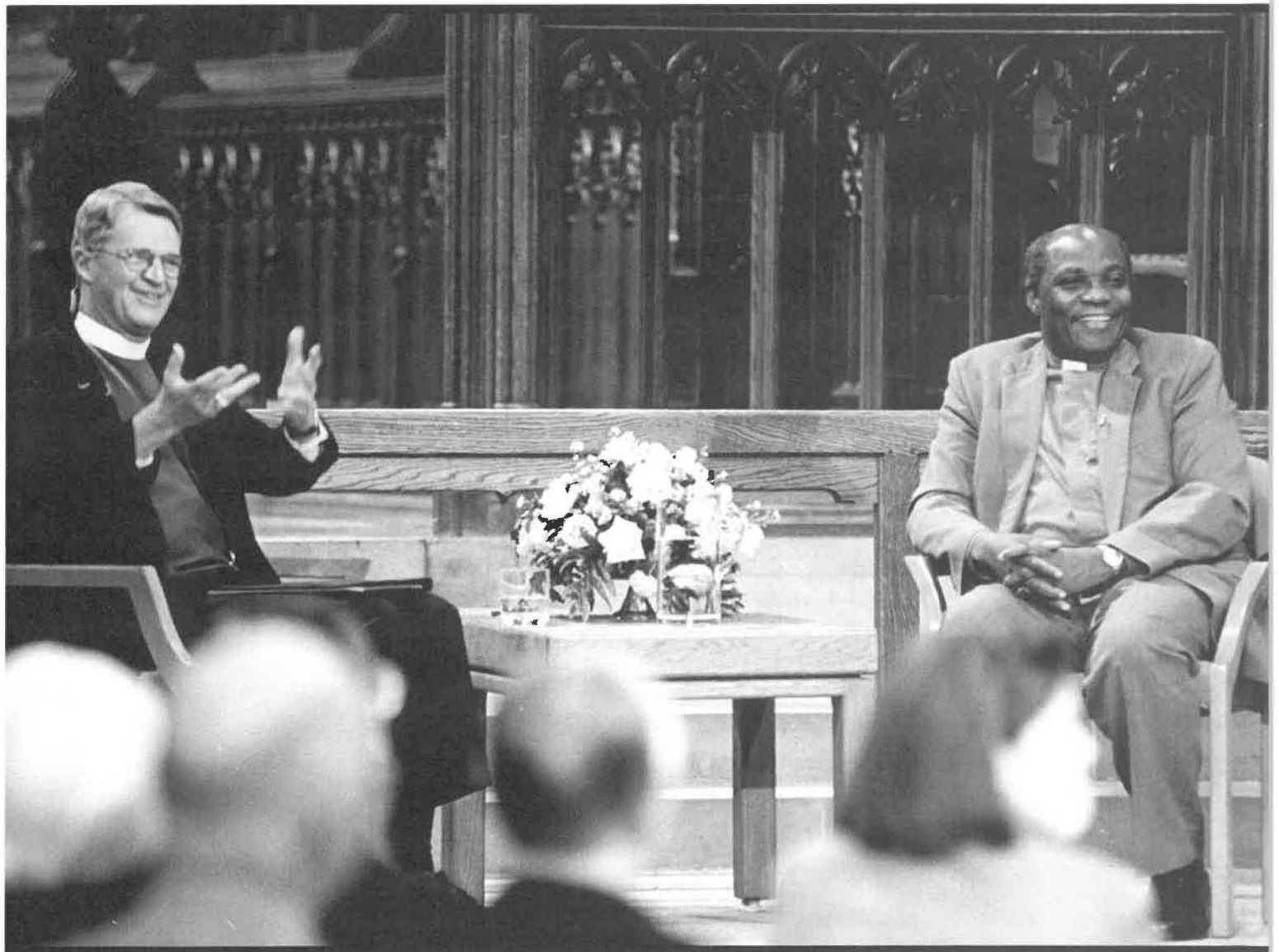


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**MANUSCRIPTS AND PHOTOGRAPHS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, except Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

**SUBSCRIPTION RATES:** \$39.50 for one year; \$60.00 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. **POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a nonprofit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 218 Number 6



Refugees from water-logged farms help unload 370 mattresses donated by Phoebe Griswold and the Presiding Bishop's Fund. The families, including 90 children under age 5, had been sleeping on the wet concrete floor of a Puerto Cortes gymnasium with a leaky roof. (Page 10)

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**12 SHAPERS OF THE CHURCH IN THE 20TH CENTURY**

The Rt. Rev. John Hines, Presiding Bishop of the Episcopal Church from 1965 to 1974, had utter confidence that the Holy Spirit would guide the church into the way of justice and truth.

BY SCOTT FIELD BAILEY

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**The Cover**

Presiding Bishop Frank Griswold (left) invites questions and comments during a teleconference at Washington National Cathedral Jan. 10. He is joined by the Rt. Rev. Simon Chiwanga, Bishop of Mpwapwa in Tanzania. The teleconference was carried live via satellite on ECTN (p.7).

Donovan Marks photo

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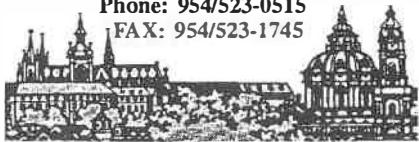
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## SUNDAY'S READINGS

# Don't Trivialize

'If you lose your saltiness, how will people taste godliness?' (Matt. 5:13, *The Message*)

### Epiphany 5

Hab. 3:1-6, 17-19; Ps. 27 or 27:1-7; 1 Cor. 2:1-11; Matt. 5:13-20

We are phasing into the Lenten themes of penitence as we near the end of Epiphany season. In the old calendar this Sunday would be called Sexagesima in the pre-Lenten observance. We are hearing more challenging passages that call us to renewal. In the first reading we are confronted with a call for God to revive his own work in our time (Hab. 3:2). As the prophet extolled the power of God to do great things, so St. Paul proclaimed that God's power and wisdom are accessible only through the Spirit of Jesus. Both of these readings prepare us for our Lord's confrontation: Be more righteous than the scribes and Pharisees!

This is the time in the church year for us to take stock of our spiritual condition, i.e., our relationship with God. An effective way to do that is to use Psalm 27 as a questionnaire: Of whom am I afraid? Who is the strength of my life? What one thing have I asked of the Lord? (What I really want.) Do I make my gifts to God with "great gladness"? (Ps. 27:9). Am I seeking God's face — his presence, his love? Am I looking for God's way/path? Do I believe that I will see God's goodness? Am I patiently waiting for God's gift of strength?

The whole point of such an exercise

in self-examination is to be ready to recover the reason for our being here. Jesus is very clear that we do have a definite and clear purpose: "You're here to be salt-seasoning that brings out the God-flavors of this earth" (*The Message*). In other words, how much of God's seasoning are you bringing to this life? As we near the close of celebrating God's self-disclosure through the work of Jesus' ministry, so we are faced with the same exciting and terrifying crises as faced the incarnate God: Will you fulfill your purpose?

Jesus knows that we have to return to the Lord through his own saving work of fulfilling the law and the prophets. He makes it clear we are to readily receive the fullness of God's grace: "Trivialize even the smallest item in God's Law and you will only have trivialized yourself" (*The Message*, Matt. 5:19).

As we approach Lent and prepare to enter the desert with Jesus in order to be tested, we are called to let God work his renewal in our hearts by embracing the power and wisdom of his Jesus, the word of life and light of the world. As we allow the Lord to shine on us and in us and through us, we become the light the world needs. We become bearers of the seasoning of God.

### Look It Up

What references does Habakkuk use in regard to the previous experiences of Israel with God's saving power? (Try checking the Exodus story.)

### Think About It

Are you willing to rejoice in the God of your salvation even in the hard times described by Habakkuk? (vs. 17)

### Next Sunday

#### Last Epiphany

Ex. 24:12 (13-14), 15-18; Ps. 99; Phil.3:7-14; Matt.17:1-9

For Lent & Beyond

By Travis Du Priest

**IS THE DARK COMING DOWN: New and Selected Poems.** By Susan E. Barrett. Artichoke Page (P.O. Box 1099, Pauma Valley, CA 92061). Pp. 126. No price given, paper.

Poet, novelist and TLC reviewer Susan Barrett shares measures of pathos and inspiration. From the depths of "A Priest Without His Own Parish on Good Friday" to "Sin (for Julian of Norwich)," her words are both pointed and poignant: "Compassion becomes for us a wise suggestion. Sew it across the pockets in place of endless sin."

