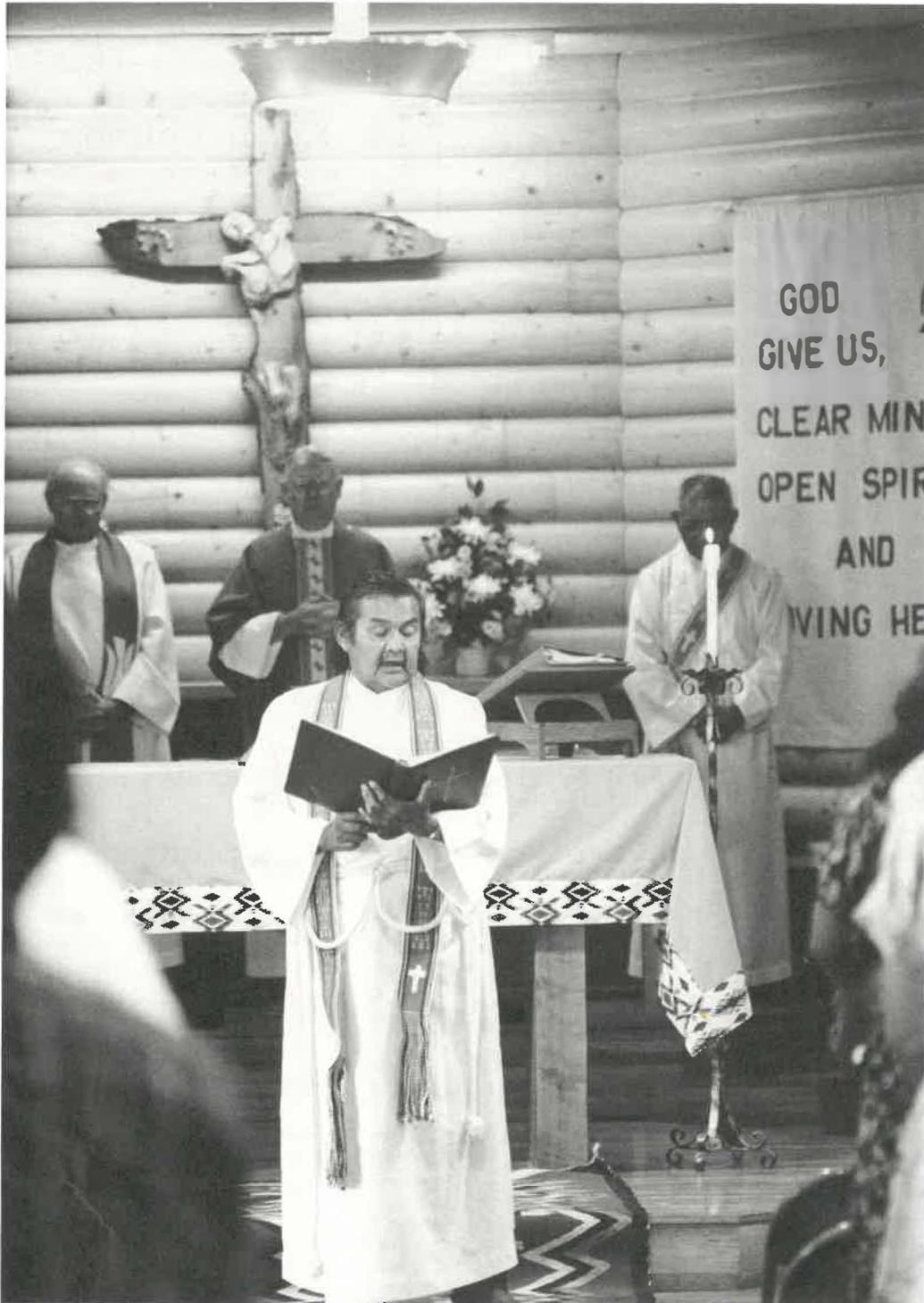


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IN THIS CORNER

Let's Talk About . . .

The scene was almost surrealistic . . . fully-grown adults on hands and knees on a concrete floor, writing on newsprint while more than 300 persons sitting and standing in a gymnasium-sized room looked on. The scene took place in the Cervantes Convention Center in St. Louis during the Shaping Our Future Symposium Aug. 12-14 during an exercise called Open Space Technologies [TLC, Sept. 5].

Open Space was perhaps the most fascinating portion of the symposium. Held during two evenings, the format had no agenda, and permitted participants to discuss any topic they wished, as long as someone was willing to convene a group to discuss it and someone would take notes.

The forum was under the leadership of the Rev. David Galloway, rector of Christ Church, Tyler, Texas. A large, bearded man wearing bluejeans and cowboy boots, Fr. Galloway explained the Open Space concept to participants, then let them go on their own. Fr. Galloway uses the concept when he conducts parish weekends and vestry retreats after a parishioner in Tyler found it successful in a corporate setting. "It's a natural translation to a church," Fr. Galloway said.

It works like this: Large sheets of newsprint are placed on the floor in front of participants. "As people have passion for an issue, they select a topic," Fr. Galloway said. He insists that anyone who chooses a topic be willing to convene the group. In St. Louis, once a person selected the topic, the next step was a trip to a microphone in the middle of the room to tell participants what that topic was. The newsprint was then placed on one of about 30 bulletin boards and other persons had an opportunity to sign up to take part in the discussion of that topic on either Friday or Saturday night.

"It was pretty much the same in St. Louis as it has been in other places," Fr. Galloway said, "except it's normally done over three or four days."

When the Rev. Jon Shuler, executive director of the symposium, asked Fr. Galloway to lead Open Space, the response was a quick no. Fr. Galloway expected a small turnout because Open Space was billed as an optional event, and it was held at night after a long day of workshops and plenaries, but he eventually changed his mind.

"As I was walked to the convention center that night, I was thinking, 'I'm going to kill Shuler,'" Fr. Galloway said. "I expected about 20 people."

What he got was around 375-400 people, who selected an incredible variety of topics. Some were as broad as urban ministry, lay ministry or racism. Others were more specific: Revitalizing larger, older congregations by establishing new congregations within the existing structures, and coffeehouse bookstores as secular cathedrals. Amazingly, no one raised controversial concerns or issues of sexuality.

"I was surprised there weren't more angry people," Fr. Galloway said. Instead of being angry, people seemed to be willing, enthusiastic participants in the program. They shared thoughts and concerns about familiar topics with other Episcopalians, and produced helpful synopses of their sessions.

"The people who came to St. Louis were the right people," Fr. Galloway said. "I'm impressed that so many people would pay their money to be there and then come back at night after a long day."

Those people got their money's worth.

DAVID KALVELAGE

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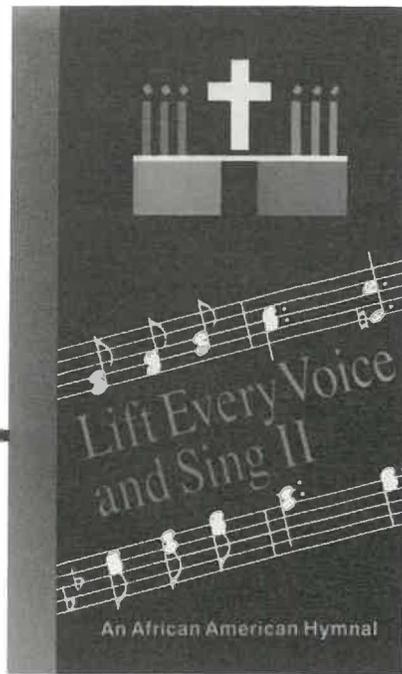
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The Rev. Buddy Arthur at the Eucharist during Navajoland convocation [p. 10].

Photo by Dick Snyder

Anglican Diversity...

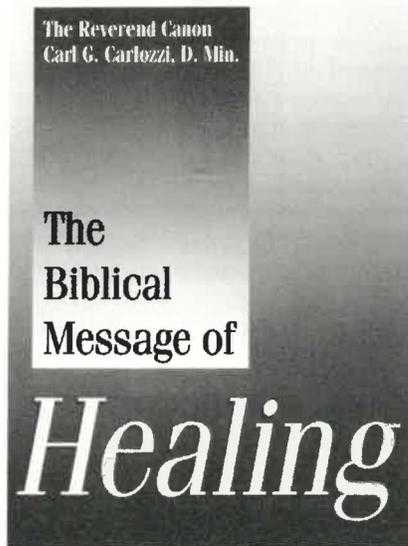


This long awaited and superlative collection of 280 musical pieces from both the African American and Gospel traditions has been compiled and edited by a particularly talented group of professionals under the supervision of the Office of Black Ministries of the Episcopal Church.

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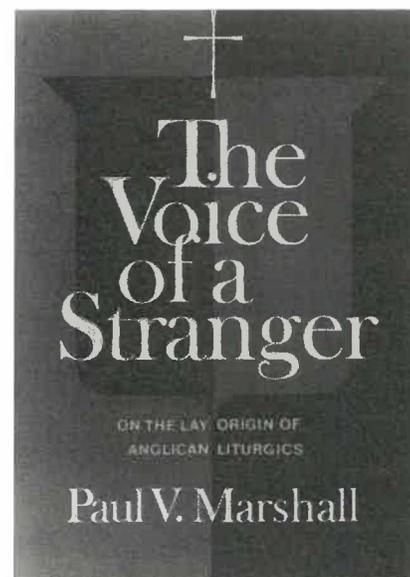
Carl G. Carozzi has compiled scripture from The Living Bible with prayers from the Bible and the Book of Common Prayer to engage the reader in a personal journey toward healing and wholeness. Sharing an incarnational theology with simplicity and clarity, Canon Carozzi brings to light God's desire for human wholeness in mind, body and spirit, and reflects on the reality of God's presence in that process.

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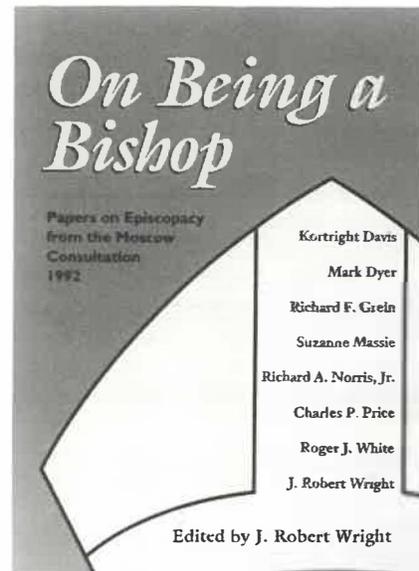
In this study of a lay liturgical scholar, Hamon L'Estrange, Dr. Marshall has drawn long overdue attention to a significant figure in the seventeenth century struggles through which Anglican identity took its classic shape. Here Marshall's painstaking research is presented against a broad historical backdrop in prose that is not only readable but positively enjoyable. This book will surely bring further precision to our understanding of the Restoration settlement, especially as regards the Book of Common Prayer.

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LETTERS

Others Excluded

I strongly protest the action of Pamela Chinnis when she assured the members of Integrity that their membership would be represented on General Convention committees [TLC, Aug. 15]. Notwithstanding the moral issue (admittedly very difficult for me), should not other groups such as ESA, NAAD, Episcopalians United, UBE, the seminary communities or any one of the 100 other groups be given the same access by Mrs. Chinnis?

If fact, for her own personal reasons, Mrs. Chinnis has empowered one group of people to the exclusion of the others. This is clearly abuse of power which comes at a time when many people are questioning the very structure of the General Convention.

(The Rt. Rev.) FRANCIS C. GRAY
Bishop of Northern Indiana
South Bend, Ind.

• • •

The president of the House of Deputies has promised the Integrity convention that she will assure Integrity members a place and committee assignments in the 1994 General Convention.

Since when has the gay and lesbian community been given recognition and affirmation as a legitimate coalition within the Episcopal Church? Their presence as a lobby and advertiser has been long established, as, for instance, has Almy church suppliers, but this does not constitute endorsement as members of the governing body of the church. I submit that this promise of favored status is a violation of the authority of the chair and the General Convention established position concerning the recognition of homosexuals in the Episcopal Church. The fact that our bishops consistently refuse to exercise authority to root out disobedience to church polity does not give permission, just disestablishment of convention.

(The Rev.) JAMES GRANER
Larned, Kan.

• • •

After the General Convention of 1991, many of us were concerned by what we perceived to be bias in appointments to both interim bodies and convention committees. The Presiding Bishop was contacted and he suggested that we send him a list of recommendations for the next convention. These he would share with Pamela Chinnis, president of the House of Deputies, with the implication

that at least some would see appointment. The list was a thoughtful compilation of a dozen individuals representing eight dioceses. These individuals were clergy and professors, lay and ordained, men and women. Many had been deputies to the 1991 General Convention. The one thing they all had in common was a commitment to a conservative understanding of Christianity.

When the list of interim bodies was announced (a compilation of more than 200 names), not one member from the list the Presiding Bishop requested was included.

I thought of this incident as I read the article on Mrs. Chinnis and her commitment to see homosexuals appointed to convention committees. It now seems clear where the real prejudice in the church lies.

