

The Living Church

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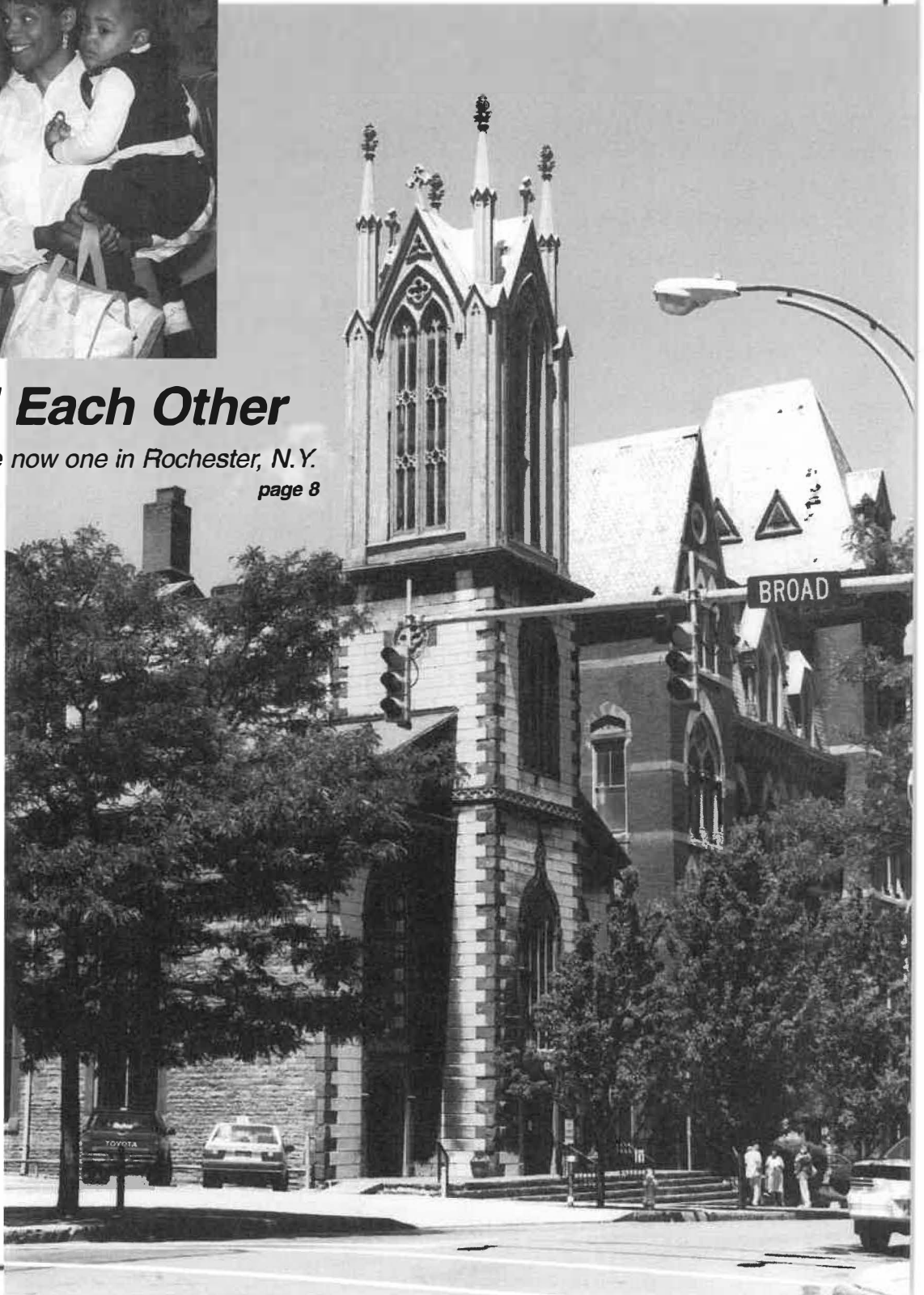
The Magazine for Episcopalians



They Needed Each Other

Two downtown churches are now one in Rochester, N.Y.

page 8



Features

They Needed Each Other

Two churches become one in downtown Rochester, N.Y.



By Patricia Nakamura
page 8

On the cover: St. Luke's is one of the oldest buildings in Rochester. (Inset: Marilyn Haverly, and her daughter, Rina, visit with Loraine Postell and her son, Marcus.)

A Berlin Still Divided

By Richard C. Nevius
page 10

Departments

Letters: Spiritual leaders (p. 3)

News: The Episcopal Youth Event (p. 6)

Editorials: Restating this magazine's purpose (p. 11)

Viewpoint: Doing the kingdom of God thing
By John Ruef (p. 11)

People and Places (p. 12)

Quote of the Week

The Most Rev. David Hope, Archbishop of York, on cathedrals asking visitors for donations: "What on earth are we saying, when, on first entering the building, the visitor is confronted by a barrage of tills, which have no other resonances than those of a supermarket?"

In This Corner

A Lunch-Line Conversation

Noon. Lunchtime. Waiting in line. I left the office pretty much on schedule — a little after noon. I'd been on vacation. Correspondence had piled up.

Got into a hot car and drove to my favorite soup-and-salad place for lunch. I wasn't in the mood for "line fun" as a friend calls the antics people play while waiting in long, slow-moving strings of humanity. I was ready for air conditioning, a good meal, something cold to drink.

And solitude. Maybe a satisfying read.

I perused the day's special on the chalkboard, eyed the breads and muffins in the glass case. I was inching closer to lunch.

"I'm too involved, and I'm trying to cut back on organizations, that sort of thing," the voice behind me said to her companion in line. "Oh, me too," the other voice said.

Original voice: "I'm so involved with different activities at my church right now that I don't have time for much else."

Friend: "That's the reason I don't go to church. You just can't go without someone coming up to you and wanting you to get involved. With some group or organization. I have my family, my job. I just can't take on anymore."

"Oh, I know," the companion responded.

I was now tuned in to this conversation with almost the meditative intensity that the muffins had previously held. I couldn't see

either woman, but was beginning to imagine what they looked like, the way you guess the facial characteristics of radio announcers. Of course, the chat kept my mind off the lunch I was awaiting too.

Breaking into my own narrative expansion came the voice of the friend: "I'm an Episcopalian." Talk about meditative focus. She continued, "The Episcopal Church puts a lot of emphasis on community now. I guess that's all right, but I don't go to church for that. I go to worship. And then leave. I have my family..."

"I understand," said the other woman.

So you're an Episcopalian. I wonder where you go to church when you go, or when you went? Who is your rector? What do you look like? I wonder if you might...

Will I, should I, turn and ask politely, in some form or another, any or all of these questions? I begin to wonder if they could hear the conversation inside my head. It was getting loud in there.

"Your order, sir?"

"The pasta salad, please, and some iced tea."

"Here you go."

"Thanks," I responded as I headed toward a table. Still hearing echoes of the evangelist and the solitary conversing in the waiting line of my mind.