**THE BEST SPIRITUAL WRITING 1998.** Edited by Philip Zaleski. HarperSanFrancisco. Pp. 326. \$15 paper.

The senior editor of *Parabola* magazine has gleaned what he considers the best spiritual writings from publications such as *Weavings*, *Image* and his own *Parabola*. Don't miss "Praying the Great Dance" by Brother David Steindl-Rast from *Praying Magazine*.

**ONE PRAYER AT A TIME: A Day-to-Day Path to Spiritual Growth.** By Lynne Bundesen. Touchstone. Pp. 236. \$10 paper.

A nugget of reflective and spiritual insight for each day of the year. I particularly liked Day 1, Week 52: "Make it a policy to never stay where you are not welcomed. This gives you fewer things to pray about."

**DRINKING FROM THE SACRED WELL: Personal Voyages of Discovery With the Celtic Saints.** By John Matthews. HarperSanFrancisco. Pp. 276. \$19.

An authority on Arthurian legends covers the history of Celtic spirituality and the lives and insights of such saints as Columba, Brigid of Kildare, David of Wales and Patrick. Refreshing to be taken into the linguistic world of "God of the moon, God of the sun, God of the world, God of the stars ... who ordained for us the King of Promise."

**THE TAO OF JESUS.** By Joseph A. Loya, Wan-Li Ho and Chang-Shin Jih. Paulist. Pp. 185. \$14.95 paper.

Under headings such as Acceptance and Solitude, the words of Jesus and sayings of Lao Tzu (b. circa 570 B.C.) are placed side by side, followed by a page of commentary. "Repay resentment with virtue" by Lao Tzu is paralleled with Jesus' "When someone strikes you on your right cheek, turn

the other one to him as well."

**LIVING GOD'S WORD: Reflections on the Weekly Gospels.** Year A. By David Knight. St. Anthony Messenger. Pp. 273. \$14.95 paper.

The Sunday lections are introduced in a brief, two-page essay of explication and then followed by daily scripture verses with thought-provoking questions. By a Roman Catholic pastor in Memphis.

**THINGS SEEN AND UNSEEN: A Year Lived in Faith.** By Nora Gallagher. Knopf. Pp. 241. \$23.

The personal faith journey of an Episcopalian who has written for *Time*, *Life* and the *New York Times* Magazine. She moves through a reflective year at Trinity Parish, Santa Barbara, Calif., beginning with Advent, unfolding even Lesser Feasts into the threads of her own life.

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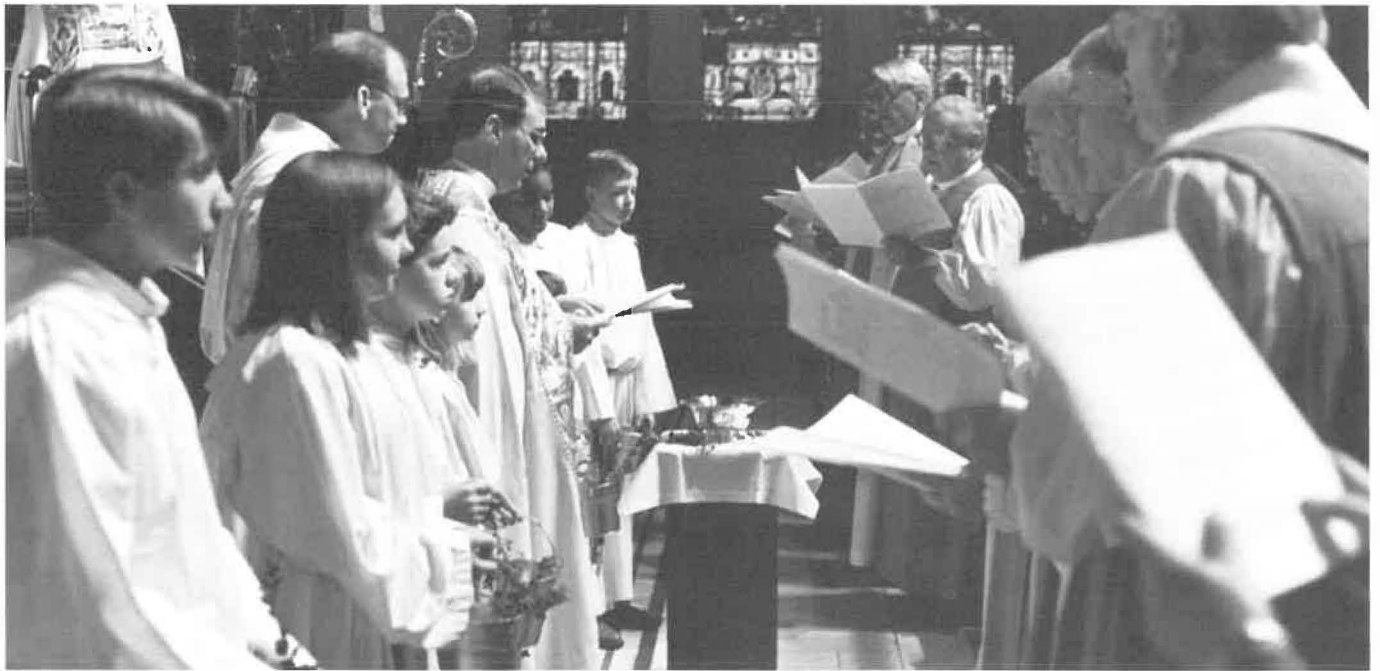
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Emmet Gribbin photo

Bishop Parsley and eight children prepare to asperge the congregation with holy water. Facing the children are the bishops of Province 4.

## Bishop Parsley Installed in Alabama

The Rt. Rev. Henry N. Parsley was installed and seated as the 10th Bishop of Alabama on Jan. 10. He succeeds the Rt. Rev. Robert O. Miller, who retired on Dec. 31. Bishop Parsley had been bishop coadjutor since 1996.

The Cathedral Church of the Advent in Birmingham was filled with nearly 1,000 people, including eight bishops from neighboring dioceses. The Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, officiated.

Bishop Parsley knocked on the front door of the cathedral; when it was opened, the president of the standing committee welcomed him. The response was thunderously loud and enthusiastic when Bishop Salmon asked the traditional questions: "Do you recognize and receive Henry as your Bishop?" and "Will you uphold Henry in this ministry?"

After Bishop Parsley renewed the vows he made when he was consecrated bishop coadjutor, Bishop Miller presented to him the pastoral staff. The Very Rev. Paul Zahl, dean of the cathedral, escorted him to the *cathedra* and seated him with the solemn words: "I install you, Henry Nutt Parsley, in the chair appointed to your office."

The Old Testament lesson was read in Spanish, and the gospel was signed by the archdeacon for the deaf, the Rev. Jay Croft, rector of St. John's Church for the Deaf, as an interpreter spoke at the microphone.

During his sermon, Bishop Parsley stressed that diocesan life in recent years was a solid foundation for expanding ministries and witness in the years to come.

The congregation joined in the renewal of baptismal vows and Bishop Parsley and eight children walked up and down the aisles asperging the congregation with blessed water.

During the offertory, five ecumenical and interfaith representatives presented the bishop with gifts which included an icon presented by the Rev. Paul Costopoulos, dean of the Greek Orthodox Cathedral in Birmingham; a Hebrew Bible presented by Dr. Lester Siegel, representing the Jewish community; a New Testament, presented by the Rev. Christopher Hamlin, pastor of the 16th Street Baptist Church in Birmingham; blessed oil for healing and reconciliation, presented by the Rev. Mark Scott of the Evangelical Lutheran Church of America, and a Wesley Hymnal, presented by the United Methodist Bishop of Northern Alabama, Robert Fannon.

Money from the offering was for the Lambeth Conference appeal for the relief of the poor in debtor nations.

The words from the final hymn seemed particularly appropriate as the diocese begins a new chapter in its history, "Come, labor on, who dares stand idle . . . And to each servant does the Master say, 'Go work today'."

To celebrate the change in leadership, 641 people enjoyed a banquet honoring Bishop Miller the evening of Jan. 9. As a gift from the people of the diocese, Bishop Miller received a check for the purchase of a new automobile.

(The Rev.) Emmet Gribbin

# Presiding Bishop Hosts Teleconference

## Satellite Link Allows Discussion With Members of the Church Across the Country

"My first year? Incredible!" chortled Presiding Bishop Frank Griswold in an aside moments before he began a coast-to-coast satellite teleconference from Washington National Cathedral on Jan. 10.

Moments later, speaking more formally, he said that the last 12 months had been marked by "immense good will and generosity of spirit."