(The Rev.) JAMES B. SIMONS
St. Michael's of the Valley Church
Ligonier, Pa.

More Condemnation

The compassionate Jesus of the gospels is clearly incarnate in Fr. Kowalew-

ski's "A Woman of Grace" [TLC, Aug 1]. Having ministered to people with AIDS and having to officiate at far too many painful burials, the story of Jesse brought a lump to my throat and tears to my eyes. At last, I thought, a story of redemption instead of a diatribe of condemnation about homosexuals which seems to fill the pages of TLC in issue after issue.

Mr. Stetson's pitiful whine about the "American Family: Fading Away?" reveals Episcopalians United as nothing more than another of these self-righteous "holiness clubs" which do not know unlimited compassion and love. The divorced, those who have had to make the painful decision to have an abortion, and certainly homosexuals, one is led to believe, are not entitled, nor are such persons capable, of effecting community, i.e., family.

And since when do Anglicans profess the doctrine of "inerrancy" of scripture? My *Oxford English Dictionary* defines "inerrant" as the state of being "free from error."

All three ordination rites in the 1979 prayer book require that the ordinand state that he or she believes the holy scriptures of the Old and New Testa-

ments to be the word of God and to contain all things necessary to salvation. When I was ordained, I do not recall having to use the adjective "inerrant" during the service!

So let's beat up, stone to death, line 'em up and shoot, all the homosexuals in the church by citing Paul and an "inerrant" Bible. Is the ordination of homosexuals a salvation issue? I think not. Stop the hate crusade! Enough is enough! I will take "Jesse, the Woman of Grace," any day. She knows Jesus.

(The Rev.) STEVEN M. GIOVANGELO
Redondo Beach, Calif.

The compassionate story of God's grace and love in "A Woman of Grace" is negated by juxtaposing Charles Stetson's poorly researched and inflammatory analysis of the causes of a host of social problems.

This is 1993, not 1928, and our social problems are more complex than going "back to the Bible" will cure. A renewal of faith we need, but a faith with a social consciousness — loving, not condemn-
(Continued on next page)

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LETTERS

(Continued from previous page)

ing. I don't know about Connecticut, but the Episcopal Church in California is alive and praising God — priests, male and female; people of God, straight, gay or whatever.

Families are in trouble, but a 50 percent divorce rate, child abuse, spousal abuse, unemployment and poverty, or abortion, to mention only a few of the problems, are not in any way related to homosexuality or same-sex union.

Likewise, Mr. Stetson confuses his theology in his rage against the Episcopal Church. His next-to-last paragraph nostalgically looks to times past. We can only go ahead and work for the goal he describes in his closing.

El Cajon, Calif.

B.J. BROOKS

Preferential Treatment?

Can someone please tell me why bishops in the Episcopal Church are seemingly treated differently or preferentially than priests and deacons in cases of sexual misconduct? And where is the concern shown for the people victimized?

As I read the various media reports concerning recent cases involving bishops, I cannot help but be alarmed by the disposition of these cases. For instance, had Bishop Plummer [TLC, June 13] been a priest in numerous dioceses, his admitted sexual contact with a minor would have precluded him from ever functioning as a priest again. Instead, a year's leave of absence with pay and psychiatric treatment has been determined as appropriate. While I do not begrudge the psychiatric treatment, I wonder if the same offer has been made to the young man who was sexually abused.

In the recent article concerning developments in the Diocese of Montana [TLC, Aug. 8], a process of reconciliation and healing is described for Bishop Jones, the clergy, and lay leaders of the diocese. No mention is made of reconciliation and healing for the woman who was exploited by the bishop when he served as a priest.

In the examination during the ordination of a bishop, the new bishop promises to "guard the faith, unity, and discipline of the Church." Can someone tell me how a bishop who has admitted sexual abuse or sexual exploitation can do that with integrity? How will alleged offenders in such a bishop's diocese be treated? Can they be assured of appropriate treatment?

The same bishop also vowed in the

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service of ordination to "defend those who have no helper." Can someone tell me if victims in these dioceses can be assured of compassionate response and appropriate action? I certainly would think long and hard about bringing a complaint about sexual misconduct to a bishop who is an admitted offender and where reconciliation and healing for the person he victimized is in question.

Can someone also tell me why the majority of dioceses as well as the Executive Council have in place policies and procedures pertaining to sexual misconduct and the House of Bishops has not done the same?

Can someone tell me? And who will tell the victims?

(The Rev. Canon) GAY C. JENNINGS
Diocese of Ohio

Cleveland, Ohio

More Volunteers

The editorial praising the Volunteers for Mission [TLC, Aug. 1] was well deserved. Please make your readers aware also that through Learning Through Service, a program sponsored by the Association of Episcopal Colleges, more than 200 college students or recent graduates, of all colleges and many faiths, volunteer each year in Episcopal Church-related agencies in the United States and around the world. From Holy Apostles Soup Kitchen in New York City to the Pine Ridge Reservation in South Dakota to Kingston, Jamaica, to Calcutta, India, these outstanding young people give a summer, semester or year serving in orphanages, schools, health care facilities and community development projects. In 11 of the more than 30 locations, the service is combined with academic study for which the students receive credit and may therefore use financial aid.

Learning Through Service receives no national funding. We depend on the generosity of the 12 Episcopal colleges, parish and church organizations and individuals.

LINDA A. CHISHOLM
Assn. of Episcopal Colleges
Episcopal Church Center
New York, N.Y.

Relevant Issue

The misunderstanding of "dialogue" and "debate" continues in response to my Viewpoint article [TLC, June 6], concerning the sexuality dialogue material, *Human Sexuality: A Christian Perspective*.

(Continued on next page)

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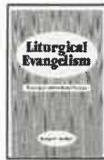
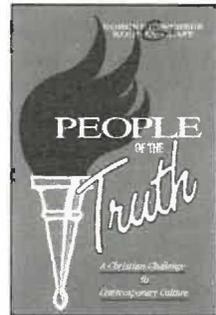
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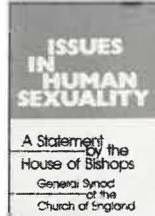
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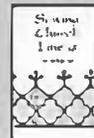


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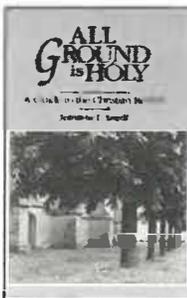
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LETTERS

(Continued from previous page)

tive, published by Province 7.

The Revs. Charles Foss [TLC, July 25] and Jonathan Sams [TLC, Aug. 8], if I read them correctly, believe debate is for those who are attacking each other and who already have their minds made up. People who are more interested in "winning a position" than finding the truth will indeed debate that way.

In such a case, dialogue without argument of the issues can be genuinely healing. Just listening to each other can prepare us so that honest, truth-seeking debate can continue. Both sides need to hear each other, both sides need to love and respect each other as persons. But both sides do not need to agree with each other about the truth of the issue. Otherwise there would be no need for dialogue or debate.

Dialogue without debating the issues as a means of getting people to listen to each other can be helpful — but only if it is preparatory to a pursuit of the truth of the relevant issues. When dialogue is interposed to prevent the weighing of the

evidence, then it is either inept or dishonest.

The relevant issue is clear: Homosexuality is good and right in the eyes of God — true or false? We need to know the answer to that question.

(The Rev.) EARLE FOX
Ambridge, Pa.

• • •

Regarding the letter from the Rev. Jonathan C. Sams, I should like to point out that he has resorted to a method of argument frequently used these days, where the issues dividing the Episcopal Church are concerned: The setting forth of a faulty premise, with an invitation to debate its merits. In this case, the premise is that the "old morality" was predicated on ignorance as to how gay and lesbian churchfolk actually lived, felt, struggled and prayed. If we accept the invitation to endorse such a premise, we can argue down every moral value in the church.

The real premise to be argued is whether or not the church will adhere to the revelation it has received, and, while

upholding the high standards to which its people have been called, yet minister with guidance and compassionate love to gays, lesbians and all others who find their struggle against immorality painfully difficult. Will it capitulate to the temptation to end all struggle by endorsing immorality?

Some of us who believe that the "old morality" was predicated on God's revealed will and intention for his people, and that the subject of sexual conduct is closed, are fair-minded (really!) and are not "literalists." When the Episcopal Church has nothing more to offer its struggling faithful than humanity's "enlightened" view, the faithful will go away in sorrow and despair, to search elsewhere. Our souls will not be satisfied by an easy tolerance of the immorality which hinders us.

JUDITH L. BENNETT
Nianguus, Mo.

Equal Representation

Having all races and both genders equally represented on every board, commission and committee seems at first view to be normal and correct. However, two serious, long-term problems may arise.

A diocese with 100 clergy in 70 parishes may have, for example, 10 women priests. That means there are about 90 male clergy from among whom to select for any committee but only 10 women. If many committees of the diocese have an equal or large number of women priests serving on those committees, then the average woman will be spending several times as much time away from her other ministry (in the parish or elsewhere) as do her brother priests, who still outnumber her nine to one. In the long run, it will be prejudicial to the non-committee ministry of women priests to spend nine times as much time in committees. We simply don't have enough women, black, Hispanic, Native American or Asian priests for representation on many judicatory committees. Let's not burn out women and minority clergy with a "virtue" of equal representation.

The other issue is less arithmetical. It is the complex and delicate issue of representation in the one body. I am sure that those who opposed the ordination of women will prefer not to be represented by a woman. I am sure that some women are no longer ready to have a man represent their interests. Yet the U.S. Congress, states, and cities already have

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elected women whose skills are to represent more than just their own gender. Must I have a carbon copy to represent me? Or can I discern the body in our common humanity, citizenship, churchmanship, and baptized membership which should enable representation of all by all? We are many different kinds in a multicultural church and world who must represent and live with each other.

In our push to include everybody, let us not create an axiom that nobody but my own kind can lead me. I follow a foreign, Hebrew Christ. Grace and salvation come in that he now represents all of us before the throne of Grace.

(The Rev.) STEELE W. MARTIN
St. Barnabas Church

Warwick, R.I.

Observing Feasts

There are those of us who always celebrate major holy days on the Sunday following. Otherwise, most Episcopalians would never observe holy days.

What does "Proper 16" mean as compared with Holy Cross, Transfiguration, etc.? I believe the calendar must be varied to hold people's interest and teach the complete faith.

(The Rev.) MARLIN BOWMAN
St. James of Jerusalem Church

Long Beach, N.Y.

Bear Witness

Some of your correspondents have charged the Episcopal Church with departure from the essence of scriptural and catholic faith because they oppose women priests, the current Book of Common Prayer, or because some well-meaning persons are trying to grope their way toward a more obviously Christian sex ethic — especially for the homosexual minority.

Among Anglicans, it has hitherto been considered the better part of valor for disgruntled members to remain in the church, despite its imperfection, and to bear their witness to their perception of truth, rather than abandon the church that has nurtured them to such spiritual maturity that they are able to perceive God's will more clearly than their fellows.

After the General Convention of 1976 voted to admit women to the priesthood, the Rev. David Perman declared in the *Church Times* (June 2, 1977) that for survival, "The Churches' first priority is to reconcile their own members to each other, and to the idea of dialogue and discussion rather than confrontation and

walk-outs." That has the ring of Christian authenticity to it. Admittedly, it is harder to be kind and patient than to wallow in the hysterical futility of "unchurching" those who disagree with us. But it ought to be done, because it is surely part of the ministry of reconciliation to which our Lord calls us.

(The Rev.) A. PIERCE MIDDLETON
Annapolis, Md.

Another Gospel

I was deeply disturbed to read of the interfaith service at St. Mark's Cathedral in Seattle [TLC, July 25]. No matter how distinguished the Dalai Lama is as a world figure, it was lending the pulpit for the preaching of another gospel apart from Jesus Christ. Beyond the building of bridges to those who need to hear the gospel, I fail to understand how joint worship with satanists (i.e. Wiccan) can bring glory to Jesus Christ.

(The Rev.) F. BRIAN COX, IV
Christ the King Church

Santa Barbara, Calif.

A Privilege

I agree with Fr. Wickersham [TLC, July 25] that doing the Lord's will is a privilege for which no thanks are deserved or to be expected. But I also believe that those of us who are done unto can and should respond with thanks of our own.

We can never say thank you enough to those who strive to fulfill God's will. Such thanks recognizes the Spirit working in the doer, brings further honor to God and encourages more acts in God's name.

TERRY LORBIECKI

Milwaukee, Wis.

Respect Due

Your ongoing discussions concerning priestly titles deserve a great deal of thought. However we solve the need for non-gender-specific titles, we must be sure to continue the respect due the apostolic ministry. We must continue to demonstrate that our clergy are clearly in this tradition and not a congregationally or denominationally appointed ministry.

I think the use of Bishop Jones, Priest Jones and Deacon Jones is the answer. The optional use of Bill, Mary, Father or Mother would be unhindered and I hope would continue as desired. But Reverend Jones is not only bad grammar, it's also bad communication. We must say what we mean.