(The Rev.) Travis Du Priest, book editor

Sunday's Readings

The Struggle to Speak About God

Pentecost 13: Isa. 51:1-6; Ps. 138; Rom. 11:33-36; Matt. 16:13-20

The noted Anglican theologian, John MacQuarrie, wrote a book called *God-talk*, the opening line of which is "All talk about God is problematic." He means that when we start to talk seriously about God, our language fails us. It does not contain word or syntax with which to speak sensibly about God. In a real sense, silence is the best way to be before God. Unfortunately, we are not content to be silent.

Biblical language suffers just as the rest of language does where God is concerned. The minute biblical writers put pen to papyrus, events and people became historical; that is, locked into a particular time and space. While God did and does act in history, he also and always transcends history.

Isaiah struggles to represent fairly the pre-

sent and the transcendent in the lesson today. He heralds the coming of salvation, peace, prosperity, and the reign of God following the end of Babylonian captivity in 538 B.C. But he wants to say more than that. He wants to proclaim that the mystery of God's care and love stretches from beginning to end in time and history. No one will exist apart from the love of God.

As Paul brings his letter to the Romans to an end, he is overcome by the same struggle to speak about God. He knows that what he has written is not adequate to the mystery he knows and has experienced. So he lapses into song or poetry to strive to communicate what he understands to be true of God. Simple narrative and moral injunction are not enough.

The confrontation with the concrete historical facts becomes evident in the gospel. Even Jesus is led to a wider view of his mission. As a consequence, so is the church.

Spiritual Leaders

In the editorial, "The Process Works" [TLC, Aug. 4], there are encouraging things about the election of the Rev. Gordon P. Scruton. 1. That his diocese had the perceptiveness to see one among its own who was gifted and appropriate to be its bishop (as also happened in Massachusetts with Bishop Shaw and has happened elsewhere) and 2. that this is the third recent election in which bishops have been chosen who are known for their profound, devoted and visible spirituality: i.e. Bishop Shaw of Massachusetts, Bishop Wolf of Rhode Island, and now Bishop-elect Scruton. In spite of computers and some aspects of "process," the Holy Spirit does indeed get an inning; and such elections bode well for the church.

(The Rev.) Nigel Lyon Andrews
Jamestown, R.I.

Wrong Conclusions

The comments by Canon Weeks regarding the baptism of the new Bishop of Utah [TLC,

July 28] are not accurate in their conclusions regarding the central issues connected to baptism of any person.

First, the question of what constitutes baptism is an issue settled in the period of the first four ecumenical councils, and has nothing to do with heresy of or beliefs held by the individual or organization accomplishing the baptism. The questions are: Was baptism intended? Was water used? Was the Trinitarian formula of Father, Son and Holy Spirit used? If the answers are yes, the baptism is valid.

The Council of Arles (c.314) dealing with the Donatist controversy upheld the decisions of St. Stephen of Rome (c.257) that it was not proper to rebaptize heretics, so long as the proper form prescribed by Christ is followed. In baptism, faith and worthiness of the minister are inconsequential.

More specifically, St. Augustine pointed out the actions of God in baptism, given by and through the Holy Spirit (*ex opere operato*) are produced by God independent of the minis-



Deborah Yetter

"I see your Canon is loose again. We keep ours tethered to a long lead."

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see page 14





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Letters

ter. Therefore, baptized by or into a heretical church, if the proper form is used, one has in fact received the one indelible baptism.

*(The Rev.) Kurt von Roeschlaub
St. Stephen's Church
Port Washington, N.Y.*

Apologists?

In a news item, William Murchison notes the Episcopal Synod of America has condemned the actions of "apologists for non-celibate sexual relationships" [TLC, July 28]. Does this mean that members of the E.S.A. are apologists for celibate sexual relationships? If so, controversy in the Episcopal Church should resolve itself within the course of a generation.

*(The Rev.) Chris Rankin-Williams
Santa Barbara, Calif.*

'General Paranoia'

So many interesting letters [TLC, July 28] from Frs. Rising, Secaur, Towler, Simcox, and Hobden. Each, in its own way, indicates the church's general paranoia over sexuality.

Fr. Simcox seems to say that women may not be ordained because that would

be a "departure from the intent and action of the Lord..." I am not convinced that because Jesus once chose 12 men, in the confines of a patriarchal time and place, that he also made it clear to them, and to us, that no women may ever be so chosen. Males 12, Females 0, was the score for one inning; the game is ongoing if the Lord is risen indeed.

Fr. Rising has hit the nail on the head when he shows us to be "pickers and choosers," and Fr. Hobden, also, when he shows us to be "selective literalists" in promoting our own agendas when quoting scripture.

Imagine what the church would be like if it had never been afraid of women.

*(The Rev.) Robert G. Hewitt
Colorado Springs, Colo.*

It Doesn't Work

Ask Fr. Mansley [TLC, July 21] if homosexuals stop flaunting their sexual practices, abandon "in your face" attitudes, and if their supporters give up "try and stop us if you can" tactics, will heterosexuals do the same? Does heterosexuality really require constant social pressure, paranoia, intimidation and threat of exclusion to uphold it? And if the

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Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
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TELEPHONE 414-276-5420
FAX 414-276-7483
E-mail: livngchrch@aol.com
Quest: livingchurch

David A. Kalvelage, *editor and general manager*
The Rev. Canon H. Boone Porter, *senior editor*
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Volume 213 • Number 8

Letters

Bible, generally the basis for homophobia, were enforced in its entirety with equal frenzy, making us all outcasts from some point of view or other, would those who now sing "the Bible tells me so" continue to do so?

Have you ever heard of anyone who lost a job or living quarters, or who was disowned by his or her family for being heterosexual? "Don't ask, don't tell" doesn't work because of the great curiosity about other peoples' practices or the reluctance on the parts of some to lie or fabricate stories about their lives. And when the truth is discovered, bigotry too often follows.

Gays and lesbians have taken it on the chin for centuries, both in and out of the church. It is infuriating that now that the clouds may be lifting, myriads of knee-jerk reactionaries are screaming, if not for blood and vengeance, at the very least to "get back into your closets and shut up!" Some threaten to leave the church if they don't get their way. Let them leave! There are plenty of other religions which will warmly receive them, and their views.

*John Kirchner
New York, N.Y.*

Refreshing

Since my retirement, I have struggled to communicate my innermost feeling about this church I love and continue to serve since my baptism at age 12. Finally, the Rev. Ralph N. McMichael, in his article, "Will the Episcopal Church Become Atheistic?" [TLC, July 14], has filled my 74-year-old heart with hope. He has caused my soul to resonate (sing) in agreement with his analysis which traces our theological problem to "The Essence of Christianity" by Ludwig Feuerbach.

I would only slightly question his final paragraph: "If the Episcopal Church wishes to turn back (even repent) from its path to atheism, it must become more eucharistic." I fear only the superficial reaction: "What's he mean? We celebrate the Eucharist in more churches than ever before."

