

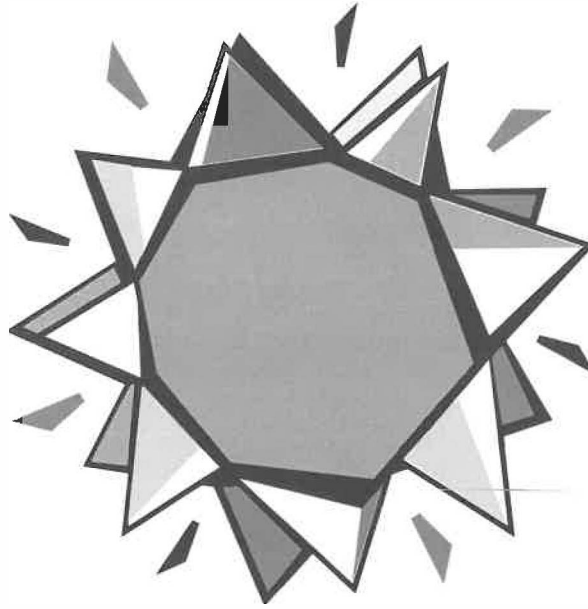
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Volume 218 Number 16



An Episcopal church damaged by Hurricane Mitch.

William Magill photo

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Photo by the Rev. William H. Magill

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SUNDAY'S READINGS

Breaking of the Bread

(He) "made himself known to his disciples in the breaking of bread."

Luke 24:35

Easter 3

Acts 2:14a, 36-47 or Isaiah 43: 1-12; Psalm 116 or 116: 10-17; 1 Pet. 1:17-23 or Acts 2:14a, 36-47; Luke 24:13-35

Coming to church on the Third Sunday of Easter can feel too much like a return to normal routine. The solemnity of Holy Week is not so fresh in the memory, the glory of Easter Day may have begun to dim in our consciousness (the lilies in the sanctuary may be in trouble if we've neglected to remember watering), and the sharp contrast of "Low Sunday" with the aforementioned, special times of worship is easily forgotten when all the regulars gather together again. How appropriate it is then that we pray God in the collect of the day to "Open the eyes of our faith." We would all want to see clearly the Presence of the Risen Lord whose victory over sin and death we celebrate and thus avoid that contempt which familiarity with things considered routine may breed.

The texts of holy scripture appointed for this day would suggest that such familiar things need not be so lightly disregarded, that it is in the normal things of our religion that we may

most clearly see our Lord Jesus Christ. God's blessed Son not only "made himself known to his disciples in the breaking of bread" in the days immediately following his resurrection. He continues to reveal himself regularly within the fellowship of his followers.

Even now, just as in the earliest days of the life of the church recorded in the Acts of the Apostles, just as surely as in that resurrection encounter on the Road to Emmaus written about in Luke's gospel, Jesus may be seen and known and adored in "the breaking of the bread." Not only so, "our hearts burn within us" whenever by faith we hear him speak and he opens "to us the scriptures." Thus it is that we expectantly continue in "the apostles' teaching and fellowship," not only as we read of it in Acts, but as we promise in the Baptismal Covenant.

Through word and sacrament, our normal routine of Sunday gathering is transformed into a tangible encounter with the risen Lord. Alleluia!

Look It Up

Read 1 Cor. 10:16-17 and reflect on the idea of participation in Christ through the Holy Eucharist.

Think About It

The narrative about Christ's appearance to the disciples on the Road to Emmaus links the warming of their hearts in the hearing of scripture with their recognition of the Lord "in the breaking of the bread." How does our celebration of the Eucharist emphasize the Presence of Christ in both word and sacrament?

Next Sunday

Easter 4

Acts 6:1-9, 7:2a, 51-60 or Neh. 9:6-15; Psalm 23; 1 Pet. 2:19-25 or Acts 6:1-9, 7:2a, 51-60; John 10:1-10

Liturgical Spirituality

By Philip H. Pfatteicher
Trinity. Pp. 292. \$22 paper

The discussions surrounding the proposed Concordat of Agreement with the Evangelical Lutheran Church in America brought to many Episcopalians a much greater awareness of the many ways in which the Anglican and Lutheran traditions complement each other.

As a member of the Lutheran/Episcopal dialogue for six years, and through other associations, I have learned that our traditions are not in conflict but rather reflect two different experiences of the one gospel.

This book by Philip Pfatteicher, a much-published writer in the Lutheran tradition, is an enormously helpful resource for Episcopalians as well as for the author's own tradition. Pfatteicher's name is particularly associated with the *Manual on the Liturgy*, which was published as a companion volume to the *Lutheran Book of Worship*.

With the publication of *Liturgical Spirituality*, Pfatteicher has moved from rubrical concerns to the broader and more fundamental issue of the relation of liturgical worship to the life of faith. His goal is to show how an authentic Christian spirituality must be grounded in the liturgical prayer of Christians as a primary way in which Christians relate to God. This perspective is, of course, one which is thoroughly congenial to the Anglican experience.

Having made this claim for corporate worship, Pfatteicher looks realis-

tically at the difficulty American Christians face in attempting to live this claim within a culture whose strongly individualistic emphasis creates a powerful filter which undermines a corporate spirituality.

In addressing this issue, the book clearly cuts across denominational lines to the larger dimension of Christ-

ian spirituality, and offers insight which may be fruitful in the lives of Christians in all liturgical traditions. The book may also be useful to Episcopalians in confirming how much of the common ground of faith we share with our Lutheran sisters and brothers.

(The Rev.) Louis Weil
Berkeley, Calif.

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The hand that flung
dogwood
suspended like snowflakes
caught in still frames —
a waltz of white lace
poised for a moment
a polka of petals poised

visual iambs on a
stillness of green
guarded and shadowed:
velvet behind lace;
mystery behind face.

Belle Rollins

'Bishops Cannot Make Decisions for Our House'

In her spring letter to deputies and alternates to General Convention, Pamela Chinnis, president of the House of Deputies, expressed concern that media and Internet articles on the recent House of Bishops meeting have given a wrong impression. Some reports, she said, have indicated that "certain divisive issues" (presumably these issues have to do with sexuality and implementing the canons regarding ordained women) "would not be voted on during next year's General Convention in Denver, Colo.

"... I don't need to remind deputies that bishops cannot make decisions for our house, as we cannot make decisions for theirs," Mrs. Chinnis said.

She continued by outlining her understanding of the plans for Denver, based on the Joint Standing Committee on Planning and Arrangements. Building on the Presiding Bishop's Jubilee vision for convention, he "has

proposed setting us free from the burden of some of our break-neck schedule ... providing 'fallow time' for reflection together ... Though streamlined in terms of schedule, the legislative process with its committee meetings and hearings will continue in accordance with the canons and

"The hope is to breathe a new spirit into that process so that we may, as a church, find a way to handle with love the deep conflicts that have developed among some of us."

Pamela Chinnis

rules," she said. "The hope is to breathe a new spirit into that process so that we may, as a church, find a way to handle with love the deep conflicts that have developed among some of us."

Connecting the "fallow time" to a development of Bible sharing and community building that has been part of the last several conventions, as well as the efforts to reduce the amount of legislation and "handle things more thoughtfully," Mrs. Chinnis told

deputies that, though "there is growing concern in some quarters that the sexuality issue could fracture the church ... fear of it mustn't negate our responsibilities."

Citing her address to the Executive Council in November and the anti-hate crime program the council authorized



Mrs. Chinnis

[TLC, Nov. 29], as well as the Feb. 19 murder of Billy Jack Gaither in Alabama [TLC, April 4], Mrs. Chinnis said, "My friends, as people of conscience we must take action against murderous prejudice wherever it appears in our churches and communities, teaching tolerance to our children, preaching tolerance to our fellow Christians, and working for a society in which every person can know the freedom of the Children of God ..."

Enclosed with the letter was a copy of the "Stop Hate" brochure, developed by the Peace and Justice Office at the Episcopal Church Center.

AROUND THE DIOCESES

Facing Controversies



Bishop Payne

At the 150th annual council of the **Diocese of Texas**, held in Beaumont, Feb. 4-6, the Rt. Rev. Claude E. Payne challenged more than 600 delegates and clergy to find "an alternative way to engage one another" on sensitive and controversial issues. He requested referral of several resolutions to an executive board task force, which would design a non-legislative forum in which to discuss sensitive issues that have caused bitter disagreement within the church for years.

As a result of action taken by the council, such a task force will begin work immediately to plan forums at which divisive and controversial issues can be discussed openly. The task force will include persons known to represent different sides of sensi-

tive issues in planning the forums. Bishop Payne hopes to offer the model to General Convention in 2000.

While dissatisfaction was apparent by those who did not favor referral, others were unhappy with the "need" of some to vote on issues. Muffy Maroney, of St. Stephen's Church, Houston, presented a resolution on hate crimes. She supported referral only "if something is accomplished" by the discussion process. "We have lost our institutional memory about how to disagree with one another," she said.

While Bishop Payne holds an orthodox view of human sexuality, opposing both the ordination of practicing homosexuals and the blessing of same-sex unions, he has consistently favored a non-legislative process which would encourage discussion within the church and that did not

result in "winners" and "losers."

George McGonigle, a delegate from St. David's, Austin, and a newly re-elected deputy to General Convention said, "Now that council has decided it wants to follow Bishop Payne's lead on conversation about divisive issues, the next question is 'will all of those who did not get their way at council participate in the alternative path?'"

In other business, the diocesan budget of more than \$3.9 million (which contains more than \$1.6 million in clergy insurance premiums) was approved, as was a missionary budget of \$2.8 million.

Four dramatic presentations, written and presented by Greg Wise and the theater group of St. John the Divine, Houston, punctuated the missionary spirit that of the diocese.

Carol Barnwell

Archbishop Carey Makes Extended Visit to U.S.