On returning to Mount St. Alban a year to the day since his investiture, Bishop Griswold preached at the 11 o'clock service and, in a two-hour program that afternoon, talked with clergy and laity at nine of 120 downlink sites where Episcopalians had gathered. He conducted the conversations from a platform at the crossing and interspersed them by face-to-face talks with Pamela Chinnis who discussed the increasingly changing face of the House of Deputies of which she is president; the Rt. Rev. Simon Chiwanga of the Diocese of Mpwapwa in Tanzania, who was the preacher at the opening service of last summer's Lambeth Conference; and Bishop Griswold's wife, Phoebe, who told of a visit to Honduras in the wake of Hurricane Mitch.

In regard to his personal spirituality as primate, Bishop Griswold said that the daily office and Eucharist "has an amazing reordering and re-stabilizing effect" and that both the readings and Psalms often speak directly to his situation. He advises "sitting loose to your own plans and not judging yourself when you perceive you have messed up; don't cling and judge but say your prayers and live spontaneously."

In addition, he said that he goes on retreat several times a year and also values physical exercise since he has gained weight in his new job.

In the dialogue, the first speaker, from a microphone placed at the crossing, was Nathan Humphrey, a young man seeking to become a postulant from the Diocese of Maryland, who asked "How can the next generation be faithful?" Bishop Griswold stressed the need for room for diversity and expressed belief that dissatisfied clergy have discouraged vocations. He added that "the truth that we all share is greater than one perspective."

He responded to a woman caller from Little Lake,

Mich., who feared that the church seems to be "an association of external activity and people do not see its inner life." Bishop Griswold stressed "the need to address deep yearnings, to learn to pray, and to share the sacramental life." Also, he said, "the church can't



The conference was conducted from a platform at the crossing of Washington National Cathedral.

Donovan Marks photo

### **'The church can't be shy or nervous about its deepest convictions.'**

Bishop Griswold

be shy or nervous about its deepest convictions."

When a man at Trinity Church, Indianapolis, wondered "what God is telling us in current events in Washington," the Presiding Bishop confessed to "a deep sadness that the whole country is caught up in a depressing drama." But he was consoled, he said, by recent evidence "of greater unity in the Senate and [prays] that it will carry us forward." In any case, he said he does not condone President Clinton's actions but says what's happened may make us more compassionate toward one another even though there are consequences that the president must face.

On welcoming Mrs. Chinnis to the platform, the Presiding Bishop praised her recent work with the World Council of Churches meeting in Zimbabwe. In turn, Mrs. Chinnis noted the Presiding Bishop's "interest in leadership development and spiritual formation." She said that the House of Deputies has usually changed by 30 percent between each General Convention but now about 50 percent of the house is new.

### **Reasons for Hope**

Returning to callers, the Presiding Bishop fielded a request from the Rev. Fred Burnham, director of New York's Trinity Institute, for "experiences of genuine hope." The Presiding Bishop referred to the dynamics of the Gathering the neXt Generation conference of clergy under 35, held last June, and to a positive expe-

## Teleconference

(Continued from previous page)

rience in the Diocese of Louisiana that showed that "the church is not remote and disconnected." Bishop Griswold spoke of a similar experience at a quiet day he conducted in the Diocese of Nebraska that also drew Episcopalians from Iowa and South Dakota.

Mrs. Griswold's time on the platform was highlighted by a film of Honduras after the devastating hurricane. She cited numerous instances in which she saw first hand the aid that can come from the Presiding Bishop's Fund for World Relief and of a special fund that exceeded a million dollars.

From Austin, Texas, the Rt. Rev. Claude E. Payne, Bishop of Texas, reported that 43 dioceses are united in a process of being a missionary church that addresses the spiritual hunger and secularization of society. Bishop Payne said that evangelism is at the center of a movement to triple church membership.

Next came a call from Illinois stressing a need to deal with passivity. The Presiding Bishop responded by saying that the best aspects of Anglicanism had fallen by the wayside when it was fashionable to go to church to satisfy cultural norms. Now, he said, we are concerned with what it means to be a disciple and not just a church member. Similar concern was expressed by a caller from Hopkinton, N.H., who said it is important to know how the national budget reflects the impact of parish support.

### 'Minimal Membership'

Returning to calls from Texas, the Presiding Bishop spoke with the rector of St. Peter's, Kerrville, the Rev. A.B. Conley, who expressed concern on a trend toward "minimal membership" and downgrading of the sacrament of confirmation and even the diminishing of the role of bishops. On the contrary, said the Presiding Bishop, the new prayer book amplifies the role of the bishop to do "more than just hands confirming" and repeating staid sermons.

Near the end of the dialogue, St. Saviour's Church, Bar Harbor, Maine, reported an impression that the Lambeth Conference resolution on sexuality had reduced homosexuals to the status of second-class membership and failed to see social justice as "faith in action as the New Testament says." Bishop Griswold said at once that Lambeth "clearly affirms homosexuals hold full membership." And notice, he went on, "that the resolution refers to where we are at the moment and not where we will end up." The important thing, he said, "is sexuality is now on the agenda and we must listen carefully to homosexual people."

*(The Rev.) James B. Simpson*

## Young Deputy Stresses Christian Responsibility

The year 2000 will be an important one for Nicholas Scott, a member of Zion Church, Morris, and Christ Church, Gilbertsville, N.Y., in the Diocese of Albany. Not only will he graduate from high school, but, at age 18, he may be the youngest deputy to the 73rd General Convention in Denver.

At the 1997 General Convention, a resolution was passed that



**"We have a duty to use all our God-given gifts to serve Jesus as much as possible."**

Nicholas Scott

each diocese should be encouraged to elect one deputy member under 30. Nicholas was at that convention as a visitor, with his father, who was an alternate deputy. It was then that he first began to think about running for election as a deputy.

Nicholas' father and grandfather are priests, so he has been involved in the church all his life.

"Our church needs young people to survive," he said recently. "We need to instill in our youth a love of Christ that will keep them faithful and active in the church for the rest of their lives. Among our peers, Christian values are not always the norm and the church needs to support youth, teaching them how to be faithful and responsible in a society that is often hostile to faith."

He believes that every deputy to General Convention has an important challenge and responsibility to study the scriptures, pray and listen to what God wants for his church. Concerned with the shortage of young people in the House of Deputies, Nicholas wants to use his desire to serve God and the church as a vehicle for bringing the perspectives of a younger generation to convention. He is looking forward to voting on the important issues that face the church.

Nicholas, who is thinking of going into medicine, is one of four children, all of them involved in the church. As well as being an acolyte, choir member and lector, Nicholas is a senior patrol Boy Scout leader, member of the National Honor Society, and active in his school's chorus, drama group, and various other clubs.

One activity that has been influential in his life is his attendance at the St. Michael's Conference in Shrewsbury, Mass. This conference is held every summer for young people, ages 14-21. Conferees take classes that educate them in the Christian faith and participate in Mass and Evensong. "This conference has been a very good experience for me over the past two years," he said, "and has helped me become closer to God."

*Juanita Pollock*



## Second Visit to Parish Much Like the First for Bishop Dixon

The Suffragan Bishop of Washington, the Rt. Rev. Jane Dixon, made a second visitation to St. Luke's, Bladensburg, Md., on Jan. 17, following up on her appearance there on Jan. 14, 1997, both under strong, repeated protests over a prolonged period from rector, wardens and vestry.

Repeated visits to the diocese's other Anglo-Catholic parishes

— Ascension and St. Agnes on Massachusetts Avenue and St. Paul's, K Street — have not yet been scheduled. While the diocesan or suffragan ordinarily visits every two years, the Rt. Rev. Ronald Haines made an extra visitation to St. Luke's in December 1997.

The weather was not as wintry as two years ago, but the reception for Bishop Dixon was still undeniably icy as the parish, conforming to a policy developed in 1997, removed the tabernacle,



Bishop Dixon

excused both choir and acolytes, and held its annual meeting a week earlier than planned. Only a handful of parishioners attended, as opposed to 55 present for the early Eucharist.

Arriving with her husband and a member of the standing committee, Bishop Dixon hailed the rector, the Rev. Edward Raffetto, as he crossed the churchyard and told him that she expected to inspect the register. Otherwise, she declared, Bishop Haines expected it to be brought to his office.

Vested in an alb, Bishop Dixon lit two candles on the altar and summoned her husband to ignite the taller ones. Then, wearing cope and miter, she faced a congregation of 22 persons to begin the service, but stopped short between the Collect for Purity and Summary of the Law to prohibit the taking of pictures. When there were no volunteers to lead intercessions, Tom Hobbin of the standing committee stepped forward. In 1997, Bishop Dixon expressed her appreciation for being received but this year made no reference on the continuing

controversy. She preached instead on the Martin Luther King holiday, taking up her recurring emphasis on justice and inclusiveness.

