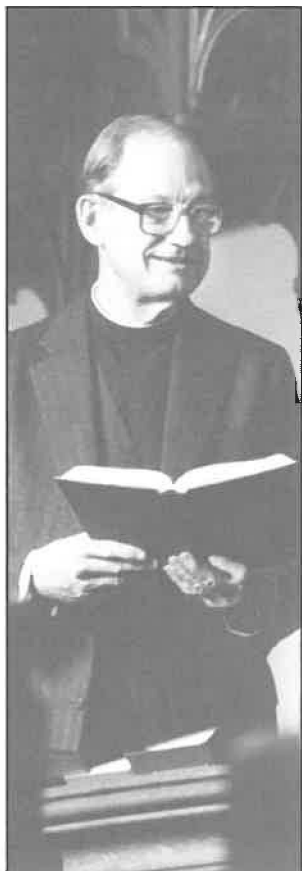
David Kalvelage, executive editor

Did You Know...

St. Philip and St. James' Church, Denver, is known affectionately as St. P.J's.

Quote of the Week

The Rt. Rev. Richard Clarke, Bishop of Meath and Kildare (Ireland) on the Church of Ireland: "We are sadly not of great interest to the outside world, unless we are making complete fools of ourselves and a mockery of the gospel we possess ..."



The teaching, writing
and ministering
of Canon H. Boone
Porter has touched
the lives of thousands
of Episcopalians.

He Vitalized Small Churches

Of all the ways the Rev. Canon H. Boone Porter left his mark on the Episcopal Church [p. 6], as educator, liturgist, journalist, philanthropist and pastor, the most lasting legacy may be as a missionary to small churches.

Without their members ever knowing it, Canon Porter made a major impact on the life and worship of small churches all over the Episcopal Church, especially those in rural areas.

Canon Porter was a strong believer in the vitality of ministry in small congregations. He was far ahead of his time in promoting the raising up of "local priests" to serve only in the congregations which sponsored them. This concept eventually led to Canon 9, under which priests are ordained to serve particular congregations, particularly in areas where a specialized ministry might be called for. His support for the renewal of the permanent diaconate has brought life to congregations of all sizes, particularly those in small communities.

Canon Porter held up a vision that small congregations could do many of the same things large parishes could do. Musicians could be found, singers trained, acolytes instructed, lectors coached. The liturgical year could be observed with its colors, symbols and expressions in smaller churches as well as cardinal parishes. Canon Porter wrote extensively in this magazine and elsewhere on how seasons and holy days could be observed in churches of all sizes.

He touched the lives of small congregations through the 1979 prayer book. Canon Porter played a major role in writing many of the prayers in that book and he was the primary author of Eucharistic Prayer A, widely used throughout the church. His vision of the participation of the laity in worship was especially felt by smaller congregations, many of which were accustomed to the priest being the "performer" of the liturgy.

Canon Porter's emphasis on the importance of ecumenical ministries was felt especially by persons in small communities as they began, through his teaching, to become involved with congregations of other traditions in various outreach ministries or worship events.

The teaching, writing and ministering of Canon H. Boone Porter has touched the lives of thousands of Episcopalians. It's a shame most of them never realized it.

Strength in Numbers

There's an old adage about being strength in numbers. If there's some truth in that yarn, members of the Episcopal Synod of America probably are feeling better about themselves these days. As it observed its 10th anniversary, the ESA [p.7], an organization of traditionalists, voted its name out of existence and decided to align with the English organization Forward in Faith (FIF). ESA members had been regarded as outcasts in recent years and may derive strength from their new affiliation with Anglicans in other parts of the world. We send greetings to the ESA on its 10th anniversary and wish it well in the days ahead under a different banner.

Jesus is our Hope

A Lesson in Humility From Bishops at Lambeth

By William and Bonnie Shullenberger

The resolution on sexuality that was passed by a majority of the bishops of the Anglican Communion at the 1998 Lambeth Conference was a surprise to many Episcopalians. Basing itself on a biblical paradigm of monogamous marital commitment as God's intention for human sexuality, the resolution rejects "homosexual practice as incompatible with Scripture," and consequently rejects same-sex unions as well as ordination of non-celibate homosexual clergy.