The Most Rev. George Carey, Archbishop of Canterbury, accompanied by his wife, Eileen, made an extended visit to the United States in March. Stopovers included the University of the South in Sewanee, Tenn., Birmingham, Ala., and Dallas, Texas.

Sewanee

A "near-perfect day" were the words echoing throughout Sewanee on March 12 as the university, local residents, and visitors welcomed Archbishop Carey to receive an honorary doctor of divinity degree from the University of the South.

"The archbishop's visit to Sewanee reminded us that we are part of the world-wide Anglican Communion," said the Very Rev. Guy F. Lytle, dean of the School of Theology. "He powerfully urged young women and men to respond to God's call to the ordained ministry in these exciting times, and affirmed and challenged those already in seminary by telling the story of his own faith journey and ministry."

In his address the archbishop made parallels with universities and the life of the church and the value of tradition and seeking new knowledge.

The archbishop later talked with undergraduates about the Anglican Church's role in world events and unity among religions. He spent another hour discussing theology and the church and global issues with more than 130 seminarians and faculty at the School of Theology. At the same time Mrs. Carey settled in with nearly 60 spouses from the seminary and candidly talked about forging her own personal identity and also sharing in a ministry with her husband.

Birmingham

Archbishop Carey, challenging a congregation of 2,200 at the Cathedral Church of the Advent, Birmingham, Ala., March 14, called on the church to be bold, unswerving, and uncompromising in its faith. "Jesus Christ is alive and relevant today as he has always been," he said. "Jesus' capacity to include everyone is notable. People who did not 'count' counted for Jesus."

Archbishop Carey encouraged an adult Sunday school class of more than 1,000 to a renewal in the fundamentals of our faith, as well as a renewal of the church's life in worship. "Sometimes people have misunderstood this to mean 'modern worship.'" Not necessarily. "Accessible worship" is that which meets people's needs. The church must clear hurdles which some find too high to meet. We can do incalculable damage when we make demands that do not take into account where people are. I recall an English vicar who insisted that the parents and godparents attend six months of classes before he would baptize their child. I am grateful to God that when I was a baby my parents (who were not regular

church-goers) were not rejected by their vicar when I was brought to the font."

In a banquet address Saturday evening to 300 diocesan priests, their spouses, and members of the cathedral chapter, Archbishop Carey focused on the church's mission. "We should never separate mission and evangelism," he said. "A church that engages in evangelism and neglects mission is not following Jesus' teaching about the kingdom. A church which engages only in mission but neglects making disciples and is inexplicit in its call for others to know Christ is in danger of becoming a social welfare club. Both belong together in what I call a 'seamless robe' of Christ's compassion to all people."

Dallas

Peace among nations is impossible without peace among major religions, Archbishop Carey told about 1,000 people March 15, to conclude the Thanksgiving World Assembly, which brought religious leaders from 33 nations to Dallas to kick off the United Nations' celebration of 2000: An International Year of Thanksgiving.

Archbishop Carey was the keynote speaker at closing ceremonies which included a celebration of harvest festivals from around the world and a call to religious leaders to foster a sense of commonality in the next millennium.

"A spirit of thanksgiving makes us tolerant of other people, faiths and beliefs and forces us to make room for others, especially minorities," Archbishop Carey said. "Tolerance is written into the codes of all major religions. Giving thanks to God through regular prayer and worship allows us a more generous understanding of the world around us."

The archbishop said a spirit of thanksgiving causes all religious people to condemn all atrocities. "We must make room for common action and protest," he said. "And we have a responsibility to listen to and understand each other, particularly among the great missionary faiths of Christianity and Islam. Sharing Jesus Christ also means listening to the other's story."

"Noting the impressive common ground we all share will help us build a more just and peaceful world."

(The Rev. Canon) C. Frederick Barbee, Jim Goodson and Sarah T. Moore contributed to this article



Ann Chambliss photo

(Left to right): Dr. Herman Browne, Archbishop's Assistant Secretary for Anglican Communion Affairs; Archbishop Carey; the Very Rev. Paul F. M. Zahl, dean of the Cathedral

Reunion Announces Reopening of Central Florida Camp

If history is the sum of past events which provides the foundation of new ones, then the future for Camp Wingmann in the Diocese of Central Florida should be nothing short of glorious. A reunion was held on the camp's grounds March 13, with camp alumni, future campers, clergy, and all Episcopalians invited to participate.

Camp Wingmann was the diocesan youth camp since the 1930s. The diocese sold the property in the 1970s, after which it fell into disrepair. In early 1998, the Rev. Jim McConnell, rector of Church of the Redeemer, Avon Park, talked about the camp with the Rev. Bill Yates, then canon to the ordinary for the Diocese of Florida. Fr. Yates and his brother, Davis, had camped at Wingmann as boys, along with John White, now an architect. Those three put together the organization and initial funding to buy the camp back.

Countless hours of volunteer labor were in evidence when the staff and board of directors of the resurrected camp "unveiled" the property at the "Camp Wingmann Reunion." Many of the more than 400 attendees of the ceremonies, which included reconsecration of the grounds by the Rt. Rev. John W. Howe, Bishop of Central Florida, were thrilled to see the place returning to the campgrounds they remember. Guests had opportunities to view pictures of the camp as it looked eight months ago, before beginning its metamorphosis, developing an appreciation for what so many had accomplished in so little time.

Generations of families could be seen sitting side by side, sharing stories and promises of things to come for future campers. Among those present were the children and grandchildren of Bishop John Wing, for whom the camp is named. Two granddaughters and a great-granddaughter of Bishop Henry Louttit, for whom the camp lodge is named, came to participate in the festivities.

The tranquil waters of Trout Lake provided an awe-inspiring backdrop for the Eucharist, celebrated



Worship was part of the reunion at Camp Wingmann.

by Bishop Howe. A stage was built in front of the new 10-foot-tall Celtic concrete cross constructed by three youth groups from the Diocese of Florida as a gift to the youth of Central Florida.

Bishop Howe quoted the Rt. Rev. William Moses, former Bishop Suffragan, who said that it was in places such as Camp Wingmann where future vestry members, priests and bishops are trained, making it an invaluable asset to the diocese.

What camp is all about, said Jon Davis, diocesan youth ministry officer and homilist for the Eucharist, is teaching children to live out, in words and actions, their commitment to Christ, that is, living their baptismal vows. Camp is a place, he explained, to discover what it really means to "follow Jesus."

Fr. Yates, the camp director, invited attendees to join the bishop in processing throughout the camp grounds, blessing each building in turn.

Camp Wingmann is owned by a group of individuals, not the diocese. Most of the \$1.2 million cost to purchase, renovate and staff the camp is still being raised.

Tammy S. White

Two Ugandan Deacons Ordained

The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, ordained two Ugandans as deacons on March 24 in the chapel of Cranmer Theological House, Shreveport, La. The Rev. Douglas Martin and the Rev. Joseph Patterson were ordained by Bishop Kelshaw for the Rt. Rev. Samuel Ssekkadde, Bishop of Namirembe, Uganda.

Bishop Kelshaw based his sermon on God's revelation of himself to Moses in Exodus. The bishop spoke directly to the deacons and their wives of the things they can expect in their ministries.

The new deacons will serve at St. Francis' on the Hill, El Paso, Texas, and will continue under the supervision of Bishop Kelshaw, acting for Bishop Ssekkadde.

Secretary General Visits Wyoming

Why would the secretary general of the Anglican Communion choose to spend three days lecturing in a small Wyoming town? With a communion numbering 70 million Anglicans, in 164 countries, in 38 provinces, why does it make sense to concentrate on a diocese of 10,000 Episcopalians, visit a town of 9,000 citizens, to speak to an audience of 50?

The answer to these questions not only defines the Very Rev. John Peterson's role, but also points to the wider purpose and identity of the Anglican Communion.

Dean Peterson was guest lecturer at the Christ Church, Cody, Wyo., Spring Forum March 19-21, continuing a relationship with the Diocese of Wyoming which began in the mid 1980s while he was dean of St. George's College in Jerusalem. During his visit, he presented a Compass Rose Society tile to the Rev. Warren Murphy, rector of the parish.

When asked by a participant to define his job, Dean Peterson responded, "My job is to tell the stories of our marvelous Anglican Communion family."

During his talks, Dean Peterson described scenes around the world: displaced Palestinian Christians; the need to establish a medical clinic in the bush in the Diocese of Kaitun (northern Nigeria) — because 60 percent of the children will not live to see their third birthday and 10 percent of their mothers will die in childbirth; a

69 percent AIDS-infected population of young people in Uganda; a gathering of 20,000 in the Sudan where celebrating the Eucharist was not an option — there was no bread and no wine; and an Anglican church in Brazil located literally in a garbage dump — where residents made him a beautiful cross out of scrap paper. "I cried," he said.

"I am telling you these stories," Dean Peterson said, "to challenge you — not to depress you — to take you beyond yourselves — to enlarge your world view."

Dean Peterson did not suggest that American Episcopalians abandon local concerns for an international emphasis. Rather, he challenged his audience as part of the global Anglican family to become involved in projects on four levels: local, diocesan, national and international.

"What should be the position of the church as we approach the third millennium?" he posed. "The core of the gospel is to live in community. How radical dare we be? How willing are we to wear the crown of thorns? How willing are we to let our feet be washed? How willing are we to be servants?"

(The Rev.) David L. Duprey, with Dorothy Goodwin



Daphne Grimes photo
Dean Peterson

BRIEFLY

The Rt. Rev. James Ottley, Anglican Observer at the United Nations resigned from his post effective March 31, citing "deterioration" of support from the Most Rev. George Carey, Archbishop of Canterbury. According to the Episcopal News Service, a five member transition team, headed by the Rt. Rev. Paul Moore, retired Bishop of New York, will oversee the office until a replacement for Bishop Ottley is named.

