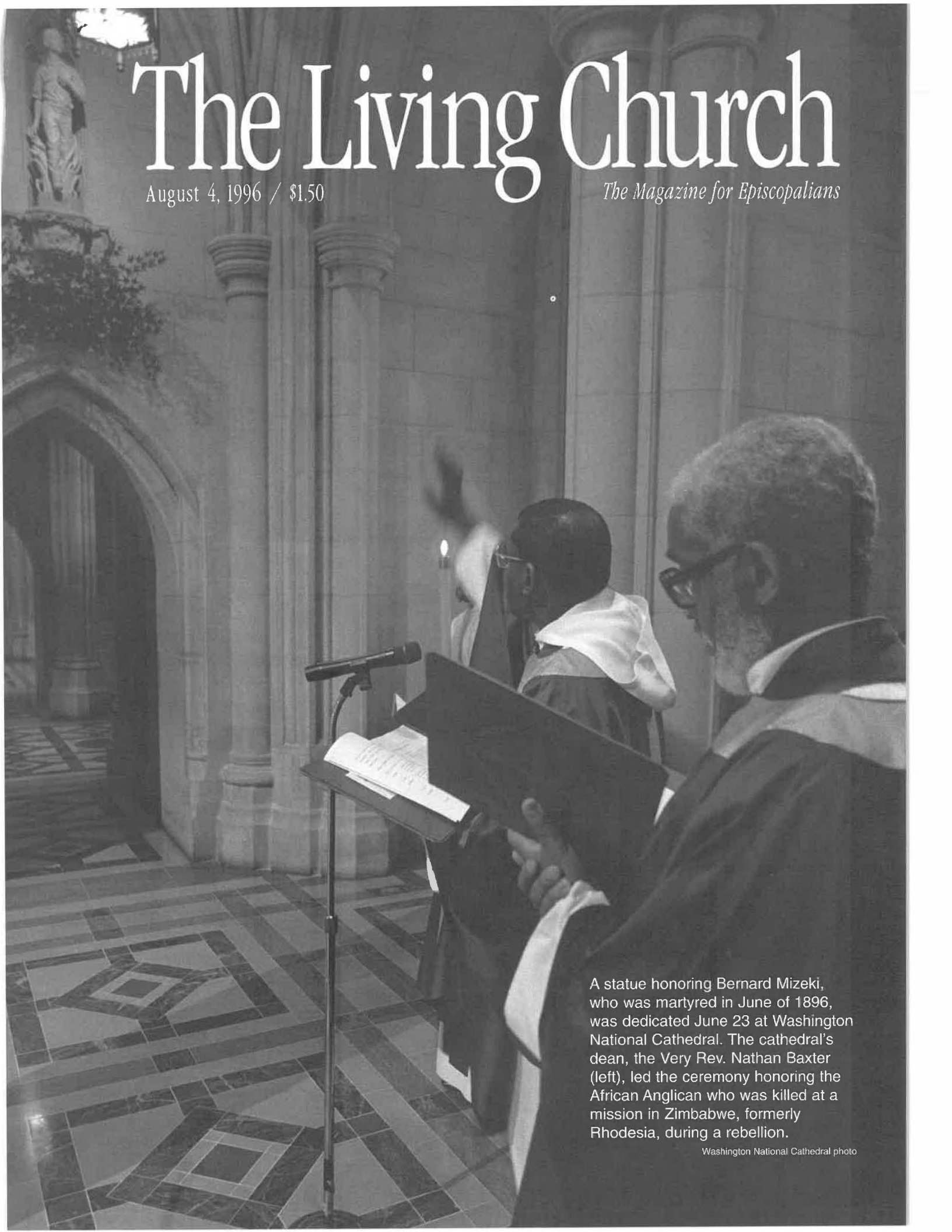


# The Living Church

August 4, 1996 / \$1.50

*The Magazine for Episcopalians*



A statue honoring Bernard Mizeki, who was martyred in June of 1896, was dedicated June 23 at Washington National Cathedral. The cathedral's dean, the Very Rev. Nathan Baxter (left), led the ceremony honoring the African Anglican who was killed at a mission in Zimbabwe, formerly Rhodesia, during a rebellion.