Although she did not offer the customary sung mass, as she had attempted at St. Paul's, she did conform to parish practice by using the altar that has never been moved from its position against the north wall.

Mindful of the hymns weakly raised in 1997, Bishop Dixon refrained from calling for them. Instead, at the conclusion of her improvised blessing, "Amazing Grace" was begun on cue by Ellen D. Washington of Laurel, Md., where Bishop Dixon was formerly rector. She processed up the aisle, blessing mainly empty pews.

After Bishop Dixon left the church, Fr. Raffetto and acolyte Gary Schenk entered the church and, using prayers from *The Book of Occasional Services*, "cleansed" the church. Reading from Lamentations and reciting the Litany of the Saints, Fr. Raffetto sprinkled the altar, chalice and paten with holy water.

(The Rev.) James B. Simpson

## Kansas Legislative Session Opens with Service at Cathedral

In a service marked by great solemnity and pageantry, members of the Kansas legislature were welcomed to their upcoming work Jan. 12 at Grace Cathedral in Topeka, the capital city, the day after the opening of the current 90-day legislative session.

An opening legislative dedication service has taken place at the cathedral for most of the past 15 years, usually with ecumenical representatives present.

Officiant at this year's service of Evening Prayer was State Sen. Alicia Salisbury, a member of the cathedral congregation and vice-president of



Melodie Woerman photo  
Verger Kent Wingerson leads Kansas state officials into the cathedral.

the Kansas senate. The lessons were read by Rep. James Garner, the house minority leader and by Lt. Gov. Gary Sherrer.

Among those in attendance were the Kansas secretary of state, state treasurer, president of the senate and several district court judges attired in their judicial robes.

The sermon was offered by Archbishop James Patrick Keleher of the Roman Catholic Archdiocese of Kansas City, Kan. This marked the first occasion the Roman Catholic Church had participated in a legislative dedication service.

Archbishop Keleher urged those in

attendance to do three things: be civil with one another, seek the common good, and be proud of what you are doing in the midst of the negative opinions of so many.

He urged legislators to keep in mind especially the needs of the poor. "Many of the poor today are surviving," he said, "but someday it may be a different story, and we and they need to be able to count on your help."

The archbishop noted that while the work of legislators often is criticized, "Many wonderful things are happening in Kansas, and to you goes much of the credit." He urged elected officials to do even more on behalf of the citizens of the state. "Yours are the hands by which great things can be done," he said.

Melodie Woerman

# Saving Lives in Honduras

**When the hurricane struck, the people found their way to the church offices.**

The black, plastic-bagged bundles were the very stuff of life. Each one contained pounds of beans, rice, sugar, coffee, salt, lard, oatmeal, tomato sauce, spaghetti, matches and corn flour for tortillas. Heavy and a bit unwieldy, the packets made their way, passed hand to hand, into the concrete-block building just off the road where the Rt. Rev. Leo Frade, Bishop of Honduras, his youth brigades and his U.S. visitors would hand them out to families.

The Episcopal Church has become well known in this neighborhood on the outskirts of the city. Church workers helped build Habitat for Humanity houses here some time back, so when the hurricane struck, the people found their way to the church offices. They needed help, they told the bishop. Their homes were flooded, their food and work washed away and their children were becoming sick in the contaminated water and mud that covered everything.

In less than an hour on Dec. 10, Bishop Frade and his helpers, most of them dressed in knee-high rubber boots carried from the United States, handed out their life-saving packets along with gallon containers of water. The bishop's troops had been doing the same in that neighborhood and several others almost every day since the end of the storm. In Tegucigalpa, where the church is responsible for another 10 shelters, similar aid is being dispensed.

Some of those supplies had been donated by churches and dioceses in the United States; more than 30 dioceses have helped or pledged to help so far. Among them, the Diocese of Central Florida has collected \$750,000 in cash and goods, the Diocese of Texas, \$637,000, as of Jan. 11. Most of the early supplies, however, had been purchased with money that

arrived within days of the devastation from the Presiding Bishop's Fund for World Relief and Development.

In those early days, when all was in chaos and shipments of goods promised in response to Bishop Frade's daily SOS messages had not yet arrived, the fund's emergency grants meant the diocese could purchase the necessities of life for those who turned to it.

One of the places that benefited was the Lila Luz de Maradiaga shelter in San Pedro Sula's crowded inner-city neighborhood. It is one of 10 shelters housed in city schools (closed for vacations) which the Episcopal Church oversees.

"Oversees" means the church provides pastoral care, food and medical attention.

Eighteen families live in the Lila Luz classrooms — 72 people, 40 of them children. They came from an area known as Chamalecon along a river of the same name. When the river rose, it reached the roofs of their houses, said Nolvía Rodríguez, 32, who set up house in half of one classroom with her four children and her husband, Julio Medina, 26.

The youngest refugee in Lila Luz when the U.S. visitors arrived was day-old Indira Juliana. Her mother, Dina Chacon, showed her off proudly when Ann Vest, trailed by a video crew filming for the Presiding Bishop's Fund, invaded her temporary home in the "Classe Madera."

The next day, Phoebe Griswold, wife of Presiding Bishop Frank Griswold, Ms. Vest, the Frades and the Rev. Canon Ricardo Potter of the Episcopal Church's office of Anglican and global affairs, visited another, far larger shelter in Puerto Cortes. Housed in a high school named after President Franklin D. Roosevelt, this shelter had become home to people from at least two dif-



ferent communities. One of them, a group of farmers from the region, told the visitors they'd lost their homes and feared their land was now so badly contaminated they wouldn't be able to plant again for six months, maybe longer.

The visitors learned that the farmers' homes had been damaged beyond repair and they would need building materials if they were to recreate their lives.

The farmers did not seem to be in despair. "We have faith God will answer our prayers ... help us go back home."

Diana Frade, foreground, and Ann Vest, in back at right, help make a human chain to pass donated supplies into a distribution center in neighborhood at the outskirts of San Pedro Sula.

Photo by Max Hernandez



## How to Help

Food and medicine continues to be needed and the most efficient means of contributing those is cash. The necessities can be purchased on site.

For Honduras, three organizations can get money most efficiently to the site: South American Missionary Society (SAMS), the Committee to Assist the Episcopal Diocese of Honduras (CAEDH), and the Presiding Bishop's Fund for World Relief. Their addresses appear below.

For Nicaragua, the Rt. Rev. Sturdie Downs prefers all contributions be channeled through the Presiding Bishop's Fund.

Supplies, tools and construction materials as well as volunteer teams for medical missions and reconstruction will become important over the next months. The Presiding Bishop's Fund is investigating the possibility of hiring a coordinator for such short-term missions so the diocese will not be burdened with those additional logistics.

Meanwhile, they had problems to face, not the least among them the fungus they had all developed between their toes, the result of spending four full days in the water. Even walking was difficult, they said.

When the men finished telling their stories, Mrs. Frade told her guests how vital it would be for the church to find doctors willing to come to Honduras and bring medicines with them.

They will have to be tough, she said. "The numbers of people they are going to see is in the thousands."

*Nan M. Cobbey*

The Presiding Bishop's Fund for World Relief  
c/o Banker's Trust Company  
Box 12043, Newark, N.J. 07101  
For information, 800-334-7626, ext. 6020

South American Missionary Society  
P.O. Box 399, Ambridge, Pa. 15003  
For information, 724-266-0669

Committee to Assist the Episcopal  
Diocese of Honduras (CAEDH)  
Box 464, Somerset, Va. 22972  
For information, 800-849-9252

(One of a series)



## Of Extraordinary Measure

THE RT. REV. JOHN HINES

By Scott Field Bailey

The Rt. Rev. John Hines, Presiding Bishop of the Episcopal Church from 1965 to 1974, had utter confidence that the Holy Spirit would guide the church into the way of justice and truth. He knew that if the Lord did not give him the pleasure of accomplishments in his name, someone else would be given that power and privilege — and that was alright with him. He had read the text written by the head of the church, and he knew he did not have to succeed, only that he had to remain faithful.

Kenneth Kesselus has well documented the John Hines story in *Granite on Fire*. As a student at the University of the South and at the Virginia Theological Seminary, John Hines' leadership was recognized and embraced. As a parish priest in St. Louis, Augusta, and Houston, his preaching identified him as an exemplary proclaimer of the gospel. His episcopacy, as diocesan and as Presiding Bishop, brought grace and blessing to Texas and to the Episcopal Church in the United States.

