

# The Living Church

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*The Magazine for Episcopalians*



Ron Overdahl photo

Archbishop Desmond Tutu of South Africa was in Milwaukee, Wis. in mid-May. Walking with him outside All Saints' Cathedral, prior to a Sunday morning Eucharist, are Deacons Marlyne Seymour of Christ Church, Delavan, and Thomas Winslow of St. David's, New Berlin [p. 8].

***From Deserts to Databases***

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***In Search of Honest Liberalism***

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## Features

### From Deserts to Databases

The business of planning for the future in churches

By Roger White and Richard Kew



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**Editorials:** Unity in the Holy Spirit (p. 11)

**Viewpoint:** In pursuit of honest liberalism  
By F. Earle Fox (p. 11)

**People and Places** (p. 13)

## Quote of the Week

The Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, on his decision to call for the election of a bishop coadjutor: "I am a 30-year-old male trapped in a 64-year-old body."

# In This Corner

## Online Service Has Untapped Potential

I am not a computer geek. In fact, I'm usually lost when people start talking about macros, ASCII dialogues or serial ports. Nevertheless, such concepts as internet and cyberspace are not completely foreign to me. I am able to work my way through such services as Quest and America Online and learn utterly fascinating information about Episcopalians and their church.

By now, you've probably heard of Quest, whether or not you have a computer. Many diocesan newspapers have published articles about Quest, gushing about its usefulness and how it will bring Episcopalians closer to their church.

I look at Quest nearly every day, because there are often personal messages written to me as well as reports of news events which might be of interest to our readers. So far it has not brought me closer to my church, but it has provided a glimpse of an exchange of ideas not unlike the Episcopal Church at large. The segment of Quest called "TEC" consists of lay persons, bishops, priests and deacons sharing what's on their mind or seeking information. I peruse it for two or three minutes, and usually find the same group of people each day discussing everything from sex to canon law.

On a recent day, a former staffer at the Episcopal Church Center was commenting on the Ellen Cooke fiasco: "Staff who complained that Ellen's management style was ineffectual were told in meeting after meeting to stick to their knitting, and were then

held accountable to solve problems they had no power to solve."

In one session, participants spent time trying to determine whether God was an Anglican. Some said God was English; someone else said Irish. Others argued whether God was "he" or "she."

One computer user claimed she once heard, while driving through the South, an evangelist on the radio claim the King James Bible was the only Bible to use because Jesus used it.

Others discussed the meaning of heterosexist, some bandied about moral absolute, and one participant recalled going to dinner at Ellen Cooke's home.

On another day, a discussion continued for hours on what "scrod" was. You don't need a very creative imagination to guess where that dialogue went.

TEC's most helpful service is the willingness of participants to help others find information. In recent days, there have been persons looking for the name and address of the contact person for a national church organization, a warden looking for a church organ, others looking for resource materials. Best of all, there are requests for prayer, for a girl facing surgery, for a bishop's son who was seriously ill, and for a vestry about to elect a rector.

You get the idea. It can be helpful, entertaining, informative and fun. But some of the participants really need to get a life!

DAVID KALVELAGE, editor

## Sunday's Readings

### Courage From the Holy Spirit

*Pentecost: Acts 2:1-11 or Joel 2:28-32, Psalm 104:25-37, 1 Cor. 12:4-13 or Acts 2:1-11, John 20:19-23 or John 14:8-17.*

"I was fishing one day. Jesus came by and asked me to follow him. I did, though it has been at times difficult and scary. Though I deserted him in his final hours on earth, I would not have done anything other than follow him. He forgave me and we were reconciled before he was taken up into heaven. I am his forever."

"I knew as he lay in the manger that he was a very special child. His life has been troubled and difficult. But I am his mother and will always love him. I am proud to have been his mother, though my heart was often broken. I am with him forever."

"I was a tax collector, hated by everyone. I was sitting at my counter one day. He came

by and asked me to follow him. Never have I known such love. Never have I seen miracles and healing like he performed. Never have I seen such courage and obedience. I don't fully understand him or his mission. But I cannot but be here as his disciple."

Fifty days after the Resurrection, Jesus' closest friends were empowered to tell their stories by his Spirit which came into them. Men and women who might otherwise have remained simple village folk in Palestine found the courage and language with which to tell their personal stories of their encounters with Jesus. They went on, of course, to change the world. But that same world is waiting to hear our stories, too. The same Spirit which enabled the telling 20 centuries ago is available to us for the telling of our stories. Let that same Spirit move among us, O Lord.

## They Were Duped

Shock! Dismay! Grief! Anger! as I read the headline on the front page of the *Berkshire Eagle* (our local daily) "Church Treasurer accused of embezzling \$2.2 Million" [TLC, May 21].

Has the S and L scandal reached the Episcopal Church? Spiritual wickedness in high places? Is this sin the sort which makes sexual sins pale? Then ache for the Executive Council — all good women and men who care about the church, love the Lord and trusted. Were they duped? Did they not have fiduciary responsibility and sensitivity? They were duped all right and they had fiduciary sensitivity because they trusted.

And the people of the church — people of this parish, year in and year out paying its quota and sometimes a bit beyond, that the good news of Jesus Christ could be proclaimed in every quadrant of the planet. Then sadness.

Ms. Cooke is quoted as saying: "... the pain, abuse and powerlessness I have felt during the years I worked as a lay woman on a senior level at the church headquarters." That's \$2.2 million worth of powerlessness!

It's easy to shut the barn door after the horse has run away. The Executive Council is to be applauded for its effort to establish safe, sensible and effective procedures for the care and allocation of funds. One person, for his or her own well being, need not be in charge of all without adequate checks and balances — the sort we have in our parishes.

The gospel requires restitution. Sins confessed, penance advised, action taken and absolution — that's what I've been brought up to. Penance for Ms. Cooke and her husband: To live and work and love in a third world situation and through that experience to know God's forgiveness.

(The Rev.) DUNCAN R. MCQUEEN  
Trinity Church

Lenox, Mass.

I am ashamed of the financial disgrace our church is suffering. If the Bishop of Hawaii felt it necessary to resign because of financial misjudgments by well-intentioned staff, surely it behooves our Presiding Bishop to step down over a scandal resulting from the deliberate absconding of millions by one of his appointees.

Bishop Browning continually supported Mrs. Cooke in spite of the fact that questions were being raised about her dic-

tatorial control over national church accounts. He should accept responsibility for her actions, and resign. This crime will have to be investigated, and it is best for the church if he is not in office during that proceeding.

Bishop Browning has asked to be forgiven; it will be easier to forgive him if he accepts the responsibility and steps down graciously. It will help the church put this tragic matter to rest, and electing a new Presiding Bishop will be a much-needed tonic for our wounded spirits.

MIKE DAVIS

Sanford, Fla.

As is commonplace in today's ambivalent moral climate, Ellen Cooke's psychiatrist offers rationalization as to why the former treasurer is not fully culpable for what honest folk call embezzlement. If the lady's actions were induced by a climate of anti-feminism, then who among her co-workers is responsible? Can vestiges of the old "reactionary" order lurk in the halls of "815"?

The Presiding Bishop wishes to act "in a Christian manner." Does this preclude

(Continued on next page)

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**LETTERS**

*(Continued from previous page)*

lodging criminal charges to assure repay-  
ment? And might it not be justified as an  
inevitable consequence of criminal behav-  
ior in high places? Many church leaders  
wax eloquent about the so-called "era of  
greed" and righteously denounce the mis-  
deeds of secular corporate executives  
charged with "white collar crime."