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Navajoland Episcopalians Move Forward in a Hard Time

"Navajoland has a bright future, a very bright future," said the Rt. Rev. William Wantland. Bishop Wantland, Bishop of Eau Claire, is serving as interim bishop of Navajoland while the Rt. Rev. Steven Plummer is on a leave of absence following revelations made by a deacon about sexual misconduct [TLC, June 13].

Bishop Wantland made the comments and presided at the annual convocation of the Navajoland Area Mission [p. 11], and said he was greatly encouraged by the Navajos' "willingness to look at the future with hope and excitement."

Since the controversy involving Bishop Plummer and the deacon became public at a May 8 diocesan council meeting, the people "are coming back together," said lay pastor Margaret Hardy of Fort Defiance. "We are working on harmony. It is the beginning of a flower blooming. There is a lot of healing, and that makes me happy."

Rosella Jim, a lay employee of the area mission, said, "We suffered a major blow. We were stunned and hurt. But we're coming out of it now."

The comments were made in response to questions from the Rev. Fran Toy, Executive Council link with Navajoland, who conducted a workshop during the convocation.

Ms. Jim said members of the area mission take seriously their baptismal charge: "to look at ourselves as ministers of Christ."

One positive development, she noted, is a growing sense of stewardship which has led to several people tithing.

Another, said the Rev. Buddy Arthur, is a very active youth program.

Anna Fowler of Farmington said another positive development is people in the three regions of the area mission coming together for programs. The area mission has 1,600 members and covers the 24,000 square miles of the Navajo reservation. The regions — Bluff, Utah; Farmington and Fort Defiance, Ariz. — are served by regional vicars and lay pastors.

But the future is not without problems. One is a lack of funds. Reductions in funds available from the national church for 1993 resulted in the closing of St. Mary's in the Moonlight, in Monument Valley, and the elimination of the lay pastor's position there.

Another is uncertainty about what will happen after Bishop Plummer's leave of



Photos by Dick Snyder

Because of lack of funds, St. Mary's in the Moonlight in Oljeto, Utah, closed.

absence. The Navajos want their bishop to return, but the decision rests with the House of Bishops, which will take action at its September meeting, Bishop Wantland said.

The Presiding Bishop and House of Bishops have canonical responsibility over the area mission, which was created in 1977 from parts of three dioceses which had covered the reservation.

The leave of absence was suggested by the Navajoland council in May and imposed by the Most Rev. Edmond L. Browning, Presiding Bishop. It followed public allegations by the Rev. Gary Sosa, a deacon, that Bishop Plummer had admitted to him a sexual relationship with a teenage male over a period of two years. The relationship, which ended in 1989, was revealed when Deacon Sosa and Bishop Plummer were driving to a meeting at Fort Defiance. Deacon Sosa was then studying for ordination and "swore

to God" that he would never reveal what his bishop told him.

Deacon Sosa was ordained by Bishop Plummer in June 1991 and requested



Deacon Sosa

a suspension three months later. That suspension was formalized by Bishop Plummer after Deacon Sosa read the gospel during a service at Fort Defiance.

He explained his own background was in evangelical and fundamentalist traditions. He graduated from Bethany College in California, affiliated with the Assemblies of God.

Deacon Sosa, in an August interview, said he had been dealing with being a survivor of incest when Bishop Plummer

(Continued on page 26)

CONVENTIONS

The convocation of the Episcopal Church in the Navajoland met at All Saints' Church, Farmington, N.M., Aug. 13-14. Prior to the convocation's opening, the Rev. Fran Toy, representative of the Executive Council, explained that her presence was to facilitate the council's program for mission discernment and long-range planning, and to encourage input from Navajoland.

Ms. Toy invited the representatives of the various mission areas to speak about the elements of mission and ministry which excite them, cause them concern, and to identify challenges they felt needed addressing. In general, the responses reflected the distress and confusion caused by the accusations against the Rt. Rev. Steven Plummer, along with concern and hopes for a healing process. Appreciation was expressed for the appointment of the Rt. Rev. William C. Wantland, Bishop of Eau Claire, as interim bishop. The Rev. Buddy Arthur expressed concern for spiritual support, as well as financial, for young people.

In his address to convocation, Bishop Wantland said he has visited each of the three regions of the Navajoland, meeting with clergy, lay pastors, staff and congregations. He said he found the Navajoland Area Mission in many respects like the rest of the Episcopal Church, with its problems, challenges and opportunities.

"In Navajoland, I have found that there is strength, there is faith, and there is hope," he said. "I suppose if I were to sum up my feeling of the church in Navajoland, it would be in one word: perseverance. And that's one of the cardinal virtues . . . fortitude. To stand firm with strength."

Bishop Wantland emphasized that we live in an imperfect world; that institutions are imperfect; and that even the church, which is the kingdom of God breaking upon us, is imperfect; but in the church in Navajoland he has found a sense of continuity. He said he appreciated all that the ECN is doing, and the advice, wisdom, insight and strength he has received.

At the social evening, Bishop Plummer, who attended convocation with his wife and daughter, was greeted warmly; in recognition of his birthday, all enjoyed a birthday cake. A group of Navajo singers and drummer provided entertainment.

It was announced that a resolution to allow area missions seat, voice and vote will receive its second reading at General Convention in Indianapolis in 1994.

Several young people expressed their pleasure at having attended the Episcopal Youth Event in Massachusetts [TLC, Aug. 29].

Convocation concluded with a celebration of the Holy Eucharist, Bishop Wantland presiding.

JOAN E. LIEBLER

'Koinonia' Difficult to Achieve

The Rev. Rena Weller Karefa-Smart, ecumenical officer of the Diocese of Washington, confronted delegates to the Fifth World Conference on Faith and Order in Santiago de Compostela, Spain, with a strong critique of prolonged merger negotiations.

The Washington priest demanded "koinonia now" and added to her prepared text some paragraphs defending women's ordination and the World Council of Churches' Program to Combat Racism.

The conference, organized by the WCC, completed its work Aug. 13 by issuing a message that gave thanks for ecumenical advances of the past and called Christians to seek "fuller koinonia" (a Greek word meaning "communion" or "fellowship"). The theme of the conference was "Toward Koinonia in Faith, Life and Witness."

'Common Faith'

The final message, titled "On the Way to Fuller Koinonia," speaks of "the conversion to Christ that true koinonia in our time demands." Koinonia in faith, the message said, challenged the church "to explore how to confess our common faith in the context of the many cultures and religions, the many social and national conflicts in which we live." The challenge of koinonia in life, it continued, should lead the churches to do "all that is possible to achieve a common recognition of baptism, agreement on a common participation in the Eucharist and a mutually recognized ministry."

The Rt. Rev. Samuel B. Joshua, Bishop of Bombay in the Church of North India, said visible unity of the churches was a "utopian concept" that misstated the WCC's goal of "visible unity" in terms of doctrine and church order, and could not be achieved.

Considering the difficulties involved in the formation of his own church by a merger of six bodies, he concluded that "the gains have been superficial, while the new burdens of litigations, dissensions and lack of accountability have become unbearable." He said Christian unity must be sought "in terms of persons and not in terms of doctrine and church order."

BRIEFLY

Enablement, Inc., a clergy ministry support agency for the past 22 years, ceased operations Sept. 1. Enablement, Inc. was founded in 1971 by the Rev. James L. Lowery, Jr. The agency, based in Boston, furnished information services, consultation service and management research to clergy and clergy support systems. Materials, records and publications from Enablement, Inc. have been sent to the Episcopal Church Archives in Austin, Texas, where they are available to researchers.

■

The Rev. **Samuel L. Edwards**, acting director of the Episcopal Synod of America (ESA) since March, has been named permanent director. Fr. Edwards, rector

of St. Timothy's Church, Fort Worth, has been closely involved with ESA since the formation of the organization for traditional Episcopalians in 1989. He succeeds the Rev. R. Brien Koehler, who has returned to parish ministry.

■

On Aug. 24, one year before the opening day of the 1994 General Convention in Indianapolis, the Anglican Fellowship of Prayer began a **nationwide prayer vigil** for the convention. Each diocese has been asked to take responsibility for three separate days of prayer during the year. The Orlando, Fla.-based organization has organized a cycle of prayer to be completed three times before the convention begins.

Welcome Place to Southeast Asians

When the Rev. Stephen Mills came to St. Martin of Tours Church in Fresno, Calif., it was only a name. There was no building, no congregation. Today St. Martin's is a busy mission of about 115 Hmong and Laotian members and "one token Anglo." Services are bi- and tri-lingual and a youth group is active.

Fr. Mills was brought to Fresno in 1988 by the Rt. Rev. Victor Rivera, then Bishop of San Joaquin, from Grace Church, Sheboygan, Wis., where his introduction to the Hmong occurred at a renewal conference in 1980. He wondered, he said, "Who are those people?" He invited a group to use the parish hall for English classes, and his first Hmong mission was born. In Fresno, Fr. Mills located one Episcopal Hmong family and began holding services in the Asian Center, which provides classes in English and basic job skills. The Asian Center also provides advocates for Southeast Asian families in legal matters.

The Rt. Rev. John-David Schofield, Bishop of San Joaquin, said that the congregation soon outgrew the Asian Center. St. Martin's found a little church with a hall and garden in a "not very desirable area" for sale at a reasonable price. In addition to regular services, the buildings are used for English classes, youth group meetings, church dinners and celebrations. The garden provides food, and a place to "bury the alleluia" on Shrove Tuesday and joyfully dig it back up on Holy Saturday.

Bishop Schofield said Fr. Mills has "a great love for people. He has done a heroic job of learning some of both [Lao and Hmong] languages." Sunday Eucharist is conducted in three languages. Most of the service is in English as the structure is familiar to most people. Readings are done in all three languages, and hymns alternate between Lao and Hmong. The English sermon is usually five minutes long ("quite a discipline!" Bishop Schofield said), because the translations into both Hmong and Lao may take 20 minutes.

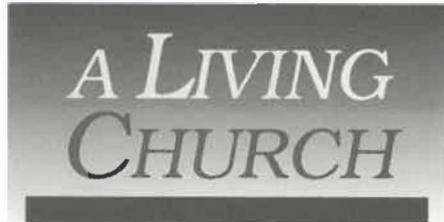
Fr. Mills wrote in a letter: "I am totally in favor of using traditions and customs from Southeast Asian countries." He mentioned a funeral at St. Martin's, in which "tradition and Western customs joined together, giving the extended family and friends the needed freedom to express grief with dignity."

There is lots of activity during the Sunday service, some comprehensible to a



Children receive instruction at St. Martin of Tours.

visitor, some, "I haven't a clue" to what's going on, Bishop Schofield said. Senior warden Som Vongsanit agreed that it was a bit "noisy, rowdy; visitors wouldn't like it." Since there is no Sunday school, the children attend the service. Mr. Vongsanit said he doesn't consider himself a leader, but he represents St. Martin's at



various conferences, including the national Asiamerican Ministry meeting in July.

Mr. Vongsanit explained that members of the St. Martin's congregation come from many different religious backgrounds. "Some believe in home spirit, animism, Buddhism." At one time the parish tried two separate services, in Lao and Hmong, but then "We had a little talk — we went back together." Many of the young people, he said, have trouble with their own languages, both of which are "very difficult." Older people may be illiterate in their native language. He provides the Lao translations of the sermons.

Mr. Vongsanit said he is still learning the ministry of senior warden, and he is exploring the priesthood for himself. There are at present no ordained Lao or Hmong persons, even though there are, according to Fr. Mills, 12,000 Laotians and 30,000 Hmong in the area.

Need Moua, 19, said she is "the oldest

single person and the only college student" at St. Martin's. A sophomore at Fresno State, she is taking liberal studies and wants to teach, especially sixth graders. Ms. Moua is Hmong, born in Laos; she and her family went to Thailand and then came to the United States when Need was 3. She was baptized into the Episcopal Church in 1985, and came to St. Martin's at Fr. Mills' invitation in 1988. At other churches, she said, the Hmong were a minority, and it was "hard to understand what was going on."

Ms. Moua works with the children of St. Martin's, and as a tutor and recreational aid in Fresno's Southeast Asian youth program. She works, she said, in the "worst area," with high school dropouts, gang members, young people with low self esteem. Is she ever scared? "Yes," she said. She goes because she knows she is needed there.

She doesn't immediately invite the young people to St. Martin's. "I take it slow," she said. "Religion is a scary thing to get into."

The Moua family is a vital part of St. Martin's. Need serves as the Hmong translator, and Fr. Mills said of 9-year-old Jessie: "She thinks she runs the place!"

Bishop Schofield said the Episcopal Church will be "an interesting relic" if it does not work hard at the sort of cross-cultural ministry thriving in Fresno. St. Martin of Tours, "rowdy, noisy," joyfully "digging up the alleluia," or celebrating Fr. Mills' 30 years of priesthood with Kamu dancing, Lao music, Hmong music and dancing, Hmong, American, and Lao food and tri-lingual Eucharists, has no intention of becoming a relic.

An Archbishop with 'Grit'

A Conversation with the Most Rev. George Carey

By DAVID E. SUMNER

The Most Rev. George Carey admits he sometimes experiences a tension between being George Carey and being the Archbishop of Canterbury. "I'm not the kind of figure like Thomas Becket, who could throw himself so much into the job that his personality disappeared. I have to constantly remind myself I'm the Archbishop of Canterbury," he said in a recent interview during a visit to the United States.

