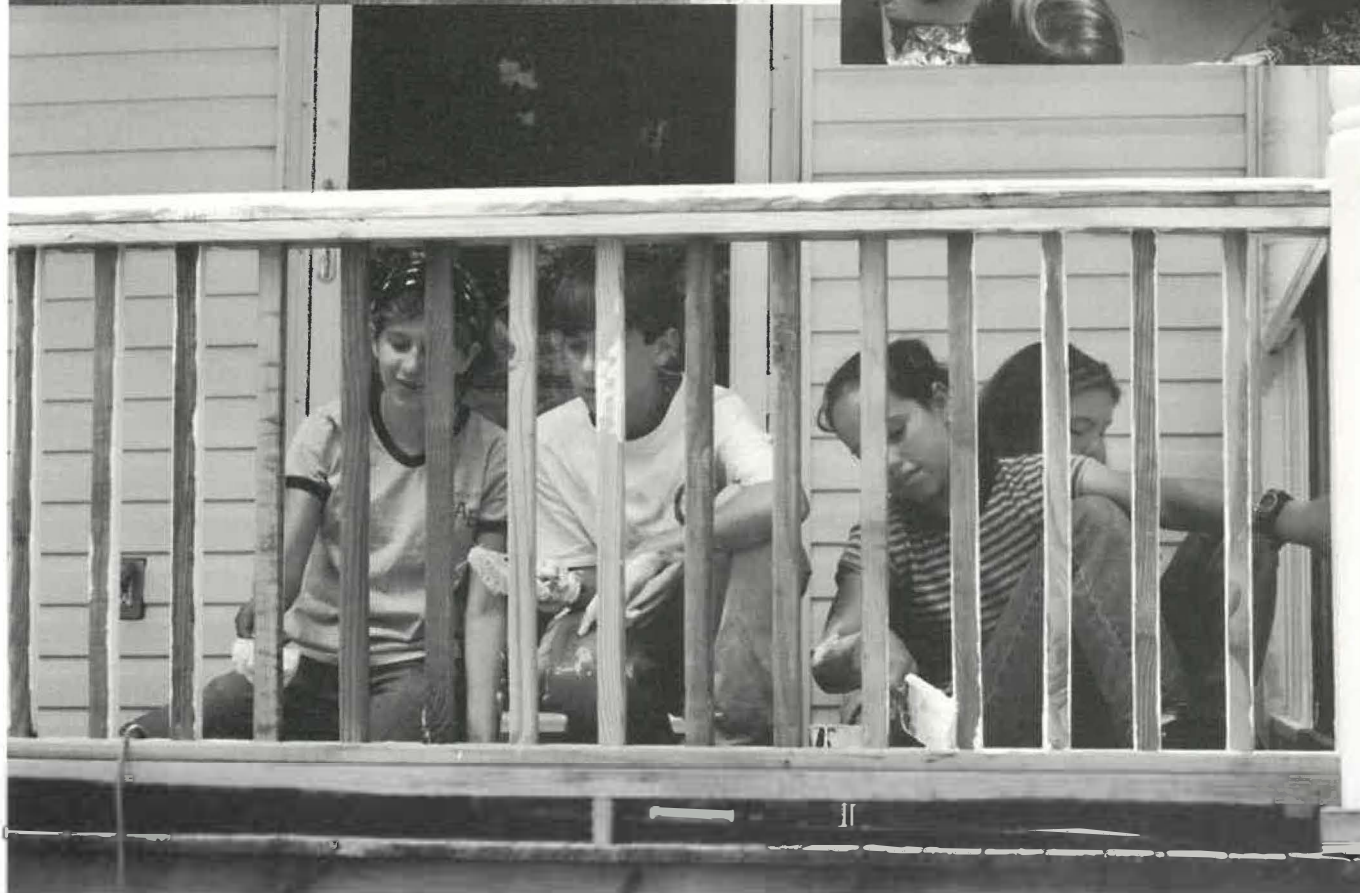


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Lay eucharistic minister David Reeve (left), of All Saints', and the Rev. Laura Cunningham, of Chevy Chase Presbyterian, administer communion during a joint service [p. 8].

Robert Basler photo

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**Repentance and Obedience**

‘What do you think?’

Matt. 21:28

**Pentecost 18, Proper 21**

Eze. 18:1-4, 25-32; Ps. 25:1-14 or 25:3-9; Phil. 2:1-13; Matt. 21:28-32

Today's reading takes us to Holy Week and the increasing division between Jesus and the religious authorities. With each recorded event, tensions escalate. The parable of the two sons reveals that outward allegiance to God unaccompanied by repentance and faith results in rejection from the kingdom of God. The morally degenerate begin by saying no to God, but those who repent and do the Father's will enter the kingdom. By contrast, the religious authorities make a great show of saying yes to God, but do not do what he says, do not repent, and therefore do not enter the kingdom of (the probable meaning of "ahead of you").

This theme is not new to Jesus. Jeremiah, Amos and Micah echo these sentiments, and in Matthew 7:13 Jesus had said, "Not everyone who says to me, 'Lord, Lord,' will enter the king-

dom of heaven, but only he who does the will of my Father who is in heaven."

Many of us were taught that parables are not allegories, and that they are driving home one major point. While this is often the case, our understanding of this parable is diminished if we do not see the obvious allegorical features in it. The two sons represent the Pharisees and the teachers of the law on the one hand, and the tax collectors and prostitutes on other. Until there is repentance and trust in Jesus, no one enters the kingdom of God. As Jesus had said in his confrontation with the rich young man, salvation, as a product of human effort and virtue, is impossible, but by God's grace, given in the Lord Jesus Christ, apprehended by faith salvation is granted. And an evidence of salvation is repentance and obedience.

**Look It Up**

"Watch your life and doctrine closely" (1 Tim. 4:16). Why does Paul hold these two concepts together?

**Think About It**

Had the Jewish authorities listened carefully to John the Baptist, they would not have been so surprised by Jesus' teaching. Why was John's message unheeded? How are we made right with God?

**Next Sunday**

**Pentecost 19, Proper 22**

Isa. 5:1-7; Ps. 80 or 80:7-14; Phil. 3:14-21; Matt. 21:33-43

**Where the Boys Aren't**

*The Church Impotent: The Feminization of Christianity*  
By Leon J. Podles  
Spence. Pp. 288. \$27.95

Although this book is by a Roman Catholic layman of a decidedly conservative bent, it raises a question of enormous importance to all Western churches: Why are there fewer men in the church than women? As Leon Podles remarks, "Despite the constant complaints of feminists about the patriarchal tendencies of Christianity, men are largely absent from the Christian churches of the modern Western world. Women go to church; men go to football games."

Noting that the lack of men in churches is not confined to America or the modern period, Podles claims the male exodus began in the Middle Ages when the Western churches encouraged devotion to the Sacred Heart, the Christ child, Jesus as mother, and the church as the Bride of Christ. Feeling excluded by these "feminine" practices, men ultimately chose fraternal groups, the military or athletics instead of the church.

Interspersed with such historical speculations are more idiosyncratic beliefs that many mainstream readers will not share; typical of many remarks about effeminacy is the following: "Fear of effeminacy is one of the strongest motivations in men who will sometimes die rather than appear effeminate." Readers may also question his frequent association of such appearances with homosexuality.

On the other hand, Podles challenges traditionalists like Peter Toon and accepts insights from radical theologians such as Rosemary Radford Ruether.

The central question raised by this book is an important one. Podles is right to worry that, for whatever reason, many men feel excluded from churches, and he is right to point to the lack of attention paid to the problem: "Catholic circles are full of committees and conferences on the place of women in the church, almost none on the absence of men." Whether or not this relative scarcity of men renders the

church of God, "impotent," the gospel surely gives meaning and purpose to all people, men as well as women.

(The Rev.) J. Douglas Ousley  
New York, N.Y.

**Canterbury Letters to the Future**

By George Carey  
Morehouse. Pp. 238. \$12.95 paper

Here is a valuable addition to the letters of the New Testament: doctrine for the household of faith, "not only a relational experience, but a holistic one, involving mind and imagination, thought as well as emotion."

The Most Rev. George Carey, Archbishop of Canterbury, writes with grace and humility, excitement and care; spontaneity fed by Holy Spirit; in the presence of scripture and of his 102 predecessors at Canterbury, "to feed the flock of Christ."

