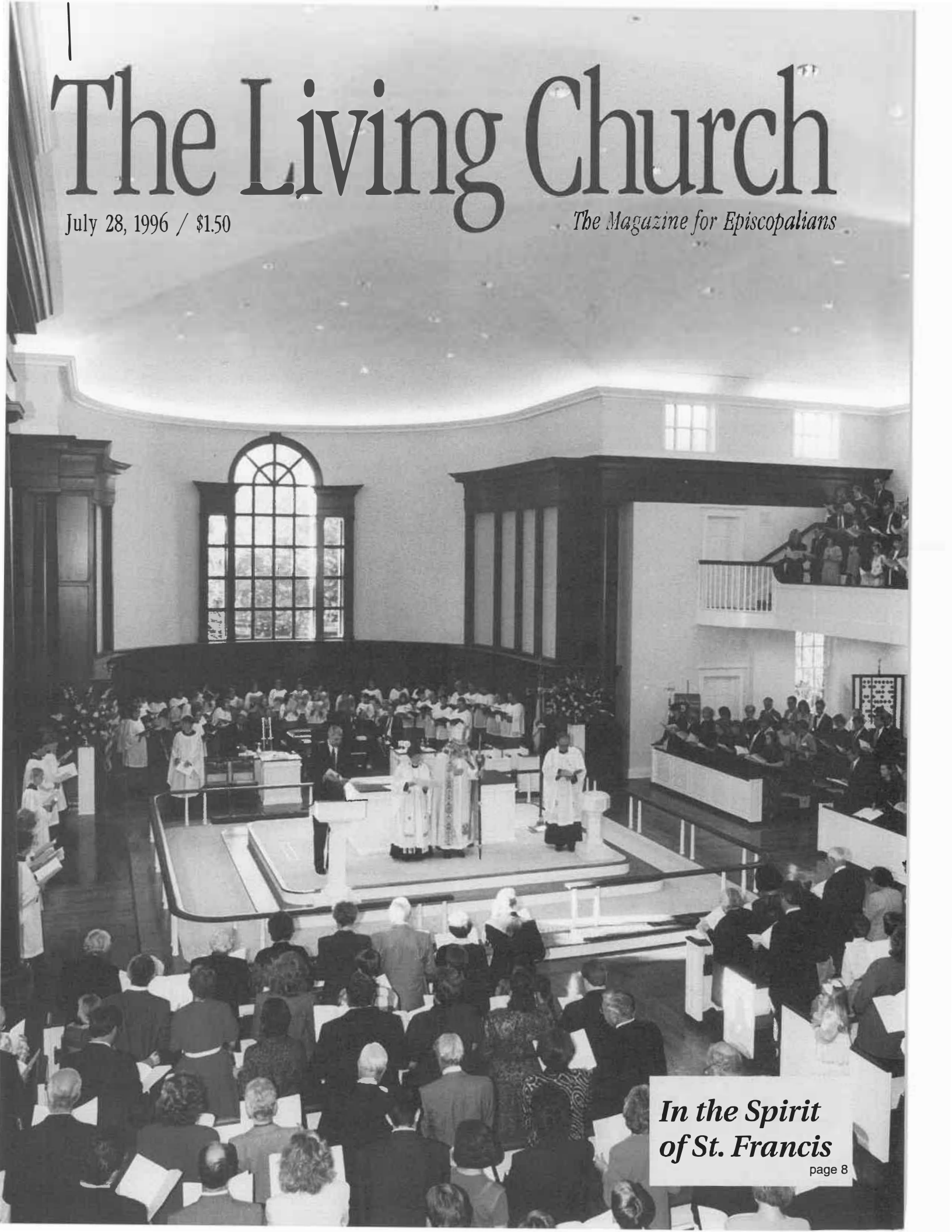


The Living Church

July 28, 1996 / \$1.50

The Magazine for Episcopalians



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of St. Francis*

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St. Francis in the Fields
Church, Harrods Creek, Ky.
Photo by Keith Williams

Quote of the Week

The Very Rev. Mark Sisk, dean of Seabury-Western Theological Seminary, quoted by the *Chicago Tribune* on the visit of the Archbishop of Canterbury: "Because we don't have to listen to him, we want to hear what he has to say."

In This Corner

A Name to Remember?

While all of us receive unusual pieces of mail, the Rev. Jim Thompson, interim priest of South Peace Parish in Dawson Creek, B.C., Canada, probably can top most of them. He received an advertisement from St. Andrew's Bookstore in Vancouver, B.C. for "St. Andrew's No Name Altar Bread." If altar bread can be generic, Fr. Thompson muses, what will follow? "No Name Altar Wine, dated Thursday?" The mind can conjure up all sorts of possibilities.

"Perhaps we need generic priests for missions that cannot meet the diocesan minimum for stipend," he writes.

Speaking of the mail, here's another good one. Recently returned to TLC was a letter we had mailed to someone in Indiana. That person moved, and the forwarding time had expired, so the letter was returned to us. It was sent back three years and one month after we mailed it.

Headline spotted in *Church Times*: "Moses Goes to St. Paul's."

Actually the headline refers to the Very Rev. John Moses, provost of Chelmsford Cathedral, who is to become the next dean of St. Paul's Cathedral, London.

Did anyone notice the resolution adopted by Executive Council at its recent meeting urging Episcopalians to go to Cuba [TLC,

July 7]? Try booking a flight to Cuba sometime.

The Clarion, newspaper of the Diocese of Fond du Lac, reports this amusing item from another newspaper, *Together in Faith*: Bishop Russell Jacobus was listed as the "homeliest" for an ecumenical service. Bishop Jacobus was reported to have said that if he had known it was a beauty pageant, he might have worn a swim suit.

Thanks to all who sent answers to the questions I posed in this space [TLC, July 7]. The questions were somewhat rhetorical, but some of the answers I received were better than the questions.

The license plate watch: WE3PRA, 1 MASTR, STJOHNS and GOSPL. The Rev. John T. West, of Bolivar, Mo., reports his license plate is evangelistic, TEL-ONE, and is wife's is VENITE. Someone in Virginia spotted TR JESUS, but alas, I lost the name. Finally, Julie Erkenwick of our staff saw GODJR.

Note to Mrs. P., somewhere in North Carolina (I couldn't read the postmark): Your remark that it is an interesting time to be an Episcopalian may turn out to be one of the great understatements of 1996.

David Kalvelage, editor

Sunday's Readings

Memory Does Strange Things ...

Pentecost 9: 1 Kings 3:5-12, Ps. 119:121-136, Rom. 8:26-34, Matt. 13:31-33, 44-49a

The nation of Israel reached its zenith during the reigns of David and Solomon. David brought the kingdoms of Israel and Judah together and Solomon built the temple in Jerusalem. Neither of these men, however, was anything like a perfect person. Their lives are a checkerboard of good times and bad; good deed and terrible sinfulness. David had trouble with lust and family life. Solomon enslaved and taxed his people terribly for the sake of his construction program. Memory does strange things with people's lives. It seems to filter out the events and decisions that were less than appropriate, leaving only the successes. In the lessons for today, we find Solomon praying for wisdom

rather than lands, subject people and riches. Yet his life was full of all of these, which only means he was not perfect.

Jesus speaks in hyperbole about mustard seeds, leaven, and pearls of great value. These things take on value only as descriptions of the way the kingdom of God insinuates itself into our lives. We are surprised that a seed so small produces a tree so large. We are amazed that so little leaven produces so much dough for bread. We are astounded that a person might find something so precious that he would sell everything to possess it. Such are the ways of the kingdom of God. It appears to us in a myriad of ways and shapes and forms. To experience its fullness we do not need to be perfect. We only need eyes to see and ears to hear. We also need to pray for wisdom as the king did.

