

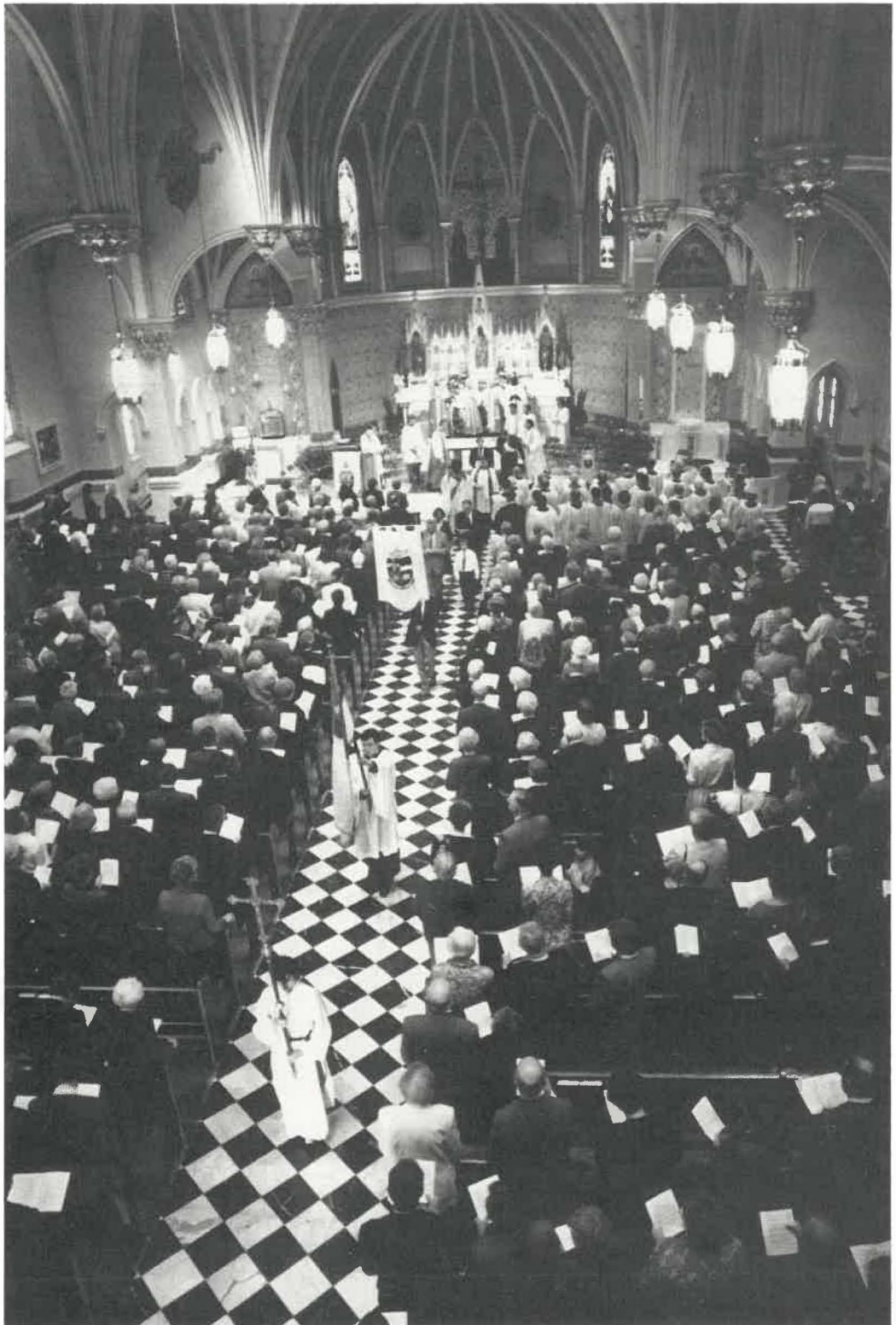
The Living Church

November 27, 1994 / \$1.50

The Magazine for Episcopalians

*Southwestern
Virginia
Celebrates*

• page 6



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More than 700 persons attended a Eucharist on Oct. 22 celebrating ministry in the Diocese of Southwestern Virginia and climaxing the diocese's anniversary year. The service was held at St. Andrew's Roman Catholic Church in Roanoke.

Features

Three Pillars of St. Paul's

Families, outreach and music form the life of St. Paul's Church in Akron, Ohio.

By Patricia Wainwright

page 9



The spire of St. Paul's, Akron

Departments

Letters: Reader makes plea for the love of children (p. 3)

News: A Planetary Mass? That's what happened at Grace Cathedral in San Francisco (p. 7).

Editorials: Much to think about in Advent (p. 13).

Viewpoint: Seminaries can't prepare clergy for parishes. By John S. Ruef (p. 13)

Books: Religion of North Carolina Episcopal elite in the 19th century (p. 12)

Feasts, Fasts and Ferias: Advent is a rich season with many layers of meaning (p. 13)

People and Places (p. 14)

ON THE COVER
Photo by Steve Weston.

Quote of the Week

The Rt. Rev. David E. Johnson, writing in *The Episcopal Times* about the consecration of Bishop Thomas Shaw at Walter Brown Arena: "...as the mitre was placed on Tom's head, I like to think that the red light at the far end of the hockey rink flashed on, announcing a goal had been made. I even thought for a moment that across the heavens there was a voice that cried 'Score'."

In This Corner

Meeting the Gray Visitor to the Soul

I write this Advent message from the beach as I watch a storm move up the coast. The darkness fits my mood. Today I have awakened with an emptiness. Other mornings it may be sadness, sometimes it is fear or panic about what the day may bring; sometimes it is even frank depression. It is the "dark night of the soul."

I do not welcome this gray visitor, but he is no longer a stranger from whom I hide. I have come to know him as that empty part of me longing to be filled by God, like the deer longing for the cool stream. I have learned to fill the hole with so many other substances in order to relieve the pain of his visit. My recent favorites have been food, work, relationships, shopping. I have had many others.

The emptiness seems to come in the morning after my body is quieted and rested. God is calling me anew out of my busyness to make contact. Nothing else will bring relief.

Morning devotions and meditation have become essential. They are my feeble attempts to make this contact. I give thanks for the daily scripture readings and prayers which for hundreds of years have brought so many others in our Anglican church tradition in contact with God. I know I will never be alone in this search.

I am also called to sit or walk outside. Somehow this exposure to the vastness of God's outside world quiets and comforts to my soul. The song of the bird, the wind in the trees, the flight of the butterfly, the race of the sand crab, the tiny footprints in the sand keep me from taking myself too seriously.

This may be what Advent is about — another chance, a scheduled part of the church year, to find the quietness where God lives. It is a call to an emptying of ourselves of all that has filled our God hole so that the precious child, the Christ Child, may enter.

The natural season of the world outdoors also seems to call us to this emptying. The trees are naked. The air is cold. The daylight is shortened. What wonder that this call of Advent also occurs at such a hectic holiday season. I also rejoice that our organized church has this tradition when we are most in need of it.

God's Constant Call

I wonder at this Advent time if it is harder to empty ourselves or is it harder not to fill our lives back with all that keeps us from connecting to the God who is constantly calling us? Both are difficult. For me this pain is often the motivating factor to empty or not to fill.

This morning I also see a blue clearing in the storm clouds. The warm, filtered light is beautiful. The joy of making this connection to our Savior is all the more reason to keep seeking the God who reaches out to us so constantly. What wondrous love to be sought season after season, breath by breath, storm after storm. May our darkness be a call to the light.

