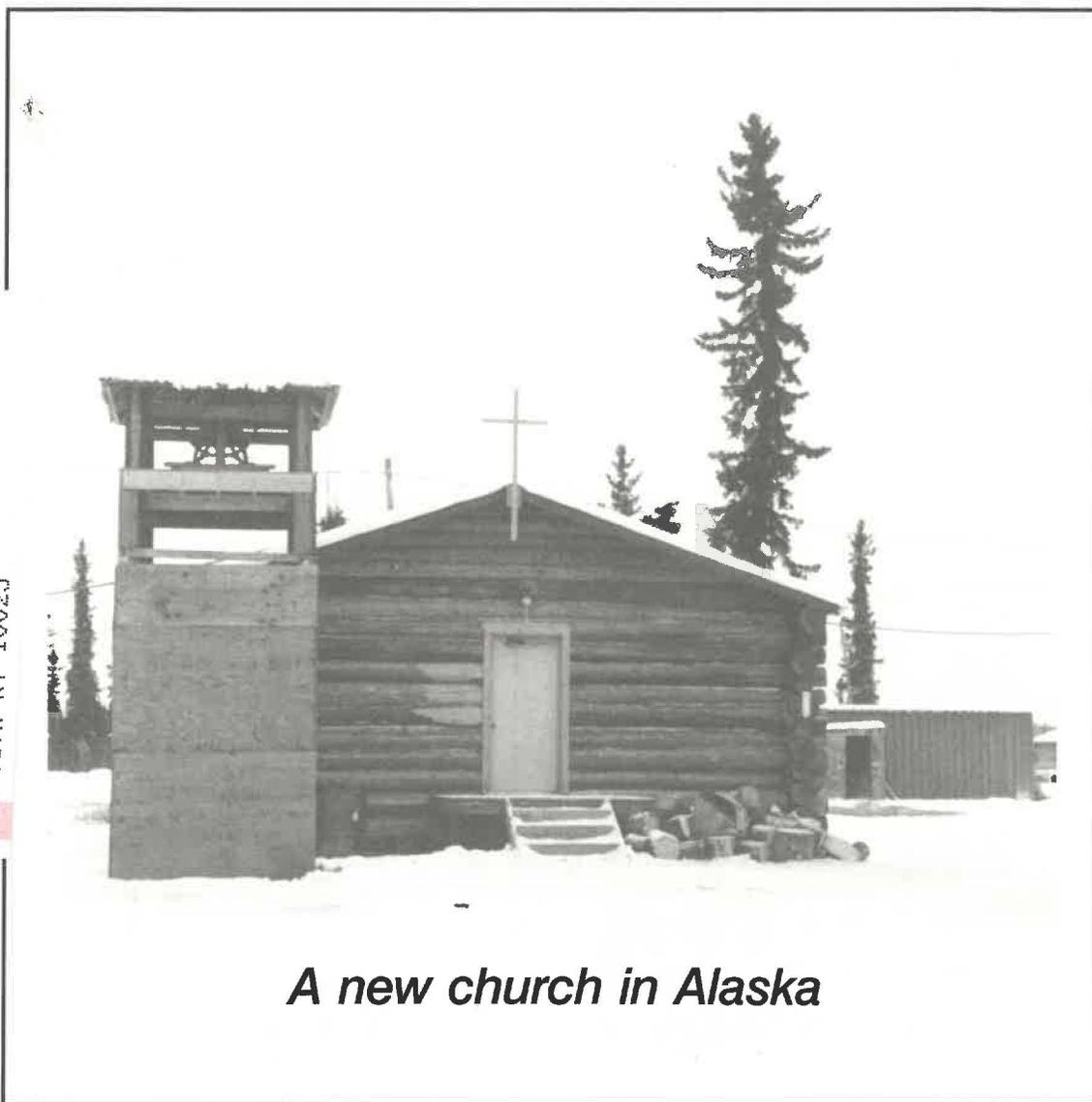


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IN THIS CORNER

EU Still at Work

When we last heard from Episcopalians United (EU), its leaders were occupying a well-furnished, strategically-placed booth at General Convention in Phoenix, hoping to do some last-minute lobbying for the organization's causes.

Since then, the Ohio-based organization has kept somewhat of a low profile, but it continues to go about its mission of calling the Episcopal Church to revelation, renewal and reformation.

"This church is paralyzed and dysfunctional," said the Rev. Todd Wetzel, EU's executive director, who's never been one to mince words. "There is no consensus on the basics of the faith. There is no clear vision for moving the church into the 21st century."

In a recent telephone interview, Fr. Wetzel said that even though EU hasn't made a conscientious effort to attract new members or contributions following its disappointments at General Convention, there is growth in both areas.

"We have been literally deluged with requests to form new chapters," he said, adding there are now 68 chapters in existence and 25 more in the process of formation.

Two of the major issues EU has addressed are the ordination of practicing homosexuals and the introduction of inclusive language texts. The organization spoke strongly against both issues before the Phoenix convention and plans to continue to address them in preparation for the 1994 convention in Indianapolis.

"About 2½ years ago, people were either in denial or disbelief about these issues," Fr. Wetzel said. "Now, because of General Convention and news stories, people are well aware the church is considering these matters. They want a voice in the councils of the church. I think that's a healthy sign."

Ecclesiastical Reform

With that in mind, EU is preparing strategy to assist lay leaders at the parish level to become involved in the decision-making processes of the Episcopal Church. Fr. Wetzel also said his organization would be working more closely with bishops and other clergy and that EU hopes to bring about ecclesiastical reform at the national, provincial and diocesan levels.

Since its founding six years ago, EU has claimed that its body of evangelicals, charismatic and Anglo-Catholics is the real mainstream of the Episcopal Church. Various surveys have supported that line of thinking, even though actions of General Convention have made EU look like reactionary outsiders.

"We no longer see ourselves as a reactionary group," Fr. Wetzel said, "but we are already becoming pro-active."

EU describes its mission as "to teach and support Episcopalians so the church reflects the Lordship of Jesus Christ more faithfully." I suspect that statement is something plenty of Episcopalians can find very appealing. I suspect, too, that you and I will find these folks in our midst frequently during the next couple of years.

DAVID KALVELAGE, editor

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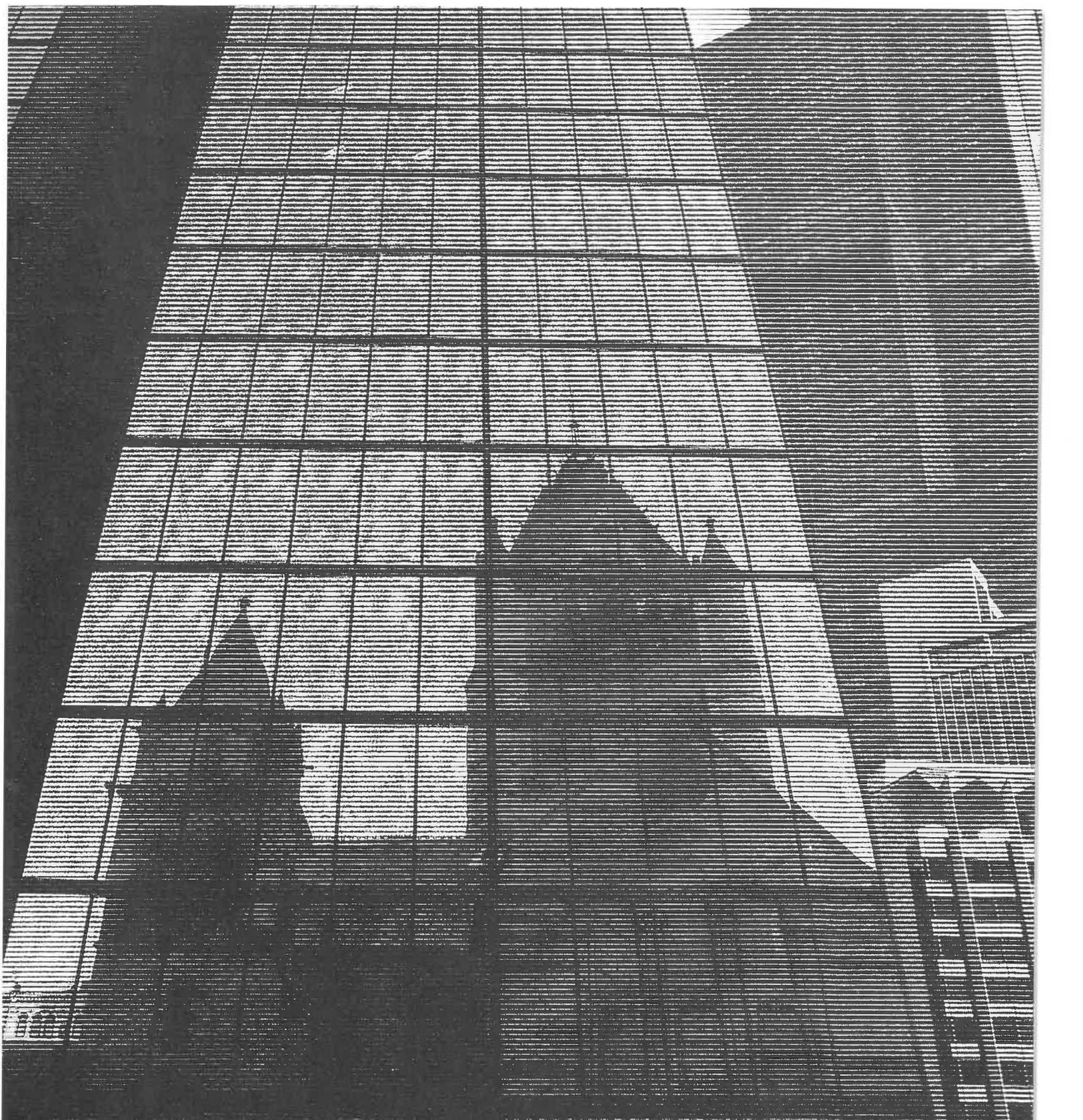
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ON THE COVER

A new church building and bell tower were completed recently for St. John's-in-the-Wilderness, Allakaket, Alaska.

Photo by the Rev. Luis Uzueta



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LETTERS

Evangelism or Socialism?

At last, someone has brought to the surface an issue which has been largely ignored. The Rev. Theodore McConnell's article "Why George Bush Should Become a Baptist" [TLC, Feb. 16] justly criticizes, among other things, the pronouncements of the Presiding Bishop and a majority of the House of Bishops relative to our military actions in the Persian Gulf. I am certain that the vast majority of Episcopalians supported President Bush in this crisis, although that fact is not necessarily relevant to our leaders' conclusions as to what is right or wrong.

