

# The Living Church

August 27, 1995 / \$1.50

*The Magazine for Episcopalians*

## Old Church New Stories

page 9



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p. 29*

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**Old Church,  
New Stories**

Ascension, Stillwater, Minn.

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**On The Cover**

Church of the Ascension, Stillwater, Minn., and one of the church's young acolytes (inset).

**Quote of the Week**

The Rev. George Regas, retiring rector of All Saints' Church, Pasadena, Calif., on sexuality: "The whole issue of homosexuality is the most divisive issue in the life of the church since slavery divided the church in the 19th century."

**In This Corner**

**Many Cubans Have Become Bishops**

The Rt. Rev. Onell A. Soto, recently installed as Assistant Bishop of Atlanta, points out that when the Rev. Leopoldo Alard is consecrated Suffragan Bishop of Texas next month, he will be the eighth Cuban priest elected to the episcopate.

Bishop Soto notes the small Cuban church had only 32 priests at the beginning of the revolution, and the eight bishops have been elected since 1967. They are: Bishops Jose Agustin Gonzalez, Bishop of Cuba, 1967-82; Anselmo Carral, Bishop of Guatemala, 1973-81, Assistant Bishop of Texas, 1985-92; Hugo Pina, Bishop of Honduras, 1978-83, Assistant Bishop of Central Florida, 1995; Emilio Hernandez, Bishop of Cuba, 1982-1992; Leopoldo Frade, Bishop of Honduras, 1984 to the present; Onell Soto, Bishop of Venezuela, 1987-1995, currently assistant Bishop of Atlanta; Jorge Perera, Bishop of Cuba, 1994 to the present; and Leopoldo Alard, suffragan bishop-elect.

The Rt. Rev. Robert Hargrove, Jr., Bishop of Western Louisiana, hit a bobcat while he was driving on Interstate 49 on a foggy night, according to *Alive*, the newspaper of his diocese.

The August issue of *The Lutheran* reports members of the clergy divorce at about the same percentage as society's rate: 22 percent of men and 23 percent of women. The magazine also lists Episcopal clergy as divorcing at a higher rate: 25 percent of ordained men

**Sunday's Readings**

**Jesus Stands Between Us and Judgment**

*Pentecost 12: Is. 28: 14-22; Ps. 46; Heb. 12:18-19, 22-29; Luke 13: 22-30*

Judgment is part of the Christian experience. Christianity cannot be without it. We, however, have been conditioned by our education and experience. We live under the law. When laws are broken, judgment occurs formally in court, or informally within our family or social group. So it is natural for us to understand divine judgment in this context.

In the Bible, God makes no statement limiting the number of his chosen. There are no limits to membership in his kingdom. He does say that some of us will take a long time to understand his ways with us, but that's

and 30 percent of ordained women.

When the Rt. Rev. Penelope Jamieson, Bishop of Dunedin, New Zealand, ventured into the Diocese of Sydney, Australia, last month to speak at several churches, she was granted permission by Archbishop Harry Goodhew to function as a deacon. The Diocese of Sydney has not approved legislation permitting women to be ordained as priests, and the Anglican Church of Australia has not debated the issue of women becoming bishops.

Notice in the newsletter of All Saints' Church, Philadelphia: "Air Conditioned Sunday Services at All Saints' Church ..."

Among the places I visited on my recent trip to England was Derby Cathedral. There the diocese was preparing for its new bishop, the Rt. Rev. Jonathan Bailey, who seems to have caused a stir because his wife is a priest. *Church Times* reported the "new bishop will cause a buzz" because he has a hobby of bee-keeping.

Note to Sarah in Queens: There are four St. Gregorys in the Episcopal Church's calendar. The feast of Gregory of Nyssa is observed March 9, Gregory the Great March 12, Gregory the Illuminator March 23, and Gregory of Nazianzus May 9.

DAVID KALVELAGE, editor

part of what eternal life is about.

Judgment in Christianity is much more purgative than it is judicial. Judgment occurs on either side of death. Here it is at the center of our development as fully human beings. After death it is liberation from all those defects of character and shortcomings which inhibited our growth into full humanity. The writer of the letter to the Hebrews rightly suggests that we should not be afraid of God's judgment for two reasons. First, God has our best interests at heart. And second, that Jesus stands between us and judgment. God sees us rightly through his Son who intercedes on our behalf. His goals are two: our fully realized humanity, and bringing all of his creation home to the Father.

# LETTERS

## Not Necessary

The article, "A Stubborn Presiding Bishop" [TLC, July 30] contains inaccuracies. Among them is this statement by Fr. Coleman: "Since the Presiding Bishop has now ordered his own Council of Advice to stay away from meeting with him..." This statement is simply not true.

The Presiding Bishop's Council of Advice, of which I am convener, has met four times since December, 1994. We met in New York in December, 1994, our regular annual meeting. We also met three times in extended conference telephone calls in January and February of 1995 over the many issues facing the church in those months, including the issues around the treasurer.

The frequency of meetings in these times speaks of the confidence the Presiding Bishop has in his Council of Advice. Some of the members of the Council of Advice suggested a meeting in May of 1995, but the Presiding Bishop felt this was not necessary, which certainly is his privilege. Never did the Presiding Bishop use language such as

that which Fr. Coleman asserts.

Other portions of Fr. Coleman's article were also disturbing. To say that "a bishop" made assertions that "Bishop Browning had completely lost the trust of his colleagues in the House of Bishops" is not far removed from the quality of anonymous letters. The statement cannot be either verified or refuted since we have not been let in on the "secret" identity of the speaker.

I strongly urge TLC to investigate statements such as those of Fr. Coleman for accuracy before they are printed. Inaccurate statements can become inflammatory and divert the church further from our mission, which seems to be a concern of Fr. Coleman.

(The Rt. Rev.) WILLIAM E. SMALLEY  
Bishop of Kansas

Topeka, Kan.

• • •

I greatly appreciate Bishop Smalley's graciousness in sending me a copy of his letter objecting to my article. Bishop Smalley claims my Viewpoint, "...con-

tains inaccuracies," but he addresses only one he considers inaccurate. I understand from a telephone conversation with Bishop Smalley that, of the three conference calls he mentions, only one occurred after the Presiding Bishop learned of Ellen Cooke's embezzlement. Bishop Smalley stated that the call occurred on Feb. 14, a mere week into this horrible scandal.

Subsequently, the Presiding Bishop rebuffed a meeting request from three members of the Council of Advice in response to the firestorm of protests from the clergy and the laity of this church following the May 1 detailing of the scandal. Whether that constitutes an order to stay away, or the Presiding Bishop exercising what Bishop Smalley calls his privilege, is a matter of semantics. It certainly indicates a posture other than openness or full disclosure.