What I think he means is the return to eucharistic context, the complete understanding of sin, salvation and the Spirit. Not just another celebration of Rite I, II or *ad infinitum*.

Thank you for printing this outstanding article, and I thank Fr. McMichael for refreshing my heart and soul.

*(The Rev. Canon) William H. Paul
Whiting, N.J.*

Counter Productive

While the burning of churches [TLC, July 14] is a despicable crime which is perpetrated by the dregs of humanity, it appears to me that the rush by the media (including TLC), the president, and our own Presiding Bishop, to concentrate their attention only on those black churches which have been burned in the South, may be pulling up the wheat along with the tares. Although well intentioned, the focus on black church fires has proved to be counter productive, not only because it tends to keep the racial pot boiling, but because the negative publicity has resulted in many Southern black churches having their insurance premiums raised or policies cancelled.

The complete picture has only recently been brought to light by *USA Today*, which revealed on June 28 that there have been 144 church arsons in Southern states since Jan. 1, 1995 (the date the news media has been using as a base), 64 of them black churches, and 80 of them white. *USA Today* also reported that a total of 780 churches have been deliberately burned throughout the nation during the same period. According to these figures, the 11 Southern states averaged 13 church burnings per state, while the remaining 39 states, though not publicized, averaged 16 church fires each.

Because of the greater number of white churches in the South, it is apparent that the percentage of black churches burned is higher than that of white churches, which may be cause for alarm. However, I suspect that vandalism, not racism, is the predominant factor in most of the Southern fires.

By placing all the emphasis on the fires in Southern black churches, the nation seems to be ignoring the chilling fact that so many other churches (including synagogues and mosques) have been burned. Perhaps the real culprit here isn't that "old devil racism," but just that "old devil" himself.

*(The Rev.) Charles R. Floyd
Panama City Beach, Fla.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

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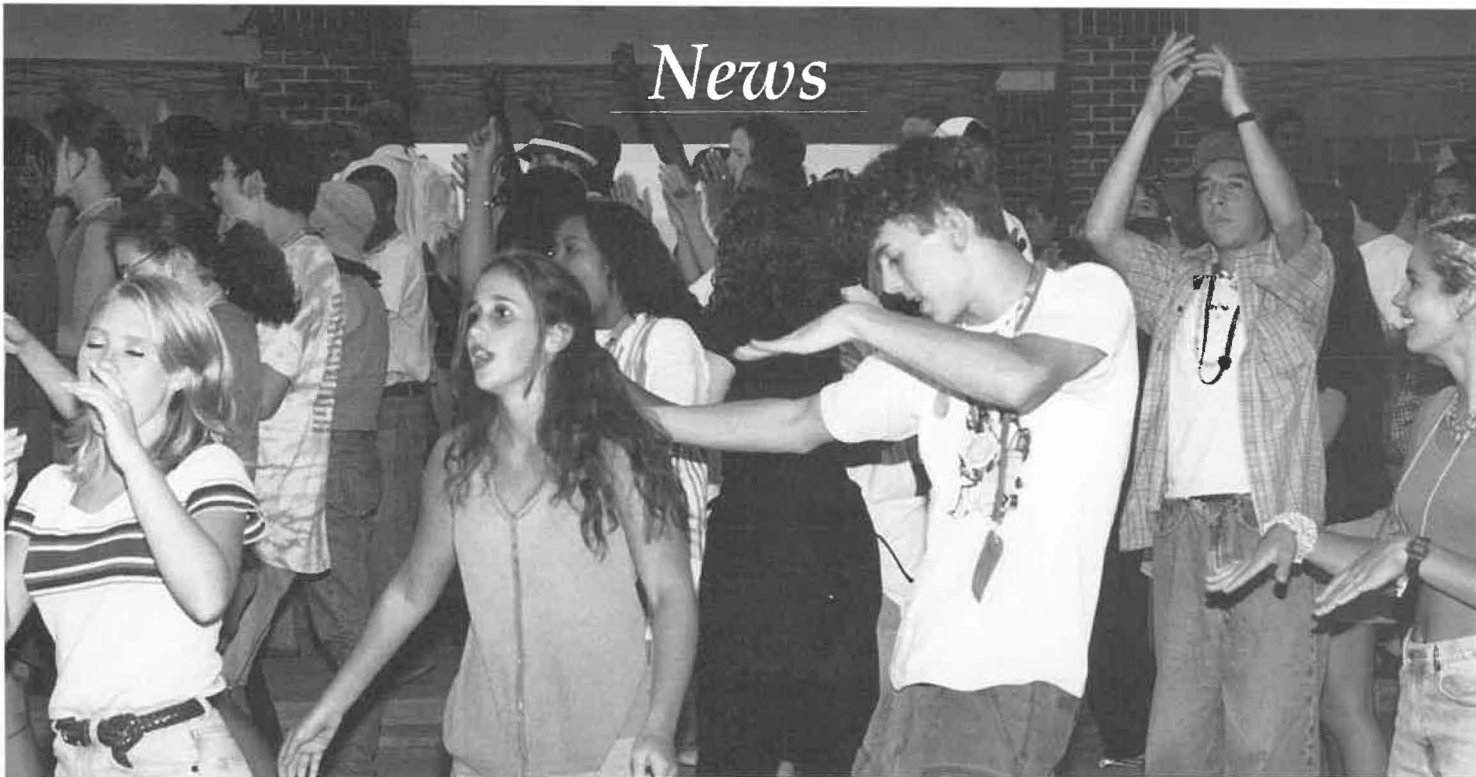
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EPISCOPAL YOUTH EVENT A Vision of What the Church Can Become

Every three years, during the summer preceding General Convention, high-school age young people and adult sponsors gather "to live as an accepting and loving community" at the Episcopal Youth Event. This year, more than 1,400 young people representing 102 dioceses from across the United States and the world came to the campus of Indiana State University in Terre Haute, Ind., July 30 to Aug. 4.

The conference is sponsored by the Office of Youth Ministries of the national church, and is planned and coordinated by a design team of young people and their advisors from every province in the country.

Participants at the event sang, danced, laughed, cried and worshiped as they experienced this year's theme of "I will pour out my Spirit on all people. Sons and daughters shall prophesy and your young shall see visions." The visions these young people saw were of what the church is and what it can become.

Each day offered Morning Prayer and Compline, workshops and panels on topics such as peer ministry, meditation and prayer, and "life after high school." The week opened and closed with celebrations of the Eucharist. Presiding Bishop Edmond L. Browning was a daily speaker, but many discussions and activities were

led by the young people. Some sessions were conducted in Spanish; all were translated into that language and were interpreted for hearing-impaired participants.

One evening was devoted to a cultural carnival, with displays, food and music typifying each diocese. A volunteer choir rehearsed daily.