What is relevant is what the consequences would have been had the President followed the advice of the Presiding Bishop and the majority of the House of Bishops. We would now be faced with the presence of a certified madman with military nuclear weapons armed and ready to deploy against Israel. He would be holding the world at bay insofar as a guaranteed source of vital oil supplies are concerned, and the price would be what he might

wish to dictate. The Kuwaitis, and perhaps millions more, would be either refugees elsewhere or held in servitude. Thank God for George Bush and his mostly Episcopalian military leaders.

Why do our leaders almost always come down on the side opposed to whatever actions the United States proposes or undertakes? Could it be that Episcopal leaders are more interested in promoting socialism than evangelism?

JOSEPH L. HARGROVE
Shreveport, La.

I was saddened to read the article, "Why George Bush Should Become a Baptist." It saddens me that one of my fellow priests feels called upon to write such a cynical and divisive piece. I am saddened that he feels such an outcast in our church and so alienated that he makes repeated charges of slander, name-calling and personal attack on the part of those who attended General Convention with very little or no

documentation of what he means.

I am most saddened that a magazine of your reputation and influence would print such a pitiful piece and give it the credence which such vitriolic and unsubstantiated charges do not deserve and we in the church clearly do not need.

(The Rev.) ERVIN A. BROWN
Christ Church
Detroit, Mich.

Will there ever be a sequel to Theodore McConnell's Viewpoint, "Why George Bush Should Become a Baptist"? It could be entitled "Why Jimmy Carter Should Become an Episcopalian." I'd gladly welcome him.

(The Rev.) MARY JOHNSON
Columbus, Ohio

Theodore McConnell's Viewpoint article, "Why George Bush Should Become a Baptist," was perfect. The House of Bishops (and deputies) live in a glass house and still throw stones.

(Continued on page 6)

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LETTERS

(Continued from previous page)

This stone of criticism must be hurled back at their own house. Members of the House of Bishops condemned our President for his leadership in the Gulf War, only days after declaring themselves to be a dysfunctional body incapable of leading the church.

Our Lord had something to say about this hypocrisy: planks and splinters.

(The Rev.) DAVID H. ROSEBERRY
Christ Church

Plano, Texas

• • •

Theodore McConnell's article, “Why George Bush Should Become a Baptist” does well to condemn the Episcopal Church for failing to criticize the Kennedy administration's often reckless and dangerous policies, and for ignoring Teddy Kennedy's antics.

The author has admirably restated the obvious: The Episcopal Church's leadership is simply the left wing of the Democratic Party at prayer.

THOMAS C. REEVES

Racine, Wis.

• • •

In “Why George Bush Should Become a Baptist,” the Rev. Theodore McConnell sees “double standards and glaring hypocrisies” in the criticism of the Gulf War and other policies by the church's leadership. He cites as evidence the selective failure of such leaders to speak out against John F. Kennedy's “policies . . . in Vietnam, Laos or Cuba.”

I would point out that those in the churches who might have spoken out against such policies in those times had been effectively muzzled during the McCarthy era, leaving the rest of us prone to a naive and disastrous trust in anything our government told us. As

(Continued on page 8)

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By The Rev. Phillip J. Rapp
*President,
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LETTERS

(Continued from page 6)

for the author and President Bush being happier as members of the Southern Baptist Convention, I think that would be contingent upon their willingness to toe the party line in that highly-politicized denomination.

(The Rev.) JONATHAN C. SAMS
St. Stephen's Church

Troy, Mich.

At Any Cost

Thank God for Thomas A. Downs, author of "Changing the Word on the Street" [TLC, Feb. 9]. I know God's church has always been troubled by disagreements within the body, but I find myself wondering if we haven't all taken a page out of the dirty (winning?) politics of our times. We seem to view each other as obstacles to be overcome rather than as brothers and sisters beloved of our Lord Jesus Christ. We seem to want to win at any cost.

I have no idea whether or not I would agree with Canon Downs on other, so-called, issues of substance.

But, dear God, this uncontrolled cutting and slashing of each other has got to stop.

I find myself writing this on the feast of Cyril and Methodius, who, according to the collect, brought the gospel to a "hostile and divided people." I don't want to paper over our differences, but I fear we now approach them in a spirit that does not come from God. I find myself praying, in the words of today's collect, that God will help us "overcome all bitterness and strife among us by the love of Christ, and make us one united family under the banner of the Prince of Peace."

We need to become, more nearly, what God already has made us.

(The Rev.) JOHN MANGELS
Susanville, Calif.

With the Saints

In the editor's column, "In This Corner," [TLC, Feb. 9], it was noted that the Rt. Rev. Br. John-Charles claims that the Episcopal Church first officially practiced invocation of the

saints when a hymn containing "Blessed Martin (Luther King), pray for us" was sung at General Convention. Actually, a litany entitled "A Litany in the Time of AIDS" was used throughout the Episcopal Church on Sunday, October 15, 1989. The litany invoked some 20 or 25 "saints," including Martin Luther King, Absalom Jones and Oscar Romero. Mercifully, the writers of the litany recognized the controversial nature of the list, and parishes were allowed to "pick and choose" in their recitation of the litany.

In the case of the Rev. Dr. Martin Luther King, Jr., it is one thing to honor his memory as a distinguished civil rights leader, but it is a quantum jump to include him with the saints. The jury is still out on that matter.

THOMAS H. JEFFREY

Omaha, Neb.

• • •

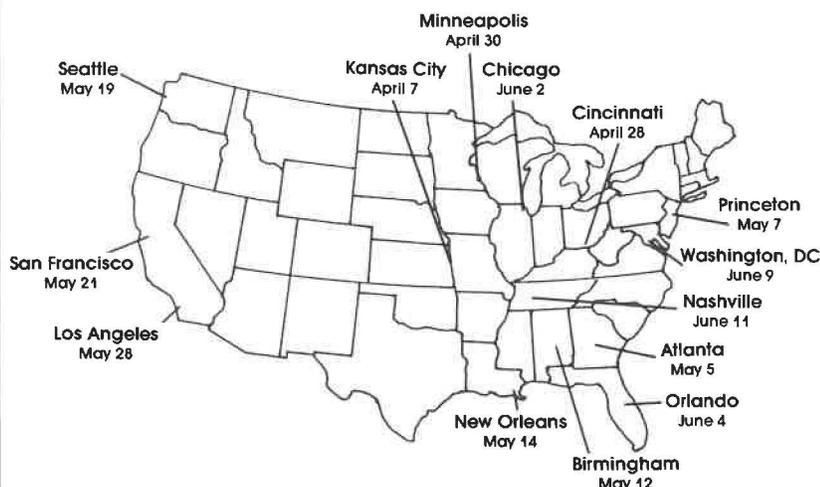
In David Kavelage's "In This Corner," he reports one reader's claim that "The Episcopal Church officially

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practiced invocation of the saints for the first time . . ." last summer at General Convention.

Can there really be an Episcopalian anywhere who has not invoked the Blessed Virgin Mary, and well before last summer, in our authorized version?

"O higher than the cherubim, More glorious than the seraphim, Lead their praises, Alleluia!

"Thou bearer of the eternal Word, Most gracious, magnify the Lord, Alleluia . . ." (Hymn 618, *The Hymnal* 1982).

(The Rev.) PETER FARMER
The Sea Ranch, Calif.

Quality of Ministry

The Rev. George Peek [TLC, Jan. 12] seems to indicate that the amount of one's salary might be an indicator of the quality of ministry. I certainly hope that is not his conclusion.

What is a cure that does not prosper? Is a small church to see itself as lacking in value unless it is on its way to being a large parish? Should priests seek to serve congregations that can

pay the most? I think not.

Contrary to what Fr. Peek suggests, might it be that pensions should be based only on years of service? Could this be a way to reward faithfulness of service rather than ambition? Would this be a way to provide excellent ministry for all parishes, no matter what their size?

JUDY FLEENER

Muskegon, Mich.

More of the Story

I have reference to Charlotte B. Ross's letter [TLC, Feb. 16] in which she talks about St. Paul's Church in Beloit, Wis. and St. Paul's Church in Beloit, Kan.

It's true that the congregation of St. Paul's, Beloit, Kan., decided to discontinue having services in its old church building in 1991, but the name of the congregation still lives. The church building itself was moved to a state school for girls and serves as the chapel, and the land was sold to the Disciples of Christ church across the street. The money received for the

sale, together with some other funds that St. Paul's had, has gone into a scholarship fund at Beloit High school called the "St. Paul's Scholar."

Each year a graduating senior from Beloit High receives a substantial scholarship for his or her college education at a school here in Kansas. The committee is made up of the former vicar of St. Paul's together with at least one or two communicants of the congregation together with some other folks in Beloit.

(The Rt. Rev.) JOHN F. ASHBY
Bishop of Western Kansas
Salina, Kan.

Choice of Words

Concerning the letter by B.J. Brooks [TLC, Jan. 5] in offering "same-sex relationships" as a subject for your editorial musing, I believe Mr. Brooks could have found a more appropriate word than "pregnant" to describe the topic.

WILLIAM C. REDD
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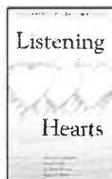
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Presiding Bishop: 'Responsible to the Whole Church'

Halfway through his term as Presiding Bishop, the Most Rev. Edmond Browning reflected on the duties, decisions and obligations of his ministry when he preached at Nashotah House for the Feast of St. Matthias. Bishop Browning made his first visit to the seminary on the night before the Executive Council began its four-day meeting in Milwaukee, February 25-28.

"My job is not to push a platform . . . not mine or anyone else's," Bishop Browning told students, faculty and visitors. "My job is to be the first among equals in the hierarchy of the church, to assist the church in developing its program of response to our Lord's command to preach the gospel to the ends of the earth."

He also spoke of his opinions.

"I can and do express my opinions, but it is not my job, not my right, to impose them upon others" he said.

"And I cannot cut myself off from those who disagree with me. That is not leadership. That is rule. I am responsible to the whole church . . ."

He added, "I do not wish to be surrounded by those who agree with me about the hard questions. I do not wish to be given the opportunity to avoid those with whom I disagree."

The following morning, Bishop Browning addressed the opening session of Executive Council, which met at a downtown Milwaukee hotel. He told council members of how business is being conducted at the Episcopal Church Center following reorganization and down-sizing and other changes. "We are working toward doing fewer things better," he said.