Washington National Cathedral photo

## Features



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Keeping all parties at the table  
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## Quote of the Week

Bishop Geralyn Wolf  
of Rhode Island on  
the prospect of  
chemotherapy follow-  
ing her surgery for  
breast cancer:  
"There aren't a lot of  
bishops with breast  
cancer, but there are  
a lot of 'baldies' in  
the House of  
Bishops."

## In This Corner

# Negotiating Rapture

A show and a book. Both called "Negotiating Rapture." Both at the new Museum of Contemporary Art in Chicago. And both worth the price of admission.

When I telephoned my uncle, a retired priest in Texas, to tell him about the show, he said, "Some of us have a difficult time seeing anything spiritual in modern art." This was, of course, the perfect comment — the one this show and book are designed to address. Art lovers and people of faith are often one and the same. And that is at least one theme of this show and its catalogue subtitled "The Power of Art to Transform Lives," by Richard Francis (Museum of Contemporary Art, Chicago, IL. Pp. 200. \$29.95 paper).

Historically, we have little or no difficulty associating artists, their art or their patrons with Christianity, Judaism, Islam or Native American traditions. But when it comes to modern and contemporary art, well, we assume, or so the line goes, that much is secular nonsense. Perhaps some contemporary art is, but this show — the first loan exhibition of the new museum — presses home the opposite thesis.

Here we see the painting by Ad Reinhardt which Thomas Morton had in his cell at Gethsemani Abbey, a dark-toned cross for meditation; sharp black and white photographs by Merton himself; first editions of Walt Whitman's *Leaves of Grass* and Thoreau's *Walden* and vividly demanding images by Barnett Newman such as the black and red "Joshua."

The high spot of the show for me was an "installation," that is, a room of objects and a video taking us into the interior world of St.

John of the Cross, the 16th-century Spanish mystic: "Room for Saint John of the Cross." The artist, Bill Viola, creates an almost totally dark room with a small hut, dirt floor, table, pitcher and small TV set, replicating John of the Cross's cell in Toledo, Spain, where he was prisoner for nine months. Several yards away, on the entire end of the room behind the hut, is a screen showing rapidly moving panoramic views of rugged mountains. From inside the hut, one can hear the words of the saint being read in Spanish. The whole immerses the viewer-listener in the mystical world of John of the Cross — his text, his hut of exile, his Spanish landscape. The sound, the view, and the interiority of the cell combine into an artistic mystical experience itself. My wife and I were transfixed for the period of time we were in the gallery.

And this is to get to the very heart of the matter: The power of art to transform the human mind and heart and soul. All of these artists seek images that sink deeply into the soul, images that challenge the mind and nourish the heart.

Since so many fail to see the nascent spiritual quality in contemporary art or ignore the spiritual questions contemporary artists raise in their work, this show and its beautifully produced catalogue have a kind of missionary quality — to educate us, to remind us, indeed, to show us visually, that much contemporary art evokes powerfully, the numinous quality which contemporary human beings long for as much as, if not more so, than our ancestors.

(The Rev.) Travis Du Priest, book editor

## Sunday's Readings

# In Times of Spiritual Dryness

Pentecost 10: Neh. 9:16-20; Ps. 78:1-29;  
Rom. 8:35-39; Matt. 14:13-21;

A developing life of spirituality will contain periods of spiritual dryness — times when our prayers seem bereft of vitality or intensity. Spiritual directors will urge consistency and regularity in our prayer lives during these times. Sometimes, we experience God's absence when we really need or want a particular outcome. It does not happen that way. We feel betrayed, sad and let down. We were so sure we had the right outcome in mind. And yet, it turns out not to be so. The lessons for this day all speak to this reality.