Our guest columnist is Joanna Seibert, M.D., a physician who resides in Little Rock, Ark.

Sunday's Readings

Advent 1: Waiting for the Day of the Lord

The season of Advent, first in the Christian year, is bi-polar. On the first Sunday, the lessons join with those of the last several Sundays of Pentecost and focus on our Lord's second coming to bring in fully the reign of God. Subsequent Sundays focus on the coming of the Messiah, the child Jesus.

Advent 1: Psalm 50:1-6, I Thessalonians 3:9-13, Zechariah 14:4-9, Luke 21:25-31.

Most of us have experienced times when life seems on the verge of completely overwhelming us. In our desperation we look for someone to come to save, to make things right, to end our individual and collective pain and suffering. This is the theme of the

lessons for today. We are quite capable of making a mess of our lives. In the midst of the mess, this message of hope rings out to us. God still loves and will in his time move to make life splendid again. God will overcome the mess we've made. His reign will be secure once more. It will all begin with the day of the Lord. This will be a day when God and good are triumphant and evil is put away forever. This has been the hope of humankind from the beginning. There will be signs of this day's approach. Watch for them. They are evidence that this day must be the Lord's day. He must act. We cannot bring in this day ourselves. We need a Savior. God is about to act in our behalf. Waiting and preparation are the watchwords of this time.

LETTERS

Indifference

On the day when the dreadful truth of the most recent murder of children—this time by their own mother—was revealed, these were the selections for Morning Prayer from the Daily Office lectionary:

“Save me, O God, for the waters have risen up to my neck. I am sinking in deep mire, and there is no firm ground for my feet. I have grown weary with my crying ... my eyes have failed from looking for my God ... Save me ... do not let me sink; let me be rescued from those who hate me...” (Psalm 69).

“Jerusalem, Jerusalem (substitute Union, Milwaukee, New York City), you that kill ... and stone those who are sent to you! How often have I longed to gather your children, as a hen gathers her brood under her wings, and you refused!” (Luke 13).

My cries of grief and rage and despair began to subside. But not my sense of the indifference of the church. I'm not speaking of individual Christians, many of whom do works of mercy, justice, healing, righteousness.

But if the church really loved God's children — of all ages, but I speak especially of “the holy innocents,” there would be such an outcry from every pulpit and convention, such a surge of demands upon our self-serving legislators (and, often, clergy), such town hall meetings, such demonstrations, such demand on budgets not to preach at welfare mothers and teenagers having babies but to cut back on selfish budget items (including lavish General Conventions) and to provide more for sex education, counseling, therapy before terror, and social services that keep families together with preventive intervention, that even the cynical media would notice and respond.

POLLY ROUILLARD

Fort Edward, N.Y.

A Resemblance?

In reading the excerpts from Bishop Iker's sermon at the Diocese of Fort Worth convention [TLC, Oct. 30], an exchange between the characters representing William Jennings Bryan and

Clarence Darrow in the Jerome Lawrence and Robert E. Lee play, *Inherit the Wind*, came to mind:

“BRADY: We were good friends once. I was always glad of your support. What happened between us? There used to be a mutuality of understanding and admiration. Why is it, my old friend, that you have moved so far away from me?”

“DRUMMOND: All motion is relative. Perhaps it is you who have moved away — by standing still.”

Prayers are needed for everyone in their pain.

(The Rev.) BRUCE DUNCAN
St. Luke's Anglican Church

Homepayne, Ont., Canada

Music a Luxury

I was excited to read of the new curriculum for musicians in small churches [TLC, Nov. 6], until I read into the article. With 1997 designated as the “year of celebration of the small church,” this seems appropriate and salubrious, but does any-

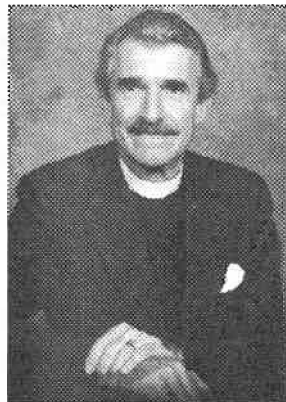
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The Rev. John D. Riley

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Were it not for your firm's efforts in directing us during the campaign, we would not be in the position we are today in being able to complete Phase One and beginning Phase Two of our building program. We are presently enjoying a renovated Parish Hall and ground has been broken for our new Nursery to accomodate thirty infants during the week and over Sundays.

In addition, our Program giving is increasing due to the excitement it offers and our new buildings will provide in its accomodations.

So we are very grateful to you and your firm for such professional leadership. It is little wonder that your firm's experience in directing successful campaigns for the Episcopal Church is widely known. Like many others who have been served by Ward, Dreshman & Reinhardt, I highly recommend your firm.

The Rev. John D. Riley, Rector
All Saints Episcopal Church Center
Jacksonville, Florida

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

one know what a small church is?

As I read the article, there seem to be an assumption that a small church had to have a choir. With the exception of two churches where I served as an interim, I have not served in a church that had a choir since 1962. I would be happy, and I think the church would be well served, if there would be included in the curriculum training for the real small church where there is no choir, where the congregation is the choir. In such churches it is hard to come by an organist, much less someone who can play clarinet, sax, drum, guitar, etc. In small churches, such are unobtainable luxuries.

In the small towns of this country, church is one of the few places where people gather to sing together on a regular basis. The old fashioned sing-alongs with the bouncing ball have disappeared from our movie theaters, as has the gathering at barbershops to sing. Help us, please!

(The Rev.) THOMAS H. WHITCROFT
Grace Memorial Church

Wabasha, Minn.

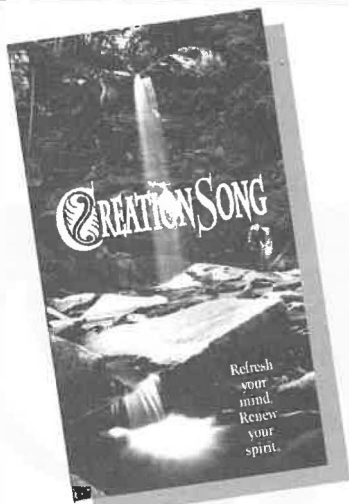
Unified Practice

In his column, "Let's Enjoy the Best Music" [TLC, Nov. 6], J.A. Kucharski deplores the fact that liturgy is celebrated so differently from one parish to the next. To the contrary, the introduction of the 1979 prayer book has unified liturgical practice.

In 1965 I transferred from the Diocese of Chicago, a very "high church" diocese, to the Diocese of Virginia, a very "low church" diocese, and discovered liturgical practices so different that it was almost as though I had joined another denomina-

To Our Readers:

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tion. When I moved from the Diocese of Virginia to the Diocese of Albany in 1990, it was a joy to find little difference from practices that had developed in Virginia. In reference to Mr. Kucharski's specific concern, differences in music have more to do with available talent than anything else.

In a letter in the same issue: Joyce Neville objects to the credal language "by the power of the Holy Spirit he became incarnate ..." saying this is "...another example of the liberalization of the statement on which our faith is based..." Of course that same language is recited by all Roman Catholics, and the pope himself used that wording in a televised English language Mass. He is not usually considered a "liberal."