Pick and Choose

It is puzzling to me why there is so much concern expressed in many letters about the seven bishops in the trial court overriding the injunctions of holy scripture. The fact is that the church has been doing this for centuries. Examples abound, but here are some: "Call no man your father ..." "Slaves, obey your masters ..." "Every one who divorces his wife ..."

The point is, we Christians have been picking and choosing for a long time, from both the Old and the New Testaments. However one views the prescriptions about homosexuality, this is certainly not the first time that the church has acted on other than literal statements in the Bible.

*(The Rev.) Richard L. Rising
Ashland, Ore.*

Other Preachers

Thank you for the article about the Episcopal Evangelism Foundation's annual sermon competition [TLC, July 14]. I commend the foundation's goal of supporting good preaching in Episcopal churches. However, it has always puzzled me why the competition is open only to ordained clergy. Do they think lay persons never preach or, if they do, couldn't compete in such a contest?

In 1992, I was one of the 18 national winners in HarperSanFrancisco's annual "Best Sermons" competition and won \$250 in books from the publishing company. It also published the winning ser-

mons in a book. The sermon was one I preached at Grace Church in Muncie while the rector was on vacation, and the only sermon I preached that year. I was the only Episcopalian and one of two lay persons among the winners.

Although I usually preach one or two sermons a year, I have never been able to enter the EEF's contest because of its restriction to ordained persons. I hope the foundation's directors will reconsider this restriction and give everyone the opportunity to compete.

*David E. Sumner
Muncie, Ind.*

Intimacy Needed

I agree with David Kalvelage that Promise Keepers' teaching about men being head of the family could encourage abusive husbands [TLC, June 30]. It does not sit easily on the conscience of a child of the 1960s such as me.

But for him to say that he would shy away from a men-only Bible study or prayer group is missing the point. The point is that in this super-competitive, overly technical culture we live in, many men are dying emotionally and spiritually. They don't know to ask for intimacy from their wives and families, and aren't going to seek it at work or at the gym.

Promise Keepers has struck a chord with many men because it meets a valid need in their lives. The men's movement of a few



Deborah Yetter

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Letters

years ago, men wearing headbands and pounding drums and all that stuff, looked ridiculous on the outside, but touched a reality for men. Men discovered they could become more whole and more human and more Christian by being honest about their brokenness and their needs with other like-minded men.

The notion that men could easily open up in a small group including women is ludicrous, unless a great deal of trust had been established. Trust building takes a great deal of time, and most men don't want to invest that time. A men's group, like Promise Keepers, cuts through that trust-building time by establishing some ground rules and openly acknowledging the importance of vulnerability among men.

This is not a sexism issue, and feminists should not be offended or worried about men's groups. On the contrary, I believe feminists should be delighted at any group that seeks to improve the emotional and spiritual health of men in this society.

*(The Rev.) Steve Secaur
Trinity Church
Baraboo, Wis.*

Unjust Criticism

In her letter [TLC, July 7] the Rev. Elizabeth Zarelli Turner criticizes the

Presiding Bishop for supporting President Clinton's veto of a bill which would outlaw partial birth abortions. She writes: "I do not want our church to be on record as supporting this appalling method of abortion."

Once again our Presiding Bishop is the object of unjust criticism. Bishop Browning does not support (or advocate or champion) abortions at any time. What he does support (and here I believe he is faithfully representing our church) is the right of a woman to make this difficult decision in consultation with her doctor without government interference.

Those of us who are "pro-choice" are not "pro-abortion," even if we are named so by our anti-choice opponents. We believe strongly that a predominantly male legislative body (or an exclusively male religious body) should not dictate to a doctor and patient what they can and cannot legally do.

*(The Rev.) Lewis W. Towler
Wickford, R.I.*

It's Dishonesty

I take my stand with Fr. John Andrew [TLC, June 2] contra Fr. Robert Cromey's charge [TLC, June 23] that Fr. Andrew is part of "what is wrong with our church"



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Volume 213 • Number 4

Letters

because of his opposition to, or wariness about, inclusive language, ordination of women, political correctness and the Episcopal Church's present total immersion in social activism and the cult of power.

I reply: Inclusive language, especially in biblical translation, is dishonesty plain and simple. It is not what the text says. The ordination of women is a departure from apostolic ministry and from the clear intent and action of the Lord of the church. Political correctness always involves the abdication of intellectual freedom and integrity; yes, always. "Social activism and power" is total renunciation of the gospel according to the Sermon on the Mount.

*(The Rev.) Carroll E. Simcox
Hendersonville, N.C.*

Selective Literalists

Regarding the report of the meeting of the Executive Council [TLC, July 7], the Presiding Bishop, in dealing with the issue of human sexuality, made this comment, according to your report: "Episcopalians take the Bible too seriously to take it literally." It has been my experience that some Episcopalians like our Presiding Bishop, who like to explain away some of the tough teaching of scripture, are, however, selective literalists. For example, when teaching about that other "s" word, stewardship, the Bible is quoted very freely, including chapter and verse.

*(The Rev.) Brian C. Hobden
St. John's Church
Portsmouth, Va.*

Small Emphasis

As a member of a small church, I was delighted to read that the members of the Executive Council "met at small tables" when they "gave special attention to the concerns of small churches" [TLC, July 7].

*Marilyn D. Pierce
Kinsley, Kan.*

Who Was It?

I understand the new Bishop of Utah was baptized Mormon and not conditionally re-baptized [TLC, June 23]. If I am correct, I am curious as to who declared her baptism valid, when the Latter Day Saints' church is considered a cult, and whose doctrine of the Trinity is not that as defined by the ecumenical councils. There is also question as to what the LDS

believes concerning the person of Jesus Christ and salvation by grace.

*(The Rev. Canon) Philip E.P. Weeks
Barnabas Ministries, Inc.
Maitland, Fla.*

No Better

Thank you for the publicity that you have given to our efforts in the Dominican Republic [TLC, June 16]. It is nice to see that there are so many good things happening in our church.

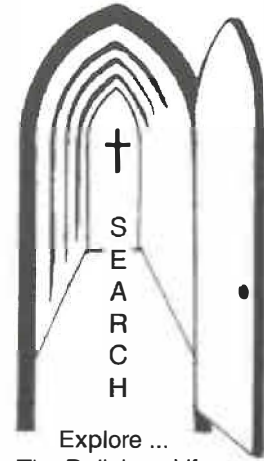
However, there was an impression left to the reader that was not highly favorable to the people of Christ Church, Cooperstown, N.Y. We came across as wealthy and condescending. Actually, the vast majority of us are hard-working, middle-class people. Those of us who went to the Dominican Republic sacrificed vacation time from work, some, particularly the professional builders among us, sacrificed income they would have received had they stayed home and worked, and many people from our congregation who stayed home helped with child care and transportation in our absence. In addition, we paid for our own expenses, including transportation to and from the Dominican Republic.

We are indeed blessed in that we live in a beautiful village, and are justifiably proud of it. It also requires a lot of work, particularly in the climate in which we live, to keep it that way. We are also blessed with many talented and faithful people who found their lives enriched through the many wonderful relationships that were established with the people of the Dominican Republic. Our efforts are all for the glory of God, and we are happy to be able to participate in the building up of our church in the way that we have. We share in these efforts with our brothers and sisters from other parishes in our diocese and consider ourselves no better than anyone else.

*(The Rev.) Douglas C. Smith
Christ Church
Cooperstown, N.Y.*

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Episcopal Synod's Resolution Rebukes 'Revisionist Error'

The Episcopal Synod of America has confirmed officially what its members knew intellectually: that apologists for non-celibate sexual relationships have breached communion with Episcopalians whose moral standards rest on scripture.