Surely, the theft of \$2.2 million, and an  
attempted \$86,000 in an unauthorized  
severance settlement, qualifies.

As a former rector and president of a  
large non-profit social service agency, I  
am astonished that Mrs. Cooke's activities  
went so long undetected and unchal-  
lenged. We hear a great deal about the  
stewardship responsibilities of church  
members, but what does this episode  
reveal about the stewardship of our lead-  
ers?

Contributing church members deserve  
straight and humble answers. Clearly,  
something is very wrong at the "Center."  
Pun intended.

(The Rev. Canon) EDMUND OLIFIERS, JR.  
Silver Spring, Md.

• • •

Ellen Cooke, in an open letter to the  
Executive Council, suggests some of her  
misdeeds were cries for help which she  
fully expected to be discovered and ques-  
tioned. "Cries for help" go unheeded, and  
after the misdeed, or suicide, as in the  
case of Bishop Johnson [TLC, Jan. 29],  
we are to confess we failed to hear the  
cries, or to see the signs? I fear there has  
been a dereliction of duty and responsibil-  
ity at the highest levels of the church from  
the office of the Presiding Bishop on  
down.

The Presiding Bishop's most pastoral  
and loving response to the church in the  
Ellen Cooke affair would be to release the  
full (unedited) version of the audit report,  
accept responsibility for his failure to lis-  
ten to the early voices of warning about  
Ellen Cooke's work style, and step down  
from office. The church needs to get on  
with the great commission work laid  
before all of us, and not be mired down  
as in the Watergate affair of some years  
ago by more and more little pieces of  
evidence that keep coming out, and will  
surely come out when Ellen Cooke is  
prosecuted.

We must pray ever more earnestly for  
the Presiding Bishop, and for each other,  
that we may keep the promises we have  
made from the time of our baptism, ordi-  
nation and consecration. God is merciful

when a confessing heart is contrite. He is Lord and our Savior. He will deliver us from this mess.

(The Rev.) RICHARD KIM  
St. John's Church

Detroit, Mich.

### Lots of Leeway

I have found Bishop John MacNaughton's writings on stewardship very helpful, so it was with interest that I read the first installment of his article on a divided Episcopal Church [TLC, May 7].

Sad to say, I was terribly disappointed. Bishop MacNaughton apparently prefers order to living in the messiness of our church in this present age. "On matters of this magnitude," we can't have it both ways and be honest," he writes.

I quote from Robertson Davies' new book, *The Cunning Man* (p. 344), speaking of a church controversy. "That's one of the beauties of Anglicanism; you can pretty well have things both ways. I find no fault in that. A good faith ought to leave lots of leeway." Apparently, Bishop MacNaughton has tired of the leeway.

I have no doubt that if we choose to be in dialogue with each other, we can develop a consensus on how to deal institutionally with homosexuality. I don't think Bishop MacNaughton's tone is very helpful in nurturing that dialogue. The implied threat of schism is too strong in his remarks to suggest that he might be willing to talk about such things, with an eye to the compromise that it would require.

The primary authority of holy scripture sounds, all too sadly, like an appeal to do it my way or we split. Surely, we can have better thinking on this controversy than what the bishop has offered.

(The Rev.) RUSSELL E. MURPHY, JR.  
St. Paul's Church

Fayetteville, Ark.

In response to Bishop MacNaughton's article, "Two Within One: The Divided Episcopal Church": If, as the bishop asserts, Church One understands scripture as "the final and deepest authority," how is it that he seemingly has no problem

with the church's position on usury and divorce?

(The Rev.) DENNIS V. BOSLEY  
St. Martin's Church

Moses Lake, Wash.

I write this in response to Bishop MacNaughton's article about two churches. The good bishop suggests that these two churches exist in different dioceses under the leadership of different bishops with different styles. My 29 years in parish ministry makes me suggest another way of looking at this.

I think there are at least two churches within the Episcopal Church — perhaps there are even more! But I don't think they exist in different dioceses. In my experience, they exist side by side at the same altar rail. They exist in the fact that some baptisms are of children of happily married couples and some are of single

mothers. When people come for counseling they can be straight or gay. Couples who are believers sometimes are good parents and are not married. Believers can be members of the American Legion or the Episcopal Peace Fellowship. Believers can be African-American or white or all sorts of things. They can be old and young, rich and poor, glad and sad, etc.

What holds us together is the love of the God whose name is Love. He sends his Spirit to make and keep us one. We will stay one when we realize that the church catholic needs all her believers.

One of the wisest pieces of advice I ever heard was one given at a clergy conference. After showing us how diverse the diocese was, the bishop, in a brilliant short homily, said the best thing that God ever thought up was the idea of being One God so all of us different people who

(Continued on page 13)



### EXECUTIVE DIRECTOR

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### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. We are not able to publish all letters, nor able to acknowledge receipt.

# 'You Have Much to Teach Us'

## Archbishop Carey Lays Foundation for New Church While Visiting Anglicans in Rwanda

The Most Rev. George Carey, Archbishop of Canterbury, visited sites of killings during his trip to Rwanda in mid-May, and met with government officials.

Wreaths were laid at a new memorial, and a Celtic cross was placed on the altar of the parish church in Ruhanga, the site of the massed killing of an estimated 15,000 people, including the parish priest and his wife. The archbishop found blood stains on the floor and a roof riddled with holes from bullets. The church is no longer used, but the archbishop laid the

foundation for a new church.

Archbishop Carey also celebrated the Eucharist in Kigali Cathedral, where an English language choir joined with the cathedral choir.

"Our hearts weep because of all the people of Rwanda who have been murdered," Archbishop Carey said to thousands packed into Gahini Church, the home of the first Anglican mission in Rwanda. The archbishop called the people to "repent — to face in a new direction," and said "justice must be found." He said

it was appalling that a year after the genocide no one "has been brought to justice."

Thousands greeted the archbishop in St. Mark's Church, Gitme, where he offered prayers for justice and peace in Rwanda. "You are the church," he told the crowd, and praised listeners for their sense of joy in believing after such difficult times. "You radiate the love of Christ. Your church is so alive. You have much to teach us."

Schools and hospitals also were on the archbishop's schedule.

# Diocese of Texas Elects Suffragan Bishop

It was early Friday morning, May 12, as the Diocese of Texas prepared to elect a suffragan bishop. By 6:30 p.m., an election was declared, putting an exclamation point on an afternoon of surprises. Texas elected the Rev. Canon Leo Alard, the diocese's canon for multicultural ministries and vicar of a Hispanic mission, as its seventh suffragan bishop.



Canon Alard

Canon Alard passed from one hug to the next, smiling, as he made his way to the front of Houston's Christ Church Cathedral. He stepped into the cathedral's ornate pulpit moments after his wife, Aida, stepped to his side and the cacophony of applause and excitement subsided.

Addressing members of the council that had gathered for the election, Canon Alard

thanked them for their trust and pledged his support to the Rt. Rev. Claude Payne, Bishop of Texas, and "all of you."

"My life is one of cultural sensitivity," he said, "one of bringing all people to Christ, so I look forward to my ministry as a bishop of the church, not only an Hispanic bishop."

The Rev. Dena Harrison, rector of St. James', LaGrange, Texas, was the front-runner throughout. She continued to gain lay votes but remained stalled in the clergy vote through the final four ballots. The necessary votes came when conservatives divided between Canon Alard and the Rev. Kevin Martin, the diocese's canon for mission and congregational development, joined in support of Canon Alard.

Ms. Harrison said Canon Alard's gifts are "his joy and his desire to reach people of every kind. We can give thanks for receiving such a pastor."