I regret that my quoting sources who wish to remain anonymous strikes Bishop Smalley as harmful secrecy. I am protecting — and will continue to protect — well

(Continued on next page)

## Attention All Golfers!

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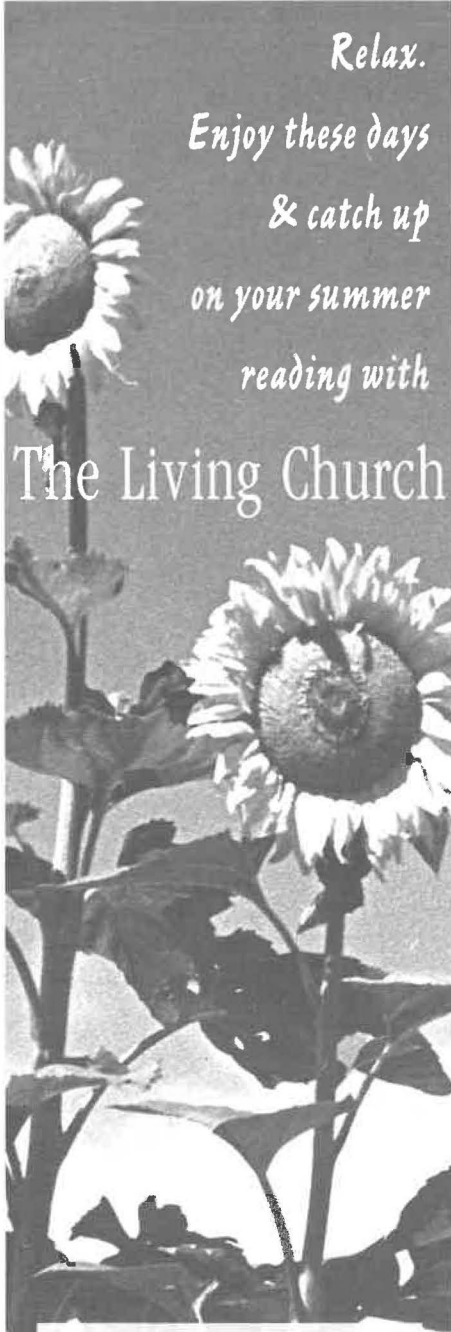
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# LETTERS

(Continued from previous page)

informed sources. If the Episcopal Church has a problem with secrecy, the blame does not rest with those of us who seek greater candor and openness from the Presiding Bishop.

(The Rev.) DALE COLEMAN

St. Matthias' Church

Shreveport, La.

• • •

I read the screed by the Rev. Dale Coleman attacking the Presiding Bishop over the Ellen Cooke fiasco with a heavy measure of homophobia thrown in. I am disturbed by the blatant dishonesty of his letter: "a rector in Shreveport," no apparent name is quoted; "a much respected bishop who is close to Bishop Browning" is cited, who also seems to lack a name. He concludes his article with a paragraph attributing his view to everyone under the sun. What wonderful omniscience.

This terrible time in the church is not helped by those who would burn down the house to save it. Irresponsible contributions such as Fr. Coleman's provide nothing to further the gospel, and instead provide a witness to the world that we have no idea what it is.

(The Rev.) RODGERS T. WOOD

Christ Church

Pittsburgh, Pa.

• • •

It was interesting to read the editor's column containing a wry editorial dismissal of those who call this magazine the "Livid Church" [TLC, July 30]. A few pages later was Dale Coleman's viewpoint article ("A Stubborn Presiding Bishop"), which seemed a fairly sound justification for the title.

Livid might come close to describing the tone of this piece. It seems to me it approaches vicious. The quotations from unnamed bishops "close to Bishop Browning" strike a gossipy note that is regrettable in the pages of a national

### To Our Readers:

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



church news magazine. I share many of Fr. Coleman's misgivings about the leadership style of our Presiding Bishop, but his shrill assertion that Edmond Browning is the "one who more than any other has been diverting our Lord's mission" is unreasonable and uncharitable.

(The Rev.) JEFFREY D. LEE  
St. Christopher's Church  
River Hills, Wis.

### Temporal Power

Confessed embezzler Ellen F. Cooke, attempting to cast herself in innocent-victim mode, has "acknowledged the pain, abuse and powerlessness" she says she felt as a laywoman working at the Episcopal Church Center. This declaration has drawn numerous protests that in fact Mrs. Cooke had power, lots of power, more power in fact than others who did not steal from the church.

Why has no one questioned this emphasis on temporal power? Throughout the gospels, whenever the disciples start arguing over which of them is the greatest, Jesus slaps them down sharply.

The fact that the "power" issue has received so much attention indicates problems in our church beyond the embezzlement debacle.

NANCY J. DOMAN  
Garden Grove, Calif.

I had hoped that those who disagree with the Presiding Bishop on other fronts had quieted the claim that Ellen Cooke's sins were a reason for him to resign, but the July 30 issue of TLC shows I was foolishly optimistic.

Might I remind us all that according to scripture, our organization's very first treasurer also embezzled the group's funds. He was presumably hand-picked by the group's leader, a man who reportedly had the gift of knowing the human heart. No one seems to have thought, then or now, that the theft was a reason for that leader to resign.

(The Rev.) MARY KAY BOND  
Church of the Incarnation  
Salina, Kan.

Certainly you erred in your excerpts from the "Statement of the Administration and Finance Committee" relative to the Ellen Cooke affair [TLC, July 2]. It is hard to accept that the committee members believed "the misappropriation could not reasonably have been discovered earlier." If a missing \$2 million wasn't

enough to catch their attention, how much would it have taken — \$10 million?

Also, I wonder about the next statement, which seems to say that this same committee feels it is incapable of setting up safeguards to prevent a recurrence. If this is indeed the committee's attitude, I am not encouraged to believe that its future work will be productive.

If your report is accurate (and you seem to do a consistently good job), then a very logical question would seem to be, "Shouldn't either the committee be abolished as useless, or the members replaced with people who do feel they can establish procedures to safeguard church funds as an essential obligation of the committee?"

(The Rev.) JAMES WETHERN, deacon  
Christ Church, Frederica  
St. Simons Island, Ga.

*We believe the excerpts are accurate. Ed.*

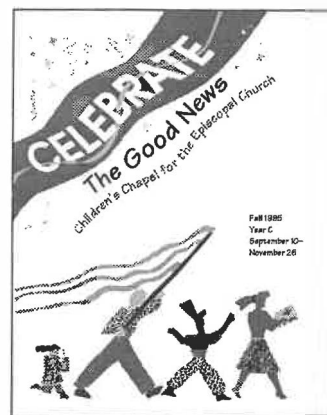
The Episcopal Church is challenged to examine the biblical prescription to repair the harm and hurt caused by Ellen Cooke. This event will mark the church and its leaders for years to come. The way we handle this matter will define who we are as a people and as Christians.

There is a better way to deal with this crisis than to berate the leaders of the church, its organizational policies or structure, or even Ellen Cooke for that matter. The mark of a faithful church is unity.

Recently I was called to a church of 3,000 active members to mediate a very similar problem. One of the pastors had been caught stealing almost \$100,000 from the missions fund. It was devastating to the church. And, not surprisingly, many responded to the act in much the way we have to our problem, i.e., accusatory, vengeful, with a "pound of flesh" attitude. "We have been disgraced." "We have lost our integrity." "How can we punish the offender and those around him so that we can regain our dignity as well as the money stolen?"

The leaders of the church asked, "What would Jesus do?" After much prayer, study and discussion, they "grew" to understand the responsibility they had in dealing with the matter biblically and the impact it would have on their church body and throughout their community. They decided to "submit to the authorities." They went with the offender to the sheriff's office, reported the act, and indicated

*(Continued on next page)*



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# LETTERS

(Continued from previous page)

that it was in the sheriff's hands. The church would take no further action.

They were also supposed to reconcile. I was called in to mediate and many church members attended. Everyone eventually expressed forgiveness and love. This matter was just as serious, and just as "big," important and divisive, as the one we face today with Ellen Cooke.