Bishop Browning presented guidelines to council members before they were to make budgetary decisions later in the week. He recommended that council meet in full the amount budgeted in 1992 for support for national staff and fixed costs. He asked for funding at 95 percent the "direct support for overseas and domestic dioceses," and he urged that after the first two commitments have been made that remaining funds be allocated for national programs proportional to the funding originally allocated by General Convention.

DAVID KALVELAGE



Photo by Dick Snyder

Alan Blanchard of the Church Pension Fund speaks about insurance at Coalition 14 meeting.

Coalition 14 Examines Its Purpose

A search for continuity and the election of a new president were highlights of the meeting of Coalition-14 (C-14) February 6-9 in Scottsdale, Ariz.

The coalition was formed 21 years ago as a clearinghouse for distributing national church funds to 14 missionary dioceses which depended on the aid for their existence. C-14 supports innovative programs in the generally small, rural dioceses.

In this meeting, however, delegates agreed that the focus of the coalition needed to move away from ways to distribute national church funds. A major block of the coalition's funds are now going to the Episcopal Council of Indian Ministry (ECIM), and only three member dioceses now receive budget support through C-14.

C-14 also faced the dismantling of a health insurance pool with the Church Insurance Company. Insurance representatives expressed interest in setting individual rates for each diocese.

Several delegates questioned the need for the coalition to continue to meet, since other groups in the church also deal with ministry issues.

Others spoke for continuation. The Rt. Rev. John Ashby, Bishop of Western Kansas, who retired as president of the coalition during the meeting, argued that "in its day, C-14 had the clearest visionaries in the church. C-14 still has some of the best brains and

clearest visionaries in the church."

The Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, agreed. He said that many developments, including the emergence of Navajoland, the creation of ECIM, and greater attention to ethnic ministries in rural dioceses have "been deeply affected by or are a direct consequence of action by the coalition."

The Rev. David Bailey, a delegate from Arizona, noted that some sharing of resources and programs has already taken place among the coalition dioceses, most of which share common attributes of many small congregations widely separated by geography.

At least three dioceses — Eau Claire, Wyoming and Montana — indicated they would be deciding this year whether to continue membership in the coalition.

Plans were announced to contact potential new diocesan members among smaller dioceses with interests common to the existing members.

In other business, the delegates allocated a total of \$213,004 among Eastern Oregon, Idaho and Western Kansas, plus the annual meeting costs. The 1993 budget was set at \$202,142.

Chris Telfer of Eastern Oregon was elected president. A certified public accountant, she has served as the coalition's treasurer for the past five years.

DICK SNYDER

Washington Cathedral's New Dean Installed

A service that included African drums, Scottish bagpipes, traditional hymns and gospel music marked the installation of the Very Rev. Nathan Dwight Baxter as seventh dean of Washington National Cathedral February 13.

With the Most Rev. Edmond Browning, Presiding Bishop, and the Rt. Rev. Ronald Haines, Bishop of Washington, participating, the installation took place on the feast of Absalom Jones, first black Episcopal priest ordained in the U.S.



Dean Baxter

The procession included diocesan clergy and lay leaders, several bishops and deans from other dioceses, and ecumenical representatives of other churches. Among the symbolic gifts to the new dean was the dean's cross, presented by the Very Rev. Francis B. Sayre, former dean, and the Rev. Canon Sanford Garner, who since 1990 has served as interim provost. The Very Rev. John Simpson, dean of Canterbury Cathedral, brought greetings from the Most Rev. George Carey, Archbishop of Canterbury. Washington Mayor Sharon Pratt Kelly, an active Episcopalian whose children had attended cathedral schools, spoke briefly and said, "If ever there was a time when we need strong leadership, it is now."

In his sermon, the Rt. Rev. Richard D. Martin, retired Suffragan Bishop of Long Island, looked back to the days when blacks were not admitted to diocesan or General Conventions. "We've come such a long way," he said, "and have been through such a great deal as black Episcopalians, because we've had a great love for this church. But in my 50 years of ministry, I didn't think I'd live to see my brother Nathan Baxter dean of this great cathedral."

At a press conference prior to the service, Dean Baxter noted that with

Bishop Elected in San Diego

The Rev. Canon Gethin B. Hughes was elected Bishop of San Diego on the third ballot February 15 at St. Paul's Cathedral in San Diego.

Canon Hughes, 49, has been rector of All Saints-by-the-Sea Church in Santa Barbara, Calif., since 1980. He served previously as canon missionary for stewardship and development in the Diocese of Los Angeles and served parishes in his native Wales, Los Angeles and Woodland Hills, Calif.

The bishop-elect has been a social worker and teacher in Los Angeles County.

He was deputy to the past three General Conventions, is a member of the diocesan standing committee and a trustee of Seabury-Western Theological Seminary. He holds a degree from the University of Exeter in England and a divinity degree from Seabury-Western.

Other nominees were the Rev. Robert S. Denig, rector of the Church of the Holy Comforter in Vienna, Va.; the Rev. James D. Hagen, rector of Church of the Redeemer in Astoria, N.Y.; the Very Rev. Mark S. Sisk, dean of Seabury-Western Seminary; and the



Canon Hughes

Rt. Rev. Stewart Zabriskie, Bishop of Nevada.

Assuming the required consents are received from diocesan bishops and standing committees in the church, Canon Hughes will succeed the Rt. Rev. C. Brinkley Morton, who retired for health reasons.

A June consecration is planned.

DICK SNYDER

San Diego Votes

C=Clergy

L=Lay

BALLOT	Denig		Hagen		Hughes		Sisk		Zabriskie	
	C	L	C	L	C	L	C	L	C	L
1	27	62	13	22	27	87	14	19	14	15
2	38	82	4	12	40	95	7	10	8	6
3	46	91	0	1	50	108	0	3	1	1

the cathedral now completed, the emphasis must be shifted to expanding its outreach and ministry. "We must address the questions of what it means to be a person of faith in this secular age of high technology and ecological deterioration; of how we can meet the needs of the hungry and the homeless; and the moral and spiritual implications of the violence in our cities, in what is really a war for the soul of our

nation, especially our children," he said.

As dean of the cathedral, which has some 270,000 worshipers and 500,000 visitors each year, he will oversee its three schools, College of Preachers and College of the Laity, along with a staff of more than 200, some 900 volunteers and 23,000 members of the National Cathedral Association nationwide.

DOROTHY MILLS PARKER

Province 8 Pursues Partnership with National Church

Province 8 Council, facing budget woes, cut 20 percent from program units to balance its budget and agreed to seek funding to launch the province into a new partnership venture with the national church.

The partnership proposal, under discussion for two years with national church executive Barry Menezes, took shape this year after a needs assessment of each diocese was developed by Sandra J. Bright of Oregon. Funding hopes dried up after budget cuts went into effect at the Episcopal Church Center, but resurfaced when province president Marion Cedarblade talked with foundation grantors at Trinity Church, New York City.

"Trinity Foundation is interested to see how a province and the national church might work together in partnership," Ms. Cedarblade told provincial council members at the biannual meeting, February 2-3, at Mercy Center in Burlingame, Calif. Council hopes to seek a three-year grant.

The Rev. Canon David Moore of Utah, interim convener of Province 8 program group, reported the concerns from more than half of the 17 program areas in the province. The provincial program group has not met in a year because of budget constraints. Canon Moore said program chairmen generally were enthusiastic about improving the delivery of programs from the national church to the province.

Lynn Johnson, council member from the Diocese of San Diego, said that although "program is the heart of what we do in the province," she agreed with those who voiced concern that expanding program delivery may have "a different perspective now due to the economic crunch."

Province treasurer, the Rev. Canon Tom Doyle of San Diego, reported the province closed 1991 with a nearly break-even stance in the \$232,924 annual budget. However, after approving a \$206,486 budget for 1992, the province faces a crunch.

Dioceses generally have paid their provincial assessments, Canon Doyle said, but overspending for the last five synods produced a budget deficit.

SARAH MOORE



Bishop Beckham (right) with Lord Runcie (center) and the Rt. Rev. W. Franklin Carr, Assistant Bishop of Upper South Carolina, at the diocese's recent convention.

CONVENTIONS

During its February 7-9 meeting, the convention of the **Diocese of Upper South Carolina** welcomed the Rt. Rev. Robert Runcie, former Archbishop of Canterbury, who addressed delegates and visitors at Trinity Cathedral in Columbia and at the Carolina Coliseum. He urged Episcopalians to cling to the essentials of their faith while embracing diversity.

"It's not too fanciful to recognize that some versions of the Christian faith, which may seem far out to us, ought to be preserved," said Dr. Runcie. "We are often at different stages in realizing what God's truth in Jesus Christ means to us."

Dr. Runcie said Anglicans should be concerned with the truth, not their image, while they wrestle with issues such as divorce, homosexuality and the ordination of women.

He also spoke of wanting to bolster any flagging morale. "We don't have to sell the gospel, but we welcome others to share it," he said. In particular, Anglicans link pastoral care with evangelism, so that evangelism is hardly "our Achilles' heel."

In his convention address, the Rt. Rev. William A. Beckham, diocesan bishop, noted while some people think the church should be concerned only with "spiritual" things, reality presents events such as wars and recessions.

"Our call is to serve everyone, not just our members," he said. "We do have our troubles, but mass exodus is not one of them."

In business sessions, a resolution requesting the delay of the restart of the Savannah River site's nuclear reactor was revised to urge that "existing contamination" in the site area "be cleaned, and increased safety measures be instituted."

Another resolution stating it is "inappropriate to ordain any person who persists in homosexual behavior" was withdrawn in favor of one which affirms General Convention's resolution backing physical sexual expression as appropriate only within marriage.

A 1992 "recession budget" of \$1,713,619 was passed.

Other convention highlights included a "compassion walk" by nearly 200 high school students and adults to promote care for people who are HIV-positive or who have AIDS. The walkers raised more than \$1,600 in pledges, which will help fund diocesan AIDS task forces.

(The Rev.) ED BERCKMAN
and AGNES LEE CLAWSON

• • •

Delegates to the February 7-9 council of the **Diocese of Texas** may have expected an event similar to the fall of Jericho's walls, but the first words they

(Continued on page 20)

Working Together

How to improve rector-assistant relationships

By WILLIAM HETHCOCK

A large number of parishes are served faithfully and well by competent staffs of clergy. But rectors and assistants who really enjoy congenial and productive relationships with each other are rare. Bishops, deployment officers and seminary faculties are in positions to observe the silent pain that goes on in these staffs. Sometimes lay leaders of these congregations are aware of the difficulties; often, however, the clergy themselves are the only ones who know the extent of the dilemma.