Others on the ballot from the Diocese of Texas were the Rev. Helen M.W. Appelberg, assistant director of pastoral

care at St. Luke's Hospital and assistant at St. Martin's, Houston; the Rev. Richard H. Elwood, rector of St. Mark's, Beaumont; the Rev. Rayford B. High, Jr., rector of St. Paul's, Waco; the Rev. Kenneth W. Kesselus, rector of Calvary, Bastrop; the Rev. Benjamin H. Skyles, rector of St. Peter's, Pasadena; and the Rev. Thomas A. Wallace, rector of St. Mary's, Bellville.

Also on the ballot was the Rev. William B. Wright, rector of St. Paul's on the Plains, Lubbock, which is in the Diocese of Northwest Texas.

Canon Alard was born in Havana, Cuba, and fled during the revolution in which Fidel Castro became dictator. Canon Alard's great-grandmother helped establish the first Episcopal church in Cuba just before the turn of the century.

He graduated from the Episcopal Theological Seminary of the Caribbean, Puerto Rico. Following his ordination, he spent 15 years as rector of St. John's, Homestead, Fla., where he also was headmaster of the parish school. Canon Alard is also vicar of the diocese's fastest growing congregation, Santa Cruz. The 131-year-old church in Houston was restarted as a Hispanic mission in 1992.

Canon Alard has been an active participant and leader in provincial, national and international groups, concerned with world mission, evangelism and renewal, and Hispanic ministries. He served for six years as the executive director of the Center for Hispanic Ministries of Province 7 and was elected as a deputy to two General Conventions.

Pending approval of the standing committees of the church, consecration will take place this fall.

CAROL BARNWELL

The Living Church

### Texas Ballot

Ballot	1		2		3		4		5		6		7		8		9	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
<b>Needed to Elect</b>	103	225	100	224	103	221	102	223	103	222	104	224	102	227	100	214	101	224
<b>Alard, Leo</b>	32	64	32	74	37	83	47	92	62	113	68	132	74	143	100	197	131	278
Appelberg, Helen	4	19	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Elwood, Dick	9	32	5	9	1	2	-	-	-	-	-	-	-	-	-	-	-	-
Harrison, Dena	35	71	36	89	39	105	46	123	58	149	65	155	65	167	65	175	61	150
High, Rayford	32	61	32	66	32	58	21	37	6	7	2	6	1	2	0	2	-	-
Kesselus, Ken	25	68	25	75	27	77	26	71	20	43	9	14	6	9	5	6	3	6
Martin, Kevin	32	64	36	69	42	72	46	100	57	128	61	138	54	124	28	45	4	10
Skyles, Ben	30	43	28	46	24	39	15	19	-	-	-	-	-	-	-	-	-	1
Wallace, Tom	2	6	1	3	1	3	1	1	-	1	-	-	-	-	-	-	-	1
Wright, Bill	2	19	1	7	-	1	-	-	-	1	-	-	-	-	-	-	-	-
<b>Totals</b>	203	447	197	439	203	440	202	443	203	442	205	445	200	445	198	425	200	445

# A Special Day for Acolytes



**Acolytes in the Diocese of Western North Carolina process from In-the-Oaks Episcopal Center through the town of Black Mountain on their way to the newly-constructed St. James' Church, where they took part in a Eucharist that concluded a day-long acolyte festival May 6. The Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, celebrated the Eucharist.**

Gene Willard photos



## CONVENTIONS

The **Diocese of Milwaukee's** spring convention May 6, in Pewaukee, Wis., focused on issues of racial and economic justice. Presentations began with "A Biblical Vision of Justice" by the Rev. Ron Spann, rector of Church of the Messiah in Detroit, through "The Reality of Racial and Economic Justice," a discussion of historical American practices by national church senior executive Diane Porter, and concluded with practical suggestions from Bonnie Anderson, canon to the ordinary and chair of the racial justice committee of the Diocese of Michigan.

Matthew 6:25-33, "consider the lilies

of the field," was used for reflection by deanery tables following each speech.

Ms. Porter reacquainted listeners with Thomas Jefferson, who preached against slavery while in fact owning, buying and selling slaves. She divided the audience into groups: overseers (a small, aristocratic clique), indentured servants, Indians, and — by far the majority — slaves.

The Rt. Rev. Roger White, Bishop of Milwaukee, received the persona of Sandy, a runaway slave, to whom the speaker said, "You have stolen yourself from your master." Participants noted that hearing of historical injustices, and even reading the gospel injunction to "strive first for the kingdom of God," from the

perspective of an owned person, created a very different and somewhat uncomfortable feeling.

"It's hard to hear that we are racists, even passive ones," Ms. Anderson said. "But it's comfortable to maintain the status quo," by just not getting involved. The first step is to know where we are in the process of committing to anti-racism, as a diocese, a parish or an individual, she said.

Concluding the program, Ms. Porter said, "Anti-racism and multi-culturalism are not the same. The devil is busy trying to confuse us." Bishop White acknowledged the depth of problems to be overcome, and ended, "We can't do it alone."

PATRICIA NAKAMURA

# Archbishop Tutu Visits Milwaukee, Speaks Up for U.S. Children

The Most Rev. Desmond Tutu, Archbishop of Capetown and Primate of the Church in the Province of Southern Africa, was greeted by large crowds during a visit to Milwaukee May 12-15.

Archbishop Tutu went to Wisconsin as the speaker for the 25th anniversary celebration of the Interfaith Conference of Greater Milwaukee. He also visited a children's hospital, spoke at a community gathering, and preached at All Saints' Cathedral. A frequent message during the trip was thanks to Americans for their support during South Africa's struggle against apartheid.



Archbishop Tutu

"I wish there was surgery we could perform to open my heart," the archbishop told the crowd at a small Presbyterian church, where an outdoor gathering was moved because of rain. "There you would see the depth of my gratitude."

During much of his visit, Archbishop Tutu was accompanied by his former suffragan, the Rt. Rev. Patrick Matolengwe, now dean of the Milwaukee cathedral.

At Children's Hospital of Wisconsin, he visited children and parents, and spoke at a press conference of the responsibili-

ties of adults.

"It is ghastly to hear that every two hours one child is killed with a gun in this country," he said. "It is adults who teach them to hate, who teach them to hurt. We have to change the hearts of adults so the world can become hospitable to children."

When he preached during the Sunday Eucharist at the cathedral, the archbishop related the message of the Easter season to the struggles of South Africa.

"We have achieved a spectacular victory over injustice and oppression," he told more than 600 persons who packed the church. "We have experienced darknesses in South Africa. The light has overcome it.

"If the nightmare of apartheid could end, then the nightmares of everyone can end."

Archbishop Tutu and the Rt. Rev. Roger J. White, Bishop of Milwaukee, were concelebrants at the Eucharist celebrated by Bishop Matolengwe.

At an elementary school, the archbishop participated in a celebration of peace with students. He was a familiar figure to pupils there because his likeness is portrayed with five other peacemakers in a mural at the entrance to the school. He autographed the mural and told the children, "You are beautiful, like a garden where all the flowers are different." The school includes students who speak 17 languages.

## Educational Ministries for All Ages

Education and youth ministers from 94 dioceses, representing Mexico, Panama, Cuba, the Dominican Republic and the United States, took part in the five-day educational ministries conference, "Continuing in the Apostles' Teaching," in Estes Park, Colo., the end of April.

The meeting, housed in the YMCA of the Rockies, featured bilingual English-Spanish sessions concentrating on four tracks: Children's, youth and young adult ministries, and Christian education ministries targeted toward those who "plan and implement the educational programs at any level of the congregation and diocese."