When I left Texas for the Navy chaplaincy in 1943, the dean of the cathedral in Houston was John Hines. When

**His dominion was founded in grace.**

**His rule was in the hearts of his people.**

**His weapons of warfare were spiritual.**

**His strength was in the power of the Holy Spirit.**

I returned three years later, he was the bishop coadjutor, having been elected at the age of 34. I knew him as a fellow priest, then as a bishop. I had the privilege of being his administrative assistant, later his canon to the ordinary and bishop suffragan, and still later the secretary of the House of Bishops during his primacy. It was fun, yes, fun, to work and to live and to serve with him for 30 of his 50 years in holy orders. His dominion was founded in grace. His rule was in the hearts of his people. His weapons of warfare were spiritual. His strength was in the power of the Holy Spirit.

As Bishop Coadjutor of Texas, his jurisdiction was in missions and education. In 10 years, the number of congregations in the diocese increased by 47. Obviously, to start four-and-one-half congregations each year required strong leadership. A large amount of his time was spent in recruiting, exhorting, encouraging, planning and scouting for the extension of the diocesan missionary thrust.

He still had time to bring two premier educational institutions into being: St. Stephen's School and the Episcopal Theological Seminary of the Southwest, both in Austin. His initiative founded the Episcopal retirement community St. James House in Baytown. His vision helped to lay the foundation for St. Luke's Episcopal Hospital, which today is a world-renowned medical center in Houston. He saw to it that there would never be any doubt that the authority of these diocesan institutions would be none other than the Author of our Salvation.

T.R. Fehrenbach, an astute observer of the American scene and a noted historian, contends that great leaders have one common trait: An incorruptible character that frees them from doubt and hesitation. As Bishop Hines moved from diocesan leadership to national leadership in the Episcopal Church, there was no doubt or hesitation. He found himself caught between powerful and conflicting objectives. On the one hand was the desire to expand and strengthen the institution's fabric and numbers, and on the other hand was the belief that the church, to retain its integrity, must directly and unequivocally address a Christian solution to the most pressing problems of society.

As Presiding Bishop he spoke to the church of purposeful survival. He knew that leadership meant the adoption of the avocation of change. He advocated Episcopal participation in the ecumenical movement. He advocated the ordination of women. He advocated the inclusion of members of minority groups in church councils. And he advocated self-determination and empowerment for minorities long before they became common concepts.

To those who loved him, he was everything a leader should be: Strong, eloquent, witty, accessible. He was an alien only to those who insisted on pursuing dead ends. The vision of God's truth was clear to him, but he never brutally attempted to force the truth and its consequences on anyone. John would not be cavalier with the Holy Spirit. His patience with us, notwithstanding our many provocations, was grounded in his trust in the Holy Spirit to accomplish in us God's will in God's good time.

This has been the way with great leaders.

This has been the way with all proclaimers of the gospel and planters of the church! □

*The Rt. Rev. Scott Field Bailey is the retired Bishop of West Texas.*

# A Lot of Hot Air?

The Rev. Gene Combs, of Carson City, Nev., sends along this amusing story:

Flying in a hot air balloon on a cloudy day, a man had trouble seeing and navigating. So he drops down

beneath the clouds and looks for signs of life to get directions. He sees a man on the ground below.

"Hello there!" he yells. "Sir, can you tell me where I am?"

"You are about 60 feet off the ground in a hot air balloon," the man on the ground yells back.

"You must be a theologian," the man in the balloon shouts.

"Yes indeed, I am a theologian," the man on the ground answers. "How did you know?"

The man in the balloon responds, "Your information is correct, but it is of absolutely no use to me."

"You must be a bishop," the man on the ground shouts.

"I am a bishop," the balloonist yells. "How did you know?"

The man on the ground shouts back, "You don't know where you are, you don't know how you got here, you don't even know where you are going. And you think it is all my fault."

\*

*Church of England Newspaper* has announced the winners of its 1998 John Spong Awards. In the category Worst Behavior by a Bishop, the winner was none other than the Bishop of Newark "for Twelve Theses denying almost the entire Christian faith, and for his insulting words on African Anglicanism."

A second category, the Spong Newcomer Award, lists two nominees, Bishop Richard Holloway of Edinburgh and Bishop Michael Ingham of New Westminster (Canada), but states the winner will be announced.

\*

The Rt. Rev. Barbara C. Harris, Bishop Suffragan of Massachusetts, reports she

received a Christmas card addressed to "The Rt. Rev. and Mr. Barbara C. Harris."

\*

An alternate acclamation to begin the liturgy is popping up in some churches. The Rt. Rev. Robert H. Johnson encountered it while visiting another diocese. The celebrant, instead of beginning with the usual "Blessed be God, Father, Son and Holy Spirit," opens with "God is good!" The response of the people: "All the time!"

\*

The Rev. Paul D. Tunkle, rector of St. James' Church, Alexandria, La., reports this tale:

"Our choirmaster phoned in the hymns for Sunday. Our secretary is new and being trained. He said to her, 'Hymn 680,' but she got confused. When people arrived for church, the bulletin said the opening hymn was '600 A.D.' We figured out what had happened and sang with gusto, 'O God our help in ages past,' including the seventh century."

\*

And the license plate watch continues. My only sightings were ARC ANGL and HOSANA.

The Rev. Fred Quinn, of Chevy Chase, Md., reports being stuck on the Wilson Bridge behind a truck which had the tag LFTHMUP. William Paulk, of Cullowhee, N.C., saw IBELIEVE, the Rev. Doug MacDonald, of Acton, Maine, spotted V.MARY and adds, "I think the driver must have a rather high opinion of herself."

\*

Note to "the Rev. Mr. Tom" in Virginia: Sorry, there are no plans to reprint the "Fond du Lac circus" photo.

*David Kalvelage, executive editor*



## *Did You Know...*

**A red-gold inland bearded dragon lizard was among the pets blessed at St. Luke's Church, Jackson, Tenn.**

## *Quote of the Week*

**Madeleine L'Engle, in the Pennsylvania Episcopalian, speaking at the fall conference of the Philadelphia Theological Institute: "God is. That's it."**



## Two Sides to Cursillo

Two Viewpoint articles [TLC, Jan. 24] addressed positive and negative aspects of Cursillo, the international renewal movement which has made a major impact on the Episcopal Church during the latter half of this century. Both articles stressed the impact of emotions during a Cursillo weekend. One writer felt the fact that Cursillo was an emotional experience was one of its strongest attributes. The other author thought emotionalism was a major reason she did not respond positively to Cursillo. The two articles, and the feedback generated by those articles, are typical of how many in the church have looked at Cursillo. There is no question that this "short course in Christianity" has raised up new leaders for the church. It has drawn thousands closer to God and has increased their spirituality. It has brought Christians together from various positions on the theological spectrum, and it has been responsible for the development of long and lasting friendships.

On the other hand, Cursillo has its detractors. Some persons have considered it too simplistic. Others have found that the "high" Cursillistas experience has been divisive when they return to their own congregations. For example, persons return from Cursillo and ask the rector to include the kind of music they experienced on the weekend. When the rector refuses, a rift sometimes takes place which leads to the Cursillistas seeking other parishes where they are able to find friends from their weekend along with the new-found music.

We give thanks to God for the Cursillo movement and for the way it has strengthened the church and many of its members. At the same time, we recognize that it may not be for everyone.



## Renew Early

On occasion, we are chided by readers who feel we send out too many reminders that their subscription soon will expire. We understand how easy it is to overlook or forget sending in a renewal. That is the reason we send out the reminders. If subscribers renew early, they are spared from receiving the renewal notices, and the magazine saves the cost of mailing the reminder. When a subscription expires, the name and address are removed from our file of subscribers. If persons decide later to renew, the information has to be re-entered to the subscriber file, and invariably the subscriber finds one or more issues missing. When that occurs, people often call our office and ask for the missing copies to be sent to them, at a cost to both the subscriber and to TLC. There is an easy solution to the problem: Renew early.

The Episcopal Church has a history rooted in what it means to be an established church. The Church of England remains the church of the nation, and the Queen of England is the head of the church. Establishment takes for granted certain relationships with the rest of the world, with the culture at large and other social, corporate and charitable institutions. Where it has been established, the church embodies a national consensus about the Christian faith and sets theological and moral norms that are generally held by all.

Much of the early history of the United States would reflect that the Episcopal Church functioned as an established church, and since the country's founding many of its leaders have been members of the Episcopal Church. Until recently, it was safe to assume that a majority of citizens would be familiar with the Episcopal Church, even though the actual membership of the Episcopal Church has never amounted to more than single-digit percentages.