ESA's legislative body, meeting in Belleville, Ill., June 27-29, said the breach stems from the actions of clergy and laity "who teach or embrace (the) revisionist error" that noncelibate "lifestyles" outside marriage are Christian alternatives. The rebuke applies to heterosexual as well as homosexual relations conducted outside Christian marriage.

Speaker after speaker explained that the 21,000-member synod, rather than breaking communion with the offenders, was merely pointing to a condition the offenders themselves had created through their teachings.

"Those who sign the 'Koinonia' statement (supporting the ordination of non-celibate gays)," ESA's resolution reads, "or who knowingly ordain practicing homosexuals, authorize the blessing of same-sex unions, or teach the same, have broken communion with orthodox Christians until and unless they publicly recant."

The resolution urges "the faithful to avoid those who sow false doctrine and not to be yoked to those who do not share the faith."

In practical terms, according to the res-

olution, avoidance of false teachers involves refusing to receive communion from them; refusing to receive as parish members "any person who openly advocates such erroneous teaching"; and cutting

'Does anybody feel we're not going to receive the left foot of fellowship?'

The Rev. James Mahan

ting off financial support to "any person, congregation, diocese or institution which has embraced this revisionist, erroneous teaching."

The resolution urges that synod members instead support "persons, congregations, dioceses and institutions which hold to the scriptural standards and the orthodox and catholic faith.

"It is with deep regret," the resolution states, "that we announce this action. However, it has been made necessary because all other means we have to call those in error to return to the truth have been to no avail. While the actions some have taken have broken communion, the recognition of such broken communion is not intended to be a punishment, but

rather a call for those in error to return to the fullness of the faith and to embrace gospel truth. We urge all faithful members of the church to pray lovingly for the conversion and reconciliation of our erring brothers and sisters."

Several speakers expressed strong misgivings concerning such a dramatic step. However, the Rev. James Mahan, of Altus, Okla., said, "A year from now, we are going to be run out of this church. Does anybody feel we're not going to receive the left foot of fellowship? If I go out, it's going to be with a clear conscience."

On a show of hands, the resolution was adopted by a margin of about 2-1.

In its last meeting before the 1997 General Convention, the synod's legislative body called for unity among traditionalists. Separate resolutions praised the work of the American Anglican Council, Concerned Clergy and Laity of the Episcopal Church, and the Ekklesia Society. One resolution commended four women priests for decrying, at the Anglican Council's recent meeting, efforts to impose ordination of women on every diocese.

The legislative body also criticized Presiding Bishop Edmond L. Browning for backing President Clinton's veto of legislation outlawing "partial birth" abortion.

William Murchison

Church Journals Preserved in Sewanee Library Project

A two-year project to microfilm diocesan and jurisdictional convention journals dated from 1789 to 1950 is taking place at the University of the South.

Preservation is driving the project, said James Dunkly, associate university librarian and School of Theology librarian. "We see the stuff crumbling."

The journals are valuable to researchers, because, in addition to church history, Mr. Dunkly said, they illuminate politics, social and economic concerns of a region, and even westward expansion.

Last year, the university in Sewanee, Tenn., was one of 11 colleges and universities in a cooperative grant request to the National Endowment for Humanities. Sewanee received \$327,000 of the \$1.8

million in project funding. The staff at Sewanee is working with diocesan libraries, archivists and other seminaries to collect missing volumes. Virginia Theological Seminary, for example, completed several diocesan sets.

There is a national effort to preserve historic, brittle materials, said Anne Armour-Jones, the university's archivist. "Since these are Episcopal documents and nobody else was doing this, it seemed the most appropriate thing for our institution to do."

The microfilm project began with collections from the 28 dioceses of the South, but will include journals from all of the Episcopal Church's dioceses and jurisdictions formed before 1950. The first set of microfilms arrived in January, having been processed in Atlanta.



Sarah T. Moore photo

University of the South archivist, Anne Armour-Jones, is one of two librarians working through volumes of 111 diocesan and jurisdictional convention journals between 1789 and 1950 as part of a project to microfilm the books and make them available to people across the country.

The General Assembly of the Presbyterian Church U.S.A., meeting in Albuquerque in early July, voted to send to the presbyteries for ratification an amendment to the Book of Order that **would prohibit the ordination** of sexually active gay and lesbian persons. The amendment also states that among the standards for ordination "is the requirement to live either in fidelity within the covenant of marriage of a man and a woman, or chastity in singleness."

The Archbishop of Canterbury, the Most Rev. George Carey, will travel to Vatican City Dec. 3-5 to **visit Pope John Paul II**, it was announced recently from the archbishop's office. He will be accompanied by representatives of the Anglican Communion and members of his personal staff.

Margaret Becker, a four-time Grammy nominee recording artist, was **honored by the Diocese of Delaware** at its recent convention. Miss Becker, a Roman Catholic, was honored in a resolution as a singer, songwriter and Christian social activist and was granted "lifetime fellowship" in and within the diocese.

Leon Chatelain, III, of McLean, Va., a 1963 graduate of St. Alban's, the boys' preparatory school that borders the grounds of Washington National Cathedral, is the architect for a **\$6-million renovation** and construction of a new science wing now nearing completion. It adjoins a collegiate Gothic structure designed by Mr. Chatelain's father in 1968 as an extension of St. Alban's original building dating from 1907.

The Southern Baptist Convention, meeting in June in New Orleans, voted overwhelmingly to **boycott Walt Disney** movies, theme parks and products because of the company's decision to extend benefits to companions of gay employees.

Corrections: Because of a reporter's error, the Rt. Rev. James M. Stanton was misidentified in the article on the American Anglican Council [TLC, July 14]. He is the Bishop of Dallas. In addition, the name of the organization was mis-identified.



Anglican World/James Rosenthal photo

Archbishop Carey presents retiring Archbishop Tutu with the Award for Outstanding Service to the Anglican Communion at the Cathedral of St. George, Cape Town, South Africa.

Archbishop Tutu Honored

The Most Rev. Desmond Tutu was given the first Archbishop of Canterbury's Award for Outstanding Service to the Anglican Communion during a service of thanksgiving for his ministry June 23 at the Cathedral of St. George, Cape Town.

Archbishop Tutu retired as Metropolitan of the Church of the Province of Southern Africa and Archbishop of Cape Town, and was presented the award by the Archbishop of Canterbury, the Most Rev. George Carey.

"It has long been my intention to introduce a special award, which would be made only very rarely; an award to individuals from around the Anglican Communion who, through their lifetime, make a quite outstanding contribution to the life of the Communion, and to our own witness in the world," Archbishop Carey

said. "There could be no more suitable person to receive this first award."

Archbishop Tutu also received an award from President Nelson Mandela of South Africa. He was presented the Order for Meritorious Service for his outstanding service in the public interest. It was the first time a South African citizen has received the award. In the past, foreign heads of state have received the award.

Archbishop Carey also preached the sermon at the service of thanksgiving.

"For me, the story of South Africa and Desmond's laughter have been inseparable," he said. "Quick to protest over injustice, his irrepressible joy with good, noble things has been outstanding. His laughter ringing out has given courage and confidence to a downtrodden people."



In the Spirit of St. Francis

By PATRICIA NAKAMURA



The architecture is “simple, pristine, almost Quaker. It reflects the liturgy.” Built of bricks and slate, with clear glass windows, St. Francis in the Fields really is.

“Our 12 acres are parklike, a gift of creation in the spirit of St. Francis,” said the Rev. Robert Jennings, rector of the church in Harrods Creek, Ky. When the church outgrew its “original colonial-design building, we said we wanted an intimate space” for four times as many people. “You could see the architect break his pencil right there.”