He writes about God and the world, leaving the life and ministry of the

church for another volume. He is clear that the crucial issue for our day is "the importance of the relationship between the actual historic event of the man Jesus — what he said, did and achieved — and the faith we share with each other, with the church of the past and with you who are yet to come" — this last the seven grandchildren to whom he writes.

He addresses as fellow Christian George, as family man, and as leader of the faithful, the adult grandchildren who will mature in the 21st century. "We Christians of this time and space have found that faith is shaped in four ways: it is anchored in the Bible; taught by the church; probing of every human culture; and always relevant to the way we should live."

This warm and real writing can be rich encouragement for all believers: the reality is God's love for each of us and all of creation.

(The Rev.) Ernest Priest  
Denver, Colo.

*"Friends of St. Paul's" Weekend*

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*6:30 p.m. Dinner in the Parish Dining Hall*  
*8:00 p.m. Woodley Ensemble Concert in the Church*

*Sunday, 31 October 1999*

*7:45 a.m. Low Mass*  
*9:00 a.m. Sung Mass*  
*11:15 a.m. Solemn Mass*  
*6:00 p.m. Solemn Evensong and Benediction for the Eve of All Saints*

*Monday, 1 November 1999*

*6:30 p.m. Procession and Solemn Pontifical Mass*  
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*The Washington Cathedral Girls Choir, Bruce Neswick, Conductor*  
*8:00 p.m. Reception in the Parish Dining Hall*

*For further information, contact J. Michael Womack by telephone at 202-546-4568 or on the Internet at <www.hollowoak@worldnet.att.com>.*

## Lutheran and Episcopal Seminaries Draw Even Closer

Passage of CCM encourages schools to expand some relationships, build new ones.

Following the Evangelical Lutheran Church of America's (ELCA) passage of Called to Common Mission (CCM) in August [TLC, Sept. 12], some Episcopal seminaries are building new relationships with Lutheran theological schools — or expanding relationships which already exist.

The Episcopal Theological Seminary of the Southwest, located in Austin, Texas, has "long enjoyed the promises inherent in Called to Common Mission" with the Lutheran Seminary Program in the Southwest (LSPS). The schools collaborate on theological education, community worship and student life, and have done so for more than two decades. LSPS started as a Hispanic ministry education program for Wartburg Theological Seminary in Dubuque, Iowa. Most Lutheran classes are held on the ETSS campus and Episcopal and Lutheran students attend many courses together.

With the passage of CCM, Lutheran and Episcopal seminarians at ETSS and LSPS will be learning more about each church's liturgy, worship, prayer books, theology and structure.

R. William Franklin, dean of Berkeley Divinity School at Yale, said Lutherans and Episcopalians "form one community of study" at his school in a program that has existed for several years. He called Berkeley at Yale "the home for Lutheran students at Yale." The school has departments of

both Lutheran and Anglican studies, Dean Franklin said. In addition, there are a number of classes that Lutherans and Episcopalians share, including the first-year colloquium and a polity course.

**At Berkeley Divinity School at Yale, the Lutheran students join regularly in worship services.**

The Lutheran students join regularly in worship services and attend all student retreats, he said.

The Rev. William S. Stafford, associate dean for academic affairs and vice president of Virginia Theological Seminary (VTS), said VTS is a member of the Washington Theological Consortium and through it has had a relationship with the Lutheran House of Studies at Gettysburg, Pa. Part of that relationship includes an exchange of professors.

In response to the passage of CCM, Fr. Stafford said, Prof. Gordon Lathrop, of the Lutheran Seminary in Philadelphia, will present a lecture titled "A Late 20th Century Lutheran Looks at the 1549 Book of Common Prayer" at the alumni convocation this fall.

Church Divinity School of the Pacific has and will continue to have "a very strong relationship" with Pacific Lutheran Theological Sem-

nary, said director of communications Mollyanne Brewer-Maremaa. The relationship, now more than 20 years old, has included joint Eucharists and, with the passage of CCM, CDSP intends to do even more work with Lutheran seminarians.

Episcopal Divinity School has no formal arrangements with local Lutheran seminaries, but it plans to begin serious conversations between the faculty and administration and intends to reach out to the ELCA both nationally and in the northeast.

Subsequent to the passage of CCM, the presidents of three Lutheran seminaries, the Rev. James K. Echols, Lutheran School of Theology at Chicago; the Rev. Timothy F. Lull, Pacific Lutheran Theological Seminary, Berkeley, Calif., and the Rev. David L. Thide, Luther Seminary, St. Paul, Minn., have issued a statement "commit(ing) our leadership to the reception and implementation of (CCM) in our church and seminaries."

Prior to the ELCA Churchwide Assembly in August, the presidents of five other Lutheran seminaries, the Lutheran Theological Seminary at Gettysburg, PA; Lutheran Theological Seminary at Philadelphia; Lutheran Theological Southern Seminary, Columbia, S.C.; Trinity Lutheran Seminary, Columbus, Ohio; and Wartburg Theological Seminary, Dubuque, Iowa, had issued statements of support for passage of CCM.

## Northern Indiana Announces Nominees for Election of Bishop

The Diocese of Northern Indiana has announced nominees for the election of its next bishop.

A committee has named the following candidates: the Rev. Richard A. Kallenberg, rector of St. John the Evangelist Church, Elkhart, Ind.; the Rev. William M. Klusmeyer, rector of

Trinity, Wheaton, Ill.; the Very Rev. Edward S. Little II, rector of All Saints', Bakersfield, Calif.; and the Very Rev. Frederick E. Mann, dean of the Cathedral Church of St. James, South Bend, Ind.

The new bishop will succeed the Rt. Rev. Francis C. Gray, who resigned to

become Assistant Bishop of Virginia last year.

The election will be held during Northern Indiana's diocesan convention Nov. 5-6.



## Chapel Dedicated at Texas Camp

All Saints' Chapel, the new 24,000-square-foot building at Camp Allen, the Diocese of Texas' facility near Navasota, was dedicated Aug. 28.

The Rt. Rev. Claude E. Payne, Bishop of Texas, officiated and some 2,500 persons participated in the event. More than 100 members of the clergy, including five bishops, and a 120-voice choir were on hand for the Eucharist. Retired Bishops Anselmo Carral, Maurice M. Benitez and Scott Field Bailey blessed the largely wooden furnishings and appointments along with Bishop Suffragan Leo Alard.

In his sermon, Bishop Payne praised the vision of Bishop Clinton S. Quin, third Bishop of Texas, who founded Camp Allen.

"Our vision stems from the vision given us by Jesus," Bishop Payne said. "There is a power available through faith ... to announce who we are and what we are about as a Community of Miraculous Expectation."

The service included the ordination of two deacons, the Rev. Jim Stockton and the Rev. Justin Lindstrom.

The Rev. David Thames, director of Camp Allen, said it was important for the facility to be shared with other churches.

"Other groups are anxious to use our facilities now that they are hearing about the chapel and broadened facilities," Fr. Thames said. "We must share this space ... our theology of Anglicanism encourages this very sharing."

The new building includes 14,000 square feet of meeting rooms on its lower level. Camp Allen has been used for large gatherings, including a House of Bishops' meeting, and will be the site of the diocesan convention in 2001.

## Ugandan Visitors Draw Attention to Many Dire Needs Back Home

Seeking assistance for health and educational institutions in economically devastated Uganda, their home country, Eunice Maari, registered nurse and founder of two hospitals in Uganda, and her husband, the Rt. Rev. Eliphaz K. Maari, Assistant Bishop of Kampala and vice chancellor of Uganda Christian University, spent two weeks in the United States, at the invitation of the Rev. Mark Robinson, rector of Calvary Church, Stonington, Conn.

Mrs. Maari visited Pfizer Pharmaceuticals and some local hospitals during the couple's visit, requesting help in the form of supplies, used equipment and funding to help furnish and supply medical clinics in Uganda and the university infirmary.

The help is necessary, Mrs. Maari said, because the medical structure in Uganda has been destroyed along with the economy. There are neither enough doctors, nor enough water and drugs.

Bishop Maari explained that Uganda's economy has never recovered from the destruction caused by Idi Amin, dictatorial leader of the country during the 1970s.