The following are descriptions of what young people experienced, in their own words:

Michael Gill, Spokane: "As I boarded the plane in Spokane, I was not quite sure what I was about to experience. Feelings of excitement along with emotions of anx-

Music and dancing were important parts of the EYE experience. Sue Cromer photos



ity rushed through my body. However, once I arrived in Indiana, I knew I was about to encounter a life-changing experience. The prospect of that brought me a sense of overwhelming joy. Heaps of youth were passing out hugs, buttons and other tokens to each other when we arrived. This openness and welcoming *(Continued on next page)*



Young people from the U.S. and beyond spent a week on Indiana State's campus.

Korean Congregation Joins Episcopal Church

An entire Korean Presbyterian congregation has been received into the Diocese of Georgia as an unorganized mission, using as its "parish home" St. Philip's Church, Hinesville. In answer to a unique request, the congregation, many of whom came from other traditions, became baptized members of the Episcopal Church, and the pastor, the Rev. Daniel Ki Chul Lee, was designated lay vicar.

The Rev. Canon Samir Habiby, rector of St. Philip's, said Hinesville is the home of the military's rapid deployment force for Asia, and has several thousand Korean military spouses living in the area. The Korean Central Church uses a Book of Common Prayer in English and Korean, allowing non-Korean-speaking family



George Holtzman photo
Pastor Lee is presented to Bishop Louttit (left) by Canon Habiby at a service receiving the Korean congregation.

members to participate. At the next diocesan convention, Canon Habiby said he

expects the congregation of about 40 families to be accepted as an organized mission.

Canon Habiby said the standing committee and the Rt. Rev. Henry Louttit, Jr., Bishop of Georgia, had accepted Pastor Lee's credentials. Canon Habiby is training Pastor Lee in Episcopal liturgy and practice, and expects he will follow the canonical succession of ordination to the diaconate and the priesthood.

In keeping with Korean tradition, the Central Church has a prayer service at 5 a.m. Sundays, with Morning Prayer followed by brunch at 1 p.m., and a midweek evening service. "They really like our liturgy," Canon Habiby said, "and the structure of the liturgical calendar."

'Everyone went insane for Eucharist'

(Continued from previous page)

showed me I would experience the church in a new way."

Drew Hurley, Milwaukee: "The first thing I thought about EYE was that it would be just 1,400 religious extremist dorks. I didn't think that exactly, but I didn't think it would be worthwhile. When I got there, I met some nice people but still didn't know what to think. Then I saw all the united, diverse cultures. I was happy to see many different kinds of people. I loved the friendly environment and people. Everyone went insane for Eucharist."

Carrie Dean, Nevada: "Being able to gather with so many Episcopalian young people from around the country is amazing. I didn't even know that so many existed! We were all very individual and yet all there for the same reason. When we gathered together for prayer and worship services all of our differences blended together to create a beautiful feeling of community. I only hope I will be able to take that feeling home and spread it to our congregations, especially with younger youth. My EYE experience has given me a new love and hope for the Episcopal Church that I otherwise would not have discovered. It introduced me to a new part of the church, the living church, and we should all be very proud of its spirit, diversity and acceptance."

Abigail Conte, Central Gulf Coast: "My experience at EYE was the best ever. I love to sing so the programs and concerts were my favorite and every day I

really looked forward to my small group. After having 1,400 young people around all the time, it was good to sit in a small group and talk about our individual experiences."

Melinda Lederer, Pittsburgh: "The morning program was a cool way to start the day. Great music, songs, stories and sermons all introduced the topic of the day. I am glad the Presiding Bishop said he had five children, "one of each kind." It helped us to remember we are all different. Sometimes an entire diocese would perform skits while other times young people would speak. It was great that young people were always included somehow."

Kristina Lueck, Montana: "There was a wonderful variety of workshops. Some of the workshops included were bead and leather jewelry, Eskimo and Athabaskan culture, rural youth ministry, vegetarianism, native spirituality, and computer fun, all centered around the church. Youth could also have fun and relaxation by swimming, playing basketball, watching movies, playing board games, sleeping or just meeting new friends."

Harendra Fernando, Western Kansas: "The people I met at EYE are the kind that become your friends forever. They're the kind of people that you trust and remember for a lifetime. No other event that I've experienced brings out that friendliness and warmth that makes you feel comfortable and accepted from the moment you arrive, to the very last day you leave."

Matthew Payne

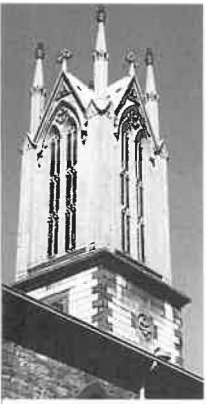
Same-Sex Blessings Studied

Twenty-five dioceses and nine theological seminaries were represented at the second National Consultation for Episcopalians on the Blessing of Same-Sex Unions July 18-20 at the College of Preachers on the grounds of Washington National Cathedral.

Bishops, priests and lay persons discussed biblical, historical, liturgical and pastoral considerations in the development of a rite of blessing open to couples of the same gender. Participants heard presentations on considerations related to marriage and other forms of commitment, as well as an overview of the pastoral, educational and practical issues facing a parish community which chooses to express its thanksgiving for God's love manifested in the love of a couple in its midst.

Participants spent considerable time on the further development and revision of "An Illustration of a Rite for the Celebration of Commitment to a Life Together," produced when the consultation met three years ago. The document provides an illustration for the blessing of same-sex unions along with theological reflections on the need for such a rite.

The consultation also developed a resolution for presentation at the 1997 General Convention in Philadelphia calling for the Standing Liturgical Commission to develop such a rite to be offered to the church for authorized use.



One stronger parish from two in downtown Rochester, N.Y.

They Needed Each

By PATRICIA NAKAMURA

How do two churches, one black, one white, become a “we” body instead of an “us” and “them” body? That was what St. Luke’s Church and St. Simon Cyrene, both in Rochester, N.Y., had to discover, eight years ago.

St. Luke’s, the “mother church of the Episcopal Church in Rochester,” has one of the oldest buildings in Rochester. Its mostly-white congregation began in 1817 with Col. Nathan Rochester as a vestryman. St. Luke’s had landmark status and a large endowment, but its downtown neighborhood was in flux, the church’s membership was dropping, and there were no children in Sunday school.

St. Simon’s, largely black, founded in 1921, was “a very settled, small community church,” said Madeline Gamble, who was a warden there in 1981. Its members were quite happy as they were, “resisting change.”

The Rev. Canon Nancy Roosevelt said, “They were two inner-city parishes that needed each other.” But when St. Luke’s proposed a merger to St. Simon’s, some people were initially opposed.

“We spent two years talking about all the issues,” Ms. Gamble said. “We wanted the least impact on both congregations. We took surveys of concerns before we decided to go ahead.

“We lost a few,” she said, of each church.

Toni Burr, a lifelong member of St. Simon’s, was opposed at first. “It takes some acclimating,” she said.