The sin was confronted head on. Justice was done as God is a God of mercy and fresh chances. This is a good reminder for the Episcopal Church of the lessons Jesus taught regarding reconciliation, and the need to take those lessons seriously.

WILLIAM T. PRESTON  
New Smyrna Beach, Fla.

• • •

It is comforting for me (a cradle Episcopalian and former moderate now driven to become conservative) to know there are others who feel the Presiding Bishop should resign over his handling of the Ellen Cooke affair. If Bishop Browning had been in the world of business, he would have been fired by now.

I also applaud the Viewpoint article by Dale Coleman [TLC, July 30]. He is correct on every score!

GELENE G. MACDOWELL  
Fort Smith, Ark.

• • •

It has been quite interesting to follow the letters regarding the Ellen Cooke affair, particularly from the clergy, calling for "bloody retribution."

What we all seem to forget is that the present Presiding Bishop was elected by General Convention, deputies and bishops all of whom were elected by us, the church.

This same is true for the re-election of Mrs. Cooke, who was elected at General Convention 1994 without opposition.

All this was based upon the recommendations of the appropriate nominating committees. However, they too were elected or appointed by us, the church.

Therefore this should serve to remind us of our responsibilities to elect intelligently our representatives who vote these issues from an informed position.

Hopefully the era of "Father knows best" is done, and we must take this lesson and benefit from it. We must quit the calls for resignation, innuendo, etc., and get on with what the church is all about.

J.W. ROSS  
Ponte Vedra Beach, Fla.

## No Act of Kindness

Dr. Henry Hare [TLC, July 16] takes exception to my comment [TLC, June 4] on "documented evidence showing homosexuality to be a lethal addiction."

*Are Gay Rights Right?* by Roger Magnuson (Multnomah Press, Portland, OR 97266) is one of many readable and well-documented surveys of homosexual behavior and its medical consequences.

Dr. Paul Cameron (Family Research Inst., POB 2091, Washington, DC 20013) has done research which indicates the average lifespan of practicing male homosexuals, as a result of typical homosexual practices, to be in the low 40s, an appalling 40 percent average loss of lifespan. That is without AIDS. When AIDS is factored in, the average lifespan drops into the 30s.

Beginning in the early 1980s, homosexual persons were warned that if they continued to engage in activities in which

body fluids were exchanged, they would get AIDS and die. Their response was typically, "You are not attacking my behavior, you are attacking my being." Far in excess of 100,000 Americans are dead today because they did not heed that advice.

Uncontrollable self-destructive behavior is rightly called addictive or compulsive and pathological.

The evidence shows that homosexuality is neither "mainstream America" nor godly behavior, but that it is indeed lethal and addictive. The incapacity and/or unwillingness of the medical profession (and clergy) to stand up and tell the truth is criminal irresponsibility, and certainly not an act of kindness to homosexual persons.

(The Rev.) EARLE FOX  
Emmaus Ministries  
Ambridge, Pa.

## A Cruel Hoax

A letter characterizes the homosexual lifestyle as "healthy" [TLC, June 25]. It is nothing of the sort, but is just the opposite — unhealthy.

Homosexual activity is an abuse of the body — using organs for purposes for which they were not designed. When we abuse our bodies, nature exacts penalties, including venereal diseases.

It is a cruel hoax to let young people think that a homosexual life-style is "healthy" or acceptable.

PAULINE S. SINCLAIR  
Sewanee, Tenn.

## Works of Art

Regarding the discussion of textual revision of hymns [TLC, June 18, et seq.], I would like to point out that most of our hymns were created by some specific person at some specific place and time, just as were the paintings and stained glass that adorn our worship. Hymns are works of literary art, and the decision to distort the artists' work in order to avoid offending the delicate sensibilities of the exquisitely politically correct is our age's equivalent of da Volterra's "improvements" to Michelangelo's Last Judgement and Bowdler's "refinements" of Shakespeare.

Shame on us for not having more respect for the integrity of our own artistic heritage and more confidence in the intelligence of our congregations.

(The Rev.) R.M. BRAGG  
St. Andrew's Church  
Arlington, Va.

## Time to Rebuild

For some time I have been dismayed at the mean-spirited tenor of so many letters to the editor. I decided to write one of my own which would advocate:

1. A moratorium on all letters for six months, except this one;

2. A well-prepared series of articles by a wide range of reputable church people on what it means for Anglicans to be members of the One, Holy, Catholic and Apostolic Church of Jesus Christ (who, along with millions of fellow Christians around the world, are not under the control of the Bishop of Rome).

Although you could persuade me to drop the first suggestion, I strongly urge that we begin to rebuild a consensus of faith and life together so we can have, and can share with others, our catholic faith. Our Mother Church of England has given us a rich and reasonable way of living out our baptismal promises. We should become much more evangelical with the good news!

(The Rev.) ALTON H. STIVERS  
Dundee, N.Y.



## Hiroshima Bombing Remembered

The 50th anniversary of the bombing of Hiroshima was observed in many congregations Sunday, Aug. 6, the Feast of the Transfiguration. Many of the events were organized by the Episcopal Peace Fellowship.

One of the major observances took place at Grace Cathedral, San Francisco, where the Rt. Rev. Joseph Noriaki, Bishop of Kyushu, and a witness to Hiroshima, was the preacher. Included in the service was a presentation of Thomas Merton's "Original Child Bomb." Many of the participants then processed to St. Mary's Roman Catholic Cathedral for an ecumenical service.

Trinity and St. Philip's Cathedral, Newark, was host to an Interfaith Worship Service of Meditations and Prayers for Peace conducted by leaders of the Muslim, Jewish and Christian faith communities.

At St. Paul's Cathedral, Burlington, Vt., a Worship Service of Reconciliation "to ask God's forgiveness for the loss of lives and destruction in Hiroshima ... and in Nagasaki" included participants from many religions.

The observance at Washington National Cathedral was an ecumenical prayer service and included special music. Daniel Berrigan and Martin Sheen were among those making presentations.

The Diocese of El Camino Real's major commemoration was an interfaith Service

of Remembrance and Reconciliation at Trinity Cathedral in San Jose. On the previous day, forums for sharing experiences and viewpoints of World War II were held at St. Andrew's, Saratoga, All Saints', Carmel, and St. Stephen's, San Luis Obispo.

Christ Church Cathedral, Indianapolis, was the site of an interfaith service. Churches of the Diocese of Indianapolis were encouraged to incorporate remembrance and reflection into their regular Sunday liturgies.

In Baltimore, the Cathedral of the Incarnation's main Sunday Eucharist included youth and adult visitors from Maryland's companion diocese, Tokyo. The service was followed by a reception and program organized by the diocesan peace and justice committee. A community "never again" caravan drove from Baltimore to the observance at Washington National Cathedral.

In place of the sermon at Christ Church Cathedral, Eau Claire, Wis., there was a dramatic reading in three voices of "the Transfiguration of Humankind: A Meditation for the 6th of August, the Anniversary of Hiroshima," by Barbara Bishop, a member of the Diocese of Virginia.

St. Paul's Cathedral, Syracuse, N.Y., incorporated prayers of remembrance and recommitment into its Sunday Eucharists, and used its World War II peace altar for



RNS photo

Japanese students at an atomic bomb site.

candlelighting for each area of conflict in the world and other concerns. The cathedral was open for a vigil during the afternoon.