Mrs. Maari has a particular interest in finding assistance for AIDS victims. She came to get help for her community members. She said it is only since President Yoweri Museveni was elected in 1996 that the AIDS epidemic has become a priority in her country. She said Mr. Museveni's administration has established a "ground education" of the disease to the people. She said, "even with lots of tests, it will take 8-10 years"



Bishop and Mrs. Maari

for the rudimentary education to have a significant impact.

Fr. Robinson, who met Bishop and Mrs. Maari while a guest teacher at Uganda Christian University this spring, estimates that only about 18 percent of the infected people in Uganda know they have the disease. He called AIDS "second only to the Christian spirit in being pervasive in Uganda."

Bishop Maari is visiting to explain the mission of the university. The university, formerly Bishop Tucker Theological College, has been in continuous operation since 1913. Bishop Maari said the student body, in three years, has expanded rapidly — from 150 students the first year, to 463 by the end of last year.

Bishop Maari said the Anglican Church in Uganda has about 6 million members, and that it is the second largest Anglican church next to Nigeria.

*Judi Amey*

### BRIEFLY

After a hiatus of nearly one and one-half years, the **Diocese of New Jersey** has resumed publishing its newspaper, *Via Media*. The newspaper, which ceased publishing because of budget constraints after the April 1998 edition, resumed with the September 1999 issue. A continuing care retirement community affiliated with the diocese is

providing funding for the newspaper through the end of 1999.

The **University of the South** in Sewanee, Tenn., has for the second year in a row been ranked among the top 25 national liberal arts colleges (No. 25) by the *U.S. News and World Report's* annual guide to the nation's best colleges.



Mr. Sundstrom (left) and Fr. Cato at the Eucharist.

## Sharing More Than Space

All Saints' Episcopal Church and Chevy Chase Presbyterian Church, Chevy Chase, Md.

By Barbara Basler

It was the middle of July, the temperature was 98 degrees, and the thick, muggy air was a dangerous Code Red. It was the kind of day that guarantees a drop in church attendance. And yet on that morning, as on every other summer Sunday this year, an unusually large crowd gathered to worship in All Saints' Episcopal Church in Chevy Chase, Md., a leafy suburb of Washington, D.C. A genial, festive group, the worshipers filled the nave, spilling over into the side pews usually reserved for holidays.

"It's been like Christmas every Sunday," said one delighted Episcopalian. "God bless the Presbyterians."

The Presbyterians who crowded into All Saints' this summer were not new converts but old neighbors, whose Chevy Chase Presbyterian Church was undergoing extensive renovations. All Saints' invited Chevy Chase to use its facilities for the three months of construction work.

But what began as a simple proposal to share space quickly grew into a highly successful series of joint services which had "free tradition" Presbyterians gamely following the Book of Common Prayer, and traditional Episcopalians singing out "Praise Triune God," during the Doxology.

Episcopal and Presbyterian services were held at 10 a.m. on alternate Sundays, with the Episcopal clergy preaching at Presbyterian services, and the Presbyterian clergy preaching at the Episcopal services.

"It was a very easy relationship, a very, very enriching one," said the Rev. Phillip C. Cato, the All Saints' priest-in-charge. "I think everything went so well because no

one was asked to become someone else." And yet, he added, each church whole-heartedly participated in the other's service during the alternating Sundays. "People in both congregations have entered into this experience completely," he said.

The Rev. Arthur E. Sundstrom, the senior pastor of Chevy Chase Presbyterian, agreed. "We came from two different worshipping communities, and we respected those differences," he said. "But we have learned a great deal about each other, and most of all, we've learned that what unites us is far greater and more powerful than any differences in liturgical practice."

All Saints' parishioners said they were touched to see their Presbyterian neighbors searching the prayer book for the correct prayer, exchanging the Peace, lining up for communion, sharing the chalice.

"The Presbyterians were very enthusiastic," said Wes Bruner, an All Saints' parishioner who directs the church ushers. "They seemed to approach our services with more enthusiasm than the Episcopalians. Of course, we knew what's going to happen and they didn't. It was new to them."

For their part, Presbyterians said they were moved by the welcoming friendliness of the Episcopalians.

The two handsome stone churches, which have been neighbors for more than 75 years, both sit along Chevy Chase Circle, in a cosmopolitan community that is

home to ambassadors, government officials, lawyers and professors.

David P. Notley, a Presbyterian, said he will remember the services at All Saints' with great affection. "It was nice to go across the circle and find we had brothers and sisters over there," he said. "It was very moving to see



All Saints' Church on Sunday morning.

Robert Basler photos

**"It was nice to go across the circle and find we had brothers and sisters over there," he said.**

**"It was very moving to see how two churches expressed the same truth in different ways."**



Mr. Sundstrom (left) displays a stone from his church's sanctuary, before presenting it to Fr. Cato.

how two churches expressed the same truth in different ways."

Co-mingling the clergy and congregations from two different churches required detailed planning touching every aspect of worship, yet they accomplished this feat in a few weeks.

"The clergy here have very warm ecumenical relationships," explained Fr. Cato. "When Art mentioned late in the spring that his congregation might be worshiping in their parlor this summer because of repairs, I invited them to use our church. Then I thought, summer is usually a slow time for both churches, so why not hold joint services? Well, we went to work and held the first service in mid-June."

While the invitation to worship at All Saints' was neighborly, it was also a bit unconventional, because the Presbyterians and Episcopalians do not have mutually recognized ministries.

The idea of joint services, which was heartily approved by the All Saints' vestry, was greeted with "delight" by the Bishop of Washington, the Rt. Rev. Ronald H. Haines.

Mr. Sundstrom said his worship committee, made up of church lay persons, recommended the proposal to the session, the Presbyterian body similar to an Anglican vestry.

"The only real bump in the road was the Eucharist," he said. "While both churches welcome any baptized person to communion, our clergy could not celebrate communion in the Episcopal Church. But Dr. Cato very graciously suggested we participate after the consecration, handing out wafers or passing the cup."

To prepare their congregations, both clergymen wrote short essays about their respective services, which were mailed to all church members as a pamphlet, "Ways of Worship." Finally, before the first joint service, Fr. Cato went to Chevy Chase Presbyterian for a question and answer session.

"The questions," he recalled, "were about what to do at Episcopal services, not about theology."

To reassure the Presbyterians, during the joint service period every Episcopal program indicated when to sit, stand and kneel: "Collect for Purity (stand); Psalm 26:1-8 (sit)."

Mr. Sundstrom said Presbyterians, who normally drink grape juice at communion and usually celebrate that sacrament "about 12 times a year or less," were fascinated to find the Eucharist celebrated at each of the Episcopal services.

In fact, when asked what struck them the most about the Episcopal service, compared to the Presbyterian, many pointed to the different eucharistic traditions.

"It's what people are used to, and I'm not being critical, but communion three or four times a year is enough for



### **What began as a proposal to share space quickly grew into a series of joint services.**

me," said Samuel Keker, who has been going to Chevy Chase Presbyterian for 50 years. "But I thought the services were beautifully done. I found them very rewarding."

The joint services combined choirs, prayer lists, ushers and altar flowers, while alternating organists and the responsibility for coffee hour. All Saints' was in charge of child care.

Programs were printed by the church responsible for the service that Sunday, but included inserts from the other congregation. Both churches used their own envelopes for offerings. The Presbyterians insisted All Saints' keep all undesignated offerings.

During the last joint service on August 29, in a brief exchange brimming with good will and good humor, Mr. Sundstrom presented Fr. Cato with a stone from the wall of the Chevy Chase Presbyterian sanctuary, as a symbol of the "rock solid" friendship between the two churches. The single stone was also, he said, a symbol of the "oneness" of the two worshiping communities which shared "one common foundation ... our rock and our redeemer, Jesus Christ."

Fr. Cato told the Presbyterians that the Episcopalians had received "far more than we have given. You have been a blessing."

All Saints' recently broke ground for an ambitious building project of its own, and Mr. Sundstrom told the Episcopalians, "We may well be seeing you across the circle next summer. And you'll be very, very welcome." □

*Barbara Basler is a member of All Saints' Church, Chevy Chase, Md.*



A LIVING CHURCH  
*(One of a series)*

## A Sylvan Link and other connections at St. Mark's, Dalton, Ga.

By Patricia Nakamura

St. Mark's Church in Dalton, Ga., believes in "finding a need, finding the resources to fill it, then giving it away," said the rector, the Rev. Charles Dean Taylor. Sometimes the people of St. Mark's do this with quilts, sometimes with therapy, and sometimes with saws and machetes.