In their on-going effort to find episcopal leadership of a new Anglican province in the U.S., principals from the **First Promise** organization were scheduled to meet with church leaders in Singapore shortly after Easter. The work of First Promise could be finished soon, the Rev. Chuck Murphy, rector of All Saints' Church, Pawleys Island, S.C., told attendees of a March 15 meeting in Atlanta.

Clarification: The report of the Executive Council meeting in Denver [TLC, March 7], indicated that the Episcopal Church Center in New York City will be shut down for two weeks in August to remove asbestos from an 11th floor equipment room. It also said the cost to remove the asbestos would be \$2-3 million. Updated information from the church center indicates the cost of asbestos removal from the equipment room will be "substantially" less than \$1 million; the \$2-3 million figure would apply to asbestos removal when and if the entire building is reconfigured for better use of space.

International Symposium of Total Ministry

Bishops, priests, deacons and lay people from around the world who are involved with helping develop ministry within congregations gathered recently to plot, worship, plan and dream.

Participants were from Australia, Canada, England, New Zealand, Scotland, Uganda and the United States met at the International Symposium on Collaborative Ministry Feb. 24-March 1 in Burlingame, Calif.

They are practitioners of what is known as Total Ministry or Mutual Ministry within the United States. That involves education and training for members of congregations, development of congregational leadership, and in some cases ordination of people to serve as local clergy, usually as part of a team.

The Rt. Rev. Brian Farran, Bishop of Perth, Australia, explained that Total Min-

istry is just getting a foothold in Australia, and "I particularly found the conversations" with representatives from Nevada and Northern Michigan "to be really effective."

"People here share a common commitment to collaborative ministry," said the Rev. Jim Kelsey, Bishop-elect of Northern Michigan. "That means helping congregations to discover their own strength and to identify leadership from within."

One of the lasting effects of the meeting will be a worldwide network of individuals active in collaborative ministry, he added.

"We are discovering that mutual ministry is a worldwide concept, but very differently expressed in different parts of the world," said the Rt. Rev. John Saxbee, Bishop Suffragan of Hereford, England.

"I am going back home reinvigorated."

Dick Snyder



Editor and Presiding Officer

CLIFFORD P. MOREHOUSE

By E. Allen Kelley

**“One of the best-known laymen
in the Episcopal Church.”**

— *The New York Times*

Clifford P. Morehouse, described by *The New York Times* as “one of the best-known laymen in the Episcopal Church,” was almost destined from birth for a leadership role in the church. Both his father and his grandfather were active churchmen, elected in succession to every General Convention from 1886 on, and Clifford succeeded his father, serving from 1934 through 1967; at each of his last three conventions, 1961-1967, he was elected president of the House of Deputies, only the second lay person to be chosen for that post. (The first was the Supreme Court justice, the Hon. Owen J. Roberts, in 1946.)

The other related influence on Mr. Morehouse's development as an ecclesiastical statesman was his work as an editor of church-related publications. In 1884, his grandfather, Linden Morehouse, began the Young Churchman Company, in Milwaukee, primarily to publish Sunday school material. The business expanded to theological, devotional, and reference books, as well as church supplies and retailing, and in 1900 it acquired *THE LIVING CHURCH* magazine. Thus, when Clifford Morehouse returned home from Harvard in 1925, he began his journalistic and publishing career at the recently renamed Morehouse Publishing Company. He soon became managing editor of *THE LIVING CHURCH*, and, on the death of his father, Frederic C. Morehouse, in 1932, he became editor and remained so until its sale in 1952 to the Living Church Foundation. He then moved, with his wife, Ellen, and their three children, to New York, rejoining two colleagues who had moved earlier, Linden Morehouse II and Harold C. Barlow.

Through the years of editing the magazine to make it a channel of news and communication for the whole church, he became adept at presenting fairly a variety of viewpoints on issues affecting the church. The tact and patience learned here would stand him in good stead later as the presiding officer at three General Conventions.

The years of his presiding were tumultuous ones, with such issues as civil rights, gender, and church unity being exhaustingly and often bitterly debated. While he was an impartial presiding officer at conventions, he frequently stated his own strongly held views at appropriate moments.

In the discussion of the role of women in the church, he

wrote an article distributed before the 1964 Convention (when the subject of female deputies was still an open question) which said, in part, “. . . men and women are equally loyal communicants of the church and the practice of segregation by sex is no more admirable than that of segregation by race or color.” After a close vote in 1964, the appropriate changes in the church's constitution were initially approved at the 1967 convention.

During the racial turmoil of the 1960s, he provided strong leadership and support for the church's civil rights stands. (He did express reservations, however, about the administration, though not the aims, of the main program set up earlier as the church's response to the racial unrest and riots of that time.) When the 1970 convention seemed about to split apart on this issue, Charles Crump, now chancellor of West Tennessee, then a deputy and the parliamentarian, recalls that Mr. Morehouse's remarks exerted a calming influence upon many of the deputies and helped avoid a complete rupture.

In the 1950s and '60s, interest and activity in the ecumenical movement was high, and Mr. Morehouse was appointed a representative of the church to meetings of the World Council of Churches, the Faith and Order Commission, and to the newly formed Church of South India. His work in this area was recognized by several other churches and governments.

His other church-related involvements included being warden and vestry member at Trinity Church, New York City, and a trustee of the Cathedral of St. John the Divine. He was author of the books *A Layman Looks at His Church* (1964) and *Trinity: Mother of Churches* (1973). In 1966, he was inducted into the Most Venerable Order of the Hospital of St. John of Jerusalem.

Mr. and Mrs. Morehouse died in an automobile accident in 1977.

All in all, what was written of the publishing company on its 75th anniversary in 1959 could appropriately sum up the life and influence of Clifford Morehouse: “a strong example of the ministry of the laity as it thrives in Anglicanism.” □

E. Allen Kelley is a publishing consultant and the recently retired publisher of Morehouse Publishing Company.

HELPING HONDURAS REAPPEAR

After being said to have 'vanished' from the disastrous effects of Hurricane Mitch, Honduras is looking for relief to survive.

By John R. Thomson

As Hurricane Mitch slowly withdrew last November, Bishop Leo Frade of Honduras began an e-mail message to the Presiding Bishop, saying "Honduras has vanished." Now, five months after the disastrous storm, Bishop Frade can say with some relief, "Honduras is reappearing." There is, however, a long way to go.

Remarkable dedication is bringing the country back. Ranging from U.S. Navy Seabees to Tzu Chi Buddhists from Taiwan, the world is coming to the aid of the ravaged nation. The Presiding Bishop's Fund for World Relief reports more than \$1 million has been donated for Central America.

Archdeacon John Park in San Pedro Sula, the Rev. Lloyd Allen in Tegucigalpa, and more than 48 other priests and deacons throughout the country are working with an energy and commitment that demonstrates why Honduras is the fastest-growing diocese in the Episcopal Church. With barely 500 communicants 20 years ago, the missionary diocese has grown to 12,000 and continues to expand with new members, churches and community facilities around the country.

Each day, trucks leave the diocesan compound, loaded with large plastic bags — white with food, black with clothes — and with three-gallon bottles of pure water. Each day, the trucks go to yet another otherwise despairing *barrio*, where workers, often including the bishop himself, present sacks of food and clothing and the water to the residents, one by one. Elsewhere, church workers are managing shelters for thousands of people still unable to return to their ravaged homes. Others seek ways to cope with some of the 1,500 new orphans at the church's two children's complexes.

A correspondent in four wars, and at the center of

emergency assistance efforts in Colombia and Somalia, I have never witnessed a disaster that surpasses the Honduran tragedy. Arriving in Honduras in February, I thought I had seen it all, elsewhere. But I had never seen all this, in one place, any place. I saw water and mud, hunger and homelessness, everywhere.

I saw aching sadness — Rogelio has temporary work as a supervisor at a shelter for 1,300 homeless managed by the diocese. He looked fine, until I looked into his sad eyes. Walking among tents designed for 20 people that held 40, he told me of watching his mother swept away in her wheelchair by the surging Rio Grande, of seeing his only sister and her daughter disappearing in the same torrent, seconds later.

Rogelio told me why he survived. As he passed under a bridge spanning the river, a fireman pulled him out...by the hair. Two days later, his body bloated beyond recognition, a doctor forced him to vomit the poisons he had swallowed while in the water [the main sewer pipe had burst, spewing filth of all types into the Rio Grande].

I heard innocent laughter. In the village of Santa Cruz, six miles outside Tegucigalpa, we visited the two-room dirt-floor shack of Señora Betulia Reconco. A widow, she was at home with four of six children and a million-dollar view overlooking lush green mountains and a valley beneath. Behind, adjoining the dirt track leading past her home rose a sheer, jagged cliff, part of which had broken away and buried her home in three tons of mud and rock.

Then, the day before I left Honduras, at the day's distribution of food, water and clothing in yet another forsaken neighborhood near San Pedro Sula, I came upon three of the most beautiful little girls I have ever seen, playing on the clay-like mud in their yard with a broken bowl and an old cloth. One would turn on the outdoor spigot, from which dirty water flowed; another would pretend to wash the dirty cloth in the bowl; the third would say, "No, no! Don't you see it is dirty; you MUST not use this water!" And they would laugh and laugh, and then exchange roles.

We visited a particularly vivid — and, at last, posi-

International businessman John R. Thomson has served in Asia, Africa and Latin America, in commerce, diplomacy and journalism. He is a member of St. Christopher's by-the-Sea Church, Key Biscayne, Fla.



FACTS ON THE TRAGEDY IN HONDURAS

HONDURAS — before Mitch — was the second poorest nation in the Western Hemisphere, ahead only of Haiti.

THE OFFICIAL DEATH TOLL has been revised down to 6,500, with thousands still missing, most presumed dead. A directly related tragedy: 1,500 new orphans.

AN ESTIMATED 180,000 REMAIN PERMANENTLY HOMELESS, with little hope for proper resettlement in the foreseeable future. Originally, 2 million citizens, 35 percent of the country's 5.5 million population, were forced to flee their homes — that is equivalent to some 95 million people in the United States.