Some of the original pews fill the new space, with movable cathedral chairs and a wraparound balcony “for the seven to eight hundred people we have at special services.” The new building, which is entered from and continues the old, was dedicated in 1995, the same year “St. Francis’ turned 50.”

And something about the new church attracts people. Fr. Jennings, who has been at St. Francis’ for 18 years as assistant and rector, said, “We had 55 new pledges with the new building, and another 79 with the capital campaign to retire the debt.”

While growing to its present membership of about 1,400, St. Francis’ also moved from “a Morning Prayer parish to [one that is] Eucharist-centered.” When he arrived, Fr. Jennings said, parish practice was Morning Prayer three Sundays per month with the Eucharist on the fourth. Now, he said, the new building allows for “communion in the round” every Sunday.

The congregation’s median age is 45, said Fr. Jennings. It has active preschool, youth, and Christian education programs. Music, under the direction of James Rightmyer, is an important aspect. “Our music fills the space left by school cutbacks,” Fr. Jennings said. “It brings in people who might not otherwise come to a service.”

The church has four choirs — angel, youth, high school, and adult — which sing for various of the three Sunday services. “We mix ’em in and out.” A possible addition is a family choir. “Each singer brings in two or three others,” Fr. Jennings said. “Choir growth involves more people in the parish.”

The children’s ministry involves perhaps 300, from babies through 12th graders. Libby Wade, completing six years as head of children’s ministry before becoming a full-time seminarian, said, “Families and teachers take a holistic view of [children’s] formation. Children are involved in the worship service, in pastoral care to their peers, in outreach.” Even 3- and 4-year-olds gather food for families and pantries. Primary schoolers make cards for sick schoolmates and shut-ins, take plants to the local nursing home, and serve as lectors in services there.

The fourth- and fifth-grade class was especially touched by the effect of the Oklahoma City bombing on St. Paul’s Cathedral [TLC, Jan. 28]. A St. Francis window had been destroyed there, even as some of their church’s windows were being demolished for an entirely benevolent reason. The

St. Francis in the Fields, Harrods Creek, Ky.

Diocese: Kentucky

Staff: Clergy 1

Lay 10

Communicants: 1,400



Kentucky kids wrote to the Oklahoma children, then sent \$1,000, raised from the sale of orchid corsages, toward a new St. Francis window.

The 12-15 seventh graders are in charge of the traditional Christmas pageant. "They take the major roles in the Nativity," Ms. Wade said. This group also runs the Shrove Tuesday pancake supper.

Eighth grade leads to confirmation, "which is sort of out of the mainstream just now, and being studied here and elsewhere," she said. About 30 attend.

The high schoolers meet on Wednesday evenings for Solid Rock, a catchy name for Bible study. Youth coordinator Raleigh Langley said, "We goof off for 30 minutes, then have an hour that's incredible. It's a form of family, where they can bring their questions." And like a family, the group has rules. For example, no one is allowed to say things like "shut up" to others.

One Saturday night a month the group has Saturday Night Fever. The youth house is open for movies and games. "Fifteen or 20 attend," Mr. Langley said. "We hope to branch out more into the community." In summer there is an activity each week for the high school students and "middlers" — 7th and 8th graders: whitewater rafting, hiking, a baseball game.

The teen group has adopted Hospitality House, a short-term residence for outpatients or the families of hospitalized children. The young people collected cleaning supplies, went in on Saturdays and put them to use. A teenager, in Louisville for extended outpatient therapy, was invited to the youth group. Their Sunday morning sessions cover such topics as grief, dating and marriage, relationships, and "how faith applies to these things." Teenagers also serve as lectors, litanists and acolytes.

Almost one-sixth of St. Francis' budget is allocated to "work outside," including grants to schools, theological education, and diocesan programs. Two issue groups, Children in Need and Community

Obligations, work with various agencies to supply financial and volunteer support.

The newest undertaking, to see daylight in January 1997 after five years of work, will be a Pastoral Care Center on the church's grounds. The church will provide space and financial support for a satellite of Kilgore Samaritan Center, a well-regarded counseling center. The vestry report states, "Such a facility would not only represent an opportunity for outreach in our community at large but would serve the pastoral counseling needs of our own parishioners."

Pastoral care by parishioners for each other is a large part of St. Francis' life. Margy Strange coordinates four areas. The Good Samaritans deliver frozen meals to people in need. The food is prepared by members and stored in the church's freezer. Sunday altar flowers are split up into smaller bouquets and taken to shut-ins and nursing homes. The Third Wednesday group meets at the church for lunch and a speaker, preceded by a celebration of the Eucharist. Finally, lay pastoral visitors meet with volunteers to plan visits to parishioners who are ill, facing crises, or haven't been to church in awhile. Ms. Strange said the group lately has been reaching Alzheimer's patients and their families.

Fr. Jennings described Ed Land as a man with "a very sweet spirit" who "brings the gift of hospitality into the parish. He just doesn't know a stranger. He makes the welcoming effort come alive."

When Mr. Land and his wife, Joan, moved back to Kentucky, he said, "We never thought we'd go to St. Francis'. "It looked stodgy and conservative." Then they met the clergy, and now they are co-chairs of the hospitality ministry. In particular, he wants to be sure newcomers are included and involved. Besides greeting visitors and being hosts for coffee hours, the committee holds newcomers' coffees every two months.

Moving from a Morning Prayer parish to one that is Eucharist centered

Small groups, mixing newcomers with older members who have similar interests, meet in each other's homes for dinner, or go out to dinner.

Mr. Land said the hospitality committee would like to be more pro-active in approaching the unchurched. From parishioners in real estate, "we hope to get leads on people moving in. This fall we're going to try shepherds for new families. This is a big church; shepherds would show them around, introduce them to people."

Parish administrator/office manager Patricia Neblett described the parish. "We are right outside of Louisville, on the east end," she said. "It's a very fast-growing area. Louisville has the UPS hub, Humana health care, the DeVries cardiovascular team, the University of Louisville — big basketball town. There's a Southern Baptist seminary and a Presbyterian seminary, and the Presbyterian headquarters. St. Francis' has grown by probably 300 people in five years," although during the construction phase, she said, "Growth came to an absolute halt. People aren't going to crawl through mud holes."

Now the mud is gone, the church and its "fields" are beautiful again. St. Francis' Church, that "took root in 1945." is preparing for the next 50 years. □

Families and teachers take a holistic view of children's formation and involve them in worship service, in pastoral care to their peers, and in outreach.



The Bible and Other

Forgotten Treasures

By JAMES ADAMS



I once thought
of my great-
grandmother,
like some do
of the Bible,
as a boring,
brooding,
old lady.

At the risk of causing a lightning strike, I want to say something that we all think about but never dare say. For modern people like us, the Bible can seem out of date and maybe even boring. Could it be that this ancient Bible is too old and too strange to be relevant and useful for modern people like us?

Wrestling with this question, I am reminded of my great-grandmother who, like the Bible, always seemed very strange to me. I thought of her as a boring, brooding old lady. Her husband died in 1948 and she lived alone for 40 years, until she died at 97 years old. As far as I knew, she spent her whole life sitting in her rocking chair, smoking cigarettes and staring out the window. That's the only Grandma I ever knew — rocking, smoking and staring out the window.

At family gatherings when I was a boy, there was a required ritual with Grandma. When we arrived at a party, we were to pay her respect with a kiss, hopefully on the cheek. Then we were free to ignore her for the rest of the party. And we did. At every occasion, she would be propped up in a chair at the end of the room. She would be wearing her white house-dress with the big blue flowers on it, sitting all alone — the end of the line for an irrelevant queen.