Workshop offerings included "After School Programs," "Computers, Multimedia, and the Internet," music, alternate liturgies, and "Generation X, Thirteenth Generation, Busters: What's Behind the Labels?"

In addition, participants who wished to give a "miniversity" were assigned space and assistance. Topics included "A Biblical Analogy for the Successful Sunday School," based on a passage from the Book of Ezra; "Conflict Resolution Skills for Youth," a video on ministries to neighborhood children practiced by Pennsylvania parishes, and a nuts-and-bolts discussion of grant writing.

The Rev. Howard Williams, children's ministries coordinator at the Episcopal Church Center, said the conference had many more requests to attend than space allowed. "Four hundred fifty people participated," he said. "We had planned for 350. We had to turn back many more."

He said the sessions, especially in the four tracks, looked at "specific skills, models, strategies — how persons are fashioned into Christians."

Thomas Chu, coordinator for Young Adult and Higher Education ministries, said the conference was fully bilingual. "We provided translators for the tracks, and infrared aids in plenary sessions. We had some small groups in Spanish." Booklets for worship services were printed with English and Spanish side by side.

"Worship was central," said Fr. Williams, who was conference coordinator. The Eucharist each morning was followed by Bible study.

The next national education conference is projected for 1998.

## BRIEFLY

The Rev. **Harold Riley, 91**, a priest in the Church of England since 1927, has been ordained into the Roman Catholic Church. Catholic News Service reports that he is believed to be the oldest man ever to enter the Roman Catholic priesthood.



The Bishop of the **Diocese of Harare**, the Rt. Rev. Peter Hatendi, said recently that women will not be ordained priests in the Province of Central Africa diocese. Meanwhile, two dioceses in the neighboring Province of Southern Africa are moving forward in ordaining women. Two women became priests in Namibia and a

woman was ordained a deacon recently in Lesotho, where the priesting of women continues to be studied.



Bishops of the **United Methodist Church** voted recently to recommend that the church's general conference, when it meets in 1996, take the necessary steps to join other covenanting churches in the Church of Christ Uniting (COCU). The bishops recognized the statement of covenant, *Churches in Covenant Communion*, as the sufficient basis for agreement with the eight other participating churches, including the Episcopal Church, which continues to study the document.

# From Deserts to Databases

The vehicles for doing church business have evolved, but even for the Apostle Paul, research and development were necessary to prepare for future ministry

By RICHARD KEW and ROGER WHITE



*Third of a monthly series*

A healthy assumption is emerging from the talk about restructuring. In the days ahead the congregation has to be the primary building block for Christian witness in an increasingly secular U.S.A. The local church is on the front line. It is the threshold between a gospel which transforms, and an increasingly hostile, hurting world.

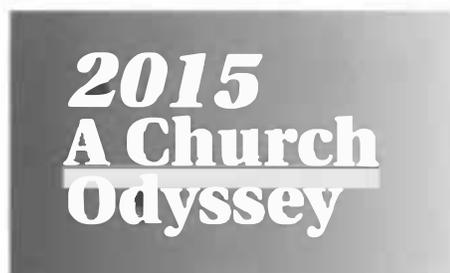
This truth has been lost — maybe unwittingly — under all sorts of agendas. But the West is now a mission field. Our primary target must be the unchurched, and the congregation is God's vehicle for doing business, but it must be prepared to make radical changes. The temptation is to insulate ourselves from our environment, or to absorb the values of the prevailing culture, until we are either irrelevant or have lost our distinctive message.

Much more will be expected from parishes if they are to be effective in tomorrow's world. In the past, congregations have been spoon-fed. They have gotten used to working with programs coming down from the church or a publishing house. They have generally been unreflective. But hard thinking and careful analysis of the culture and community are as essential as prayer, if we are to

*The Rt. Rev. Roger J. White is the Bishop of Milwaukee. The Rev. Richard Kew's ministry involves the relationship between the Russian Orthodox and Episcopal Churches.*

interface effectively with our milieu — local, national, global.

World mission obligations were taken care of by paying your quota to the diocese, which sent on its share to the Episcopal Church Center in New York



City. The result is disastrous. We have managed to breed a church with almost non-existent global mission consciousness. If we are to be obedient to Christ's great commission and our baptismal covenant, congregations must take on this responsibility themselves. This requires new structures which can provide an environment to facilitate local initiatives.

People with limited experience and understanding will be expected to plan how they will make global mission happen, beginning at their front door and to the ends of the earth. This demands far broader access to information, as well as mission education. We use world mission as an example because it is a sobering illustration. What is true globally is also true locally.

We plead with the church to drop the prevailing "business as usual" mentality. In the years ahead, this attitude will be the kiss of death for congregations as well as whole denominations. The Episcopal

Church has no more divine right to exist than the dysfunctional Asian churches in the early chapters of Revelation. Pollster George Barna has noted "ministry in the year 2000 will be as different from ministry in 1980, as ministry in 1980 was from ministry in 1900!"

Even in turbulent times change is seldom a tectonic lurch, but a series of incremental shifts, hardly noticeable until we detect a totally different landscape. We must learn to adjust to a constant procession of change, while at the same time discovering how to anticipate the future. Any congregation that refuses to change its approach is in for a rude awakening. It is like the Mom and Pop store that closes its eyes to Wal-Mart opening a block away. It won't be long before they put up their shutters.

Successful congregations focus upon the transforming person of Jesus Christ. To be effective, however, the surrounding culture must be understood. If a congregation is to survive, let alone bring transfiguration, it must observe constantly what is going on, think creatively, and strategize accordingly.

Churches are extraordinarily averse to taking risks. When under pressure, most congregations slide into a coy cocoon. What makes the timidity so sad is that resources are available to them to adjust to the changing world. Between now and 2015 an incredible demand will be placed on Christian courage and imagination. Episcopal churches that prosper will have begun to make far-reaching changes before the turn of the millennium — and

*(Continued on next page)*

# *The relevant congregation in a time of rapid national and global transition is an inveterate gatherer and processor of information.*

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will be prepared to go on making them.

Paul's ministry began with three years in the desert, where he rigorously reworked his theology, focusing it on Christ. He grappled to understand how the world-changing Savior could be made comprehensible to his contemporaries. Paul was doing the research and development necessary for his apostolic ministry.

Today, congregations need to do this too, but now we are as likely to find the information in databases as deserts — although deserts should not be shunned! We need all the available data to probe the relationship between congregation and environment. This is not a once-in-a-decade exercise, but a constant activity. As we prayerfully seek God's will, we need to discern the demographics, cultural mutations, and the social influences that are shaping attitudes. Simultaneously, we need to see how congregations interface with their neighborhoods, cities and the world.

The relevant congregation in a time of rapid national and global transition is an inveterate gatherer and processor of information. Much is readily available. Churches retooling themselves for effective ministry collect most of their data from outside rather than within the Christian community. Only as we understand the culture will we effectively address the gospel into it.

Washington, D.C., is replete with think tanks intent on telling government how to be effective. The marketplace has an army of futures consultants who work with clients as they plan for the long term. What is to prevent a think tank network emerging to serve the Episcopal Church?

This network would need to be independent and have a clear understanding of the church's task. Too much of our so-called research in the past has been little more than wishful thinking. Church consultants focus on solving problems, rather than addressing the impact of the future on the churches. A futures network could help us digest everything from polling data, through the insights of a Martin Marty, to the insights of futurists, economists and marketers.

This network should scrutinize things both globally and nationally because boundaries between nations have become

porous. Then as we develop our ministries for the new millennium, we must consider how they interface with the Anglican Communion, and the whole of Christianity. The network should be able to launch warning flares, and create tools which provide the framework in which Christians discover which information is relevant — and how to use it.