THE RIO GRANDE, bisecting the capital Tegucigalpa, surged from its normal 14-foot depth to 50 feet, sweeping away seven of nine bridges and destroying huge parts of the Primera Avenida section of the city [including the Ministry of Education which lost all the country's student records and the diocesan offices].

THE HOBBLING AGRICULTURE SECTOR — the backbone of the economy — has lost 1 1/2 banana crops, as well as most of this year's coffee, beans and corn harvest.

tive — fact: one of six water purifying stations donated and installed by St. Philip's Church and the General Engineering Company of Charleston, SC. Located under a bridge over the Rio Chamelecon, the station provides crystal clear water from the dark brown river to Martinez Rivera township. It is so important to the inhabitants that town council vice president Ezequiel Galo Osorto set up temporary residence under the bridge, to guard the precious equipment, and distribute water to the housewives and children with their buckets.

Bishop Frade later said the water purifier program has been so important that St. Philip's and General Engineering had sent another six systems, a critical contribution totaling more than \$60,000.

What can concerned individuals and organizations do? A great deal, because the rebuilding of Honduras will take billions of dollars and years to accomplish. Some specific areas discussed and agreed with the bishop and his senior staff:

MEDICINES, one of the few things that cannot be acquired in Honduras more efficiently than imported.

SUPPORT FOR CHILDREN at homes in San Pedro Sula and Tegucigalpa. At a cost of \$900 per child per year, these children, either orphans or placed by the courts from abusive homes, are literally being lifted out of despair by the healthy and positive atmosphere in facilities accommodating 200 girls in San Pedro Sula and 220 boys in Tegucigalpa. The homes' directors encourage donors to volunteer as teachers, aides and visiting foster parents.

LOW-COST HOUSING throughout the country. A two-bedroom Habitat for Humanity home costs \$3,500, with land another \$1,500. On a combined basis, five houses could be built for \$20,000. The diocese has hopes to build at least 200 homes. The Habitat concept of shared accountability provides a wonderful opportunity for teams of people to build the homes with those who will live in them.

The foregoing are areas in which my parish, St. Christopher's by-the-Sea in Key Biscayne, Fla., is organizing community-wide support. In less than a month,

we raised \$12,000 in unrestricted funds, \$3,600 for orphanage scholarships, \$3,000 for medicines and vitamins, and financing for 24 homes. Eight volunteers went to work in the church's orphanage for boys, *El Hogar de Amor y Esperanza*, in Tegucigalpa, and on completing a community center in nearby Santa Cruz village.

In July, some 20 volunteers will work on a broad range of projects in several communities. Another group of 30 from Holy Trinity in West Palm Beach will be going to Tegucigalpa during June-July, following up an initial two-week stint last summer.

On my last night in Honduras, I had the pleasure of having dinner with the Presiding Bishop's wife, Phoebe Griswold. She was going to Tegucigalpa the next morning, and as I showered prior to dinner, it occurred to me she could do something for me and my friend Rogelio. I cleaned off my boots — they had been new a week earlier — and put them into their box. Later, when I asked her if she would take them to him, she readily agreed. Even if they don't fit, I hope Rogelio knows I remember and am tangibly concerned about him.

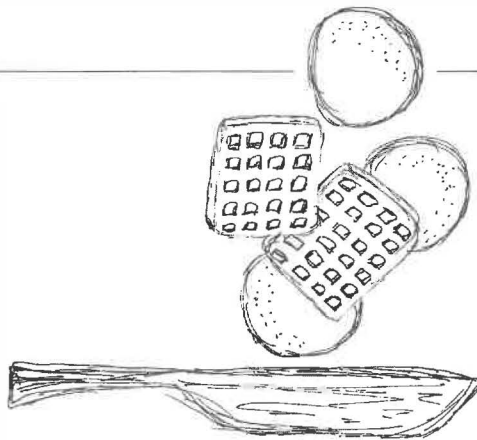
I do not know what concerned individuals and communities will do to aid the Honduran people. My family and I will be digging deep...and going back, at least in part because of the following image:

In Tegucigalpa, I visited a rundown school, the *Escuela Moderna* [Modern School], turned into a temporary shelter with a fresh sign displaying its new name: *La Nueva Esperanza* [The New Hope]. Several women were receiving their families' rations of beans and corn. In the courtyard, a dozen children were playing. Fortunately, it was not raining, because every room was filled, three families assigned to live in each small classroom — up to 18 people eating and sleeping, crying and coughing in the same space.

Off to one side, a group of five or six younger women talked listlessly. One of them, her back to me, wore a T-shirt that read "Bell Phone Centers." When she turned to face me, the front of her shirt ironically carried the most telling message I could imagine: "Talk's Cheap."

As I took her picture, it was hard for me to focus, my eyes filling with tears. Dear God, I heard myself praying, please help those of us who can, to act, not talk. □

Pancakes and Waffles



Our offices are located in a building which is more than a century old. Apparently the locks are beginning to fail. Either that or someone has a key to my office. For no matter how often I close and lock my door, someone gets in and deposits mail on my desk. Like the following:

From Central Pennsylvania: Your letters to the editor had more impact when they were placed at the front of the magazine.

Dear Central: You may have stumbled upon the reason we placed them in the middle of the magazine. Ed.

From Albany: Your magazine has been a bit insipid lately.

Dear Albany: My dictionary reports the first definition of insipid as "destitute of taste." Surely you must be referring to some other magazine. Ed.

From Eau Claire: Quit using staples. It makes recycling too difficult.

Dear Eau: I seem to be able to remove them by using either my right incisors or an old butter knife which I found in my desk. They both work. Ed.

From California – There's too much "the sky is falling emphasis ... it almost seems intended to foster bad feelings in our most diverse church."

Dear California: Most of those feelings probably don't come from TLC subscribers. Ed.

From Southern Ohio – Your conservative thrust must be a major disappointment to our Presiding Bishop.

Dear Southern: He claims he doesn't read TLC. Ed.

From Rio Grande – The liberal slant of your magazine will soon cause me to cancel my subscription.

Dear Rio: The only real slant you'll find

in this magazine is that postmark on the first page of the letters to the editor. Ed.

From Maine – When will we get some humor in the magazine? We need to laugh at ourselves.

Dear Maine: Humor? In Maine? I've been to Maine and I have friends in Maine and what I've found there...oh, never mind. Ed.

From Connecticut – Who has time to write or read the negative, inhospitable letters to the editor?

Dear Connecticut: You may have answered your own question. Ed.

From Chicago – The letters to the editor are my favorite part of the magazine. Why don't you print more letters?

Dear Chicago: The Connecticut reader might have answered this one, too. Ed.

From New Hampshire: I haven't seen such waffling on important issues since I ate at the International House of Pancakes.

Dear New: Next time you go to IHOP, be sure to try the buckwheat pancakes. I recommend them. Ed.

From Georgia: How about running an article explaining how and why the Gloria Patri became so important in our prayer books?

Dear Georgia: Gloria Patri? I think I dated Gloria Patri in junior high. Her father used to run a dairy farm. Ed.

From Northwest Texas: You're incorrigible. You're simply out of touch with where the Episcopal Church is these days.

Dear Northwest: Congratulations! In the half-century or so I've fielded people's complaints, you're the first to call me incorrigible. Ed.

David Kalvelage, executive editor

Did You Know...

The newsletter of St. Thomas' Church, Dallas, is called *The Doubter*.

Quote of the Week

The Rt. Rev. William Persell, Bishop of Chicago, on his support for the blessing of same-sex unions: "I'm not naive. I know I'll take a certain amount of flack for it."

Accountable to Whom?

The struggle of the Bishop of New Jersey brings to mind a question of accountability. To whom are bishops accountable? Priests are accountable to their bishops, but what about those bishops? Are they accountable to God alone? To the Presiding Bishop? To the House of Bishops?

For priests, the lines are clear. Not only are they subject to their bishops and dioceses, there also is a certain amount of accountability to their parishes. The canon for the dissolution of the pastoral relation makes it possible for parishes to, in effect, dismiss their priests for a variety of reasons. Deacons, in a personification of their servant ministry, are accountable to their bishops, and as time has evolved, to priest and parish as well. Lay employees of the church seem to be the most accountable. Their lines of authority are usually clear, and such persons as directors of Christian education, musicians and office staff may be terminated without much recourse.

The accountability of bishops is another matter. To a great extent, bishops seem to be accountable to no one. The dissolution canon does not address bishops, and the canons for the presentment and trial of a bishop seem to be designed to delay or impede such a trial, rather than to render swift justice. If discipline is called for, the House of Bishops can rebuke one of its own, but that rarely happens, although in recent years a "disassociation" or two have taken place. Bishops can challenge the election of persons to the episcopate, but once those persons are members of "the house," they belong to a fellowship which appears to protect its own members.

The accountability of bishops is a subject which ought to be addressed by General Convention. We are not advocating the establishment of a dissolution canon for bishops, for that would seem to undermine the very nature of their ministry. On the other hand, if for no other reason than to ensure fairness and to clarify authority, the matter should be addressed by the entire church.



Bishop Bilgetank was something of a fixture in the diocese.

Praying for Kosovo

The decision by the North Atlantic Treaty Organization (NATO) to take military action against Yugoslavia is unfortunate. It is especially painful for Christians to learn of the ethnic cleansing of Albanians in Kosovo. News accounts of the displacement of thousands of Albanians make it clear to us that something had to be done. When efforts to bring about a peaceful settlement of the complex conflict within Yugoslavia were unsuccessful, military action seemed to be the only alternative. Unfortunately, the air strikes have caused great damage, injuries and loss of life to innocent victims and have forced the resettlement of thousands of refugees. We need to pray for all who are involved in the Kosovo conflict, praying especially that a negotiated settlement may be reached which would bring an end to the military action and encourage a process of reconciliation and peace.

