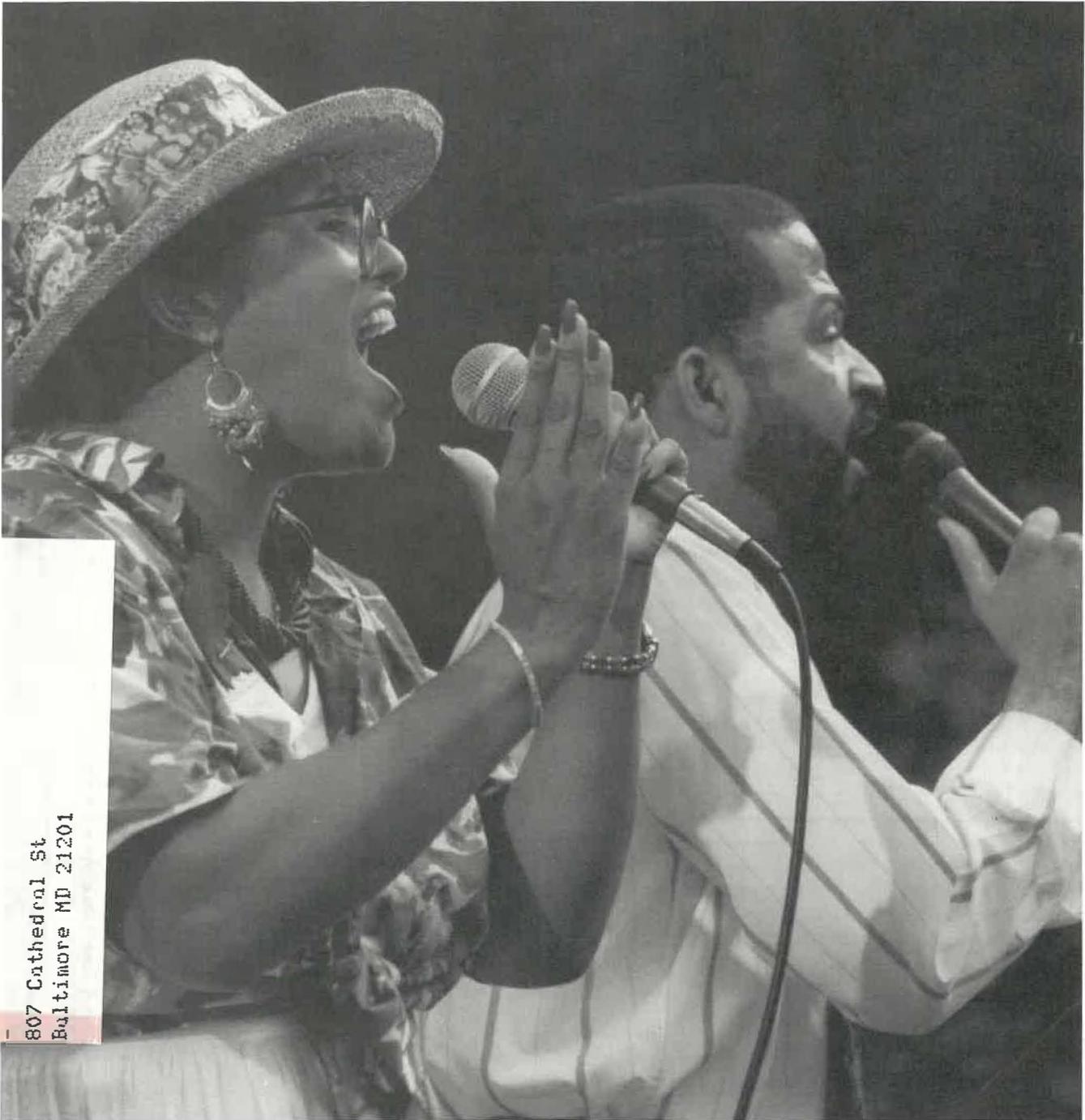


The Living Church

April 24, 1994 / \$1.50

The Magazine for Episcopalians



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Singing Praises to the Risen Lord

IN THIS CORNER

The Charitably-Challenged

It's about time the Episcopal Church got rid of its ancient, repressive hang-ups and recognized another oppressed group in the church — selfish people, including me.

I remember when it first hit me that the church was excluding me from the priesthood. My rector got up before the congregation, gave out her home phone number, and said people could call any time with a problem.

My reaction was: "Why would anybody want to hear about anyone else's problems? Me, I've got my *own* problems to worry about. If I were a priest, I could never ever worry about a couple hundred bozos just because they were in my parish."

That was when I realized that the Episcopal Church was not a welcoming place for selfish people, or, to rid ourselves of selfophobic language, the charitably-challenged.

I'm not giving away any secrets, for all writers, even part-time writers such as I, are self-centered egomaniacs. Read a biography of any writer, and you probably end up exclaiming something like, "Why, he/she is the most selfish [words *not* found in the Book of Common Prayer] I've ever read about in my entire life!"

So I find myself oppressed by those in our church who are constantly undermining my self-esteem by going out and helping the poor or devoting themselves to being cheerful, helpful and kind. After all, it is elitist to think that one group of people is better than others, just because they *are* better.

Why, selfish people have contributed immensely to our culture. Almost all our great leaders and famous people are selfish.

Most selfish people are just like you and me. In fact, there are many selfish people in the Episcopal Church right now. They're "in the closet." (Or hiding under the sofa, or wherever it is they go when there is a cry for money, or work, or help.)

The church is supposed to be about love. The love of us selfish people is surely one of the most reliable kinds of love. At the very least, it has the shortest distance to travel.

In fact, I'll bet modern scholars could prove that Jesus was one of "us." All that talk of "I am the way," "I am the vine," etc., etc. We need to re-examine our theology, and get rid of all this "do unto others" stuff.

Let's face it, selflessness is a ploy to help the patriarchal, hierarchical structure of the church oppress people. If we're busy helping other people, we can't worry about whether our sensitivities are being offended or our self-esteem is being damaged.

I hereby announce the formation of yet another special-interest group for Episcopalians, to join all the other special groups we now have, such as Anglicans for Quoits or Capricorn Episcopalians from New Jersey. It will be a group for all the people who have a sacred, profound regard for all that is holy in themselves, of themselves, and by themselves.

It'll be called Marvelous Episcopalians, ME. It will be devoted to promoting me, and helping the church serve me better. Its executive director will be me, its associate director will be me, and its coordinator of special programs will be me.

If you'd like to help out, just send those checks to me, payable, of course, to me.

Our guest columnist is James E. Tynen, a member of St. Stephen's Church, Wilksburg, Pa.