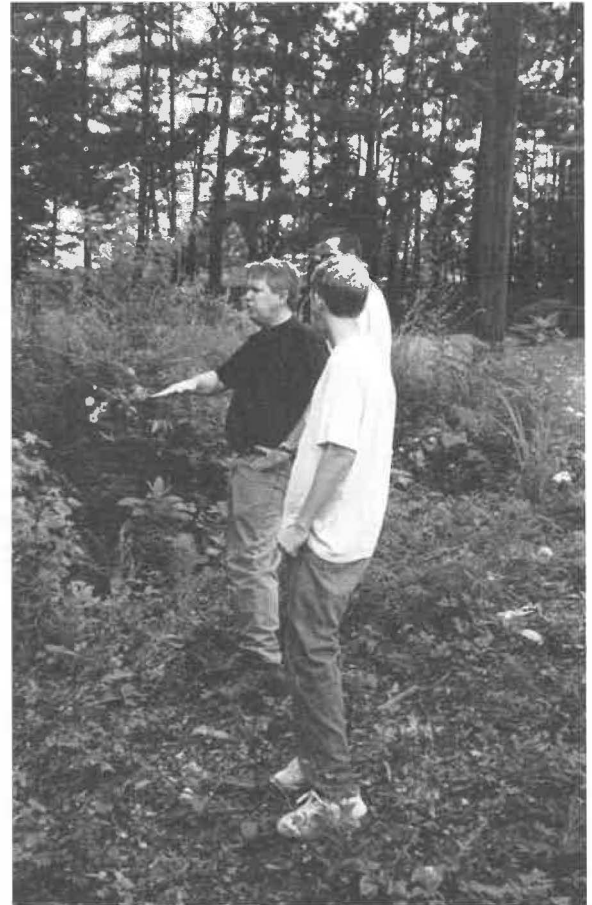
This summer a new trail was hacked through a kudzu-draped woods in North Georgia. On the other side is the Georgeann Apartments, a well-kept, subsidized complex whose tenants are mainly Hispanic.

The Rev. Gay Rahn, St. Mark's deacon, said, "We needed to know our neighbors. We're on a busy road with no sidewalk. I wouldn't want my 4-year-old walking on it." Jeff Starr undertook to create a path as an Eagle Scout project. "Lay people were in charge," Deacon Rahn said. As the path progressed, teen-aged boys from both ends worked together.

Many in Dalton, Hispanic and Anglo, are employed in the carpet mills or the chicken houses, Deacon Rahn said. So many Hispanics are Roman Catholic that "the Anglos fear they're losing their church."

"We wanted to invite them, establish a connection with them," said church school teacher Mari-  
anne Urbain. "They are Catholic, and they didn't know what we wanted from them. We didn't want them to change, just to make friends."

With the sylvan link, mothers from trail's ends began to plan the summer's vacation Bible school, meeting "partly here, partly there," Deacon Rahn said. She and Ms. Urbain delightedly recalled the



Fr. Taylor, his son, Connor, and Francisco Fraire (far back) map the pathway through the woods.

final meeting: "It turned into a story-telling session," the deacon said. "We spent the whole time getting to know each other."

"We realized we're all from somewhere else," said Ms. Urbain, who is from Belgium. "We all knew it's hard to be accepted. We go through barriers, frontiers. That is a journey. I lived it — a new country, a new language. It's scary." They related how it felt to be different, from another country, or just another part of the state.

"We really connected, and that's what made the Bible school work," Ms. Urbain said. Wendy Houston, Bible school coordinator, said, "We had 55 kids, with 10 from the apartments. I had people calling me to volunteer! My teachers were grandmas, a mother, college students. Older kids served as helpers. We had all age groups, who may not normally get to know each other."

The grand conclusion was a fiesta complete with mariachi band, attended by many parishioners not involved in Bible school. "It was wonderful! Our new neighbors took us shopping," Deacon Rahn said. "They wanted the food and decorations to be authentic. I've been in parts of Dalton I never knew existed — Hispanic bakery, shops, a Hispanic Wal-Mart!" The feast included tamales, tacos, salsa and chips. "We all cooked together in St. Mark's kitchen."

The July 26-29 week was used in part to introduce St. Mark's next journey, the Catechesis of the Good Shepherd.

"This is Gay Rahn's wonderful gift," Ms. Urbain



said. "The Sunday school teachers were tired of the old curriculum. We were ready for something new. We're so excited about it, and so are the children.

"It's not a recipe, it's a process, a new way to see the Bible and teach our children." Vacation Bible school oriented the children to the Atrium, which is "where we listen to Jesus and talk about Jesus.

"With the regular curriculum, we couldn't get kids interested — adults either. Now we have many parents coming for training. The catechesis is real; it's look, touch, three-dimensional."

Fr. Taylor has been rector to St. Mark's 600 members for nine years. "Dalton has a population of about 27,000, the county about 71,000," he said. We're close to Chattanooga, in the northwestern part of Georgia. Dalton is culturally sophisticated; we have a civic theater, an art gallery.

"There is almost no unemployment. In fact, there's a crying need for service people. Still, there is some, and we have a food pantry. Many in the congregation are teachers, professionals." Dalton College is part of the University of Georgia system, and money from the state lottery funds Hope Scholarships. "The church was against the lottery," he said. "But we're for that way of spending it."

St. Mark's, Fr. Taylor said, "has a reputation for outreach and originality. The speech clinic started here," because someone saw a need. Now it's the independent Looper Clinic. A hospice program did the same. "With Bethel AME Church, we canvassed the neighborhood and found a need for help for third, fourth and fifth graders. We started a mentor program from both parishes, after school. It grew and blended in to Big Brothers/Big Sisters."

The junior EYC participated in a Habitat project in Sewanee, Tenn., coordinated by the School of Theology at the University of the South. The senior

group, with teens from Calvary Church, Memphis, went to Red Shirt Table, Pine Ridge Reservation, S.D. "They arrived just hours after the tornado had hit," Fr. Taylor said.

The basement Sunday school rooms house a uniquely inclusive preschool during the week. Ellen Andersen heads the school, which reserves one-third of its spaces for children with special needs. "It began with the parent of a girl with Down syndrome. Where to send her?" The occupational therapist, a church member, suggested the school; the vestry said, 'Great!'; Episcopal Charities awarded the project a grant. Now, 12 years later, the program has 36 2- to 5-year-olds, one-third of whom are on scholarship, with three teachers per classroom. Speech therapy and physical therapy are provided per doctors' orders.

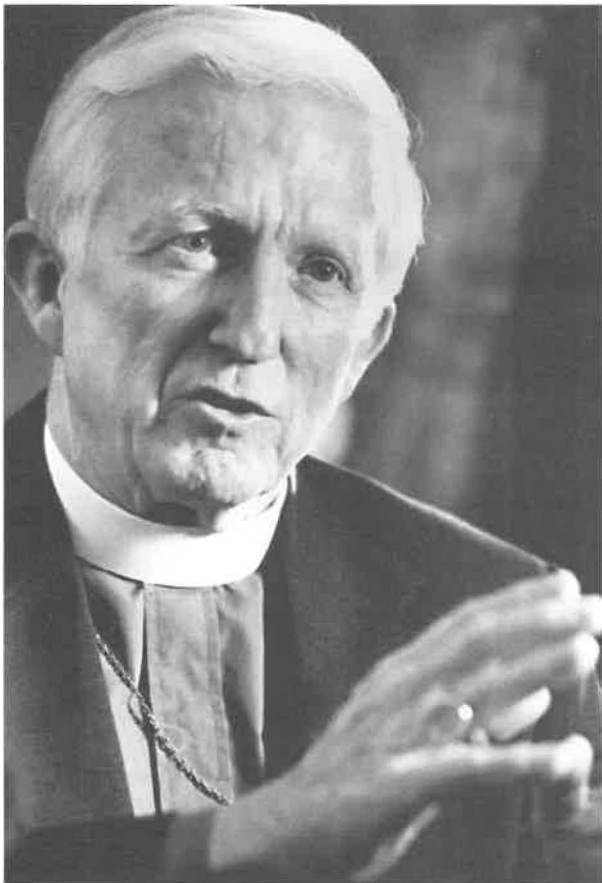
As of Aug. 1, St. Mark's has employed a fulltime organist/choirmaster. Christopher Harrell plays the 28-rank Holtkamp tracker and directs the choirs: one adult, two children's, and two handbell. He provided music for the Bible school that was "diverse without hitting you over the head — African responses, Spanish and English music, handbells. We planted some seeds."