Today many in our church's leadership, what I call the management elite which includes both clergy and lay persons, function with a belief that the church is still mainstream to the culture. The facts tell a very different story. The rise of the so-called Religious Right in America has placed a new brand of partisan fundamentalism as the defined mainstream faith of the nation. To be "Christian" no longer denotes mainline denominations. The Episcopal Church's decline in membership since 1965 now leaves it in a sociological classification of sect — hardly a mainline term! The language of our institution, its liturgical practices and its hierarchical forms, are foreign to most people.

For those of us who love the Episcopal Church and find its *via media* a satisfying expression of the Christian faith, we

# No Longer Mainstream

By Louis C. Schueddig

We are a frightened  
minority trying to  
act like we are more  
important to the  
world than we are.



The whole church must be challenged to look at the realities of our church at this point in history and to call for a national change of character.

are puzzled by having been pushed to the fringes of society. In response, we have turned inward and find the community of like-minded believers a haven of comfort and true fellowship. In response, we have also turned inward to a dangerous level of self-preoccupation.

The internal squabbles about the ordination of women and human sexuality have occupied our energies and kept us from leaving the comfort of our fellowship to engage a world that no longer knows who we are. The hot-button controversial issues have provided excuse after excuse, in the name of reclaiming biblical orthodoxy, for not being about mission and evangelism.

Persons who volunteer to serve their church at the parish, diocesan, provincial and national church levels find a community like none other available in contemporary society. So gathering, meeting and coming together has become an end in itself. We are a frightened minority trying to act like we are more important to the world than we are. And we have failed to create a policy of strategic engage-

ment with the world that fulfills the divine commission and truly participates in the ongoing work of the Holy Spirit to reconcile

all the world to its Creator.

The General Convention and the whole church must be challenged to look at the realities of our church at this point in history and to call for a national change of character. It requires first that the leadership acknowledge that meeting repetitively to manage an institution without a mission strategy is a luxury we can no longer afford. The idolatry of the church as an end in itself must die.

But the hard work of going out into the world will not provide for many of us the satisfaction of belonging to an elite community. For the mission of Christ to come to life, the work waiting to be accomplished is outside the walls of the church. To work for anything less is unfaithful to the call of our baptismal covenant.

The Episcopal Church has a wonderful opportunity to share its ancient truths and beautiful ways with hungry hearts throughout the world. The longing for God has not been more apparent in our lifetimes. Learning to express our faith to those outside the church in ways that will be understood is an enormous challenge. It must begin now as we face a new millennium. It simply cannot wait. The Episcopal Church must stand up for Jesus in a world that doesn't know him and cares even less for our little church we so adore. □

*The Rev. Canon Louis "Skip" Schueddig is president and executive director of the Episcopal Media Center, Atlanta, Ga.*



## Name Lives On

I read the article on Bishop Charles Henry Brent [TLC, Jan. 17] with great interest. Of course, here in Manila, Bishop Brent is remembered mostly as the founder of Brent School, which still exists on the original campus in Baguio.

In 1984, a branch was opened in Manila, which eventually became independent of the mother school and is now flourishing. In August we will be moving into new facilities south of the city. In 1992, a further campus was opened on the former American naval base at Subic.

Though our student population is overwhelmingly non-Anglican, all three schools retain their ties to the Philippine Episcopal Church. Here in Manila, we have daily Morning Prayer and Eucharist, and the bishop of the Diocese of Central Philippines often presides on major feast days.

A much enlarged version of the bishop's portrait that heads your article is prominently displayed in our front lobby.

*Charles W. Mock  
Director for Academic Affairs  
Brent School  
Manila, Philippines*

Steele Martin's thumbnail sketch of Charles Henry Brent [TLC, Jan. 17] offers a clear picture of one who was anchored in the Anglican tradition, open to glimpses of truth from any quarter, broadly compassionate in ministering to the human condition, and able to adapt the gospel to changing situations. What a breath of fresh air in our age of partisan strife in both church and nation.

*(The Rt. Rev.) James R. Moodey  
Retired Bishop of Ohio  
Cincinnati, Ohio*

### Open Defiance?

Am I missing something? Holy Trinity, Marlborough, Mass., rejects their bishop's episcopal authority and seeks oversight from some other "orthodox bishop of the Anglican Communion" because convention, with Bishop Shaw's leadership, affirmed same-sex unions and the ordination of homosexuals in such unions [TLC, Dec. 20].

By so doing, convention joins the bishop in open defiance of the Lambeth Conference and has stepped outside the boundaries of the catholic church? When did Lambeth become a council of the church and not the Archbishop of Canterbury's tea party? When did it gain the authority to legislate so that anyone in disagreement with it has stepped out-

side the boundaries of the catholic faith and church?

When did disagreement or even error about one moral issue place a bishop outside the faith? Abortion did not have that effect, and, murder or not, all agree that is taking a life. Is blessing homosexual love more destructive than that?

Surely we can still debate issues and even settle on different resolutions of issues like this one without schism, without rejecting the oversight of our bishop.

*(The Rev.) Warner R. Traynham  
St. John's Church  
Los Angeles, Calif.*

### Quiet and Respectful

Thank you for publishing Fr. Baumann's deeply moving, bittersweet article on the Huron people [TLC, Dec. 20]. I was surprised to see my grandfather's name used in such an offhanded way, yet in such a lofty context. Fr. Liebler wore his hair long and wrapped in the Navajo fashion. He and his companions lived in simplicity and, at times, poverty.

Two years ago I had the pleasure of visiting Navajoland with my wife and sons. Bishop Plummer and his wife escorted us around to visit the elders who told stories of Fr. Liebler. One said,

In Manila, Bishop Brent is remembered mostly as the founder of Brent School, which still exists on the original campus in Baguio.



## LETTERS TO THE EDITOR

"Every day he swam his horse across the deep San Juan River to visit his people, something few Navajo can do." Another elder said simply, "He respected our ways. He talked quietly with our medicine men." Fr. Liebler poured his life out for the gospel, respecting the culture of his beloved Navajo people.

(The Rev.) John Liebler  
St. Peter the Fisherman Church  
New Smyrna Beach, Fla.

### It Happened in Wyoming

Although it is of little or no consequence in the grand scheme of things, I was amused by the editor's column, "Bishop for the Interim" [TLC, Jan. 3] describing what a unique thing had

happened in Chicago.

In October 1996, the Diocese of Wyoming voted, under the provisions of Title III Canon 29, to make me their ecclesiastical authority until a new bishop was elected. That turned out to be exactly one year. At the time, no one, including 815, seemed to quite understand what Wyoming was doing. The canons refer to the arrangement as provisional bishop. I think most people just thought I was provincial bishop. I'm glad Herb got to be one too.

(The Rt. Rev.) W.H. (Dub) Wolfrum  
Ennis, Mont.

### Open Doors

The editor's column, "Theology of the Early Church" [TLC, Jan. 17], pre-

sents what our church should reinstate.

I grew up with Morning and Evening Prayer. As a child, I would go to one or the other with my father. As an adult, before moving East, I would attend Morning Prayer to start my day or Evening Prayer to conclude my day.

It is interesting that in some pockets of the country, as I travel, I will find a church that opens its doors. A very refreshing opportunity.

In the retail industry, the retailer makes it easy for the customer to come to his store and purchase goods. I wonder if church membership and attendance would grow if the church encouraged a return to a parish offering Morning and Evening Prayer?

Wilson Hulley  
Chevy Chase, Md.

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### Calvinists

I am amazed my letter [TLC, Nov. 8] against Calvinism generated such negative response. Please be so kind as to give me opportunity to reply.

In my previous letter, I stated there had been times and places when Anglicans tried to be compatible with Calvinism. My critics filled in some of the specific details. For the most part, major Calvinist denominations have not offered to unite with us over those positions. Also, those "diluted" forms of Calvinism have not stood the test of time in shaping Anglican identity.

As to sacramental theology, *The Shape of the Liturgy*, by Dom Gregory Dix, describes how the Calvinist view of the Eucharist is not compatible with the ancient catholic view. Also, Calvin's *Institutes* denies the sacramental aspect of the other five sacramental rites.

Even though Calvin's *Institutes* recognizes some differences in roles and responsibilities between bishops and presbyters, it does not recognize the difference in order. That difference in order is an essential matter of both Anglican tradition and current practice.

In reference to the Church of South India, *Anglicanism* by Stephen Neill states, "In that area, nearly half a million Anglicans lost their Anglican exist-

tence . . ." It then goes on to describe later relations between the Church of South India and the Anglican Communion. It also describes significant differences between the churches of North and South India in relationship to the Anglican Communion.

The puritan form of Calvinism has never been a friend of the Church of England in particular or Anglicans in general. I have heard it said the Lambeth Conference is a Puritan's worst nightmare, purple shirts as far as the eye can see.