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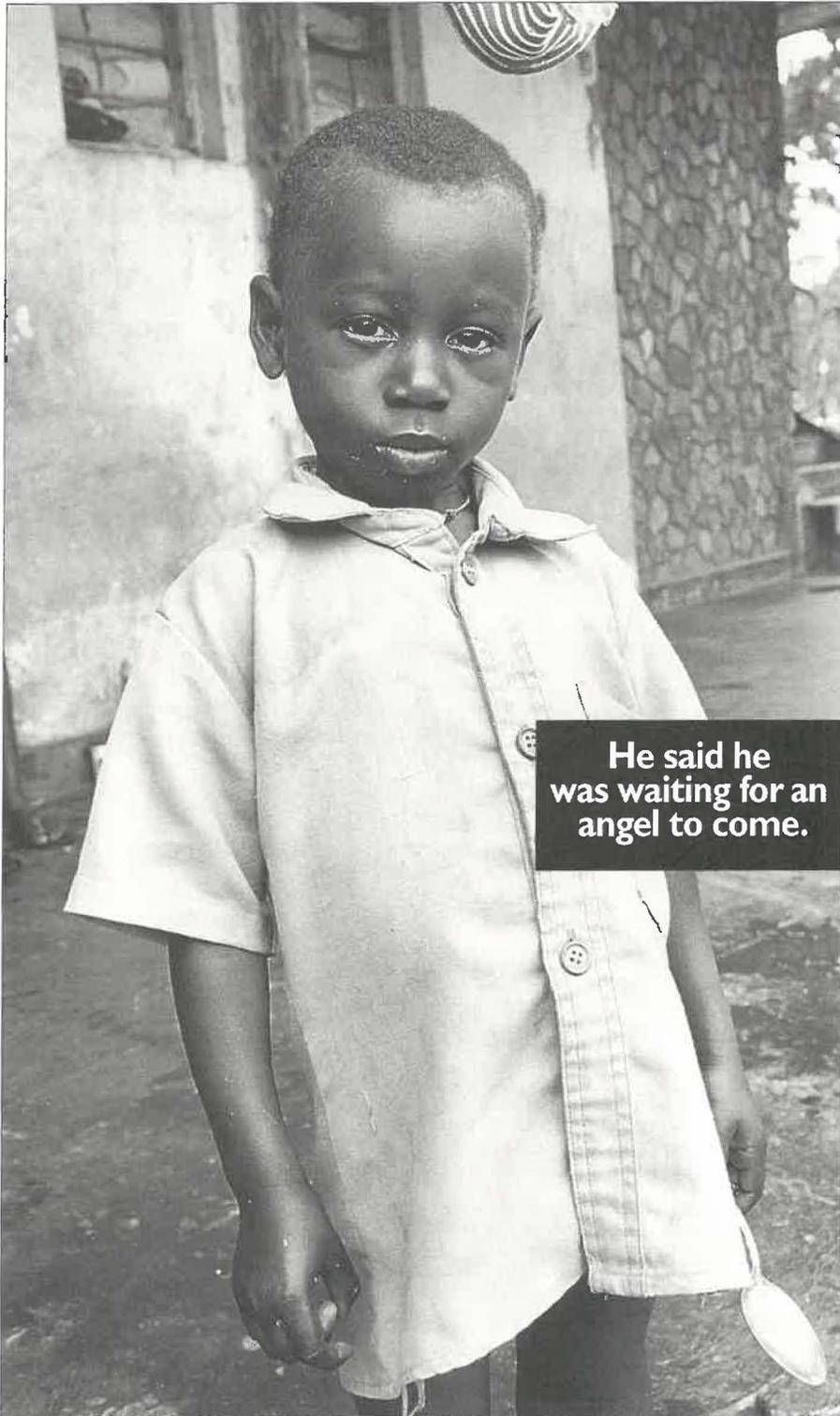
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ON THE COVER

The Rev. Verna Michaelson and senior warden Rodney Fair of the Church of the Holy Cross, Chicago, perform with their congregational music group called Signs and Wonders.

Photo by David Skidmore



**He said he
was waiting for an
angel to come.**

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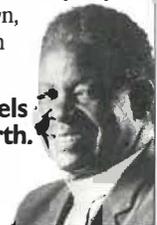
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of the news of the Church
and the views of Episcopalians*

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LETTERS

Better Questions

I am very disappointed that THE LIVING CHURCH, which has spoken against the preoccupation of the church with a small list of issues, would publish a poll [TLC, March 13] on those issues which it feels are already overemphasized and contentious. Better questions to ask might be such as these:

What have you and your parish done to improve the depth of the understanding of stewardship in the church?

What are you and your parish doing to help young people ages 12-20 understand the place of their personal faith in their pilgrimage in a strange and ominous culture? To achieve spiritual depth?

How does your parish reach out to the community in evangelism?

How does your parish witness the faith to the world in which we all now live? If we face questions such as these faithfully and in depth, shortage of money will not burden us, nor will we worry about where the head office is located.

(The Rev.) WARD MCCABE
San Jose, Calif.

Domestic and ...

Reading bad news about the Episcopal Church is hardly a new experience, but a new low for me was hit as I confronted the report of the cuts being proposed by the Executive Council for the next triennium [TLC, March 13]. Particularly hard to take were the phasing out of support for appointed missionaries and elimination of scholarship help for overseas leadership and training, to name only two.

I spent almost 11 years in the Philippines and Puerto Rico as an enthusiastic participant in the world-wide ministry of the church. It was exciting to think of myself as part of the "shock troops" of the Domestic and Foreign Missionary Society of the Episcopal Church, supported in this work by the whole church.

Unlike the Church of England, our forebears in this country decided in the early years of the 19th century that it was that whole church, not simply organized groups within it, that has a collective ministry transcending diocesan and national boundaries.

There is no mystery about why the Executive Council has been forced into such draconian measures, and I am sure that its members were no less heartbroken in casting their votes than I was when I read about it. The dollars are simply not there. Jesus said "Go into all the world..."

Our reply is only too clear: "That's a wonderful idea you have there, Jesus, but you see, we have all these local bills we have to pay. Maybe some time later we'll get back to you. Thanks anyhow for the idea."

What lies ahead? Do we have the gall to go on calling ourselves the Domestic and Foreign Missionary Society? In the so-called Decade of Evangelism, do we further the cause by lopping off a whole segment of our collective ministry? Bishop Browning has already decried the congregationalist mindset he has found throughout the church. As I picture the pyramidal shape of our organizational charts, I watch in horror as the apex of the triangle slowly crumbles before our eyes, and I wonder, how long will it be until we decide we don't need dioceses either? How far is this self-serving focus of our ministry going to go?

(The Rev.) RICHARD L. RISING
Ashland, Ore.

Other Instances

I wish to respond to the Rev. John W. Price's letter [TLC, March 27]. It is obvious he objects to the lack of severity in the discipline directed by Bishop Ashby of Western Kansas upon Dean Hatfield, due to the latter's not attending a renewal of ordination vows. The dean's absence was based on his objection to renew such vows alongside a woman cleric.

I can understand Fr. Price's expecting stricter discipline at the hands of the bishop if Fr. Price also expected such discipline upon those involved in the Philadelphia 11 ordinations, or presently on those bishops who ordain sexually active homosexual men and women, and with those clergy who "bless" same-sex unions. These too have broken "collegiality with their bishop and fellow presbyters" and are "surely violating their ordination vows" requirement to "work ... together with (them)" (p. 531, BCP). Of course we are to do those things described above and "respect" and be "guided by the pastoral direction and leadership of (the) bishop."

But I am afraid that some members of our church have just begun to find, and articulate, ecclesiastical authority and BCP rubrics, when those of us who have done so all along have been called obsolete and obstructionists.

Yes, "divisiveness is a serious issue, condemned in holy scripture," no matter from which quarter it comes from. Then again, who began the recent divisiveness and breaking of collegiality we so much now defend and seem to long for? Or is

divisiveness defined as the action of those who do not toe the prevalent line?

(The Rev.) GEORGE ORTIZ-GUZMAN
La Sagrada Familia
Imperial Beach, Calif.

• • •

I am in complete agreement with a portion of the last sentence of Fr. Price's letter about the Western Kansas affair [TLC, March 27], "let ... the rest of us get on with the business of being the Episcopal Church."