What's next for St. Mark's? Mr. Harrell would like a youth choir. Fr. Taylor's "personal goal" is a Spanish Mass, "even Mass at the Georgeann Apartments. And we've discovered places for an outdoor Eucharist." And Deacon Rahn has dreams. Children in Dalton public schools learn Spanish in first grade, she said, and of course the Hispanic kids learn English. She sees an after-school program in which Hispanic teens help younger Anglos with Spanish and Anglo teenagers help Hispanic little ones with English. "We could have music, art ... [already] bridges are built, friendship established. Trust is replacing fear." □



**"They arrived just hours after the tornado had hit," Fr. Taylor said. As they helped build and rebuild, they learned to sing the Doxology in Lakota from the Rev. Bob Two Bulls.**





SHAPERS OF THE CHURCH  
IN THE 20TH CENTURY

(One of a series)

## Vision for Diversity

EDMOND BROWNING

By Richard S.O. Chang

A ministry exercised in the worldwide Anglican Communion shaped the ministry of Edmond Lee Browning as the 24th Presiding Bishop of the Episcopal Church. From this ministry emerged a portrait of Edmond Browning as a pastor with a deep personal faith, possessing love for all people, and committed to peace and justice in the name of God. As a parish priest in Okinawa, as the Bishop of Okinawa, of the Convocation of American Churches in Europe, and of the Diocese of Hawaii, and as the executive for world mission, he laid the foundation for his acceptance speech at the General Convention, meeting in Anaheim, Calif., Sept. 12, 1985:

"I have today invited you, all of you, to share the diversity of views, of hopes, of expectations for the mission of this church. I want to be very clear – this church of ours is open to all – there will be no outcasts – the conviction and hopes of all will be honored."

His formation began as a seminarian at the School of Theology at the University of the South in the 1950s. His stance in favor of integration brought him close to leaving for another seminary. The school's leadership decided to integrate the student body, and he remained in school to graduate from Sewanee in 1954.

## He provided pastoral care to people on both sides of the issues.

In 1959, he began serving as an appointed missionary in the Diocese of Okinawa at All Souls' Church, Naha, an English-speaking military congregation, expecting to serve only a brief time. After several years, the Browning family went to Japanese Language School in Kobe, Japan, because they had decided to spend the rest of their ministry in Okinawa. After language school, he returned to Okinawa to be rector of St. Matthew's, a Japanese-speaking congregation. At the 1967 General Convention in Seattle, he was elected Bishop of Okinawa. To this day, the people of Okinawa recall amusing stories of his struggle with the Japanese language and stories of his compassionate pastoral ministry, especially for the members of the House of Prayer, a congregation serving people with leprosy.

As the Bishop of the American Churches in Europe, Bishop Browning's travel brought him into contact with young men who had fled to Europe in opposition to the war in Vietnam. His deep concern for these young Americans in Europe led him to become their pastor. At the interim meeting of the House of Bishops in Lexington, he called the attention of the church to these young men and issued a call for amnesty.

In 1974, Presiding Bishop John Allin appointed him to be the executive for world mission after his 15 years of overseas ministry. The relationships Bishop Browning had developed during his overseas years were strengthened as he visited provinces of the Anglican Communion.

His nine years as the Bishop of Hawaii provided another multicultural environment for his ministry, characterized by his pastoral care for the people of Hawaii and his quest for peace and justice. This was demonstrated by the attention that he gave to the military and their families despite his strong opposition to the nuclear arms race.

The issues and crises in the Episcopal Church and in the world overshadowed Edmond Browning's pastoral ministry as Presiding Bishop. Regardless of the crisis or the issue, he provided pastoral care to those in need on both sides of the issues. Telephone calls to church and government leaders faced with tough decisions included a time of prayer with each of them. Many times he traveled long distances and many hours to support people in crisis, standing in solidarity with the voiceless, such as coal miners in West Virginia and leaders in the Philippine Episcopal Church.

Throughout his ministry, especially during his term as Presiding Bishop, his spiritual life and faith sustained him. Together with his wife, Patti, he read the Daily Office, holy scripture, and other devotions to begin each day, whether at the Episcopal Church Center or traveling.

As the 24th Presiding Bishop, Edmond Lee Browning shared with the Episcopal Church his vision for diversity in the church. □

*The Rt. Rev. Richard S.O. Chang is the Bishop of Hawaii.*

# Answers About Bishop Holloway

If you make even the feeblest attempt to keep up with the news of the Anglican Communion, you've been reading about the Most Rev. Richard Holloway, primate of the Scottish Episcopal Church. For the last year or so, Bishop Holloway has made news almost every time he opens his mouth. His public statements have bordered on the outrageous as his theology keeps drifting to the left. As a service to our readers, I will try to answer some pertinent questions about him.

**Is this the same Richard Holloway who was once rector of the Church of the Advent in Boston?**

*Yes, he's the same guy. He remained in that bastion of Anglo-Catholicism for some five years. Try to figure that out.*

**Didn't he once write a series of articles for THE LIVING CHURCH?**

*He did. In 1984, not long before returning from Boston to his native Scotland, he wrote a Lenten series of articles for TLC. Perhaps the title of that series could have given us a clue: In Praise of the Seven Deadly Sins.*

**Is he the bishop who threatened to throw his ring into the Thames?**

*Not quite. In 1998, before the Lambeth Conference gathered, Bishop Holloway said the bishops should throw their miters into the Thames. When the bishops from Lambeth took a boat cruise on the Thames, he and a few others threw phony miters into the water.*

**Why should we care about what this man does?**

*You should care only if you're interested in what happens to the Anglican Communion. Some of us actually do.*

**Just what is it that makes him so controversial?**

*There is not enough space here to answer this comprehensively, but here's the most recent example: He admitted he once tried cannabis (I had to look it up, too) and didn't see anything wrong with it, said he had experimented with marijuana, and that heroin should be given to addicts on prescription.*



**Does he address other topics besides drugs?**

*He's been known to urge more tolerance of sexual promiscuity, has said that sado-masochism is morally acceptable, and has written that there are even circumstances when adultery may be OK.*

**How do the people in his diocese (Edinburgh) respond to this?**

*As with any pronouncements, the reaction is mixed, but there is a contingent asking for his resignation.*

**Isn't he supposed to be the host for some important meeting?**

*Yes. The Anglican Consultative Council is meeting in Dundee, Scotland, this month. Bishop Holloway is the chair of a hearing on sexuality.*

**Didn't I read that someone was going to boycott that meeting?**

*Yes, Archbishop Moses Tay of South East Asia, who has accused the Scottish church and its leader of heresy.*

**Didn't TLC once carry an article which said Bishop Holloway was going to resign and run for Parliament?**

*That article did appear, but the bishop became so upset at the Lambeth Conference by the condemnation of homosexual behavior that he vowed to stay in the church and advocate same-sex blessings and ordination of non-celibate homosexual persons.*

**Do people in Scotland take Bishop Holloway seriously?**

*Indeed they do. Someone's got to be buying the 22 books he's written.*

**What do you think will happen to Bishop Holloway?**

*Nothing. At 65, he could leave, but he's likely to remain in his present ministry and eventually settle into a quiet retirement.*

**Wouldn't he be better off in the American church?**

*No. He wouldn't get nearly the amount of attention he gets in the U.K. Someone here has already beaten him to it.*

*David Kalvelage, executive editor*

## Did You Know...

**Gethsemane Church in Minneapolis has founded 26 mission congregations.**

## Quote of the Week

**Sandy Anderson, director of Christian education at Christ Church Christiana Hundred, Wilmington, Del., on the Episcopal Youth Event in Terre Haute, Ind.: "Though worship often resembled a cross between a Democratic convention and religious camp meeting, the energy and enthusiasm were overwhelming."**

## Selfless Service

By its very nature as a voluntary body, the church depends on volunteers for much of what it does. The health of a particular congregation may depend largely upon the effectiveness of its volunteers. People support the church, take part in its ministries and programs, and participate in its worship voluntarily. In many cases, they are involved because another volunteer asked them to participate. In some cases, it is up to the church's paid staff — rector, administrator or others — to recruit the volunteers who are so vital to the church's existence. Volunteers serve on the church's committees, guilds and other organizations. They greet visitors, care for the altar and its appointments, serve at the Eucharist, read the lessons, answer the telephone, oversee the finances, and perform countless other chores.