The damaging fault of rectors is their inability to relinquish authority and to let some priestly work be done in another way other than their own. Some rectors are threatened by the youth of their assistants, by their new and updated theological education, and perhaps by the suspicion that the affections of the congregation will be transferred to the newly-arrived assistant. Many rectors are driven by their own internal needs to retain control and authority to themselves, doing it their own way.

Assistants work under a lack of freedom to exercise their own creativity and initiative in such a way that they have a sense of fulfillment in their vocations. They frequently feel "under-employed." Pleasing the rector or staying out of the rector's way is not role enough for a dedicated ordained person. One assistant serving on a parish staff of five priests recently reported her rector having said, "I had rather none of you were here so I could run it myself, but I can't."

The problem is by no means entirely the fault of rectors, however. Assistants arrive on the parish scene later than the priests under whom they serve. They do not know what pressures have been endured, what battles have been fought, or what compromises have had to be made. Most of all, the

newly-arrived assistant does not know at what personal cost the rector has endured these struggles. New assistants are likely to evaluate impatiently without realizing that they criticize a better parish condition than that which the rector first found, and the improvement actually is because of the rector's prayerful diligence and administrative patience and skill.

Rectors often endeavor to improve bad relationships. One priest, remembering his own assistant days when his rector always took credit for any staff accomplishments, now makes certain his own assistants receive public notice for their work and service. Another rector with good intentions appointed a committee to select his assistant. Now the congregation is confused about for whom the assistant works. Using a committee of advice to the rector might have been a better procedure.

Need Training

Positions available for assistants tend to open frequently and to remain open for an extended time, even though we continue to say there are not enough vacancies for the number of ordained persons we have. One rector, having served as an assistant himself, commented to his bishop that he saw no one among the young candidates graduating from seminary whom he would be willing to call as his assistant. Our seminaries may be failing to train students either to be good assistants or to be rectors who can manage and lead assistants with care and skill. At the same time, those who are disposed either to serve under a priest or to be the careful and skillful leader of a priest are rare among candidates for holy orders.

Parish staffs of ordained persons need to be brought together with greater care. Seminary faculties can perceive that certain theological students will not serve well as assistants after they are ordained. Bishops need to know when this is the case, and if they insist that all transitional deacons must serve as assistants, they should be careful about whom they encourage to seek ordination. Parishes expecting to

have multiple clergy staffs should screen prospective rectors for their administrative skill and their emotional readiness to share leadership.

Priests planning to work together to serve a parish should never be shy about each checking the past staff relationships of the other, openly indicating that they plan to do so with consideration and respect. When a staff of clergy is forming, those who have been there the longest should tell the congregation's story and their own. Position descriptions should be written carefully, and they should be reviewed and rewritten at least once a year. While the rector must hold the assistant accountable, specific areas of responsibility should be assigned to the assistant. Questions or suggestions directed to the rector in those areas should be referred to the priest responsible. While assistants clearly report to the rector, they should have voice at vestry meetings, reporting to the vestry in the same way as the rector.

One former assistant recommends that the clergy pray and study scripture together as a means of their coming to know each other better. Loyalty, openness and honesty must move among them freely so that issues may be resolved before they become explosive and hurtful.

One of the peculiar and often unrecognized dynamics of the rector-assistant relationship is that both are priests, and, as such, they are equals. One is in a managerial position over the other, and the other is subject to the administration of the one, but both are in the same sacred order responding in the same way to their vocations. It is a theological misunderstanding to assume that a congregation with two priests has one priestly ministry in the person of the rector and an assistant who is merely an extension of that ministry. The assistant priest serves as a priest, not as an extension of the rector's priesthood.

In all events, the public witness of ordained persons serving in a parish together is too important for the church and our clergy to allow unfortunate combinations of ordained persons to damage the spiritual and evangelical life of the people.

The Rev. William Hethcock is associate professor of homiletics at the School of Theology, University of the South, Sewanee, Tenn.

The Good News: Reunion with God

(Second in a three-part series)

By JOHN ASHLEY NULL

Does the traditional Anglican emphasis on penitence create an atmosphere of “doom and gloom”? It all depends on how we respond to the recognition of sin.

A product of the Reformation, Thomas Cranmer’s liturgy seeks to convey a positive message that despite our sinfulness we can be certain of our salvation through faith in God’s grace. The critics’ dissatisfaction with the traditional Anglican ethos stems in part from a neglect of this part of our heritage. Removed from its Reformation context, the language of the traditional Book of Common Prayer has been misinterpreted to support the very positions that the reformers attempted to remove. Rather than abandoning the call to penitence, the Episcopal Church needs to recapture Cranmer’s understanding of repentance as the good news of God reuniting us to himself.

The medieval church believed that to enter heaven people had to be as pure as they were at the moment of their christening. Whether of a serious nature like adultery or merely a continuing series of everyday shortcomings, sins committed after baptism cut people off from God, damned their souls to hell and sentenced them to earthly physical punishment besides. The only way to be restored to God’s fellowship, released from punishment and made once again an heir to paradise was to undergo the sacrament of penance.

Sacramental penance involved three steps: contrition, confession and satisfaction. Contrition was not only feeling deeply in your heart that by your sins you had offended the God you loved, but also intending not to repeat them. Satisfaction consisted of doing good deeds to work off your debt of

physical punishment. These could be either acts of self-restraint like fasting, or helping others, like giving money to worthy causes. Confession was submitting to a priestly examination of your conscience, agreeing to perform the penance he thought your sins deserved, and receiving the forgiveness of your sins by his priestly authority.

Absolution assured sinners they would not go to hell. However, if they died and had not paid off all the physical punishment their sins deserved, they still had to go to purgatory until the debt was paid off. The average Christian expected to spend at least some time in purgatory on the way to heaven. Although medieval theologians talked about the gift of salvation, their system made grace seem little more than a ladder God had consented to lower down from heaven so people could climb up to be with him. They couldn’t be saved without God giving them the ladder and coaching them on the way up, but they also couldn’t be saved unless they worked hard on the climbing themselves. Inevitably, telling parishioners about their sinfulness meant confronting them with a burdensome debt which they had to pay off before they could enjoy God’s eternal presence.

Simple Message

The reformers felt such preaching was bad news based on even worse theology. Grace wasn’t God giving us an opportunity to earn our salvation. On the contrary, grace was God doing for us what we could never accomplish in our own right — reuniting us with himself. They rejected required sacramental penance, the need for sinless perfection and the endurance of purgatory to bring it about. Instead, they preached a simple message: everlasting fellowship with God was possible through trusting in the sufficiency of Christ’s death and resurrection for the forgiveness of sins. Even the faith of Christians was as much God’s work in them as their decision to hold fast to his promises. The Holy Spirit planted

this trust in people’s hearts as they heard the Bible preached and read. That’s why the Book of Common Prayer abandoned Latin for a scripture-laced liturgy in the language understood by the people.

Instead of the threefold medieval penitential process, Cranmer described a simplified version: Christians call directly on God in repentance and faith. Repentance was humbly acknowledging our need for forgiveness and pledging to lead an amended life. Faith was trusting that God would do for us what we could not do for ourselves. He would forgive our sins because of the cross, and his Spirit would impart to us the inner strength we needed to follow him more nearly. Christians no longer needed to be worthy to have fellowship with God, just dependent on his grace. This living faith would inevitably lead us to do good works, but these always followed after our reunion with God, never as a necessary pre-condition.

Cranmer’s liturgical pattern of daily repentance made complete dependence on God’s grace the aim of the Christian life. We turn to God constantly to be turned by him to his purposes. For the English reformers, preaching human sinfulness was a necessary part of a more positive message: God has acted to restore us to himself and strengthen us in his service.

Cranmer bequeathed a liturgy that portrayed repentance not as a work which we do to please God, but as a work which God is pleased to do in us at our request. Unfortunately, some who came after him did not share his commitment to salvation by grace alone. Jeremy Taylor typifies this approach. He adopted Cranmer’s penitential language but changed its meaning. Repentance was no longer a divine work of grace which a sinner asked God to do in his life, but rather a responsibility the sinner had toward God. The penitent had to try to be as good as he could be to make up as much as was possible for all the bad he

(Continued on page 24)

The Rev. John Ashley Null is pursuing a Ph.D. at Cambridge University in England and is canonically resident in the Diocese of Western Kansas.

EDITORIALS

Places of Community

Ask most Episcopalians what the Episcopal Church means to them and they probably will respond with a remark about what happens in their local church. For most church members, the parish is the focus of ministry, and rightly so.

In this Decade of Evangelism, it is the parish where most evangelism ministries will take place. And, as the Episcopal Church continues to emphasize stewardship, it is the parish, or local church, where most people will give their time and talents and treasure.

In this special issue dedicated to parish administration, we urge the Episcopal Church to focus on the development of its parishes. As the centers of our ministries, our parishes should be places where people can find true community and develop a lasting relationship with God.

Elected Servants

Many new members of vestries or bishops' committees recently began their new ministries, having been elected to their positions at annual parish meetings during the past few months.

For those persons who have been elected for the first time, service on a vestry may be an eye-opening experience, providing new insight on parish life. With the parish being the basic element of the Episcopal Church, its vestry is the basic unit of elected lay representation in the church. Some members of vestries go on to serve in wider settings at the deanery (or convocation) level, or on various diocesan bodies.

We congratulate newly-elected vestry members and give thanks for longtime members and wish all of them well in carrying out their responsibilities.

VIEWPOINT

Failing the Parish

By AMY JILL STRICKLAND

As Episcopalians, we are blessed to have a share in the inheritance of the church catholic, in all its triumphs and tragedies. Our history goes back directly to Christ through the wonder of apostolic succession, and, by the grace of God, our future is limited only to the extent that we fail to entrust it to our loving Father. All of this is indeed a great blessing . . . and an awesome responsibility.

However, it is an unfortunate fact (and a sad comment on how we have responded to our blessings) that, in the lives of most Episcopalians, the only community of any immediate consequence is the parish. The diocese, the Episcopal Church, the Anglican Communion and Catholic Christendom are all, at best, abstract entities. At worst, they represent not building blocks on the sure foundation of Christ, but stumbling blocks of bureaucracy and institutionalism. Staffed primarily by faceless, unknown personnel, these

larger communities appear to exist in a separate sphere of reality, substantially more interested in perfecting the secular arts of statesmanship and diplomacy than in learning about the everyday joys and pains of their fellow members in the mystical body of Christ.

In a destructive cycle, the typical lay person feels connected with the church beyond the parish level only when church publicity is squeezed between the sports section and the recipes in the local newspaper. Much of this media coverage casts the church in an unfavorable light, which serves to reinforce the feelings of isolation and abandonment already experienced by much of the laity.