Maybe the Bible is an irrelevant queen at the end of its line in 1996. We modern, sophisticated people prop the Bible up, pay it respect with a frigid, ritual kiss, and then we ignore it. If that is the best that the Bible can be for us, the object of an empty ritual and nothing more, then maybe it's

time to kiss the Bible goodbye. When all is said and done, we each will have to decide what meaning or power the Bible has for us. We may choose to ignore it on the grounds that it is too boring, too old, or too strange. Lots of people do.

As Christians, we hope for a discovery like the one that changed everything for me. It happened at Christmas time in 1985, after Grandma sold her big old house and moved into a nursing home. That was the day, in Grandma's attic, amidst the cobwebs and the crickets, that I found an honest-to-goodness treasure chest. From the outside, it looked just like another cardboard storage box. Grandma's chicken-scratch handwriting on the outside said PERSONAL AND PRIVATE. Of course, I opened it immediately. Shame on me. At the top of the box I found a faded photograph of a young man. His boyish face was familiar and his posed restless smile seemed to hold back a laugh. He was dressed in an Army uniform. I turned the picture over. It said: Robert, June 1917. It was my great-grandfather ... Grandpa! He had always been just a name. Now Grandpa had a face. Then I discovered that he had a voice, too. The box was full of letters, exchanged during World War I, between Grandma and Grandpa. I sat and read every letter. It was a love story.

I could hear their voices echo across the decades. They told me about how they met and fell in love. They were crazy about each other! They told me how the war had pulled them apart and how they ached for each other. They told me

(Continued on page 12)

Editorials

Proceed Cautiously in Politics

A telephone poll of nearly 2,000 persons conducted recently indicated most Americans believe churches should speak out on political and social issues. The poll, conducted for the Pew Research Center for the People & the Press by Princeton Survey Research Associates, indicates 54 percent of those contacted in the poll said churches should “express their views on day-to-day social issues and political questions.”

A strong case can be made that Christians should be active in politics if for no other reason that political action can, and does, have immense effects upon humanity. Christians who live the gospel and are involved in politics can, subtly or outwardly, have tremendous consequences upon the lives of others. Episcopal priests have been members of Congress. Lay leaders hold positions of authority in all levels of government.

At the same time, it is necessary for Christians to be wary of political involvement. In this presidential election year, we are hearing constantly how Christians can affect the election by becoming more involved. This can be worrisome, for to many, politics means mistrust, self-aggrandizement, hypocrisy and lavishness. Such characteristics are a direct contrast to Christian virtues like humility, kindness and, most important, love.

Indeed, Christians have an opportunity to affect the outcome

of political elections. And if we choose to get involved, we have a wonderful opportunity to be witnesses to our Lord. Let us keep that in mind.

Outstanding Service

At the service of thanksgiving honoring the Most Rev. Desmond Tutu, retiring at 64 as the primate of the Church of the Province of Southern Africa [p. 7], Archbishop of Canterbury George Carey summed it up nicely: “Anglicanism in South Africa is almost synonymous with the name of Desmond Tutu.”

It is difficult to name an Anglican who has had a greater impact on the lives of people during the past decade than Desmond Tutu. Television news programs all over the world showed him battling apartheid or ministering in the squalor of black townships. American audiences have been left spellbound by his frequent speaking engagements in this country, particularly at the 1994 General Convention.

We haven't heard the last of the archbishop. His commitment to justice and peace will live on, both as head of South Africa's Truth and Reconciliation Commission, and as an Anglican who lives the baptismal covenant. We extend best wishes to Archbishop Tutu in his “official” retirement. May he be blessed.

Viewpoint

Voting Rights for Retired Bishops

As one of those bishops who “chose not to attend” the spring meeting of the House of Bishops — or any such meeting since I retired from diocesan jurisdiction — I wish it known that my absence is from no intention of discourtesy or shirking of responsibility or hurt feelings, but because I continue to believe firmly that those to whom the usual standards of accountability cannot be applied have no business participating in the voting of a legislative body for whose actions others must take responsibility in the life and work of the church.

At the time of the meeting of the House of Bishops in Portland, Ore., in 1995, the membership consisted of 127 members who held accountable jurisdictional office and 149 members who were retired from any such responsibility. There are now more retired bishops than all the diocesan, coadjutor, suffragan, missionary and assistant bishops put together; more retired bishops with a vote than there are active and directly accountable bishops with a vote.

In several contentious issues which came before the bishops acting in their responsibility as corporate authority in the church, the outcome was greatly influenced or finally decided by the votes of bishops who no longer occupy accountable office in the church.

In 1979, the suggestion of removing the vote from retired bishops was rejected by the House of Bishops on a sentimental appeal which pictured the adoption of a concept of responsible participation as if it meant rejection of bishops who held long-standing and valued membership in the house. Retired bishops on that occasion could use their vote to save their vote, and they did. In the Anglican Communion, it is only the Episcopal Church in the United States that gives the retired bishops a vote. Elsewhere, as here, the continuing value of such bishops in the life of the church is exercised in other ways. But everywhere else the full and clear responsibility for making and carrying out decisions remains with those who hold jurisdictional authority and accountability.

Why is this example of responsible authority throughout the Anglican Communion not given the weight so often accorded to other areas of “Anglican tradition?” Can it be because voting in the House of Bishops is the last defense some bishops feel they possess against changes with which they feel personally uncomfortable? Do the retired confuse their personal sense of authority as bishops with the canonically established authority which they exercised prior to retirement?

How much longer will the Episcopal

By ROBERT R. SPEARS, JR.

*There are now
more retired
bishops with
a vote than
there are active
and directly
accountable
bishops with
a vote.*

(Continued on next page)

Forgotten Treasures

(Continued from page 10)

about the places they had been and the people they had known.

I laughed when they told me about the time they paid money for a puppy that turned out to be a wolf cub. I relived Grandpa's confrontations with his testy high school math teacher and Grandma's teenage adventures with her crazy cousin Carrie. When they told me how they sweet-talked their way into Fenway Park without a ticket and watched the Red Sox beat the Yankees in 12 innings, I imagined that I was there, too.

Suddenly, they were real people, people who lived and loved, who wrote and remembered. These were my people and their stories, my stories. Thank God they wrote them down! And so it is with the old stories that we call the Bible.

The Bible is, in a way, a love story. It tells of the holy, passionate love affair between God and God's people, with names like Adam and Eve, Sarah and Abraham, Rachel and Jacob, David and Bathsheba. They come alive in the Bible.

And in the Bible we find ourselves. Like Adam and Eve, we know how irresistible sin can be. With Abraham and Sarah, we have doubted and laughed at God's promises. We've played the con-man Jacob a thousand times and, if the truth be told, King David and Bathsheba did not close the book on lust and adultery. In our biblical great-grandparents, as in ourselves, we find faithfulness and sinfulness living side by side. Surprised? Don't be. A touch depressed? Sure, but what a sweet relief it is to know that we are not alone. Still, we wait sin-sick with our biblical family and say with great grandpa Job, "I know my redeemer lives." Deep down, in our dark and secret places, we all know we are missing something or someone. Finally, it is the face of Jesus we long to see. His is the voice we need to hear.

We meet Jesus in the climax of this love story which we call the gospels — the good news. Read the gospels and you will find Jesus preaching from the side of a boat to farmers and fisherfolk, with his doomed and dusty feet dangling in the sea. Read the gospels and you will find Jesus up to his waist in the River Jordan at his baptism and up to his neck in trouble most all the time. In the gospels, Jesus sleeps, eats, weeps, makes jokes, gets



angry, prays, walks and rides. Near the end, he breaks bread in the upper room, and breaks down in the garden. His friends abandon him. He is arrested and worked over by Roman soldiers. His hands and feet are nailed to a wooden cross. His death is sickeningly slow.