THE LIVING CHURCH also relies on volunteers. Many of the articles which appear on our pages are written by volunteers. We also depend on voluntary assistance to help find new subscribers, to help support TLC financially, and to give us important feedback on the contents of our publications.

We salute the church's volunteers and give thanks for their selfless service to our Lord and his church. We are grateful, also, to those who have been willing to help the Living Church Foundation in so many ways. We couldn't function without them.

You have a humble and generous heart.



### Dim Sum Ecclesia

When monks go out for Chinese.

You have a deeply spiritual nature.



Fame, fortune, and a blonde named Midge await you.



Br. Thomas always seemed to get the more interesting fortunes.



# His Yoke Is Easy?

By John Ruef

## Think About It

Why is it that we resist the “easy yoke and light burden” which Jesus offers those who come to him on his terms?

The suggestion that we think about our resistance to accepting the easy yoke and light burden offered by Jesus [TLC, July 4] is intriguing. It places squarely before us an attitude toward the church and toward scripture which has bedeviled us in the American offshoot of the Church of England lo these many years. The answer to the question of why we resist is quite simple, though it will take some explaining: We resist because we are not at all sure what this easy yoke and light burden are.

I regret that, in order to explain this, it is necessary to go into some history as well as some biblical criticism. Jesus, as I hope most of us know, was a Jew. As far as anyone can tell from reading the record, he was still a Jew when he was executed by the Roman authority at the instigation of the Jewish authority, and still Jewish when he appeared to his disciples following his ignominious demise.

Furthermore, Jesus' disciples, without exception, were Jewish. The references which Jesus makes in his teaching are, therefore, most reasonably understood as having as their context the Jewish tradition, known today by the Jews as the Torah, and by

Christians as the first five books of the Old Testament, as well as the historical books of the Old Testament, along with the prophets.

If this is the case, then Jesus' statement about a yoke and a burden have to do with the Jewish tradition, his interpretation of the same, and his suggested acceptance of that tradition by those who are his listeners and/or followers. Perhaps you already see our problem: We are not, for the most part, Jewish. We can try to think ourselves back into the time of Jesus, with the help of an understanding of the Jewish tradition, but very few people are in a position even to try this, let alone succeed. We don't know what Jesus meant by this.

There is an obvious assumption, however, behind this request to think about the yoke and the burden. The

to its acceptance. And it is this very assumption which is the problem.

When the Bible in the West was written in Latin, when the copies of this were few and far between, when even many of the clergy were not able to read much beyond what was necessary to celebrate the Mass, when the Holy Roman Church was supreme in the West, and when the civil authority was all too ready to enforce church decrees and to accept the church's blessing for its own, there was no question about what the Bible meant. It meant whatever the church said it meant. Those who had the temerity to say otherwise were only excommunicated, if they were lucky, and burned at the stake, if they were not.

Eventually, however, the movement to question the authority of the See of Rome became strong enough that schism became a reality. New Christian groups calling themselves Evangelical in the Germanic regions and Reformed among the Dutch, the French and the Swiss arose to announce that the only authority to

**We resist accepting the easy yoke and light burden offered by Jesus because we are not at all sure what they are.**

assumption is that we, in fact, do understand and that there must be some other reason for our resistance

which people of faith owed allegiance (apart from God and the king, of course) was the Bible. With the

**If the saying about his yoke and his burden was said by Jesus, I don't know what it means. If he did not say it, then it simply means that being a Christian is easy — which in many instances is manifestly not true.**

help of the weekly sermon, Christians were at liberty to see for themselves the great truths embodied in the scriptures. Needless to say, this was never actually carried out in practice. Protestants, as they came to be known, were quick to establish doctrinal standards (derived from holy writ, of course) by which, not only the good standing of the faithful was judged, but the meaning of the scriptures themselves.

In England these two forces, protestant and catholic, vied for supremacy. More or less held in check under Henry VIII, catholics gained a temporary supremacy under his daughter Mary, only to have this advantage removed with the advent of Good Queen Bess (Elizabeth I). With the so-called Elizabethan Settlement, catholics and protestants were told to unite in one

in what was to be known as the Church of England. But the tension over the ultimate authority remained and remains to this day.


Biblical studies, as we have come to know them, however, began a good bit after this time. It would be many years before scientific, historical study of the Bible would be taken seriously. Much of this study was an attempt to see what Jesus really meant. Much of this study, in turn, was undertaken without the much more detailed knowledge which we have today of first-century Palestinian Judaism, and its function as the matrix of early Christianity. One very important insight has emerged from this more modern and informed study: Much of what we read in the Bible achieved its present form as a result of the work of the believing community and reflects, in large

part, the attitude of that community, along with or even instead of what may have been the attitude of the earliest followers of Moses or Jesus.


I have no idea whether the Jesus Seminar has put its stamp of approval on Jesus' saying about his yoke and his burden. If he said that, I don't know what it means. If he did not say it, then it simply means that being a Christian is easy — which in many instances is manifestly not true. In the Anglican Communion, in communion with the See of Canterbury, there is room for a wide variety of Christian expression. If there are those who, in a search for authority, cling to what I consider to be an outmoded and naive notion of the place of the scriptures, I would be the last one to deny them this expression of belief. I would hope, however, that such would not deny me the opportunity to point out to them what I am convinced they are actually doing.

The risen Lord Jesus, present, though not always discernible in his church, continues to empower and validate the attempts by his followers to proclaim in word and deed his redeeming love. Given Jesus' somewhat cavalier attitude toward the Jewish tradition, I might well have found his interpretation of that tradition (by comparison with that of the Pharisees, for instance) easy and light. But that is not where I or you are today. At least don't tell that to someone who, out of Christian conviction, has blown the whistle on a large corporation and been fired, or who out of Christian conviction has tried to make his congregation more aware of social problems and been asked to look for another position. □

*The Rev. John Ruef is the rector of Emmanuel Church, Chatham, Va.*



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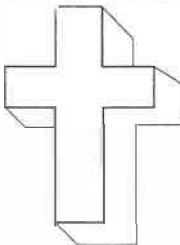
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## LETTERS TO THE EDITOR

In addition to being sensitive to the concerns of the 317 who voted against the CCM, we should not forget to share the joy of the 716 who voted for it.

# Lutheran Vote is Hopeful

Thank you for your gracious and positive news coverage and editorial [TLC, Sept. 12] on the Lutheran vote. It was gracious because you had opposed the revised version of the Concordat ("Called to Common Mission") [TLC, Aug. 8] and positive because you see the wonderful opportunity for joint ministries and a powerful witness for the gospel now before us.

I would add only that in addition to being sensitive to the deep concerns of the 317 (30.7 percent) who voted against the CCM, we not forget to share the joy of the 716 (69.3 percent) who voted for it. Many of the latter worked very hard to achieve this result. Focusing on its passage by a mere 27 votes more than the required two-thirds diminishes their remarkable achievement. The statement by the Bishop of Fargo, a leading opponent, and by the presidents of three seminaries that did not support the CCM, that they will help the ELCA to receive and implement the agreement is very promising.

Unreported was the influential comment before the vote by John Thomas, the president of the United Church of Christ, that should the ELCA adopt the historic episcopate, this could well help the Reformed churches come to grips with it. The ELCA vote breathes new hope into our entire ecumenical venture.

*(The Rev.) Warren Crews  
Emmanuel Church  
Webster Groves, Mo.*

persons" are lumped together in one camp while the "opposition" who "starts from the objective and universally accepted principles of reason tested by the common belief and experience of the whole church" is in the other.

I would assert that no one has a "right" to ordination, just as no one

has a right to salvation in Christ — both are gifts of God. However, I submit that the average person-in-the-pew not only is more concerned with the life and health of his or her own congregation, but also has distinct views on each issue currently facing the church. Lumping people with diver-

*(Continued on page 19)*

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## It's Not Helpful

I read with no little disquiet John Heidt's article, "Poles Apart" [TLC, Aug. 29]. Aside from the hopeless tenor of the article, the author does precisely what he criticizes others for doing: He categorizes.

Those "favoring the ordination of women and non-celibate homosexual



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CONTINUED ON NEXT PAGE

(Continued from page 17)

gent views into one category does not help the church deal with the issues themselves.