*Michael Richerson  
Wichita, Kan.*

## Turn Away

I appreciate the support you gave the World Sabbath of Religious Reconciliation [TLC, Oct. 4]. The first World Sabbath will be celebrated at Christ Church Cranbrook in Bloomfield Hills, Mich., in January 2000.

In response to two letters [TLC, Nov. 1], I would like to thank Frank M. Wiers for his statement on the unique nature of the Christian faith. He wrote that Christianity is not a religion, but a relationship with the living Son of God. Inasmuch as I endorse his statement, I was saddened that he did not believe Christians should work together with people of other religions.

We must remember that Christians around the world are victimized today because of their faith. The World Sabbath will give Christians an opportunity to call for an end to the persecution of Christians in China, Africa and the Middle East. What better time would there be for dialogue with Muslims, Jews, Buddhists and others?

Holt Graham asked if I had communicated with Bishop Swing concerning the United Religious Initiative. I have exchanged letters with the bishop. We will continue our communication. His project is important to justice and peace. I am also working with the Interfaith Center of New York, our local Interfaith Round Table, and several other groups.

As Episcopalians we must speak up courageously for persecuted Chris-

tians, and we must call on Christian persecutors to turn away from their sin. As we enter the new millennium, we should seek faithful, reasonable, Christ-centered ways to mark this moment. Together, we can make it a millennium for peace and justice.

*(The Rev.) Rod Reinhart  
St. John's Church  
Plymouth, Mich.*

## Foundational Issue

How refreshing to read the Very Rev. Edward Little's article, "More Important Than Sex: Some Thoughts on the Lambeth Scripture Resolution" [TLC, Jan. 17]. After so much overemphasis on Lambeth's sexuality resolution by the press, reinforced by several recent diocesan conventions that seemed to think it *de rigueur* to separate themselves publicly from the overwhelming consensus of the Anglican Communion, Fr. Little did an excellent job of refocusing the Episcopal Church on the more foundational issue of scripture and the ecclesiological context within which it is to be read.

The contrast between the tone of Fr. Little's article and the statements of Bishop Borsch is telling, especially Bishop Borsch's arrogant statement that the 526 bishops who supported the sexuality resolution were simply not well informed, not guided by the Holy Spirit, and lacking in pastoral experience. The resolution on the Bible, which was virtually ignored by press reports on Lambeth, makes it clear that in dealing with sexuality issues as well as with other issues, the church must be grounded first in "what we have received," not what we have invented.

*Allan M. Parrent  
Sewanee, Tenn.*

## To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Letters sent through the U.S. Postal Service are more likely to be published when typed and double spaced. Letters may also be sent via e-mail (tlc@livingchurch.org). All letters must include a U.S. Postal Service address.



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## PEOPLE & PLACES

### Appointments

The Rev. **Ramon Aymerich** is rector of St. James-in-the-Hills, 3329 Wilson St., Hollywood, FL 33021.

The Rev. **Sara C. Batson** is rector of Christ Church, 311 S Orange St., Media, PA 19063.

The Rev. **Ann J. Broomell** is rector of St. Asaph's, PO Box 118, Bala Cynwyd, PA 19004.

The Rev. **Dennett Buettner** is priest-in-charge of St. Matthew's, 336 E 10th Ave., Homestead, PA 15120-1613.

The Rev. **Anne Carriere** is vicar of St. Andrew's, PO Box 528, Mountain Home, AR 72653.

The Rev. **Charles E. Cason, Jr.** is interim at St. Mary of the Snows, 112 N Silver Lake Rd., Eagle River, WI 54521.

The Rev. **Barbara Carver** is deacon at St. Agnes', Sandpoint, and St. Mary's, Bonners Ferry, PO Box 952, Sandpoint, ID 83864.

The Rev. **John P. Carver** is vicar of St. Agnes, Sandpoint, and St. Mary's, Bonners Ferry, PO Box 952, Sandpoint, ID 83864.

The Rev. **Nancy L. J. Cox** is associate at Trinity, 651 Pequot Rd., Southport, CT 06490.

The Rev. **John Crist** is associate at Christ Church, 132 S Vermillion St., Streator, IL 61364.

The Rev. **Charles Cudjoe** is pastor at St. John and St. James, 149 Roxbury St., Boston, MA 02119.

The Rev. **Meta T. Ellington** is deacon at Good Shepherd, PO Box 28024, Raleigh, NC 27611.

The Rev. **V. Creighton Evans, Jr.** is vicar of All Souls', PO Box 4356, North Ft. Myers, FL 33918-4356.

The Rev. **Reed H. Freeman** is rector of St. Mark's, Mt. Holly Rd., Huntersville, NC 28078.

The Rev. **Robert Furniss** is rector of Christ Church, 7305 Afton Rd., Woodbury, MN 55125-1501.

The Rev. **Ernie Harrelson** is rector of St. Paul's, 265 Lafayette St., Winona, MN 55987-3535.

The Rev. **Thomas Hasseries** is priest-in-charge of Good Shepherd, PO Box 69, Windom, MN 56101-0069.

The Rev. **Jay A. Hobbs** is rector of Good Shepherd, 11122 Midway Rd., Dallas, TX 75229.

The Rev. **William Krulak** is rector of St. David's, 4700 Roland Ave., Baltimore, MD 21210.

The Rev. **Linda Logan** is rector of Trinity, 408 N Jefferson, Pierre, SD 57501.

The Rev. **Leslie Martin** is priest-in-charge of St. Martin's, St. Martin's Dr., Monroeville, PA 15146.

The Rev. **Ernest W. McAfee, Jr.** is rector of St. Barnabas', 1200 N Shiloh Rd., Garland, TX 75042.

The Rev. **Edward T. McNabb, Jr.** is rector of Christ Church, PO Box 267, Mt. Pleasant, SC 29465.

The Rev. **Glenda Lorraine Ruppe-Melnyk** is rector of Christ Church, 43 S Broadway, Tarrytown, NY 10591.

The Rev. **Patricia Lee Miller** is vicar of St.

Michael's, 4000 Lee's Summit Rd., Independence, MO 64055.

The Rev. **Frank Muñoz** is rector of All Angels', 1234 Heron St., Miami Springs, FL 33166.

The Rev. **JoAnn R. Murphy** is associate at Good Shepherd, 9350 Braddock Rd., Burke, VA 22015.

The Rev. **Margaret Pollock** is assistant at St. George's, 915 N Oakland, Arlington, VA 22203.

### Deaths

The Rev. **Franklin C. Ferguson**, retired priest of the Diocese of Atlanta, died Jan. 6. He was 64.

Fr. Ferguson was born in Nashville, TN. He graduated from Vanderbilt, Harvard and the University of the South. He was ordained deacon in 1962 and priest in 1963. Fr. Ferguson served as deacon-in-charge of Grace Church, Chattanooga, TN, 1962-63; vicar of Grace Church, Paris, TN, 1963-66; rector of St. Paul's, Murfreesboro, TN, 1966-74; rector of Emmanuel, Athens, GA, 1974-88. He is survived by his wife, Elizabeth, his sons, Luke and Benjamin, his daughter, Ruth and two granddaughters.

The Rev. **Carl C. Gobdel**, 84, retired deacon of the Diocese of Arizona, died Nov. 3, in Sierra Vista, AZ.

Deacon Gobdel was born in Chicago. He was ordained 1956 and served in various congregations in his diocese including St. Barnabas, Scottsdale, St. Paul's, Phoenix and St. Stephen's, Sierra Vista. He retired in 1995. Deacon Gobdel is survived by his wife, Maurine.

The Rev. **Richard S. Haggman**, 84, retired deacon of the Diocese of Arizona, died on Dec. 8, in Scottsdale, AZ.

Deacon Haggman was born in Courtland, KS. He graduated from Kansas State and the diaconal training program at Nashotah House. He was ordained deacon in 1979 and served as assistant at St. Barnabas on the Desert, Scottsdale, AZ, until he retired in 1993. He is survived by his wife, Marian.

The Rev. **John Earle McAdams**, 79, retired priest of the Diocese of Chicago, died Nov. 9 in Florida.

Fr. McAdams was a native of Greensburg, PA, and graduated from Seabury-Western Theological Seminary. He was ordained deacon and priest in 1965. Fr. McAdams served as curate at Grace Church, Oak Park, IL, 1965-66 and rector of St. David's, Aurora, IL, 1966-86. He was married to the former Margaret Ann Bittick, they had two children.

The Rev. **Bruce Daniel Sapp**, 73, retired priest of the Diocese of North Carolina, died Dec. 1.