Ezra the priest is praying through Hebrew

history following the Jewish exodus from Babylon. He extols God's faithfulness even though the Jewish people did not deserve it.

In a triumphant doxology to his doctrinal statements about faith and salvation, Paul almost lapses into song about that same faithfulness of God. Nothing, he sings, can separate us from God's love in Christ. In the highly symbolic sign of God's faithfulness, our Lord teaches the disciples something about the care and love God has for us and for everyone.

If the truth be told, God does not ever move away from us. We sometimes move away, often not even aware that the distancing has happened.

## Called to Live in Love and Charity

There are probably many of us who are still getting used to the 1979 prayer book, the 1982 hymnal, and the idea of ordaining women. Now we are presented with the eminent possibility of yet another big change in the church's official thinking regarding homosexuals and the ordained ministry. Whatever one's view on these subjects, here are some things which I would offer as help to our prayer and thought:

God does not make mistakes; the church can and does. The nature of the sacrament is not affected in any way by the character (real or supposed) of the one who administers that sacrament. The Old Testament makes it clear that homosexuality is not acceptable. The sayings of Jesus would indicate the same thing about divorce. Every time we eat pork or shell fish, every time we work on Saturday, every time we dress in clothes made of mixed fabrics, we are breaking one of the statutes of the Bible.

We do not have to agree with the decisions of the church. But we are called to

live in love and charity with those who make those decisions, as well as those who agree/disagree with them. Finally, sober thought mixed with quiet prayer may convince us that we have more important things to worry about.

*(The Rev.) John S. Ruef  
Emmanuel Church  
Chatham, Va.*

### Misinterpretation

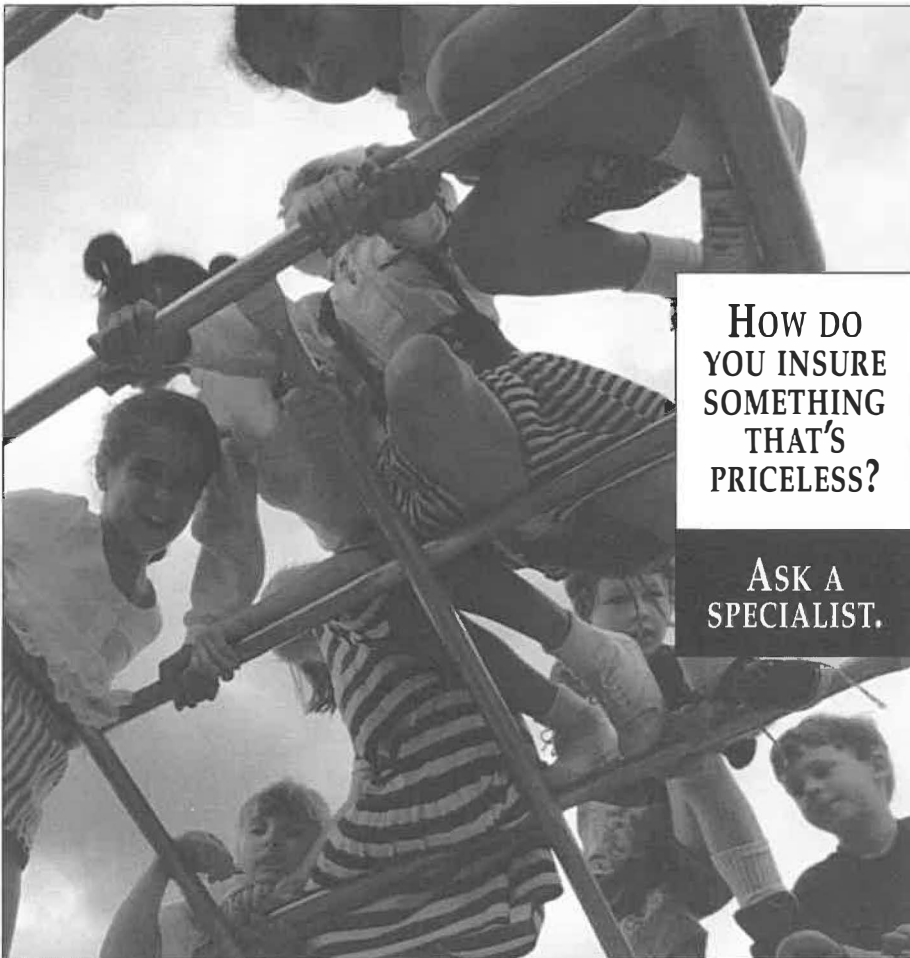
"Knowing My Neighbors" [TLC, June 23] was an excellent article that unfortunately contained certain errors pertaining to the Orthodox Church. As an Orthodox Christian seminarian preparing for the holy priesthood, and a member of the Archdiocese of Antioch, I feel that in the interests of ecumenism these matters should be addressed.