Therefore, because of its central importance in the lives of the faithful, the Episcopal Church cannot afford to lose sight of the value of the parish, either to the individual lay person or to the church as a whole. This in no way advocates shallow parochialism, which turns its back on catholic heritage and, by doing so, denies its identity. But now the church must look to the parish as teacher, in order to bene-

fit from parish models of effective ministry. Only when the greater church mirrors the parish in involvement in the day-to-day personal lives of its members can the laity begin to appreciate the church's catholicity and experience it as of vital significance in their personal spiritual journeys.

The manner in which the Episcopal Church has most obviously failed the parish and its members is by remaining distant. This distance is not the mysterious remoteness of antiquity, which conjured up images of incense-filled private chapels and immersion in the profoundly spiritual. It is, instead, the detachment of smoke-filled board and fringe involvement in the politically correct. While it is essential that the Episcopal Church take a firm stand on those things which affect the souls of its members, it often forgets the ordinary and comments only on the grand or unusual, in an apparent attempt to garner either more media attention or increased secular marketability.

Perhaps the most timely example of this negligence is in the area of sexual
(Continued on next page)

Amy Jill Strickland is a resident of Washington, D.C., and a member of St. Andrew's Church, Arlington, Va.

VIEWPOINT

(Continued from previous page)

ity. The Episcopal Church has been content either to maintain the status quo or to issue well-timed edicts on morality, while failing to provide any spiritual guidance. The church reacts to sensational criticism, but it turns a blind eye to the basic struggles which beset so many of its members in their relationships and with their sexuality.

Limited Support

Teaching the positive and sacramental nature of sex, its tremendous power (for both building and destroying) and its profound impact on day-to-day life, falls back on the already-full shoulders of the parish priest, with limited support or understanding from the greater church. To add insult to injury, the church remains silent when the laity and parish clergy cry out for direction, preferring an approach of isolationism and saving its breath for the new and different.

Yet, at the same time, the Episcopal Church professes astonishment when its clergy protest its silence by simply refusing to teach at all, leaving the laity to be catechized by dramatic newspaper headlines to embrace the shackling extremism now preached as sexual liberation.

In matters of sexuality, it is imperative that the Episcopal Church begin to act upon those things it professes to hold true — those things which the parish has struggled to retain. The church must not allow its world vision to become blindness to common life experiences — marriage and birth, estrangement and reconciliation, illness and death. These simple experiences are those things that have the potential to be the greatest of grace-filled, life-changing moments. Just as basic substances like bread and wine are transformed into food for both the soul and the body, the ordinary experiences of day-to-day living must be seen not only as sacraments of God's presence, but also as means of communion with him. These simple encounters are the backbone of parish life, and they must be what the rest of the church relies on for life and breath and vitality.

As it now stands, the parish priest anoints the dying, the Presiding Bishop surfaces to make anti-war statements, and the average Episcopalian sees little connection between the two.

ALL GOD'S CHILDREN

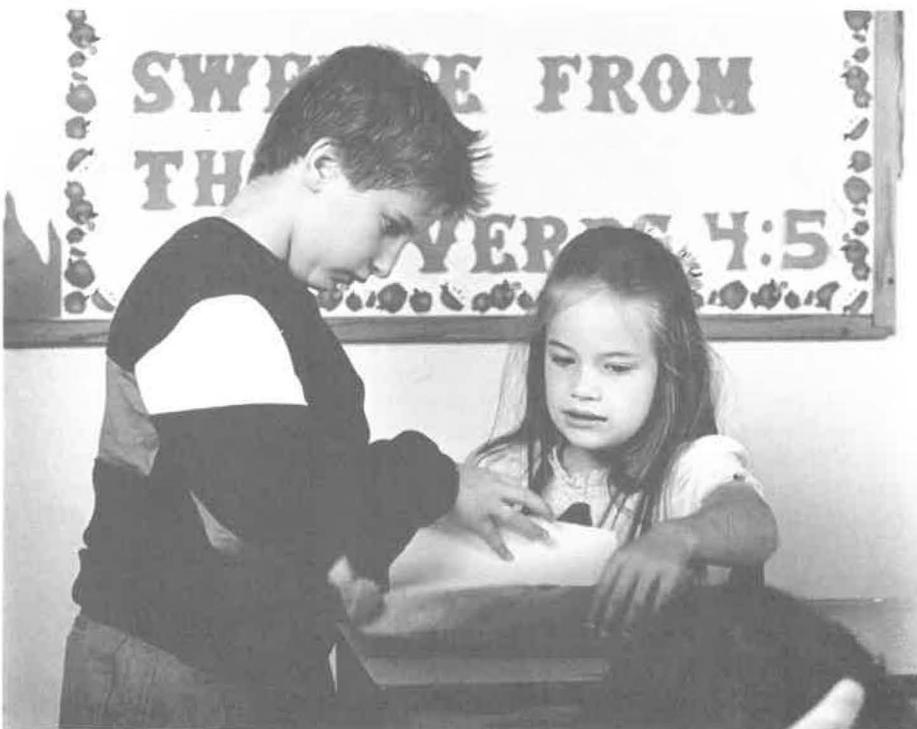


Photo by Rick Wood

Exploring Early Stories in Genesis

By GRETCHEN W. PRITCHARD

When our first daughter, Grace, was 3 1/2, we brought her baby sister home from the hospital. Somewhere I had read that the first few weeks after the birth of a second child are among the most stressful in a family's whole life cycle, and it certainly seemed that way to us. Grace expressed her jealousy of the new baby by a hunger strike lasting almost a week, and by permanently giving up her afternoon nap, just when I was desperate for peace and quiet.

She wasn't openly hostile or destructive; most of the time, in fact, she was (consciously, at least) really trying to be helpful and nice. It was just that she was *there* all the time, when what I needed was for her to give me a break. It seemed I was spending all my time picking up her toys and being available, or else feeling guilty and frazzled because I wasn't up to picking

up the toys and being available. Either way, I was exhausted and very crabby.

Grace decided to do something to cheer me up. She took every one of her small toys, wrapped them up in gift wrap and tied them with ribbon. Then she brought them by armfuls into the bedroom where I was trying to nap, and dumped them on my bed.

The Perfect Mother, of course, would have opened each one, exclaimed over them all, and said again and again how sweet and nice it was of Mommy's big girl to give her so many lovely presents. I don't remember exactly what I said and did, but I know I wasn't the Perfect Mother. I think I opened a couple of the packages (which were secured with most of a roll of Scotch tape as well as yards of tightly-knotted ribbon), and then gave up and begged her to get all this stuff off my bed, and then for heaven's sake just go away and leave me alone with the baby.

Years later, in a Bible study class on the Book of Genesis, I realized that for Grace, at least, this little episode exactly paralleled the story of Cain and Abel.

Cain, the older brother, brought his

Gretchen Wolff Pritchard, of New Haven, Conn., publishes "The Sunday Paper," materials for Christian education with an emphasis on conveying the gospel to children.

offering to God, expecting it to be accepted. Abel, the younger brother, did the same. For reasons which we are never told, Abel's offering was acceptable to God while Cain's was not. So it must have seemed to Grace: The gifts she had so laboriously wrapped and presented — her very own toys, offered to her mother to make her happy — were rejected; she herself was (she must have felt) similarly rejected. Meanwhile, here was Mommy cherishing the baby, who must have seemed to a 3-year-old to have nothing at all of value in comparison to her own sacrificial offering. It's to Grace's credit that (unlike Cain) she did not murderously attack her sister.

The story of Cain and Abel is a myth exploring the primal roots of violence: sibling rivalry and jealousy, and the fury we all feel, not only as children but throughout our lives, when someone else is preferred before us. (The story does not explore why the other is preferred; that is not, it seems, the important question.) Behind the fury is fear: fear that preference given to another means we ourselves are of no value; fear that we will be displaced, cast out and forgotten; fear that in losing our exclusive position of favor, we will simply vanish.

Mythic Perspective

It's a shame that this story appears nowhere in the three-year lectionary, or in our usual Sunday school curricula, because it is a story any child can identify with; a story that places children's own experience of jealousy and rage, violence and fear, in a mythic perspective that can help them accept it, come to terms with it and begin to believe that they (and God) can control it. It's only when we try to moralize and theologize the story, out of context — to treat it as a model for how God relates to us here and now — that it leads us into trouble.

Part of a larger web of stories in the early chapters of Genesis, the Cain and Abel story, along with the expulsion of Adam and Eve from the garden, Noah's Ark, and the Tower of Babel, describes some of the restraints, quarantines and other measures resorted to by God to protect his creatures from the consequences of their own uncontrolled impulses. These are stories appropriate to the early childhood of the human race — the time when our innocence was irretrievably

(Continued on next page)

Why St. Luke's for RSV lectionary inserts?

We're glad Morehouse Publishing has changed its mind again and is supplying lectionary inserts in the Revised Standard Version. What prompted this latest decision? Was it because the surprise presence of Saint Luke's Church Press in the RSV insert market gave customers abandoned by Morehouse an unexpected choice?

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ALL GOD'S CHILDREN

(Continued from previous page)

lost, but before we had come under the covenant of law or love.

Psychologists tell us that children in fact welcome the restraints that firm, loving parents place on their behavior, and that they feel reassured by the discovery that they will not be allowed to act out their aggression or other impulses in ways that will actually hurt themselves or others. Cain is punished for his murder of his brother. That is

just, and right and reassuring to children. But at the same time, God puts a protective mark on Cain, so that the revenge of others over him will be contained. For the child who, in hearing the story, identifies with Cain, that too is reassuring.

In my Sunday school class last year, we spent a lot of time on these early stories in Genesis. I have a socially- and economically-mixed group of second- through fifth-graders, and I wanted them to make these stories their own — not to absorb some “correct” interpretation from the teacher, but to add them to their personal stock of mythic patterns, of ways of looking at the world. I wanted them to be able to draw on them in any way that had meaning for them, now and later, as they tried to understand what it means to live in a world created by a good God, fallen into alienation and pain, and struggling to accept God’s call to redemption first through law and then through faith, hope and sacrificial love.

I had the class retell or comment on each story with the help of a cassette recorder. At home with my word processor, I transcribed their retellings, or interwove their comments with a transcription of the scriptural text, and printed out the resulting narrative, a few sentences to a page. (This could be done equally well with a typewriter or even by hand, of course.) I brought the pages to Sunday school and handed them around to be illustrated by the children. A duplicate printout, held in reserve, allowed children who “messed up” to start afresh if they wished. The work went slowly because the children insisted that I begin each class session by reading aloud the entire narrative, which left little time for drawing. When, after several weeks, all the pages had been illustrated, I took them home and bound them between two cardboard covers. The resulting finished books are being catalogued into the church library as a permanent record of the children’s engagement with the scriptural stories.