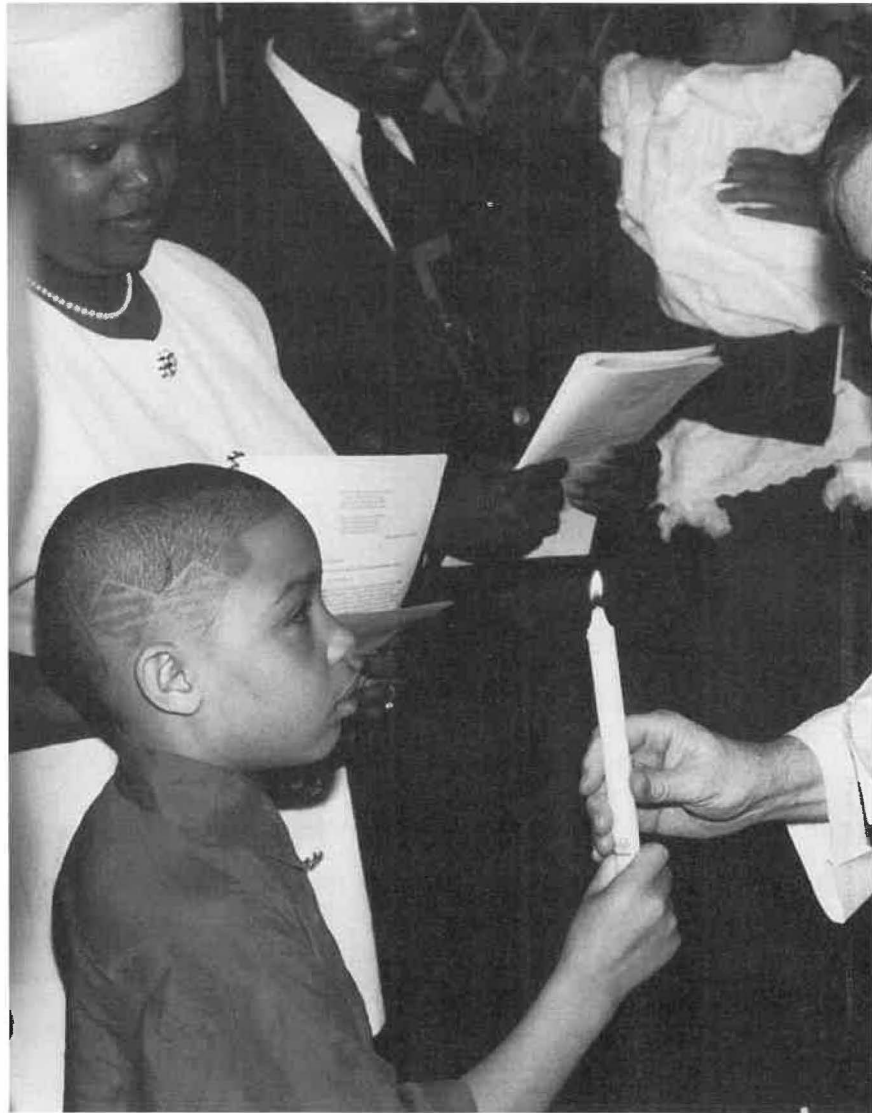
For the first few years, the new St. Luke and St. Simon Cyrene took care to have equal representation. The merged congregation worships in St. Luke’s church. The rector of St. Simon’s became the rector of the new church, the rector of St. Luke’s the assistant. Each congregation elected part of the vestry, with one warden from each.

Now the combined church has its first rector, the Rev. Gayle Harris, and an associate, newly ordained priest, the Rev. Michael Burke.

“We are an inclusive community of people [come together] to hear God’s word,” Ms. Harris said. The church’s goal is diversity and unity, to be warm and welcoming. “And we are!” she said. The two churches “did their homework well. They knew what needed to be kept.”

Vestiges of the individual heritages remain in the two Sunday services, Ms. Gamble said. The 11 a.m. Eucharist is like “St. Simon’s — high church, incense. At 8, we have Morning Prayer,” like St. Luke’s, “low church, no incense.”

“We live out the gospel,” Ms. Harris said. “We welcome all people, all backgrounds and experiences. We reflect the spectrum of the church, and celebrate each other’s uniqueness.” Many members



Above:

The Rev. John Burr, deacon, gives a candle to a young worshiper during a service at St. Luke and St. Simon Cyrene.

Rodney A. Young photos

she said, come from other denominations, and many economic and educational levels. And not only ethnic groups are accommodated. Ms. Gamble said, “There are Braille numbers on the pews, and an [audio] loop for the hearing impaired.”

Fr. Burke’s recent ordination was, like the parish, inclusive. As “an Irish American from Alaska,” he was ordained by Native American Bishop Steven Charleston to the music of *Missa Luba*, a West African setting of the Latin Mass, and Taize chant. A wonderful moment in the service, said Fr. Burke, was when “Bishop Charleston called my wife, Nancy, up, for a special prayer and laying on of hands.”

St. Luke and St. Simon’s major outreach is the Right On School, a free six-week summer program for inner-city children. Dorothy Baker, a 50-year

Other



The Rev. Gayle Harris, the new church's first rector, performs a baptism.

A LIVING CHURCH

One in a series

St. Luke and St. Simon Cyrene

Diocese: Rochester

Communicants: 380

Staff: Clergy 2, Lay 3



Lay leaders Walt and Sylvia Kannaple met when the churches merged and were later married.

member of St. Luke's, said, "In summer, kids lose academic skills. And they need fun." Both aspects are part of the program, along with snacks and a meal.

"It's more than 20 years old," she said. "St. Simon's brought it with them. It's expanded. It meets now in an elementary school. With funds, it could grow even more."

"Four hundred signed up. We can take 150," Ms. Harris said. "It always begins with the bishop or the rector, and clergy are always present. God is present. The kids may be protestant, Catholic, Muslim."

Music at this church is as diverse as its membership.

"We have a new youth choir, the Voices of Joy (the name comes from a Ugandan song)," Ms. Burr said. "On Youth Sunday, they sing, 'Joy, Joy, Joy' in English and Swahili instead of the Gloria."

The organist-choirmaster is Susan Matthews, a doc-

toral student at Eastman School of Music. "My training is Methodist and classical," she said. "I was drawn to the Episcopal Church by the music and the liturgy. Here we use classical, traditional music, African-American gospel, folk — we're willing to try any style." She is working to catalogue the music library, "the only things not merged in 1992." Her choirs participate in joint services and retreats with other churches in Rochester, as well as nursing home sing-alongs.

St. Luke and St. Simon Cyrene is "well represented in the diocese," said Ms. Baker. "We have two people on the commission on ministry, two on the diocesan council, and two to General Convention.

"There is real *esprit de corps*. We're proud of ourselves!" □

A Berlin Still Divided

By RICHARD C. NEVIUS

*Old
wounds
heal
slowly.*

The breeze, *die Wende*, swept through Berlin in 1989 and the Wall came tumbling down, but the reverberations are still felt and often with an effect at least as powerful as a major earthquake.