*(The Rev.) Tom Sramek, Jr.  
St. Paul's Church  
Burlingame, Calif.*

Fr. Heidt's Viewpoint article attempts to characterize what he describes as theological positions that are "poles apart" in the church when it comes to the ordination of women and non-celibate homosexual persons. He says that those who support these "... start from the assumed infallibility of individual experience and subjective feelings." Those opposed "... start from the objective and universally accepted principles of reason tested by the common belief and experience of the whole church."

After 44 years in the priesthood, I don't think I have ever wavered from a very catholic and orthodox faith, rooted and grounded in the theology of scripture, The Fathers, the great

medieval thinkers, and the best of modern theology that does not depart from that tradition. I believe that my views "start from the objective and universally accepted principles of reason tested by the common belief and experience of the whole church." At the same time I fully support the ordination of women, and am sympathetic with the ordination of so-called "non-celibate" homosexual persons. I certainly don't hold to the "infallibility of individual experience and subjective feelings."

The argument is not theological. Those who oppose these ordinations, in my view, confuse catholic theology with cultural relativities to which the church adapted and adjusted during its history. Catholic theology is "universal," and should never be held hostage by the culture of any historical period. The church's practices in any period should not be confused with the essential implications of its theology. The opposition to such ordi-

nations represents such a confusion.

*(The Rev.) John M. Kettlewell  
St. Stephen's Church  
Schuylerville, N.Y.*

The author of the Viewpoint article, "Poles Apart", seems to suggest that the "problem" with the Episcopal Church is the way opposing groups perceive "the truth." Liberal and conservative factions within the church view "the truth" differently. However, if the truth resides in and is the domain of the one God, how can the truth be divided so as to be perceived differently but faithfully? How can rancor and vile will, which result from different perceptions, exist in the presence of the Holy Spirit, especially when a domain of the Spirit is the building up of the community?

As in all churches, ours included, perhaps liberals and conservatives and politically correct persons of all persuasions see partial truths as through a smoked glass. Perhaps the

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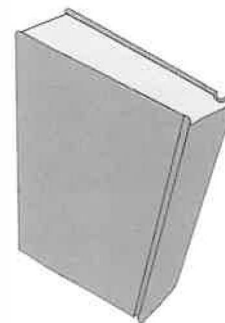
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## LETTERS TO THE EDITOR

sins of chauvinism and pride block the vision which is of the one truth.

Perhaps people, lay and clergy, are unwilling to take off the cultural, social, economic and status filters bound upon their hearts and eyes and be silent long enough to thoroughly search for the Holy One. By one record of the biblical account, Pilate was unable to recognize the truth standing before him. Pilate was caught up in being politically correct. The truth is one and holy and needs no defense. Perhaps we all need to approach the throne of grace with more confession of our human limitations and a lot less arrogance.

*(The Rev.) Stephen H. Paul  
Cockeysville, Md.*

### He Saw Her

In the interest of historical correctness, regarding Margaret Mead [TLC, Aug. 22] it should be noted that she attended Good Friday services at St. Ignatius' Church in New York City every year to my knowledge.

I was the MC of the Good Friday liturgy from the 1950s to the '70s, and observed her presence in the congregation. I had known and read her when I was studying anthropology with Paul Radin, and held her in the highest esteem. It would have been impossible for her to be at the other parish she is attributed to have been attending, because the services were scheduled at the same time.

*Robert Hirst  
Charleston, S.C.*

### Cheap Grace

Gary Nicolosi's Viewpoint, "With Open Arms" [TLC, Aug. 15], does not clearly state one requirement for baptism that his church obviously has dispensed with, and that is any expectation that the persons to be baptized join other Christians in the public worship of God (apart, of course, from attending the actual service of baptism itself; he doesn't address the issue of "private baptisms"). What commends itself for its inclusiveness really functions to deprive the sacrament of baptism of

its crucial context, which is worship and the community of faith. A practice like this goes a long way toward reducing the sacrament to magic.

Dietrich Bonhoeffer once defined "cheap grace" as "baptism without church discipline." The practice which Fr. Nicolosi advocates looks suspiciously like this. To imagine, as he does, that a call by the clergy or receiving parish mailings after baptism provides the continuing nurture that Christians need, reduces both worship and community to absurdity. If joining in both these things really are rigid and legalistic expectations of the church for her members, then we must think again about the church.

*(The Rev.) John Bauerschmidt  
Christ Church  
Covington, La.*

### Model Ministry

I write in response to TLC's own comments as well as letters sent to TLC regarding the Rev. Canon Gene Robinson.

TLC is correct to mention his effective ministry in the Diocese of New Hampshire [TLC, July 18]. But that is only part of his story. For many years he has been executive director of Province 1, where he has done an outstanding job, combining an eye for administrative detail with breathtaking humor. In 1992, he served as chaplain for the nationally organized training sessions for the dialogue on human sexuality, where his meditations touched people of many different points of view for their theological depth and human reach. He has served as a consultant for various dioceses and parishes. I could mention many more contributions Canon Robinson has made to the Episcopal Church. But I am most moved to write in response to the letter which accuses him of leaving his family to live with a gay man.

First, upon coming to the acceptance of his sexual orientation, he took the courageous step of telling someone who was his best friend, his wife, knowing that the telling would change the relationship forever. The ending of their marriage was formalized with a priest joining the couple in the judge's

chambers for the divorce decree. They then returned to Grace Church, Manchester, N.H., where they pledged themselves to the joint raising of their children, and returned their wedding rings as a symbol of releasing each other from the vows they had made. He met his partner a year and a half after separating from his wife, and a couple of months after she had remarried herself.

Canon Robinson has gone on to be a loving and devoted father to his two daughters who have great affection for him. He is a model father to those of us who are fathers. He is a model spouse to those of us who are espoused. He is a model priest to those of us so called. And I pray to God that the day will come when he will be a model bishop in the Episcopal Church. His and his partner's patience, humor and grace in the face of such outrageous attacks make them model saints for all of us.

*(The Rev.) G. Thomas Luck  
Falmouth, Maine*

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Fort Worth, Texas  
**Howard M. Tischler**, Grosse Pointe, Mich.  
The Rt. Rev. **William C. Wantland**,  
Seminole, Okla.  
The Rev. **Herbert A. Ward, Jr.**,  
Boulder City, Nev.

## PEOPLE & PLACES

### Appointments

The Rev. **George C. Allen II** is assistant editor at Forward Movement Publications, 412 Sycamore St., Cincinnati, OH 45202.

The Rev. **John Blythe Bagby** is rector of All Saints', 110 W Hawthorne Rd., Birmingham, AL 35209-3999.

The Rev. **Sandra DePriest** is curate at Christ Church, 605 Lurleen Wallace Blvd. N, Tuscaloosa, AL 35401-1712.

The Very Rev. **James A. Diamond** is dean of Christ Church Cathedral, 318 E Fourth St., Cincinnati, OH 45202-4202.

The Rev. **Lawrence Falkowski** is rector of St. Stephen's, 1432 SW 13th Ave., Portland, OR 97201.

The Rev. **William Fulton** is vicar of St. Andrew's, PO Box 15, Florence, OR 97439.

The Rev. **Frederick Guyott III** is chaplain of the Upper School of Moravian Academy, 4313 Green Pond Rd., Bethlehem, PA 18020.

The Rev. **Terence N. Jordan** is rector of St. John's, 848 Harter Rd., Dallas, TX 75218.

The Rev. **Shannon Leach** is rector of Christ Church, PO Box 447, Lake Oswego, OR 97034.

### Retirements

The Rev. **Robert Brown**, as executive assistant to the Bishop of Oregon.

The Rev. **Ralph Haynes**, as rector of St. Thomas', 1465 Coburg Rd., Eugene, OR 97401.

The Rev. **Edward L. Hook**, as rector of St. David's, Woodland Park, CO; add. PO Box 803, Land O' Lakes, WI 54540.

### Deaths

The Rev. **Richard C. Allen**, retired priest of the Diocese of Dallas, died July 20 in Texarkana, AR. He was 83.