Gay Episcopalians, and those who have supported their witness and their ministry, have tended to interpret this as an uninformed condemnation issued from the covenant of law, rather an invitation to fellowship in the covenant of grace. But there is good news in this startling message from Lambeth. The resolution is the declaration of a Communion which is outgrowing its colonialist legacy. The mind of the church is not necessarily to be determined in the centers of institutional and financial power of the English and North American churches. Church people in the wealthier nations can no longer presume that our financial support will buy the silent consent to our views of Anglican policy by those whose pastoral and evangelical concerns are formed by very different cultural conditions, pressures and conflicts than our own.

The resolution is a lesson in humility, reminding us that the Western cultural agenda is not self-evidently a universal or global one. This is a salutary lesson, if we are willing to learn from it. If we wish to carry our own commitments forward beyond our own national and cultural boundaries, we need to do so with attentive respect to the point of view and cultural circumstances of those with whom we are in communion.

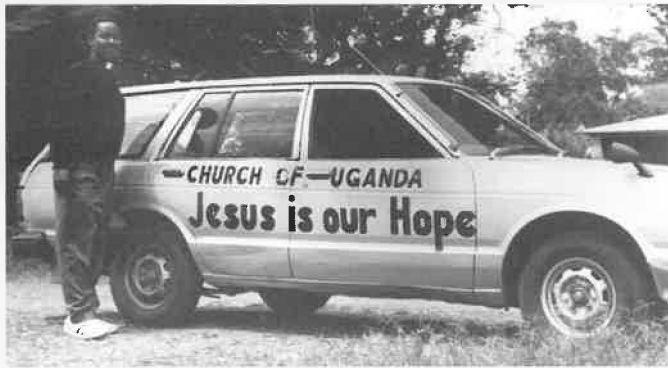
When we were teaching and working as part-time chaplains in Uganda from 1992 to 1994, we were privileged to know several of the bishops of that province, especially the Rt. Rev. Elisha Kyamugambi of East Ankole and the Rt. Rev. Zebedee Masereka of South Rwenzori.

These courageous and visionary pastors find their personal energies and financial resources stretched to the breaking point by the massive needs of their dioceses. Yet their efforts are always at risk, in a nation where peace is still fragile, poverty is deeply and structurally rooted, and AIDS continues its scourge. Bishop Masereka's diocese is just over the border from the war zone in the eastern Congo (formerly Zaire), just up the road from Bwindi Impenetrable Forest, where the recent massacre of European and American tourists occurred. For as long as we have known him, Bishop Masereka has had to deal on a daily basis with carnage like this, as the war erupts into his diocese, in the form of rebel assaults, displaced people, and devastated, unprotected farms and villages.

If the spiritual and political situations faced by our episcopal friends in western Uganda are typical of other African and Asian settings, it should not be surprising that the sexual politics of the Episcopal Church seem strange, and even peripheral, to their commitments. Traditional church affirmations of marital fidelity and of sexual abstinence outside marriage make good stabilizing sense in societies where modernization, war and disease have devastated tribal order, local agronomy, and the social security provided by the extended family. Supporting monogamy and sexual abstinence, as well as women's education, are the church's most pragmatic response to the crises posed by AIDS and the population explosion. They provide comparatively low-tech, low-cost forms of sexual education that allow the dignity of moral agency to people with very little else to hold onto.

To reflect productively on the controversy over homosexuality at Lambeth, we Americans need first to recognize that homosexuality is a virtually unacknowledged and socially unsupported sexual practice in the societies of East Africa. The suspicion of homosexuality among African bishops is not the result of a naive biblical liter-





The announcement that "Jesus is our hope" on a battered car announces the motivation behind the Church of Uganda's efforts at AIDS education. ENS photo

"There are no homosexuals in Uganda," our students at Makerere University unanimously informed us.

alism, as some of their critics have hastily concluded. Traditional tribal codes of conduct widely (although not universally) proscribed homosexual practice. These attitudes were reinforced by the conservative training in scripture provided by the early Church Missionary Society teachers who evangelized East Africa. Furthermore, in the popular imagination of Ugandans, homosexuality is associated with the twin evils of abusive traditional monarchy and colonialism.

"There are no homosexuals in Uganda," our students at Makerere University unanimously informed us. The students, preparing to be the intellectual elite of Uganda, were more open-minded, globally literate, and intellectually sophisticated than the general population of Uganda, and yet they shared the normative view that homosexuality is alien to African sexual practices and self-understanding. Ugandans and Kenyans will tell you that homosexuality was introduced in East Africa by Arab traders and slavers on the coasts of what are now Kenya and Tanzania. Contemporary European sex safaris, specializing in the procurement of young girls and boys, reinforce the suspicion among East Africans that homosexuality is a decadent colonial practice, and heighten the resistance to any positive representations of it. Although we speak of East Africa, we expect that Anglicans of other former colonies have had analogous experiences to inform their historical attitudes and reinforce their traditionalist sexual ethics.

A great deal of talking and patient listening needs to be carried on if we can hope to bridge this cultural divide. At this stage of the Anglican conversation about sexuality, quick self-righteous resolutions to condemn or reject the Lambeth resolution are gestures of polarization rather than reconciliation. They are likely to send the message to the rest of the Anglican Communion that we Americans can afford to do and think what we bloody well please.

To make a compelling alternative account of homosexuality to the sponsors and supporters of the Lambeth resolution, including alienated traditional members of the Episcopal Church, supporters of gay ministries and gay unions must give accounts of the exemplary lives and loves of gay Christians in witness, outreach and ministry. We must seek in such lives and loves the revelatory evidences, such as we find in marriage, of the loving fellowship of the Trinity, the mysterious origin, ground and end of all charitable human relationships. We must articulate a theology of conversion, reconciliation and inclusion, sponsored by the One in whom there is no Jew or Greek, slave or free, male or female, straight or gay. Our listening, in turn, must be attuned to, and prepared to learn from, the deep, steadfast, honorable and life-sustaining convictions of those whose faith has been made strong and principled by the fires of history: the slave trade, colonialism, civil wars, state terror, poverty, disease.

The recognition that we are in communion with our Anglican sisters and brothers across the earth ought always to inform and reform the spirit of our conversations with them. Our disagreements ought to be of a different sort than the disagreements of the secular and politicized world. If we can recognize and repent of our sense of cultural superiority and privilege, and acknowledge that we have as much to learn from the Asian and African churches as we have to teach them, we can take up this opportunity presented at Lambeth. We can give our will to power over to the Holy Spirit, who alone can guide our branch of the Holy Catholic Church beyond the colonialist imperatives that first took it to the ends of the earth. □

William Shullenberger teaches literature at Sarah Lawrence College. His wife, the Rev. Bonnie Shullenberger, is a priest of the Church of Uganda. They reside in Ossining, N.Y.



Not Valid Until . . .

I write in response to the letter from Anne Pringle regarding the role of the church and the state in the marriage ceremony [TLC, May 30]. It is only partly true to say that the "legal issues are already in the hands of the civil authorities." Yes, the couple obtains a license, but that license is not a valid marriage until an authorized person presides at some kind of public gathering, signs the license, and returns it to the civil authorities.

When a couple chooses to be married by a member of the clergy, that clergy person functions on behalf of the state, being certain that there are no objections to the marriage and requiring the couple to state any blockades to their marriage, thus establishing grounds for a perjury charge if they do not reveal impediments defined by law (prayer book, p. 424).

Precisely because marriage is a sacramental rite of the church, I often feel compromised when performing a marriage ceremony for individuals who give little evidence of involvement in any faith community at any other time. I believe it would be a great help to have the civil authorities do the legal marrying, and free me to bless the intention of Christian people in entering into a marriage. This is not a new idea, of course. Many European Christians are very familiar with this pattern, and have been for generations.

*(The Rev.) Stephen O. Voysey
St. Mark's Church
Mt. Kisco, N. Y.*

Quality of Life

I read with interest Terry Lorbiecki's article about her aging aunt whose mental abilities were deteriorating but who still maintained her habit of prayer [TLC, May 23]. As a board-certified music therapist, I frequently work with elderly persons experiencing various forms of dementia, and can attest to the fact that old habits remain after most other functioning is lost. Aunt's prayers were no less valid just because she could no longer read the words in the book.

However, I also felt disturbed by the scene described in the article. It gave the impression that the shrinking world Ms. Lorbiecki's aunt and uncle inhabit is inevitable. A person with dementia or other forms of declining mental abilities needs to receive a great deal of multisensory stimulation in order to help that person maintain as much functioning as possible. This is a quality of life issue.

Jesus calls us to life in abundance. As Christians we have the responsibility to assist our sisters and brothers to receive the abundance he offers. I would have liked to see a follow-up

note to the article urging persons with family members like Ms. Lorbiecki's to contact their local chapter of the American Alzheimer's Disease Association. There are numerous opportunities for help and support for persons like the aunt and uncle described in the article. Such help can be the answer to the prayers offered by Ms. Lorbiecki and her aunt.

*M. Helen Depew
Lake Geneva, Wis.*

Stolen Meanings

We can add "orthodox" to such words as "evangelical" and "born again." Each of these terms once had meaning for the whole church, but have been stolen by those who claim to be true believers.

Orthodoxy was the victory of the inclusive view of church polity, the "one, holy catholic and apostolic church." It won over divisive tendencies toward self-righteousness. The early heresies were largely moralistic and judgmental of the larger church, heretics felt persecuted, and sought alienation from the world that the church was striving to engage and

"... it would be a great help to have the civil authorities do the legal marrying, and free me to bless the intention of Christian people in entering into a marriage."

LETTERS TO THE EDITOR

transform.

Orthodoxy proclaims that the gospel is a word of forgiveness, not of wrath and judgment. Orthodoxy engages rather than separates. It is the proclamation of God's initiative of grace in the face of human sinfulness, not humanity's integrity in response to God's law. Orthodoxy is not used rightly when referring to anyone contemplating schism.

(The Rev.) Carl R. Hansen
All Saints' Church
Carmel, Calif.

Capture and Change

In the present culture, we see much evidence of biogenetics, altering the DNA structure of various plants and animals for a wide variety of purposes, some commendable, some dubious.

In the church there now seems to be a comparable trend — the effort to change the genetic structure of common words we use in ordinary life. Are we really willing to allow those most contentious to capture and change the DNA of "traditional," "orthodox," "faithfulness," and other words?

When Christ became incarnate in this world, traditional meant Pharisees, or upholders of the "pax Romana." One of

my mentors, Dr. Cliff Stanley of the Virginia Seminary, observed that the difference between orthodoxy and heterodoxy is that "one of them is my doxy and the other is your doxy, and mine has bigger teeth."

More is at stake than civility. Constructive dialogue and effective evangelism requires a minimal sense of honor even in the use of common language.

(The Rev.) Ward McCabe
San Jose, Calif.

A Bad Image

I hate to disagree with the Rev. Carl P. Daw, Jr. [TLC, May 30], who has contributed so many excellent hymns to our present hymnal. However, I can't help thinking that it was more than "scientific correctness" that caused the rejection of "As from her bloodied breast the pelican."

When I read the draft hymnal before General Convention, that one stood out in my evaluation as unsuitable for congregational singing. Although it is a striking piece of devotional poetry, I thought then and still think that the typical congregation would be repelled by a hymn that begins with the imagery of self-mutilation. I

assumed it had been included out of a desire for more feminine imagery — a worthy goal, realized more felicitously in other examples. Perhaps we can compromise and agree that it would work as an anthem, like the one by Finzi cited in another letter (although there the "self-wounding" comes in the last verse and not the very first line).

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

Horror of Killing

Thank you for "The Last Day on Death Row" [TLC, June 6]. This outstanding article bears witness to the horror of killing by the state, as well as to the hope of human transformation in Christ.

I'm grateful for the work of George Jones and others who minister in prisons.

(The Very Rev.) Charles Hoffacker
St. Paul's Church
Port Huron, Mich.

A Large Gap

I have read and re-read the editorial, "Carefully Hopeful" [TLC, June 6] concerning the status of dialogue between Roman Catholics and Anglicans, and find it unbelievable that TLC accepts the proposal of "the power of the Papacy as supreme."


As a member of the Episcopal Church for 85 years, and having been active in its democratic approach to authority, I would certainly rebel against papal dictatorship. To my mind, there is a large gap between the authority exercised by the pope and that of the Archbishop of Canterbury.

Heaven forbid that we dispense with our "three-legged stool" of scripture, reason and tradition, with emphasis on scripture!


William S. Myers
Greenville, S.C.

To Our Readers:

We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Letters may be sent via email to tlc@livingchurch.org. Letters sent through the postal service are more likely to be published when typed and double spaced. All letters should include an address and phone number.



Alleluia II



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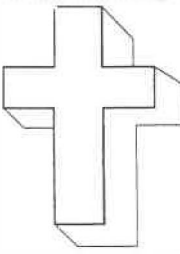
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PEOPLE & PLACES

Appointments

The Rev. **Russell Lynn Arnett** is curate at Sts. Peter and Paul, 3900 Morris Ln., Arlington, TX 76016.

The Rev. **John Paul Bailey** is intern at Grace Church, 212 John St., Elkins, WV 26241.

The Rev. **Dane C. Bragg** is missionary for youth and social ministries in the Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

The Rev. **Virginia Brown-Nolan** is rector of St. Luke's, 1514 15th St. NW, Washington, DC 20005.

The Rev. **Judith T. Carrick** is assistant at St. Mark's, 754 Montauk Hwy., Islip, NY 11751.

The Rev. **Mary Louise Chin** is assistant at St. Peter's, 500 S Country Rd., Bay Shore, NY 11706.

The Rev. **Marlene Clark** is rector of St. Mark's Anglican-Episcopal Church, APDO 61-173, Guadalupe, Jalisco, Mexico 44630.

The Rev. **Matthew Cobb** is assistant for campus ministry and Christian formation at St. John's by the Campus, 2338 Lincoln Way, Ames, IA 50010.

The Rev. **Paul Coleman** is rector of St. Jude's, 3606 Lufberry Ave., Wantagh, NY 11793.

The Rev. **Christopher T. Connell** is rector of All Saints', 855 Middle Neck Rd., Great Neck, NY 11024.

The Rev. **Richard Crocker** is minister of discipleship at Truro Church, 10520 Main St., Fairfax, VA 22030.

The Rev. **Gordon De La Vaars** is rector of St. Paul's, PO Box 144, Mayville, NY 14757.

The Rev. **Scott Foresman** is priest-in-charge of St. Paul's, 22 Dillman Dr., Council Bluffs, IA 51503.

The Rev. **Paul A. Fuessel, Jr.** is rector of Grace Church, 525 A Ave. NE, Cedar Rapids, IA 52406.

The Rev. **Thomas Gehlsen** is vicar of St. Anne's by the Fields, 2110 W 1st St., Ankeny, IA 50021.

The Rev. **Alexander Gunthorpes** is rector of Emmanuel, 2635 E 23rd St., Brooklyn, NY 11235.

The Rev. **Thomas Hawkins** is rector of St. Timothy's, 15820 Wyoming Ave., Detroit, MI 48238.

The Rev. **Johan Johnson** is rector of St. Mary's, 521 W 126th St., New York, NY 10027.

The Rev. **William K. McDonald** is priest-in-charge of Resurrection, 6490 Clarkston Rd., Clarkston, MI 48346-1502.

The Rev. **John E. Morrison III** is assistant at Grace Church, 23 Cedar Shore Dr., Massapequa, NY 11758.

The Rev. **Brian Nordwick** is deacon at St. Stephen's, 651 Broadway, Gilroy, CA 95020.

The Rev. **Kristin Orr** is rector of St. Patrick's, 21 Holyoke St., Brewer, ME 04412.

Ordinations

Deacons

Fond du Lac – Scott Allan Thompson

Montana – Joan Christensen, St. Andrew's, Polson, MT, **Lorrie Slaymaker**, St. Luke's, Hot Springs, AR

New Jersey – Edward John Murphy, Susan Saucedo Sica

San Diego – Carolyn Garrett Richardson, Cathy Jean TestaAvila, Fredric Elmer Wood

San Joaquin – Verne L. Walter, St. Michael's by-the-Sea, Carlsbad, CA

South Carolina – Daniel Lee Clarke, Jr., Holy Communion, Charleston, SC

Southeast Florida – Kathleen Kyle Brusco, Jeannie Lou Reid

Priests

New Jersey – Peter Manzo, Kari Morrison Quincy – Edward Roland Monk, St. Paul's Cathedral, Peoria, IL

Resignations

The Rev. **Gladys Dennis**, as rector of Intercession, Fort Lauderdale, FL.

Retirements

The Rev. **Dwight Edwards**, as rector of St. Mary's, Pacific Grove, CA.

The Rev. **Hoyt Winslett, Jr.**, as associate at Christ Church, Tuscaloosa, AL.

The Rev. **Edward Winsor**, as priest-in-charge of St. Peter's, Key West, FL.

Change of Address

The Rev. **Charles E. Cason, Jr.**, 1805 Arlington Dr., Oshkosh, WI 54904.

The Rev. **John H. Park**, Catedral El Buen Pastor, Apartado Postal 2539, San Pedro Sula, Cortés, Honduras.

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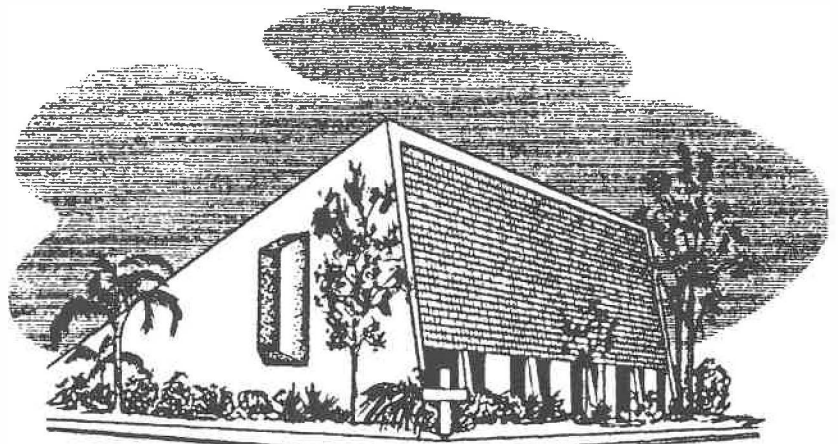
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June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1S), MP (2S-5S)

ST. JUDE'S, Seal Harbor Rt. 3
July-Aug: Sun 10:30 H Eu (1S, 3S), MP (2S-5S)
The Rev. Charlene S. Alling, r

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ASHEVILLE, NC

CATHEDRAL OF ALL SOULS 2 Angle St. (Biltmore Village) (828) 274-2681
H Eu Sun 8, 9, 11:15, Wed noon, 5:45

HISTORIC TRINITY CHURCH (Downtown) 60 Church St.
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NEWARK, NJ

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The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

CARLSBAD, NM

GRACE CHURCH (505) 885-6200 508 W. Fox St.
Fr. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

RUIDOSO, NM

HOLY MOUNT 121 Mescalero Trail
The Rev. Canon John W. Penn, r (505) 257-2356
Sun: H Eu 8; 10:30. Wed H Eu 5:30

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r, the Rev. Logan Craft, c, the Rev. Robert Dinegar, Ph.D., assoc.
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10.
Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

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Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs.") Cho Eu 12:05, EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. St. Bart's book and gift shop open 7 days 8 to 6

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The Rev. Dr. Edwin H. Cromey
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WESTHAMPTON BEACH, NY

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The Rev. George Busler, S.T.M., D.D., r; the Rev. John H. Peterson, M.Div., priest assoc
Sun 8 HC (Rite I), 10 H Eu (Rite II), 1S & 3S; MP 2S, 4S, 5S. 10 Special Music. Spiritual Healing 8 & 10 (3S). 11:15 H Eu (2S, 4S, 5S)

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The Rev. Frank E. Fuller, asst (512) 882-1735
The Rev. James R. Murguia, c
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TOMBALL, TX

GOOD SHEPHERD 715 E. Carrell (281) 351-1609
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Sun H Eu 7:45, 9:00, 10:45

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The Rev. Fern Penick
Sun Sung Eu 10:15

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Eu Sun 11. Thurs 9:30 (715) 835-8475

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