Last year's visitors to what was once East Germany and East Berlin were made very aware of the anniversary of the fall of the Wall. But on the horizon was the major event of 1996, the 450th anniversary of Luther's death. This is a major celebration for German Lutherans, if only because the 400th anniversary of the Reformation fell during World War I and the 500th anniversary of Luther's birth would not have been an event observed by the East German regime in 1983.

So this year, many tourists have the chance not only to learn something about German Lutheranism, but also to see towns and villages associated with Luther's life that have been inaccessible to Westerners for almost 50 years.

We went to Berlin last summer to attend the International Congress on Papyrology held at the *Staatsbibliothek* and to stay over for an ecumenical seminar in conjunction with the Evangelical Church of Berlin-Brandenburg. This provided a chance to see two sides of Berlin after *die Wende*, one academic and one religious.

The Congress was centered on Potsdamer Platz, once the greatest traffic circle in Europe, then the site of the infamous bunkers of Hitler's last days, later divided and torn asunder by the Wall. Now it could be called the largest construction site in Europe. The Congress hotels were all in East Berlin (as it still seems, sometimes, appropriate to call it). Our second experience was in the fashionable residential and resort community known as Wannsee near Potsdam, but always part of West

Berlin. The contrast was almost palpable.

East Berlin is a shock after Budapest, Prague and Dresden. One steps back into a drab, uncompetitive world or, perhaps, a world in which the competition is not economic so much as between "Westies" and "Ossies." Starting on the other side of the Brandenburg Gate, on the east side of Alexanderplatz, then going into West Berlin and then back to East Berlin to the Unter den Linden, provided some food for thought about the way in which old wounds have not all been healed, and may never be.

A week in seminars with the officials and bureaucrats of the Evangelical Union Church of Berlin-Brandenburg (the name Prussia now being politically incorrect) pointed out the vast changes that had been made and were still to be made when the Wall went down and the church in the East emerged from four decades of obscurity and persecution. Their re-emergence seems almost to have been greeted if not with dismay then with incredulous surprise. "Are you really there?"

The merger once more of East and West has posed problems, not least of which is the equitable distribution of the church tax paid to the government and then back to the church. The money is now proportioned in ratio to the number of members, and thus the Eastern church gets less than its fair share, if the need to evangelize and do outreach is taken into account. The concept of putting more money into East Germany to recompense for the years of neglect and suffering under the German Democratic Republic seems to have passed the Westerners by.

Underlying much of the tension between the former East German church and the West goes back to a debate on the doctrine of the Two Kingdoms, which in the early '30s reflected on the nature of the church's relationship to the Third Reich, and which allowed, on one interpretation, church officials and members to be loyal citizens of the Nazi regime by compartmentalizing their various allegiances, and which in the GDR allowed East German protestants to live under an oppressive regime. (The stands of Niemoeller and Bonhoeffer were, of course, in reaction to the acquiescence that the Two Kingdom doctrine allowed "establishment" protestants during the Third Reich.)

Much of the disdain displayed toward the former East German church is, ironically, because they did use the doctrine of the Two Kingdoms to support their continued existence under an atheistic Communist government. The regime banned youth work, developed alternates to confirmation, and left a church-going population in East Berlin of

The Rev. Richard C. Nevius is a retired priest who resides in San Miguel de Allende, Mexico.

(Continued on page 12)

Restating Our Purpose

On many occasions, we are asked to explain the purpose and policy of THE LIVING CHURCH. New readers and non-subscribers in particular may find it helpful for us to review our objectives.

At the time of its founding in 1878, THE LIVING CHURCH was to be dedicated to Christian truth and the church's faith. From the first, this magazine called its readers to a lofty understanding of the church, in contrast to the sectarian protestant characterizations of religious life. We continue to proclaim a high view of the church, looking at it in terms of its catholic, historic and international background, yet holding ourselves free from the dominance of the national church or any organized group within the church.

The very fact that this is an independent weekly magazine devoted to the news of the Episcopal Church is indicative of an editorial policy. By offering news of the church at large, we attempt to lift the reader above a congregationalism which is concerned only with the local parish. Likewise, we would raise the reader's sights above the regionalism of the diocese to the national church, and beyond that to the worldwide Anglican Communion.

Some of the news we present is about bishops, for we believe the episcopate is important. After all, we are the Episcopal Church. Similarly, we present articles on prayer, the sacraments, missions, church history and theological education because we believe these topics are of importance. Anglican faith and piety and the liturgical year are emphasized, for we value our distinctive Anglican heritage. We are committed to providing a forum in which ideas may be exchanged, thoughts shared and questions asked.

Finally, working alongside others, we attempt to proclaim the faith, uphold the worship, and carry out the mission of this church. These are concerns to which THE LIVING CHURCH has been and continues to be dedicated.



God Out Walking

Often on my walks
I must step longer or shorter
so as not to tread
on some small creature.

Fear not,
I see you
and will step around.
But how would you fair,
small dot,
if I did not look down?

Blessed are we
who live at God's feet
in the sure safety
of His love.

James Pecquet

Doing the Kingdom of God Thing

By JOHN RUEF

I was sitting in my little office in the rear of the church, opening the advertisements from Almy's and Autom as well as official publications from our offices in Norfolk and New York. I was pondering some of the statements from our church leaders, and wondering if I really did need some new clerical shirts, when the somewhat ridiculous posture of our hierarchy appeared to me in a vision as they made a new pronouncement on . . . the evils of overwork. We have been working too hard, they said, pursuing with too great zeal the almighty dollar and the material goods which it can buy.

What we should be doing, they asserted, with even greater vehemence, citing scripture, was to seek first the kingdom of God. Their reasoning was cogent. Having, at some time in the past, accepted Jesus as their Lord and Savior, they hung on his every word. Jesus had said that one should seek first the kingdom of God.

He did not say second, after one has provided for one's aging parents, but first. Now, happily for our logically minded prelates, that is not all Jesus said. That, by itself, might be a little hard to take, given the manifold responsibilities which everyone, hierarchs included, must bear. Jesus did not leave it at that. When you have done the kingdom of God thing first, Jesus averred, all this other stuff which you have been messin' around with will be added unto you.

Now there's a deal which a savvy prince of the church cannot pass up. And since that marvelous discovery, these minions of Jesus had been busy passing along this bit of information to the faithful in their charge: You want the world with a string tied around it? Good. Here's what you do: Seek first the kingdom of God, and the whole world which you have been seeking will be yours. What could be a better arrangement than that? And furthermore, don't forget who suggested it to you when pledge time comes around.

Some time later, as my vision continued, some of the folks came to the spiritual leaders who had given them this nugget of spiritual gold and told them that, in the process of seeking the kingdom of God, they had run across a statement of Jesus about leaving all and following him. He had said this to some guy who had presumably been seeking the kingdom and, therefore, had lots to give away, because all these things had been added unto him. Now the one who had said that all these things would be his, after he had pursued the kingdom, also said, now that he had all these things, he had to give them all up in order to "follow" him. "We are confused," said the people.