No Excuses

By Marcia W. Hotchkiss



*Excusing is an end
run around the crisis
of forgiving.*

"And be not conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

(Rom. 12:2)

Can the political scandal that has been gnawing away at our nation's sense of morality instruct the body of Christ? Reflecting over the past months, I have come to two conclusions that I believe to be true about our church as well as our society.

The first conclusion is that we have lost all sense of what forgiveness is really about. Americans (the church included) tend to excuse rather than forgive. Excusing others says that we must overlook poor decisions and destructive actions in light of the extenuating circumstances. This line of reasoning led to the "abuse excuse" defense heard in several well-publicized trials, such as the Menendez brothers and Susan Smith.

As humans, we may buy into this "excuse" philosophy, but God never did and still does not today. In fact, if he did, we would be quick to call it "cheap" grace. And grace is never cheap; it ultimately cost God the death of his only Son on a bloody cross at Calvary. Indeed, God sees the extenuating circumstances far more clearly than we ever do, but he always calls sin "sin" without exception.

This is fair judgment from a righteous God, but it is also validation that sin causes pain. Therefore, when we are wronged, we should feel pain. Only when there is an acknowledgment of wrong inflicted can we admit our pain, and trust God for eventual healing. As Thomas Merton wrote, "Anything that is denied cannot be healed." Excusing always leads to more pain as ultimately nothing is resolved or reconciled. Forgiveness leads to healing, which begins with repentance.

The second conclusion is that our

society as well as our church has lost any realistic grasp of the true meaning of repentance. Maybe it is because we hardly ever see true repentance anymore. When we repent, we admit our wrong but offer no excuses. Sometimes, we even stay away from explanations as our purpose is merely to admit the wrong, not to excuse or explain the wrong away. Author Lewis Smedes states, "Excusing is not really terribly hard. It makes for tolerance ... Excusing is an end run around the crisis of forgiving. It is a way of telling a person that he or she does not really need to be forgiven after all." Repentance literally means that we turn and go a different direction. Repentance does not occur instantaneously; rather, repentance (like forgiveness) plays out over time. It takes time to know if someone has turned his back on hurt and sin and is now walking toward right and truth. Then, after repentance, one is free to accept the forgiveness of others as well as the transcendent forgiveness of God.

It seems that if forgiveness and repentance were practiced and understood, the church and society would be radically different. There would be no more excuses, no more "cheap" grace dispensed with no real meaning, and very few instantaneous resolutions. Instead, there would be truth — love that bears all things and forgives all things; and there would be much more evidence of God at work in the church. Truly we could become a healing place of reconciliation to all who humbly repent.

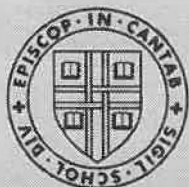
Marcia Hotchkiss is a member of the Cathedral Church of the Advent, Birmingham, Ala.

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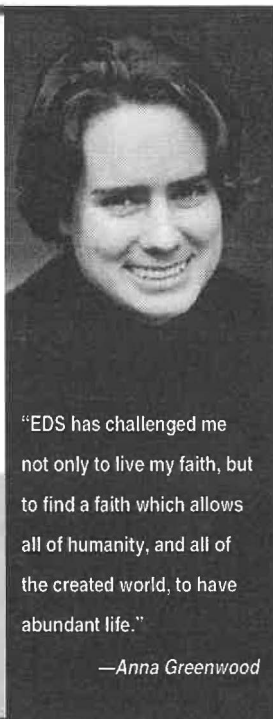
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—Anna Greenwood

LETTERS TO THE EDITOR

Proposed Council

Recently, I heard of an interesting move at the worldwide Anglican Communion level. The various disputes (such as American conservatives appealing to African and other primates to establish a separate Anglican province in the U.S.) have emphasized the very real fact that there is no authoritative voice in Anglicanism beyond the province.

Why not go back to the Bible?

In other words, other than the traditional and ceremonial role of the Archbishop of Canterbury, there is nothing that makes one part of a worldwide Anglican Communion. Anglicans have, of course, always avoided the imperial papacy of Rome in which final control comes down from a single head through various levels of cardinals and archbishops. On the other hand, some kind of super-province authority is probably necessary.

The solution? Why not go back to the Bible? It is clear that the apostles governed the early church as a council. Peter was often the spokesman but it is obvious in the Acts of the Apostles and many parts of the epistles that he was not a ruler in the sense that the Roman pope became after the church became an official part of the Roman Empire and took on the structure of the Empire.

A proposal is being floated around which calls for the creation of an Anglican Communion Council that would be made up of the primates of the 38 recognized provinces. The Archbishop of Canterbury would presumably be the spokesman for the group but would not have any power over them in a direct sense (to avoid what some are calling an Anglican papacy). This council would make the statements of faith and practice that would be authoritative for the Anglican Communion. Instead of special interest groups shopping around for

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"And I, if I be lifted up from earth, will draw all men unto me." (John 12:32)

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supportive primates and bishops in the communion, issues would come directly to the council for resolution.

This would require provinces to give up some of their autonomy, but it would also mean that the rampant confusion over the "official positions" of the Anglican Communion would be answered.

The bottom line is this, I think: Is it better to be part of an independent province or a worldwide communion? The Apostolic Council worked as the early church had to sort out very difficult issues that threatened its existence. There is no reason to think God will not send the Holy Spirit to guide such a council today.

*(The Rev.) Michael T. McEwen
Asst. Prof. of Theology
St. Gregory's University
Shawnee, Okla.*

All for Harmony

Part of the editor's column on diocesan conventions [TLC, March 21] seemed to extoll the ingenuity of those dioceses that have taken action to ensure that "smooth-running conventions take place." To wit, they are throwing out "troublemakers" and using parliamentary subterfuge to thwart contentious resolutions. All of this is in the name of harmony.

I would like to offer two observations. First, just who is a troublemaker? And who gets to determine who is and who is not a troublemaker? Second, parliamentary procedure is useful for bringing order, to be sure. It also has an additional role in that, when it is employed impartially, it protects the rights of the minority.

It causes great harm to the body of Christ when those in power, without due process, choose to label some as troublemakers, then engage in parliamentary chicanery to thwart them. In this modern twist on a gospel theme, we now have the moneychangers ejecting from the temple that troublemaking guy from Nazareth. What irony!

*John Conn
Albuquerque, N.M.*

No Wrong-Doing?

Based on the article on the New York attorney general's investigation of the church's finances under Bishop Browning and Mrs. Cooke [TLC, Feb. 14], I see that the national church and its spin machine is in full flower. To report, in essence, that the attorney general found no wrong-doing should require a church spokesperson to have the capillaries removed from her/his cheeks to avoid blushing on making or printing such a statement.

Only a real spin pro could say that a church (constitutionally separated from the state) achieved approval by the attorney general when the attorney general secured affidavits (not simply statements) from the treasurer and outside auditors, and the CEO (Presiding Bishop) executed a consent decree that gives the state oversight of the church for some five years. Only a spinmaster could say procedures had been approved by the

attorney general when those accounting procedures, practices, and oversights (dismantled under Bishop Browning) were restored and beefed up in part before and in part during the 20-month investigation. Only a spinmaster could say that the requirement to have 50 more accounts subjected to review by an outside auditor was a sign of confidence. Only a master spinner could say that expecting the new CEO (Presiding Bishop) to be educated by his lawyer as to how to use discretionary funds is a sign of no problems. All this because the national church refuses to be accountable to its members.

If no wrongdoing is found in an investigation the matter is dismissed. More requirements and monitoring are not instituted if nothing is found. I am offended that our "leaders" think their flock is that naive. But, then again, these "leaders" expect us to be trusting. I no longer am. One reason

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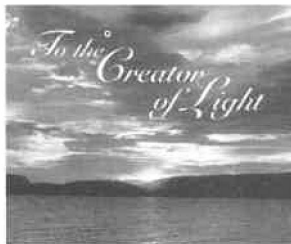
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YOU'LL FIND IT ON PAGE 21

LETTERS TO THE EDITOR

for our form of church hierarchy is to assure the membership that oversight is in place. In the national Episcopal Church, I see no sign of this, financially or otherwise.

James H. Crosby
Mobile, Ala.

Refreshing

Thank you for the fine article, "Lessons from the Impeachment" [TLC, March 21]. Fr. Freeman gives a refreshingly theological, sensitive and compassionate viewpoint on the controversial impeachment of President Clinton.

(The Very Rev.) John P. Bartholomew
Hastings, Neb.

Wisdom and Compassion

I was impressed with the editorial dealing with Bishop Wolf of Rhode Island [TLC, March 21]. She is a woman of great wisdom and compassion. More importantly, she shows the concern for her flock that I think is only right to expect from our bishops. Bishop Wolf seems to be more concerned with tending her flock than with trying to reform them to her point of view.

I'm sure there must be a few more bishops out there like Bishop Wolf. I wish we could hear more stories about compassionate bishops working with people rather than all those tales we hear about bishops intent on changing rather than leading their flock.

May God continue to bless and keep her. The Diocese of Rhode Island obviously hit a grand slam when they elected her!

LCDR Robert Thomas, Jr.
U.S. Coast Guard
U.S. Embassy
Nassau, Bahamas

Conversation Starter

The license tag Luke 3:16, cited in the editor's column [TLC, March 28] belongs to me.

The tag is "bait" for starting conversations with people following me in

cars who later catch up at traffic lights, with gas station attendants and others at refueling stops, car washes, etc.

My wife and I both have had great fun and serious conversations result from people seeing and inquiring about it. It has even found its way into sermons. We tell Christians who ask, that they are to look it up. That is their homework assignment! As it is yours and your readers.

(The Rev. Canon) Pete Wait
Canon for Evangelism
Diocese of Florida
Jacksonville, Fla.