The first matter of three is the quote that "In any town where there is no Orthodox church, or one is vacant, the devout are instructed to become Episcopal communicants," a statement which is not true, but

which has an easily misinterpreted basis in history. Before the great changes that have occurred in the Episcopal Church in the past 20 or 30 years, relations were quite good between the Episcopal and Orthodox churches. There were certain priests and bishops who did not speak for the whole of Orthodoxy who encouraged this practice of extreme dispensation as described in the quote, but the holy tradition and dogma of the past 2,000 years prevent this dispensation from including the sacraments.

The second is the fact that while our clergy are sometimes present at other religious services, they are forbidden from taking part in any sacramental aspect. My own parish priest is acquainted with the current priest of St. George's, and vouches for his integrity and for the fact that he would never act in such a questionable way.

The third is the matter of women passing beyond the gated icon-screen, the iconostasis, originally a mere stand for icons which grew in size after the church's triumph over iconoclasm late in the first millennia. The area behind the



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## Letters

iconostasis is the sanctuary, which has been set aside for the purpose of liturgical ministry and priesthood, and only those who have been set aside for the priesthood and its lower orders should enter. There is no difference in the worth of men and women in Orthodox theology, but their functions and charisms in the church are different, and the priesthood is male.

*Matthew James Streett  
Bellevue, Neb.*

ism that is not normally found in this publication. Such a response was also an issue of concern at the forum. In my own opinion, such fixation on issues that are more controversial in the church comes from fear. It seems a growing number of Christians are retreating in fear. The Progressive Christianity conference was about the courage to be open, to listen, and most of all the courage to show God's love, no matter the cost.

*John Mark Wiggers  
Columbia, S.C.*

### Listen Carefully

As a participant in the Progressive Christianity conference [TLC, July 14], I was concerned by the narrow focus of TLC's report. The proposal mentioned in the article was not presented to the forum at large, and its content was not the main focus of the conference.

A call for disobedience was not clearly made. The strongest proposal made explicit as well as implied, was a call for people to listen carefully and speak truthfully. Conferees were provided a chance to speak in discussion groups regardless of qualifications. The need for a prophetic voice, vibrant spirituality, and stronger Christian education were also discussed.

TLC's article smacked of sensational-

### Man-Made Obstacles

This is an appeal to my fellow Episcopalians to look inside their spiritual faith and to holy scripture for guidance. As a church and as Christians we must remember that Jesus Christ is the head of our church. Many clergy and a lot of fellow Episcopalians give the impression that power, status and secular interests are what should control the Episcopal Church.

Secular works are good for the world, but unless they flow from grace and devotion to our Lord, we are not being true to his mission for us. I find the church not only resembling the secular world but trying to become more worldly than the



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## Letters

world. Christ said for us to live in the world not of the world.