"I'm by nature an informal person. I get very uncomfortable when I'm put on the pedestal. But I have to remember that I mustn't denigrate the office. People want me to be Archbishop of Canterbury. But there are times when I want to be George Carey."

The Most Rev. George Carey, the spiritual leader of 75 million Anglicans in 163 countries, was in this country to teach a one-week, one-credit course in "Anglican theology" at the University of Notre Dame in July. About 80 students listened to two-hour nightly lectures from Archbishop Carey. About half the students were Episcopalians, many of them parish

David E. Sumner teaches journalism at Ball State University, Muncie, Ind.

priests, who came from as far away as California.

As a student in the course, it was obvious to me that Archbishop Carey was at home in the classroom. His lively and entertaining lectures were sprinkled with stories from his years as a bishop, theological dean and professor. Yet they revealed the disciplined organization of a systematic theologian. He presented his ideas point by point, sub-point by sub-point, and after that he gave the students neatly typed copies of the lecture outlines.

He agreed to an interview on Saturday morning following the last lecture the night before. We met in the lounge of the apartment residence where he was staying on campus. The robust, 6-foot arch-

bishop came dressed in a green polo shirt, casual gray slacks, and white athletic shoes with purple trim. He was getting ready to leave that day for a vacation to Charleston, S.C., with his wife, Eileen, who accompanied him on the trip.

He began by answering a question about his wife and children. "We've got a very secure and happy marriage," he said. "Like everyone else, we've had tussles, but nothing that's ever threatened to fracture our marriage. We've grown together over the years and the love has deepened. She's a marvelous person; she's very supportive."

When asked how he maintains and

(Continued on page 18)

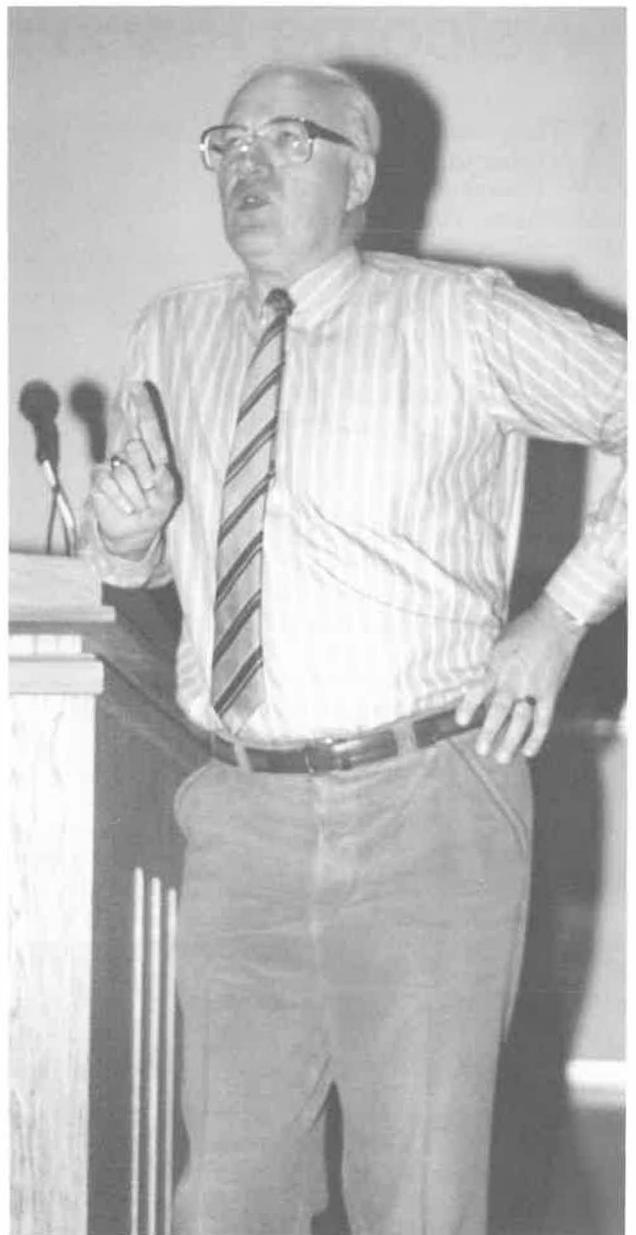


Photo by David E. Sumner

The archbishop instructs a class at Notre Dame

Healing the Whole Person

By ANNE CASSEL

The Venerable Bede, writing in the 8th century, may have given us a model for whole-person healing today. In his *History of the English Church and People*, Bede tells of joint ministrations to a patient by a physician and the good Bishop John of Beverley (Bishop of Hexham and York). The patient was a dumb village youth who had never spoken and was also afflicted with a severe skin condition involving scales, scabs and baldness. After curing the boy's muteness through prayer, sacrament and further compassionate attention, the bishop addressed the skin condition by entering into cooperative ministry with a local physician:

"He directed a physician to undertake the cure of the youth's scabby head. The physician did as he was asked and with the assistance of the bishop's blessing and prayer (the boy's) skin healed and a vigorous growth of hair appeared. So the youth obtained a clear complexion, readiness of speech, and a beautiful head of hair, whereas he had formerly been deformed, destitute and dumb."

Bede tells of the boy's delight in this transformation. Apparently, he expressed, over and over, his gratitude to the bishop, the physician and the church, as well as to God. This healing, then, encompassed body, mind and spirit. It was a healing of the whole person.

Body, mind and spirit are convenient labels for different aspects of the whole of human personhood. In recent past, our society has deployed a separate therapeutic mode for each of these "aspects": the physician, surgeon, nurse and their colleagues treat the body; the psychiatrist, psychologist and others treat the mind and mental illness. There remains sickness of spirit — the aspect least understood — which is treated in many ways. In the Christian church the healing of spiritual sickness is the province not only of a priest or pastor but sometimes of a spiritual director, a prayer group, or even a single, caring fellow parishioner.

This point of view, that fragments the human being and separates the available

therapies, is changing remarkably today. Health care is at the forefront of individual and societal concerns, involving political and economic factors as well as medicine, pharmacology and related arts. Increasingly, we hear a call to examine and attend the whole person rather than to center on a diseased organ. There is a new focus on the therapeutic significance of attitude, of both patient and caregiver. Medical researchers are designing studies of well people and of peo-

A number of
medical practitioners
are active
in Christian
healing.

ple in remission, in efforts to determine how states of wellness may be achieved and maintained. A large metropolitan hospital group, religiously affiliated, recently issued a vision statement that refers to "caring for body, mind and spirit . . . and compassionately reaching out to all who need God's healing touch."

With these kinds of change, the concept of holistic therapy is gaining respectability. Patients are offered alternatives to surgery and drugs more often. Some therapies, earlier viewed as on the fringe, are coming into the mainstream. Massage, chiropractic and biofeedback are examples. We speak of these as "alternative" therapies, while the British refer to them as "complementary" to standard medical practice. The practice of some of these therapies is being combined with Christian spiritual healing as well as with conventional medicine.

I joined a recent tour of several British healing centers. The patients at these centers are offered both standard medi-

cal treatment and the sacramental healing ministry of the church, often together with one or more of the complementary therapies. The medical component of many such centers is an accredited function of the British National Health Service and is government-funded. The centers are both urban and rural, clinical and residential.

We were told on the tour that the idea of healing centers is "bubbling up" in different locations worldwide. Coordinating these activities in England is the Churches' Council for Health and Healing, whose enormous membership includes most of the mainstream denominations, in association with hospital chaplaincies, physicians of the various Royal Colleges, dentists, nurses, psychotherapists, midwives and members of the numerous fellowships, guilds, and orders that support the church's healing ministry. An adviser is appointed in every Anglican diocese to serve as consultant, teacher and facilitator, keeping this ministry before the bishop and encouraging diocesan support and involvement.

Similar but less visible efforts have been under way in the United States for some time. A number of medical practitioners, including some who are ordained in the church, are active in Christian healing ministry.

A major problem, both here and abroad, is that many people who seek wholeness through the church are discouraged initially by sensational media portrayals of "faith healing." Almost always it is necessary to lead both clergy and congregations to recognize that the church's sacramental healing ministry is deeply rooted in scripture, tradition and theology. The history of Christian healing began with Jesus' own intensive ministry (recorded in all four gospels) together with his charge to his followers to preach and to heal (Matt. 10:1,8; Mark 6:12,13; Luke 9:1,2; Luke 10:9). Their effective practice of healing is reported in the book of Acts. The healing ministry was then practiced with vigor during the first three centuries of the church. Studies show that it continued, with ebbs and flowings throughout the centuries and was never lost completely. We are now in a time of restoration and resurgence.

The church's ministry of healing consists primarily of prayer; Christian coun-
(Continued on page 24)

Anne Cassel is publications consultant for the Episcopal Healing Ministry Foundation. She resides in Batesville, Ind.

Talking About the Parish

We have been hearing a lot lately about parishes. The recent Shaping Our Future Symposium in St. Louis [p. 2; TLC, Sept. 5] included several presentations in which the need for strong, vital congregations was emphasized. And recent articles in this magazine, including "The Local Congregation Is the Church" [TLC, Aug. 8], have said much the same thing. That is, the parish is the focal point of ministry. It is where the church's crucial pastoral ministry takes place and such emphases as evangelism and stewardship are most effective.

With this in mind, we present this Parish Administration Issue. It is one of four we publish each year emphasizing parish ministry, and it is sent to all clergy in the Episcopal Church who are not subscribers.

This is a busy time of year in most parishes. Activities which had been suspended for the summer are resumed, the normal Sunday schedule of services takes effect, and attendance usually increases.

We believe those involved in administration of parishes will

find something of value in this issue. And for those who are not regular readers, we bid you welcome. We hope you will decide to join us on a regular basis.

A New Series

With this issue, we mark the first of a series known simply as "A Living Church." The series, which will appear each month, will be profiles of congregations within the Episcopal Church which are showing significant signs of life. That is the only criteria for a church to be included.

The first of the series, St. Martin of Tours Church in Fresno, Calif., was selected for its effective ministry with the Hmong people of that community as well as to other Asians. In succeeding months, we'll profile an enormous southern congregation that continues to grow, a small eastern parish showing new life after a split among its members, and a Midwest suburban church which grew so dramatically its services were moved to a gymnasium.

We are pleased to share with our readers the good news of Episcopal churches which are alive and well.

VIEWPOINT

My Daughter's 'Abortion'

NAME WITHHELD

My daughter was raped. She is 16 years old. The circumstances and details of the incident are basically irrelevant.

Her mother and I did not learn about the incident until 10 days later. Pamela (not her real name) was more quiet than normal, even withdrawn. Her mother, being much more perceptive than her father, who just wrote it off to the changing mood of a teenage girl, finally asked what the problem was.

Pamela told her tale. My wife listened in pain and then said, "You think you're pregnant, don't you?" Pamela nodded and burst into tears. When my wife was finally able to calm her, she laid out a plan of action. They would wait another few days even though her period was already late. If a home pregnancy test proved positive, she would have an abortion, the sooner the better. Pamela agreed, although in fear and trembling because she did not know what this would entail.

That evening, my wife told me what

was happening. I totally supported the decision. Pamela was too young to have a child, let alone a child she did not choose to conceive. She had been scared already because of other circumstances. We would not allow her to carry the baby to term. She would not press charges against the perpetrator, not because it was too late, but because we would not allow her to be victimized again, this time by the legal system and by society itself. She was too fragile.

We contacted her older sister, who lives in another state, to make the arrangements. The abortion could not be performed in our community hospital nor in our diocese for obvious reasons: Children of clergy do not have abortions. Someone would find out. Trust me. It had to be in an anonymous location.

Pamela's sister warned her what would be in store for her when she went for the abortion. She had seen it from a distance: harassment, name calling, and the like, by anti-abortion picketers. This would not be easy, before, during or after. She would be traumatized all along the way.

Nevertheless, Pamela was determined. So were we. Throughout the ordeal, her mother and I prayed up a storm, as did

Pamela. Her first home pregnancy test proved negative. A week later, three weeks late in her period and two days before the abortion was to take place, Pamela's period began. The tears of joy and thanksgiving on the part of the four of us were real and many. Pamela's response was, "I guess God really does answer prayers, doesn't he?" Through tears we nodded "yes."

I write the above only as a prelude to what I want to say about abortion — Pamela's abortion. She had one because we had consented to it, even though she was not pregnant. We had already agreed in our hearts and minds to do it. The only reason she did not have it was that it did not need to be done. But had she been pregnant, she would have had an abortion. The intention was there and that was all that was needed.

I am opposed to abortion. Life, I believe, begins at conception. Abortion is the deliberate, free-will taking of a life. An abortion is an abortion no matter what the circumstances of conception.

I am even more opposed to abortion when it is used as a *convenient* form of birth control. Part of me wants to say that

(Continued on next page)

The author is an Episcopal priest who has requested anonymity.