In another letter, D.D. Hook alludes to people leaving the church. Many parishes I'm familiar with are growing dramatically, but they are invariably parishes where the leadership does not stir up controversy over the national church's efforts to come to grips with the complexities and needs of 20th Century America.

(The Rev.) JOHN M. KETTLEWELL
St. Stephen's Church
Schuylerville, N.Y.

Dangerous Book

Though I do not agree with the Rev. J. Donald Waring [TLC, Nov. 6] that running an ad for *Embraced by the Light* sends the message that THE LIVING CHURCH endorses the book, I do agree with him that the book is very dangerous. It is dangerous because the average reader does not know that it is nothing but a batch of rehashed Mormon theology made palatable for those of us unaware of that. The author and the publisher are Mormons, and the bad theology Waring cites is in fact good Mormon theology. Your readers should be aware of this and should alert others to it.

The Morehouse-Barlow Bookstore does not sell this book and will not sell it.

JOHN S. KARPIK
Morehouse-Barlow Bookstore
Wilton, Conn.

Original Needed

The current edition of the American Bible Society's catalog lists a CD-ROM edition of the ASB Reference Bible, including seven English versions and 12 "Ancient Language Bibles and Helps." Alas, the Biblia Hebraica and the "Greek"

New Testament publications are in transliterations, not the real McCoy. Also included are Spanish and German versions, plus five "other study helps." All this on a single CD-ROM! The ABS also offers the Reina-Valera Spanish translation on 5 1/4" and 3 1/2" floppy disks. Lots of good stuff, but what about the original languages, in the original scripts? Who wants pre-digested versions of the two testaments?

Can't someone produce a truly useful (i.e. original script) set of biblical texts on CD-ROM?

(The Rev.) WALTER PRAGNELL
Malden, Mass.

Giving up

I read with interest the item about the departure of Bishops Richard Butt and Conrad Meyer "and their wives ..." to the Church of Rome [TLC, Oct. 30]. One assumes they, along with Graham Leonard, felt that their integrity required the departure.

Is it possible that their integrity extends to a refusal to accept any and all pensions and other perquisites from the Church of England to which, before they "went to Rome," they may have been entitled? Surely their highly valued integrity requires such a sacrificial renunciation.

(The Rev.) RALPH E. FOGG
St. Andrew's Church
New Paltz, N.Y.

Set Straight

Being a traditionalist, I will be forever indebted to Paula M. Jackson's Viewpoint [TLC, Nov. 6] regarding "Sophia." I am painfully, but necessarily, blessed. I have been set straight regarding portions of holy scripture such as the Gospel of John and Proverbs. I am ashamed I have not cared enough about early church practice to give milk and honey to newly baptized. I sorrow that those who taught me were less than thorough in handing on the traditions. After reading this article, we should be deeply grieved that God's Holy Catholic Church had it all wrong for so long. However, we can also be joyously thankful. The hideous errors of Jesus, the Apostles and the Fathers and countless Christians through the centuries are finally being set straight.

(The Rev.) ROGER S. WILLIAMS, S.S.C.
Calvary Parish
Seaside, Ore.

Wrong Number

I enjoyed the "In This Corner" column by "Rev. Kalvelage" [TLC, Oct. 30].

At least he doesn't get letters addressed to Ms. Faith Alive, or answer the phone to "Hello, is this Faith?"

THOMAS G. RILEY
Executive Director, Faith Alive
Vienna, Va.



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A Tradition of Giving

Southwestern Virginia Celebrates 75 Years

In celebrating its 75th anniversary, the Diocese of Southwestern Virginia continued its lifelong tradition of giving beyond itself.

A festive worship service Oct. 22 at St. Andrew's Roman Catholic Church in Roanoke climaxed the diocese's anniversary year. The thank offering, designated to support the work of Southwestern Virginia's companion in mission, the Province of the Sudan, amounted to nearly \$11,000.

"This jurisdiction has held a vision of mission that transcends so much of the narrow parochialism we see in the life of the church today," said Presiding Bishop Edmond L. Browning, guest preacher at the two-hour Eucharist attended by more than 700 persons.

In 75 years the diocese has never failed to meet its share of the national church's program. During a 1978 Venture in Mission program, Southwestern Virginia Episcopalians gave more than 60 percent of the money raised for the work of the church in other places in the world.

Bishop Browning described the diocese's \$75 seed project as initiating some of the most creative outreach projects he has heard about in his nine years as Presiding Bishop.

With the parable of the sower as the basis, each congregation received \$75 from the diocese to go and plant seeds of outreach. Results ranged from a new parish hall at Trinity, Lynchburg, to an ecumenical, interfaith thrift shop in Amherst, with proceeds going to aid community social services, to a healthy donation to Cuttington College in Liberia, established by the Episcopal Church.

Southwestern Virginia's partnership in the wider Anglican community was represented by the Rev. Oliver Duku of the Province of Sudan and Bishop David J. Smith of the Diocese of Bradford, England. The Church of the Sudan, Diocese of Bradford and Southwestern Virginia form a three-way companion relationship through partners for ministry in the Anglican Communion.

Approximately 6,200 communicants in 56 congregations make up the Diocese of Southwestern Virginia.

MARY LEE B. SIMPSON



Photo by Steve Weston

Bishop Browning (second from left), who preached at the Diocese of Southwestern Virginia anniversary celebration, distributes communion with others.

'Healthy and Growing'

Presiding Bishop Optimistic in Looking to New Triennium

The Most Rev. Edmond L. Browning, Presiding Bishop, looked to his final triennium as primate when he addressed the national Executive Council Oct. 30-Nov. 3 in New York City. During his address from the chair at the first meeting of council since General Convention, Bishop Browning was positive about the future.

"I begin these three years with great excitement, and in a spirit of hope," he said. "Our church is healthy and growing, both in numbers, in which we see a gain for the third straight reporting, and in faithfulness. We are in dialogue about issues of importance, and we are committed to keeping the conversation going. We have a greater sense of the value of inclusiveness and we have renewed our commitment to the eradication of racism."

Visits to Dioceses

Speaking at a mid-town Manhattan hotel, the Presiding Bishop told council members, half of whom are new, about a plan to improve partnership between dioceses and the national church.

"During 1995, the president of the House of Deputies and I plan to head up a team and visit several dioceses," Bishop

Browning said. "Spending three or four days in each diocese, we will engage in wide conversations with congregations and diocesan leadership. The team might include one or both senior executives, representatives of the Program, Budget and Finance Committee and the program clusters, as well as the linkage person. Our purpose will be to create a greater sense of partnership between the national church and dioceses. These visits will be a means of developing models for partnerships and providing data for ongoing planning and evaluation."

Bishop Browning told council members of his recent visit to Uganda and said he might travel to Iraq in January as part of an initiative toward resolution of United Nations sanctions, and later to Burma.

Council member Sally Bucklee of the Diocese of Washington was impressed by the address.

"Many of us commented that clearly he has vigor and enthusiasm," she said. "He's preparing the way for his successor. He's not going to be a lame duck."

New council member Ginger Paul of Western Louisiana said Bishop Browning
(Continued on page 8)

It's All the Rave

Rave music and multi-media images on numerous video screens make 'Planetary Mass' at Grace Cathedral in San Francisco a psychedelic blitz for young people

In some ways, the scene was familiar. There was a vested Anglican priest celebrating the Eucharist, a sermon, gospel reading and Holy Communion administered from a chalice. But other elements of the "Planetary Mass," celebrated Oct. 29 and 30 at Grace Cathedral, San Francisco, seemed more like psychedelic gatherings of the '60s. The altar was in the shape of a sun and a crescent moon,

'I was very carried away by it.'

Bishop William Swing

gyrating dancers writhed to rave music, and *tai chi* exercises helped participants get in the mood.

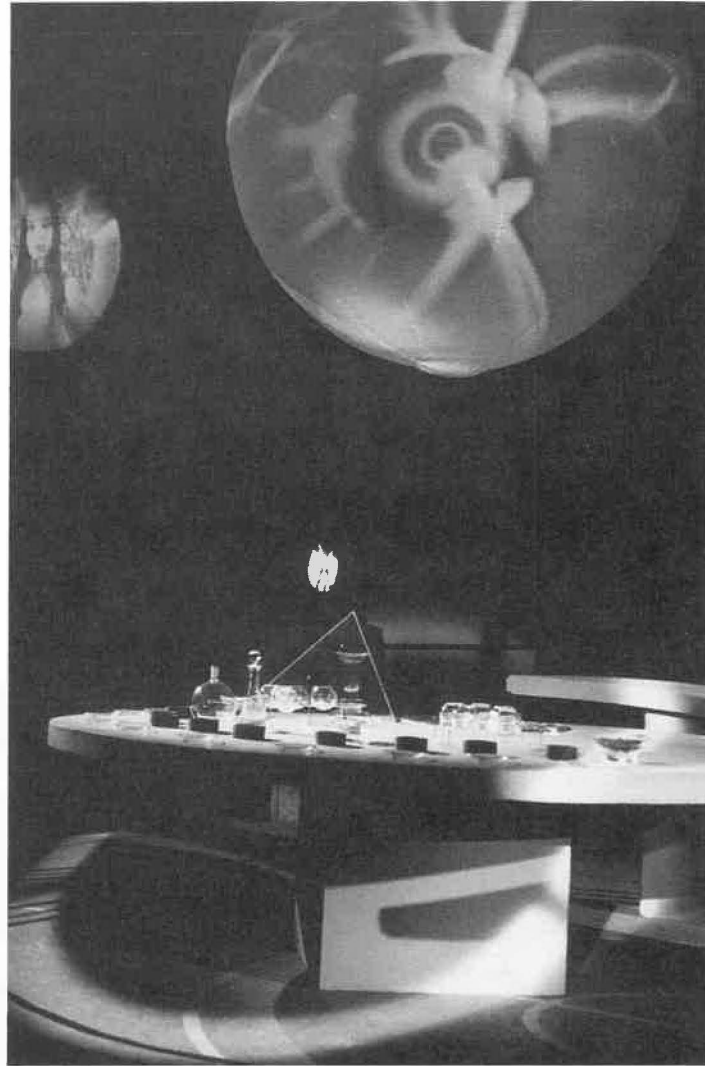
The "Planetary Mass" was organized by Matthew Fox, the former Roman Catholic priest who joined the Episcopal Church last spring, not long after he visited Sheffield, England, and discovered the Nine O'Clock Service, a "rave Mass" involving hundreds of young people in a sports center. The Nine O'Clock Service community began in the 1980s as an experiment in a parish church in which young persons used video projectors, digital music equipment and television monitors to express themselves.

An anonymous donor funded the appearance of about 30 members of the Nine O'Clock Service community in San Francisco. They arrived with tons of sound equipment, lights and video screens.

The Rave Culture

"These are young people who come out of abusive situations — economic, political, drugs, alcohol," Mr. Fox said. "They are plugged into the rave culture there and came up with a Mass using rave music and dancing and media." The rave fad features all-night, non-stop dance parties.

The Rev. Chris Brain, a 36-year-old, long-haired Anglican priest who plays bass guitar, was the celebrant for a con-



The basement of Grace Cathedral, including an altar in the shape of a sun and crescent moon, just prior to the "Planetary Mass."

gregation of about 200 in the basement of the cathedral. Numerous video screens hung from the ceiling and lined the walls, showing psychedelic images along with live action of the dancers. As the gospel was being read, videos of televangelists were projected over the word "sorcery." There were scenes of violent video games and bombs hitting Iraq during the Persian Gulf War. Fr. Brain crossed himself with soil, symbolizing the sacredness of the earth. "Mother God" was referred to and the Holy Spirit was called "the spirit of life or "the passion for living."

The sermon was delivered by Mr. Fox, who said the young people from England "are here teaching us to pray in a new way, which is also an ancient way —

with less books and more dancing."

The Rt. Rev. William Swing, Bishop of California, was among those in attendance and was observed swaying to the music.

"It was hard to sit on the floor for an hour," Bishop Swing told the *San Francisco Chronicle*. I was very carried away by it. It's nice to hear the church with a new song, to hear the same story from fresh voices."

Harry Strickland, a computer programmer who identified himself as an active Lutheran and a rave enthusiast, told the *Chronicle* he loved the service.

"The look is 'rave' but this feels like a different community," he said. "One of the differences between here and a rave is nobody here offered me any drugs."

Arizona 'Tithes Back' to Its Congregations

In an unusual, resolution-free convention of the Diocese of Arizona, held Oct. 27-29 in Tucson, the Rt. Rev. Robert Shahan returned \$142,000 to the 65 congregations of the diocese. The money returned was 10 percent of what each congregation had given in the form of diocesan assessments during the past year.

Bishop Shahan handed out checks that ranged from \$15 to \$18,000 during a "reverse offertory" at the convention Eucharist held at St. Philip's-in-the-Hills Church in north Tucson.

"We wanted to tithe back to the congregations," the bishop said. "If diocesan officials were going to be leaders in the stewardship commitment, we needed to do something so different that the people would remember it."

Bishop Shahan said the return of the money came at a sacrifice. "The diocesan staff went without raises and found creative ways to get more work done," he said.

In addition to money, delegates took home a lot of good feelings. "I really liked the lack of conflict," said the Rev. William Fraatz, new to the diocese as an associate at All Saints', Phoenix. "I've been to 14 or 15 diocesan conventions and none of them held together in harmony as this one did."

The nearly 450 delegates approved a

\$1.6 million budget, passed several canon changes that adapt the diocesan structure to its new regional parish system, and embraced the bishop's goal of having one person in each congregation on the new Quest International electronic communications network.

No Resolutions

No resolutions were presented, which was good news to Bishop Shahan, who last year told delegates that voting on resolutions at convention "allows us to end on the most divided note possible . . . There is another way for the Christian community to function with a conscience and yet not call forth our divisions."

Six regional parishes were developed in the past year and they offered budget plans. "The miracle is this," Bishop Shahan said. "When the regional parishes presented their plans and other parts of the budget were put together, we ended up at 19.4 [not 20 percent, which had been the standard assessment of congregations]."

Announcing another creative move, the Ven. Bill Jamieson, archdeacon, said the three largest congregations have adopted three small, rural congregations and taken over the amount the diocese has spent to support them.

NAN ROSS

New Faces in Executive Council

(Continued from page 6)

"speaks clearly to us from the heart. His message isn't always one we want to hear, but he speaks the gospel."

Council members toured the Episcopal Church Center and heard presentations by staff cluster leaders on how the reorganization and smaller staff is accomplishing its ministry.

"Our orientation was very well done," Mrs. Bucklee said. "We started by sharing something of ourselves — what we each bring to the council. It gave people an opportunity to relate to the Presiding Bishop in personal ways."

"It was a good orientation for a first-time member," Mrs. Paul said. "The way the staff explained their role and relationship to council was clearly done."

The Rt. Rev. Christopher Epting, Bishop of Iowa, also was attending his

first council meeting. Bishop Epting said he had never operated at the national level before being elected bishop.

"It's nice to know folks on Executive Council are lay persons and clergy who say their prayers and work back home at the local level," he said. "I was impressed with the fact we start with Bible study and prayer every morning. It helps us to build community."

Bishop Browning announced two new staff appointments. The Rev. Canon Linda Strohmer, canon pastor of St. Mark's Cathedral, Seattle, will become evangelism coordinator in January, and James Thrall, director of communications for the Diocese of Connecticut, will become deputy director for the Department of News and Information in January.

Council's next meeting is Feb. 13-17 in Providence, R.I.

BRIEFLY

The Rt. Rev. John H. Smith, Bishop of West Virginia, has joined three other bishops in the state — a Lutheran, a United Methodist and a Roman Catholic — in issuing a pastoral statement on health and wellness. "Twenty-four percent of the gospel narrative is about healing, health and wholeness," the bishops stated in a six-page document. "Clearly God intends for us to enjoy spiritual, physical and emotional health."



The American Province of the Society of St. Francis celebrated its 75th anniversary recently with a pilgrimage to the Church of the Ascension in Merrill, Wis., where Fr. Joseph, OSF, and two companions began the life of the friars in 1919. Brother Dunstan, senior priest-friar of the province, was the celebrant, and Brother Justus Richard, the minister provincial, was the deacon and preacher. The Rt. Rev. George Hunt, Bishop of Rhode Island, the bishop protector of the society, pontificated, and the Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, blessed the congregation.



General Theological Seminary honored Archbishop Alberto B. Ramento, Obispo Maximo of the Philippine Independent Church with events Oct. 25-26. Archbishop Ramento delivered a lecture on pastoral ministry in the form of human rights advocacy in the Philippine church. The following day, he was presented with an honorary degree at Evensong in the Chapel of the Good Shepherd. The Philippine Independent Church is in full communion with the Episcopal Church.



William S. Craddock of Memphis, Tenn., has been appointed the director of the Episcopal Church Foundation's Cornerstone Project, effective Jan. 1, 1995. Mr. Craddock will succeed the Rev. James C. Fenhagen, who will retire Dec. 31. The Cornerstone Project has, since 1987, provided support for Episcopal clergy, and will expand in an attempt to strengthen the quality of congregational life within the Episcopal Church.

Three Pillars of St. Paul's

Families, Outreach and Music Form Life at Parish in Akron, Ohio

By PATRICIA WAINWRIGHT

The life of St. Paul's Church, Akron, Ohio, rests upon a trinity of strengths which have evolved through its 150-year history: its music, its outreach and, most recently, its family ministry.

Organist-choirmaster Robert Quade is president of the American branch of the Royal School of Church Music, whose headquarters is St. Paul's. Mr. Quade is overseeing the rebuilding of the 76-rank Moeller organ.

"Two-thirds of it arrived today," he said in a recent telephone interview. "We hope to use that by Christmas, and have all of it by February."

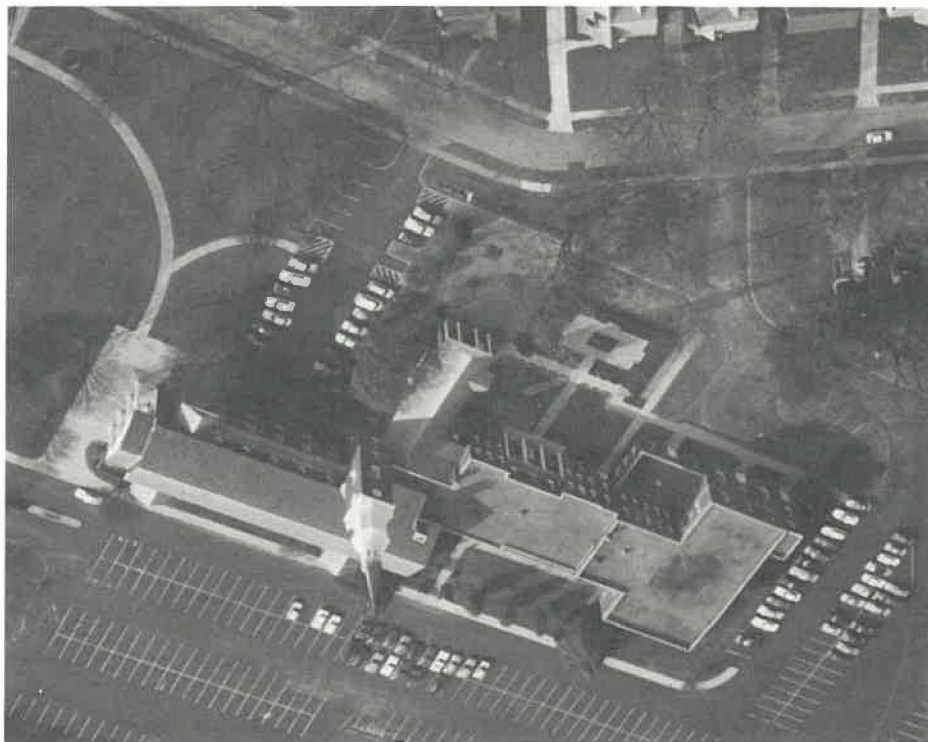
He conducts three choirs, the traditional choir of men and boys which celebrated its 100th anniversary this year with its eighth European tour; the St. Cecelia choir of girls from 8 years old through 12th grade; and a choral society of men and women from the parish and the community who perform two concerts yearly.

Festival of Choirs

"This fall we will do an evening of canticles, by composers like Near and Howells," Mr. Quade said. The St. Cecelia's Choir will sing in Lexington, Ky., with choirs from Christ Church Cathedral, Lexington, and St. Luke's Church, Evanston, Ill., in the annual three-choir festival.

"Music is vital at St. Paul's," Mr.

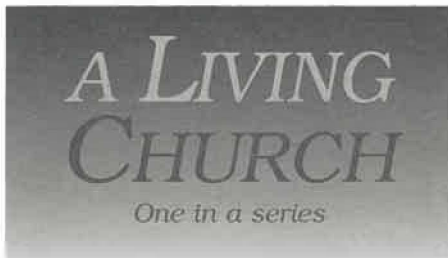
Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.



St. Paul's in Akron, Ohio, is on land that once was the polo field of the Firestone estate.

Quade said. "The choirs draw from the community and bring in families."

One of those is the Genetti family. Diane Genetti's two daughters, a son, and her husband have sung in St. Paul's



choirs. "There's a great community of choir families," she said. "We spend a lot of time at St. Paul's. I attend two Sunday services, I've worked with the altar guild. We became active as a choir family."

She believes her children have learned much more than classical music. "My son knows shortcuts through London," she said. "The choir spent a week as choir-in-residence at St. Paul's Cathedral, London, and another at York Minster."

The annual madrigal dinner early in December is the start of the holiday season for many people, Ms. Genetti said. The event boasts authentic medieval English food, costumes and entertainment. Tablecloths and silverware are modern concessions, she said, but some of the food is "adventurousome. Stargazey pie (featuring fish heads looking up) and eel

in aspic" have been presented to the "Lord of the House," a role taken by one of the singers. Guests may be served turkey stuffed with veal, rabbit stew, spinach fritters, quaking pudding and quince pie.

"My kids came up through the ranks — serfs, pages, squires, to madrigal singers."

Outreach is the second pillar. Ms. Genetti told of an artist friend observing all the activity while she was hanging a show of her works. "My goodness, that place is busy!" the artist said. The church sponsors a hundred or so of its own activities and hosts another hundred community groups each month.

"We provide facilities for support groups which couldn't exist otherwise," Ms. Genetti said.

Florence Moore, who with her husband John has belonged to St. Paul's for about 25 years, mentioned several support groups, including one for suicide prevention. Mr. Moore said, "Some of the groups are small . . . they're 'glue groups' — they hold the church together. St. Paul's people are active in lots of community groups and boards — United Way, Salvation Army. They're amazed at the number of St. Paulites. That's one of the real purposes of church: live a Christian life and help people."

The Rev. Richard McCandless, rector of St. Paul's, described the church's work as "local, national and international. We're active in 30 different programs especially for Akron." These include food

(Continued on next page)

St. Paul's

Continued from previous page

for the homeless and lay-conducted services at nearby Shaw Rehabilitation Hospital and the juvenile detention center.

Some 60 years ago, St. Paul's joined in the founding of the Children's Hospital Medical Center. "It evolved from a nursery school," Fr. McCandless said. The parish was an early supporter of Habitat for Humanity.

St. Paul's is the mother church of Alcoholics Anonymous. "It was founded by Dr. Bob of Akron and Bill W. — they met through the rector, in about 1935," Fr. McCandless said.

Teams to Appalachia

Out of an Eagle Scout project grew a ministry of youth teams to Appalachia, where this summer a group of teenagers helped a man winterize his mobile home. Steve Case, who took the position of youth leader in January, said, "He's all set up for winter — insulation, the pipes, the roof. I had kids crawling around in the

dirt, doing things you'd never think they'd do."

Other teams of volunteers go into disaster sites; last year and this a group went to Alton, Ill., to assist in the ongoing work of cleaning up after the 1993 floods.

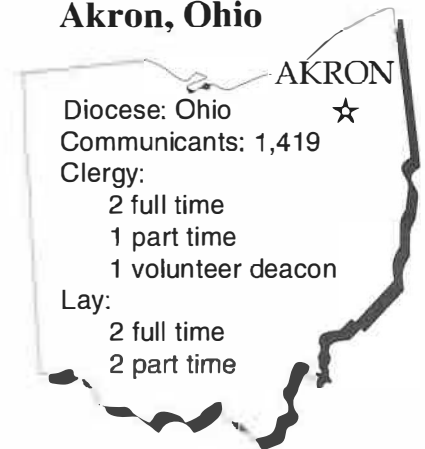
For the past eight years, St. Paul's has sent teams to Buteau St. Etienne's, Haiti. With volunteers from Ascension and Holy Trinity, Cincinnati, and St. Patrick's Church, Washington, D.C., they've worked to build a school, a church, and a pharmacy. Fr. McCandless said they hoped to be able to return.

The most recent focus is ministry to families and children. Attendance at the special half-hour Eucharist at 9:30 has increased from 50 to 200, Fr. McCandless said.

"The service goes quickly, with lots of motion," said the Rev. Jim Beebe, associate rector. "Then everyone leaves for classes — the worship experience goes out to the classroom. In fact, the dismissal is from there [rather than from the Eucharist]."

Mr. Case added, "We don't just welcome kids, we court them." Everyone has a class to go to, even if it's the "donut and

St. Paul's, Akron, Ohio



coffee room to just sit and talk to your friends."

St. Paul's has a unique history. The parish moved from Akron's center to its western suburb in the '50s and now occupies the former polo field of the Firestone estate. "They left Gothic stone and built colonial brick," Fr. McCandless said.

St. Paul's was originally "the Firestone church," he said. For employees of Firestone, "no matter what church you belonged to, you went to St. Paul's."

Mr. Moore worked in the engineering department at the tire company. "The Firestones decided the church should be consecrated, not just dedicated," he said. "This meant all the bills had to be paid up — no mortgage. The sons finished the church and paid all outstanding debts at the time of their mother's death. They built a chapel to her: the Idabel Firestone Chapel."

Among the 112 churches in the Diocese of Ohio, St. Paul's is one of the largest, with more than 1,400 members, three salaried clergy, four lay employees and "lots of volunteer staff."

Members are happy at St. Paul's for many reasons. Mrs. Moore was "born and raised Roman Catholic. But I feel at home there." Her husband, originally of the Reformed Church, agreed. "It's been a great meeting ground for us," he said.

Mr. Case grew up in the Episcopal Church. He was a "stay-at-home dad and house husband. I started at church because they let me take my daughter to work."

Now he bubbles with enthusiasm for his youth programs, including a fledgling clown ministry. "This is the best group of kids — they keep surprising me. They want to be in church! In the Episcopal Church, you are an active part of the service, actively praising and worshiping."

And to Diane Genetti, who grew up in "a small church out east," St. Paul's felt "like the church where I grew up."



In the '50s, when the members of St. Paul's moved from Akron's center to its western suburb, "They left Gothic stone and built colonial brick," Fr. McCandless said.

Much to Think About in Advent

On this first Sunday of Advent, we come to the church's new year. Our Sunday readings switch to Year C, and our Daily Office lectionary moves to Year One. Our focus is a time of patience and waiting. It is a time to wait for the coming of our Lord Jesus Christ.

While we wait, Advent can be a time in which to grow and to prepare for our Lord. It is a time to serve him until we can welcome him on Christmas Day, and at the eternal day. Jesus speaks of that day in Sunday's gospel (Luke 21:25-31), and he gives its signs. There is also a penitential theme to Advent. Isaiah tells us when our Savior comes again, he will come as judge, to judge the world with his truth.

We can await our Lord's coming with joy in the knowledge that Jesus will come to each of us, whether in triumph at his second coming, or individually at the time of our death.

A Bishop's Journey

Last month, we published a Viewpoint article, "The Better Choice Is to Stay an Episcopalian" [TLC, Oct. 16] and in the same issue an editorial about those who leave the Episcopal Church. Now we are facing the first departure of a diocesan bishop from the Episcopal Church to Roman Catholicism in more than a century.

Bishop Clarence C. Pope of Fort Worth obviously did not

make this decision hastily [TLC, Nov. 13]. In his statement to clergy of his diocese, Bishop Pope mentioned "a long spiritual journey in which the Episcopal Church played a major part." He described that journey as "a spiritual progression toward what I have come to believe is fullness . . ."

Bishop Pope may be best remembered as the first president of the Episcopal Synod of America (ESA), an organization for traditionalist Episcopalians which began in Fort Worth in 1989. To many traditionalists, both inside ESA and outside, Bishop Pope's preaching and teaching represented a sign of hope that there would continue to be a place for traditionalists within the Episcopal Church. Unfortunately, in Bishop Pope's own words, "the hope disappeared." We wish him well as he continues his Christian journey.

New Weekly Feature

With this issue, we begin a weekly commentary on the Sunday readings. The commentary will be found regularly on our redesigned page 2. It is not intended to interpret the lessons or psalms, but rather to look, briefly, at a theme which emerges from the Old Testament and New Testament readings, the psalm and the gospel appointed from Year C in the Sunday lectionary.

A variety of authors will present this new feature, usually writing for several weeks. We hope their commentaries will be helpful to readers as they prepare for the Sunday Eucharist.

VIEWPOINT

Seminaries Can't Prepare Clergy for Parishes

By JOHN S. RUEF

In order to demonstrate the complicated nature of theological education in seminaries, I would like to recount a conversation I had with a priest who, at the time, was serving on the national church staff, and whom I accounted as one of the more knowledgeable of my acquaintances.

We were discussing the trials and tribulations of theological education, when I remarked that hardly any incoming students had any learning experience which would have prepared them for the seminary, since "Sunday school." I remember his reply, "Now I understand something

which happened to me after my first class in New Testament!"

It seems this person was upset by an initial class in New Testament which called into question some of his cherished beliefs. He said he found himself racing to the chapel after class, dropping to his knees and saying the first thing which came into his head, which was, "Now I lay me down to sleep . . .!"

To me, the point of this story is, not that this person's beliefs had been called into question, but that his only reaction to this was to repeat a prayer which he had learned as a child. He was not prepared for this next step in the theological process.

One of the major problems which faces any theological faculty, in our church at least, is that there is very little, if anything, in the education of the aspiring seminarian which prepares her or him for

theological education. I am not suggesting that anything is amiss here. My concern is that people, who have not seen seminaries from the inside, let alone been involved in their policies, should understand the problems which those institutions face.

While it is true that here and there one finds a college chaplain or a theologically-literate college teacher who is helpful to those who aspire to holy orders (I think of my own good fortune in knowing Bernard Iddings Bell when he was at the University of Chicago), there is usually very little which prepares people to think, even in the most rudimentary way, theologically.

Furthermore, this problem is compounded by another disturbing fact: For the most part, the Episcopal Church does not "produce" its own clergy. By and large, the people who come to seminary

(Continued on next page)

The Rev. John S. Ruef, a former seminary dean, is chaplain and academic dean at Chatham Hall, Chatham, Va.

Cultural Struggle

AMBIVALENT CHURCHMEN AND EVANGELICAL CHURCHWOMEN: The Religion of the Episcopal Elite in North Carolina, 1800-1860. By **Richard Rankin.** University of South Carolina. Pp. xv and 203. \$39.95.

This history of Episcopalians in North Carolina during six decades tells an entertaining story of religious and cultural struggle between gentlemen and their ladies.

By 1800, the Episcopal Church in the state had all but vanished, as the deistic and rationalistic men who governed it withdrew their support in favor of better things to do. Soon there appeared on the scene Methodist preachers, whose unre-

strained passions and spontaneous messages of personal salvation appealed to the genteel ladies of Episcopal heritage. The new age was one of feeling, not reason.

It was also an age of strict piety. Detecting an evangelical threat to their patriarchal lifestyle of dueling, card-playing, horse racing, drinking, dancing and miscegenation (among other amusements), the gentlemen reestablished the Episcopal Church. This church was dry and orthodox, characterized by Hobartian high churchmanship. The men gave the money and controlled the vestries, but with few exceptions they did not bother to become communicants.

Finally came tractarians. Their goal of personal holiness and their romanticized

medievalism appealed to the evangelical ladies. As elsewhere in the Episcopal Church, tractarianism raised fears about papist mummery and hocus-pocus. For gentlemen of honor, the prospect of earnest young priests hearing their wives' and daughters' confessions proved too much. The chief promoter of tractarianism in the diocese, Bishop Levi S. Ives, was initially successful but eventually succumbed to opposition and fled to Rome. His departure left the diocese in theological confusion and the gentlemen in control.

In this battle over the turf of faith, the male code of the Old South won a temporary victory. Then came the Civil War.

(The Rev.) ORMONDE PLATER
New Orleans, La.

New Clerics Need Old-Fashioned Training

(Continued from previous page)

have come into the Episcopal Church as the result of something which happened to them as adults, or older adolescents. These are not people who have been brought up in the Episcopal Church, as many of the people with whom they will minister have been. The church with which these people are acquainted is not the many-faceted Episcopal Church, but, more likely, the version of Anglicanism favored by the clergy person under whose tutelage they found their way into the Episcopal Church.

These two problems alone would provide difficulties enough for the process of theological education, but the pitfalls do not end there. Faculty for seminaries, if the seminaries wish to be accredited, must come from the graduate schools which produce people with doctorates. A graduate school, of any variety, has been aptly called "a place where people learn more and more about less and less."

People who have earned a doctor's degree have learned much about the academic enterprise. They also have learned a great deal about a very narrow segment of their own field upon which they had to concentrate in order to produce a thesis acceptable to the graduate faculty. It is seldom that these individuals have had more than a nodding acquaintance with the goings on of a parish in the Episcopal Church. Most of them do bring to their task of teaching a real devotion to their Lord and to their subject. They attempt to replicate this devotion to their subject and their Lord in their students. This is a good thing.

However, it should be made clear that, no matter what the seminary catalogue may say in its introduction about preparation for ministry, this is not what goes on in the seminary, nor do I think it should. It is possible, in certain types of schools, to give "hands on" training in the discipline which is being taught. This is because there is a certain uniformity and predictability in the subject matter whether that be medicine or welding. In the life of a parish, however, the human factor is so predominant that predictability is the last thing for which one looks.

No 'Practical Theology'

As has been often remarked by academics like myself, there is no such thing as "practical theology." One may teach "pastorality" from the point of view of sociology, Freud, T.A. or group dynamics, but that is the subject matter, not the life of the parish. A seminary is a school and teachers are academic people.

Needless to say there is much controversy about this, within the seminaries themselves. Faculties are inevitably divided between those who castigate academics as being "ivory tower," while the more pastorally oriented have the opprobrious designation of "trade school" cast in their faces. The truth is one cannot prepare parish priests in a seminary. The education of a future cleric in a seminary is comparable to the education of a future lawyer, doctor or politician in a liberal arts curriculum.

How then are people to learn to be priests? The answer traditionally and tac-

itly has been, by doing whatever it is which priests do. In days gone by, this was done under the direction of an experienced cleric who guided the neophyte through the sometimes treacherous and difficult byways of parish life. As the opportunity for this has, for economic reasons, become less and less, new clergy have gone off on their own, trusting in their own common sense, and have sometimes done quite well, but sometimes very badly.

Frustrated by their misadventures, clergy, quite understandably, look for the cause in their lack of training. "Why didn't they teach me about this in seminary?" is a lament heard frequently. The answer is, of course, because they could not. A school is not where one learns about "life."

There needs to be, in the church system, some institution which will take the place of the old-fashioned curacy. As an academic, I am not the one to say what that should look like, but as a theologically literate person, I am entitled to point out the need. There needs to be some situation in which new clerics can do what priests do under supervision. This is the way one learns to do what a priest does.

Fortunately, our lay people are, for the most part, very understanding. They put up with a lot from the clergy, especially the new ones. There are even instances which I can document from my own experience where, as a priest, I learned a great deal about being a priest from intelligent and concerned lay people. But we need clergy to learn their skills from other clergy with the experience to guide them.

Advent's Happy Ending

By H. BOONE PORTER

Advent is a rich season with many layers of meaning. In the Old Testament, its themes are expressed in the prophets, especially Isaiah. For some centuries the prophetic writings were omitted from the Sunday Eucharist, although Isaiah has held his own in the Daily Office in this season down to modern times. With the revision of the Sunday eucharistic lectionary two decades ago, some fine prophetic passages are felicitously restored.

In the New Testament, the key figure has been the last of the prophets, St. John the Baptist. Until recently, he occupied the gospels on the Third and Fourth Sundays of this season. Unfortunately, the latter was a loss because this stern and austere figure from the desert was forgotten in the rush of preparation for Christmas. So what to do?

Wise Change

The revisors of the lectionary for our church and some other churches wisely shifted the Baptist forward to the Second and Third Sundays of the season. With different passages in each of the three years in our present cycle, we gain a good picture of this important and challenging biblical figure.

This left the final and Fourth Sunday of Advent to be dealt with. The revisors took a cue from the Mozarabic liturgy, the ancient rite of Spain which was the most comprehensive and fully worked out of the ancient Latin liturgies. The Spanish Christians of old (many of whom were Arabic speaking) had their great annual feast of St. Mary on Dec. 18, mainly commemorating the Annunciation, because of the difficulty of adequately celebrating that feast in March, usually during Lent (which is still a problem, not to mention the even greater pastoral problem today of getting people to church on a weekday feast!) Thus there was a sequential line of thought leading to Christmas the next week.

The lectionary revisors did not reintroduce this feast on a weekday, but assigned to Sunday the commemoration of our Lord's Blessed Mother, who had previously been neglected in this season. She, after all, must be a major figure in our view of Advent. So this Fourth Sunday, largely but not exclusively devoted to the

Holy Mother, now provides a smooth transition from Advent to the feast of Jesus' birth. It is now Mary Sunday, and deserves to be recognized and spoken of as such.

Some churches on Mid-Lent Sunday, recalling the ancient mitigation of Lent on that day, use pale lavender or rose vestments instead of dark violet. It was presumably a desire to use these vestments more than once a year which led to their adoption on the Third Sunday of Advent, as a sort of Mid-Advent Sunday — although nothing in the readings suggested any mitigation of the stern spirit of the season. Commercial sellers of Advent wreaths have in recent years latched on to this idea by providing a pink candle for the Third Sunday.

If one wants different colored candles on these Sundays, we would suggest that these candles be correlated with the meaning of the days. The Fourth Sunday, Mary Sunday, now indeed does have a more joyful meaning and the pink candle finds a fitting use on this day.

Similarly some of the hymns relating to Our Lady are fittingly used on this day. The usual regrettable absence of singing on the weekday feasts of Feb. 2, March 25, May 31 and Aug. 15 makes Mary Sunday the time to use some of these beautiful compositions in our hymnal. This year we have the Magnificat or Song of Mary in the gospel. In Years A and B it may be appropriately sung between two of the biblical readings. This is especially valuable in parishes where Evensong is rarely sung.

A prayer directly pertinent to Mary may come at the end of the Prayers of the People where the celebrant has considerable discretion (rubric, BCP, p. 394). We suggest the collect for May 31 or Aug. 15, or the final collect from the All Hallows' Eve service in *The Book of Occasional Services*.

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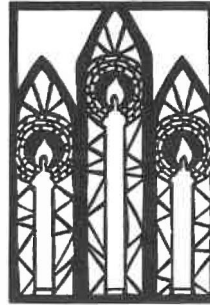
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Minnesota—James Young.

Southern Ohio—David Allard duPlantier, rector, Grace Church, P.O. Box 326, Pomeroy, OH 45760.

Southwest Florida—L.A. King, curate, Holy Spirit, Box 817, Safety Harbor, FL 34695.

Transitional Deacons

Los Angeles—Mary Gray-Reeves, assistant, Christ Church, 408 S. Broadway, Redondo Beach, CA 90277; Ed Konieczny, assistant St. Mark's, 680 Calder St., Beaumont, TX 77701; **M.R. Ritley; Peter Rood**, assistant, Our Saviour, 535 W. Roses Rd., San Gabriel, CA 91775; **Joanna Satorius**, chaplain, Loma Linda Medical Center, Loma Linda, CA; **Susan Scranton; Clayton Thomason**, assistant, St. James', 3875 Wilshire Blvd., Los Angeles, CA 90010.

Minnesota — Patricia Anne Gillespie, Daniel Mattila.

Pittsburgh (For the Bishop of Springfield) — Michael Fry.

Nevada — Sharon K. Dunn, Joe Vieria.

Permanent Deacons

Colorado — Pat Laudisio.

Minnesota — Mary Jo Feely.

Oregon — Katherine Holland, assistant, St. Gabriel's, 2275 NW 160 Ave., Beaverton, OR 97006.

Retirements

The Rev. **Richard Bowman** as rector of St. Michael's, Orlando, FL. Add: 968 St. Croix Ave., Apopka, FL 32703.

The Rev. **J. William Daum** as rector of Transfiguration, Arcadia, CA.

The Rev. **Paul Edwards** as rector of Emmanuel, Fullerton, CA.

The Rev. **Jim Fedosuk** as rector of St. Barnabas', Havana, IL.

The Rev. **Philip E. Gill** as rector of St. Paul's, Greenville, TX.

The Revd. **James McKendrick** as rector of St. George's, Ardmore, PA.

The Rev. **John G. Schaeffer** as rector of St. Luke's, Renton, WA.

Lay Appointments

John R. (Pete) Harris is an honorary canon of the Cathedral Church of St. Paul, Des Moines, IA.

Change of Address

The Rev. **Marlene Clark**, APDO. Postal D-44, Centro Internacional Acapulco, 39851 Acapulco, Gro. Mexico.

The Rev. **Roberts E. Ehr Gott**, 709 Piccadilly Rd., Anderson, IN 46013.

The Rev. **A. Paul Nancarrow**, 866 Whisper Wood Tr., Fenton, MI 48430.

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POSITIONS OFFERED

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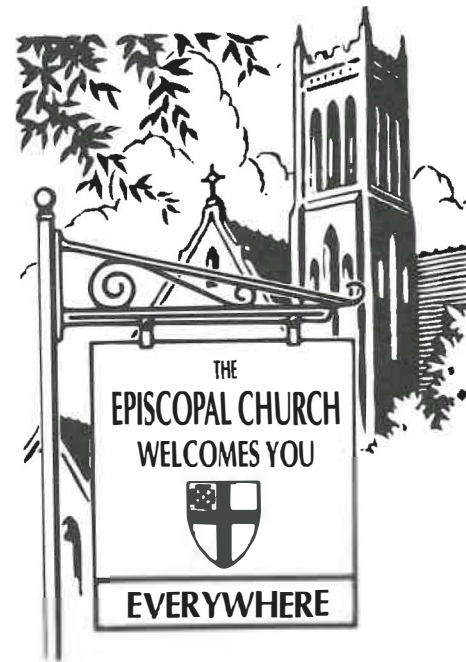
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Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12
noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

RIVERSIDE, ILL. (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
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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
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Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
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Masses: Sun 8 Low; 10 Solemn; Daily, noon

ST. LOUIS, MO.

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Barbee, v; the Rev. Mary A. Cautt, the Rev. Steven W.
Lawler, the Rev. William M. North, Jr., the Rev. James
D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;
Fri 9. C Sat 4

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

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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

ALBUQUERQUE, N. M.

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EP Mon-Fri 5

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EPISCOPAL CHURCH CENTER

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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

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Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.
King, Jr.
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Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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George R. Collina; the Rev. Frederick C. Philpott; the Rev.
John H. Munson
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6:45, EP 5 (214) 521-5101

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