People are going to say, "Why can't the seminaries do this?" They, too, will be radically retooling in the days ahead. It is people in the trenches who know the information they need for future success. As well as providing information, a research network must know how to

receive and process such input from the grass roots.

For as long as any of us can remember the church has planned on the basis of hunch — if at all. As a result, dollars have been wasted and people have been hurt. Intuition plays a part in seeking God's guidance for ministry in a new kind of world. However, these instinctive ways of thinking need to be informed if they are to be effective. So here's our suggestion — that we develop and fund networks to research and develop future ministry. What are your ideas? □

*Ideas and comments may be sent to Bishop White and Fr. Kew at 2015, P.O. Box 92936, Milwaukee, WI 53202. The authors may use the thoughts of readers as input for a book they are writing.*



## **This Present Moment**

At this very moment thin yellow lines  
slide through the darkness out of sight.  
A Sister clears her throat, above her  
the votive candle flickers left and right  
in its blue glass beneath Mary.  
The cat curled in front of the window  
flinches her ears, then her whiskers.  
The white petunias and red geraniums  
outside in the flower box sway  
With the wind. A finch dissects the  
ninety-degree angle, and the  
Oak leaves wave in the 5:30 sunlight.  
A crow caws; two blue jays feed  
At the double-bottled feeder.

My thumb hurts, the rug rubs  
my knees raw. The rest of my body  
Is at peace. The Queen Anne's  
Lace blows quietly, and the cat  
Arches its back, yoga-like,  
jumps to the floor. Cardinals cheep.  
My mind floats a second, then like  
the gray-white clouds over the marsh,  
Returns to itself. Moves on.

**Travis Du Priest**



## Unity in the Holy Spirit

The Day of Pentecost is one of the four days the Book of Common Prayer indicates are appropriate for baptisms (the Great Vigil of Easter, All Saints' Day and the Feast of the Baptism of Our Lord are the others). This day, once known as Whitsunday, is particularly appropriate for baptism, for Acts 2:41 reports the apostles baptized 3,000 on Pentecost.

On this feast, which emphasizes the descent of the Holy Spirit, we are reminded that it is the Holy Spirit who unites us to Jesus Christ. The role of the Holy Spirit is strongly affirmed by baptism on this day. Through the water of baptism we are reborn by the Holy Spirit, and through anointing at baptism, we are sealed by the Holy Spirit. Through baptisms on this day, the church proclaims the joy of sharing in the new humanity of Jesus Christ, to whom we are united by his life-giving Spirit.

## Timely Listings

Regular readers of this magazine probably have noticed an increase in our People and Places listings in recent months. Because subscribers have indicated to us that these announcements of appointments, retirements, resignations, ordinations and deaths are read regularly, we have been trying to improve that part of the magazine. An increased number of names and more timely listings has been the result.

People and Places editor Julie Erkenwick relies upon others to help her compile the listings. These items are sent to us by correspondents and diocesan staff persons and others, and we attempt to put them into the magazine as soon as possible. We are grateful to those who have supplied information to us. We will try to make the listings as complete and as timely as possible.

## VIEWPOINT

# In Pursuit of Honest Liberalism

By F. EARLE FOX

I appreciate the boldness of Bishop Barbara Harris, who calls a spade a spade by inviting those who disagree with the ordination of women to "depart" from the Episcopal Church [TLC, Dec. 11, 1994]. We "extremists" (on both sides) have known all along that the "two religions on the floor" [TLC, May 7 and 14] were incompatible, and that it would be one or the other of us, but not both. Perhaps we are not so much extremists as realists who know the stakes.

However, rather than asking who is going to depart, let us do as Elijah on Mt. Carmel (1 Kings 18) and ask, "How long will we go limping on two different opinions?" and then conduct an experiment to see who has the truth of the matter. Let us make mutual commitment to the discipline of open and honest truth seeking, and then ask: "Who still wants to stay?"

A fundamental part of the Christian life is truth seeking and truth telling. Bishop Jack Iker of Fort Worth expressed it vigorously the last day of General Convention: "We are sick and tired of dialogue which is manipulated and controlled and no dialogue at all."

Liberal talk of "inclusiveness" and

"dialogue" has been a ploy to persuade those of a differing viewpoint to drop their guard. The liberals, really pseudo-liberals, were out to win all along, but they are still successfully persuading conservatives to play the "good-old-boy" game, as if we were still in polite discussion where one does not seek to win.

I say "pseudo" liberal because there is a legitimate liberalism which will admit no less than an open field for reasonable discussion on issues and requires an honest investigation of the evidence. Pseudo-liberalism abandons any attempt to get the truth of a matter and merely wants to feel good, that is, to have its own way without accountability for truth.

### Following the Truth

Honest liberalism focuses on honest process: We will follow the truth wherever it leads. Honest conservatism focuses on proven and established content: We will stand on the truth already discovered. Process and content are united by their common bond to truth, and so are necessary and complementary aspects of faith.

At a conversation among some Episcopal seminary deans, it was apparently noted with some chagrin that a large number of incoming students are of the "passive dependent" type, described as those who hope for and expect a comfortable, ready-made parish situation, and who

have no vision for creative or groundbreaking mission work or aggressively presenting the gospel of Jesus Christ to the unsaved. The church has been promoting and attracting that kind of passive dependency for a long time, leading to seriously dysfunctional (dare one say "sinful?") leadership.

The "dialogue," for example, promoted by the national church last year on sexuality issues was no dialogue at all, but calculated mind control. The ground rules were written to suppress presentation of evidence for contending viewpoints so the viewpoint of those promoting the "dialogue" could have the field to itself. It might have worked except for the many abroad who saw through the deceit, and except for the leadership of Bishop James Stanton of Dallas, who promoted the "Affirmation" document supporting biblical sexuality.

Homosexuality is just one of the major areas where the "liberal" has refused to be a true liberal, that is, a truth seeker, and has consistently subverted presentation of evidence on whether homosexuality might be good and right in the eyes of God. (One could pick other issues: the Resurrection of Christ, the authority of scripture, the male priesthood, the sovereignty of God, etc.) The documented evidence showing homosexuality to be a lethal addiction has been suppressed in

*(Continued on next page)*

*The Rev. F. Earle Fox is director of Emmaus Ministries, Ambridge, Pa.*

## Seeking Honest Liberalism

(Continued from previous page)

both the public and the church media.

People who have no commitment to truth have often responded to critiques of their position with labels such as "rigid," "unbending," "fundamentalist" or "uncompassionate," or with retorts that, "These people think they have a monopoly on truth!", are "trying to force their truth on everyone else" or, as appeared in a letter, are practicing "hate tactics against homosexuals and women priests" [TLC, Jan. 8].

One needs to be willing to be corrected for unhelpful attitudes because conservative or liberal can exhibit them, but that "correction" is used also to dodge the issues raised. It is not hateful to point out the documented facts about homosexuality. One is not rigid because he thinks Christianity to have reasonably clear and definable truth.

The content of the Christian faith is not a mystery. It has been preached from housetops for 2,000 years. The core of our credal statements and the biblical world view which they represent stand as firmly today as at any time. It does not follow from the confusion and/or doubt among some persons that anyone else is obligated to share that confusion and doubt which some want to impose on the rest. The process of honest liberalism has led to well-established truths upon which the honest conservative rightly rests his case.

Sex has been the volatile topic, but sex is just the arena in which the real issue is being worked out: the nature of truth and morality. Is there a recognizable and get-at-able truth, or is there not? Are there any boundaries, the crossing of which puts one outside the Christian fold?