VIEWPOINT

(Continued from previous page)

if a person, for whatever reason, refuses to use contraceptives, then the consequences — conception — must be accepted. Part of me. The male part of me.

Obviously, as a male, I have never been pregnant. I have never had a period. I have no idea whatsoever and no understanding physically, emotionally or intellectually what it means to become pregnant. I can never understand what it is like to have an abortion. No male can. It is easy for me to pass judgment. It is impossible for me to understand.

That is not to say abortion is right or wrong. It is simply to say I cannot, as a male, walk in a female's footsteps. I could in no way understand what my daughter was going through. I could only hurt for her and with her.

The other part of me laughs when I — or anyone else — use the word *convenient* to describe what takes place. It is anything but convenient. It is certainly more difficult and traumatic. There are easier ways to prevent pregnancy and birth.

But for us there was no choice. Abortion was the only option, no matter what

anyone else said. We simply would not allow our daughter to carry to term a baby she did not want and whom the father would deny. Further, the baby, even if brought to term and given up for adoption, would still have been our daughter's child and our grandchild whom we would never know and who would always have a place in our hearts, albeit an empty one.

The child would always wonder why she or he was given up and might well come looking for mother and father sooner or later. Neither Pamela nor the child deserved any of this.

How to Justify?

Finally, and perhaps most importantly for me as a priest, as someone who believes in the sanctity of life and who teaches, believes in and, hopefully, lives, responsible sexuality: How can I justify abortion?

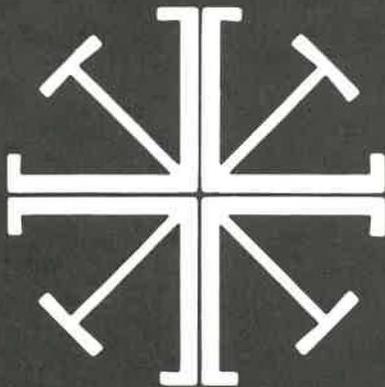
I justify it in the end because I believe in resurrection. I believe all life lives forever. Our three children who were miscarried, whose gender we do not know and who were never named, are still very much alive, living eternally with God. I believe the million plus babies — and they are babies and not mere pieces of

flesh — who are deliberately aborted each year are still alive, living a far better life now than they ever would have lived had they been brought to term by a mother who did not want them and by a society which would not really care for them.

Belief in resurrection may not justify an abortion. But when there is no other choice, no other alternative, it makes it acceptable in the mind and heart of this believer.

I thank God my daughter was not pregnant — for her, for the child, for us, for me. She will always live with what happened to her, as will all those who have been raped, had abortions, or given up children for adoption. We all have to live with the consequences of our deliberate actions and with the consequences of what happens to us over which we have little or no control.

But such is the grace and mercy of God that in the end, there is resurrection. There is always resurrection to new life. Easter came early this year for Pamela and for us. It comes early for all babies whose mothers determine they cannot/will not/should not carry them to term. For that I can only say, "Thanks be to God."



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CAREY

(Continued from page 13)

nurtures his marriage with such a busy schedule, he said, "She goes everywhere with me. I wouldn't be without her. I think it's terribly important that she's seen along side of me. Whenever we go to Catholic or Orthodox situations, I make the point of saying, please don't fear a married priesthood. My marriage has never got in the way of commitment and dedication. It's not a question of putting your marriage first and God second. For both of us, God comes first . . ."

The Careys have two sons and two daughters, who range in age from 21 to 30, and two grandchildren. The oldest son, Mark, is 28 and a social worker who is preparing for the ordained ministry. "They're marvelous youngsters, all practicing Christians, and we're pleased about that," he said.

The Most Rev. George Carey was consecrated the 103rd Archbishop of Canterbury in April 1991. The former Bishop of Bath and Wells, the archbishop had served as principal of a theological college prior to his election to the episcopacy in 1987. He had also taught theology at a seminary until 1981, when he decid-

ed to return to the parish ministry as vicar of St. Margaret's, Durham.

He has been described as a "rags to purple" archbishop who, unlike his predecessors, came from humble circumstances. He grew up in East London, the son of a hospital porter. A school dropout at age 15, he worked as an office boy with London's Electricity Board and then entered the Royal Air Force, serving in Egypt and Iraq. Later he went on to complete college, seminary, and a doctorate in patristic theology from King's College, London.

Did the humble circumstances of his background give him any advantages in his present position? "Oh, yes, I think it has," he replied. "I think it means I can relate very easily to all sorts and conditions of people. I've noticed when people come from the upper crust of British society, they can't relate to the lowest. If you come from the lowest and you've been well-educated and so on, you're able to move up and down very easily. I find I can move with fishermen and fishmongers and porters; anybody in London. And I'm quite at ease with earls and barons and kings and queens . . ."

"The very fact I had to struggle when I was a young person," has made a differ-

ence, he said. "I think the struggle, the required determination, the attitude 'I'm going to show those so and so's I'm just as good as they are,' has given me a grit that I think is important."

There are actually five parts to the ministry of Archbishop of Canterbury, he explained. "One is that I am diocesan bishop of the Diocese of Canterbury. Second, I'm in charge of the Church of England, with all that entails. Third, I have state responsibilities, which includes serving in the House of Lords. Fourth, I have ecumenical responsibilities. And five, I'm the spiritual head of the Anglican Communion."

He was asked how he was able to be a diocesan bishop with all of his other responsibilities. "In the division of work between Canterbury and Lambeth," he said, "what I try to do is get into the diocese whenever I can, usually weekends . . . I can't be a proper diocesan bishop; I have two assistant bishops there who actually run the diocese for me. I do the kinds of things I enjoy . . . [especially] going in and doing teaching missions over the weekend. I'm doing six this year. So I am able to make my contribution to the life of the diocese and encourage and support people that way. And I take ordinations; I take institutions of the clergy. I do a share of confirmations."

Long Walks

What does he do for fun and relaxation when he has a day off? "I don't actually take a regular day off," he said. "People find this astonishing when I tell them, but it's impossible to take a day off. Lambeth is a very busy place, which is running from Monday to Friday. On Friday evening, I jump in a car and I go down to Canterbury, and I'm on duty again."

But he admits that when he does have a few spare moments, he likes to take long walks, walk his dog "Duke of Buccleuch," or attend the theater with his wife. "I'm a physical person and I enjoy roughing it. So walking miles; that's great fun for me and I really do enjoy it. I used to jog a lot, but it's not something I do now."

When he really wants to rest, he has to get away — far away — and that's one reason he was in the U.S. "We love people and enjoy people," he said. "But when I go on holiday, I want to get away from people. I'm with big crowds most of the year. So what we long for is something like this. When we start our holiday tomorrow, we'll be with two close friends."

"I'm looking forward to going down to Charleston. I want to do some sea fishing. I'd like to see if I can get into a big



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boat with a crew and go and catch a shark," he said with a laugh.

George Carey did not grow up in the church and didn't become a Christian until the age of 17. He described his mother and father as "God-fearers," but without "tangible links to the church." His brother, Bob, was four years younger and started going to Sunday school at an Anglican church in London. Bob invited his older brother to church.

At this church, Archbishop Carey said, "there was quite a good youth fellowship there and I got caught up in it. Two particular fellows called the Harris twins, John and David, befriended me. I knew that I was making a journey into faith. I was led into faith . . . In May 1953, I realize now that during that month I made a very personal, but very deep commitment to Jesus Christ. I think I said to Christ, 'Yes, I want to follow you. I want to surrender my life to you.'"

Archbishop Carey said he came into the Church of England "through its evangelical tradition." When asked how he had changed in his 40 years as a Christian, he replied, "As I grew, I embraced more and more the insights of other traditions — the catholic dimension, the sacramental dimension, the depth of prayer, the liberal tradition. I realized you just couldn't treat the Bible as simplistically as I was taught as a teenager. I soon realized you couldn't accept infallibility or inerrancy; you have to accept the truths of historical criticism.

"I would say I am a much more inclusive Christian now. I can worship very comfortably in a charismatic church or a catholic church. I can find myself at home anywhere. My desire is that we do maintain the comprehensiveness of the Anglican and Episcopal family.

"Christ and church — these are the two foci of the Christian faith. Faith has got to be Christocentric, but it's also got to be based ecclesially. If it's just Christ, it goes off into orbit. If it's just the church, you've got no center to it."

When asked about what life has taught him, he said, "I've learned the importance of discipline and that is fundamental to my life, especially discipline in prayer." He explained that our word "ascetic" comes from a Greek word meaning "to be disciplined."

"I get up early at 6 a.m., and I have for the last 10 years or so, and my prayer life takes a certain form. I read the scriptures, usually in Latin and Greek. I've got a method about that; a reflection on that. At a certain point, I go into the chapel and I've got a prayer stool I got at Taize last year, and I will spend time just praying and reflecting. And then of course,

we then have our daily service in Lambeth Chapel. And so at the beginning of the day, I have a great chunk of time which I spend in the discipline of prayer. That's important to me."

The archbishop was asked what he liked most and least about his job. "Because I enjoy people, I always enjoy meeting strangers," he said. "And I believe if I've got a gift, it's in preaching and teaching, and I enjoy doing that. I always value any opportunity that gives me that.

Writing Letters

"I don't like the minutiae of administration very much. I have to spend lots of time dictating letters. It's not too much of a chore because I always remember that behind every letter, which I may detest, there's a person. So there's a ministry of letter-writing, you see.

"A lot of letter-writing has to do with bureaucracy and I don't like the bureaucratic aspect of it. I don't enjoy General Synod and am rather glad they reduced it from three times a year to two."

Archbishop Carey was asked if there was anything else he would like to say to American Episcopalians.

After a brief pause, he replied, "My

worry about the United States is the tendency in some sections of the church to become dominated by single issues — homosexuality, feminism and so on. These things may be important, but they're not as important as the growth of the church and being evangelizing witnesses. For all of us, it's terribly important to be on the lookout for how we fulfill our witness today.

"I'm a little worried when I hear about disunity among members of the Episcopal Church here. It's vitally important to remember that we're bound in obedience to our bishops and to the Presiding Bishop. We must aim to be united and where there are differences, where there is friction, we face up to them frankly. That's the Anglican way. What we don't do [is for] people to withdraw funds because it's a way they make a political statement. I believe that's wrong. That's not a Christian way.

"I want to make a powerful plug for the unity of the church. We're not a hierarchical body like the Vatican. We rely much more on consensus and willingness of people to obey, and we need to support one another. I hope people will respond to that."

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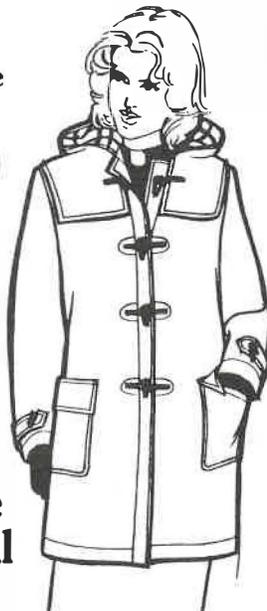
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BOOKS

Ministry of Professions

CARING FOR THE CAREGIVER: Growth Models for Professional Leaders and Congregations. By Gary L. Harbaugh. Alban. Pp. x and 117. \$12.95 paper.

This book, by a seminary professor of pastoral care and psychology, looks closely at the personal and professional issues encountered by clergy today, and surveys the kinds of support available to them. There is much information gathered in a survey funded by the Lilly Endowment. Appendices provide names, addresses and phone numbers of contact persons in each church, as well as treatment centers and counseling services.

The book's thesis, though not fully developed, is that "church growth and leadership support are integrally related." The author grounds this theologically in a vision of mutual ministry: "Professional leadership support is a ministry of congregations and judicatories that undergirds the ministry of professional leaders. Having received ministry, the professional leader is strengthened to fulfill his or her mission of equipping the saints for their work of ministry and mission."

Thus, he keeps the discussion of clergy's personal growth in a properly theological (and ecclesial) context. He also, quite correctly, views the emotional crises and struggles of clergy as opportune moments of grace, when new spiritual growth becomes possible. "When the caregiver is in need of care," he says, "there is every biblical and theological reason to view that need not as a failure or a weakness but as an opportunity for growth as a person and as a person in ministry." This book is a valuable source of information and encouragement for clergy themselves and for all those concerned with their well-being. Its bibliography lists a number of resources for further study.

(The Rev.) WAYNE L. FEHR
Oconomowoc, Wis.

Confronting Death

SURVIVING DEATH: A Practical Guide to Caring for the Dying and Bereaved. By Charles Meyer. Twenty Third. Pp. 175. \$9.95 paper. Accompanying audio tape by author.

Charles Meyer is an Episcopal priest who has worked with the dying and their families for several years. *Surviving Death* is a compendium of his experiences, and ours, in caring for the dying, for

those who care for and love the dying, and for those who are bereft at the loss of their loved one. This is a powerful book, for it forces the reader to confront not only the painful and pain-filled moments associated with death and dying but, in a very real sense, the caregiver's mortality as well.

From his experience and from his sharing of that experience, Fr. Meyer's discipleship can be summed up in a single repeated phrase. "Be there," when the patient and the patient's loved ones are waiting for death. "Be there," when the patient confronts death as an intimate friend, and "Be there," as the family and significant others wade through a life suddenly lonely.

Along the way, Fr. Meyer offers additional resources that are available and practical steps that can be accomplished by patients and those standing quiet vigil — things the caregiver can do in the nearer or farther attendance of the Angel of Death. More importantly, Fr. Meyer does the necessary service of forcing those who do not want to face the imminence of death — most of us who cherish life and living — to confront the specter of our own mortality. That is critical, for it is only when we become friends with our own mortality that we can have the strength to offer comfort to those confronting theirs.

Surviving Death is certainly a Christian-oriented and practical guide to caring for the dying which deserves a prominent place on every caregiver's bookshelf and a well-worn binding from several readings. This is a valuable work for all of us who will confront death — whether as a caregiver, as one who sits and waits, or as a participant.

(Lt. Col.) DOUGLAS A. MARTZ
U.S. Army
Peachtree City, Ga.

Two on Preaching

IN THE COMPANY OF PREACHERS. By the Faculty of the Aquinas Institute of Theology. Edited by Regina Siegfried and Edward Ruane. Liturgical. Pp. x and 277. \$13.95 paper.

Space does not allow adequate expression of my enthusiasm for this volume on preaching by 14 Dominican scholars spanning all the theological disciplines. The distinguished Jesuit, Walter Burghardt, sets the tone in his preface with a quote from the French Dominican scholar, Yves Congar: "I could quote a whole series of ancient texts, all saying more or

less that if in one country Mass was celebrated for thirty years without preaching and in another there was preaching for thirty years without Mass, people would be more Christian in the country where there was preaching."

Each of these essays merits serious appreciation, but I will reluctantly single out one which I believe could be singularly helpful and, in itself, worth the price of the book. Thomas Brodie writes of "John's Gospel: A Model of Preaching" with such a blend of scholarship and reverence that not a paragraph fails to inspire homiletical confidence on the part of the reader.

J.V. Langmead Casserley once observed that we have carefully devised a system for the study of scripture in which God cannot speak to us through it. This group of essays manifests an appreciation of the contribution of the historical-critical approach but goes deeper and beyond it to be of singular help to the contemporary preacher.

THE PREACHING LIFE. By **Barbara Brown Taylor.** Cowley. Pp. 174. \$10.95 paper.

The renowned preacher of the Episcopal Series of the Parish of the Air gives us examples of her unmatched prose that combines literary and colloquial styles and brings together the biblical stories in such a way they seem readily to map our lives. They are unburdened by such doctrinal themes of gospel/law or the judgments of hard texts. They are as delightfully read as they were to hear.

(The Rt. Rev.) C. FITZSIMONS ALLISON
Georgetown, S.C.

A Just Community

VICTIMIZATION: Examining Christian Complicity. By **Christine E. Gudorf.** Trinity. Pp. 123. \$13.95.

The purpose of this book is to "examine some few of the many processes which maintain and support victimization." It is horrifying to realize that well-intentioned Christians can unknowingly use scripture, doctrine, tradition and Christian symbols to support the inequities and abuse we all deplore. However, it is always true that "victimizers fail to recognize what atrocities they perpetuate."

A leading contributor to oppression, Gudorf says, is the "uncritical use of scripture . . ." This includes the indiscriminate use of scripture to condemn

homosexuality and to keep women in subordinate positions. Central Christian themes of taking up the cross and dying to self have been used to romanticize suffering and perpetuate the subjugation of colonial people, minorities and women. In discussion of Central American dictatorships and clergy sexual abuse, Gudorf decries a privatized Christianity which is blind to the political and social implications of injustice.

In particular, she addresses common misunderstandings of the preferential option for the poor. The poor are preferred not because they are more virtuous but because their need is greater. The option is not addressed primarily to the rich but to the poor themselves, calling poor and non-poor alike to conversion of life and care based on need, not merit.

Asceticism and glorification of suffering and powerlessness serve to maintain an unjust social structure. By assigning such idealized qualities as "innocence, gentleness, compassion, mutuality and vulnerability" to women, children and the poor, these powerless groups have

been kept in a subjugated position by being convinced that they needed to live up to these qualities of holiness and were sinful if they did not.

Gudorf states that "closer inspection shows that what was really being idealized was their powerlessness, which for ruling elites is, of course, their virtue." The powerful must then protect the innate goodness of women, children and the poor by preserving their powerlessness. In fact, our God is the God of liberation and empowerment of all people in a just community.

CYNTHIA STONE
Evanston, Ill.

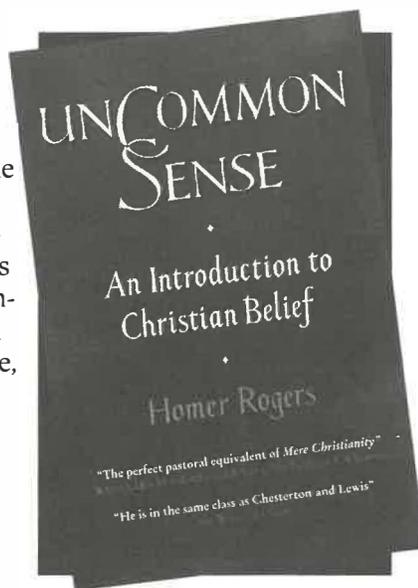
Three on Biblical Criticism

MATTHEW: Interpretation. A Bible Commentary for Teaching and Preaching. By **Douglas R.A. Hare.** John Knox. Pp. 338. No price given.

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BOOKS

(Continued from previous page)

brary as a major resource for sermon preparation, this new series should be welcomed as an additional resource (possibly a replacement) for the same task. It is self-described as "a commentary which presents the integrated result of historical and theological work with the biblical text."

What Hare's *Matthew* presents is the integration of history and theology concerning larger sections of the biblical text than the "Interpreter's Bible" would normally treat. This is helpful for the preacher who desires to present the completeness of a pericope. Unlike the "Interpreter's Bible," the text is not preset above the commentary, which is awkward.

Throughout the commentary, Dr. Hare calls the reader to reflect upon the biblical passages with spiritual eyes and mind to apprehend the supernatural power of the Word of God. Refreshing.

THE BIBLE IN THE TWENTY-FIRST CENTURY. Edited by **Howard Clark Kee.** Trinity. Pp. 246. \$8.76 paper.

Discussion and debate on the authority and true meaning of holy scripture abounds on every level in the Episcopal Church, with much passion. Whatever the forum, what the Bible says or doesn't

say is often the cornerstone for position-taking and, unfortunately, polarization of members of the same church.

For students of the Bible, who desire to broaden their knowledge of how the biblical text can be handled in light of new documents and new media for communicating the message of the Bible, this book offers a great deal. The contributions from the 17 biblical scholars were originally made as symposium papers for the 175th anniversary of the work of the American Bible Society in 1991. The scholars were chosen from a wide range of religious backgrounds, both Christian and Jewish. For clergy and laity alike, this collection is a strong aid for the establishment and maintenance of serious dialogue on biblical teachings.

WHO WAS JESUS? By **N.T. Wright.** Eerdmans. Pp. 107. \$8.99 paper.

Dr. N.T. Wright, chaplain and tutor of theology at Worcester College, Oxford, is clear in his task as he considers the writings on Jesus by Barbara Thiering, A.N. Wilson and Bishop John Spong. He states in the preface that he will "show quite briefly the context of discussion in which they belong, the broad lines of their arguments, and main reason why they are to be discounted." No hidden agenda here.

Before the discounting begins, the author provides the reader with a review of the major theorists and skeptics who have sought to prove that the accepted orthodox Christian claims about Jesus (particularly his self-awareness and purpose in life) contain considerable error or do not fully represent the historical Jesus. Beginning with the 18th century German skeptic H.S. Reimarus and ending with the contemporary writers of what Wright calls the "Third Quest" (Ben F. Meyer, Anthony E. Harvey, Marcus J. Borg, and Ed P. Sanders), one hears truly legitimate questions raised about who the Lord of the church is — questions that ought to be addressed in serious theological study.

Wright's criticism of Thiering, Wilson and Spong is that "they have offered us a Jesus of their own imaginations, which the church, and anyone else who may be interested, ought to resist in the name of serious history." A chapter is devoted to severe criticism of each of their key assertions about Jesus. Bishop Spong is saved until last and then the guns blaze. I quote Wright at length:

"We desperately need, in the contem-

porary church, to think seriously through the historical and theological issues of the origin of Christianity, on the one hand, and the nature of sexuality, on the other. But we will never succeed in either of these tasks if we take Spong as a guide . . . He claims the status of persecuted hero [referring to what Spong writes in *Born of a Woman*], along with John Robinson, David Jenkins, and Hans Kung, though he lacks the deep historical sense of the first, the quicksilver mind of the second, and the enormous learning of the third."

(The Rev.) DAVID MOYER
Church of the Good Shepherd
Rosemont, Pa.

Modern Analogies

THE OLD TESTAMENT: An Introduction. Vol. 1: The Historical Traditions. By Paul Nadim Tarazi. St. Vladimir's. Pp. xii and 173. \$9.95 paper.

This is the first of three volumes to introduce students to the Old Testament. In this first volume Prof. Tarazi discusses the various "historical" writings incorporated into the Bible — the Pentateuchal sources J and P, Deuteronomy and the Deuteronomistic History (Joshua through 2 Kings), the Chronicler, and 1 and 2 Maccabees. In each case he attempts to show how the interests and aims of those responsible for these texts shaped their content. Prof. Tarazi presents his arguments with clarity. His use of modern analogues to illustrate his understanding of the text is particularly helpful.

Prof. Tarazi suggests the book's use in parish study groups, though some would find it difficult. I think it would best be used if such groups had a leader with knowledge of Old Testament criticism, who would be able both to answer questions and to point out where the book's conclusions may be open to question. (As

with any author who covers a great deal of material in relatively few pages, Prof. Tarazi does not always have the space to point out how his conclusions may differ from others.)

This book is a useful introduction to historical writings in the Old Testament, and I look forward to his volumes on the prophetic writings and on the Psalms and Wisdom literature.

(The Rev.) RICHARD W. CORNEY
General Theological Seminary
New York, N.Y.

Books Received

HOW TO TEACH WITH THE LECTIONARY. By Philip J. McBrien. Twenty-Third. Pp. 176. \$9.95 paper. Leader's Guide, pp. 77, \$12.95 paper.

TEEN PRAYER SERVICES: 20 Themes for Reflection. By S. Kevin Regan. Twenty-Third. Pp. 80. \$9.95 paper.

CATASTROPHE IN THE MAKING: An Agriculturist Tells Why Third World Population Growth Must Come Down. By Keith C. Barrons, Ph.D. Mancorp. Pp. xi and 290. \$16.95.

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HEALING

(Continued from page 15)

seling; the sacrament of reconciliation (repentance, confession and absolution); the sacramental healing rites — laying-on of hands and anointing with oil; and the Holy Eucharist, which is viewed by many as both the simplest and the greatest of all healing services. It is this kind of comprehensive ministry that the church is being called upon to exercise in partnership with medical, psychotherapeutic and other caregivers — all working cooperatively to treat the whole person.

In such collaborations a spiritual factor is sometimes provided by New Age concepts, by non-Christian religions, or by a wide range of secular spiritualities. The role of the Christian church, however, is based on obedience to Jesus' commissioning of his followers and is unique. Bede's account of Bishop John and the physician can tell us much. Each one respected the other, and each performed his job. The physician treated the affliction, the bishop blessed and prayed. Their collaboration suggests a shared humility before God, the healer.

If such a pattern is to emerge with any strength in today's health-care practices, the church will be called to address its healing tradition with renewed interest, understanding and dedication. Healing will become understood not simply as physical cure, which is always desired but does not always happen. It will be seen more broadly as relationship with God, bringing to each some form of emotional and spiritual growth toward wholeness, often accompanied by physical change as well.

Where Christian healing ministry is practiced, lay people often are drawn into action very powerfully, as they are enabled with teaching and training to

participate in healing services, home and hospital visits, and many other ways of ministry to those who suffer. In practice, too, the hands-on work of clergy and lay prayer teams is undergirded by strong, faithful, and continual intercessory prayer, behind the scenes and often unheralded. Ecumenicity also is typical, probably because an efficacious ministry of healing will focus and center on Jesus rather than on liturgies, ecclesial styles, formulations, methods or techniques. And as a group continues to center in Christ, its members will gain maturity in dealing with the ever-present reality of loss, brokenness, suffering and death.

The subject of Christian healing ministry is ripe for research and scholarship and for current forms of theological expression. The opportunity is here for clergy and lay Christians to learn — both academically and experientially. On the academic side, for example, Bede's story of Bishop John may be found in much greater detail in *Christian Healing in the Middle Ages and Beyond* (Vista Publications, 1990), one of a trilogy of books by Frank Darling that makes available substantial excerpts from primary sources written throughout the entire history of Christian healing.

Scholarly investigation, though, is only one of the programs needed to bring this ministry to fullness again in our time. It is hoped that more and more people will be offered regular access to the laying-on of hands and anointing as a normal church activity, and also will be made more aware of the healing dimensions of the other sacraments. The healing ministry of the church then can become not only a means of collaboration with other health-care functions, but also an enriching aspect of contemporary parish life. For many Christians it brings an unprecedented personal encounter with the love of Christ.

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before opening the door
to greet my guest —
who is already here.

Linda Ruth Owen

SHORT and SHARP

By TRAVIS DU PRIEST

A PEOPLE CALLED EPISCOPALIANS: A Brief Introduction to Our Peculiar Way of Life. By **John H. Westerhoff.** St. Bartholomew's (1790 Lavista Rd., N.E., Atlanta, GA 30329). Pp. 25. \$3 plus mailing costs, paper.

This attractive spiral pamphlet by one of the church's leading voices on Christian education and formation was written for adult inquiry and confirmation classes but is a wonderful refresher for us all. Westerhoff is quite good on authority and community and Anglican spirituality; I appreciate his including the mystical bent of many things Anglican.

THE DAILY BREAD: Sharing Bread, Country Memories, Recipes and Prayer. By **Linda Hinrichsen Kastner.** Illustrated by **Susan Koenig Brucks.** Harbor House (West), (210 Greenwell Dr., Drawer 599, Summerland, CA 93067). Pp. 94. No price given, spiral bound, paper.

I have a feeling that the experiences promoted in this booklet are more engaging (and fun?) than reading about them. In other words, making bread is a meditative activity, whereas reading the recipe with instructions of what and how to pray during the preparation is more than we knead. Sorry about that!

IN SEASON AND OUT OF SEASON: A Collection of Sermons. By **Harold T. Lewis.** Episcopal Commission for Black Ministries (Episcopal Church Center, 815 Second Ave., New York, NY 10017).

The professor of homiletics at George Mercer School of Theology in the Diocese of Long Island and staff officer for Black Ministries at the Episcopal Church Center, Canon Harold T. Lewis, offers us 19 sermons preached on various occasions and in various seasons, including a moving one on the example of Blessed Absalom Jones.

GRANDPARENTING: The Agony and the Ecstasy. By **Jay Kesler.** Servant. Pp. 195. No price given, paper.

Just five days ago I put my 16-year-old son on the plane to go visit his grandmother; I wish then I had had this book to send along for her to read. Although she, like many of our readers, may sense

most of this book's suggestions intuitively. I especially liked the section called "The meaning of little things." Don't most of us remember the grandparent or favorite relative who helped us discover the sex of a mosquito or taught us a silly card game?

A SEVEN DAY JOURNEY WITH THOMAS MERTON. By **Esther de Waal.** Photographs by **Thomas Merton.** Servant. Pp. 114. No price given, paper.

They are all here — Merton, Esther de Waal, and Henri Nouwen, who offers the foreword — the lights of 20th-century spirituality. This is a lovely book, made all the more beautiful and contemplative by Merton's stunning black and white photographs. Esther de Waal properly focuses on Merton's quest for solitude as the "theme" of his spiritual journey.

A TRANSFORMING VISION: Cape Town 1993. By **John Martin.** Church House (Great Smith St., London, England SW1P 3N2). Pp. 202. £7.50 paper. (Available from Forward Movement.)

The official report of the joint meeting

of Anglican primates and the Anglican Consultative Council in Cape Town, South Africa, last January. Has a foreword by the Archbishop of Canterbury, whose sermons also are included. Resolutions and plenary presentations are among the contents, along with some effective photographs.

CINQUAIN! A Collection of Cinquains and Acrostic Cinquains. By **Francis Campbell Gray.** Diocese of Northern Indiana (117 N. Lafayette Blvd., South Bend, IN 46601). Unpaginated. \$0.75 per copy; \$2 for six; \$3.50 for a dozen, paper.

Two dozen inexpensively printed cinquains (simple poems of five lines with a pattern of two, four, six, eight, two syllables per line) by the Bishop of Northern Indiana. Most have biblical references as a postscript. For example: "In the/Beginning, God/(All else, parenthetic)/The word was with God, begotten/Not made." Genesis 1:1/John 1.1. Enjoyable *tour de force*, the proceeds of which go to youth work in the diocese.

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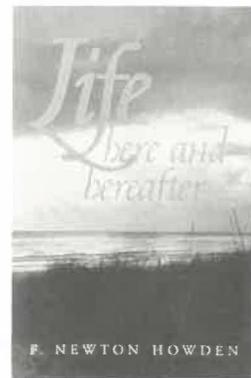
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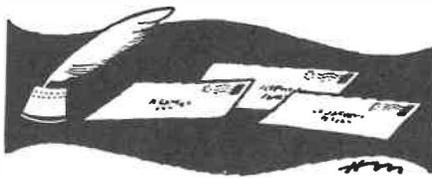
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NAVAJO

(Continued from page 10)

confided in him. His counselors at the time advised him to let the church handle the matter, the deacon said.

But instead, senior church officials — including Bishop Browning and the Rt. Rev. Harold Hopkins of the Office of Pastoral Development — “built a wall of silence” in an effort to protect Bishop Plummer, Deacon Sosa, said.

“I watched and waited for justice,” he said. “But denial exists as an institution in these boys’ clubs.”

He decided to go public “because my voice needs to be heard.” He said Bishop Plummer “should be removed as bishop.” He said he is also seeking reimbursement for his counseling expenses.

The Presiding Bishop, in a letter to all bishops May 26, said he learned in March 1990 from Bishop Plummer about the relationship and immediately requested a thorough medical and psychological evaluation of Bishop Plummer. That evaluation, and subsequent evaluations, “indicated that he was not ‘at risk’ for repeating the behavior,” Bishop Browning wrote.

Bishop Browning stressed his concern for protecting the privacy of the victim, then no longer a minor, and who was “unwilling to pursue this any further.”

The victim had originally refused offers for counseling, but now reportedly is attending counseling.

Deacon Sosa made his allegations at a Navajoland council meeting May 8, which was scheduled by national church officials.

Fr. Arthur, president of the standing committee, said Navajo members of the council were not told in advance about the reason for the meeting, and they were not allowed to make a decision the day of the meeting, but had to reconvene two weeks later.

At the second meeting, the council unanimously adopted a statement which said Bishop Plummer had been guilty of “certain misconduct” and that he had sought and obtained forgiveness in both Christian and Navajo traditions.

“In Navajo tradition, the past is left behind,” said the council statement.

“As of the 8th of May, it’s all in the past as far as I am concerned,” Fr. Arthur said in an interview. “But everybody keeps bringing it up in our face. The church teaches us to forgive. They preach that to us. So far it hasn’t happened” in Bishop Plummer’s case. “You should practice what you preach.”

He explained that the acts committed

by Bishop Plummer “are not unique” or unusual among the Navajo.

“The way my people look at it, we see God in all creation. We see him in nature — in the behavior of animals” which are raised throughout the reservation.

“Some of what Anglo society looks at as wrong (in terms of sexuality) doesn’t bother us that much.”

He added that because of education,



Photo by Dick Snyder

Ms. Fowler: sees positive developments.

conducted in recent years “we know now that it isn’t right.”

Fr. Arthur said if the allegations had been dealt with in the Navajo manner, “we would have done something with the bishop, but we would also do something with the accuser.

“Among the Navajo, the person who makes the accusation is the issue.”

The accuser, Deacon Sosa, said in mid-August he was separating from his wife of 19 years and closing his refrigeration business in Bluff, Utah.

He said both his marriage and his business suffered from reaction to his revelation.

The Rev. Mark MacDonald, whom Deacon Sosa referred to as “my comrade in arms,” said he believes the deacon “has been made a scapegoat. There has been a lot of discussion centered on the appropriateness of his actions and not on what the bishop did.”

Fr. MacDonald, who served at Fort Defiance for four years, moved to a new parish in Minnesota during August.

Bishop Plummer said that he believes he is forgiven by God after his participating in Episcopal and Navajo ceremonies, and that “I believe I can return as bishop and function as bishop.”

DICK SNYDER

PEOPLE and PLACES

Appointments

The Rev. **Joseph K. Acton** is chaplain of Canterbury House, Southern Methodist University; add: 3308 Daniel, Dallas, TX 75205.

The Rev. **David M. Allen** is rector of St. Francis, 3838 Walnut Hill Ln., Dallas, TX 75229.

The Rev. **Kenneth E. Bradshaw** is assistant of Good Shepherd, P.O. Box 28024, Raleigh, NC 27611.

The Rev. **Daniel Brown** is assistant of Good Shepherd, Augusta, GA.

The Rev. **Mariann Edgar Budde**, is rector of St. John's, 4201 Sheridan Ave., Minneapolis, MN 55410.

The Rev. **James Bullion** is rector of St. Patrick's, 2509 Homewood Dr., Albany, GA 31707.

The Rev. **Gregory Carlson-Bancroft** is rector of Trinity, 36 Main St., Newtown, CT 06470.

The Rev. **Thomas B. Carter** is assistant of Ascension, Hickory, NC, and transfers to the Diocese of Western North Carolina from the Diocese of Upper South Carolina.

The Rev. **David Chalk** is rector of Good Shepherd, Lyndhurst, OH.

The Rev. **William K. Christian, III** is interim rector of Grace Church, 98 Wentworth, Charleston, SC 29401.

The Rev. **Douglas Dailey** is rector of Trinity, P.O. Box 1103, Statesville, NC 28677.

The Rev. **Keith R. Emerson** is rector of St. John's, Keokuk, IA.

The Rev. **Charles Floyd, Jr.** is canon to the ordinary and assistant for mission and ministry; Diocese of Mississippi.

The Rev. **Allan C. Hall** is interim rector of St. Andrew's, 510 Park, Box 609, Port Angeles, WA-98362.

The Rev. **Richard J. Handley** is rector of St. Andrew's, Lawrenceville, VA, and priest-in-charge of Emmanuel, Callaville, VA.

The Rev. **John T.W. Harmon** is rector of St. Stephen's, 228 Halifax, Petersburg, VA 23803.

The Rev. **William H. Hinson, Jr.** is assistant of St. Peter's, Charlotte, NC; add: 1107 Smoke House Dr., Charlotte 28270.

The Rev. **A. Robert Hirschfeld** is vicar and chaplain of St. Mark's, 42 N. Eagleville Rd., Storrs, CT 06268.

The Rev. **Jon N. Hollenbeck** is assistant of Christ Church, 4550 Legacy Dr., Plano, TX 75024.

The Rev. **Ledlie I. Laughlin, III**, is rector of Grace Church, Union Park at Mott Ave., Norwalk, CT 06850.

The Rev. **Ralph Macy** is interim vicar of St. Mark's, Roxboro, NC; add: Rt. 2, Box 565, Pittsboro, NC 27312.

The Rev. **Robert R. McGee** is interim vicar of St. Matthew's, Kernersville, NC; add: P.O. Box 7204, Winston-Salem, NC 27109.

The Rev. **Peter A. Mitchell** is assistant of Holy Cross, P.O. Box 506, Sullivans Island, SC 29482.

The Rev. **Dawson M. Moorer** is interim pastor of St. Mark's, Cleveland, OH.

The Rev. **Michael Musolf** is part-time curate of Christ and St. Luke's, Norfolk, VA.

The Rev. **Sherrill Page** is assistant of Good Shepherd, P.O. Box 1892, Rocky Mount, NC 27802.

The Rev. **Thomas A. Pantle** is interim rector of Holy Nativity, P.O. Box 860467, Plano, TX 75086-0467.

The Rev. **Wendell Phillips** is vicar of St. Paul's, P.O. Box 1852, Salisbury, NC 28145.

The Rev. **Alonzo C. Pruitt** is rector of St. Philip's, 265 Decatur St., Brooklyn, NY 11233.

The Rev. **Timothy Raasch** is interim rector of St. Mary's, 324 E. Main Rd., Portsmouth, RI 02871.

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The Rev. **Philip F. Wiehe** is chaplain at North Carolina State University, P.O. Box 7306, Raleigh, NC 27695.

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Kansas—**Gerald L. Eytcheson**, priest-in-charge, Epiphany, Independence, and Ascension, Neodesha, KS; add: Rt. 2, Box 191B, Independence 67301.

Ohio—**James Russell Beebe**, assistant, St. Paul's, 1361 W. Market, Akron, OH. **Daniel Grossoehme**, director of pastoral care, Akron Children's Medical Center, Akron, OH.

Maine—**Jon Carl Strand** (for the **Bishop of Kansas**), 143 State St., Portland, ME 04101.

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(Continued on page 29)

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 The Rev. Mark A. Jenkins, chap
 687 Student Center Bldg., Detroit, MI 48202

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UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap Minneapolis 55414
 Sun Eu 6, Wed Eu 12:15 (612) 331-3552

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MONTANA STATE UNIV. Bozeman
ST. JAMES 5 W. Olive
 The Rev. John McGrory, r; the Rev. Jane Shipp, chap
 Sun H Eu 8, 10; Wed 10; Epis. Student Fellowship Sun 5

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HASTINGS COLLEGE Hastings
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ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5 Tues 12:30

NEW JERSEY
RIDER COLLEGE Lawrenceville
ST. LUKE'S 1628 Prospect St., Ewing
 The Rev. Dr. Virginia M. Sheay, r & chap
 Sun HC 8:30, 10:30, Wed HC 9 882-7614

RUTGERS UNIV. New Brunswick
ST. MICHAEL'S CHAPEL
 40 Davidson Rd., Piscataway, NJ 08854
 The Rev. Canon Henry L. Atkins, Jr., chap
 Sun H Eu & sermon 10:30

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 HC Sun 8, 9:15, 11. MP wkdys 8:30, HC Wed 7, 7, Thurs & Fri 12:10

NEW MEXICO (Cont'd.)

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 The Rev. Carole McGowan
 H Eu: Sun 8, 10, 5. Wed noon. Student dinner Sun 6
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RUSSELL SAGE COLLEGE

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 The Rev. Lawrence Estey
 Sun 8 & 10. Wed 7:30

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 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10

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ST. ANDREW'S 3105 Main St., at Lisbon
 The Rev. Peter Arvedson, r
 Sun: H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30
 (716) 834-9337

NORTH CAROLINA

EAST CAROLINA UNIV. Greenville

ST. PAUL'S 401 E. 4th St., Greenville
 The Rev. Marty Gartman, chap
 Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship
 HC/supper

OHIO

MIAMI UNIVERSITY Oxford

HOLY TRINITY 25 E. Walnut
 The Rev. Dr. Alice Cowan
 Sun 8, 10. Wed 12:10

WITTENBERG UNIV. Springfield

CHRIST CHURCH 409 E. High St. (513) 323-8651
 The Rev. Ruth Partlow, co-r; the Rev. Robert Partlow, co-r
 Sun H Eu 8, 10:30. Wed 10

YOUNGSTOWN STATE UNIV. Youngstown

ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
 The Rev. William Brewster, r
 Sun 8 & 10:30 HC; Tues 7:30 HC

PENNSYLVANIA

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 Bruce M. Robison, r
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 (717) 784-3316

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 Sun Mass 10:30. Weekdays as anno
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 r; the Rev. Paul Gennett, ass't
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UNIV. OF RHODE ISLAND Kingston

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 The Rev. Norman MacLeod, v & chap
 Sun Eu 8 & 10; Tues 7:30

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UNIV. OF SOUTH CAROLINA Columbia

COLUMBIA COLLEGE
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 Services & activities as anno

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 Sun Eu 5

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 soc & chap; the Rev. Wayne Ray, assoc & chap; the Rev.
 Thomas Milam, d
 Sun 8, 10 & 5:30. Student Fellowship Tues 5

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UNIV. OF WASHINGTON Seattle

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 Sun H Eu 8, 10, 10:30. Wed 11:30, 7. Student Fellowship Wed
 7:45

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 community, and your listing is not
 included, please write to the
 Advertising Manager
 for the nominal rates.

PEOPLE and PLACES

(Continued from page 27)

Permanent Deacons

Dallas—Worth E. Norman, Jr., Christ
 Church, 4550 Legacy Dr., Plano, TX 75024.

Transitional Deacons

Central Florida—Karen Lee Anthony, St. Ri-
 chard's, Winter Park, FL. Stephen James Cuff,
 Trinity Church, Parkersburg, WV. Donald Joseph
 Curran, Jr., All Saints', Winter Park, FL. John
 Engle Miller, III, Holy Trinity, Melbourne, FL.
 Steven Douglas Morgan, Oviedo, FL. Charles
 Kevin Robertson, St. John's, Melbourne, FL.
 James Kelly Workman, Virginia Theological
 Seminary, Alexandria, VA.

Connecticut—Erl G. Purnell, assistant, St.
 Paul's, 200 Riverside Ave., Riverside, CT 06878.

Dallas—Martha L. Forisha, curate, Ascen-
 sion, 8787 Greenville Ave., Dallas, TX 75243. Ka-
 therine F. Ryan, curate, St. Alban's, 2816 Debor-
 ah Dr., Monroe, LA 71201.

Georgia—Ann Caley Bowers, St. Thomas',
 Thomasville, GA.

Ohio—David Keill, assistant, St. James the
 Apostle, New Haven, CT. Stephanie Nagley, as-
 sistant, St. James' by-the-Sea, La Jolla, CA. Harper
 McA. Turney, assistant, St. Peter's, Lakewood,
 OH.

Pennsylvania—Frederic Guyott, curate, St.
 Andrew's and St. Monica's, Philadelphia, PA; add:
 215 S. 16th St., Philadelphia, PA 19102.

Rhode Island—Elaine Cole, assistant, St. Al-
 ban's, Centerdale, RI; add: 10 Rogler Farm Rd.,
 Smithfield, RI 02917. Judith Mitchell, assistant,
 St. Alban's, Centerdale, RI; add: 29 Hart St., Provi-
 dence, RI 02906. Gloria Wong, assistant, St.
 James', North Providence, RI; add: 49 Jeffrey Rd.,
 Wayland, MA 01778.

Cathedral Clergy

The Very Rev. Philip M. Duncan is dean of St.
 Matthew's Cathedral, 5100 Ross Ave., Dallas, TX
 75206.

The Rev. Robert Schirmer is assistant of St.
 Paul's Cathedral, 51 W. Division St., Fond du Lac,
 WI 54935.

The Rev. Laura Sellner is curate of the Cathe-
 dral Church of St. Paul, 815 High St., Des Moines,
 IA 50309-2714.

Resignations

The Rev. Fletcher R. Bingham, as rector,
 Christ Church, Augusta, GA.

The Rev. Alvin P. Burnworth, as rector, Emma-
 nuel, Cumberland, RI.

The Rev. James H. Dolan, as vicar, Holy Apos-
 tles', Oneida, WI.

The Rev. C. Thomas Holliday, as priest-in-
 charge, Emmanuel, Callaville, VA, and as interim
 rector, St. Andrew's, Lawrenceville, VA.

The Rev. Trawin E. Malone, as rector, Good
 Shepherd, Terrell, TX.

The Rev. Tamara L. Newell, as assistant, St. Mi-
 chael and All Angels, Dallas, TX.

The Rev. Richard Thieme, as rector, St. Paul's,
 Milwaukee, WI; add: 508 E. Community Pl, Fox
 Point, WI 53217.

(Continued on next page)

PEOPLE and PLACES

(Continued from previous page)

Religious Orders

At the Annual Convocation of the Brotherhood and the Companion Sisterhood of St. Gregory in Garrison, NY, Brs. **Christopher Stephen Jenks**, **Ciaran Anthony Della Fera** and **William Edward Orce** made their life professions of vows. Br. **Francis Andrew Phillips** made his first profession of vows. **Patrick J. Schwing** and **George B. Benner** were received into the Brotherhood's novitiate and given the names Brs. Patrick-Francis and George, respectively. **Karen Ann E. McConnell** (Diocese of Central New York) and **Helen B.L. Lovell** (Diocese of New Hampshire) were admitted as postulants in the companion Sisterhood.

Changes of Address

The Rev. **Douglas Burger**, 23 Benefit St., Unit 7, Warwick, RI 02886.

The Rev. Canon **Paul C. Kintzing**, The Cove at Wenscott, 1800 Douglas Ave., North Providence, RI 02904.

The Rev. **Steele W. Martin**, 125 Prospect St., Providence, RI 02906.

Other Changes

The Rev. **A. Raymond Babin**, rector of St. Paul's, Romeo, MI, will be on sabbatical until February to complete his doctoral studies; add: 69440 Brookhill Dr., Romeo 48065.

The Rev. **Lois Lovette Boney** has transferred from the Diocese of Atlanta to the Diocese of North Carolina, non-parochial.

The Rev. **Thomas C. Chesterman** is no longer at the Cathedral Church of St. Michael and All Angels, Cuernavaca, Mexico.

The Rev. **John R. Edwards, Jr.**, is no longer interim rector of St. Paul's, Fayetteville, AR. He may be addressed at Dogwood House, 130 Keith Allen Ln., Cave City, AR 72521.

The Rev. **Efrain Huerta** is the new executive director of Province 7's Center for Hispanic Ministries.

The Rev. **Susan J. O'Shea** has transferred from the Diocese of Kansas to the Diocese of Olympia to work with the Ministry of St. Martha and Mary in downtown Seattle; add: 1736 Belmont #210, Seattle, WA 98122.

The Rev. **Gregory Lane Powell** has transferred from the Diocese of Colorado to the Diocese of Tennessee.

Retirements

The Rev. **Donald L. Hays**, as rector, St. Paul's, Put-in-Bay, OH.

The Very Rev. **David C. Lord**, as dean, Cathedral of St. Luke, Orlando, FL; add: 1406 26th Ave., Vero Beach, FL 32960.



The Rev. **Albert A. Nelius**, as vicar, St. Andrew's, Durham, NC; add: 3112 Sprunt Ave., Durham 27715.

The Rev. **Ernest R. M. Parker**, as vicar, St. Mark's, Roxboro, NC.

The Rev. **Willard Prater**, as rector, Holy Trinity, Bellefontaine, OH.

The Rev. **Walter Sobol**, as rector, Trinity, Toledo, OH.

The Rev. **David A. Storm**, as rector, St. Andrew's, Port Angeles, WA; add: 2611 Broadway E., Seattle 98102.

Deaths

The Rev. **Charles W.F. Smith**, sometime faculty member at three Episcopal seminaries, died July 18 of congestive lung failure in Belleair, FL, at his daughter's home. He was 88, and a resident of Bridgewater Hill, NH.

Dr. Smith was born in London, England, and came to the United States in 1925. He graduated from the University of Virginia and Virginia Theological Seminary, and received honorary doctor of divinity degrees from both Virginia Seminary and Episcopal Theological Seminary. He became an American citizen in 1944. He was ordained a priest in 1933 and served first at St. Paul's Church, Richmond, VA. He later became rector of Christ Church, Exeter, NH, and also was an instructor at Phillips Exeter Academy. He was canon chancellor at Washington National Cathedral from 1941-45, and while there he taught at Virginia Seminary and at the College of Preachers in Washington. He was named rector of St. Andrew's, Wellesley, MA, in 1945, and remained there until 1951, when he joined the faculty of Episcopal Theological School in Cambridge, MA, as professor of homiletics. He later became professor of New Testament and served for a time as acting dean of the seminary. He retired in 1972, but continued to teach at Colgate-Rochester Divinity School, Virginia Seminary and the College of Preachers. Dr. Smith served for 18 years on the Standing Liturgical Commission and took part in the revision of the Book of Common Prayer, published in 1979. He wrote several books, including *Biblical Authority for Modern Preaching*. He is survived by four daughters, 12 grandchildren and a great-grandchild.

Sister **Susinne Paula**, of the Community of St. John Baptist, died on Aug. 3, at the age of 97, in her 58th year with the convent.

Thomas Hilton Teal, author and publisher of Teal Christian education materials, died Aug. 1 of brain cancer in Boulder, CO, at the age of 50.

While in high school, he began to assist his mother, Dorothy, in the writing of Sunday school materials. Mr. Teal earned a B.A. in speech and English from the University of Colorado in 1966. In 1968, the Teal family launched its publishing business to provide a more structured, tradition-based curriculum for the church's young people. With her son at the helm, Mrs. Teal's original material was expanded and developed into a program which has benefited more than 6,000 congregations and institutions worldwide. His mother died in 1979. Mr. Teal is survived by his wife, Beth, who continues the publishing business.

Clarification

James T. Murphy was ordained transitional deacon and is assistant at St. David's, Englewood, FL, in the Diocese of Southwest Florida [TLC, Aug. 8].

CLASSIFIED

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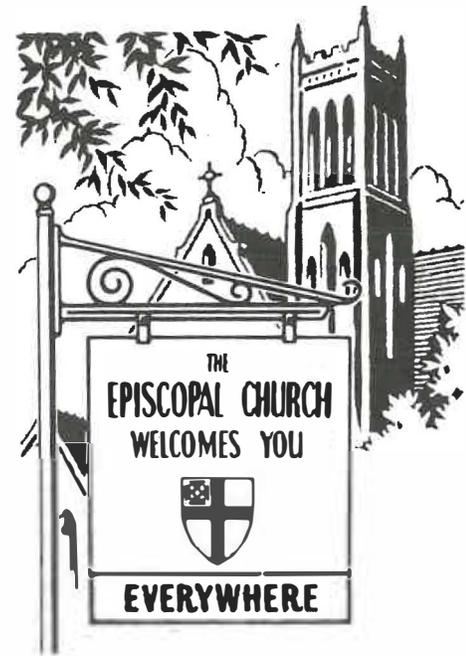
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CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allen B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP MON-FRI 5:30

ALL SAINTS

209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Seamon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M. North, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) followed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5 (1S, Oct.-June)

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. A/C, air-conditioned; H/C, handicapped accessible

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: 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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8
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 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

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 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. Arnold Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, HC & LOH Tues 12:30. HS Thurs 7. Sol Eu HD 7. C by appt

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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SCC, c; Fr. Thomas Kim, v; Fr. Dan R. Thomhill, ass't
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, Cas anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
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. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S) 11:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

MILWAUKEE, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.