Important Topic

I appreciated John Ruef's addressing the subject of call [TLC, March 28]. It strikes me that this is an important, if not always comfortable, aspect of ministry. How it plays out in our lives impacts the whole church. As fewer and fewer younger clerics enter the ministry, how much more critical it will be for them to listen to God's call than to chug along up the vertical ladder of success.

(The Rev.) James G. Estes
St. Francis' Church
Pauma Valley, Calif.

Convincing

Though he could never have known it, the late Bishop of Alaska, William J. Gordon, provided the influence that tilted me in the direction of seeking holy orders in which I have been now for more than 32 years. I had occasion to hear him preach at the (then) cathedral church of the Diocese of Los Angeles sometime in the late '50s. I had been mulling over the idea of going into the ministry but could not make up my mind. After hearing Bishop Gordon, however, the argument for the ministry became increasingly stronger and sometime in 1960 I made my decision.

(The Rev.) Kenneth L. German
Shafter, Calif.

How pleased I was to have you include in your fine "Shapers of the

Church" series the Rt. Rev. William Gordon.

What an inspiring leader and missionary he was!

*(The Rev.) Jack Warner
Margate, Fla.*

The Primates' Letter

Whoever wrote the article on the primates' open letter [TLC, March 21] no doubt had to fit a lot into a small space. Perhaps this explains two assertions which, I expect, no one at TLC really meant to make.

The primates, the article states, were sad and disappointed about "statements of discord within the Anglican Communion and sympathy for Bishop Griswold's situation." Sensitive men indeed, these prelates, if all it takes to make them sorrowful is a statement sympathizing with our P.B.

Yes, I know. Far from being saddened, they made their own statement of sympathy. But in order to realize that they did, one has to read twice (at least). Inserting "their" before "sorrow" and again before "sympathy" would have fixed the problem.

Similarly, one has to read twice before realizing that the actions to which the primates felt obliged to address themselves are not "actions disputing Lambeth resolutions as grievously wrong." That the Lambeth Conference passed resolutions which were grievously wrong and, as such, disputable is an opinion some Episcopalians do hold. Are they to infer that disputing these resolutions as just a little bit wrong would be approved by those who signed the letter? I surmise that what the primates were feeling was instead "an obligation to address, as grievously wrong, actions disputing Lambeth resolutions."

*(The Rev.) Charles Heftling
Theology Department
Boston College
Chestnut Hill, Mass.*

I write to provide a few words of clarification to the article "Primates Send Open Letter to the Presiding Bishop."

Listed among the "seven primates"

is the Most Rev. Richard H. Goodhew, Archbishop of Sydney. Please note that the current Primate of the Anglican Church of Australia is the Most Rev. Keith Rayner, Archbishop of Melbourne. Archbishop Goodhew of Sydney is indeed one of the five provincial metropolitans within the Australian church, but Archbishop Rayner is the primate.

*Br. James E. Teets, BSG
Office of Anglican and
Global Relations
New York N.Y.*

A Pastor First

I highly commend your publication of the article on Raymond Glover as a "shaper of the Church in the 20th century" [TLC, March 28]. Bill Roberts was right on the mark in placing the role of "pastor" first in the title and in his observation that Ray and Joyce Glover are significant in the spiritual formation of many Virginia Theological Seminary students.

Had it not been for the Glovers' constant support and prayers, I am not at all certain that I would have made it through the rigors of seminary and the challenge of a sudden and significant loss of vision in my final semester. Despite this, Ray never hesitated in allowing me to continue as assistant chapel organist. He simply devised ways around my disability so that when Archbishop Carey and then Presiding Bishop Browning came on campus, I was at the organ with my confidence and pride intact. In this and in many other ways, Ray Glover has exerted as much of a priestly influence in my life as has any other person. May God continue to minister through him for many years to come.

*(The Rev.) Dorothy C. Hartzog
St. Martha's Church
Bethany Beach, Del.*

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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Appointments

The Rev. **Virginia Brown-Nolan** is rector of St. Luke's, 1514 15th St. NW, Washington, DC 20005.

The Rev. **Joade Dauer-Cardasis** is rector of St. Ann and Holy Trinity, 157 Montague St., Brooklyn, NY 11201.

The Rev. **Craig Kuehn** is rector of Our Saviour, 2979 Coloma St., Placerville, CA 95667.

The Rev. **Laurence Le Seure** is curate at Transfiguration, 1 E 29th St., New York, NY 10016.

The Rev. **Wray Mackay** is associate at St. Paul's, 15 Roy St., Seattle, WA 98109.

The Rev. **Frank Maguire** is co-interim at St. Andrew's, 4816 Glen St., La Mesa, CA 91941.

The Rev. **Myron J. Manasterski** is rector of St. Alban's, PO Box 466, Murrysville, PA 15668.

The Rev. **Alison Martin** is rector of Trinity, 5448 Broadway, Lancaster, NY 14086.

The Rev. **Ellen B. McKinley** is assisting at St. Saviour's, 350 Sound Beach Ave., Old Greenwich, CT 06870.

The Rev. **Glenis G. Mollegen** is assistant at Grace Church, PO Box 310258, Newington, CT 01631.

The Rev. **Cicely Anne Murray** is deacon at St. Mary's, 104 E Louella St., Wayne, PA 19087.

The Rev. **Gerald A. Rehagen** is rector of St. Andrew's, PO Box 920, Gaylord, MI 49735.

The Rev. **Terence C. Roper** is rector of Holy Trinity, Rittenhouse Square, 1904 Walnut St., Philadelphia, PA 19103.

The Rev. **Jacquelyn Rowe** is rector of St. George's, 21 W 22nd St., Riviera Beach, FL 33404.

The Rev. **Kenneth J.G. Semon**, is rector of Christ Church of the Ascension, 4015 E Lincoln Dr., Paradise Valley, AZ 85253.

The Rev. **John Setzer, Jr.**, is associate at Ascension, 315 Clanton Ave., Montgomery, AL 36104-5541.

The Rev. **John (Jay) Sidebotham** is assistant at St. Bartholomew's, 109 E 50th St., New York, NY 10022.

The Rev. **George Silides** is co-vicar of St. Stephen's, PO Box 289, Fort Yukon, AK 99740.

The Rev. **Richard Smlraglia** is assistant at St. Mary's-Hamilton Village, 3916 Locust St., Philadelphia, PA 19104.

The Rev. **Derald W. Stump** is priest-in-charge of St. Mark's, 21 S Main St., Lewis-ton, PA 17044.

The Rev. **Arthur Ward** is rector of St. Bartholomew's, PO Box 265, Tonawanda, NY 14150.

The Rev. **Lynne Washington** is assistant to the bishop for outreach in the Diocese of Virginia, 110 W. Franklin St., Richmond, VA 23220.

The Rev. **Rempfer Whitehouse** is co-interim at St. Andrew's, 4816 Glen St., La Mesa, CA 91941.

The Rev. **Samuel Williams** is rector of St. Alban's, 509 W 1st St., McCook, NE 69001.

Cathedral and St. Mark's, Louisville, **Bruce White**, Christ Church, Bowling Green

Long Island - John David Perris

Olympia - Dennis Cole, Anna Korathu Oregon - Chris Cole, associate at St. Paul's, Salem, OR, **Alice Updike Scannell**, chaplain at St. Aidan's Place, Gresham, OR

Pittsburgh - Jim Shoucair, assistant at Nativity, Crafton, PA

San Joaquin - Chris Young, Joel Miiier

Vermont - Jean Austin
West Missouri - Matt Cobb

Resignations

The Rev. **Louise Forrest**, as assistant of St. John the Evangelist, Boston, MA.

The Rev. **Lloyd Henry**, as rector of St. Augustine's, Brooklyn, NY.

The Rev. **Nelson W. Koscheski Jr.**, as rector of St. John's, Dallas, TX.

The Rev. **James Murrey**, as deacon at St. Mary's, Wayne, PA.

The Rev. **Jeannette Myers**, as rector of St. John the Evangelist, Boston, MA.

The Rev. **Michael W. Newman**, as rector of Christ Church, Ridley Park, PA.

The Rev. **Timothy K. Small**, as rector of St. Paul's, Manheim, PA.

Retirements

The Rev. **C. DeWitt Boyce**, as planned giving officer of the Diocese of Oklahoma.

The Rev. **Thomas L. Dixon**, as rector of St. Matthew's, Hyattsville, MD; add. 43293 Elkview Terr., Ashburn, VA 20147.

The Rev. **Thomas S. Drynan**, as deacon at Christ the King, Stayton, OR.

The Rev. **Michael H. Dugan**, as rector of Trinity Church, Randolph, MA; add. RR2, Box 780, Kents Hill, ME 04349.

The Rev. **Hugh C. Laughlin**, as rector of Trinity, Bloomington, IN.

The Rev. **David S. Lockett Jr.**, as rector and headmaster of All Saints' School, Vicksburg, MS.

The Rev. Canon **Ralph McGimpsey**, as provost of St. Paul's Cathedral, Detroit, MI.

The Rt. Rev. **William Elwood Sterling**, as sixth Bishop Suffragan of Texas.

The Rev. Canon **John R. Whitney**, as vicar-in-charge of St. John's Westfield, PA.

The Very Rev. **Robert V. Wilshire**, as dean of the Cathedral of the Incarnation, Garden City, NY.

Receptions

Louisiana - The Rev. Andrew A. Comeaux from the Roman Catholic Church

Deaths

George E. Reedy, 81, one-time press secretary to President Lyndon B. Johnson — a journalist, teacher and author — died March 21 at St. John's Home in Milwaukee of complications following surgery.