Do we not assume in discussions of theology or public policy that the participants are looking for the truth of the matter? And is it not betrayal of public trust to do otherwise? The price for not being truth seekers is falling heavily upon us.

How does one respond to the news of the tragic death of Bishop David Johnson [TLC, Jan. 29] that yet another Christian leader has been trapped in addictive sexual promiscuity, leading, it seems in this

case, to the final despair of life? Why are we surprised that clergy become sexually active and addicted outside of their marriages, when General Convention in 1991 could not affirm that clergy sexual activity is to be kept inside their marriages? Why, to our shame, did the church begin to discipline its clergy only when the civil courts began calling us to account for our unacceptable behavior?

How long  
will we go  
limping  
on two  
opinions?

A passive-dependent, comfort-oriented, "liberal" church has failed to send clear signals. It has failed to reach out to people in deep need because it was more interested in feeling good and appearing polite than in telling the truth. The church is accomplice to the tragedies multiplying around us. We have become "enablers" in

a deadly game of sin and addiction.

Who would want to stay in a church where we are called to make truth seeking our first priority, even at the risk of finding that our favorite doctrine or policy might be wrong? If Yahweh is not God, do we not want to know? (Elijah did on Mt. Carmel.) If Jesus was not raised from the dead, do we not want to know? (Paul did — see 1 Cor. 15). If homosexuality is right (or wrong), do we not want to know the truth of the matter?

I challenge the Barbara HARRISES, the John SPONGS and the Edmond BROWNINGs of the Episcopal Church to an honest discussion that we may decide: How long will we go limping on two opinions?

The Anglican tradition stands on the truth of biblical faith and witness. The Church of God was not given to people closed to the truth, but only to those willing to risk being called into that relationship with the Original Truth Teller and with one another, where he can reveal to us the truth about himself, the world, and ourselves.

If you are a truth seeker and truth teller, if you love the Lord Jesus Christ more than your own comfort, your own doctrine, or your own lifestyle, if your heart's desire is to be a godly man or woman, fear not, stand firm and see the salvation of the Lord which he will work for you. His promise is that the truth, which does not get out of the way — because he is the way — will set us free. □

## People and Places

### Appointments

The Rev. **T. Scott Allen** is rector of St. Bartholomew's, Box 1011, Pittsboro, NC 27312.

The Rev. **Thad Bennett** is missionary for clergy development and deployment for the Diocese of Los Angeles, 840 Echo Park Ave., Los Angeles, CA 90026.

The Rev. **Rachelle E. Birnbaum** is associate of St. Margaret's, Box 25422, Little Rock, AR 72207.

The Rev. **Mary Schrom Breese** is part-time vicar of St. Luke's, Box 551, Excelsior Springs, MO 64024.

The Rev. **Robert Bryan** is rector of St. Matthias', Box 728, Monument, CO 80132.

The Rev. **Kenneth R. Bullock** is assistant of Holy Trinity-by-the-Lake, Box 188, Rockwall-Heath, TX 75087.

The Rev. **Ann (Nancy) Charles** is deployment officer for the Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105.

The Rev. **Don Clark** is priest-in-charge of St. Matthew's, Todd, NC; add: P.O. Box 502, Boone, NC 28607.

The Rev. **Debra Anne Dodd** is vicar of Zion, Notch Hill Rd., North Branford, CT 06471.

The Rev. **Theodore W. Duvall** is rector of St. Bartholomew's, Box 22884, Hartsville, SC 29550.

The Rev. **Richard Green** is co-rector of St. Mark's, 300 Lane, Yreka, CA 96097.

The Rev. **Wayne Haney** is rector of St. James', 32 Main, Westernport, MD 21562.

The Rev. **F. John Kelly, III**, is rector of Epiphany, Box 328, Glenburn, PA 18411.

The Rev. **Robert Lambert** is vicar of St. Peter's, 505 W. 20, Lexington, NE 68850, and St. Paul's, Arapahoe, NE.

The Rev. **Harker McHugh** is executive director and missionary of The Oasis in the Diocese of Newark.

The Rev. **Bruce McNab** is rector of Christ Church, Bangkok, Thailand.

The Rev. **Ernesto Medina** is missionary for Christian education for the Diocese of Los Angeles, 840 Echo Park Ave., Los Angeles, CA 90026.

The Rev. **Gid Montjoy, IV**, is associate of St. Anne's, Box 349, Annapolis, MD 21404.

The Rev. **Diane Moore** is deacon of St. Matthew's, Box 292, Parker, CO 80134.

The Rev. **Kathleen Patton** is co-rector of St. Mark's, 300 Lane, Yreka, CA 96097.

The Rev. **Kay Reynolds** is chaplain of the University of Tennessee-Knoxville.

The Rev. **Marcia Stackhouse** is deacon of St. Luke's, 1270 Poplar, Denver, CO 80220.

The Rev. **Gregory T. Stevens** is rector of All Saints', 8911 W. Ridgewood Dr., Parma, OH 44130.

The Rev. **Richard Twist** is rector of St. James', 25150 E. River Rd., Grosse Ile, MI 48138.

The Rev. **Peter J. Vanderveen** is rector of St. Ann's, 82 Shore Rd., Old Lyme, CT 06371.

### Get the Word Out!

Let us know when you make a change in your position or address. Send to:

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The Living Church  
P.O. Box 92936  
Milwaukee, WI 53202-0936  
Fax: 414-276-7483

## LETTERS

(Continued from page 5)

believe in him can have one God to love and one God to serve. That homily from Bishop Bob Dewitt in 1967 is as true today as it was then. And it is that One God whose love will keep us together. Thanks be to God!

(The Rev.) MICHAEL J.M. SHANK  
Grace Church

Waterford, N.Y.

### The Whole Verse

What Bible does Fr. Gribbon read? In his article "Thomas: The Faithful Skeptic" [TLC, April 23], he quotes Jesus as saying: "I am the way, the truth, and life itself."

He then goes on to say, rather pejoratively, that "some who insist there is only 'one way'" use this saying as a proof text. The New Revised Standard Version translates the Greek of John 14:6 as "Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'" Those of us who believe the catholic faith use the whole verse as our guide.

ROBERT C. TOMPKINS

Towson, Md.

• • •

Thank you for the Rev. Robert Gribbon's wonderful piece. Sometime shortly after seminary, I concocted a standard "Doubting Thomas" sermon for use after Easter, and it hadn't changed much in a dozen years. His reflections helped me approach the text with new interest.

I too share a delight in the celebration of Thomas' feast just a few days before Christmas, but for a reason different from Thomas' seasonally healthy skepticism. In point of fact, the doubt that Thomas displays — despite its counterintuitive role in enhancing our claims to truth — has been a problem for a church trying to teach faith to an audience that wants the message as simple as possible.

As an apostle, he is entitled to a feast day, and I have often smiled at the clever choice of assigning him Dec. 21, the shortest day of the year! Yes, our tradition allows room for doubts — but as little as possible, please!

(The Rev.) MARK GATZA  
Christ Church

Forest Hill, Md.

### Worth the Price

Three articles in the April 30 and May 7 issues make the cost of TLC for several years a rewarding investment!

In "The Puzzle Over *Koinonia*" [TLC,

April 30], Fr. McMichael presents the distressing, fragmented leadership of the House of Bishops. It should be asked, "How can so many, endowed with such a responsibility in the life of the church, miss the real understanding and misuse of so important a word?"