Let us stop arguing about secular matters — homosexuality, ordination of women, the proper edition of the Book of Common Prayer, and other man-made obstacles to being the Christian who has the Holy Spirit dwelling within. I want to worship God and bring others to a true Christian faith, and many are making it difficult to direct my attention to the goal that Jesus Christ set for me and all true believers.

James C. Price  
Kerrville, Texas

### It's Apostate

The verdict in the Righter case [TLC, June 2] is disappointing if not unanticipated. The church has abdicated its responsibility to maintain discipline — a process that began with the failure to prosecute Bishop Pike for his clearly heretical teaching.

I am also forced to the conclusion that the Episcopal Church is now formally apostate, as for the first time an official organ of the church has rejected the doctrinal authority of scripture.

Paul C. Wetherill  
Rosemont, Pa.

### A Turning Point

I find it interesting to read that the Rev. Robert Bernhard would write that "the rest of the world ... recognizes that indeed they [i.e. the powers that be in the church] have no real theological, moral or disciplinary clothes" [TLC, July 21]. Strong language, indeed.

If I am part of the "rest of the world" to which he refers, I must take issue with him. As a convert to Anglicanism from the Roman Catholic community, and as a member of the clergy for 20 years, I have seen an extraordinary movement occur within the Anglican Communion over the past 25 years. Meeting fierce resistance at times, kicking and screaming with intensity, the Anglican community has addressed issues of major importance which may very well signify a turning point in our basic understanding of Christianity.

In confronting the issues of racism, economic justice, gender discrimination and human sexuality, the leadership of the Anglican Communion has consistently upheld the principle that Christianity is

inclusive in nature and not exclusive. That principle is one which, while causing turmoil and pain, is at least a worthwhile one. I salute Bishop Browning and those in positions of leadership of the Anglican Communion such as Desmond Tutu for raising the banner of inclusivity as an identifying mark of Christianity. The Anglican Church has served humanity well in our time if we allow others to see that the message of Jesus is for all people.

(The Rev.) John P. Boucher  
St. Thomas' Church  
Columbus, Ga.

### Is It Racism?

I am writing regarding the irresponsible editorial, "Responding to Racial Hatred" [TLC, July 14]. Apparently, TLC has joined the mainstream secular media in "fueling the fires" of racism in this country.

The following *non sequitur* from your essay will suffice in demonstrating what I mean. "The facts that most of the 50 fires appear to be the result of arson and seem to be racially motivated are particularly frightening." Shame! These are not "facts." How many of these fires do we know to be arson? Moreover, what in the world does "seem to be motivated" mean?

In truth, the Associated Press recently published a story which admitted that the reasons for the fires are many, and that though it may well be the case that racism was the motivation for some, it has certainly not been proven, and that in any event no motivational pattern of any kind has emerged. I would only add, except to those who see a racist behind every tree.

The burning of a church, any church, is a tragedy. The editorial, and others like it, does nothing to help, and in fact hurts much, for it has the effect of making us all a bit more suspicious of one another.

(The Rev.) James E. Flowers, Jr.  
Christ Memorial Church  
Mansfield, La.

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## Five-Year Prison Sentence for Ellen Cooke

A letter written by seven members of the senior staff at the Episcopal Church Center may have contributed significantly to a longer-than-expected prison term for former national church treasurer Ellen Cooke.

Mrs. Cooke was sentenced by Judge Maryanne Trump Barry to five years in prison for embezzling \$2.2 million in church funds when she appeared in U.S. District Court in Newark July 10. The letter, a one-and-a-half-page document, was read aloud by Judge Barry at the sentencing.

"While we have no desire for retribution or the imposition of more hurt on Mrs. Cooke's family," the letter stated, "it ... is our collective belief that a lenient sentence would add further to the damages that we have suffered."

Among the signers of the letter were the Most Rev. Edmond L. Browning, Presiding Bishop, to whom Mrs. Cooke was responsible, and Pamela Chinnis, president of the House of Deputies.