Part of the "business of being the Episcopal Church" is the ability to hold in tension various views and to show love and charity in our relationships with those who do not agree with us. It may be one of the most important and valuable assets of our church. It is still the theological conviction of a number of people in the Anglican Communion that the ordination of females to the priesthood and episcopate is outside the historical norm of catholic Christendom.

Thank God we have not come to "loyalty oaths." To renew ordination vows should be a voluntary action. To insist upon the acceptance of females in sacerdotal functions is something our church does not require. Hasn't provision been made for those who in good conscience cannot accept females acting as priest or bishop?

In our quest for "inclusiveness," are we large enough to love and include those who are called "traditional"?

(The Rev.) MITCHELL KEPPLER
Smithville, Texas

Ministry Enhanced

Robert F. Allen, in "Money Not the Problem at 815" [TLC, March 20], has had bad experiences with the staff at "815" and has found this corroborated in the experiences of others. Not me. My ministry has been greatly enhanced over the years by the good efforts of folks in the Youth Ministries office, Congregational Development, and Economic Justice program. I would not attempt to gainsay another person's experience, but I can testify as to my own.

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

Turned Around

In response to "Formation of Christianity for the Third Millennium, Inc." [TLC, March 20], I couldn't help but
(Continued on page 13)

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Church Pension Fund 'Returning' Money

A series of actions by the board of the Church Pension Fund (CPF) will "return" more than \$200 million to the Episcopal Church. In its April *Perspective*, the newsletter of the CPF, details are announced for initiatives which will use CPF's "excess reserves" in a variety of benefits to Episcopalians.

"The actions were made possible by excellent stewardship and a period of extraordinary financial market returns," the announcement stated.

The initiatives are: the funding by CPF of a \$50,000 life insurance benefit for active clergy, and a \$25,000 benefit for retired clergy; the waiver of more than \$40 million in clergy pension assessments over the next four quarters; a clergy wellness initiative to study retirement, development and clerical formation; a pension rule change allowing clergy to retire at any month of the year without penalty; and expansion of benefit increases to recently retired clergy.

CPF's announcement explains that the excess reserves, money in excess of the amount required to meet present and legal financial obligations, have grown to an unprecedented level, reaching \$345 million at the end of 1993.

The increase in life insurance benefits will be made through a new policy provided by Church Life Insurance, a subsidiary of the Church Pension Group.



Mr. Blanchard

The existing \$5,000 lump sum death benefit is being upgraded, with the fund providing a death benefit of \$25,000 to eligible retired clergy, effective immediately. Beginning Jan. 1, 1995, a similar policy will provide \$50,000 for eligible active plan participants. The new amounts are in addition to the already existing \$5,000 death benefit.

The one-time waiver of a portion of the pension assessment will benefit parishes. CPF plans to "waive" 75 percent of the normal pension fund assessment for each of the four assessment periods. "For most churches, this waiver should provide a benefit of over a thousand dollars over the next 12 months," the CPF mailing said. Church Pension Fund President Alan F. Blanchard estimated this waiver will reduce pension payments by more than \$40 million.

"We hope this temporary respite will provide vestries some relief as they focus on the financial challenges that lie ahead," CPF's newsletter stated.

The "wellness initiative" is a response to the view of CPF that clergy wellness is "a critical element for the achievement of the Episcopal Church's and the Church Pension Fund's mission."

"The clergy wellness initiative is potentially the most far-reaching," Mr. Blanchard said. "This initiative is intended to tangibly demonstrate our belief that the physical, emotional and spiritual health of our clergy is immensely important."

The CPF board voted to fund a two-year study to consider elements of clergy wellness. The study will be conducted by

CPF Initiatives

- ✓ The funding by CPF of a \$50,000 life insurance benefit for active clergy, and a \$25,000 benefit for retired clergy.
- ✓ The waiver of more than \$40 million in clergy pension assessments over the next four quarters.
- ✓ A clergy wellness initiative to study retirement, development and clerical formation.
- ✓ A pension rule change allowing clergy to retire at any month of the year without penalty.
- ✓ Expansion of benefit increases to recently retired clergy.

a committee of ordained and lay leaders. It will be convened by Mr. Blanchard and will make recommendations to CPF's board.

The board also approved an infusion of \$15 million into the Church Insurance Co. with the hope that "a substantial portion" of this funding will be available to help enhance CPF's field operations.

New General Convention Structure Proposed

A General Convention resolution submitted by 14 bishops is proposing considerable restructure of the convention. The resolution calls for fewer deputies from each diocese, fewer meetings of convention and less legislation to come before deputies.

The explanation attached to the resolution states: "The size, expense, unwieldiness, and ineffectiveness of the current structure of the General Convention is well documented. Numerous attempts have been made to redress these problems, but over the years they have become exacerbated instead."

The explanation cites problems

described in the Blue Book of the 1982 General Convention, and claims those problems "have worsened to the point that the General Convention as presently structured is the largest representative government of any body politic in the history of the world; and yet the membership of the Episcopal Church is less than 1 percent of the American population."

The resolution proposes that the Standing Commission on Structure be directed "to prepare during the coming triennium enabling legislation for the restructuring of the General Convention itself, such legislation to be presented for consideration by the 72nd General

Convention," which meets in 1997 in Philadelphia.

Among the points of the restructuring plan:

- There would be two clerical and two lay deputies and one alternate from each order, representing each diocese, rather than four in each order and four alternates under the current system.

- General Convention would meet once every five years, rather than the current three. In conjunction, there would be at least one meeting of each of the nine provincial synods held midway between the meetings of General Convention to

(Continued on page 14)

Roman Catholics and Evangelicals Declare Common Mission

A 25-page declaration outlining common convictions and differences has been released by evangelical protestant and Roman Catholic leaders. The document, "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium," was disclosed at a press conference called by members of the drafting committee of the document.

The declaration calls Roman Catholics and evangelicals the most "evangelically assertive and most rapidly growing" religious bodies in the world, and said the two communities are "bound together in contending against all that opposes Christ and his cause."

It also adds "the relationship between these communities is marked more by conflict than by cooperation, more by animosity than by love, more by suspicion than by trust, more by propaganda and ignorance than by respect for the truth."

Among members of the drafting committee are Charles Colson, founder of the Prison Fellowship; Kent Hill, president of Eastern Nazarene (Mass.) College, and

the Rev. Richard John Neuhaus, former Lutheran who became a Roman Catholic.

Fr. Neuhaus said the declaration was an unofficial statement which "does not presume to speak for the Catholic Church or official organizations within evangelical protestantism." He also said he had been in contact with persons at the Vatican and "they have given their strongest encouragement."

Among the areas of agreement are protecting human life, "especially the lives of the most vulnerable among us," and "securing the unborn," battling against pornography, and fighting for religious freedom. The document also condemns proselytizing from one Christian community to another.

At the press conference, it was suggested that the declaration sounded like the basis for a conservative political agenda. Fr. Neuhaus denied that, and said the purpose of the document is not "to align with one particular party or another."

Religious News Service contributed to this article.

Curriculum Fashioned for Episcopalians

The Society for Promoting Christian Knowledge (SPCK/USA) has teamed up with Cokesbury Press of Nashville to produce an Episcopal version of Cokesbury's Vacation Bible School curriculum. The program was pilot tested in churches across the country for two years "to get the flavor right," according to the Rev. Richard Kew, executive director of SPCK/USA, and last year was offered commercially.