Mr. Reedy was a native of East Chicago, IN, and graduated from the University of

Ordinations

Priests

Connecticut - Donald L. Helmandollar, Matthew Calkins, James D. Cooke

Kentucky - Charles Hawkins, St. Matthew's, Louisville, Elizabeth Wade, Christ Church

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PILGRIMAGES

ENGLAND: The West Country & Southern Cathedrals Festival, July 13-26. Cathedrals from Bristol to Exeter, Welsh Border & Cornish Coast, Southern Cathedrals Choir Festival in Winchester with author Nancy Roth and composer Robert Roth. \$4,195. A **Teleios Foundation Pilgrimage. (800) 835-3467.**

POSITIONS OFFERED

RECTOR: A mid-sized parish in Scranton, PA (Northeast PA) is in search of a rector who possesses traditional values. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. Scranton is a small city, with a low crime rate and considered a great place for family life. Send a letter of interest with resume to: **The Search Committee, The Church of the Good Shepherd, North Washington and Electric St., Scranton, PA 18509.**

DIRECTOR OF YOUTH MINISTRIES: St. Catherine's, a large program parish in suburban Atlanta, is seeking a half-time director of youth ministries to lead us in developing a comprehensive ministry with our junior and senior high youth. We are a growing community with a real opportunity to develop an excellent ministry with young people. We desire an energetic and faithful person who will work with us. Please send cover letter, resume and references to: **Search Committee, St. Catherine's Episcopal Church, 681 Holt Rd., Marietta, GA 30068 or FAX (770) 971-0366.**

PRIEST FOR LAY MOBILIZATION TEAM. If you believe in the ministry of the baptized, we have an exciting opportunity for you. St. James, Baton Rouge, is a growing downtown church looking for an associate rector for pastoral ministry to recruit, train and deploy lay people in pastoral ministry. You will join a dynamic ministry team that includes a full-time director of lay ministry. Beautiful Baton Rouge is the state capital with two major universities and rich cultural life. We offer generous compensation and the joy of participating in one of the most creative parish-based programs in the Episcopal Church. Job description available. Phone: (225) 387-5141, FAX (225) 387-1443. E-mail ffenton@st.jamesbr.org

DIRECTOR OF CHILDREN'S MINISTRIES. Full-time staff position to coordinate and lead solid parish ministry to children (infants—sixth grade). Familiarity with the Montessori-based Catechesis of the Good Shepherd program is desirable. Send resumes to: **The Rev. Robert Fain, the Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904. FAX: (706) 738-0745. Phone: (706) 738-3386. E-mail: cogspaj@triple.net**

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRIES, St. James' Church, Baton Rouge. Seeking energetic leadership to continue a successful Journey to Adulthood program of spiritual formation for teens in grades 6 through 12. Duties include program planning and implementation, recruiting and managing volunteers and handling the administrative details of the youth program. Prefer candidates with education and experience related to the position. Contact: **Search Committee Chair, 642 Plantation Ridge Dr., Baton Rouge, LA 70810-5052; FAX (225) 766-6886; E-mail nxclsis@mindspring.com**

DID YOU THINK that calling on parishioners in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible and call on people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX: (804) 575-1202.**

RETIRED TRADITIONALIST PRIEST wanted for chaplain of St. George's Anglican Church, Venice, Italy. A retirement post, no stipend but fully furnished house provided with all utilities in return for Sunday duty. Please write: **Search Committee, 253 Dorsoduro, 30123 Venice, Italy, or FAX or phone 0039 041 520 0571.**

GOOD SHEPHERD EPISCOPAL CHURCH, a small, growing parish in Bonita, California, is searching for a part-time organist/choirmaster beginning in July, 1999. We are seeking someone with a liturgical background and experience ranging from traditional to renewal music. For further information call (619) 479-0943 or FAX (619) 479-1075.

RECTOR: Pastoral-sized parish in northeastern New Jersey seeks full-time rector. Congregation is vibrant and very active, with a commitment of ministry to the homeless and hungry. Looking for rector to help us to grow spiritually, lead a challenging program of education for our youth and adults, and be a visible presence in our community. Please respond with letter and resume to: **Search Committee, St. Andrew's Episcopal Church, P.O. Box 161, Harrington Park, NJ 07640.**

ST. MARY'S PARISH, Asheville, N.C., seeks full-time rector. The applicant should be a caring and encouraging priest who will maintain St. Mary's Anglo-Catholic principles. Other strengths should include Christian education, youth ministry, pastoral care, preaching and liturgy. Please respond by May 15 with letter and resume to: **Dr. Bud Harris, St. Mary's Parish, P.O. Box 8425, Asheville, NC 28814-8425.**

LONGWOOD, FLORIDA—ASSISTANT. To be the second priest on the staff of a busy and growing parish that should have three. Develop teaching, fellowship and new member programs. Active parish of many young families includes an elementary school and summer day camp. **Church of the Resurrection, Longwood, FL 32779. FAX: (407) 788-1714; jsitts@SEA-kindzone.org**

ASSISTANT RECTOR: Corporate-sized, suburban parish seeks recent seminary graduate or priest to join the parish staff in a mutual ministry of clergy and people witnessing to God's love manifested in Jesus Christ. Send resumes to: **The Rev. Robert Fain, the Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904. FAX: (706) 738-0745. Phone: (706) 738-3386. E-mail: cogspaj@triple.net**

COORDINATOR FOR DIOCESAN YOUTH MINISTRIES is being sought by the Diocese of Fond du Lac. This individual would coordinate our diocesan youth programs, including our three-week summer camp, as well as develop and train youth ministry leaders in the local congregations. Send resume and profile to: **The Diocese of Fond du Lac, P.O. Box 149, Fond du Lac, WI 54936.**

CONTINUED ON NEXT PAGE

Chicago. Mr. Reedy, who served for a time as a member of the Living Church Foundation and its board of directors, was, in his early career, a wire-service reporter and a senate aide. In 1971 he became dean of the College of Journalism at Marquette University, where he was also a teacher and researcher. He was named professor emeritus in 1990. Mr. Reedy is survived by two sons, Michael and William.

The Rev. **George W. De Graff**, retired priest of the Diocese of Quincy, died Feb. 2 in Glen Arbor, MI. He was 79.

Fr. De Graff was a native of Mansfield, OH, and a graduate of Kenyon College and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1945. He served as rector of St. James', Cheboygan, MI, 1945-50; vicar of St. Luke's, Rogers City, MI, 1946-50; vicar of the mission in Gaylord, MI and honorary canon missionary of St. Paul's Cathedral, Detroit, MI, 1949-50; assistant at Trinity, Ft. Wayne, IN, 1951-55; vicar of Trinity, Monmouth, and St. Mary's Chapel, Knoxville, IL, 1955-64; and rector of Grace Church, Galesburg, IL, 1955-72, where he was named rector emeritus in 1980. Fr. De Graff is survived by his wife, Avel, a son and a daughter.

The Rev. **Anna J. Gorrell**, 72, deacon of the Diocese of Kansas, died March 4 at Elmhaven East Nursing Home, Parsons, KS, of natural causes.

Mrs. Gorrell studied for the diaconate by extension from the University of the South and was ordained deacon in 1986. She served at St. Peter's, Pittsburg, KS, and as chaplain at Labette County Medical Center. Mrs. Gorrell is survived by a son, two sisters and a granddaughter.

The Rev. **Gilbert A. Runkel Jr.**, 82, retired priest of the Diocese of Michigan, died March 19 in Kenmore, NY.

Fr. Runkel was born in Detroit, MI, and graduated from Alma College and the Episcopal Theological School. He attended St. Augustine's College in Canterbury. Fr. Runkel was ordained deacon and priest in 1942. He served as assistant at St. Paul's, Flint, MI, 1942-45; rector of Christ Church, Adrian, MI, 1945-52; rector of Trinity, Alpena, MI, 1952-70; and rector of St. James', Grosse Ile, MI, 1970-79. In his retirement he served as honorary assistant at Advent, Kenmore, NY. Fr. Runkel was a contributing editor to *The Living Church*, 1978-80. He is survived by his wife, Joyce, and three children.

Next week...

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Church Associates

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CATHEDRAL DEAN: Newark, NJ. Trinity & St. Philip's, ECUSA's largest predominantly black cathedral congregation, seeks an inspiring preacher as pastor with strong administrative skills and a commitment to servant ministry in an exciting urban and diverse culture. The dean will need strong communication skills with an ability to lead in the mission of the diocese and in Newark's regional strategy. Interested persons should send their CDO profile and a resume by June 15th to: **The Cathedral Chapter, Trinity & St. Philip's, 24 Rector St., Newark, NJ 07102.** Profiles of the cathedral are available from that same address or from the office of Bishop John P. Croneberger, **Bshpjpemwl@worldnet.att.net.** We expect to choose the dean by mid July, for an appointment to begin early in the fall.