He died for you. Jesus did that because he loves you. He's crazy about you. He aches for you. He died for your sins and for mine. But the evil of the world could not hold Jesus. God's love is more powerful than evil. Jesus overcame death and our sins are forgiven.

The good news is that we are free. Now we follow him. We are brothers and sisters, free to love one another as our brother Jesus loves us. Now we are children free-falling into the joyful, open arms of God. That is the Bible story and it is true. It requires no ritual kiss, but it is worthy of all your love. This is our story and it is a priceless treasure.

And what about Grandma? After I read all the love letters in her attic, I drove to the nursing home where she had moved. I hurried to her tiny room. She was wearing the white house-dress with the big blue flowers on it. She was sitting in her rocking chair, staring out the window. (They wouldn't allow her to smoke.) She looked somehow younger than I had remembered, more alive, more real. Maybe because now I knew that Grandma had hidden treasures. I gave her a big bear hug and a kiss. I had something to ask her. "Grandma," I said, "Will you tell me what it was like after Grandpa came back from the war?" "Well," she said, "I have so many stories. Nobody ever asks. I don't know which one of them you want to hear." "Grandma," I said slowly, "I want to hear all of your stories. Please Grandma, tell me all your stories." □

James Adams is a postulant for holy orders from the Diocese of New Hampshire. He attends Virginia Theological Seminary.

Viewpoint

Voting Rights

(Continued from previous page)

Church be satisfied to carry a heavy burden of resistance from leaders who continue to apply the solutions of the past to the changing opportunities of the present? As Stephen Fielding Bayne once said in a debate in the House of Bishops, "It is said that the church is not ready for this action. As far as I can see from reading history, the church has never been ready for anything." (The subject then under debate was whether to ordain women as priests.)

If he wishes, let the new Bishop of London bear witness to his conviction that the views of the Anglican Church about ordination and marriage were finally and irrevocably settled in the 17th century. But those who have been paying attention to what the new winds which always blow through God's world have brought us all in succeeding centuries need no longer believe that a tradition which rests solely on past scholarship should be the only source for identifying God's continuing activity. Archbishop Coggan reminded a meeting of the Lambeth Conference that the gospel is not a document which supports the theory that nothing should be attempted for the first time.

I offer this statement as one of the many retired bishops who still have an active place in the church and the world as Christian witnesses and ministers. I try to exercise that calling in a variety of settings by the grace of God. Voting in an ecclesiastical legislature where I have access by office but no accountability in fact is not one of them.

Other retired and active bishops may have absented themselves from the House of Bishops meetings for other reasons. My opinions on this matter are not shared by all. Here, I am indeed attempting to exercise influence, but not with an authoritative vote. When I look at the difficulties associated with attempting to reach accord on important matters in the church through votes in a legislative body, a majority of whose members have no accountability for the results, I am not surprised at the confusion which follows. A change in the voting status of retired bishops would do much to improve the situation. □

The Rt. Rev. Robert R. Spears, Jr., is the retired Bishop of Rochester. He resides in Rochester, N.Y.

Classifieds

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1996 ATLANTA SUMMER GAMES. Accommodations available! Parish members of the Episcopal Church of St. Peter and St. Paul, Marietta, GA, are offering lodging in their homes. Proceeds go to building fund. Please call parish administrator for information: (770) 977-7473.

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CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

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ORGANIZATIONS

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782.**

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, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

POSITIONS OFFERED

RECTOR: All Saints' Parish, Memphis, TN, is a traditional, Rite I parish that believes in preaching the gospel and that recognizes the authority of scripture, not political correctness. All Saints' is a program-size church with a membership of varied ages. Strong pastoral and preaching abilities have been requested by the congregation as we seek to call a priest to be our rector. Please send resume and CDO profile to: **Search Committee, All Saints' Episcopal Church, 1508 S. White Station Rd., Memphis, TN 38117.**

RECTOR wanted for St. Paul's Episcopal Church. We are a 100-year-old church of 300 communicants (75 children) in a lovely new building. We seek an energetic enthusiastic priest with strong business and people skills to guide us and help us grow. BCP Rite 1 and 2. We offer some challenges and many blessings. Our current rector retires at the end of this summer. Please tell us of your interest ASAP. Contact: **Priest Search Committee, Sandy D. Boyer, 1432 Wellington Terr., Munster, IN 46321.**

DEANERY YOUTH MINISTER. The Delta Deanery of the Diocese of San Joaquin is seeking to recruit a called and gifted lay person to supervise Jr. High and High School youth program in seven parishes and missions. This is a full-time, hands-on ministry position involving both direct pastoral contact with youth and support of lay volunteers. Training, experience and some college required: degree preferred. Competitive compensation package. For application details contact: **The Very Rev. Robert Rhoads, P.O. Box 1325, San Andreas, CA 95249.** Phone or FAX (209) 754-3878.

CHRIST EPISCOPAL CHURCH in Ponte Vedra Beach has an immediate opening for a full-time position of lay director of youth ministry in our 3,300+ member parish located in a beautiful oceanside residential community in NE Florida (near Jacksonville). For job description and information please call (904) 285-6127.

DIRECTOR OF CHRISTIAN EDUCATION AND CHILDREN'S MINISTRIES. Full-time position. Large parish seeks individual committed to working with children and adults. Degree in CE/ equivalent and liturgical background. Salary low \$20s. Resumes to: **The Rector, St. John's Episcopal Church, 2827 Wheat St., Columbia, SC 29205.**

WANTED: Vigorous mainstream pastor for small developing church in a growing northwest Montana resort community. For particulars: **Marlene Denny, 2115 Lion Mountain Rd., Whitefish, MT 59937.** (406) 862-0908.

ASSOCIATE PRIEST: We are a large, active and growing sunbelt parish, evangelical in theology and catholic in worship. Our rector is eager to share all aspects of ministry including preaching with a priest or transitional deacon who is: 1) obedient to scripture and tradition; 2) a team player; 3) energized by parish work. For immediate consideration respond to: **Box F-763*.**

* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

POSITIONS OFFERED

DIRECTOR OF RELIGIOUS EDUCATION: The Church of the Good Shepherd is a large parish with 450 families, located 25 miles northeast of Houston, in Kingwood, Texas. We are seeking a DRE who will design and implement comprehensive educational programs for preschool through adult. He/she will schedule Sunday programs year-round for all ages, including Sunday School, First Communion, Confirmation, Children's Chapel and VBS among others. He/she will recruit and train volunteers and acquire appropriate curricula and teaching materials. This position is responsible for the development of EYC programs in the near term. We are seeking a blend of spiritual and educational experience. Prefer strong theological background with seminary training, degree and a minimum 3 years as DRE. Salary will be commensurate with experience. Benefits included. Send resume to: **Jeff Boleware, Search Committee, 2929 Woodland Hills Dr., Kingwood, TX 77339** or FAX (713) 358-3155.

ENERGETIC ORDAINED ASSISTANT sought for growing traditional parish to share in general parish ministry, but to emphasize youth ministry. Contact: **Fr. Larry Snyder, St. Luke's Church, 100 E. Washington Ave., Newtown, PA 18940.** FAX (215) 968-9064.

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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

TURKEY AND THE TRAVELS OF ST. PAUL. From Orlando, Nov. 6-19. Call/write for brochure. **The Rev. John McColley, St. Paul's Church, P.O. Box 3429, Winter Haven, FL 33885-3429.** (941) 294-8888.

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

People and Places

Appointments

The Rev. **Wayne E. Carter** is rector of Trinity Church, Box 692, Pharr, TX 78577.