The 1994 curriculum is *Beneath the Storytelling Tree*, based on five of Jesus' parables: the lost sheep and the prodigal son, the good Samaritan, the hidden treasure and the hidden pearl, the unforgiving servant, and the parable of the talents.

Materials for students and teachers are age or grade grouped, from age 2 through grades 5-6. The stories at the older level are written to be read dramatically.

The teachers' books include instructions for setting up the classroom and planning each day's activities. Each session is detailed, even to providing for the students who finish work more quickly than most. Every facet ties into the parable theme: snack suggestions for the Lost Sheep day are "foods a biblical shepherd

could have eaten — pita bread, cheese ... raisins, apple slices"; popcorn "illustrates the contrast between small beginnings and great outcomes, or the contrast between the debt of the first slave and that of the second."

SPCK, whose motto is "While others work to fill empty stomachs, SPCK/USA seeks to feed hungry minds," provides two Anglican mission projects for vacation Bible school each year to substitute for the United Methodist missions mentioned in Cokesbury's material. This year's mission projects are Uganda, which began with the 1993 program, and Russia, which will continue through 1995. The focus is on providing books, printing presses, and other Christian education materials in the countries chosen. Fr. Kew explained that SPCK has been working in Russia for several years, establishing St. Nikolai publishing house in Moscow and supporting Orthodox seminarians in St. Petersburg.

Posters, information, and activity suggestions are provided to integrate lessons on Uganda or Russia into the week's sessions. Groups choosing Russia are invited to contact SPCK about adopting a parish.

BRIEFLY

The Diocese of New York is the recipient of a \$1 million gift from **St. James' Church, Manhattan**. The gift is a trust fund in memory of the Rt. Rev. Horace W.B. Donegan, Bishop of New York from 1950 to 1972, and rector of St. James prior to that. The Rev. Mark Anschutz, rector, said the purpose of the gift "is to endow the episcopacy in New York and in so doing to relieve the diocesan budget."

The findings of theologians in the **Jesus Seminar** bend the image of Jesus from a God-centered man to that of a radical and sage, according to the Rev. Reginald H. Fuller, retired professor of New Testament at Virginia Theological Seminary. In a recent address to some Episcopal priests in Richmond, Va., Dr. Fuller said there is enough valid theological material found in the scriptures to verify one's faith "if you approach it without the ideology of the 1960s." Dr. Fuller declined an invitation to join the 200 theologians involved in the Jesus Seminar. [A related review by Dr. Fuller is on p. 11.]

The Rt. Rev. **David S. Ball, Bishop of Albany**, was honored April 9 for his 10 years in the episcopate. Bishop Ball celebrated the Eucharist in the Cathedral of All Saints, Albany, where he had been dean for 24 years, and was guest of honor at a program which followed. Bishop Ball has announced that he has decided to ordain women to the priesthood after years of opposition. He has licensed women priests since 1990.

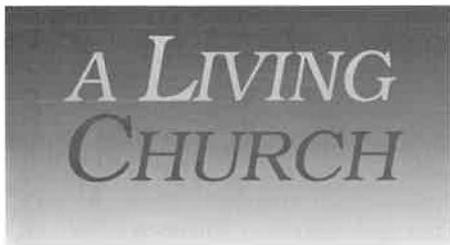
A Methodist minister has been appointed to the staff at Washington National Cathedral. The Rev. **Alan Geyer**, professor of political ethics and ecumenics at Wesley Theological Seminary in Washington, assumes the new post of resident ethicist.

The conservative evangelical group Reform in the Church of England has asked the Archbishop of Canterbury to **provide a "flying bishop"** for the group, which is opposed to the ordination of women.

Crosscultural Commitment

By PATRICIA WAINWRIGHT

All Saints' Church, Phoenix, Ariz., seems to shelter a large sampling of the world under its own roof. The staff includes a retired bishop and a retired rabbi; the school has students of Buddhist, Sikh, Islamic and Jewish faiths as well as many Christian denominations; the parish has an exchange program with



a Russian Orthodox cathedral in St. Petersburg; finally, the rector is the volunteer chaplain to the Phoenix fire department.

The parish lists 752 families — 1,950 active members — on its rolls. There are four services each Sunday, beginning with the Saturday evening “golf and tennis special” and concluding with Sunday noon’s 1928 Prayer Book Eucharist. The day school has 410 students in grades kindergarten through 8.

Music director Scott Youngs redesigned the sanctuary and choir spaces when he arrived. He said he told the congregation the building was a “dead room” with an insufficient organ. “You can do better,” he said.

“The choir was behind the altar and the organ was behind a drape,” he said. Now the sanctuary and the double-tiered organ and choir loft have angled walls of quarry tile. “It’s a very good room now,” Mr. Youngs said. There is also a new Visser-Roland pipe organ, a neo-Baroque instrument that “guarantees the parish will always have a competent person on the bench.” Mr. Youngs said he had planned to stay just five years; now he sees his tenure as “endless. There’s never a dull moment!” The music, he said, is “classic Anglican,” with a boys’ choir, a chamber choir, an adult choir, and a women’s

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.



The high altar in the main sanctuary of All Saints', Phoenix

A Sampling at All Saints



Fr. Carlozzi (left)

Gregorian group. Touring ensembles often perform at All Saints', including a group of 40 French horns from Germany.

The Rt. Rev. Joseph Harte retired as Bishop of Arizona in 1979. He said the rector of All Saints' asked, “Would you like to have an altar?” Bishop Harte celebrates the Eucharist for the school’s youngest students (K-3rd grade) on Fridays, has the Wednesday morning healing service once a month, and is part of the church’s six-week preaching rotation. In addition, he works with the Sages' Organization, a senior citizens' group which meets for luncheon programs. “Every month we take a tour someplace,” he said. “This month it’s the copper mine at Bisbee.

“I’ve loved every moment of it,” Bishop Harte said.

Rabbi on Staff

Retired Rabbi Albert Plotkin has a similar history with All Saints'. A local news story described a conversation between the rector and the rabbi during which the priest asked, “Why don’t you come and work for me?” The rabbi’s response was, “I really did think he was joking.” Rabbi

Plotkin, a graduate of the University of Notre Dame, preaches and teaches on Old Testament topics.

In the spring of 1992, All Saints' began a reciprocal relationship with Holy Transfiguration Cathedral in St. Petersburg, Russia. Several members of All Saints' have visited the cathedral, and this spring, Archpriest Boris Glebov with several priests will visit Phoenix. Holy Transfiguration was one of the few Russian churches to remain open and functioning during the communist years. Fr. Glebov reportedly said, “The powers of hell were knocking on our door; the power of Christ sustained us.”

All Saints' rector, the Rev. Carl Carlozzi, described the Russian parish in an article [TLC, July 25, 1993] as offering “a living example of tested faith, a richness of liturgical tradition, and an enthusiasm for evangelism . . .” In return, All Saints' was able to provide funds for essential repair and restoration to Holy Transfiguration.

At the center of the life and activity of All Saints' is Fr. Carlozzi, the rector of 14 years. In a phone interview, he spoke little about himself, but praised those around him. He described his wife, Muriel

f the World Found Phoenix



assistant fire chief Dennis Compton.

McClellan, a marriage and career counselor: "She's smarter and she beats me at golf." The Rev. Ron Poston, associate pastor, says of Fr. Carozzi, "He's an entrepreneurial spirit — a rarity among clergy." Fr. Carozzi shepherds the many outreach programs which account for 22 percent of the church's budget, and is actively supportive of the ministries of his staff. Fr. Poston's duties are educational and pastoral, including nursing homes, home communions and work with older adults. Fr. Poston said, "This year, Carl allowed me to redo the Holy Week services." Liturgy has been a special interest, he said, since his days at Nashotah House.