EXECUTIVE DIRECTOR—THERAPEUTIC CHILD-CARE PROGRAM. St. Christopher Center, a ministry of the Episcopal Church in Indianapolis, is an umbrella program that will provide therapeutic daycare and educational services for at-risk children. We are seeking a person to develop and implement a wide range of childcare services. The successful candidate will be a strong, independent leader with a high sense of mutual accountability with a deep commitment to children. This individual needs to have a strong personal faith and be highly self-motivated. Familiarity with federal, state and local regulations; substantial fund raising and grants experience required. Individual will oversee staff ranging from childcare specialists to professional treatment staff and clinicians. Knowledge of JCAHO licensing requirements is helpful. We are an EEOE. Send resume with cover letter to: **The Rev. Ora Calhoun, CEO, St. Christopher Center, 55 Monument Circle, Suite 600, Indianapolis, IN 46204.**

DIRECTOR—YOUTH MINISTRY AND CHRISTIAN EDUCATION. All Saints, Hilton Head, S.C., seeks committed, energetic, caring professional as full-time staff member of an expanding program in a growing 500-member church. Excellent salary and benefits package. Send resumes to: **The Very Rev. John Gregory Prior, All Saints Episcopal Church, 3001 Meeting St., Hilton Head Island, SC 29926.**

WANTED: SPIRIT-FILLED RECTOR. Medium-sized, upstate New York parish seeks F/T priest to lead us in prayer, worship and growth through the Holy Spirit. Stipend conforms to Albany diocesan guidelines. Interested parties should remit resume to: **Zion Episcopal Church, c/o Gigi Abbott, P.O. Box 204, Hartford, NY 12838.**

YOUTH MINISTER. Trinity Episcopal Church, Plattsburgh, NY, seeks a part-time youth minister (lay or ordained) to bring the fellowship of Christ to junior and senior high youth. Candidates will love Jesus, youth and the Episcopal Church. Resume and cover letter to: **The Rev. John Sorensen, Trinity Church, 18 Trinity Pl., Plattsburgh, NY 12901. (513) 561-2244. Trinitybrg@aol.com**

RESIDENT VICAR for growing mission congregation located in the Ozarks of southwest Missouri on Table Rock Lake near Branson. St. Mark's serves a resort and retirement area, and is seeking someone to help meet the changing needs of a growing congregation in an expanding community. Direct inquiries and letters of application to: **St. Mark's Episcopal Church, Mark Levitzke, Bishop's Warden, P.O. Box 153, Kimberling City, MO 65686. (800) 289-4070.**

TRINITY CENTER, an Episcopal camp and conference center of the Diocese of East Carolina, located on the Outer Banks near Morehead City, NC, is seeking a new executive director. Candidates should have at least three years experience in camps and conference center management, or a background in the hospitality industry. Candidates must demonstrate broad skills in facilities' management, business administration and budgeting. Persons must be active committed Christians. A college degree is desirable, although not required. The salary is negotiable based upon experience. A full package of benefits is available. Inquiries should be sent to: **The Rev. Matt Stockard, St. Paul's Episcopal Church, 215 Ann St., Beaufort, NC 28516.**

POSITIONS OFFERED

RESOURCE CENTER DIRECTOR. The Diocese of Rhode Island seeks a director to develop a Resource Center that will assist congregations in their educational and administrative ministries. Candidates should have experience (volunteer or salaries) in recent approaches to Christian formation at the congregational or diocesan level, thorough familiarity with Episcopal life and doctrine, and possess the administrative and technical skills to make the center a reality. This is a full-time position with salary and benefits commensurate with the candidate's experience and the diocese's expectations. Please forward letter of interest and resume to: **Resource Center Director, Diocese of Rhode Island, 275 N. Main St., Providence, RI 02903.**

RECTOR, St. Paul, MN. Stable parish with rich traditions seeks a spiritual leader to help us keep the faith. Our vision includes family ministry, open doors for all of the community and maintaining our inheritance. We seek someone who will help equip us to make these ministries grow. If you are seeking an opportunity to fulfill your calling in a vibrant and well-rooted parish that values preaching, teaching, music and worship, then send your resume to: **Search Committee, St. John the Evangelist, 60 N. Kent St., St. Paul, MN 55102. http://tcfreenet.org/stjohns**

CHURCH OF THE APOSTLES, in Fairfax, VA, is seeking two full-time assistant clergy. The assistant for evangelism and discipleship will be motivated and experienced in reaching unchurched people, and helping a congregation grow by developing an evangelistic lifestyle and building evangelistic ministries. The successful candidate will also be motivated and experienced in growing a small-group ministry and developing effective discipleship structures for integrating new believers and growing existing members. The assistant for pastoral ministries will possess the background and skill to assess pastoral care needs and make appropriate referrals; provide expert training and supervision for the church's present and future lay pastoral care providers; and develop pastoral care systems both to support the congregation and also to reach out into the community. Both assistant clergy will share in the preaching ministry and help shape the overall life and direction of the congregation. For further information, write to: **The Search Committee, Church of the Apostles, P.O. Box 2306/3500 Pickett Rd., Fairfax, VA 22031. Tele: (703) 591-1974; FAX: (703) 591-1983. E-mail: barb_coa@yahoo.com. Website: www.churchoftheapostles.org**

MUSIC MINISTER—FULL-TIME, active congregation, excellent pipe organ, near Nashville. Contact: **St. Paul's, 510 W. Main, Franklin, TN 37064. (615) 790-0527 or e-mail stpauls@excite.com**

PROGRAM COORDINATOR for Bishop Clagget Center in Buckeystown, MD. Diocese of Maryland retreat center seeking a creative, energetic person to join team in developing and conducting adult and youth programs for Christian education, evangelism and personal spiritual growth. Hours and benefits negotiable and on-campus housing available in exchange for weekend guest hosting assistance. Send resume to: **Bishop Clagget Center, P.O. Box 40, Buckeystown, MD 21717. Attn: Joseph Kerner, or FAX to (301) 874-0834.**

FULL-TIME YOUTH MINISTER: We are a suburban parish of 500 communicants located in the majestic mountains of West Virginia's capital city. We are seeking an energetic youth minister to revitalize our youth programs (pre-K through 12th grade). Position open to cleric or lay person. Must have a passion for sharing your Christian faith with youth. Competitive salary with benefits. Send a letter of interest and resume to: **Search Committee, St. Matthew's Episcopal Church, 1957 Parkwood Rd., Charleston, WV 25314.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

TRAVEL

EGYPT AND SINAI contemplative pilgrimage Nov. 5-16, 1999, led by the **Rev. Liz Canham, Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC. Call (828) 669-0606.**

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc. and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.** E-mail: **holytours@worldnet.att.net** Web site: **journeys-unlimited.com**

GOTHIC CATHEDRALS OF ENGLAND, June 27-July 9, 1999. Live at Sarum College across the green from Salisbury Cathedral. Visit 7 other cathedrals with experts in architecture, sociology, music. Contact: **Sarum Seminar, 879 Rorke Way, Palo Alto, CA 94303. (650) 857-9515. FAX (650) 856-1721. SarumSem@aol.com**

PARISH PILGRIMAGE TO ENGLAND. St. Andrew's Church, Farmers Branch, Texas, is sponsoring a 12-day tour of selected sites in England, Sept. 6-17, 1999. Sites will include Walsingham, Norwich, Canterbury and London, just to name a few! \$2,995.00/person. All inclusive. Please call **Fr. Read at (972) 247-7702 or Kay Stromberg at (817) 577-0377** for more information. Space is limited.

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HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6

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

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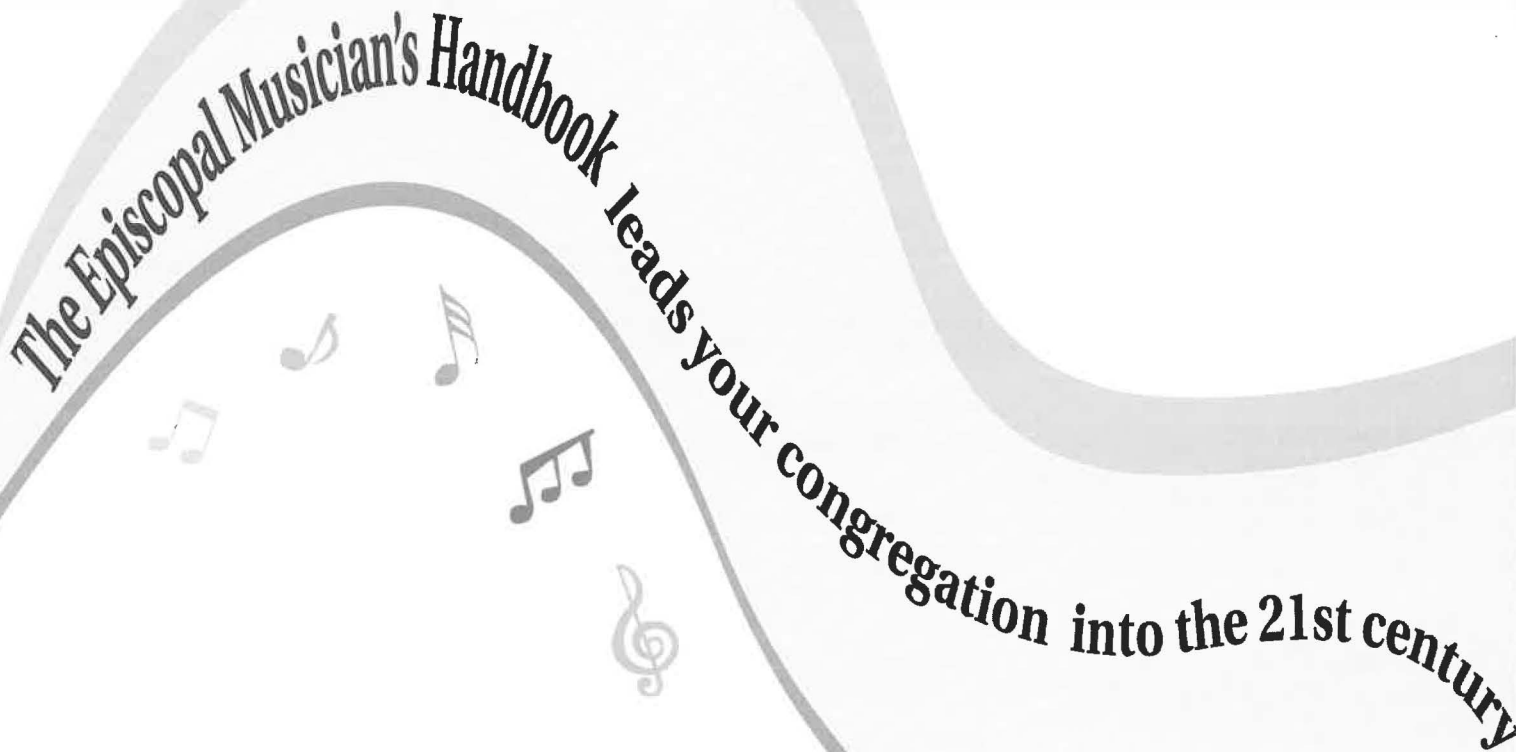
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