The Rev. **Donald H. Feick** is vicar of Christ Church, P.O. Box 25, Rugby, TN 37733.

The Rev. **Ronald Knapp** is rector of St. Andrew's, 30480 Prince William, Princess Anne, MD 21853.

The Rev. **Rob Merola** is assistant rector of St. James', 44 S. Halifax Dr., Ormond Beach, FL 32176.

Ordinations

Deacons

Albany — Julie McPartlin.
El Camino Real — Donald Fuselier, Anne Ryder, Natalie Stewart.

Priests

Dallas — Nancy E. Hood.
El Camino Real — Noel Higgitt, Michele Torres.
Southern Ohio — Pamela Gaylor, Marjorie A. Gerbracht, Karen Brown Montagno, (for the Diocese of Alaska) Susan M. Smith.

Change of Address

St. George's Church, 912 Rt. 146, Clifton Park, NY 12065.

Resignations

The Rev. **Stephen Swift**, as assistant of St. Patrick's, Washington, DC.

Deaths

The Rev. **Philip E. Anthes**, retired priest of the Diocese of Massachusetts, died April 3 at the age of 96.

Fr. Anthes was born in St. Louis, MO, in 1900. He graduated from the University of Missouri and Episcopal Divinity School. He was ordained priest in 1934. He served St. John's, East Boston, MA, 1933-1968, and St. Mary's, East Boston, 1938-1943. He retired in 1968. Fr. Anthes is survived by his wife, Naomi, and two children.

The Rev. **Raymond Earl DeLong, Sr.**, retired priest of the Diocese of Georgia, died Feb. 2 in Augusta, GA. He was 71.

Fr. DeLong was born in Augusta, GA. He attended the College of Preachers and was ordained priest in 1977. He served Christ Church, and St. Augustine's, Augusta; Good Shepherd, Swainsboro; Grace, Sandersville; and St. Mary Magdalene, Louisville, GA. He retired in 1989. Fr. DeLong is survived by his wife, Mary, a son, Raymond E. DeLong, Jr., and a brother.

The Rev. **James Walton Garrard**, retired priest of the Diocese of Dallas, died May 26 while visiting his former congregation of St. Stephen's in Stephenville, TX. He was 70.

Fr. Garrard was born in Shackelford, MO. He was a veteran of World War II and the Korean War. He graduated from Missouri Valley College and the Episcopal Theological Seminary in Kentucky. Fr. Garrard was ordained priest in

1961 and served parishes in Dublin, Stephenville and Sherman, TX. St. Stephen's educational building was named in his honor following his retirement in 1995. Fr. Garrard is survived by his wife, Mary, two daughters and three grandchildren.

The Rev. **Charles W. May**, retired priest of the Diocese of Spokane, died June 1 of heart disease at the age of 78.

Fr. May was born in Detroit, MI. He graduated from Kenyon College and Bexley Hall. He was ordained priest in 1947. Fr. May served parishes in Durand and Detroit, MI; Kennewick, WA; and Lewiston, ID, where he was later named rector emeritus. He retired in 1982. Fr. May was preceded in death by his wife, Mary. He is survived by five children.

The Rev. **J. Garland Teasley**, rector of St. Luke's, Pawtucket, RI, died May 20 after battling cancer. He was 62.

Fr. Teasley was born in Durham, NC. He was educated at Tusculum College, Virginia Theological Seminary and Vanderbilt University. He was an associate of the Order of the Holy Cross, the Society of St. John the Evangelist and the Confraternity of the Blessed Sacrament. He was ordained priest in 1968. Fr. Teasley served in the Baptist Church before joining the Episcopal Church in 1968. He served parishes in Windsor and Lumberton, NC; New York, NY; and Pawtucket, RI. He was the author of *A History of Anglican Pastoral Care*. Fr. Teasley is survived by his wife, Shirley, and four children.

Summer Church Directory

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Buena Park, CA

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm and Disneyland
Sun H Eu 8, 10. Wed 10

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
Sun H Eu, 10:30. June 2-Sept. 1: Sat Eu 5:30

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.

Branford, CT

TRINITY-ON-THE-GREEN 1109 Main St. (203) 488-2681
The Rev. Richardson A. Libby, r; the Rev. Allyn Benedict, ass't; the Rev. Archibald Hanna, d
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

New Fairfield, CT

ST. THOMAS OF CANTERBURY
"Serving the Candlewood Lake Area"
Meets at New Fairfield Town Hall
The Rev. Michael C. Coburn, v, the Rev. Barry W. Miller, pastoral ass't
Sun H Eu 9, Church School 9

Washington, DC

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)

Seaford, DE

ST. LUKE'S Front St.
The Rev. Jeanne Wise Kirby, r (302) 629-7979
Sun 9 H Eu, 9 Storytelling for children, 10 Brunch. Wed 7 H Eu/LOH

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues 12:10, Sung Compline Wed 8:30

Wilmington, DE (cont'd)

CHRIST CHURCH CHRISTIANA HUNDRED
E. Buck Rd. (off Rt. 100) — Greenville
Near Brandywine Valley Attractions
The Rev. John Martiner, r; the Rev. William Lane, assoc
Sun 8 & 10 Eu; Wed 9 Eu; Daily 8:30 MP

Hollywood, FL

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

Atlanta, GA

ALL SAINTS' 634 W. Peachtree St., NW
The Rev. Harry H. Pritchett, Jr., r
Worship Services during Olympic Games (July 19-Aug 4): MP 9 & EP 5 (Mon-Fri); Noonday Eu Wed 12:05, H Eu (Rite 2) 11 Sun, July 21: Preacher & Celebrant the Most Rev. Edmond L. Browning. Concerts in Church: Tues July 23 & 30 5:30; Thurs July 25 & Aug. 1 5:30. Dances of Universal Peace in Courtyard: Mon July 22 & 29 5:30; Wed July 24 & 31 12:30, Fri Aug 2 5:30; Sun July 28 12:30

EPHAPHANY (404) 373-8338
2089 Ponce de Leon Ave., NE
Web Page: <http://www.netdepot.com/~jyntema/epiphany>
E. Claiborne Jones, r; Ruth T. Healy, assoc
Olympics Schedule, July 19 Aug. 2: EP 7 Mon-Fri. Sun H Eu 8:30 & 10:30. Tues H Eu 7 & 7:30

ST. BEDE'S 2601 Henderson Mill Rd., NE (770) 938-9797
The Rev. John J. Porter
Sun Eu 8:30 & 10

Summer Church Directory

Atlanta, GA (cont'd)

ST. MARTIN IN THE FIELDS 3110 Ashford Dunwoody Rd.
The Rev. Douglas E. Remer, r (Just off of Peachtree Road)
The Rev. R. Kevin Kelly, the Rev. Paul C. Elliott
Sun Eu 7:45, 10 (MP July 28), 5:30. Wed Eu 10; Sat Eu 5:30

Augusta, GA

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

College Park, GA

ST. JOHN'S 5 min. from ATL International Airport
Fr. Stan McGraw (404) 761-8402
H Eu Sun 8 & 10:30; Tues 7:30; Thurs 10:30

Dalton, GA

ST. MARK'S 901 W. Emery (706) 278-8857
The Rev. Dean Taylor
Sun 8 (Rite 1), 10 (Rite 2). Wed HS 12:15

Decatur, GA

HOLY TRINITY 515 E. Ponce de Leon Ave.
The Rev. Philip C. Linder, r; the Rev. Susan Latimer, the
Rev. Hunt Comer
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing (404) 377-2622