The creation story from Genesis 1 went very easily onto tape. The children’s retelling of each day of creation consisted of long lists of God’s creatures, from giraffes and sunflowers to mice and Japanese beetles, and each day’s account ends with a ritualistic chorus: “And God said, ‘This is good!’” We stopped the tape machine after each day to review what occurred on the next day, then started it again and the children actually dic-

tated their ideas to the machine; all I did was to transcribe the final result. The illustrations were lively, whimsical and fun.

The other Genesis myths are not patterned enough to be completely retold by the children in their own words. Instead, I taped our discussion after we had read the stories in the Bible, and printed out the story in its original form, or in a simplified retelling, with the children’s comments interspersed, in italics.

As it happened, our exploration of the Cain and Abel story came during the height of the Persian Gulf War. We used the story in part as a springboard for a general discussion of how to deal with anger and hate, compiling a formal list of alternatives to violent action: “You can go in a separate room and get your anger out on things that aren’t alive and won’t break . . . You can try to think of good things about the person you’re mad at . . . You can try to talk to the person . . . You can ask another person to judge between you . . . You can pray.” The finished narrative included this list, but most of it consisted of the children’s spontaneous comments on the story in the light of what they were hearing day by day on radio and TV.

Confronting the Cain and Abel myth, with its imparting of cosmic significance to the rivalry between two primal brothers, allowed these children to see their own angers and jealousies side by side with the world’s political fury and internecine aggression. (One boy, whose relationship with his little brother is particularly rocky, worked over the story again and again with his parents during the week, with obvious fascination and relief at the discovery that he is not the first older brother to harbor murderous fantasies toward the younger.)

The vision they took with them may be more real, and more lasting, than if it had come from a moral dictate imposed by the teacher or contained in a didactic “lesson.” It is their own vision, their own hope, claimed by them out of a story that they explored and tested and found to ring true. People rise up against each other; real harm is done; but God is not mocked. The story’s undiluted honesty about the first two facts of life makes its affirmation of the last one more believable. Such is the power of myth; and perhaps the most lasting gift we can give our children in Sunday school is to set them free to explore these stories with implicit trust in their own response.

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NEWS

(Continued from page 12)

heard was Joshua's call to follow the Lord. The invitation came from their bishop, the Rt. Rev. Maurice M. Benitez, who quoted the prophet in his opening address. The bishop invited the council to stand with him and, in spite of divisions and controversies, to continue the mission of Christ.

During business sessions, the council rejected a proposal to cancel the freedom of choice option on missionary commitment responses offered to congregations by the executive board. The option gives local churches ways of reducing, retaining or transferring their portion of giving from the national church to local evangelism projects.

An additional resolution dealing with the national church called for the disciplining of the Presiding Bishop. The resolution was toned down and the final wording noted only that "excessive expressions of individual judgment" were eroding the pastoral leadership of the House of Bishops.

The council affirmed a resolution which urges clergy to keep sexual relations within the context of marriage

only and asks all members of the diocese to follow their example.

The budget, amounting to a total of slightly more than \$5 million, passed without discussion.

A commission on human sexuality, "to provide guidance and discussion on the subject," was approved.

Three new missions were admitted to the council and two missions became parishes. This was the largest number of new missions and parishes to come before council in recent years.

The delegates also said farewell to Assistant Bishop Anselmo Carral, who is retiring in March.

LUCY GERMANY

• • •

The convention of the **Diocese of Tennessee** was held January 30-February 1 at Henry Horton State Resort Park in Chapel Hill, Tenn.

The Very Rev. Guy Fitch Lytle III, dean of the School of Theology at the University of the South in Sewanee, Tenn., preached at the opening Eucharist.

Convention was addressed by the Most Rev. Manasses Kuria, Bishop of Nairobi and Archbishop of Kenya,

who called the Diocese of Tennessee into full partnership in ministry with his cure in Africa.

Approximately 170 delegates deliberated over a variety of resolutions. They refused to adopt a resolution calling for the election of an interim bishop to replace the Rt. Rev. George Lazenby Reynolds, Jr. who died suddenly in November. Instead, they adopted a plan for electing Bishop Reynolds' successor by January of 1993.

Delegates also refused to rename the diocese to conform to its geographical location. The diocese, which comprises the geopolitical area of middle Tennessee, kept the name of the mother diocese after the Dioceses of East and West Tennessee were formed.

Another debated resolution calling for convention to "reaffirm that clergy should live a chaste life that reflects the discipline of faith taught by the holy apostles and Jesus our Savior, that being the obligation to abstain from genital sexual relations outside of holy matrimony," was tabled. After a failed motion to amend the resolution to apply to all people, rather than only clergy, it was reasoned that action at

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this time, before completion of the study on human sexuality by a General Convention resolution co-authored by Bishop Reynolds, would be premature.

CARL GILLIAM

• • •

At its annual council meeting, the **Diocese of Virginia** designated \$100,000 of its 1992 budget for the establishment of new churches, approved the call of Rt. Rev. Peter James Lee, diocesan bishop, for the election of two suffragan bishops in 1993 and voted to give seat, voice and vote to young people ages 16-19. The council met in Richmond, January 30-February 1.

Speakers included the Rev. William Willimon, dean of the chapel and professor of Christian ministry at Duke University. Using the miracle of the loaves and fishes as his text, Dr. Willimon told delegates that whatever gifts the church can offer to a hungry world will be made sufficient.

The Most Rev. Sir Paul Reeves, Anglican observer to the United Nations, told delegates and guests that the Anglican Communion, as a "microcosm of the world family," has a voice to bring to the development of a new world order in which democracies try "to manage rather than suppress conflict."

Not Political Statement

Delegates approved a budget that "brings into balance" the diocese's commitment to the national church and diocesan mission. The \$3.3 million budget includes a pledge of 25 percent of diocesan income, or \$804,550, to the national church. Since the pledge is about \$400,000 less than the asking amount, diocesan officials emphasized that the decision to reduce the pledge to the national church was strictly based on stewardship principles, and was not to be construed as a political statement or a protest.

Delegates were enthusiastic about the proposal to designate \$100,000 of the budget to a special fund for starting new churches. The fund, a multi-year budget separate from the diocesan budget, was established last year by the council. A mission in Prince William County was the first recipient of funds from this budget.

One parish which was discouraged by General Convention, Our Saviour, Oatlands, threatened to withhold its pledge if the council did not ban the

ordination of homosexuals, and its rector submitted two resolutions calling for a more conservative approach to human sexuality.

Delegates instead approved a substitute which affirms a passage from the bishop's pastoral address: "The Diocese of Virginia is consistently faithful to the church's teaching that the normative context for sexual intimacy is lifelong, heterosexual, monogamous marriage. And we have resisted with compassionate strength attempts to divide us, or to define us, by such a fearful or narrow expression of that teaching that it becomes oppressive or self-righteous."

SARAH BARTENSTEIN

The convention of the **Diocese of Oregon** met January 17-19 at St. Paul's Church in Salem, the Rt. Rev. Robert L. Ladehoff, diocesan bishop, presiding. In his sermon during the opening service, Bishop Ladehoff emphasized the convention theme of "Celebrate Our Diversity."

"It is in dealing with issues that we find our strengths," he said. "We are not agreed over issues — but that is good news. It is the role of the church to listen and think and pray over these issues. And in all of this, we must listen to God's voice."

During the business sessions, a num-
(Continued on next page)

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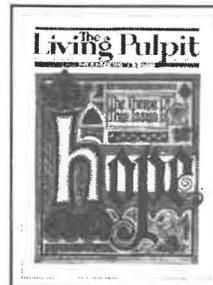
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(Continued from previous page)

ber of resolutions were passed. One called for the support of the department of ministry in higher education and encouraged the department to continue to seek alternate ways and means for financing its ministry.

Another resolution asks the diocese to endorse a letter prepared by Ecumenical Ministries of Oregon (EMO) opposing the Oregon Citizens Alliance (OCA). The alliance has been working toward a referendum which would deny rights to gays and lesbians. In accordance with the recommendation of EMO, the resolution asks church leaders to encourage church members not to sign or circulate the OCA petition.

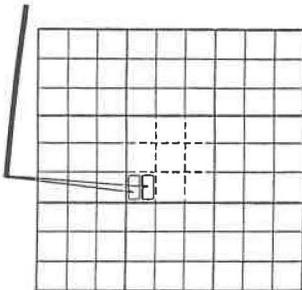
Plans were also unveiled for the addition of new facilities at the diocese's Triangle Lake Conference Center.

A budget of \$1.7 million was passed.

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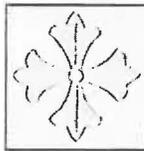
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Trinity Church in Wauwatosa, Wis. will be able to complete the renovation of its facilities and develop a meeting room in its buildings because of a \$500,000 gift recently given by a parish family, Mr. and Mrs. Albert O. Nicholas. It is the largest gift ever given to the 105-year-old suburban Milwaukee church.

A transient who has lived on the streets for two decades has been charged with setting 20 church fires in Florida and Tennessee. Patrick Lee Frank, 41, was arrested in November and could be sentenced to up to 140 years in prison. However, a competency hearing will take place because of Mr. Frank's history of mental illness. In the past two years, 49 Florida churches have been set ablaze. Investigations continue.

About 40 people gathered at St. Thomas' Church in Rawlins, Wyo., for a "service of witness" and then at a candlelight protest against the execution of Mark Hopkinson January 21. Mr. Hopkinson was executed for the murder of four other persons. The Wyoming Church Coalition had asked Governor Michael Sullivan to spare the prisoner's life, and in a statement said: "We stand firm in our belief that problems are never solved by the use of vengeance."

Symposium Looks at Anglicanism's Future

Anglicanism's future was linked to its roots in the Elizabethan Settlement by the Very Rev. John Simpson, dean of Canterbury Cathedral, at a symposium at Washington National Cathedral February 13. Entitled "Anglicanism: Present and Future," it preceded the installation of the new dean.

The link to which Dean Simpson referred makes for what he said is a comprehensive, inclusive church, both catholic and reformed, with a common liturgy, conformity in essentials and freedom in non-essentials. This, Dean Simpson said, has enabled Anglicanism to contain the 18th-century evangelical revival, the catholic revival of the 19th-century Oxford Movement, and the charismatic renewal of today, as well as to play a significant role in the ecumenical movement. He also raised some questions about current concerns that affect its future.