Is not this division and confusion of leadership vividly reflected by Bishop MacNaughton, and other like-minded bishops, in part one of the article "Two Within One: The Divided Episcopal Church" [TLC, May 7]? This declaration is certainly helpful to those who believe scripture contains "all things necessary for salvation"; respect the actions of the General Convention, versus the "local option" of the diocese; and hold certain convictions about the biblical meaning and morality of human sexuality.

In "Before the Door Closes" [TLC, May 7], by Bishop White and Fr. Kew, one realizes the failure of the Decade of Evangelism with what little meaning it has had for the life of parish and congregation.

(The Rev.) TRACY LAMAR  
Durham, N.C.

### Elegant Statement

Robin Whitlock's letter about stewardship [TLC, April 30] is an elegant and succinct statement about the character and practice of Christian stewardship. In just a few paragraphs he says it all and gets it right. I'd love to turn Fr. Whitlock's letter into a tract and put it into the hand of every member of my parish. In fact, I'm going to call and ask his permission to do just that.

(The Rev.) LARRY P. SMITH  
Trinity Church  
Wauwatosa, Wis.

### No Resemblance

It is discouraging that the chancellor of Long Island does not grasp a basic understanding of the structure of the Episcopal Church, which leads him to write misinformed letters [TLC, April 9]. Donald Burchell has been appointed (a) treasurer of the Domestic and Foreign Missionary Society and (b) treasurer of the General Convention. These are two separate and distinct entities. That Mr. Burchell is treasurer of both bears no resemblance to the Barings Brothers matter. That Ellen Cooke was also treasurer of General Convention has no cause and effect relationship to her defalcations from the Domestic and Foreign Missionary Society.

JOHN K. CANNON  
Bloomfield Hills, Mich.



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## CONFERENCE

**THE 1995 FOND DU LAC LITURGICAL CONFERENCE** and Thirty-Sixth Annual Eucharistic Festival, June 23-24, 1995 at the Cathedral Church of St. Paul the Apostle in Fond du Lac, WI. To register or for information call (414) 921-8866.

## HOMES/HOUSING

**ATTENTION** widows of Episcopal clergy. The Anne Reese Memorial Home offers preferential low cost housing for you. Inquire: **Trinity Episcopal Church, Attn: Senior Warden, 111 Sixth St., Baraboo, WI 53913. (608) 356-3620.**

## NEEDLEWORK

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

## ORGANIZATIONS

**BEING AN ANGLO-CATHOLIC** means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

## POSITIONS OFFERED

**MINISTER OF MUSIC.** Full-time Minister of Music to plan music for a full range of services, special programs and community activities. Successful applicant will be a competent organist and choral director, experienced with youth, adult and handbell choirs. Familiarity with the Episcopal hymnal, liturgy, sacred repertoire and contemporary music desired. Master's degree preferred and/or five years experience in organ, choral conduction and church music. Two-manual, 34-rank Bosch organ (1970). Salary commensurate with skills and experience. Compensation package includes **health insurance and pension plan.** Position open August 1, 1995. Send resume and references by June 15, 1995 to: **Organist Search Committee, St. Michael's Episcopal Church, 647 Dundee Ave., Barrington, IL 60010. (708) 381-2323. FAX (708) 381-3517.**

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796.**

**DIRECTOR OF CHRISTIAN EDUCATION** for Christ Church (Episcopal), 118 N. Washington St., Alexandria, VA 22314. Full-time (40-hour week) work in large 2000+ parish. Bachelors degree, degree work in Christian education, and/or experience in church education ministry desired. Salary range mid 30s, plus benefits package. For job description and further information contact: **Parish Administrator, Christ Church (703) 549-1450.**

**SMALL,** historic (1841) Catholic parish needs retired priest. **Church of the Redeemer, Cairo, IL 62914.**

**RECTOR:** Full-time. Historic parish established in 1846 seeks priest with skills as a pastoral leader, and enthusiasm for youth development and a commitment to community involvement. Church of the Epiphany, Laurens, SC, is one of the few remaining whose door is always open. Send resume to: **Edgar Taylor, Chairman, Search Committee, 508 Academy St., Laurens, SC 29360.**

**DIRECTOR OF RELIGIOUS EDUCATION,** Palmer Memorial Episcopal Church, 6221 Main, Houston, Texas. Palmer seeks a DRE with vision, creativity, energy and organizational skills to lead its educational programs for children, youths and adults. Bachelor's degree required. Experience as a Christian educator and knowledge of Episcopal traditions strongly preferred. Send resume and 3 references to: **John Wallace, Search Chair, 5401 Pine, Bellaire, TX 77401.**

## POSITIONS WANTED

**EXCEPTIONALLY** gifted organist/choir director seeks fulltime appointment in large parish; Middle Atlantic states preferred; will consider all inquiries. Send info about your church to: **Cassandra E. Shuford, 1421 Statesville Ave., Charlotte, NC 28206.**

## FOR RENT

**NEAT AND COMPLETE,** "2 + 2" vacation cabin in Black Mountain, NC. \$150 a week. Call: **Fr. Hainlin (704) 669-9114.**

## 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. (904) 562-1595.**

## TRAVEL

**ISRAEL,** the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC. Episcopal experience **CLERGY** travel FREE. Call Everett and get FREE gift (800) 486-8359. **Journeys Unlimited, 150 W. 28th St., NYC, NY 10001.**

**14 DAYS IN THE STEPS OF SAINT PAUL,** July 24-August 6. Visit cities of St. Paul's journeys, including Athens and Istanbul. Breakfasts, suppers, hotels, ground and air transportation included. R/T from New York, \$2,109, other cities quoted. For brochure: **The Rev. Michael Hartney, 374 Main St., East Aurora, NY 14052.**

## VIDEO TAPES

**NOW ON VIDEO.** "Grant Them Wisdom ... An Introduction to Christian Marriage." Hosted by the Rev. Dr. Mark S. Anschutz. 70 minutes in length, this video is a strong foundation for those planning to be married and a solid source of renewal for those married. \$34.40 including S&H. **800-345-6665.**

## WANTED

**BLACK WOOL CLOAKS** and vestments for Newfoundland. Also clergy for rural parishes. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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# SUMMER CHURCH SERVICES

## BUENA PARK, CALIF.

**ST. JOSEPH'S** 8300 Valley View  
Near Knott's Berry Farm & Disneyland (714) 828-5950  
Sun H Eu 8 & 10. Wed 10 H Eu & Healing

## ESTES PARK, COLO.

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
The Rev. Edward J. Morgan  
Sun Eu 8, 10:30

## ROXBURY, CONN.

**CHRIST CHURCH** Church & North St., Roxbury  
The Rev. Bruce M. Shipman, r (203) 354-4113  
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

## WASHINGTON, D.C.

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

## AUGUSTA, GA.

**CHRIST CHURCH,** Eve & Green Sts.  
The Rev. Theodore O. Atwood, Jr.  
Sun Masses 8 & 10 (Sung). Wed 6:30

## SAVANNAH, GA.

**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
590 Walthour Road  
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

## KAPAA, KAUAI, HAWAII

**ALL SAINTS'** 1065 Kuhio Hwy. (808) 822-4267  
The Rev. Robert E. Walden, r  
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

## BLOOMINGTON-NORMAL, ILL.

**CHRIST THE KING** 918 S. University  
The Rev. Robert M. Montiel, r  
Sun Mass 8 & 10; Mon-Thurs 8 MP; Mass Thurs 5:30; Fri 7

## RIVERSIDE, ILL. (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 10 Sung Eu

## BLADENSBURG, MD. (D.C. AREA)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. A. E. Woolley, r (301) 927-6466  
Sun Masses 8, 10. Tues 9, Thurs 7

## OCEAN CITY, MD.

**ST. PAUL'S BY-THE-SEA** 302 N. Baltimore Ave.  
The Rev. Bryan Eaton Glancey, r (410) 289-3453  
Sun 8 & 10. Thurs Eu Healing 9:30

## BOSTON, MASS.

**ALL SAINTS** 209 Ashmont St., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

## LENOX, MASS

**TRINITY** Parish Nearest Tanglewood  
The Rev. Duncan R. McQueen (413) 637-0073  
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu), Ev 7:15. Wed Eu 7, Thurs Eu 10

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th St. & Central Blvd.  
The Rev. Canon William H. Paul, v  
Sun H Eu 10 (all year). July & Aug. Sun H Eu 8 & 10. July & Aug. Sat H Eu 5

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace  
The Rev. Ivan Weiser, interim r  
HC Sun 8, 10:30, HC Wed 7. Thurs 12:10

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM BY THE SEA**  
W. Penn & Magnolia Founded 1880  
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., hon. r  
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
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  
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martinier, D.Min., r; the Rev. Sunny McMillan, ass't; the Rt. Rev. Robert Spears, assoc  
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

## ROME, N.Y.

**ZION CHURCH** 140 W. Liberty St.  
The Rev. Richard S.M. Emrich, III, r (315) 336-5170  
Sun 8 & 10. Wed 11

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas R. Parke, r 584-5980  
Sun Masses 6:30, 8 & 10

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825



St. Mark's Church,  
Westhampton Beach, N.Y.

**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

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main St., 11978 (516) 288-2111  
 The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peterson, M.Div., ass't  
 Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10  
 Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S)

## WILLISTON PARK, L.I., N.Y.

**ST. ANDREW'S** 147 Campbell Ave.  
 The Rev. Berry Parsons, r (516) 746-5527  
 Sun Masses 8 & 10; SS 9:45. Thurs Mass & HS 10; HD as anno

## GETTYSBURG, PA.

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

## NORRISTOWN, PA.

**ST. JOHN'S (Founded 1813)** 23 E. Airy St.  
 (Across from Court House) (610) 272-4092  
 Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpk  
 The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting; the Rev. Frederick C. Watson, d  
 Sun: MP 7:40, H Eu 8, 9:30; Wkdays: Tues & Thurs 9, other days as anno. Traditional worship, Gospel preaching, liturgical music

## PHOENIXVILLE, PA.

**ST. PETER'S** 143 Church St.  
 The Rev. Thomas C. Wand, r  
 Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## PITTSBURGH, PA.

**GRACE** 319 W. Sycamore (412) 381-6020  
 The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
 Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
 129 N. Market  
 Sun Mass 9:30. Weekdays as anno

## 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 7 HC. Bible & Prayer groups. 1928 BCP

## RAPID CITY, S.D.

**EMMANUEL** 717 Quincy St.  
 (On the way to Mount Rushmore) (605) 342-0909  
 The Very Rev. David A. Cameron  
 Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

## NASHVILLE, TENN.

**ST. ANDREW'S** 3700 Woodmont Blvd.  
 Sun MP 7:30 Masses 7:45, 10 (Sung). EP daily ex Fri 5. Daily Mass Mon 5. Tues & Wed 6:30, Thurs 12:05, Sat 8

**ST. PHILIP'S** 85 Fairway Dr. (Donelson)  
 The Rev. Peter Whalen Near Opryland  
 Sun H Eu 8 & 10

## CORPUS CHRISTI, TEXAS

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
 The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hills, the Rev. C. Bruce Wilson, assts (512) 882-1735  
 Sun 8, 9 (Family), 10 (Christian Ed) & 11. Wkdays as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
 5100 Ross Avenue 75206-7719 (214) 823-8134  
 The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin Twinamaani; the Rev. Tom Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.  
 Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
 The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott; the Rev. George R. Collina  
 Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
 Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S). 1928 BCP  
 Daily as anno (817) 332-3191

**HOLY APOSTLES'** 8200 Tumbleweed Trail  
 The Rev. Canon James P. DeWolfe, Jr., interim r  
 Sun H Eu 9:30

## HOUSTON, TEXAS

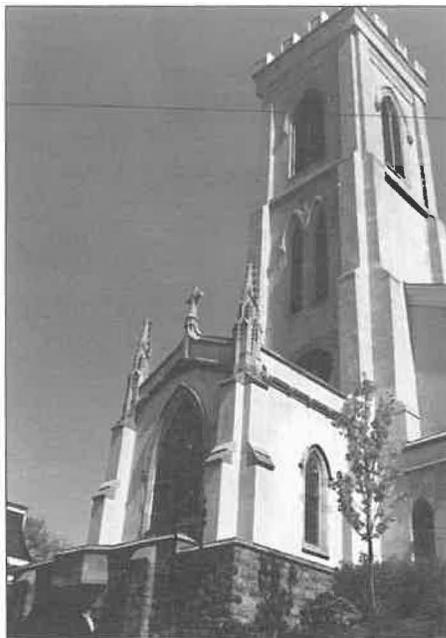
**ST. DUNSTAN'S** 14301 Stuebner Airline Rd.  
 The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd  
 Sun 7:45, 9, 11:15 Eu. Wed 7 H Eu & Healing

## PHARR, TEXAS

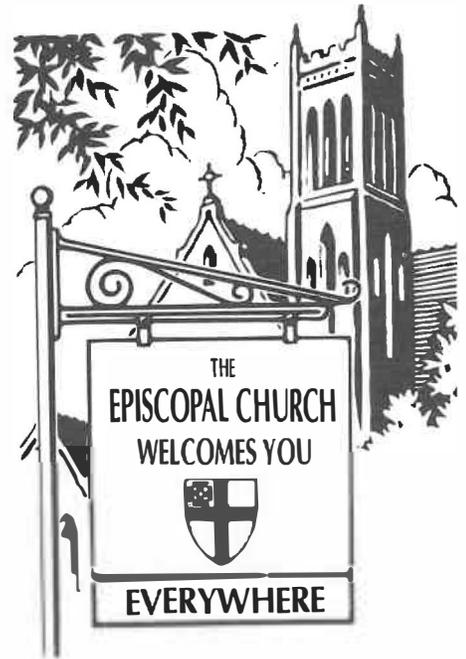
**TRINITY** 210 W. Caffery / at Bluebonnet  
 The Rev. Robert Francis DeWolfe, r (210) 787-1243  
 Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

## SAN ANGELO, TEXAS

**EMMANUEL** 3 S. Randolph (Downtown)  
 The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't  
 Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A



St. John's Church, Norristown, Pa.



## SAN ANTONIO, TEXAS

**ST. LUKE'S** 11 St. Luke Lane (near 281 & Basse Rd.)  
 Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman, ass'ts; Tim Smith, organist (512) 828-6425  
 Sun H Eu 7:45, 10, 6. Wed 10. Prayer/Praise H Eu 7:15

## RICHMOND, VA.

**EMMANUEL AT BROOK HILL** 1214 Wilmer Ave.  
 The Rev. Dr. E. Allen Coffey, r at I-95 & U.S. Route 1  
 The Rev. Prof. Reginald H. Fuller (804) 266-2431  
 Services: Sun 8 and 10. HD 7:30

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
 The Rt. Rev. Patrick Matolengwe, dean 271-7719  
 Sun Masses 8, 10 (Sung). Daily as posted

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
 Fr. Keithly R.S. Warner, S.S.C., r  
 Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
 23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
 The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall, M. Div., assoc  
 Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
 Near the Instituto Allende (465) 20387  
 Mailing address APDO 268; Rectory phone (465) 20328  
 The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't  
 Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Thes & Thurs 9

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