Fr. Sapp was a native of Pamlico County,

NC, and graduated from the University of North Carolina and Virginia Theological Seminary. He was ordained deacon and priest in 1953. Fr. Sapp served as priest-in-charge of Christ Church, Albemarle, NC, 1953-56; assistant at Christ Church, Raleigh, NC, 1956-57 and rector 1957-92. He is survived by three children.

The Rev. **Betsy Dawn Inskip Smylie**, 45, non-parochial priest of the Diocese of Spokane, died Jan. 2 in Spokane, WA.

Mrs. Smylie was born at Ft. Belvoir, VA, and graduated from Radcliffe College and Harvard University. She was ordained deacon in 1981 and priest in 1982. Mrs. Smylie served as assistant at All Saints', Brookline, MA, 1981-82, associate at St. Mary's, Sparta, NJ, 1984-87; vicar of Ephphatha, Orchard Park, NY, 1989-98. Much of her ministry was focused on serving and working with the hearing impaired. Mrs. Smylie is survived by her husband, the Very Rev. John S. Smylie, her daughter, Shemaleiah and her son Nathan.

The Rev. **Kathryn Isabelle Teasdale**, 85, deacon of the Diocese of Michigan, died Nov. 16.

Deacon Teasdale was born in Pellston, MI. She was ordained in 1982. Until her retirement, Deacon Teasdale served at St. Martha's, Detroit, MI.

The Rev. **Ronald James Travis**, 56, deacon of the Diocese of Spokane, died Nov. 25 of cancer.

Deacon Travis was born in Helena, MT, and graduated from Eastern Washington University. He was ordained deacon in 1981 and served as chaplain at St. Luke's Hospital, Spokane, WA, 1988-89 and assistant at St. David's, Spokane, 1981-97. Deacon Travis is survived by his wife, Sue, and three children.

The Rev. **Richard Clayton Williams**, 75, retired priest of the Diocese of Connecticut, died Jan. 5.

Fr. Williams was born in New York City and graduated from Hobart College and the Episcopal Theological School. He was ordained deacon and priest in 1953. Fr. Williams served as assistant and canon residentiary of Trinity Cathedral, Newark, NJ, 1953-60; vicar of St. Peter's on the Hill, Hamden, CT, 1960-66; assistant at St. James', West Hartford, CT 1966-72; and vicar of St. Peter's, Plymouth and rector of Trinity, Thomaston, CT, 1972-95.

**Next week...**

## Lent Book Issue

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**RECTOR:** The congregation at St. John's Episcopal Church in Farmington, NM, is seeking a rector whose life, as well as preaching and teaching, is committed to the Gospel and who possesses pastoral and managerial skills. Contact: **St. John's Episcopal Church, 312 N. Orchard St., Farmington, NM 87401. FAX: (505) 327-9933. Phone: (505) 325-5832.**

**TRINITY CHURCH** in El Dorado, KS, is presently interviewing for rector. We are a town of 12,000 nice people located 30 min. NE of Wichita. Give us a call or send resume an CDO to: **Bob Dice, 2100 Hazlett, El Dorado, KS 67042: (316) 321-5841.** You'll be glad you did!

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**RECTOR:** St. Peter's Episcopal Church, Ripon, WI, a quaint college town of 7,000, seeks a full-time rector. We are searching for a candidate to guide the parish in fulfilling a vision of active parish participation, youth involvement, continued growth, spiritual guidance and love. Send resume and CDO profile to: **Steve Agne, Search Committee Chairman, N7035 Marchant Dr., Rosendale, WI 54974.**

**RECTOR/PASTOR:** All Saints' Episcopal Church located in southeastern Wyoming. We are looking for someone who will meet our pastoral needs and develop educational programs for all ages. Come help us grow! Send letter of interest including CDO profile and resume to: **Search Committee, All Saints' Episcopal Church, 2601 Main, Torrington, WY 82240.**

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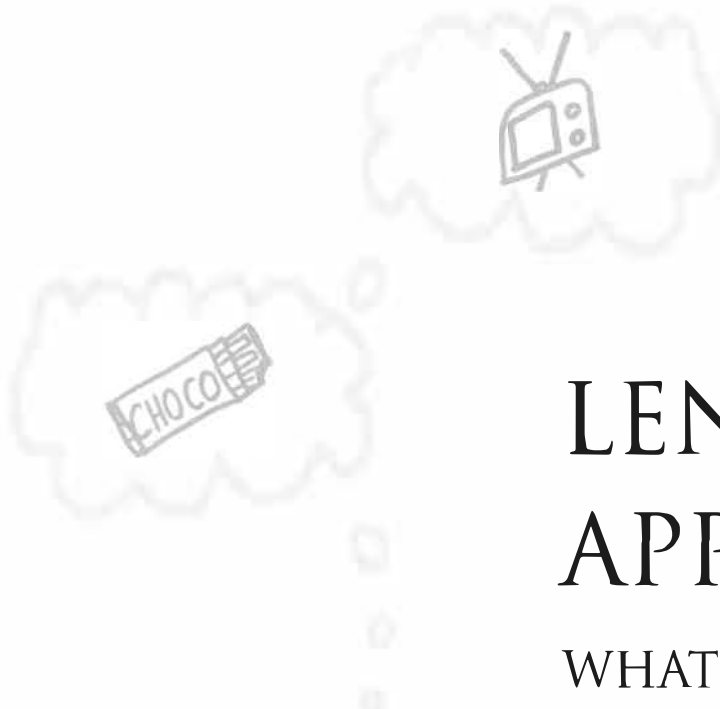
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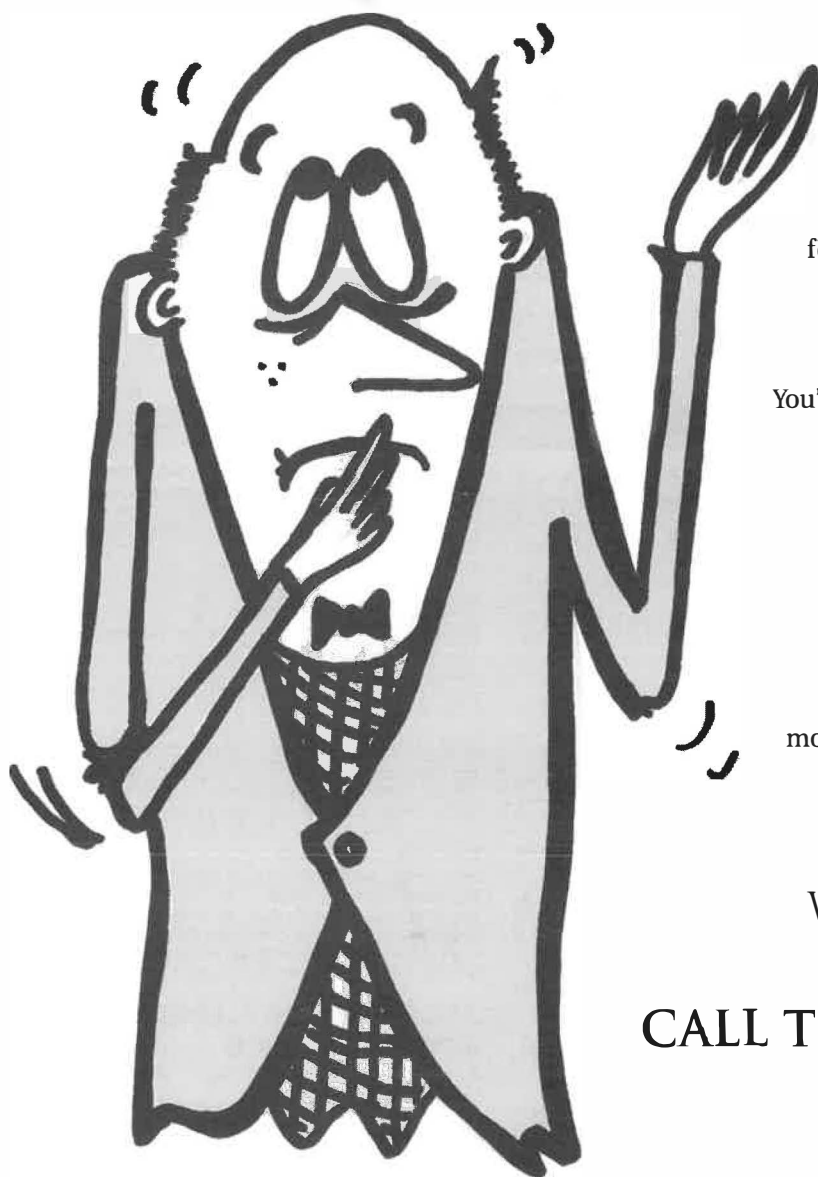
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