How, he asked, do we as Anglicans approach an overwhelmingly non-Christian world in a Decade of Evangelism? With the loss of common prayer in our worship, what can now best hold the Anglican Communion together? If inclusiveness is the answer, what are its limits? And what is the answer to the problem of authority?

Our primary concern in evangelism, he said, should be not so much with church growth or great campaigns, but with the church being the church, witnessing to the good news in word, worship and deed.

Dean Simpson noted that with each province of the Anglican Communion producing its own rites, the various Anglican Churches no longer clearly show they belong to the same family. And with the allowance of so much diversity and freedom in worship, there is a consequent loss of Anglican identity. He cited the Bishop of Bristol's recent charge that with all the options there is "liturgical anarchy, a liturgical supermarket," in some places almost unrecognizable as Anglican.

Dr. Frederica Thompsett, professor of church history at the Episcopal Divinity School, looked to the future by reconsidering some current contextual concerns and the questions they raise. Stating that theology can be defined as "a critical reflection on the meaning and truth of a religious tradition existing in a specific context," reminding

that God calls us to move "from sight to faith," she listed some "sightings" and glimpses of a particular context, drawn from her participation in a recent meeting of the Inter-Anglican Doctrinal Consultation.

The real witness of that meeting, she said, was not the papers it produced, but "who was there and how we traveled together theologically."

The Rev. Kortright Davis, professor of theology at Howard University School of Divinity, member of the Anglican Consultative Council and

former member of ARCIC II, observed that Anglican comprehensiveness is regarded by some as flabbiness.

Dr. Davis predicts that the growth of Afro-Anglicanism will make a significant difference in the texture and vitality of local and global Anglicanism. The ascendancy of young people in the church, both ordained and lay, will make its agenda more effective, and its image "more as a gymnasium than (in the eyes of some) a nursing home."

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REPENTANCE

(Continued from page 14)

had done. This was the goal of the Christian life up until the moment of death, because no one could be sure he had done enough to be worthy of pardon.

Cranmer thought recognizing our sinfulness would deepen our gratitude in a God who would graciously forgive and change a character so flawed. Taylor preached about sin to ensure that Christians would constantly strive to change their characters to be worthy of God's grace and forgiveness.

All too often, "giving something up for Lent" has been portrayed in the

Guilt manipulation
never brings God
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any closer.

Taylor tradition: We have to do something especially good, because we've been so bad. This makes penitential discipline seem to say, "You owe, you owe, so it's off to do good works you must go." Ironically, those who reject "sin-talk" but use Lent as a fresh opportunity to urge parishioners toward greater social justice give the same message. If they avoid talking about how human sinfulness makes it difficult for us to do right, they only increase our responsibility for failing to bring about a just society. That might make some activists feel justified, but guilt manipulation never brings God or our goals any closer.

Cranmer accepted Lenten fasting as a humble recognition of our brokenness before God and each other. Only in honest acknowledgment of our limitations can we encounter God's power to transcend them. As Paul noted, in admitting our weakness God's strength is perfected in us (2 Cor. 12:9). The traditional Anglican liturgy and its approach to Lent has no other aim. Our emphasis for Lent 1992 should be the same it was in Cranmer's day: "Turn thou us, O good Lord, and so shall we be turned. Be favorable (O Lord) be favorable to thy people, which turn to thee in weeping, fasting, and praying."

Next week: Repentance as release.



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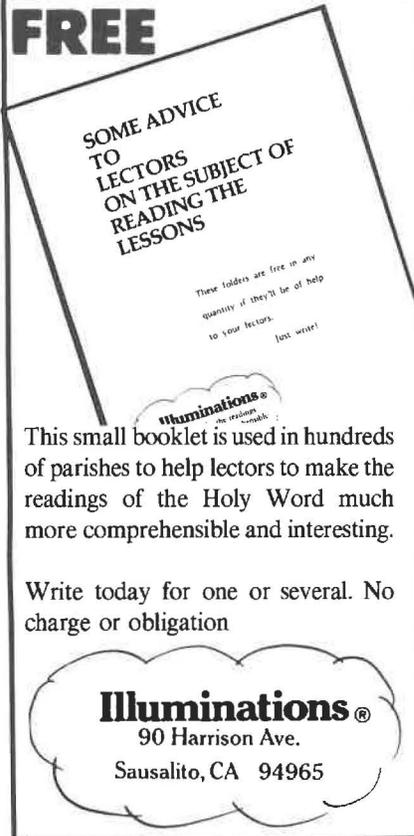
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Appointments

The Rev. Susan D. Buell is interim priest of Christ Church, 870 Diamond Pk., Meadville, PA 16335.

The Rev. James E. Folts is rector of St. Mark's, 315 E. Pecan St., San Antonio, TX 78205.

The Rev. Jerry A. McBride is rector of St. James', 3921 Oak Ridge Dr., Jackson, MS 39216.

The Rev. Bollin M. Millner, Jr. is rector of Good Shepherd, Rocky Mount, NC; add: Box 1892, Rocky Mount 27802.

The Rev. Robert H. New is interim of Christ Church, Raleigh, NC; add: Box 25778, Raleigh 27608.

The Rev. C. Patrick Ormos is rector of St. Andrew's, 100 Erie St., Valparaiso, IN 46383.

The Rev. Joseph Andrew Patronik is rector of St. Peter's, 545 Shasta, Morro Bay, CA 93442.

The Rev. Mark B. Pendleton is assistant of Christ Church, Short Hills, NJ; add: 66 Highland Ave., Box C, Short Hills 07078.

The Rev. Colton Mumford Smith is rector of the Church of Our Saviour, 4416 Bohicket Rd., Johns Island, SC 29455.

The Rev. Robin Thomas is associate of Trinity Church, Ft. Wayne, IN.

The Rev. Susan L. Tobias is rector of St. David's, 5050 Milton St., San Diego, CA 92110.

The Rev. Richard L. Ullman is interim of Good Shepherd, Raleigh, NC; add: Box 28024, Raleigh 27611.

The Rev. Canon James E. Waggoner, Jr. is canon to the ordinary, Diocese of West Virginia; add: Box 5400, Charleston, WV 25361.

Cathedral Clergy

The Rev. Claudia Dickson is assistant to the provost of Christ Church Cathedral, 45 Church St., Hartford, CT 06103.

The Very Rev. Robert A. L'Homme, formerly canon administrator, is now dean of St. Paul's Cathedral, 3601 N. North, Peoria, IL 61604.

The Rev. Canon Gary Mitchener is now canon pastor of Trinity Cathedral, Cleveland, OH; add: 2021 E. 22, Cleveland 44115.

The Rt. Rev. Frank K. Allan, Bishop of Atlanta, has installed the Rev. Louis Schueddig as honorary canon of the Cathedral of St. Philip, Atlanta, GA.

Seminaries

Sharon Babbitt, a student at the Seminary of the Southwest, has been a member of the General Convention's Board for Theological Education. A cum laude graduate of Yale, she is a second-year seminarian from the Diocese of Massachusetts.

Susan Dolan-Henderson is instructor in Christian Ethics and Moral Theology at the Episcopal Theological Seminary of the Southwest.

Religious Orders

Br. John-Charles, the minister and founder of the Franciscan Order of the Divine Compassion, has been joined in Monmouth, IL (Diocese of Quincy) by Br. Lee Love and Br. Joseph Barber. Brothers Lee and Joseph, of the Little Brothers of Saint Francis, have been living in

community for a year at Wilson in the Diocese of Western New York. Another aspirant will join the brothers soon. Together they will seek God's guidance as they try to discern whether they are called to stay together. Add: Box 317, Monmouth, IL 61462.

Receptions

The Diocese of Fond du Lac has received Joseph A. M. Bergin as priest from the Roman Catholic Church.

The Rt. Rev. William E. Swing, Bishop of California, has received as a priest Raymond Van De Moortell.

Other Changes

The Rev. David Earnest is now non-parochial in the Diocese of North Carolina; add: Box 541, Pittsboro, NC 27312.

The Rev. Sara Elizabeth Kelly is now non-parochial in the Diocese of North Carolina; add: Box 1208, Pittsboro, NC 27312.

Changes of Address

The Rev. James Carey may now be reached at "Braeside," S. Church St., Bakewell, Derbyshire DE4 1FD, England, U.K.

Sr. Mary Helen, SHN is no longer a member of the Sisterhood of the Holy Nativity; she may be addressed as Helen Dewep at 1257 W. Sunset Dr., Waukesha, WI 53186.

The Rev. Elizabeth M. Nestor is now at 226 W. 14th St., Wilmington, DE 19801.

The Rev. Flora Louise Schock and the Rev. William S. Schock report the new address of 179 Loche Haus, Frankenmuth, MI 48734.

Deaths

The Very Rev. C. Julian Bartlett, retired dean of Grace Cathedral, San Francisco, CA, died January 23 at his home in Portola Valley, CA, from complications due to heart disease. He was 78.

Born in New Orleans, LA, Dean Bartlett was graduated from Tulane University in 1935 and was ordained priest in 1949. He served as rector of St. Paul's, Washington, D.C., until becoming dean of Grace Cathedral, San Francisco, in 1956. While serving as dean he directed the completion of Grace Cathedral and instituted cathedral programs in music and the arts. Under his leadership, the Cathedral School for Boys was founded in 1957. Dean Bartlett retired in 1976. He is survived by his second wife, Marjorie, two daughters, one son, two stepsons, two sisters, a brother, and five grandchildren.

The Rev. Stephen Lee Skardon, retired priest of the Diocese of South Carolina, died December 12 in Summerville, SC at the age of 73.

A graduate of Clemson University and Virginia Theological Seminary, Fr. Skardon was ordained priest in 1947. He served as rector of Trinity Church, Pinopolis, SC; priest-in-charge of Mt. Olivet, Pineville, LA; rector of St. Paul's, New Orleans, LA; and rector of St. Paul's, Summerville, SC. He was rector of St. John's, Florence, SC until his retirement in 1984. He is survived by his wife, Frances Skardon.

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BOOKS

PARISH DEVELOPMENT RESOURCES from Ascension Press. **Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders**, Alice Mann (\$7.25). **Prayer and Prophecy**, Kenneth Leech (\$3.50). **Conformed to Christ: Standards and Structures in Parish Development**, Gallagher/Mann/Broadhead/Mann (\$5.50). **Parish Assessment Workbook**, Gallagher/Tavello (\$4.00). **Faith Sharing Workbook**, Mann/Gallagher/Broadhead (\$4.00). **Clergy Leadership in Small Communities: Issues and Options**, Alice Mann (\$7.25). **Priestly Spirituality**, Eleanor McLaughlin (\$3.50). **Rule and Constitution: Order of the Ascension** (\$3.50). All paperback. Postage additional. **Episcopal Book/Resource Center**, 815 Second Ave., New York, NY 10017; 800-334-7626.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

LITURGY, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. **The Pastoral Press**, 225 Sheridan St., NW, Washington, DC 20011-1495; (202) 723-1254.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. **Leaders' Manual** \$65. **Workbook** \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

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(Continued on next page)

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. George Keith, BSG,** 209 E. 16th St., New York, NY 10003-3788.