Fr. Allen was a graduate of Oklahoma State University and Virginia Theological Seminary. He was ordained deacon and priest in 1947. He served as vicar of St. Paul's, Clinton, OK, St. John's, Woodward, OK, and St. Stephen's, Alva, OK, 1947-48; rector of St. Luke's, Chickasha, OK, 1948-52; chaplain at Oklahoma State University and rector of St. Andrew's, Stillwater, OK, 1953-57; vicar of Chapel of the Redeemer, Parkville, MO, 1957-59; vicar of St. Michael's, Lindsay, OK, and St. Timothy's, Pauls Valley, OK, 1959-62; and rector of St. James', Texarkana, TX, 1962-82, from which parish he retired. He was an honorary canon at St. Matthew's Cathedral, Dallas, and at St. Paul's Cathedral, Oklahoma City. In his retirement he served interim ministries at parishes in Oklahoma, Arkansas and Texas. Fr. Allen is survived by his wife, Marjorie, a daughter and a son, three grandchildren and a sister.

### Next week...

## Mission and the Future

## CHURCH DIRECTORY

### CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC r  
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

### HARTFORD, CT

CHRIST CHURCH CATHEDRAL  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

### WASHINGTON, DC

CHRIST CHURCH, Georgetown  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Heninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

### ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sloane, r  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book 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 www.stpauls-kst.com

### STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

### AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

### CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

### RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
ST. PAUL'S PARISH 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

### INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9 & 11, 10 Christian Formation

**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.

## BATON ROUGE, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
(225) 387-5141 Internet: <http://www.stjamesbr.org>  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr, assoc.;  
the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert  
Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay  
Min.: Lou Taylor, Dir of Christian Ed.; Dr. David Culbert,  
organist-choirmaster, Mike Glisson, Headmaster, St. James  
Sch; Maureen Burns, Pres., St. James Place retirement com-  
munity  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP  
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat  
(816) 842-0975

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Logan Craft, c; the Rev.  
Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Mon-  
day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP  
daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5. Mon-Fri MP 8, Eu 12:05, EP 5:30.  
Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-  
0252. Cafe St. Bart's 7 days lunch and dinner

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
Daily Morning Prayer 8:45; H Eu 12:10

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat), Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## ST. THOMAS

5th Ave. & 53rd St.  
[www.sainthomaschurch.org](http://www.sainthomaschurch.org) (212) 757-7013  
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Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph  
E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11. Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed  
12:10. Sat Eu 10:30

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The Rev. Samuel Johnson Howard, Vicar  
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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## WHITE PLAINS, NY

**ST. BARTHOLOMEW'S** 82 Prospect St.  
The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki,  
BSG, Dir. Music (914) 949-5577  
Sun Eu 8 & 10:30, Ch S 9:30. Wkdays as anno

## GETTYSBURG, PA

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Andrew Sherman, r  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Mass 10. Thurs 10

## PITTSBURGH, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin  
Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15, Garden Eu 9:15, Sung Eu 10:30, Mon-Fri  
H Eu 7 also Wed 10:30

## WHITEHALL, PA (NORTH OF ALLENTOWN)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri  
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**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
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The Rev. Frank E. Fuller, asst (512) 882-1735  
The Rev. James R. Murguia, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;  
the Rev. Craig A. Reed; the Rev. Thomas G. Keithly  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP Mon-Fri 6 (214) 521-5101

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**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23 av. George V, 75008 Paris, France 33/(0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt III, dean  
Sun Eu 9 & 11; in Chinese 3; in French Sat 6; MP Wkdays 9:15

### CLERMONT-FERRAND

**CHRIST CHURCH** Temple Réformé  
33/(0)4 73 38 41 59 Ave. Dr. Jean-Heitz, Royat, France  
The Rev. Joseph Britton, v Sun Eu 5 (1 & 3S)

### GENEVA

**EMMANUEL** 3 rue de Monthoux  
41/(0)22 732 80 78 1201 Geneva, Switzerland  
The Rev. Gerard Moser, r  
Sun Eu 9; Eu 10 (1S & 3S), MP (2, 4, 5S)

### BRUSSELS/WATERLOO

**ALL SAINTS'** 563 Chaussée de Louvain  
32/(0)2 384 3556 Ohain, Belgium  
Sun Eu 9 (1S) & 11:15

### FLORENCE

**ST. JAMES** Via B. Rucellai 9  
39/055 29 44 17 50123 Florence, Italy  
The Rev. Peter F. Casparian, r  
Sun Eu 9 & 11; in Italian 2 Thurs 9

### ROME

**ST. PAUL'S WITHIN THE WALLS** Via Napoli 59  
39/06 488 3339 00184 Rome, Italy  
The Rev. Michael Vono, r Sun Eu 8:30 & 10:30;  
in Spanish 1

### FRANKFURT

**CHRIST THE KING** Sebastian Rinz Strasse 22  
49/(0)69 55 01 84 60323 Frankfurt, Germany  
Sun Eu 9 & 11

### DARMSTADT

**ANGLICAN EPISCOPAL CHURCH** Gemeindehaus,  
49/(0)6151 148794 Dreifaltigkeitskirche  
Sun 4 (2S & 4S) Darmstadt-Eberstadt, Germany



### MUNICH

**ASCENSION** Seybothstrasse 4  
49/(0)89 64 81 85 81545 Munich, Germany  
The Rev. Thomas J-P Pellaton, r Sun Eu 9 & 11:45

### BRUCKMUEHL

**ANGLICAN EPISCOPAL COMMUNITY** Adalbert-Stifter-Str 2  
49/(0)802 45415 Ev. Lutheran Johanneskirche  
Sun 11 (1S) Bruckmuehl, Germany

### INGOLSTADT

**ANGLICAN EPISCOPAL CHURCH** Dreieinigkeitskirche  
49/(0)8421 4125 Baar-Ebenhausen, Germany  
Sun 6 (4S)

### WIESBADEN

**ST. AUGUSTINE OF CANTERBURY** Frankfurter Strasse 3  
49/(0)611 3066 74 65189 Wiesbaden, Germany  
The Rev. Karl Bell, r Sun Eu 10

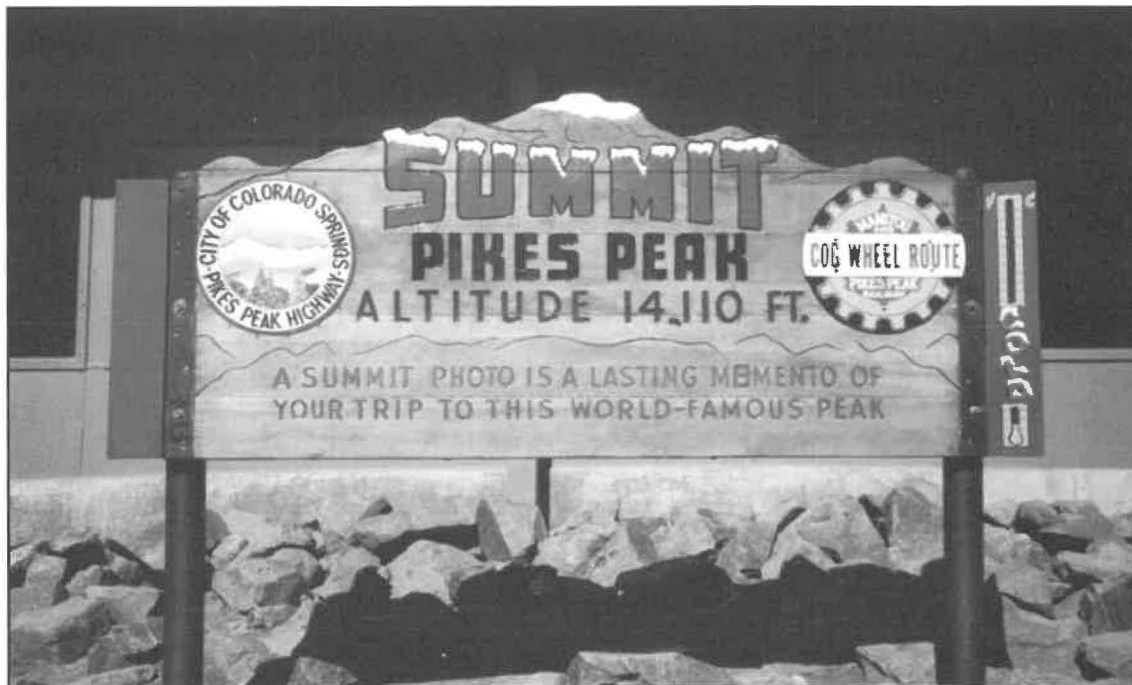
### KARLSRUHE

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