Part of the commemoration at Trinity Cathedral, Trenton, N.J., was the lighting of a peace candle, which remained lit until Aug. 15.

## Vermont Vicar Files Suit Against Bishop

The Rev. Richard Lacava, formerly vicar of the Church of Our Savior, Killington, Vt., has filed a \$2.2 million lawsuit against the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, who relieved him of his position in April. A headline in *USA Today* said the suit claimed "she fired him because he's male and he's gay."

According to parish member Jay Bonner, Fr. Lacava had had "some disagreements with the bishop," but was "overwhelmed" at being removed. "She didn't give him re-employment opportunities or severance pay," he said.

Fr. Lacava "gave heart and soul" to the Church of Our Savior, working with youth problems and marriage counseling, Mr. Bonner said, adding that "the community loved him."

A statement from the Diocese of

Vermont said Fr. Lacava was removed because of a "chronic inability to discharge his duties," after "the bishop and others in the diocese worked with him for an extended period of time."

The statement noted that "The bishop's advocacy for gays and lesbians is well established" and that "[she] has appointed both men and women to vacant employment and clergy positions."

Thomas Little, attorney for the diocese and Bishop McLeod, said the diocese would request the case be dismissed, based on the First Amendment: "Civil courts can't second guess religious decisions. Fr. Lacava has gone outside of church channels."

Mr. Little said Fr. Lacava is currently serving as a supply priest in southern Vermont. "He is still canonically resident in the Diocese of Vermont."

## Rhode Island Candidates

The bishop search committee in the Diocese of Rhode Island has recommended four candidates for election of a diocesan bishop Sept. 30.

The candidates: The Rev. Patricia L. Merchant, vicar of the Church of the Holy Nativity, Fayetteville, Ga.; the Rev. Titus L. Presler, co-rector of St. Peter's, Cambridge, Mass.; the Rev. Canon Patricia M. Thomas, canon to the ordinary and administrator of the Diocese of Washington; and the Very Rev. Geralyn Wolf, dean of Christ Church Cathedral, Louisville, Ky.

The bishop-elect will succeed the Rt. Rev. George Hunt, who retired at the end of 1994 and is now interim bishop in Hawaii.

# Province 8 Getting Young People Involved

## Youths serve as chaplains, workshop facilitators, speakers at synod

Making the church's young people feel — and be — included in all aspects of church life was the message of the annual Synod of the Province of the Pacific (Province 8) Aug. 1-3, in Salt Lake City, Utah.

Young church members from throughout the province served as chaplains, workshop facilitators, speakers and participants in the synod.

The request of the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real and president of the province, to make the focus of the province be mission rather than "ecclesiastical maintenance" was endorsed by the synod delegates.

Most of the time was devoted to workshops and worship rather than to legislative sessions. Workshop topics included evangelizing Hispanic youth, bridging cultural differences, use of children in liturgy, campus ministries, and environmental issues.

"The challenge that young people present is a call to conversion," said the Rev. Sheryl Kujawa, youth ministries coordinator of the Episcopal Church and a keynote speaker.

She added that fully involving young people will mean that the church can "live a more meaningful life with our younger brothers and sisters in Christ."

She urged that parishes remain committed to involving young people, because "they will see the hypocrisy if we open a door and then shut it."

Mike Mulkey, a youth delegate from the Diocese of San Diego, said he is sometimes frustrated by the church's "blindness to youth. It seems like people



Dick Snyder photo  
**Lafavia Savage, Diocese of Los Angeles, Jenni Overstone, San Diego, Sam Gianello, California, and Bishop Gethin Hughes of San Diego at the Province 8 Synod.**

cannot look outside and see me."

"Young people need a helping hand in developing spirituality," added Melissa Ferguson of Spokane. "Not to give us the answers, but help us find our way."

"We're viewed more often as children," said Jenni Overstone of San Diego. "Before you assume we can't do anything, please give us a chance."

Pamela Chinnis, president of the House of Deputies, attended the synod and described it as "instructive and exciting. This is one of the most exciting meetings I have ever attended.

"It has restored my faith in the future of the church — and it was badly in need of restoration," Mrs. Chinnis said during a

speech to the delegates.

"Staying focused on the mission of the church has been increasingly difficult" since revelation of the alleged embezzlement of \$2.2 million in church funds by former treasurer Ellen Cooke, said Mrs. Chinnis.

During an interview she said of the youth participation, "I am impressed by the depth of their commitment. It is certainly not just superficial."

During business sessions, the delegates voted unanimously on a motion by the Rt. Rev. Frederick H. Borsch of Los Angeles to proclaim support for Presiding Bishop Edmond Browning and his "pastoral and prophetic leadership of the church."

The synod also passed a budget of \$242,000 for 1996, an increase of approximately \$6,000 from the 1995 budget. In addition, delegates approved a budget of \$66,965 for the work of Inter Cultural Ministry Development, which celebrated its 10th anniversary.

DICK SNYDER

## BRIEFLY

The Most Rev. Edmond L. Browning joined with other national church leaders in the endorsement of a **pastoral letter on Bosnia** issued by the National Council of Churches. The letter calls for a negotiated peace and criticizes proposals to lift the arms embargo.

The Rev. Jeanne Audrey Powers, a prominent ecumenical leader in the United Methodist Church, announced recently she is a lesbian. Ms. Powers, associate general secretary of the church's General Commission on Christian Unity and Interreligious Concerns, said her announcement was a "political act."

A proposal by North Americans to allow women to be ordained as ministers in the **Seventh-day Adventist Church** was rejected at the 56th World Session of the church in Utrecht, Netherlands. The matter, which has been debated for more than 20 years, was rejected, 1,481 to 673.

## West Texans Prepare to Elect Suffragan

Nine priests are under consideration in the election of a suffragan bishop in the Diocese of West Texas. A special council meeting will be held Sept. 9 at Texas Military Institute in San Antonio to elect the suffragan. The nine persons are not official nominees until their names are placed in nomination at the council. Other persons may be nominated at that time.

These persons are under consideration:

The Rev. Richard J. Aguilar, assistant rector, St. Mark's, San Antonio.

The Rev. Arthur J. Bevins, rector of St. Paul's, San Antonio.

The Rev. Robert Burton, associate rector of St. James', Baton Rouge, La.

The Rev. Canon Edmund L. Dohoney, canon to the ordinary of West Texas.

The Rev. Robert B. Hibbs, assistant rector, Good Shepherd, Corpus Christi.

The Rev. George McCullough Keeble, rector of St. Stephen's, Wimberley, Texas.

The Rev. Robert F. Keith, rector of St. John's, New Braunfels, Texas.

The Rev. James Franklin Mitchell, rector of St. Francis', San Antonio.

The Rev. J. Douglas Stormont, rector of St. Mark's, Corpus Christi.





# Old Church

## New Stories

By PATRICIA NAKAMURA

The Church of the Ascension in Stillwater, Minn., is a growing church in a changing community. "Ten years ago," said the Rev. Walt Gordon, diocesan communications officer, "it was not even on the list of growing parishes." Now one or two new families come to Ascension weekly, and it is "alive and vital."

Ascension is "the oldest Episcopal church in Minnesota. We'll be 150 years old next year," said the rector, the Rev. Jerry Doherty. "The church predates the diocese by a decade."

Thirty-five-year member Betty Erickson said, "It's an old, interesting church. The congregation first met in a settler's house. A parishioner gave land" for the first building. "An early frame building was struck by lightning and burned to the ground."

An old church has lots of stories, Ms. Erickson said. The square Norman tower — "a great view of the St. Croix valley if you're good at climbing ladders" — has a bell "given in memory of a stone-deaf man. He wanted [the bell] very much. He lost his hearing after surgery to donate his kidney to his brother."

Stillwater is a historic logging town on the St. Croix River. "It was the first white settlement in Minnesota, the territorial capital," Fr. Doherty said. The original

small town "is becoming touristy, picturesque," and at the same time a suburb of the Twin Cities.

Such growth and change can be both exciting and unsettling. "Ten years ago, this was a family church, with patriarchs and matriarchs," Fr. Doherty said. "Then it became pastoral, where the priest is in charge. Now it's grown to the program stage, with committees, an assistant rector. With more growth, we may become a mother church, and start a new congregation to the north.

"Evangelism is in place; we are prepared to grow. The former rector and the

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*Ascension reaches  
out into Stillwater,  
Minn., and the  
St. Croix Valley.*

---

interim set the stage. [Growth requires] strategy and planning. New issues develop so quickly."

Ascension particularly seeks out formerly active Episcopalians, and the unchurched. "If the church proclaims Christ is present in the world, people will come," Fr. Doherty said. "The world really needs Christ. People are attracted to the gospel message," and programs which show that "Christ is present in all you say and do."

Laura Ehling is a cradle Episcopalian whose husband is a cradle Lutheran. They attended a Lutheran church for some time, and then began to "church shop."

"I really missed kneeling," Mrs. Ehling

said with a chuckle. "And I like Rite I." At Ascension, they found warmth and "a spirit of friendliness." Now Laura, an English teacher, and Paul, a theater teacher, direct the children's Christmas

*A LIVING CHURCH*  
*One in a series*

pageant. "We use the traditional Mary and Joseph story, in modern language," and with a slightly different slant, Mrs. Ehling said. "The first year we focused on Mary, very pregnant, crabby and uncomfortable. Last year it was the shepherds, how scared they were, and the personal gifts they would have brought, like a wool blanket. We wrote it like a birthday party. The angels ran up the aisles. The kids thought it was great. They said, 'We never get to run in church!'"

Rick Brown, like the Ehlings, has been at Ascension for about two years. He and his family attended a Presbyterian, then a Lutheran church. On their first visit to the Church of the Ascension, "we were immediately pleased. Things were going on in hearts and souls. After our first visit, we stopped looking."

Mr. Brown described the church as "forward-thinking, vibrant, yet respectful of tradition. It's meaningful even to newcomers like me."

Programs for children, teenagers and young adults are foremost at Ascension. The Rev. LeeAnne Watkins, assistant rector and youth coordinator, said, "The church took a chance financially to hire a full-time youth director." In addition to Sunday school and confirmation classes, she has a junior-senior-high school group, one for college-age (18-22-year-olds), and a young adult group for those 20-35.

*(Continued on next page)*

# Old Church New Stories

(Continued from previous page)



"In the high school group, we've discussed spirituality, sexuality, all sorts of things. Seventh through 12th grades is really too broad, but they like to be together. They can hang out in a supervised way."

Erin Ghere, who will be a senior next year, said the youth group meets weekly, and will soon have its own place in the basement of the parish house. "We have 'check in,' where everybody speaks



about his or her own week," she said. "We're planning a kids' party. LeeAnne tries to get us to talk about faith. Sometimes it doesn't work. She does a Lenten series of movies, like 'Philadelphia.' We try to figure out when Christ was crucified in the film, when he rose."

The young people's programs "don't need much money," Ms. Watkins said. "They just want to be together, and be heard." The Ascension youth group participates in many diocesan activities, such as trips to Wisconsin Dells and the Boundary Waters canoe area, and the diocesan Youth Music Festival. Some of the young people planned to attend the

Province 6 Youth Event in South Dakota. Linda Francis, a volunteer in the church office, said the entire congregation feels itself an important part of the diocese.

"The diocese is like a family gathering, getting together for conventions and ordinations," she said. "Many in the congregation work on diocesan programs."

Ascension's music ministry sets

high standards of performance and education.

"We don't categorize music," said organist / choirmaster Nancy Whipkey. Both the adult choir and the 46-voice youth choir perform music from ancient to modern. "I'm interested in the quality of the sound — I'm very picky!" The result is heard on the youth choir's 1993 CD, *i thank You God*, recorded in the Cathedral Church of St. Mark in Minneapolis. "The purpose of music is to express feelings. It must have poetic, compositional and musical integrity," Ms. Whipkey said. "We need to grow in musical life, as in our faith."

The recording contains selections by Praetorius and Bach, Britten and Fauré, as well as Monte Mason, a prominent Minnesota composer. The Ascension youth choir participates with Mr. Mason's Gregorian Singers in the cathedral's Advent Procession. In 1994, the two groups recorded the CD *Advent* in St. Mark's, and in St. Paul's Roman Catholic Cathedral.

"Music has to tie together the whole worship experience," Ms. Whipkey said. "Two years ago we had 26 kids. We decided to make a CD — we didn't think

we could, but we did!" Fr. Doherty said. "More kids came then, and brought their parents." All proceeds from the recording were given to non-profit agencies, chosen by the children, in the St. Croix Valley.

Ascension's support and help reach out into Stillwater and the St. Croix Valley. The church is host to two Head Start programs, and the local office of PAT — Putting it All Together. Social worker Jean Creegan is funded by the church and the diocese to work with low-income single mothers. She conducts workshops on job skills and searching, résumé writing, and education. "We look at their options, and help to broaden their horizons," she said.

Fr. Doherty said the program works on "self-esteem and job-finding. Most of the women are now working and off public assistance." Ascension, "provided start-up funds and office space,"

Ms. Creegan said. "We hold our workshops in the dining room of the old rectory."

The parish has made a commitment to young people, and to the community of Stillwater. Fr. Doherty asks each of his parishioners, young and old, to make a personal commitment to a rule of life: to grow, to become more prayerful, to discover one's own ministry.

"For example, it might be to pray one hour a week while walking," he said. "A college student was asking, 'What can I do as my ministry?' He volunteered to pick up food for the Food Shelf. He advertised before Christmas and Easter, and he made more than 200 stops — all on his own. People here really believe they can make a difference. We are renewed in church, for ministry in outreach.

"The Spirit is alive here. Christ is risen and alive. We're not charismatic. People are attracted here by beauty and tradition. This church does well what the Episcopal Church is good at!" □



	Diocese:	<b>Minnesota</b>
	Communicants:	<b>475</b>
	Staff: Clergy	<b>2 full-time</b>
	Laity	<b>1 full-time 4 part-time</b>

Stillwater, Minn., is located approximately 15 miles east of St. Paul on the St. Croix river.

**Top photo:** Jay Kimball, Tim Schmolke, Fran Maddox and Fr. Doherty play bluegrass music at the parish picnic. **Middle:** The children's choir; young adults on a parish canoe trip.

## *The Peace That Surpasses . . .*

By LOIS M. NASADOS

**M**uch has been written about the passing of the Peace during the Eucharist. It has been described as, among other meanings, a continuation of prayer being passed among God's people. Not in my parish.

I'm sorry to report that where I attend church, the Peace has become "Intermission, folks." Our priest says, "The peace of the Lord be always with you," the congregation jumps to its feet, and chaos reigns.

The teens in the back row rush out the side door to the soda machine, then they wander around the parking lot until parents haul them back in for communion. Mommies and tots rush to the rest rooms, smokers slip outside for a quick puff, and vestry members step into the office to check their mail boxes.

Meanwhile, back in the sanctuary, some folks are rushing up and down the aisles hugging as many persons as they can reach. (I've often wondered if there was a prize being offered for the one who gives the most hugs.) Others are chatting with friends, making plans for lunch or golf dates, admiring new clothes and new babies, discussing jobs . . .

There are many new Episcopalians in our parish who have no idea of what the Peace was meant to be. They only know what they have seen so far.

Put in a coffee pot and a visitor would think we were having coffee hour midway through the Eucharist. Come to think of it, we stopped having a coffee hour about the same time we started having our "intermission."

I have raised three children in the Episcopal Church and have attended with grandchildren of various ages. No priest has ever complained or suggested that I shouldn't take the children to the rest room when the need arose. Yet some children are growing up thinking that the Peace is just a convenient break in the service so they can "go pottie."

The Peace can be a meaningful time without it becoming chaos. And quietly greeting those around you with a handshake or a hug is not being cold and unfriendly. I can greet those in the pews behind me and in front of me, those to my left and those to my right, without ever leaving the pew. That's cold and unfriendly?

During the Peace/intermission I have been invited to lunch, asked to teach a Bethel Bible Class, and complimented on my new hair style — all good words to hear, but should they be a part of the Peace?

Let's save our visiting for after the service and give the Peace back to God. □

*Lois M. Nasados is a member of a parish in the Diocese of Texas.*

## EDITORIALS

### Sin Is Sin

**W**e are often chided, in letters to the editor and other correspondence, for placing an unnecessary emphasis on sexual sins. When we publish a news report that a member of the clergy or other church employee has committed a sexual offense, we are usually criticized for emphasizing a sexual sin and ignoring other transgressions. Other wrongdoings are equally serious, our critics claim. We agree.

The embezzlement in the treasurer's office of the national church is a good example. Who would argue that the misappropriation of more than \$2.2 million in church funds isn't as immoral as sexual sins? While scripture is clear in its condemnation of sexual sins, the same scriptures condemn many other sins which are no less evil than those of the flesh.

While sexual offenses may provide more "sensational" coverage for the secular media, let us remember there are other equally serious sins. We will do our best to be mindful of that.

### Getting Involved in the Parish

**A**s the end of summer approaches, our churches become more active. During early September, church activities which may have been cut back in June resume at their usual pace. Choirs which may have been absent during the summer months return to enhance our liturgies. Times of services may be adjusted and vacationing clergy return.

Before the normal pace resumes, it is a good time to take stock of our commitment to our parish churches. Couldn't we be more faithful in our worship of God? Is this the year we finally join the choir? Wouldn't one hour a week set aside for Bible study be a valuable addition to our routine? Perhaps this is the time to get involved in that outreach ministry?

Let us commit ourselves to take our place in the life, worship and governance of the church. We will be glad we did.

### A Sermon ...

*A real sermon.*

More than kindly, comfortable sentences,  
soothing sensitive souls,  
healing hurting hearts.

*But a real sermon.*

One that wins workers for the vineyard  
and brings banqueters to God's board.

The kind of sermon that invites and involves,  
that proclaims the One word

Who caringly calls  
that the chosen might choose.

Timothy Perkins

## Women's Roles

**WOMAN AND THE SALVATION OF THE WORLD: A Christian Anthropology on the Charisms of Women.** By Paul Evdokimov. (Translated from the French by Anthony P. Gythiel). St. Vladimir's. Pp. 285. No price given, paper.

**WHERE GOD BEGINS TO BE: A Woman's Journey into Solitude.** By Karen Karper. Eerdmans. Pp. viii and 119. \$9.99 paper.

**WORSHIPING WOMEN: Re-Forming God's People for Praise.** By Heather Murray Elkins. Abingdon. Pp. 172. \$14.95 paper.

**NEW WINE: The Story of Women Transforming Leadership and Power in the Episcopal Church.** By Pamela W. Darling. Cowley. Pp. 258. No price given, paper.

These volumes, three of which are by women, deal in very different ways with the role of women in history and in the present, with relation to the church.

Darling's well-documented account of women in the Episcopal Church deals with transformation — how women have moved from their "proper place" to roles of lay leadership in the governance of the church, to ordination and, finally, to the

women as deaconesses, the seating of women in the House of Deputies, and women in the ordination process. Her thesis is that as women move into leadership positions in the church, "they also — often inadvertently — disturb the power relationships in all aspects of personal, social, and ecclesial life and thereby challenge everyone's sense of identity, ideas about right relationships with each other, and concepts of God." She concludes that as women take the good news of salvation for all seriously, "they are empowered to challenge patriarchal structures."

Evdokimov, an Orthodox scholar and theologian who died in 1970, lived and taught in Western Europe. His writing is densely packed with biblical, patristic, theological, psychological, philosophical, literary, artistic and historical references. The first 133 pages deal with what he terms "anthropology." Women are not dealt with substantively until more than halfway through the book, under a discussion of matriarchy and of feminism. Evdokimov sees man's nature as acting and woman's as being, the latter representing the true religious quality.

In the last part of his study, Evdokimov considers archetypes and sees men and women as complementary; specifically, he parallels man with Jesus Christ and woman with the Holy Spirit, citing John the Baptist as an example of the former and the Virgin Mary as the example of the Holy Spirit.

Karper writes movingly and sensitively of the solitary life of poverty in the Appalachian hills that she has chosen after spending 30 years in a Poor Clare monastery. She describes vividly the physical difficulties of her daily life, her vulnerability, and her periods of doubt. As well, she voices her trust in God's providence and grace, her growing contentment, and her sense of God's love. Prayer is mingled with her tasks and, especially, her struggles to become sufficiently skilled at quilting to support herself.

Elkins, who teaches worship and liturgy at Drew University, writes primarily for ordained women. Ordained herself, she seeks to show women new dimensions of baptism, the Eucharist, worship and ministry. Elkins illustrates her original and creative interpretations with numerous stories and down-to-earth examples of ways in which women can transform the church.

The four books collectively provide stimulating insights into different aspects

of women's roles in the contemporary church. Evdokimov's account emphasizes the traditional role of women while acknowledging what he considers to be their innate religious sense. Karper helps the reader to understand the importance of solitude in developing one's life of response to God's love. Elkins stresses the element of praise and the contributions made by innovative worship. Darling focuses on relationship to God and puts women's roles, both lay and clerical, in the leadership of the Episcopal Church into perspective and leads to reflection on the future directions of women's ministries.

HELEN CHAPIN METZ  
Washington, D.C.

## Evangelistic Preaching

**THE INTRUSIVE WORD: Preaching to the Unbaptized.** By William H. Willimon. Eerdmans. Pp. vii and 144. \$10.99 paper.

The dean of the chapel at Duke University has done it again for contemporary preaching with the release of this call to biblical preaching. Following his *Peculiar Speech: Preaching to the Baptized*, Willimon elevates preaching to the high position it must again hold in the church of Jesus Christ. He convincingly argues for the preaching event as tied to the miracle and mystery of the gospel, and effectively challenges the preacher to consider this in light of the communication technologies which militate against biblical preaching.

His six chapters of challenge are each followed by an exemplary sermon manifesting the intrusion of the gospel into the life of the baptized and the unbaptized alike. His call is to the pulpits of America to once again be evangelistic in the truest biblical sense.

In the preface, he writes, "The good news of Jesus is so odd that we never get so good at hearing it and living on the basis of it that we don't need to hear it again." I was immediately reminded of the old gospel hymn sung a generation ago: "I love to tell the story/For those who know it best;/Seem hungering and thirsting/To hear it like the rest."

Willimon's writing is always fresh and alive. This book commends itself to the preacher of the word and to the student of preaching in every seminary classroom.

(The Rev.) JEFFREY A. MACKEY  
Utica, N.Y.



episcopate. The author stresses power dynamics, the "interconnection between gender and power."

*New Wine* recounts the 19th-century development of woman's auxiliaries and other associations, leading to the founding of the Episcopal Church Women. Darling goes on to cover the initial ministries of

# People and Places

## Cathedral Clergy

The Very Rev. **Margaret P. Patterson** is dean of the Cathedral Church of St. John, 10 Concord Ave., Wilmington, DE 19802.

The Rev. **Alonzo C. Pruitt**, rector of St. Philip's, Brooklyn, NY, is honorary canon of St. Peter's Cathedral, Diocese of Kigezi, Rugarama, Uganda.

The Rev. Canon **Charlotte Cooper Warner** is canon for administration and education, Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103.

## Ordinations

### Priests

**Rhode Island** — **Mark R. Galloway**, assistant, Christ Church, 7 Elm St., Westerly, RI 02891; **Janet W. Nunley**, assistant, Holy Trinity, 1956 Main Rd., Tiverton, RI 02878.

**West Texas** — **Jane Sneed Lancaster**, assistant, Reconciliation, 8900 Starcrest, San Antonio, TX 78217.

### Deacons

**Arizona** — **Christine Contestable**; **Gray T. Echols**, c/o 4948 E. Rockridge Rd., Phoenix, AZ 85018; **Clay A. Lein**, curate, All Saints', Rte. 3 Box 464, Pawleys Island, SC 29585.

**Hawaii** — **Carol M. Arney**, curate, St. Michael and All Angels', Box 572, Lihue, Kauai, HI 96766.

**Kansas** — (for the Diocese of Alaska) **William Fulton**, rector-elect, Trinity Church, P.O. Box 544, Arkansas City, KS 67005, and Grace Church, Winfield, KS; **Lisa Ransom**, 51 Great Hill Rd., Oxford, CT 06478.

**Long Island** — **Michael E. Bartolomeo**, **Charles D. Bjorlin**, **Judith T. Carrick**, **Kathleen E.A. Dorr**, **Marjorie A. Gerbracht**, **Stephen R. Harding**, **Paul J. Hartt**, **Angela S. Ifill**, **T. Abigail Murphy**, **Patricia A. Pierce**, **Tracey M. Williams**, assistant, St. Philip's, 265 Decatur St., Brooklyn, NY 11233.

**Montana** — **Douglas R. Anderson**, Holy Spirit, 130 S. 6th St. East, Missoula, MT 59801; **Mary Elizabeth Leach**, St. Patrick's, P.O. Box 431, Bigfork, MT 59911.

**Oregon** — **Margaret L. Thomas**, St. Stephen's, 1432 SW 13th Ave., Portland, OR 97201.

**Rhode Island** — **Patricia Bailey**, Church of the Messiah, 10 Troy St., Providence, RI 02909; **Linda F. Capper**, St. Martin's, 1080 Newport Ave., Pawtucket, RI 02861; **Mary Ellen Dolan**, Cathedral of St. John, 271 N. Main St., Providence, RI 02903; **Phillip C. Ellsworth, Jr.**; **Nancy Miller**, St. Martin's, 50 Orchard St., Providence, RI 02906.

**South Carolina** — **R. Craig Smalley**, curate of the Cathedral of St. Luke and St. Paul, 126 Coming St., Charleston, SC 29403.

**South Dakota** — **Mercy Gardiner Hobbs**.

**West Texas** — **Mifflin H. Dove**, vicar, Grace, P.O. 697, Llano, TX 78643; **Ted Durst**; **Ramiro Lopez**, assistant, St. Alban's, 1417 E. Austin, Harlingen, TX 78550; **Martha Sylvia Vasquez**, assistant, St. Paul's, San Antonio, TX; add: 1018 E. Grayson, San Antonio, TX 78208.

**Western North Carolina** — **Albert Edward Eaton**, deacon-in-charge, St. Andrew's, Bessemer City, NC, and assistant, Redeemer, 502 W. Sumter, Shelby, NC 28150.

## Receptions

The Rev. **Richard L. Osborne**, from the Roman Catholic Church, into the Diocese of Kansas; add: 1303 E. 7th St., Winfield, KS 67156.

## Resignations

The Rev. **Thomas L. Ehrich**, as rector, St. Paul's, Winston-Salem, NC.

The Rev. **Hal T. Hutchison**, as rector, St. Paul's, Edneyville, NC.

The Rev. **Bernard Persson**, as rector, St. Paul's, Overland, MO; add: 2141 Evert Ln., Wentzville, MO 63385.

## Retirements

The Rev. Canon **Herbert H. Beardsley**, as rector, Advent, Westbury, Long Island, NY; add: P.O. Box 1086, Cutchogue, NY 11935.

The Rev. **Jesse Y. Bigham**, as rector, St. Christopher's, Sun City, AZ; add: 13660 N. 22nd Ln., Peoria, AZ 85381.

The Very Rev. **J. Earl Cavanaugh**, as dean, Grace and Holy Trinity Cathedral, Kansas City, MO; add: 616 W. 63rd St., Kansas City, MO 64113.

The Rev. **George S. Fleming**, as rector, St. Paul's, Falls Church, VA; add: 5948 Plumwood Ln., Woodbridge, VA 22193.

The Rev. **Edwin E. Harvey**, as associate rector, St. Mark's, San Antonio, TX; add: RFD #2 Box 44, Cochran, GA 31014.

The Rev. **Bradford B. Locke, Jr.**, as rector, Christ Church, Guilford, CT; add: 75 Stepstone Hill Rd., Guilford, CT 06437.

The Rev. **Richard T. Loring**, as rector, St. Luke's, Chelsea, MA; add: 43 Glen Rd., Brookline, MA 02146.

The Rev. **Donald W. Monson**, as rector, St. Michael and All Angels', Phoenix, AZ; add: 5624 N. 12th St., Phoenix, AZ 85014.

The Rev. **Roy Turley**, as rector, Trinity and St. Paul's, Jeffers, MT; add: 1024 Broadway, Butte, MT 59701.

## Changes of Address

The **Cathedral Church of the Advent**, 2701 N. 6th Ave., Birmingham, AL 35203.

The Rev. **Joseph B. Webb**, Pastoral Counselor, Lutheran Hospital, La Crosse, WI; add: P.O. Box 566, La Crosse, WI 54602.

## Religious Orders

**Sister Mary Elizabeth**, CSM, made her life profession in the Community of St. Mary.

## Depositions

The Rt. Rev. **Clarence N. Coleridge**, Bishop of Connecticut, in accordance with Title IV, Canon 8, Section 1 of the Constitution and Canons of the Protestant Episcopal Church in the United States, has pronounced a sentence of deposition upon the Rev. **G. Gregory Bancroft**.

The Rt. Rev. **John-David Schofield**, Bishop of San Joaquin, in accordance with Title IV, Canon 8, Section 1, of the Constitution and Canons of the Protestant Episcopal Church in the United States has, pronounced a sentence of deposition upon the Rev. **William Ellwood Craig**, for reasons not affecting his moral character.

## Get the Word Out!

Please send any changes in your position to:  
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**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

**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

**SEEKING A DIRECTOR OF YOUTH MINISTRIES** who is energetic, musically gifted and is professionally trained in this ministry within the Episcopal Church. Compensation package up to \$30,000 per year. Send resume to: **St. Andrew Episcopal Church, 602 W. Superior St., Kokomo, IN 46901. Attn.: June Jones.**

**ASSISTANT** wanted for large, traditional parish with day school (N-8). Full liturgical, educational and pastoral responsibilities shared with rector. Looking for priest with solid faith and good people skills. Resume and CDO to: **The Rev. Richard A. Ginnever, 405 Glenmar Ave., Monroe, LA 71201.**

**ASSOCIATE RECTOR** — ordained priest for prominent, urban parish in Ft. Lauderdale, FL. Emphasis on youth ministry and Christian education. Revitalized and growing congregation. Send resumes and CDO profile to: **All Saints Episcopal Church, 333 Tarpon Dr., Ft. Lauderdale, FL 33303 by 9/9/95.**

## POSITIONS OFFERED

**HEADMASTER** of the Episcopal Day School, a coeducational PK3-8 school with an enrollment of 465 students, established in 1944. Accredited by SACS and NAEYC. Strong, supportive faculty, parent body, board and parish community. Respond with resume to: **Mr. Paul Simon, The Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904.**

**DIRECTOR OF YOUTH MINISTRY.** Full-time position in a large Episcopal parish. This talented individual will develop and implement programs for 6th through 12th grade children. Interested candidates should contact the Rev. Mary Caucutt for a detailed job description. **The Church of St. Michael and St. George, 6345 Wydown, St. Louis, MO 63105. (314) 721-1502.**

**ORGANIST/CHOIR DIRECTOR:** Suburban parish in Atlanta, 2200+ members; position is full-time starting January 1; familiarity with Episcopal liturgy and music; 1 adult choir and 2 children's choirs; potential for expansion. Good leadership and people skills desired. Resumes and information: **St. Martin in the Fields Church, c/o Music Search Committee, 3110 Ashford Dunwoody Rd., Atlanta, GA 30319.**

**YOUTH MINISTRY OFFICER (Lay or Ordained).** The Diocese of Florida is looking for a talented, committed, enthusiastic person to lead youth ministry. Ministry objective: To promote, enhance, organize and implement a partnership between diocesan youth programs and congregational youth ministries to fulfill this purpose: To introduce young people to a personal faith in Jesus Christ, to equip them to live and share this faith in the world; and to build up youth ministries of the Episcopal congregations of this diocese. Job description includes oversight of the summer camp and coordination of youth ministries such as Happening, New Beginnings and Breakout. The officer will also develop and oversee other diocesan programs such as promoting leadership training of youth and youth workers. A minimum of three years professional youth ministry is required; summer camp and diocesan experience helpful. Job description available. Send resume and references to: **The Rev. Canon William J. Yates, Diocese of Florida, 325 Market St., Jacksonville, FL 32202.**

**ORGANIST AND CHOIRMASTER** wanted to direct an adult choir, youth choir and bell choir. Church has two manual Casavant organ and Whitechapel bells. This is a full-time position. Contact: **The Rev. Clifford Pike, St. Luke's Church, 1312 W. Council St., Salisbury, NC 28144. (704) 633-3221.**

**VICAR:** Part-time. Western Kentucky mission seeks priest with skills as a pastoral leader and enthusiasm for congregational development. St. John's, Morganfield, is seeking to re-establish its presence in the community. Send resume to: **St. John's Episcopal Church, P.O. Box 563, Morganfield, KY 42437.**

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

**CONTEMPLATING RETIREMENT:** Seeking retired, or soon to be retired minister interested in serving an organized mission St. Paul's Church in the new Episcopal Diocese of Eastern Michigan. Beautiful church and parish hall located in retirement/resort community on an island in the St. Clair River between Michigan and Canada. Year round energetic membership of dedicated laity with increased attendance in the summer. Require part-time minister, terms negotiable. Contact **Richard Chute 810-748-3752.**

## PROPERS

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## 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 **(212) 736-2028. Journeys Unlimited, 500 8th Ave., New York, NY 10018.**

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**CLERGY** for 1-3 year assignments in Newfoundland. Also, vestments, altar hangings and black wool cloaks. Contact: **St. Paul's, 390 Main St., 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

## LOS ANGELES, CALIF.

**ST. JAMES'** 3903 Wilshire Blvd.  
The Rev. Kirk Stevan Smith, r (213) 388-3417  
Sun 8 & 10:30 H Eu. H Eu 12:15 Mon & Wed, 5:30 Tues & Thurs, 7 Fri

## 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)

## HOLLYWOOD, FLA.

**ST. JOHN'S** 1704 Buchanan St.  
The Rev. Hobart Jude Gary, interim r  
Sun 8 & 11 (Sung). Weekdays as anno

## AUGUSTA, GA.

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

## SAVANNAH, GA.

**CATHEDRAL OF ST. PAUL THE APOSTLE** 34th & Abercorn  
The Very Rev. William Willoughby, III, Dean  
Sun Masses 8, 10:30 (Sung). Daily as posted

**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

## OLNEY, ILL.

**ST. ALBAN** 231 S. Elliott  
The Rev. John F. Wall  
Sun H Eu 9. Bible Study Wed 6 (Parish House)

## 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

## ROBINSON, ILL.

**ST. MARY** W. 33  
The Rev. John F. Wall  
Sun H Eu 11. Bible Study Monday 6:30

## 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. (301) 927-6466  
Fr. A. E. Woolley, r  
Sun Masses 8, 10. Tues 9, Thurs 7

## OCEAN CITY, MD.

**ST. PAUL'S BY-THE-SEA** 302 N. Baltimore Ave. (410) 289-3453  
The Rev. Bryan Eaton Glancey, r  
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 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

(Continued on next page)

**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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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  
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10. All Souls' Mill Pond Preschool Daycare information call  
(516) 689-7825

## 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 Mass 9; 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

## 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, pe.m 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

## 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 Tpke  
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.  
McClellan, assisting  
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as anno. Traditional worship, Gospel preaching, liturgical music

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## 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  
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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

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Sun 8 & 10. Weekdays as anno

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Smither; the Rev. Benjamin Twinaamaani; 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.  
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the Rev. George R. Collina; the Rev. Thomas G. Keithly; the  
Rev. Michael S. Mills  
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, 10 MP (HC 1S), 11:15 HC (ex 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 10 H Eu (2S & 4S MP & HC). Sunday School 9 (all  
ages—nursery 9-11:30) Wed 7 H Eu & Healing

## 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

## 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

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**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M.  
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Christ Church, Roxbury, Conn.