This should come as no surprise. The church has been somewhat mixed up for a long time about this business of possessions.

But today there is no confusion in the minds of many of the

(Continued on page 13)

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

A Berlin Still Divided

The issue of the historic episcopate remains an area of disagreement not likely to be resolved easily.

(Continued from page 10)

less than 7 percent and a population under 30 knowing little of the rudiments of the Christian faith as found in Luther's Catechism.

The debate over the Two Kingdoms goes on, and to an outsider it may seem that what was sauce for the Nazi goose is not sauce for the Communist gander. A German theologian, Gunther Krusche, at a conference on "Lutheranism in the Aftermath of Communism," said: "The doctrine of the Two Kingdoms was not used as a pretext for concessions to the state. The actions of the protestant churches in the GDR were not determined by abandoning responsibility for the world, but rather by the conscious acceptance of historical challenges, along the lines of C.G. Jung's insight: 'only if I have accepted something can I change it.'"

The doctrine of the Two Kingdoms underlies the EKU's self understanding as a "Landeskirche," regional church of the land, and its other self description as a *Volkskirche*, or people's church.

In the area covered by the EKU in Berlin-Brandenburg, there are four dioceses, 58 church districts (including two German and two French Reformed districts), 1.65 million church members,

8,400 elders in parish councils, 1,738 parishes, and 1,375 pastors. With so strong an emphasis in both East and West, it is not surprising that among the statistics (340 full-time church musicians) one finds 14,785 co-workers in diaconal, social and education services, 70 outpatient health centers, and 246 children's day care centers and kindergartens (with more than 13,000 places). More revealing, perhaps, are 11,000 baptisms, 11,000 confirmations, 3,000 weddings and 25,000 funerals.

The diaconal work is truly impressive: institutions which serve the elderly, the handicapped, with sheltered workshops and special education classes, work done on an unparalleled scale and in which a certain rivalry shows between East and West, and adult education programs run out of centers like the *Evangelische Akademie* in the old villa of Adam Von Trott, Rhodes Scholar and conspirator against Hitler.

In September 1995, a centennial ceremony was held for the Kaiser Wilhelm Memorial Church, which stands ruined in the center of West Berlin, flanked by two daring modern, mostly stained glass, towers.

The Meissen Declaration has opened doors to German Lutheran-Anglican dia-

logue. The issue of the historic episcopate remains an area of disagreement not likely to be resolved easily. West German theologians are quick to point out that Otto Dibelius only 50 years ago "appropriated" the title of bishop in preference to the previous cumbersome "head general superintendent," so that the term "bishop" is new and the idea of an "historic episcopate" both new and strange.

Some sense of the tension between East and West is present when the Westies speak of the recently restored *Berliner Dom*, or Berlin Cathedral, and deplore the use of money to re-create this vast imperial sanctuary. Ossies, whether church goers or not, tend to see it as a cultural historical monument and are intensely proud of it.

Perhaps the clearest sign that all is not well was the recent referendum in which the country people of Brandenburg declined to be linked administratively with the united city of Berlin. Their reluctance to join with the city folk is not only a sign of the traditional distrust of the country cousin for the city slicker, but also reflects the frustrations they have felt in the last five years. A popular satirical revue in Berlin last summer was aptly titled: *Deutschland, Deustchland — ist das alles?* □

People and Places

Appointments

The Rev. **William J. Cavanaugh** is rector of St. Paul's Church, 1444 Liberty St., SE, Salem, OR 97302.

The Rev. **Geoffrey D. Coupland** is rector of St. John's, PO Box 658, Ogdensburg, NY 13669.

The Rev. **William F. Fraatz** is rector of St. Michael and All Angels', 2501 E. Cactus Rd., Phoenix, AZ 85032.

The Rev. **Britt Olson** is assistant of Christ Church, 1060 Chandler Rd., Lake Oswego, OR 97034.

Deaths

The Rev. **John K. Mount**, retired priest of the Diocese of Maryland, died June 15 at his home in Easton, MD. He was 86.

Fr. Mount was born in Baltimore, MD. He was educated at Johns Hopkins University and Virginia Theological Seminary. He was ordained priest in 1935. Fr. Mount served parishes in Crownsville, Baltimore, Middleham and Lusby, MD. He was a professor of pastoral theology at

Nashotah House and an honorary curate of Tideswell Parish, Derby, England. He retired in 1972. Fr. Mount was preceded in death by his wife, Alice. He is survived by a sister and three nieces.

The Rev. **Walter P. Parker**, retired priest of the Diocese of Long Island, died June 20. He was 76.

Fr. Parker was born in Philadelphia, PA. He graduated from Temple University, earning his BS, STB and MDiv. He was ordained priest in 1946. He served parishes in West Chester, Pittsburgh, and Coatsville, PA; Syracuse and Brooklyn, NY; and was named honorary canon of the Cathedral of the Incarnation, Garden City, Long Island, NY. He retired in 1982. Fr. Parker is survived by his wife, Christine, and four children.

The Rev. **John Robinson Williams**, rector of St. James' Church, Lake George, NY, died July 12 at the age of 65.

Fr. Williams was born in New York City. He

was educated at Kenyon College and Berkeley Divinity School. He was ordained priest in 1957. He served St. John's, Guilford, and St. Peter's, Cheshire, CT; and St. John the Evangelist, Mansfield, MA. Fr. Williams is survived by his wife, Margaret, and 10 children.

The Rev. **Matthews Weller**, retired priest of the Diocese of Florida, died June 26 at the age of 70.

Fr. Weller was born in Jacksonville, FL. He attended the University of the South and was ordained priest in 1966. He served at St. John's Cathedral, Jacksonville, St. Andrew's by-the-Sea, Destin, St. Thomas by-the-Sea, Laguna Beach, Advent, Tallahassee, and Trinity, St. Augustine, FL. He retired in 1976. Fr. Weller is survived by his wife, Elizabeth, and two children.

Correction: The Rev. Canon Allen S. Bolinger, priest of the Diocese of New Jersey, died May 22, of a sudden heart attack, and not on May 21 [TLC, June 30].

Doing the Kingdom of God Thing

(Continued from page 11)

leaders of the church. They know Jesus said all things would be added unto the person who sought the kingdom of God first. They also know that Jesus had told some feckless youth that his possessions had been weighing him down and that it would be good for him to get out and follow Jesus. Perhaps the slogan was, "Follow Jesus and see the world." In any event, the poor, who were presumably the recipients of this fellow's largesse, would be benefited. But the leaders also understand that this does not apply to everybody, certainly not to their larger donors.

The important thing today is not to give everything away. That would be irresponsible. Jesus only says that to special people. If someone like Mother Teresa does it, it's all right. But for most people it would be irresponsible because it would mean there would be nothing left for the institutional church. You see, what we must understand is that "seek first the kingdom of God" is code for "tithe." And "all things will be added unto you" is code for "you will have everything your little heart desires and more."