Hinesville/Fort Stewart, GA

ST. PHILIP'S General Stewart at Bradwell St.
The Rev. Canon Samir J. Habiby, D.D.
7 H Eu, 9 H Eu & ChS. Call (912) 876-2744 for Episcopal
Community Services at Fort Stewart Military Installation

Kennesaw, GA

CHRIST CHURCH 1210 Wooten Lake Rd.
The Rev. R. B. Dendtler
Sat Ev 5. Sun Eu 8, 10:30

Newnan, GA

ST. PAUL'S 576 Roscoe Rd.
The Rev. David W. Lovelace
Sun HC 8 & 11

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

CHURCH OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III (912) 232-0274
Sun Masses 8 & 10:30; Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

ST. THOMAS Isle of Hope
The Rev. R. Dale Harmon, r
H Eu 8 & 10:30. Wed 10 H Eu/HU (912) 355-3110

Snellville, GA

ST. MATTHEW'S 1520 Oak Road
The Rev. P. Douglas Coil, r; Jeffrey Tait, youth minister
Sun H Eu 8 & 10:30. Wed H Eu 7 (770) 979-4210

Stone Mountain, GA

ST. MICHAEL & ALL ANGELS (770) 469-8551
Fr. Emmett Jarrett, r 6740 Memorial Dr. at Park
Sun H Eu 7:30 & 10, 7 (w/healing). Wed H Eu 9. Mon-Fri MP
8:30, EP 5:30

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu
HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Riverside, IL (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

Angola, IN

HOLY FAMILY CHURCH 909 S. Darling
The Rev. J.P. Carver, r; the Rev. Barbara S. Carver, d
Sat Eu 5. Sun Eu 8 & 10, Rite 2 (1S, 3S, 5S), MP Wed 8, Fri
8:30 on the water (219) 665-5067

Indianapolis, IN

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

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-
Residence; Dr. David Culbert, organist-choirmaster; Lou
Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Plymouth, MN

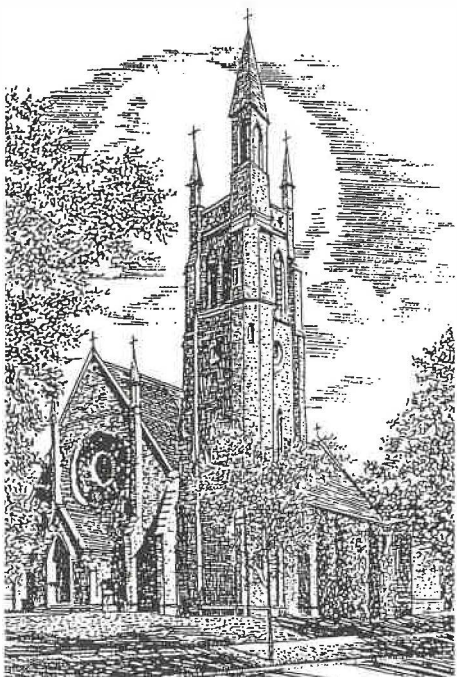
EPIPHANY 4900 Nathan Lane N
(W of 169 N on 49th Ave. N) (612) 559-3144
The Rev. Dr. Fred Nairn, r; the Rev. Judy Hoover, assoc
Sat HC 5; Sun HC 8 & 9:30 (1S HS 5; 3S Prayer & Praise Ser
5). Wed HC 7:30 Maple Grove. Call for info

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

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Steven W. Lawler,
the Rev. William M. North, Jr., the Rev. James D'Wolf, the
Rev. Michael D. Kinman
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP & HC (2S, 4S, 5S); Sun
Sch 9, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30



St. Peter's Church, Niagara Falls, NY

Kearney, NE

ST. LUKE'S 2304 2nd Ave., (308) 236-5821
Sun Eu 8 & 10:30; Sat 5:30; Wed HS & Eu 6:15. Sun MP 8:45
at Kearney Holiday Inn (I-80 Exit 272)

Barnegat Light, NJ

ST. PETER'S AT THE LIGHT W. 7th & Central
The Rev. Canon William H. Paul, v (609) 494-2398
Masses: Sun H Eu 8 & 10. July & Aug. H Eu 5 Sat

Newark, NJ

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

Ruidoso, NM

CHURCH OF THE HOLY MOUNT 121 Mescalero Trail
(505) 257-2356
Sun H Eu 8, 10:30. Wed H Eu 5:30

Santa Fe, NM

CHURCH OF THE HOLY FAITH 311 E. Palace
The Rev. Dale Coleman, r
HC Sun 8, 10:30. HC Thurs 12:10. MP or EP daily

New York, NY

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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

ST. MICHAEL'S Amsterdam Ave. at 99th St. (212) 222-2700
The Rev. Canon George W. Brandt, Jr., r; the Rev. Thomas
T.P. Pellaton; the Rev. Georgene D. Conner; Deacon
Lawrence Schacht
Sun 8 HC, 10 HC (Sung) and sermon; Mon-Fri MP & HC 7:45,
Sat 9. Tues EP & HC 6:30

(Continued on next page)

Summer Church Directory

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung), Wed H Eu 10

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r (518) 584-5800
Sun Masses: 6:30, 8 & 10

Asheville, NC

HISTORIC TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9, H Eu 12 noon

Pendleton, OR

CHURCH OF THE REDEEMER 241 SE Second
The Rev. A. James N. MacKenzie, r; the Rev. Ken Cryslar,
assoc (541) 276-3809
Sun H Eu 8 (Rite 1), 10 (Rite 2); HS (3S). HD as anno A/C, H/A

Douglassville, PA

ST. GABRIEL'S Rt. 422, East of Reading, PA
The Rev. Calvin C. Adams, r (610) 385-3144
Sun Service: Eu 8 & 10. Sunday School 10; Recovery Liturgy
5:30. Wed 9 Healing & Bible Study; 7 Bible Study

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

Philadelphia, PA

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

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

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. Frederick C.
Watson, assisting
Sun: MP 7:40, H Eu 8, 9:30; Wkdays: Tues & Thurs 9, Wed 6; Sat
10. Traditional worship, Gospel preaching, liturgical music

Selinsgrove, PA

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

Wellsboro, PA

ST. PAUL'S Pearl & Charles Sts.
The Rev. G. P. Hinton, r (717) 724-4771
Sun HC 8, 10, Wed 12:10

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, SD

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

Chattanooga, TN

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr., r
Sun H Eu 8 & 10:30. HDs as anno

Nashville, TN

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen Near Opryland
Sun H Eu 8 & 10 (615) 883-4595

Arlington, TX

ST. ALBAN'S 911 S. David Dr.
Sun Eu 7:45, 9, 11:15 & 6.
Daily Eu (817) 274-7826

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. C. Bruce Wilson, the
Rev. Frank E. Fuller, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philputt; the Rev. George R. Collins;
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, TX

HOLY APOSTLES 3900 Longvue Ave.
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30; Tues H Eu 9:30



St. John's Church, Halifax, VA



Fort Worth, TX (cont'd)

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), 11:15 (ex 1S). 1928 BCP daily as
anno (817) 332-3191

Houston, TX

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. Tues 7 H Eu, Thurs noon H Eu

San Angelo, TX

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

Halifax, VA

ST. JOHN Sun 9 Mountain Rd. (804) 476-6696
EMMANUEL Sun 10:30 Rte 360
CHRIST CHURCH 10:30 Main St.
The Rev. Dr. Michael G. Cole, r. Traditional Worship Service

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno (715) 779-3401
Sun Mass 10

Hayward, WI

ASCENSION 216 California Ave.
The Rev. Bruce N. Gardner, CSSS
Sun Mass 10:15

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
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.
Rosalie H. Hall, M. Div., canon missionary; the Rev. George
Hobson, Ph.D, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu