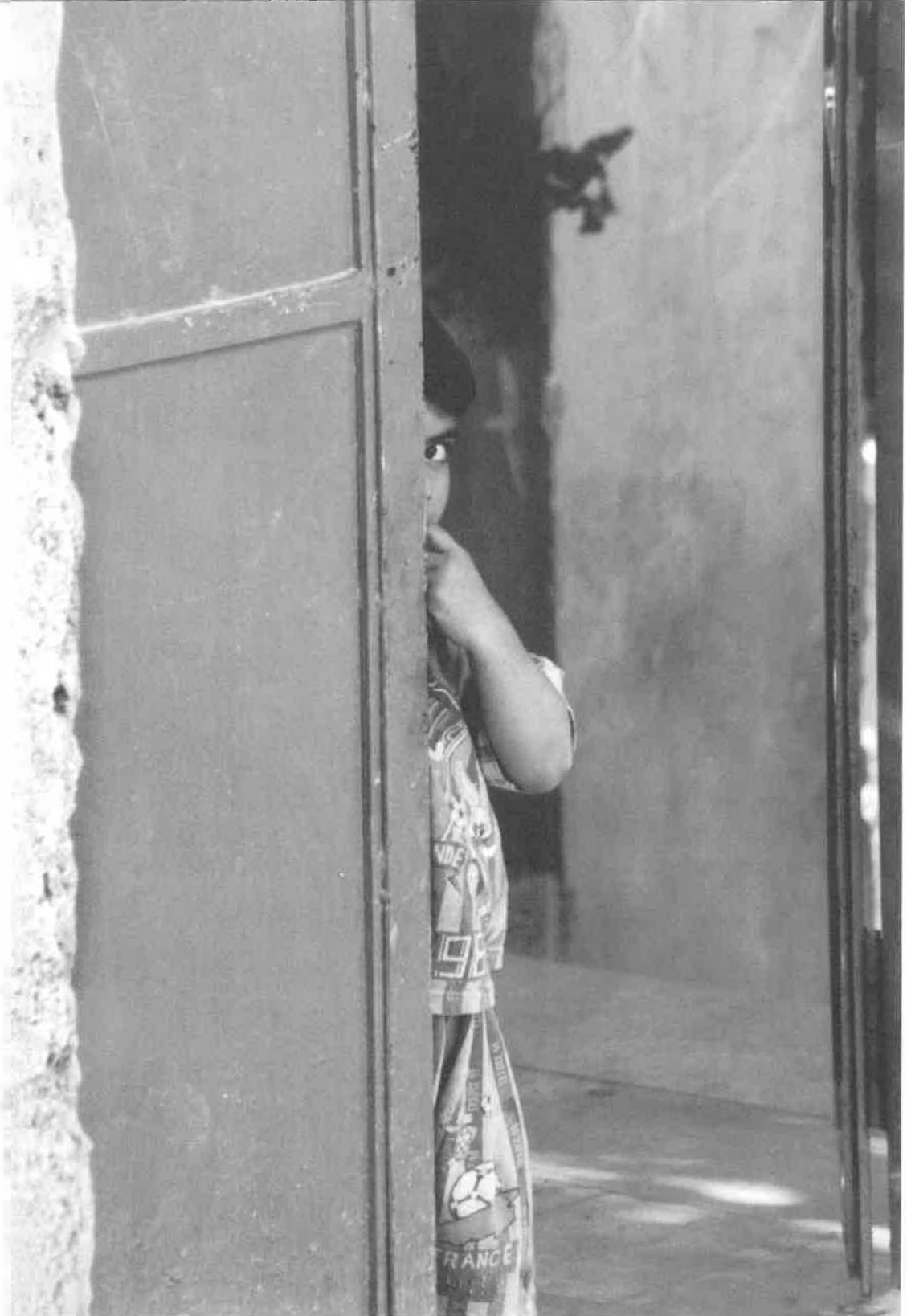


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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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.

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. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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 219 Number 7

THIS WEEK



After the communion, the Rt. Rev. James Kelsey, newly consecrated Bishop of Northern Michigan, joins members of the diocese's Happening Community in singing "Abba, Father" [p.6].

Judi Amey photo

Bishop William Manning (left), the subject of this week's article in the series "Shapers of the Church in the 20th Century," in a 1939 photo with Newbold Morris, president of the New York City Board of Aldermen, and Postmaster General James A. Farley, at the dedication of the New York City Municipal Airport.



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THIS WEEK

THE FEAST
OF ST. MARY
THE VIRGIN
AUGUST 16



The Cover

An unidentified child in the Dheisheh Camp, a refugee camp in Palestine.

J. Sherley photo

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RELAX.

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(SEE PAGE 22)



'To the House of Israel'

"I was sent only to the lost sheep of the house of Israel"

Matt 15:24

Pentecost 12, Proper 15

Isa. 56:1 (2-5) 6-7; Ps. 67; Rom. 11:13-15, 29-32; Matt. 15:21-28

Today's gospel becomes clearer when it is set in the context of Matthew 15. The Jewish leaders, by putting their traditions above scripture, have nullified "the word of God." Further, they have a fundamental misapprehension of sin. Sin, Jesus says, is not so much what we do as it is "an infection of nature," as the articles put it. The Pharisees have not yet plumbed the depths of sin. Despite their privileged place in God's economy (e.g. Rom. 9-11), the Jewish leaders persist in their resistance to Jesus. Yet Jesus continues his ministry to them.

In today's gospel Jesus makes one of his few appearances among the gentiles and is confronted by a Canaanite woman whose daughter is suffering from demon possession. Note his responses to her plea. First,

he does not answer her. Then he responds, "I was only sent to the lost house of Israel." Then, after a final plea, he says, "It is not right to take the children's bread and toss it to their dogs." After being brushed off three times, she persists, "Yes, Lord," she said, "but even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered, "Woman, you have great faith! Your request is granted."

The details of the story raise a number of questions. However, the reader is shown a stark contrast between the faithlessness of the religious establishment, despite the privilege of Jesus' undivided attention, and the burning faith of the despised outsider. While we as Episcopalians are privileged in many ways, we dare not ignore the "outsider."

Look It Up

Luke 18:9-14 is a familiar parable that would have been a real shock to a pious Pharisee. Why? Does it still shock you? Why or why not?

Think About It

God's ways are not ours. Had I been in charge, I would not have done it his way. Jesus came first to his own people, and by and large they rejected him. Paul, the apostle to the gentiles, nearly always started at a synagogue. Of course, God, the creator of all, has sent Jesus to be the savior of all.

Next Sunday

Pentecost 13, Proper 16

Isa. 51:1-6; Ps. 138; Rom. 11:33-36; Matt. 16:13-20

SHORT & SHARP



Two on the Book of Common Prayer

BY TRAVIS DUPRIEST

BUT ONE USE: An Exhibition Commemorating the 450th Anniversary of the Book of Common Prayer. Exhibition Catalogue (St. Mark's Library, the General Theological Seminary, 175 Ninth Ave., New York, NY 10011). Pp. 160, plus color plates. \$45 plus \$2 shipping, paper.

An exquisite catalogue, beautifully presented and printed, with three fine essays, including one on the first (1549) Book of Common Prayer by the Rev. Canon J. Robert Wright, coordinator of the commemoration. Also included are a bibliography of references and 16 color reproductions of covers and pages of various prayer books. Whether you make it to New York or not, you'll want this treasure for your library.

KEYS TO WORSHIP: A Church Divinity School of the Pacific Exhibit of Books of Common Prayer at the Flora Lamson Hewlett Library, Graduate Theological Union. Exhibition Catalogue. Compiled by **Patrick J. Russell.** Church Divinity School of the Pacific (2451 Ridge Rd., Berkeley, CA 94709). Pp. 42. No price given, paper.

Also a handsomely printed catalogue, this one was for an exhibition which was part of a conference, Unbound! Anglican Worship Beyond the Prayer Book. The show at the Graduate Union is no longer up, but the catalogue is most informative and a must for any collector or student of the Book of Common Prayer. Many fine references.

Trinity Institute's 30th National Conference September 27-29, 1999



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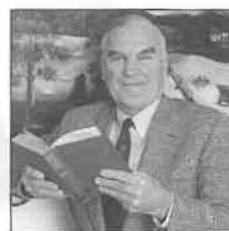
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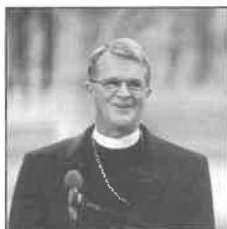
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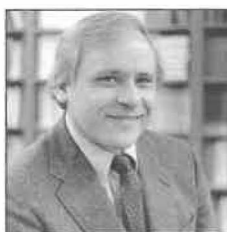
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Not the Typical Consecration Service

The Rev. James Kelsey Becomes Bishop of Northern Michigan

The ordination and consecration of the Rev. James Arthur Kelsey as ninth Bishop of Northern Michigan at St. Michael's Roman Catholic Church, Marquette, Mich., July 24, was unusual. It was different because the service was designed to exemplify the diocese's life of Mutual Ministry where, Bishop Kelsey said, "the stress is on ministry support teams, whether the ministers are ordained or not." Bishop Kelsey had been elected from within the diocese, having been its coordinator for ministry development since 1992.

Before the ceremony began, the bishop-elect was actively involved in the last-minute details, including leading the diocesan choir rehearsal.

Differences from more traditional Episcopal consecrations were visible from the very beginning. Bishop Kelsey sat in the congregation, with his family, through much of the service. Visiting bishops and ecumenical visitors were escorted, en masse, to their seats during the approximately 45 minutes of gathering music. The formal procession included only the Most Rev. Frank T. Griswold, Presiding Bishop, the four co-consecrating bishops, the gospel reader and acolytes.

Diocesan priests, vested or not as they chose, sat in the congregation; deacons were vested to give prominence to the diaconal ministry because its role has only recently been regained — and because the ministry of the deacons is very important to Bishop Kelsey. Every deacon of the diocese had a role in the service, said the Rev. Charlie Piper, rector of Holy Trinity Church, Iron Mountain.

Regional convenors brought the bishop-elect out from the congregation and presented him to the Presiding Bishop and co-consecrators.

The Litany for Ministry was led by the Rev. Paula Marvic, deacon at Trinity, Gladstone, assisted by others throughout the congregation. Likewise, the examination came from visiting bishops and clergy and laity throughout the congregation. Bishop Kelsey turned to face each questioner and responded toward that person.

The philosophy of baptismal ministry was illustrated in the homily, preached by the Rev. Steve Kelsey, twin brother of the bishop and missionary of the Middlesex Cluster in the Diocese of Connecticut. He likened the baptismal life to a Great Lake (the diocese is bordered by Lakes Superior and Michigan) — both life threatening and life giving. "It has more in it than we'll ever know," he said.

Giving examples of sharing the roles of deacon, priest and bishop among all the baptized, Fr. Kelsey said, "I'm not going to let you pawn off your baptismal episcopal respon-



Judi Amey photos

Top: Fr. Kelsey sits in the congregation with his family: his daughter, Lydia (left), his wife, Mary, and their sons, Nathan and Amos.

Above: The bishop-elect joins the diocesan choir in singing the anthem.

Left: Fr. Kelsey is examined by bishops, clergy and laity.

sibilities onto my brother. That would kill him ... that isn't going to happen here. I'm letting you do this; I trust you."

Northern Michigan is a small diocese, with 27 congregations, not counting summer chapels. Only six have more than 100 members. The diocese also takes seriously the ordination of Canon 9 clergy (there are 27 Canon 9 priests or priests in training and 10 seminary-trained priests in the diocese).

Kyle and Joel Tapio, who were scheduled to be baptized the following day, along with other children from St. James the Less, Harvey (called Little Jimmie's), presented the symbol of water to the new bishop. That water was poured into the immersion font of St. Michael's Church, and some was later withdrawn to be used at the boys' baptism.

Songs of praise dominated the music of the celebration, with traditional hymns and instrumentals from a string quartet interspersed.

Judi Amey

In Northern Michigan, They Call It Mutual Ministry

During the two days prior to the consecration of the Rev. James Kelsey as Bishop of Northern Michigan, members of the diocese and invited guests reflected theologically on the baptismal ministry and the question, "Who are we whom God has called?"

The Rev. Martin Bell, missionary for Eastern Region of the diocese and the workshop leader, presented the theological concept of Mutual Ministry as understood in the diocese. In other dioceses, Mutual Ministry is also known as Local Ministry, Collaborative Ministry or Total Ministry. (The regional missionary works with all congregations in his or her region, especially with members of ministry support teams.)

Mutual Ministry in the Diocese of Northern Michigan is built on "relationality." It is based on the idea that, in the words of a diocesan handout, "It's relationships — not things — that make up reality ... no part of the universe stands alone, isolated from the rest. There is a dance of mutuality at the heart of holy mystery."

Fr. Bell was joined by several others, from within and outside of the diocese, who discussed "Sharing Our Story," and answered the question, "How does my local church support my daily ministry?"

The Rev. Virginia Wasmiller gave an example of how her work with an AIDS ministry eventually led to her ordination as a Canon 9 priest. She serves at St. John's, Munising. Cathy Bendo and Merlyn Heyman, of Trinity Church, Houghton, described a children's play group which grew in huge proportions, became ecumenical and eventually required a name change.

The Rev. Steve Kelsey, the bishop's twin brother and now missionary for the Middlesex Cluster of the Diocese of Connecticut, spoke of himself as a "missionary to the East Coast." In some places, he said, Mutual Ministry is "tolerated, but not really supported." He talked about the influence of Mutual Ministry in relation to a group in his area called "Leaveners," companions in the creation of ministries and of the groundswell of support for mutual ministries as evidenced at the Living the Covenant Conference in Minnesota [TLC, July 11]. "The hospitality that you've been doing here is revolutionary." Fr. Kelsey was called to Connecticut from Northern Michigan.

Judi Amey

Memorial Service in Connecticut Concludes Week of Mourning

A memorial service to celebrate the life of Lauren Bessette, who was killed in the crash at sea of a plane piloted by John F. Kennedy, Jr., was held July 24 at Christ Church, Greenwich, Conn.

The Bessette family chose the parish as the site of the service because close friends are parishioners, and the church is large enough to accommodate the 500 persons who were invited.

Sen. Edward M. Kennedy and other members of the family heard remarks by Robert F. Kennedy, Jr. Ms. Bessette's uncle, Jack Messina, offered a number of stories about her life and reminded the congregation of her intelligence, compassion and sense of humor.

The Rev. Jeffrey Walker, rector of Christ Church, and the Rev. Ralph Ahlberg, pastor emeritus of the Roundhill Community Church, officiated. The service was ecumenical, grounded in the Book of Common Prayer.

Masses had been said in New York City for Mr. Kennedy and his wife, Carolyn Bessette Kennedy, Lauren's sister.

The previous day's Mass in Manhattan was celebrated at the gray stone, 127-year-old Church of St. Thomas More on East 89th Street, originally the Episcopal Church of the Beloved Disciple. It was sold in 1928, when the larger Church of the Heavenly Rest, then a building on upper 5th Avenue, included space for a side chapel dedicated to the Beloved Disciple.

BRIEFLY

Students at three Episcopal seminaries were awarded **Partnership for Excellence Fellowships** by the Fund for Theological Education, Inc. The students are: Bradley Dyche, General Theological Seminary; Kate Lewis, Church Divinity School of the Pacific; and Jonathan Rowe, Nashotah House. The program identifies and supports students with exceptional gifts for ministry and superior academic achievement.

The **Evangelical Lutheran Church in Canada** (ELCIC) came a step closer to full communion with the Anglican Church of Canada July 21, when it resolved to approve in principle "Called to Full Communion: The Waterloo Statement," a declaration of full communion. The resolution passed during the ELCIC's convention.

Presiding Bishop **Frank T. Griswold** invited congregations of the Episcopal Church to join together in a day of prayer for HIV/AIDS victims. "I am moved to invite our congregations to a time of reflection and observance about this continuing malady amongst us," he said in his July 16 letter. Bishop Griswold suggested the Sunday closest to St. Luke's Day (Oct. 18), or Constance and her Companions (Sept. 9), as appropriate dates.



Deacon
Engelhardt

Nell Toensmann photo

Lay Leader in Germany Becomes a Deacon

The Rev. Hanns Engelhardt, who as a layman founded one German congregation and re-initiated a second, was ordained deacon recently at St. Augustine of Canterbury Church, Wiesbaden, Germany.

Mr. Engelhardt practiced law for more than 20 years and retired as a judge of the Federal (Supreme) Court of Justice, the Bundesgerichtshof, in 1996. During those years, he also served as a licensed lay reader in the German communities where he lived.

While still practicing law, Mr. Engelhardt began the exploratory work that led to the formation of the Anglican/Episcopal congregation in Karlsruhe, Germany, in 1994. In 1996, he was named lay pastoral leader of the congregation. Mr. Engelhardt also initiated Anglican services on Easter Day, this year, in Baden Baden, Germany, for the first time in more than 60 years.

In addition to his work with congregations, Mr. Engelhardt has helped to write the constitution of the Council of Anglican Episcopal Churches in Germany, a formal organization of the Church of England and the Episcopal congregations in Germany.

In his homily at Mr. Engelhardt's ordination, the Rev. Karl E. Bell, rector of St. Augustine of Canterbury, called the ordination "the desire of one person to fulfill his baptismal mandate in a very special way."

Nell Toensmann

They Come and Are Loved

Southern Virginia camp serves a special group of children

"Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs" (Mark 10:14).

Using these words, the Rev. Carmen Guerrero, Jubilee Ministries

diocese," said one of the founders, the Hon. James Bradberry of St. George's Church, Newport News, Va. Camp Wakonda is based on Camp Birch in upstate New York which is designed for kids infected with or affected by the HIV/AIDS virus.

The other founders of the camp were the Rev. Stan Sawyer of All Saints', Virginia Beach; the Rev. Bill Taylor, director of youth ministries for the diocese; and Corky Brooks, St. Andrew's, Newport News, and the executive director of the Chanco Center, the diocese's camp and conference center.

The camp was attended this year by more than 90 children and 35 adults.



Marceile Riddick photo

A camper finds a quiet place to read a book about God's love.

Officer for the Episcopal Church, described her first encounter with Camp Wakonda in the Diocese of Southern Virginia, where children from the diocese join others from as far away as Atlanta, Ga., to spend a week.

Some of the children are carried in arms; some come walking, and others on their walkers with braces on their legs. "The thing that is so special about them, besides being children, is that they all have one thing in common — they are all either infected or affected by HIV/AIDS. Some of them are old enough to realize this, but others are still too young. The one thing they do realize quite clearly is that at Camp Wakonda they are loved," Ms. Guerrero said.

"Wakonda" is a Native American word that best translates into English as "Spirit" or "Great Spirit." Camp Wakonda started in 1995, and its spirit has been growing and spreading ever since.

"Camp Wakonda is one of the best things that has ever happened in this

Ms. Guerrero watched the children as they arrived. "I saw many who were returning for their third or fourth year, literally looking for their counselors from previous years," she said. "The love and hugs exchanged were the most concrete examples of God's unconditional love I have ever seen."

The children enjoyed archery, paddleboats, arts and crafts, science projects, volleyball, and the challenge of a climbing wall. Every day also included special events such as canoeing and rafting on the Shenandoah River for teenagers, as well as camping and hiking.

Because AIDS causes such severe economic hardship in the affected community, all the campers are on full scholarship. All the staff are volunteers.

"Every year, we have attracted the most competent counselors imaginable: doctors, medical students, special education teachers, recreational specialists," Judge Bradberry said.

Carlyle Gravely



SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

‘Meteoric’ Bishop

WILLIAM THOMAS MANNING

Bishop Manning’s convictions about racial justice, financial integrity and the responsibility of Christians in all aspects of a complicated culture seem now to some people to have been well in advance of what might be expected of a man trained and ordained in the 1890s.

By James Elliott Lindsley

William Thomas Manning, Bishop of New York from 1921 through 1946, was perhaps the best known and most controversial bishop of his era.

He was born in England in 1866, and when in his teens he moved with his parents to Nebraska, and then California. He graduated from the University of the South in Sewanee, and studied at both its divinity school and at the General Theological Seminary in New York. His career after ordination was fast paced. It is said that William Reed Huntington of Manhattan’s Grace Church saw him as a “comer” at the General Convention of 1901 and upon his recommendation the 35-year-old Manning went to New York, eventually to succeed to the rectorate of Trinity Parish there. In 1921, he was elected bishop, having already declined election to at least four other dioceses. If ever the hackneyed term “meteoric” was appropriate, it would apply to the career of William T. Manning.

When he became Bishop of New York, he had important credentials of solid past performance. First, his remarkable energy (which he retained throughout his long life). Then there was his ability to translate his firm orthodoxy into an optimistic conviction that Christians of all traditions might approach unity. He also proved himself to be a firm administrator. The properties and policies of

land-endowed Trinity Parish were subject to widespread criticism when he became rector. In a matter of months this was changed.

The newspapers soon learned that Bishop Manning was good copy. He returned the compliment by using the press in the interests not of himself but of the church he loved. He used letters to the editor as a regular forum along with his addresses to diocesan conventions and his after-dinner speeches at the Church Club. When some moral, ecclesiastical or political issue emerged, the bishop would alter his schedule and appear at the cathedral’s Sunday afternoon service and speak about the matter from the pulpit.

But this widespread publicity did not always benefit

Bishop Manning, as the Judge Lindsey episode proved. Judge Lindsey, a Methodist layman, championed trial marriage as a means to decrease the rising divorce rate. The bishop opposed this mightily, and in one of his Sunday afternoon cathedral sermons denounced the idea. It happened that Judge Lindsey was present, and at the end of the sermon he jumped onto a table and asked for five minutes to answer the bishop. Security guards and ushers hustled him out of the cathedral and took him to police headquarters. It was reported that the elderly judge showed signs of having been roughed up. The publicity was distinctly unfavorable to Bishop Manning. He never regained the civic popularity he had once enjoyed.

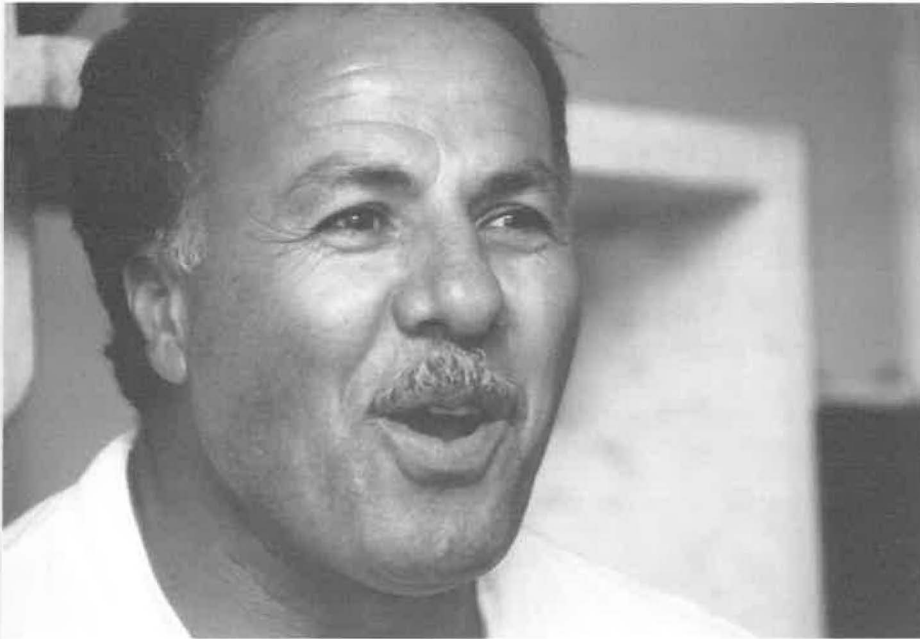
Bishop Manning’s convictions about racial justice, financial integrity and the responsibility of Christians in all aspects of a complicated culture seem now to some people to have been well in advance of what might be expected of a man trained and ordained in the 1890s. After he died, it was said, “Manning was usually right.”

He managed a large diocese with minimal staff. The bishop even edited the diocesan newspaper for much of his episcopate. Until his last illness, this tiny, almost frail, man retained his remarkable forcefulness. Detractors called him haughty and arrogant. He was in fact quite

humble, and unimpressed by the trappings of wealth.

He retired graciously to a little house near Washington Square in Manhattan. And while there, less than two years, he discovered another good fight to be fought. He decried the proposal to destroy the old houses in the square. He waged a campaign of letter writing and speaking against ruining Washington Square. Again he was good copy. It is probably largely because of Bishop Manning that New Yorkers can still enjoy that spacious square. He died Nov. 28, 1949. □

The Rev. James Elliott Lindsley was formerly editor of the Episcopal New Yorker, and is historiographer of the Diocese of New York. He lives in Millbrook, N.Y.



Refugee Camps Grow Up

By David L. Duprey

Salah Abu Laban, now living in a refugee camp with his family in Palestine.

J. Sheeley photos

Ministry to the Dheisheh Camp and the Abu Laban family has been a personal endeavor of Mary Page Jones since she and her husband, the Rt. Rev. Bob G. Jones, left the Diocese of Wyoming in 1996 for St. George's College in Jerusalem. As a priest in the Diocese of Wyoming, the Rev. David Duprey has taken pilgrimages to the Holy Land since 1990, continuing the relationship between the Diocese of Wyoming and Jerusalem. Fr. Duprey, rector of St. Peter's Church, Sheridan, is a correspondent for TLC. Since this interview, he has begun a dialogue with the UNRWA representative overseeing medical care in Dheisheh Camp, in hopes of establishing a medical mission from St. Peter's to Dheisheh.

Our images of Kosovo are fresh. When we think of refugee camps, we picture tents — families journeying along dusty roads, carrying all they own. Now that the war in the Balkans is over, we know that our first priorities are to guide the Kosovo refugees safely home and to provide protection for their resettling.

Some refugees from Kosovo have been received into other countries, including the United States. Thanks to the work of Episcopal Migration Ministries, under the direction of Richard Parkins, the Episcopal Church is playing a pivotal role in receiving and settling Kosovo refugees.

But what if there was no possibility of going home? No return? What if tents turned into rough walls — weeks to decades?

In 1948, during the Arab-Israeli War following the birth of the State of Israel, many refugee camps were born in what is now (since 1967) considered the West Bank and Gaza. Some 51 years later there are still 22 refugee camps in the West Bank and Gaza, housing refugees from 1948 and from the Six Days War of 1967. These camps are administrated by the United Nations Relief and Works Agency (UNRWA).

For these refugees, there was no going home. Their land was reclaimed. Someone else is living in their home. Someone else is drinking their

water. And they have no legal right to return.

One of these camps is called Dheisheh (“Dah-Hay-Shah”), located just outside Bethlehem, the largest of five camps in the Bethlehem and Hebron area. In one square kilometer, Dheisheh today is home to 10,000 people.

Tents have long since turned to structures, then to “homes.” In 1948, the Red Cross provided the tents, then in 1949 the U.N. formed an organization to help provide permanent buildings. By 1959 small dwellings were established, averaging four square meters, barely enough room for a family to sleep side by side.

As a permanent village, Dheisheh Camp currently has a 45 percent unemployment rate. The people receive minimal medical care, provided through the U.N. and outside private support. Electrical supply is inadequate and inconsistent. Fresh water supply, that most precious commodity in the Middle East, is often cut off without warning. Last year, water was denied to parts of the camp for 80 days. This year, too, there have been days without water, while nearby Israeli settlements are fully supplied, with swimming pools filled and lawns watered.

To the west of Dheisheh Camp, on the hill across the Hebron Road, stands the village of Al Doha, comprised almost entirely of former Dheisheh residents. These are the most fortunate;

those who, through family support have been blessed to receive some kind of education and employment; those who by good fortune and odds-breaking persistence have been able to break the cycle of extreme poverty to gain the wonders of independent, self-supporting life. The view from Dheisheh to Al Doha provides a heart-wrenching contrast.

The Abu Laban family is in some ways typical, in other ways grossly contrary, to the average

known by my colleagues in prison as peace believer. I had time to write poems and short stories, and because I had much time and much to read, I started to find my own paradise in the prison. I could make my own corner for me, full of activity, full of thinking. Though I am in prison, I feel that I am free — my mind, my imagination is outside, is not closed.”

Following prison, Mr. Abu Laban returned to Dheisheh, married his wife, Fadwah, built his home and pursued his education. Both Salah and Fadwah earned baccalaureate degrees at Bethlehem University and continued applying their knowledge toward the improvement of life within the camp.

After the Intefadeh (the Palestinian uprising) began in 1987, Mr. Abu Laban again found himself, with his people, embroiled in the midst of the conflict. He was detained for another year (1988-89) in a desert prison. With nothing to do and no library, this detention was far worse than the first imprisonment. So he took to teaching what he knew. He held “classes,” with the other prisoners, drowning seeds of hatred and aggression with the waters of hope — for peace, for freedom, and for a future for his people.

His crowning achievement came in 1991, when he was invited to be a member of the Palestinian delegation to the Madrid Peace Conference.

“Now the Palestinian people have some hope,” Mr. Abu Laban says of his present situation. “They catch the hope, and they want to widen it ... and now people everywhere understand the Palestinian question, and help us more and more. And I feel that people are starting to believe that the



A group from U.S. meets at the Abu Labans' home in the Dheisheh camp.

Dheisheh family. Salah Abu Laban's family arrived at the tent camp in 1948. He remembers the four-square-meter dwellings clearly from his first years of life. He was 14 years old in 1967, surrounded by the violence of war. Three years later, he was imprisoned in a jail in Ashkelon for 25 years.

In prison, Mr. Abu Laban found a library, taught himself English and Hebrew, and read everything he could find. His personal testimony, shared in a recent interview at his home, firmly declares that through personal education he turned from a fighter to a peacemaker.

“I saw that we should both people live together peacefully,” Mr. Abu Laban said. “My original village will stay there (in Israel). No problem. I can live in this place of Palestine, what is now the West Bank. So I started to change my mind, how to see the conflict between the Israelis and the Arabic, and to solve it in a peaceful way. I was



Fadwah, Salah Abu Laban's wife.

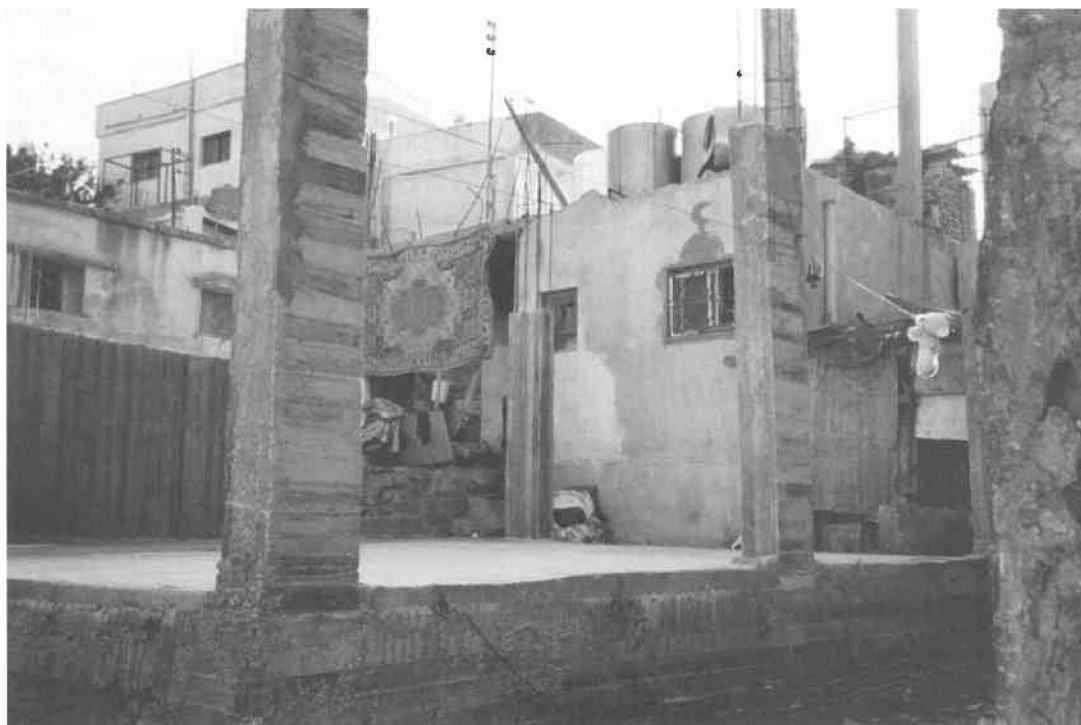
peaceful way is better than violence. Now I am working for the Palestinian Authority, and daily we do our best to stop the violence. We don't want more, because the war helped us to find a solution in a peaceful way. We are still under occupation. It (the West Bank) looks like a big prison. So we need more and more freedom, and I believe in the future we will have it."

He and Fadwah choose to stay in the camp,

ing in peace and encouragement for their people.

Refugee camps do grow up. From tents to walls. From hopelessness to horizons of opportunity. From stones to accords of peace. Transformations take place.

"When I changed my mind, I started to think from another side: life, love, and such beautiful things; peace and talking and understanding. It's the human way of dealing with problems," Mr.



A typical home in the Dheisheh camp.

Michael J. Cole photo

Refugee camps do grow up. From tents to walls. From hopelessness to horizons of opportunity. From stones to accords of peace. Transformations take place.

while seeking every opportunity for educating their three children, Tamara, 13, Mohammed, 11, and Ibrihim, 5.

Mrs. Abu Laban has developed her own ministry to women within Dheisheh and surrounding camps. She speaks to groups of women, teaching communication skills and promoting issues of women's rights. She is currently endeavoring to increase the minimum legal age of marriage, from the common 13 to 18 years. Her dream is to build a women's center in a central location, in order to serve women from several camps.

With every reasonable opportunity to move away from the camp, the Abu Labans choose to stay in their home on the edge of the camp, invest-

Abu Laban said. "It's my life; my philosophy. I like to be free; to love, to sing. It's my life! I don't want anymore to be in prison or holding bombs. I don't like it at all, and I don't want to go back to this period — this back period. I want to live like you."

For persons who are free, our work as peacemakers continues. As we listen to testimonies like the Abu Labans', as we reflect upon the words of Jesus, we are strengthened to be called children of God. Blessed are the peacemakers, for they will be called children of God (Matt. 5:9).

Henri Nouwen quoted an unknown writer who said, "I cannot take your pain away, I cannot offer you a solution to your problem, but I can promise you that I won't leave you alone." □

When Silence Is Missing

I first should give you some background. I am deaf, but used to be able to hear. I am a lifelong Episcopalian and am a priest serving churches of the deaf community in upstate New York. I continue to be disturbed by a Viewpoint article written some time ago by Robin Jordan [TLC, April 11], who wants to emphasize more (joyful) music at communion time.

I think many churches and people are losing sight of what Holy Communion is all about. I remember being taught prior to my confirmation in the 1940s that we first receive the Holy Communion, the consecrated bread and wine, in solemn silence — in fear and trembling, if you will — knowing that this is about as close as we can physically get to the Lord in this life. And then we go to our place, and the real communion time begins . . . when we share the deep intimacy of the Lord's actual physical presence within us, "He in us and we in him."

These few moments are indescribably precious and should not be intruded on. You don't talk to others or read your bulletin or prayer book during this time. You concentrate on Jesus-in-your-very-being. You enjoy the closeness, feel his love, pour out your heart. (This is also why many of our priests used to, and some still do, perform ablutions slowly after the administration of the elements. It gives the people a little more precious time "alone" with the Lord.)

Then, refreshed and renewed by this two-part communion (the physical reception of the elements and the interior communing with the Lord), you thank the Lord in the post-communion prayer and go out to carry him into the world.

It bothers me, when I attend hearing churches, that this need is no longer recognized; that people are expected to stand

up and sing, and leave the Lord's presence within them and these precious moments of communion, unacknowledged. I recall the hushed, reverent silence that used to fill our churches at communion time, and miss it enormously. (Not all hearing is with the ears. There is hearing with the mind, and in fact the brain processes the input from the auditory and visual organs. But no time for this processing is now permitted, to our great loss.)

For Mr. Jordan, I would like to remind him that it is clear throughout the Bible that people needed silence to approach the Holy. Elijah did not find the voice of God in the storm or the wind, but "a still small voice" in the stillness. Jesus went off alone to seek his father in silence and solitude, and pour out his heart.

In services for the deaf, we seldom use music at all. I find quite a few hearing people attending my services, and most of them say that the silence and the opportunity for real prayer is what attracts them.

I am not condemning post-communion music. I only plead that we give our people time for real communion, intimate moments with the Savior. Perhaps then one

post-communion hymn might follow, as a closure to that meditative time. Perhaps our people need to be taught to commune interiorly. In this age of sound-bites and steady external sensory stimulation, many have forgotten the value of silence, or are uncomfortable with it, but it is one of the main essentials of true prayer (as opposed to reciting words) and ought not to be lost sight of.

Our guest columnist is the Rev. Virginia W. Nagel, vicar of Ephphatha Parish of the Deaf in the Diocese of Central New York and priest-in-charge of the Henry Winter Syle Ministry with the Deaf of the Diocese of Albany.



You don't talk to others
or read your bulletin
or prayer book during
this time [communion].
You concentrate on
Jesus in your very being.

Did You Know...

St. John's Church, Los Angeles, has an outdoor pulpit.

Quote of the Week

The Rt. Rev. Duncan Buchanan, Bishop of Johannesburg (South Africa), on the resolution on sexuality at last year's Lambeth Conference:
"I have never lived through such Christian uncharity before."

Worthy of Honor

Before the 1979 Book of Common Prayer went into use, the Episcopal Church did not have a designated “red-letter” day on its calendar to honor Mary, the mother of our Lord. Earlier versions of the prayer book included commemorations of such saints as Barnabas, Simon and Jude, but she who is regarded as the greatest of saints had no such specific day.

The designation of Aug. 15 as the Feast of St. Mary the Virgin on the Episcopal Church’s calendar is one of the significant accomplishments of what many still refer to as the “new” prayer book. Widely observed since ancient Christian times, Aug. 15 was restored as a principal feast day not only in this church but also in many Anglican provinces. Mary had disappeared from Anglican calendars because many felt some of the traditional Marian devotions were excessive and extreme and perhaps un-Anglican. Thankfully, Anglicans everywhere have realized that adoration, love and respect toward the Virgin Mary is a natural and appropriate part of the catholic Christianity we profess.

Besides restoration of the feast day, there have been other positive developments concerning the commemoration of Mary. *Hymnal 1982* added some fine new hymns for our Lady, and the prayer book permits her to be mentioned in the Prayers of the People, various eucharistic prayers and elsewhere.

Because Aug. 15 falls on a Sunday this year, the feast is transferred to Monday, Aug. 16. Unfortunately, that means the day will pass by unnoticed for the great majority of Episcopalians. We are sure, however, that some congregations, especially those named for Mary, will celebrate the feast on Sunday. We are delighted to note the increased devotion given to our Lord’s mother, and we hope that over time this feast may receive the emphasis it deserves.



*The Feast of St. Mary the Virgin
August 15*

Bringing Home Ideas

It has been jokingly said that the Episcopal Church goes on vacation in August. While that statement, of course, is not true, it is a fact that large numbers of Episcopalians, particularly clergy, do vacation during August. Time away from our jobs, our homes, even our ministries, can prove beneficial, as all of us need rest and relaxation from time to time.

One of the benefits of traveling can be to visit other congregations. Travelers who visit other churches will find that things are done differently elsewhere. The liturgy may be conducted more or less formally, the kind of music can be considerably different, or the style of preaching a far cry from back home. Persons who worship elsewhere on a Sunday morning may find ideas to bring back to their congregations. For example, a coffee hour outdoors might work back home, or a practical method of making announcements could be discovered. Travelers may find a congregation skilled in greeting visitors or particularly effective in incorporating young persons into the liturgy.

Generally, Episcopalians find themselves quite at home when they visit other Episcopal churches. In most places they will be greeted warmly, and nearly everywhere the words of the liturgy will provide a distinct familiarity. Human links between different localities help to bind the church together

With Open Arms

Quite simply, if people desired to be baptized, we would baptize them.

By Gary Nicolosi

"A kind of Noah's ark." That is how J.C. Ryle, the first Bishop of Liverpool, once characterized the Church of England. Bishop Ryle did not mean his remark as a compliment, yet I have come to love that phrase as expressing the Anglican vocation to be radically catholic, passionately evangelical and profoundly pastoral at one and the same time.

Radically catholic in exploring the implications of a "creational, incarnational, sacramental view of life" (O.C. Edwards). Passionately evangelical in the gospel proclamation of God's unconditional acceptance for every human being. Profoundly pastoral in our willingness to minister to all people with the same love and compassion that our great God has for us.

"A kind of Noah's Ark" is how I would describe the scene in my church when 33 adults, youth and children were baptized during the Great Vigil of Easter. What was especially notable about these baptisms is that most of the candidates had no previous connection with the church.

In the weeks that followed, several people unable to attend the Easter Vigil were also baptized, making a total of 40 baptisms. Many of the candidates and their families have since joined the church, and a number were either confirmed or received during our bishop's recent visitation. How did it happen?

In early Lent, the staff of my church made the decision to reach out to the community in a way that went against everything we learned in seminary. We made the decision to offer baptism to the people of our region, even if they had no prior contact with the church. Quite simply, if people desired to be baptized, we would baptize them. If parents desired baptism for their children, we would baptize their children. This may not seem radical, but we went one step further. Along with an offer of baptism, we announced that there would be no classes to attend, no requirements to fulfill, no conditions to meet, no judgments expressed. People could simply come to the Easter Vigil and be baptized. They would not have to affiliate with our church, an Episcopal church, or any church for that matter.

We would encourage them to do so, but we would leave the issue of church membership to their own consciences. Our only stipulation was that those baptized, or their parents, be able to say the words of the baptismal service in the Book of Common Prayer.

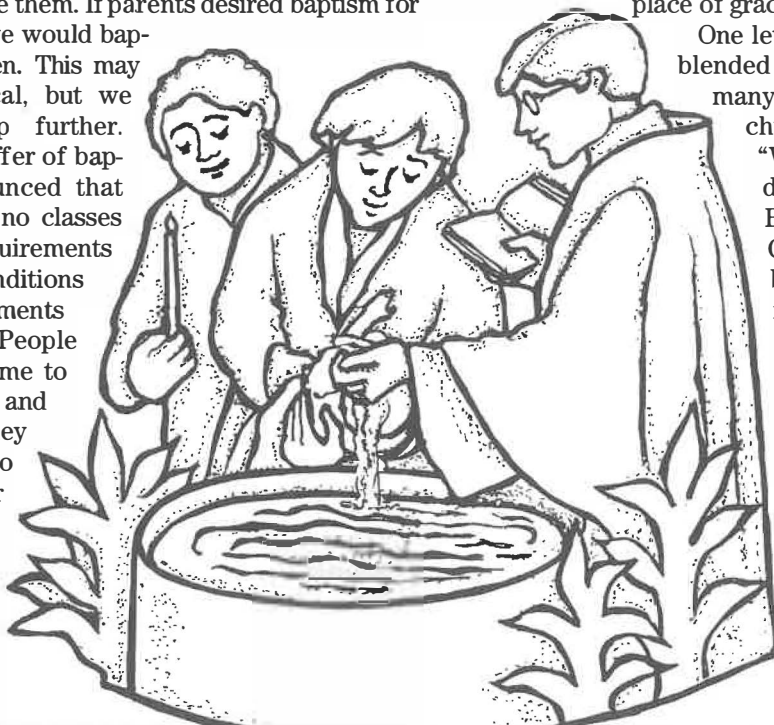
Advertising was placed in local newspapers, and it was not long before the clergy and lay staff were counseling people over the phone or in person. Once the church office had the requisite information on the candidate, a letter explaining the Easter Vigil along with two booklets on baptism were mailed to the candidate's residence.

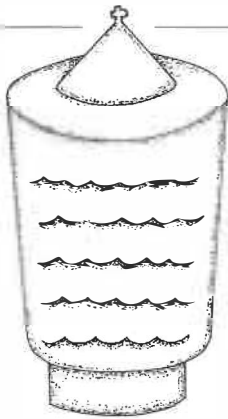
The conversations with inquirers were as poignant as they were humbling. Many could not believe the magnanimity of a church willing to open its arms to anyone in the community desiring to receive baptism. A large number shared painful stories of their experiences with other churches. One couple was denied baptism for their daughter because both spouses had remarried without obtaining an annulment. The father was in tears as he agonized why his daughter was being penalized for the "sins" of the parents. Another couple told of missing three of five required pre-baptism classes. As a result, when they showed up for the service, the minister refused to baptize their child. They were devastated.

At the Easter Vigil, many of these people expressed feelings of healing and peace because they found here a community of love, acceptance and forgiveness — a church willing to stretch the rules in order to proclaim the amazing grace of God for every human being. It was church as they had never experienced before — a place of grace for everyone.

One letter, in particular, from a blended family expressed what many felt who came to our church. A mother wrote, "Very distraught, we decided to attend St. Bartholomew's Episcopal Church. It was truly a blessing in disguise, if I may say that. You have taken us in, offered to be our friend, offered to be our support, and offered love and guidance to my family. I have never before enjoyed attending church on Sunday, in my 36 years, as much as I do now."

No matter how non-





Theological reasons for open baptism is its consistence:

1. ... with the gospel of Jesus Christ.
2. ... with the church's mission.
3. ... with a catholic and reformed understanding of the sacraments.
4. ... with the notion of faith as a dynamic process rather than a momentary decision.
5. ... with our Anglican heritage.

conventional the practice, open baptism succeeds in communicating God's love to those who may feel unloved by the church. Admittedly, the practice goes against the trend in the church today of extensive pre-baptismal preparation, the requirement of worship participation, and even a long catechumenate process. Yet I would like to suggest that in this postmodern society of ours, now is the time for the church to re-examine the theology and practice of baptism — and all the sacraments, for that matter. No less an authority than the late Urban T. Holmes has written, "All theology today needs to be missionary and mystagogic: it speaks from the mystery of God to the world and leads us back into the mystery of God." In short, the Episcopal Church, with deep roots in tradition and a wonderful heritage of common prayer, needs to explore ways of bridging the gap between our worship and the world.

There are good theological as well as practical reasons for doing this.

First, open baptism is consistent with the gospel of Jesus Christ. The gospel is not primarily about morality, church going or rule keeping. The gospel is, "We fail miserably but God loves us anyway."

Second, open baptism is consistent with the church's mission. Archbishop William Temple's well-known dictum that "The Church exists for the benefit of those who do not belong to its membership" is especially apropos. The church is here for everyone willing to live with grace toward everyone in need of grace. Acceptance does not have to be earned. What Robert Frost said about home is even more true about the church. Church is the place where, when you have to go there, they have to take you in.

Third, open baptism is consistent with a catholic and reformed understanding of the sacraments. In classic Anglican theology sacraments dramatically proclaim God's grace to us who neither deserve nor merit such grace. At font or table, God gives us gift, all gift. What a powerful image for hurting people who may be estranged from organized religion, but still value the sacred rituals of faith!

Fourth, open baptism is consistent with the notion of faith as a dynamic process rather than a momentary decision. Perhaps instead of emphasizing the pre-baptismal catechumenate, we ought to accept Erasmus's proposal for a post-baptismal catechumenate. The act of baptism takes only a few moments, but the process of growing as a disciple of Christ takes a lifetime. The

process begins when people feel connected with a church which they can call home. Once that connection is established, and people feel welcomed and accepted, Christian nurture can take place — in worship, in small groups, in an occasional phone call by clergy, in parish mailings, or by some other kind of pastoral contact.

Fifth, open baptism is consistent with our Anglican heritage. Since the time of Elizabeth I, Anglicanism has never sought to pry too deeply into the consciences of its adherents. If people could worship from the same book, it was presumed they sufficiently believed the same thing. In the Church of England even today, baptism is not usually denied to anyone who requests the sacrament. We may attribute this practice to the Church of England being a state church, but it also makes good theological sense. Open baptism represents an Anglican comprehensiveness both in its respect for conscience and its refusal to place conditions on any who would receive the sacrament.

The Episcopal Church does not have to abandon its rich liturgical heritage in order to minister effectively in the 21st century. We need only become what, at our best, we already are — "a kind of Noah's ark" — a church radically catholic, passionately evangelical and profoundly pastoral. Opportunities abound if we are willing to stretch the boundaries of our tradition. There are millions of people across the nation who may be angry, bitter, or alienated from the institutional church, but they are not irrevocably lost. Many still love Jesus. Many still pray. Many still yearn for a religion of grace. Many still value the sacred rituals of faith.

Can we reach them? Yes! But to reach them we must love them in a way which accepts them as they are rather than as we want them to be. Open baptism will involve a costly love on our part — a love which moves us beyond legalism, traditionalism and moralism. Such love will lead us to become a church of the open door, the open font and the open table. After all, it is Christ's church, not ours. This Christ is standing among us, opening our locked doors, and proclaiming God's all-encompassing love in an all-inclusive community where no one is denied access to the font and everyone has a place at the table. □

The Rev. Gary Nicolosi is the rector of St. Bartholomew's Church, Poway, Calif.

Time for Revision

In response to Peter Stebinger's query about divorce [TLC, July 18], if the early church was not afraid to break the law, why should we be bound by it?

Pope Callistus I (217-222) performed marriages between free citizens and slaves contrary to the law of the Roman Empire and I see no reason why we should be bound by IRS regulations. This is simply one of many situations in which the church's willingness to let the state control the sacrament is wrong. It is time the church took seriously the idea of "separation of church and state" and revised the canons so that we could solemnize marriages without requiring state approval. If we did, we would also free ourselves of the state's ability to set tax rates and health care compensation on the basis of marital status. Why haven't we done this long ago?

*(The Rev.) Christopher L. Webber
Sharon, Conn.*

The column, "Can Divorce for Financial Reasons be Ethical?", poses an interesting dilemma. That dilemma as I see it is not regarding the marriage of the couple but of the responsibilities of the individual and of our society in the care of the elderly and the ill.

The rubrics (BCP, p. 422) tell us that marriage is "a solemn and public covenant between a man and a woman in the presence of God." In the U.S., the church, through the clergy, acts as agents both of the church and of the state in marriages. Divorce is a strictly legal remedy and has no effect on the actual covenant of marriage between the two people. Thus if there remains a covenant of love and caring, there remains a marriage — though not legally recognized.

Thus we come to the ethical question of whether the responsibility for the care of the individual is primarily with the spouse (or former spouse) or with the society, and how that responsibility is accepted or averted.

I would vote for that responsibility being primarily with society, but with the proviso that the individual or couple has the responsibility to assist with the cost of care when reasonably able to do so.

As a nursing home chaplain, I find it is not uncommon to have people choose to divorce so that the quality of care for a loved one can be assured.

In many ways the divorce becomes an act of love and a sign of caring.

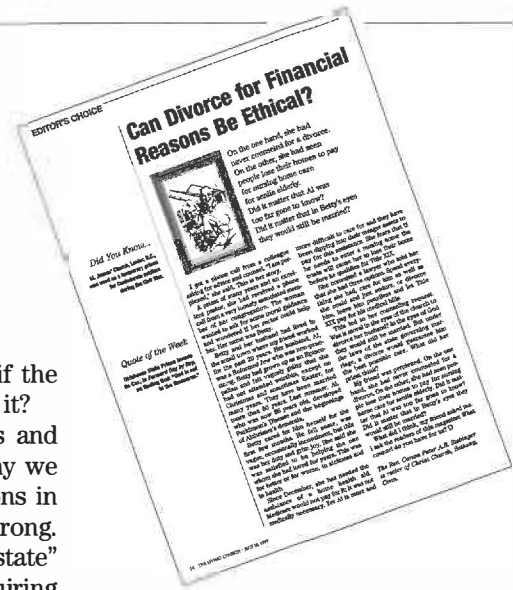
The shame, I believe, comes to our society whose legalities and economies require couples to divorce in order to assure their spouse of quality care.

*(The Rev.) Donald B. Hill
Buffalo, N.Y.*

Although it pains me, I would counsel Betty to divorce her husband, but only if I were convinced that she accepted certain precepts:

1. American society at present strongly accepts the roles of local, state and federal governments in the lives of its citizens.
2. The governance of our God supercedes all other rules.
3. Two persons, living in the present American society and married in the sight of God, ought to enjoy the benefits of citizenship in both the kingdom of God and the United States of America.
4. Ending the civil status of marriage to fully enjoy the benefits of one's U.S. citizenship does not end the marriage in the sight of God, nor deprive one of the benefits of the kingdom of God.

If Betty cannot accept each of the links in this chain of thinking, there is a possibility of serious future guilt that might be even worse than the poverty which our regulations would impose on her to qualify her husband for the



If the early church was not afraid to break the law, why should we be bound to it?

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YOU'LL FIND IT ON PAGE 21



LETTERS TO THE EDITOR

care he is owed morally as a U.S. citizen.

It seems most important that Betty understand her/their circumstance in the light of God's love when she consults 1 Cor. 7:10-16, which could be used to condemn her. "It is to peace that God has called you" is the most important part of the reference. God's love for what is best for both Betty and Al requires appropriate follow-through of a society that demands taxes to fund care for its citizens.

What a painfully provocative article!
*(The Rev.) Marshall Wiseman, deacon
Cincinnati, Ohio*

Courage and Openness

I read with dismay the editorial, "In a Quandary" [TLC, July 18].

It concerned the fact that the Rev. Canon V. Gene Robinson, canon to the ordinary in the Diocese of New Hampshire, was runner-up in the balloting for Bishop of Rochester. The editorial states that Canon Robinson "is the first non-celibate homosexual person to be on the ballot in an episcopal election." I want to know whether the writer of the editorial is merely naïve, or perhaps this is what the writer wants to believe. A number of persons could name some bishops in our church who are non-celibate and gay.

The naivete and writing helps to promote the same mentality and hypocrisy in our church as prevails in the Army: "Don't ask; don't tell." How wonderful that Canon Robinson has the conviction to face up to the truth about himself as a person and the courage and openness to share his orientation with fellow members of the body of Christ.

By doing so, he has shared more about himself than most people in this church are ever called upon to share. Likewise, it speaks well of the delegates of the Diocese of Rochester that they were able to see beyond Canon Robinson's God-given orientation to the qualities, experience, and expertise he would bring to the work and ministry of a bishop.

I hope and pray that our bishops and deputies to the next General Convention of our church will have the

"guts" to face up to the controversial issues surrounding sexuality and act to affirm and support a group in our church and in our society which will always be a minority — our gay and lesbian brothers and sisters.

*(The Rev.) E. Wallace Marshall III
Incarnation Church
Bloomington, Ill.*

As the editorial suggests, it may be in the offing that a non-celibate homosexual person may be elected to the episcopate. In the case of Canon Robinson, would not his divorce and leaving his family to live with another person also enter into the consents of standing committees and other bishops?

*John G. Miller
Jefferson, N.H.*

One comment in the editorial about the episcopal election in the Diocese of Rochester caught my attention. In referring to Canon Gene Robinson, the runner up in that election, the editorial stated, "from all indications, Canon Robinson has had an effective ministry in New Hampshire." Speaking both as a priest of the Diocese of New Hampshire and also as Canon Robinson's rector, I can assure you that that sentence is an understatement of titanic proportions.

While much has been made of the fact that Canon Robinson is in a relationship of life-long commitment and love with another man, the impact, the integrity and the focus of his ministry does not revolve around that fact. To hear some speak who do not know my friend and have not experienced the Spirit-driven power of his ministry, you would think that the only thing that matters about him is his sexual orientation. What continually overwhelms me about this unique and holy man are the fruits of the Spirit I see so obviously at work in and through his life — love, joy, peace, patience, kindness, gentleness, and all the rest. This diocese has been and continues to be blessed beyond measure by the presence and ministry of this good and gentle priest.

If God in his wisdom has chosen to

make him a recipient and channel of his Spirit's grace, why, maybe there is even hope for the gentiles!

*(The Rev.) David P. Jones
St. Paul's Church
Concord, N.H.*

Ordinary Saints

I feel duty bound to correct the age of Mrs. Sue Gray in the article about Flight 1420 that crashed at the Little Rock Airport [TLC, July 11]. It was incorrectly reported in the press. Her actual age was 77 and not 88. She was very active in the church and in the community and will be greatly missed, as will the other six persons from Russellville who were killed in the crash.

Mrs. Gray loved the hymn "I Sing a Song of the Saints of God," the last verse of which sings of ordinary people becoming saints. The window of All Saints' Church (the church she attended and helped build) has a window with "Angels, Archangels and all the company of heaven." Tucked in the corner is an "ordinary" family. Mrs. Gray explained the windows to children and others who were interested and she especially valued the ordinary persons who were also a part of "all the company of heaven."

If I might be so bold, I think she would smile on Dr. Joanna Seibert's struggle with those who helped crash victims and those who seemingly could not. Few of us may have an occasion to be heroic or know that we would do well if we did. But there are countless opportunities to be saintly in small ways that become a way of living.

*(The Rev.) Don Brown
All Saints' Church
Russellville, Ark.*

It's Gotten Old

How refreshing to have an issue emphasizing evangelism conferences, including the Central Pennsylvania diocese's event [TLC, July 4]. Indeed the so-called Decade of Evangelism has turned into the "Decade of Sex" — who can do it, and when and how and with whom. It's gotten old, it's boring, and judging from the responses I get

in casual conversation with parishioners — young, old, black, white, gay, straight — everyone was sick of it.

I submit most likely so is the rest of the church if this parish is any microcosm of the greater institution.

*(The Rev.) Steven M. Giovangelo
Union City, N.J.*

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The Rev. **Barbara Connors** is on staff in the pastoral care office of St. Paul's, 1444 Liberty St. SE, Salem, OR 97302.

The Rev. **Clayton Crawley** is vice president for communications of the Church Pension Group, 445 Fifth Ave., New York, NY 10016.

The Rev. **John E. Denson, Jr.** is rector of Christ Church, 43 Pine St., Exeter, NH 03833.

The Rev. **Edmund L. Dohoney** is rector of Epiphany, 303 W Main St., New Iberia, LA 70560.

The Rev. **Judith Dunlop** is associate at Christ Church, 1040 Border Rd., Los Altos, CA 94022.

The Rev. **Patricia Geerdes** is chaplain at St. Mary's School, 900 Hillsborough St., Raleigh, NC 27611.

The Very Rev. **Richard Giles** is dean of the Cathedral Church of the Saviour, 3723 Chestnut St., Philadelphia, PA 19104.

The Rev. **Andrea Hayden** is assistant at Holy Comforter, 701 Oglethorpe St. NW, Washington, DC 20011.

The Rev. **Harry Hayden** is rector of St. John's, 189 George St., New Brunswick, NJ 08901.

The Rev. Canon **Edmond Ilogu** is priest-in-charge of St. Luke's, 4006 53rd St., Bladensburg, MD 20710.

The Rev. **Jamie Knutsen** is rector of St. Michael and All Angels, Fir & Franklin Sts., Ft. Bragg, CA 95437.

The Rev. **Trawin Malone** is assistant at St. Martin's, 2216 Metairie Rd., Metairie, LA 70001.

The Rev. **James K. McCaslin, Jr.**, is rector of All Souls', 10679 Old St. Augustine Rd., Jacksonville, FL 32257.

The Rev. **R. Cameron Miller** is rector of Trinity, 371 Delaware Ave., Buffalo, NY 14202.

The Rev. **Louis "Smokey" Oats** is founding headmaster of Trinity Episcopal School, c/o St. Martin's Church, 1510 E 7th St., Charlotte, NC 28204.

The Rev. **Kathleen Price** is parttime rector of All Saints', PO Box 307, Oakley, MD 20665.

The Rev. **Eilly Sparks Brown** is rector of Trinity, PO Box 178, Hughesville, MD 20637.

The Rev. **Timothy Browning Safford** is rector of Christ Church, 20 N American St., Philadelphia, PA 19106.

The Rev. **David L. Stokes** is professor of theology at Providence College, Providence, RI.

The Rev. **Milton Williams** is associate for pastoral care and outreach at Trinity Church, 74 Trinity Place, New York, NY 10006.

Change of Address

The **Catedral El Buen Pastor**: Apartado Postal 2539, San Pedro Sula, Cortés Honduras.

The Rt. Rev. **Donald A. Wimberly**, Diocese of Texas, 118 S. Bois d'Arc, Tyler, TX 75702; home, 3513 Lakemont Dr., Tyler, TX 75707.

Correction

The Rev. **Anne Gavin Richie's** maiden name was misspelled in the March 28 issue.

Ordinations

Deacons

Chicago - **Jerry Ness**, St. James' Cathedral, Chicago, IL

Iowa - **Patricia Johnson**

Lexington - **Mary E. Kilbourn-Huey**, St. Agnes' House, Lexington, KY

Maine - **Mary-Carol Griffin**, Church of Our Father, Hull's Cove, ME.

Rio Grande - **Robert de Wetter**, St. Paul's, Concord, NH.

Priests

New Jersey - **Cynthia Carlson**

Resignations

The Rev. **Teresa Gocha**, as rector of Holy Spirit, Plymouth, NH.

The Very Rev. **Todd Smelser**, as dean of St. James' Cathedral, Chicago, IL.

Retirements

The Rev. **John Desaulniers**, as rector of Little Fork Church, Rixeyville, VA.

The Rev. **William L. English**, as rector of St. Mary's, Staten Island, NY; add. 110 81st St., Apt. 411, Ocean City, MD 21842.

The Rev. **Karon Sheldon** as rector of St. John the Baptist, Hardwick, VT.

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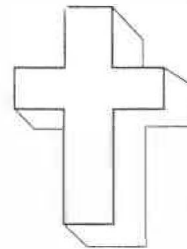
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Sun Eu 8, 9, 11. Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30. www.saintthomaschurch.org

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ST. MARY'S-IN-TUXEDO Fox Hill Rd. (914) 351-5122
The Rev. Dr. Edwin H. Cromey
Sun 8 HC, 10 HC

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ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George Busler, S.T.M., D.D., r; the Rev. John H. Peterson, M.Div., priest assoc
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PRINCE OF PEACE MEMORIAL CHURCH (717) 334-6463
West High and Baltimore Sts. 17325
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Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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The Rev. Otto Loik (215) 342-6310
Sun Eu 8 & 10

ANNUNCIATION OF THE B.V.M.

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The Rev. Frank E. Fuller, asst
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

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The Rev. Dennis Michno, CSSS
Sun High Mass 10. Wed Mass noon. Concert Thurs 5

HAYWARD, WI

ASCENSION 10612 N. California Ave. (715) 634-3283
The Rev. Bruce N. Gardner, CSSS bnrgcss@aol.com
The Rev. Fern Penick
Sun Sung Eu 10:15

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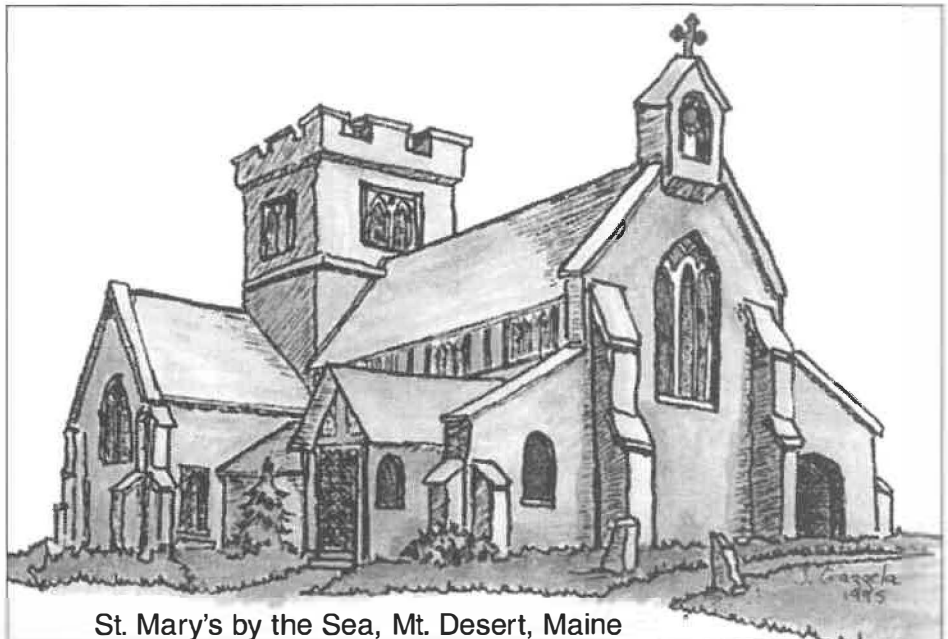
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Eu Sun 11. Thurs 9:30

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