What Jesus said to the young man who had the temerity to ask Jesus what he lacked after Jesus had been generous enough to tell him that he was on the right track, was, "Give everything you have to the poor and follow me." This is code for (you guessed it) "get ordained." It would have been better for the rich young man to have understood this, but then he did not have the advantage of having church leaders there to guide him in his thinking.

Now we must get serious. Programs, especially at the national and diocesan levels, cost money. They cost money because it takes people to think them up, and then to administer them. People must have salaries and offices, and offices must have secretaries and secretaries also must have (considerably smaller) salaries. All this has to be housed in a commodious building with receptionists and coffee makers. The kingdom of God is expensive.

But now we have a much bigger problem: The people who have been seeking the kingdom of God through tithing (well, maybe not quite tithing) say, "We don't quite recognize the kingdom in the programs which this particular version of the kingdom is generating."

For instance, in the Bible (that's the book in which Jesus is quoted as saying that we should seek first the kingdom of

God), Jesus says that once married, one should not be separated from one's spouse. But, by a kind of ecclesial slight of hand, the church has turned this around to mean that what Jesus really meant was, it's OK as long as the bishop or some committee of the diocese says its OK.

But this same book, the kingdom seekers continue, states that for two individuals of the same sex to engage in sexual intimacy (there is even a name for it) is quite against the law of God. How come there are those in the hierarchy who think this is OK and want to institutionalize the arrangement? Can one blame the people who say that they are confused?

In an age when in our secular society most moral standards have already gone by the board, there are still people in the parish who think the church should stand by the standards which it used to proclaim, if not always enforce. When these same confused folks were to withhold funds because they disagree with the policies of the rector, the rector would find him/herself in hot water with the diocese. The question is, does this also apply to the bureaucracy at the level of the diocese and the nation? Messrs. Clinton and Gore can talk about reinventing government because, if their "parishioners" don't pay up, they face very serious penalties, including prison. The Presiding Bishop or the diocesan bishop or the rector cannot put us in jail for failing to pay our assessment or our pledge. But neither do they have the luxury of "reinventing" the church.

The conservative backlash is quite obvious both in politics and in the church. People are tired of being "on the cutting edge" without being told any of the hows and the whys. It is no wonder that those who claim at least to be willing to restore family values (politics) and Bible values (religion) are getting a hearing from an increasing number of frightened and confused people. In a church which seems to pride itself on being inclusive, more and more people who treasure the church which they now only remember feel left out, even ostracized. This is not right. It is a problem which the leaders of the church must address with as much vigor as they do other programs which take their impetus from the concerns of a secular society. □

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The Rev. John Martiner, r; the Rev. William Lane, assoc
Sun 8 & 10 Eu; Wed 9 Eu; Daily 8:30 MP

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.

Hollywood, FL

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

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

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 (912) 355-3110
H Eu 8 & 10:30. Wed 10 H Eu/HU

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

Brookline, MA

ALL SAINTS 1773 Beacon St.
The Rev. Dr. David A. Killian, r, the Rev. Lyle G. Hall
Sun H Eu 8 & 10

Plymouth, MN

EPIPHANY 4900 Nathan Lane N (612) 559-3144
(W of 169 N on 49th Ave. N)
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

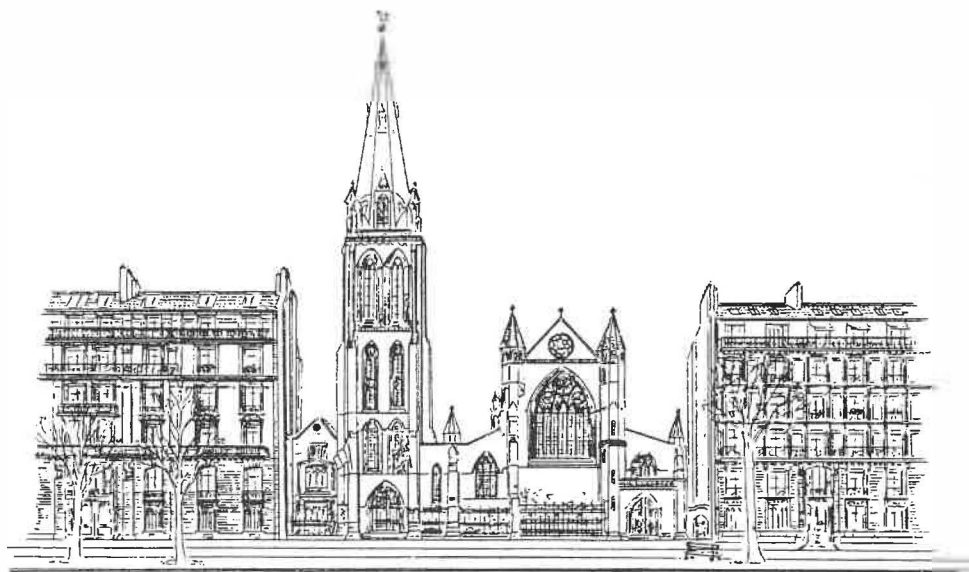
Kansas City, MO

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'Woif, 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

(Continued on next page)



The American Cathedral of the Holy Trinity, Paris, France

Summer Church Directory

Kearney, NE

ST. LUKE'S 2304 2nd Ave., (308) 236-5821
Sun H 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 8 & 10. July & Aug. H 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 8, 10:30. Wed H 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 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

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

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 8 & 10:30, Mon-Fri MP 7:45 H 8 & 12:05, EP 5:15.
Sat MP 8:45, H 8:30. Open Sun 7:45; 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 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

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 8, 10:30 H 8 (Sung). Wed H 8 10

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r (518) 584-5980
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 8 & 10:30. Daily MP 9, H 8, 12 noon

Pendleton, OR

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

Dougllassville, 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 H 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Norristown, PA

ST. JOHN'S (Founded 1813) 23 E. Airy St.
(Across from Court House) (610) 272-4092
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpke
The Rev. Vernon A. Austin, SSC, r; the Rev. Frederick C.
Watson, assisting
Sun: MP 7:40, H 8, 9:30; Wkdy: Tues & Thurs 9, Wed 6; Sat
10. Traditional worship, Gospel preaching, liturgical music

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 8 & 10:15 (Sung); Tues H 8, Thurs H 8 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 app

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 8 & 10:30. HDs as anno

Nashville, TN

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

Arlington, TX

ST. ALBAN'S 911 S. Davis Dr.
Sun H 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. Philpott; the Rev. George R. Collina;
the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun H 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 8 9:30; Tues H 8 9:30

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 8, Thurs noon H 8

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 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 8 & 10; Wed 12:10 H 8 & 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 missioner; the Rev. George
Hobson, Ph.D, canon
Sun Services: 9 H 8, 10:45 Sun School, 11 H 8