One ministry Fr. Carozzi speaks of with pride and joy is his chaplaincy of the Phoenix Fire Department, which he began several months ago. As chaplain, Fr. Carozzi provides "care and concern" for citizens and professionals involved in major disasters. He is on call 24 hours a day and rides the fire truck to provide on-site pastoral care, and sometimes the last rites. He has conducted some department funerals. "I did this in Massachusetts," Fr. Carozzi said. "It's very fulfilling. And I'm really proud of the department ... their care for the community."

At a Loss for Words?

Perhaps you've been itching to dash off a letter to the editor of THE LIVING CHURCH, but you can't find the time or the right words. This modest matrix may be just what you've been looking for. Correspondents need only tick the appropriate boxes, fill in a few blanks, chew along the dotted line, and ship off the whole business to David Kalvelage:

_____ 's

- letter
- column
- book review
- article
- report
- statement
- editorial

[TLC, _____] is a

- painful
- troubling
- outrageous
- tragic
- perfect
- typical

example of the

- confusion
- apostasy
- naivete
- hypocrisy
- ignorance

on the subject of

- sex
- pre-marital sex
- homosexuality
- the ordination of homosexuals
- the ordination of women
- inclusive language
- the prayer book
- abortion

so prevalent in the church today.

No wonder

- the Episcopal Church is shrinking
- American society is disintegrating
- we are losing our young people
- contributions are down
- soccer is king
- football is king

It begins

- with the family
- on television
- in Sunday school
- in our seminaries
- in the House of Bishops

and if this sort of

- rampant secularism
- heterodoxy
- fuzzy theology
- pandering to "humanism"
- blatant prejudice

- trendiness
- lobbying
- perversity
- heresy

is allowed to go on unchallenged, we are looking at the end of

- morality
- family life
- the Episcopal Church
- Western civilization as we know

it.

Whatever happened to

- the apostolic tradition?
- the catholic tradition?
- biblical authority?
- the renewal?
- lay ministry?
- the Nicene Creed?
- our baptismal covenants?
- revelation?
- the Constitution and Canons?
- the power of the Spirit?
- the Chicago-Lambeth Quadrilateral?

_____ seems to have forgotten the biblical injunction:

"_____"

(_____ : _____ - _____)

It is time to stop this

- idolatry
- pathology
- schism
- New-age nonsense
- tyranny
- dichotomy
- arrogance
- paganism

and return to

- the Bible
- accountability
- divine revelation
- the Anglican Missal
- the Lordship of Jesus
- respect for authority

and

- Morning Prayer
- classical Christianity
- the truth
- ecclesiastical discipline
- the 1928 Prayer Book

- Sincerely,
- Faithfully yours,
- Faithfully yours in Christ,

Compliments of the Rev. Noreen Mooney, vicar of St. James' Church in Brookhaven, N.Y.

Creative Action by CPF

The series of actions taken recently by the Church Pension Fund's board of trustees [p. 6] should have major implications for the Episcopal Church. The initiatives approved by the board are designed to "return" some \$200 million to the church. In these days of tightened budgets, reduced expenditures and frugal spending throughout most of the church, it is heartening to see Church Pension Fund increase benefits for clergy and reduce some of the fiscal pressure on congregations.

Thanks to what CPF calls "excellent stewardship and a period of extraordinary financial market returns," the fund's "excess reserves" reached a record level (\$345 million at the end of 1993), enabling the distribution of increased benefits.

Three of the initiatives approved by CPF's board should have far-reaching effects. Most significant is the increased life insurance benefit for clergy. In addition to the existing \$5,000 lump sum death benefit, eligible retired clergy will receive a \$25,000 death benefit effective immediately. Eligible active clergy will receive a \$50,000 death benefit beginning in 1995. Besides the obvious advantage of increased amounts, CPF's new program may provide a valuable option to the variety of insurance coverage now provided by some dioceses and churches.

Help for Parish Budgets

The most immediate effect of CPF's strategy will be felt by parishes. The waiver of more than \$40 million in clergy pension assessments, beginning with the third quarter of 1994 and continuing for the next four quarters, should have a sizable, albeit temporary, effect on parish budgets. CPF estimates the average Episcopal church now pays nearly \$7,000 per year as the pension contribution for a fulltime priest. The waiver will reduce that amount by more than \$5,000 over the next four quarters, perhaps enabling parish treasurers and vestries to focus on other needs.

A third initiative, concerning the wellness of clergy, is not as specific, but addresses a major issue. CPF intends for a two-year study to be made on this topic, with \$50 million to be set

aside for the funding of initiatives which might be recommended by the study. Emphasizing the wellness of clergy is one of the most encouraging facets of CPF's plan, for the health and well being of its clergy is an important ingredient of any church.

CPF's trustees are to be commended for their creativity in responding to the build-up in pension reserves. The church should benefit from their initiatives.

New Structure Needed

The resolution on restructuring General Convention proposed by 14 bishops [p. 6] includes some points worth considering. The resolution intended for the 71st General Convention, which meets in Indianapolis this summer, directs the Standing Commission on Structure to prepare legislation for the restructure of convention itself.

There has been considerable talk of restructure in the Episcopal Church, particularly following the Shaping Our Future Symposium in St. Louis last summer. General Convention has been a frequent subject of such discussions, and the national Executive Council spent time talking about convention reform at its last meeting [TLC, Feb. 27, March 6, 13]. This resolution addresses the size, cost, frequency of meeting and burden of legislation at General Convention.

A key point in the resolution is the proposal that the number of General Convention deputies be reduced from four clerical and four lay representing each diocese to two in each order, and one alternate deputy from each order. We have suggested in the past reducing the number of deputies to three in each order, reducing both the cost of sending deputations to convention and the number of divided deputations in votes by orders.

We also have advocated in the past less frequent meetings of General Convention. This resolution's proposal of every five years makes considerable sense, and places an emphasis on meetings of provincial synods, which could be called together at considerably less expense.

There will, no doubt, be other resolutions on restructure proposed for General Convention. We hope this one, and others, are taken seriously.

VIEWPOINT

We Are Dodging Ministry to Young Adults

By DORIS T. MYERS

When I was faculty sponsor of the College-Young Adult Ministry (CYAM) at my university, I tried to get a mailing list by writing the presidents of the Episcopal Church Women throughout the diocese. To each one I wrote "Mom to Mom, who is coming to this university from your parish?"

Doris T. Myers is a professor of English and a communicant of Trinity Episcopal Church in Greeley, Colo.

Of the ones who replied, about half said, "We don't have anyone of college age in our congregation." Later, others told me informally they didn't answer my survey because they didn't have any names to give me.

Thus began my awareness that the departure of young people between the ages of 15-35 from the Episcopal Church was not just a problem within my family, but a church-wide hemorrhage. We seem to do little or nothing to meet the needs of people in those stages of life. As a faculty sponsor, I was unable to find Episcopal materials to use in my CYAM group, or

even a manual on how to organize a group. It's as though a system included a fine pre-school through middle school or junior high, and then nothing until graduate school. The church is not involved enough with young adults.

When my children entered the hemorrhage decades, I knew something was very wrong. One child simply declared a moratorium on spiritual things, one was eventually rebaptized in a fundamentalist sect, and the one who stayed with the church fought against the discouragement of being president of a young people's
(Continued on page 12)

Discontinuities

THE FIVE GOSPELS: The Search for the Authentic Words of Jesus. By Robert W. Funk, Roy W. Hoover and the Jesus Seminar. Macmillan. Pp. xxii and 553. \$30.

THE ORIGINS OF CHRISTIANITY: A Historical Introduction to the New Testament. By Schuyler Brown. Oxford. Pp. x and 179. \$14.95 paper.

The media has had a field day with the Jesus Seminar, and people in the pews have been shocked that the "fellows" recognized only some 20 percent of Jesus' sayings as authentic. To the New Testament scholar the authenticity of Jesus' sayings is always a matter of legitimate debate, and scholarly opinions will always differ, though I for one would have found myself frequently voting with the minority. I would have pushed up pink to red and grey to pink, i.e. recognizing more sayings as certainly authentic, more as probably authentic, and others as echoing what Jesus probably said.

A more serious matter, largely ignored by the press, is the seminar's interpretation of their authentic stock. Included among the red and pink sayings are parables and aphorisms which show that Jesus was both a prophet and sage, but they largely ignore the prophetic aspect. As a result Jesus appears as a secular sage whose maxims consistently "cut across the social grain," and who had little use for religion, organized or otherwise. They think that he hardly ever used his Bible, preferring the teachings of wandering Hellenistic cynics.

By giving priority to the sage over the prophet they are following the Gnostic Gospel of Thomas (the "fifth" gospel) and Kloppenburg's hypothetical reconstruction of a proto-Q. The canonical gospel materials, on the contrary, all agree that Jesus was primarily an eschatological prophet, who interpreted his words and deeds as the coming of "God's imperial rule" (as the seminar renders "the Kingdom of God").

There are enough authentic sayings in the fellows' conclusions to justify such an alternative reconstruction. Why were there minority votes on the question of authenticity but no such votes for the resulting reconstruction?

Schuyler Brown's revision of his 1984 book did not have the Jesus Seminar specifically in view, but he put his finger on its basic weakness. On page 17 he writes: "If the historian of Christian origins is to be faithful to his task he must

steer a course between the uncritical acceptance of the biblical narrative demanded by fundamentalism and the theologically motivated skepticism, whose hypercritical approach ignores the rules of historical probability and is as uncritical, in its own way, as is the opposite extreme."

Brown goes on to observe that all historians bring a "pre-understanding" to their work. The Jesus Seminar seems blithely unaware of this. For all their trumpeted academic objectivity and liberation from ecclesiastical control they bring to their work the self-understanding of the '60s. It was once said that Adolf von Harnack looked down a deep well for the historical Jesus and saw the reflection of his own liberal protestant face. The fellows of the seminar in their search for the historical Jesus see the reflection of the counter-culturalism of an aged hippy.

Schuyler Brown's revision of his 1984 work sees two major breaks in the origins of Christianity — the first between Jesus and the apostolic community, and the second between the apostolic community and early Catholicism. Wisely, he is concerned with the continuity as well as with the discontinuity between the three phases. The Jesus Seminar is concerned only with the discontinuities.

(The Rev.) REGINALD H. FULLER
Richmond, Va.

Books Received

WHEN ALL ELSE FAILS . . . READ THE INSTRUCTIONS. By James W. Moore. Dimensions for Living. Pp. 143. \$9 paper.

DON'T PUT A PERIOD WHERE GOD PUT A COMMA: Self-Esteem for Christian. By Nell W. Moheny. Dimensions for Living. Pp. 101. \$7.50 paper.

HEALING WHERE IT HURTS. By James W. Moore. Dimensions for Living. Pp. 144. \$9 paper.

TROUBLED VOICES: Stories of Ethics and Illness. By Richard M. Zaner. Pilgrim. Pp. 196. \$19.95.

JUBILEE: A Time for Parish Renewal. The Liturgical Conference. Pp. vii and 91. \$10.95 paper.

SHARING THE BANQUET: Liturgical Renewal in Your Parish. By Paul Maclean and Douglas Cowling. Anglican Book Centre. Pp. 171. No price given, paper.

MOVING THROUGH YOUR PROBLEMS TOWARD FINDING GOD. By Larry Crabb. Zondervan, Pp. 217. \$17.99.

AFRICAN AMERICAN CHRISTIAN WORSHIP. By Melva Wilson Costen. Abingdon. Pp. 160. \$12.95 paper.

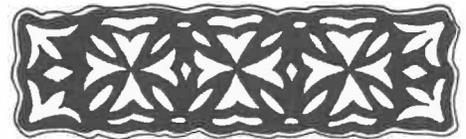
HOME IS WHERE THE HEART WANTS TO BE: Adopted Kids and Their Struggles. By Robert Miller and Margaret Miller. LN Press. Pp. 114. \$10.95 paper.

SHORT and SHARP

By TRAVIS DU PRIEST

CHRISTIANITY FOR MODERN PAGANS: Pascal's Pensees Edited, Outlined & Explained. By Peter Kreeft. Ignatius. Pp. 341. No price given, paper.

Described by the author as "a private retreat for skeptics," this new version of the 17th-century "thoughts" of Blaise Pascal speaks to both modern pagans and believers. An exciting book: Kreeft quotes from Pascal and then follows with



his own "pensees," on topics such as diversion and self-absorption. The integrity of the book was undercut for me, however, by the author's quips on controversial issues about which people of faith hold a variety of opinions.

ZONDERVAN BIBLE STORY BOOK. By Jenny Robertson. Illustrated by Alan Parry. Zondervan. Pp. 337. \$15.99.

Originally published in 1983 as the *Ladybird Bible Storybook*. Has a great deal of text and more traditional-looking illustrations of the Bible stories.

GOD LOVES ME BIBLE. By Susan Elizabeth Bech. Zondervan. Pp. 159. \$7.99.

Children 2 to 4 years old are taught that God loves them through stories about some 60 key figures of the Bible. Beautiful colored illustrations.

EVERYDAY PRAYERS FOR TEENS. By Barry L. Culbertson. Dimensions for Living. Pp. 96. \$5 paper.

To be honest, my 16-year-old should have reviewed this, not me. I think he'd like the prayer for a brother who "drives me crazy sometimes" or for a coach; I'm less certain about the prayers for having missed church or the one for teachers.

EVERYDAY PRAYERS FOR GRANDMOTHER. By Margaret Anne Huffman. Dimensions for Living. Pp. 96. \$5 paper.

And this one I should have asked my mother to review! Even though I'm not a grandmother, this little book strikes me as
(Continued on next page)

SHORT and SHARP

(Continued from previous page)

having an honesty and authentic voice that some of these types of books lack. From "Intuition": "We were right most of the time, weren't we, Lord, when the children were young and we 'read their eyes' to see how things were going?"

GRANDMOTHER TIME ANYTIME.

By **Judy Gattis Smith**. Dimensions for Living. Pp. 112. \$10 paper.

Ways grandmothers (the term is very inclusive and includes grandfathers too!) can entertain children and teach stories and concepts from the Bible. Activities on the lap, in the kitchen, holding hands, and in the attic.

PLANTING SPIRITUAL SEEDS: 75 Nature Activities to Help Children and Youth Learn About God. By **Judy Gattis Smith**. Abingdon. Pp. 112. \$11.95 paper.

Teachers, preachers and youth leaders, this one is a keeper. Each activity cites a short scriptural focus, gives an idea to

think about, and follows with an activity. You have two minutes to list all the animals you can think of: Go! But when should we take the mud hike?

FIRST BIBLE STORIES. By **Lawrence Waddy**. Paulist. Pp. 75. \$7.95 paper.

An Episcopal priest renders Old and New Testament stories in short personality vignettes for young readers. The style is direct and conversational, but happily not overwritten as sometimes is the case with children's versions of scripture. Nicely illustrated with black and white drawings by Mark Mitchell.

HOLMAN BOOK OF BIBLICAL CHARTS, MAPS AND RECONSTRUCTIONS. Broadman & Holman (127 Ninth Ave., Nashville, TN 37234). Pp. 176. \$24.99.

A pie-graph of the major religions of the world, a chart on the development of the N.T. canon, qualities of God in the Psalms, titles for Jesus in scripture, maps of Paul's missionary journeys, and reconstructions of Jerusalem in the time of Jesus. And much more. There's a literal-

ism here which will put some readers off, but that quality is offset by the book's usefulness as a ready-reference.

NOW THAT I AM OLD: Meditations on the Meaning of Life. By **Maria Reilly**. Twenty-Third. Pp. 176. \$7.95 paper.

A retired Roman Catholic sister probes the mysteries of life and eternal life. The down-to-earth open-endedness of these meditations places it a cut above the often-overly sentimental books published on aging.

BECOMING AND BELONGING: A Practical Design for Confirmation. Edited by **William R. Myers**. Pilgrim. Pp. 216. \$11.95 paper.

My wife, who was reared a Lutheran, says we Episcopalians don't know much about confirmation. She's probably right. This book provides something of an ecumenical overview of the meaning and role of confirmation, along with many practical ideas for teaching. It draws from the Book of Common Prayer and mentions at least one Episcopal curriculum.

VIEWPOINT

(Continued from page 10)

group with no program and inadequate leadership. My friends' experience was similar; some of their children went to drugs, some to Eastern mysticism, and some to the Vineyard.

Priests say, "When they're 40, your children will return to your values — your *real* values, not necessarily the ones you profess." This answer may motivate parents to examine and increase their own commitment to Christ and the church, but it's a cop-out. To say young people naturally seek experimentation and separation from the church, that they will come back, gives parents peace and hope during their children's transitional years, but it also dodges the responsibility of providing a program for this age group.

And even if we believe the cradle Episcopalians who leave the church eventually will return, we are not justified in ignoring the hemorrhage decades. We also have a responsibility to the non-affiliated young adults who need the unique Episcopal expression of Christianity.

When I took on the sponsorship of our local CYAM group, I saw how desperate their need is. For many young people, Christianity is represented by yelling evangelists on street corners or TV, the styrofoam-dry Sunday services of the mainline denominations, or the superficiality of parachurch organizations

(although these do excellent work on some campuses). Nothing in our culture, as they have experienced it thus far, speaks for classical Christianity. Their academic courses usually de-emphasize the positive role of religion in human affairs, and they have an unexamined conviction that religion is a matter of opinion, mere emotion, or a private hobby.

Nevertheless, many of them are seeking something real and meaningful in life. I believe the Episcopal Church is uniquely qualified to reach young people. They respond to the emotional tone of a place, and, for many, the relative stability and continuity, tolerance and courtesy, urbanity and warmth of the Anglican ethos can meet a previously unrealized need. As one woman told me, "When the old lady at the Episcopal book table smiled at me, I was hooked." And those who get hooked bring their friends.

Drama and Mystery

They also respond positively to the drama and color and mystery of the liturgy. As members of the electronic generation, they are sensitive to images and spoken words rather than written texts. They may not be able to follow the service in the Book of Common Prayer, but they see meaning in the actions. Later they come to appreciate the opportunity to take part, to act as a member of the community without being conspicuous.

It is true that young adults, especially those in the high school and college freshman years, seek many things the usual Episcopal Church is not prepared to offer: gospel rock and other contemporary music; exciting speeches by Christian athletes; the opportunity to meet large numbers of people their own age; unusual experiences; and behavior codes to cushion the insecurity of separating from parental codes.

But providing these things is not necessary to outreach, for a significant minority of young people dislike such expressions of religion. Searching for authenticity, they are fascinated by deep personal conviction and attracted to people who sincerely care for them. Because so many have grown up in families that could not provide stability, they are hungry for attention from parental or grandparental figures. In the parish, they need older friends, and, at the university, they need a professional chaplain.

I don't know how to stop the young adult hemorrhage, but I want others to join me in raising the question. As a professor, mother and faculty sponsor, I have reluctantly concluded that it is not being asked — not in the national church, where teaching materials ought to be produced; not in the dioceses, where college ministries are often the first to fall to the budget axe; not in parishes, where people for whom Christ died become invisible when they turn 15.

LETTERS

(Continued from page 5)

notice when reading Bishop Spong's announcement that his words could quite accurately be turned back on himself. One only needs to substitute a label for the bishop and his followers in place of his favorite foil: the dreaded "fundamentalists." Thus the Briefly item would read that the purpose of his new organization is "rescuing the Bible from the clutches of those media-happy [Spong-ites] who violate our intelligence and who use this sacred text to justify their prejudiced agenda."

MICHAEL FRY

Ambridge, Pa.

More Support

I am writing to say how pleased I am with the article on Lord of the Streets Church [TLC, March 20]. You have placed Lord of the Streets Church and L.O.T.S. Construction Co. in a position to get more exposure than we could have ever hoped for in our greatest dreams.

I should add that six churches in Houston co-sponsor us with active representatives on our bishop's committee and with financial support. They are: St. Martin's, St. Francis, St. Dunstan's, St. John the Divine, Christ Church Cathedral and Trinity.

RODNEY P. ROCHELLE

Lord of the Streets Church

Houston, Texas

Well Aware

The Diocese of Alaska, being the north-western-most diocese of the Anglican Communion, might be likened by distance from Canterbury to Wilfred's description of Britain and Ireland in 664 A.D. at the Council of Whitby as, "the two uttermost islands of the ocean." However, the clergy and laity of this diocese cannot be likened to his description of the Scots, Picts and Britons as, "The only people who stupidly contend against the whole world."

The Rev. Canon Michael Saward of St. Paul's Cathedral, London, may have believed this to be an apt description of us when he wrote [TLC, Feb. 13] concerning the reported action of the diocese to delete the filioque clause from the Nicene Creed [TLC, Dec. 5], "Such a course of action is what you expect of Christians in the independent tradition. It ought to be anathema to an Anglican and cannot but damage the standing of the Episcopal Church if it goes unchallenged."

As president of the standing committee and for many years the chairman of the

diocesan committee on constitution and canons and a fellow Briton by birth, I want to assure Canon Saward and others who share his feelings that the Diocese of Alaska is well aware of and faithful in its observance of the Constitution and Canons of the Episcopal Church. My report of the convention to THE LIVING CHURCH read, "A resolution *directing the deputies to memorialize the General Convention to delete the filioque clause...*" Unfortunately, the words I have italicized were deleted from the report as printed and therefore it could be understood as stating a unilateral action.

I hope Canon Saward reads THE LIVING CHURCH in London as well as when he is on holiday in the U.S. so he may know that the Episcopal Church is not damaged by the actions of this diocese so very far from Glastonbury, Canterbury and Whitby.

(The Ven.) NORMAN H.V. ELLIOTT
Anchorage, Alaska

Our Mother Tongue

I wish to take exception to the Rev. Edward S. Little's comments on biblical language [TLC, April 3]. Noting his experience with C.P.E. happened in 1969, I would like to reflect my experience in 1993. "What did you say next?" my C.P.E. supervisor asked. "Well," I said hesitantly, "I ... prayed with her."

"Why did you do that?" the supervisor demanded.

"Well, after using my listening skills to sense what her relationship with God might be, and doing a spiritual assessment to ascertain her faith, I asked permission to pray and we prayed together."

"Your sensitivity of her vulnerability is well noted."

Not only has C.P.E. evolved since 1969, but the way we shared scripture together in Phoenix at the last General Convention and the way bishops are gathering together in small groups indicate that the very "God talk" for which the author longs is happening.

JACK E. RODDY

Baker City, Ore.

To Our Readers ...

We welcome letters to the editor. Each letter is subject to editing and should be as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses.

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PEOPLE and PLACES

Resignations

The Rev. **Mike Cleckler**, as rector of St. Matthew's, Madison, AL; he is now a non-parochial priest in Birmingham.

The Rev. **O. James Hunkins**, as rector of Trinity, Arkansas City, KS, and also as editor of the diocesan newspaper *Plenteous Harvest*.

Other Changes

The Rev. **Carol E. Henley** is now non-parochial; add: 4060-D Huntinggreen Ln., Winston-Salem, NC 27106.

The Rev. **A. Paul Nancarrow** is currently serving as long-term supply priest, St. John's, Holly, MI; add: 16222 Falk Rd., Holly 48442.

Changes of Address

The Rev. **William Thomas Smith**, Parkside Retirement Community, 2902 I St. N.E., Auburn, WA 98002.

The Rev. **Donald Waring**, 410 Church Rd., Bloomfield Hills, MI 48324.

Deaths

The Rev. **William Avery**, retired deacon of the Diocese of Minnesota, died on Jan. 13 in Waterford, CT. He was 81.

Deacon Avery was born in Washington, DC, in 1922. He was ordained deacon in 1971 and served missions in Utah and the St. Francis Boys' Home in Bavaria, KS. He also served parishes throughout Minnesota and New Jersey. He was a member of the Society of St. Charles, King and Martyr, and the Confraternity of the Blessed Sacrament. Deacon Avery was preceded in death by his wife. They are survived by their five children.

The Rev. **J.W. Martin Canty, III**, a non-parochial priest of the Diocese of New York, died in New York on Feb. 28 at the age of 48. Fr. Canty was born in Chicago, IL, in 1945. He

was educated at the University of Illinois and later at Union Theological Seminary where he earned his MDiv in 1976. He was ordained priest in 1978. He was chairman of the Soviet-U.S. Joint Council on Alcoholism and Drug Abuse in Moscow. He also was a Nobel Peace Prize nominee in 1988. Fr. Canty is survived by his parents, Mr. and Mrs. Jerry Canty of Allegan, MI.

The Rev. Canon **George LeMoine**, retired priest of the Diocese of Minnesota, died Dec. 19, 1993, of heart failure in Minneapolis.

Fr. LeMoine was born in Ohio in 1916. He received his BA from American University and his MDiv from Virginia Theological Seminary. He was ordained to the priesthood in 1948 and served parishes in Maryland and West Virginia. He was an honorary canon of St. Mark's Cathedral, Minneapolis, MN. He founded Episcopal Community Services, Inc. Fr. LeMoine is survived by his wife, four sons and a sister.

The Rev. **George C. Melling**, retired priest of the Diocese of North Carolina, died Jan. 17 at the age of 83.

Fr. Melling was born in Philadelphia, PA, in 1912. He attended the University of Pennsylvania where he earned his BA in 1933. He received his MDiv from Union Theological Seminary in 1936 and was ordained priest the following year. He served parishes in New Jersey, Pennsylvania and New York. He was editor of *Church Messenger*. He retired in 1984. Fr. Melling is survived his wife and four children.

The Rev. **Daniel Dale Yelton**, a non-parochial priest, died in New York on Feb. 13 of complications from AIDS. He was 48.

Fr. Yelton was born in Covington, KY in 1945. He received his BA from Anderson College in 1970. He earned his MDiv from General Theological Seminary in 1981. He was ordained priest in 1987, served parishes throughout the Diocese of Kentucky and worked in New York City at Trinity Institute with its television ministry.

PROPOSAL

(Continued from page 6)

conduct business of the province.

- Each resolution submitted for consideration by General Convention would be accompanied by a \$25 filing fee, with such fees going to the Presiding Bishop's Fund for World Relief.

- No resolution would be considered that has not been submitted at least three months in advance of General Convention; an exception would be that urgent matters may be considered if a two-thirds majority of either house of convention agrees to do so.

The proposers cite the fact that the 1991 General Convention faced more than 600 resolutions "on nearly every imaginable subject," in a 10-day period.

"An unresolved question remains as to the authority of a General Convention resolution," the proposal states. "When the

General Convention attempts to address matters other than the budget, constitution and canons, prayer book, hymnal and the program of the Episcopal Church, U.S.A., its pronouncements are considered by many as 'recommendatory' only and not binding. The question must certainly be asked as to why we engage in the exercise in the first place."

Listed as "originators" of the resolution are Bishops John Ashby, Western Kansas; Maurice M. Benitez, Texas; Robert H. Cochrane, Olympia, retired; Alex D. Dickson, Jr., West Tennessee; Andrew H. Fairfield, North Dakota; Leopold Frade, Honduras; William C. Frey, dean of Trinity Episcopal School for Ministry; John W. Howe, Central Florida; Gethin B. Hughes, San Diego; Jack L. Iker, coadjutor, Fort Worth; William E. Smalley, Kansas; James M. Stanton, Dallas; William E. Swing, California; and William J. Winterrowd, Colorado.

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CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

CONCERNED by the profane attack on traditional faith and morality? We offer a place to stand. Join the **Episcopal Synod of America. 1-800-225-3661.**

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THE EPISCOPAL DIOCESE OF LONG ISLAND invites applications for the position of Canon to the Ordinary/Deputy for Episcopal Administration. Starting date is tentatively set for 1 September 1994. Applicants for the position should be ordained priests with strong initiative and proven skills in administration. The Canon to the Ordinary/Deputy for Episcopal Administration will work under the Bishop of Long Island and with the bishop's senior staff and the archdeacons of the diocese, and will share in developing and implementing diocesan policies. Salary and compensation package will be negotiable. Applicants should send resumes (including the names and addresses of five references) and salary histories to: **Office of Pastoral Care, Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.** Closing date for submission of all material is 15 May 1994.

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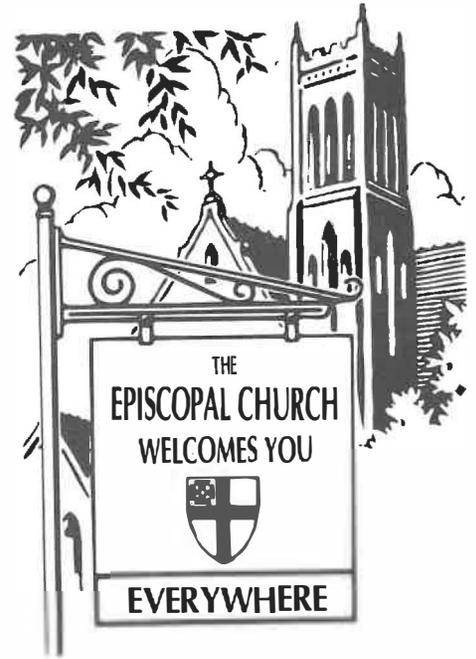
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Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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5:30

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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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