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CHRISTIAN EDUCATION DIRECTOR, preschool through adult, with emphasis on 7-12 grade youth. Growing church seeks enthusiastic leader to help develop youth ministry. Half-time position at present, future expansion possible. Contact: **The Rev. Barry Beisner, Rector, St. Martin's Episcopal Church,** 640 Hawthorn Lane, Davis, CA 95616. (916) 756-0444.

HIGH SIERRA parish in eastern California (Diocese of San Joaquin) seeks rector. Real potential for growth. Contact: **Senior Warden, St. Timothy's Church, P.O. Box 306,** Bishop, CA 93515.

ORGANIST/CHOIR DIRECTOR desired for diverse, celebrative and progressive parish. Person of faith with motivational skills and fluent in a wide range of liturgical and musical styles. Send resumé to: **Ms. Cia Wenzel, Chairperson, Liturgy and Worship Committee, St. Thomas Episcopal Church,** 2201 Dexter St., Denver, CO 80207.

RECTOR for small southeastern Arizona parish. Retired/part-time caring individual. Offer rectory, small stipend, some benefits, excellent climate. Contact: **Search Committee, St. Stephen's Episcopal Church, Box 1291,** Douglas, AZ 85608-1291; (602) 364-7971.

PART-TIME PRIEST for small town parish located near major state university. Salary package \$20,000. Ministry includes leadership in Christian growth, evangelism, stewardship and full liturgical participation. Send resumé/CDO profile to: **St. Paul's Episcopal Church, P.O. Box 625,** Clay Center, KS 67432.

ORDAINED or lay assistant to the rector for full-time youth, Christian education, college and young adult ministries. Enthusiasm for evangelism and congregational development a must. Send resumé and CDO profile to: **The Rev. Robert A. Terrill, Christ Church,** 207 N. 7th, St. Joseph, MO 64501.

POSITIONS OFFERED

DIRECTOR: **The Seamen's Church Institute,** serving merchant seafarers of all races, creeds and nationalities, is an ecumenical, voluntary agency affiliated with the Episcopal Church which seeks a director to serve as chief executive of the organization. The Institute works to improve the human elements of maritime safety and to protect the environment through several program divisions. The Institute's annual budget is \$3.5 million; its endowment is \$27 million and there are 40 full-time employees. The director must be a member of the Episcopal clergy, rooted in the Judeo-Christian faith but with an openness to religious pluralism. He/she must be a skilled manager with business acumen and should be comfortable with the management of a large and complex organization. The director must also be a convincing spokesman for the Institute. Resumés should be sent to: **Malcolm MackKay, Managing Director, Russell Reynolds Associates,** 200 Park Ave., New York, NY 10166.

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6780 S. Memorial Dr. 30083
The Rev. H. Hunt Comer
Sun Eu 7:30, 8:45, 11:15; Ch S 10:10. Tues 7, Wed 9

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ST. THOMAS Sun Valley Road
The Rev. Charles S. Burger, r
Sun H Eu 8 & 9:30; Wed 5:30

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Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

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

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Sun: Low Mass 8; Sung Mass 10:30. Wed Mass 10 & 7; Fri (Lent) Sta & B 6:30

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The Rev. James K. Harris, r
Sun Masses 8 & 10:30

SANBORNVILLE, N.H.

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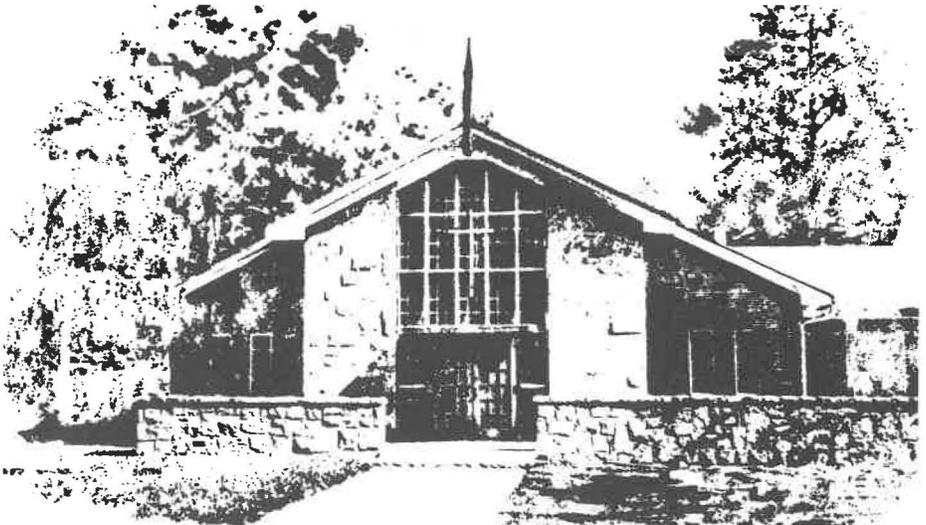
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(Continued on next page)



St. Michael and All Angels Church, Stone Mountain, Ga.

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(Continued from previous page)

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CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.
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The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
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MP 8:30 (ex Sat), noonday Office 12, Masses 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 12 noon-1:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-
3:45; Sat 10-3:45; Sun 1-3:45

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct (718) 849-2352
The Rev. John J.T. Schnabel; Br. Thomas Carey, S.S.F.
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day),
Christian Ed (Children & Adults) 9 Sun (Labor Day thru June).
HD as anno. Call for Ch S information

CINCINNATI, OHIO

ST. LUKE 7340 Kirkwood Lane
The Rev. Sanford Lindsey; James Mobley, d
Sun 10 H Eu & Ch S

**CONVENT CHAPEL
OF THE TRANSFIGURATION** 495 Albion Ave.
Sun Eu 7:30 (Sung), EP 5. Wkdays Eu 7, ex Sat 7:30, EP 5

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5421 Germantown Ave., Philada., PA 19144 (215) 844-8544
The Rev. Canon Charles L.L. Poindexter, r; the Rev. Paul L.
Minor, c; the Rev. William J. Shepherd, the Rev. Cheryl V.
Minor, ass'ts
Eu: Sun 7:30 & 10. Wkdays 7 (Tues-Fri); 9:30 (Mon, Thurs, Sat)

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9; Fri Sta 7

PROSPECT PARK, PA.

ST. JAMES 11th Ave. & 420 (between I-95
& Macdade near Philadelphia International Airport)
The Rev. William Duffey, Ed.D., r (215) 461-6698
Sun Eu 8 & 10 (Sung), MP 9, Ch S 10, YPF 7:30. MP Tues-Fri 9;
EP Fri 7; Eu Tues 7, Wed 9:30, Thurs 7 & HD noon; Sta & B
Thurs 7. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS,
Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

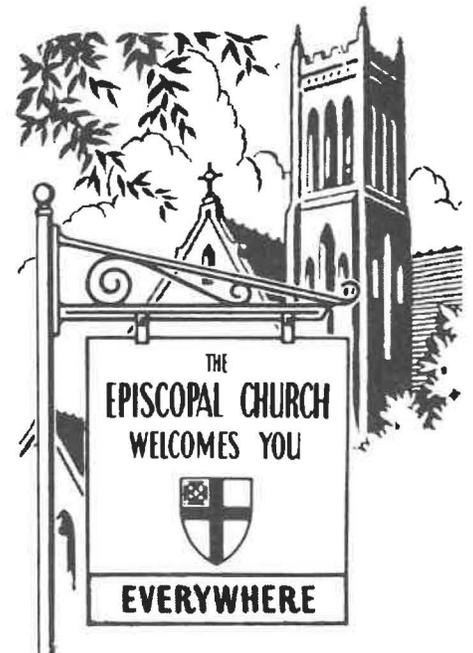
GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
The Rev. Dennis R. Maynard, r
Sun H Eu 8, 9, 10:15, 11:15, Christian Ed 10:15. Lenten Noon-
day Service 12:10 Tues, Wed, Thurs

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma
A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan
Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchart, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass
(214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)



FORT WORTH, TEXAS

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

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley,
the Rev. George W. Floyd (713) 440-1600
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

HOUSTON/KATY, TEXAS

ST. PAUL'S 1936 Drexel at Franz in Katy
The Rev. Ellis English Brust, r 391-2785
Sun 8 & 10:30, CE 9:15, Wed 7:30

IVY, VA. (near UVA & Charlottesville)

ST. JOHN THE BAPTIST
(3.5 miles from exit 21 on Hwy 64 on SR 637)
The Rev. Dale K. Brudvig, v
Sun 10:30 1S & 3S MP; 2S & 4S H Eu

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30.
Fri H Eu 7. Mon-Fri MP 9

MILWAUKEE, WIS.

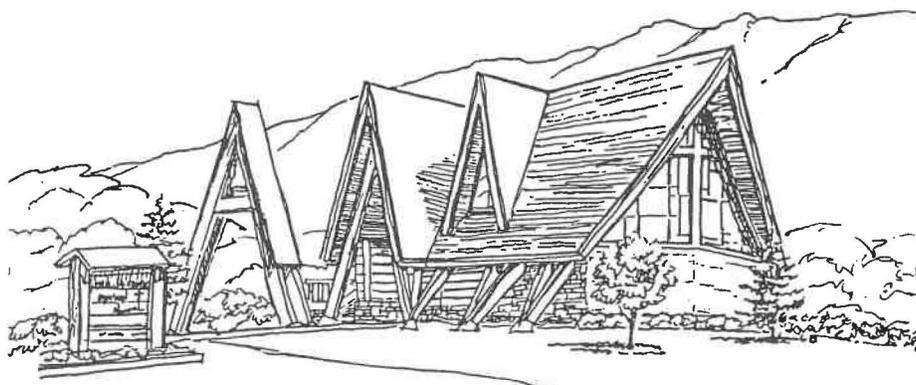
ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

WAUKESHA, WIS.

ST. PHILIP'S Hwy TT & U.S. 18
The Rev. Robert B. Slocum, r (414) 547-2820
Sun H Eu 10:15; Wed H Eu 7

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30



St. Thomas Church, Sun Valley, Idaho

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