The letter also stated that contributions to the church had declined since the revelation of Mrs. Cooke's actions, and that "the psychic impact on our staff and organization has been more debilitating." The document also said former staff members at the church center who lost jobs "due to economic retrenchment cannot be convinced that there is no direct correlation between her actions and the loss of their employment. Beneficiaries of ministry programs that have been closed due to declining income share the same impression."

Mrs. Cooke's lawyer, Plato Cacheris, said the letter made unsubstantiated claims. He was asked by Judge Barry whether he wanted to hold a separate sentencing hearing to review the contents of the letter, but he declined after conferring with Mrs. Cooke.

Judge Barry ordered Mrs. Cooke to report Aug. 26 to the Federal Prison Camp in Alderson, W.Va., and said the sentence will be followed by three years of supervised release. Mrs. Cooke also was ordered to pay \$75,000 in additional remuneration to the church.

The sentence for Mrs. Cooke was stiffer than guidelines recommend, but Judge Barry said the circumstances of this case "scream for an upward departure."

"This defendant deliberately and meticulously looted the national church over a

period of years with one reason only — to live the life of someone she was not," the judge said. She called the crime particularly heinous because a church was involved. "Is nothing sacred anymore?" she asked.

Mrs. Cooke was senior executive for administration and finance of the church's Domestic and Foreign Missionary Society as well as treasurer of the General Convention from 1986 to 1995. She was accused of depositing \$1.5 million in church funds into personal accounts, writing \$225,000 in checks for unauthorized purposes, and misusing a corporate credit account for personal expenses worth about \$325,000. Her spending included the purchase and renovation of homes in New Jersey and Virginia, non-business travel, limousine service, jewelry, clothing and entertainment.

Episcopal News Service reported the church has recovered about \$1.6 million of the stolen funds, including a \$1 million insurance settlement, the sale of the two homes owned by Mrs. Cooke and her husband, Nicholas, a former priest.

Mrs. Cooke was present in the courtroom for the sentencing hearing, but said only "no, your honor," when asked if she wished to make a statement.

Mr. Cacheris said he was contemplating an appeal, and had 10 days to make that decision. He told the court Mrs. Cooke suffered from an illness diagnosed by her psychiatrist as having an obsessive-compulsive personality disorder, and was suffering "periods of hypomanic behavior and periods of depressive symptoms."

Assistant U.S. Attorney Robert Evans said the defense's strategy was "a charade."

Judge Barry said it was "merely an act to get her sentence reduced."

In a statement issued following the sentencing, Bishop Browning spoke of the



Mrs. Cooke also ordered to pay \$75,000 in additional remuneration

effects on the church since the embezzlement was discovered in January 1995.

"As stewards of church funds, our task has been the restitution of what has been stolen, the restoration of confidence and the assurance of a financial operation of soundness and integrity," he said. "As members of a faith community, we have faced the equally difficult task of coming again and again to our knowledge of sin, repentance, redemption and healing.

"As this day marks the end of an enormously painful chapter,

may it mark as well a beginning characterized by our knowledge that all is possible in Christ. My prayers are with Ellen Cooke and her family."

### Briefly

The Rt. Rev. **Douglas E. Theuner**, Bishop of New Hampshire, underwent successful quadruple coronary bypass surgery July 5 at Dartmouth Hitchcock Hospital.

The Rt. Rev. **William Wiedrich**, Suffragan Bishop of Chicago, has announced he will retire Dec. 31. Bishop Wiedrich, who turns 65 this month, has held the position for more than five years.

A capital fund campaign for the renovation of St. Mark's Cathedral, Seattle, has topped **\$5.2 million**. The goal of the campaign is to raise \$11 million by Easter Day, 1997. A portion of that amount will be used to cover the cathedral's exterior with stone.



Hugh Talman/Virginia Episcopalian photos

**Above:** Members of a multi-racial children's choir lift their voices during "Taste of Heaven." **Right:** The Rev. Sara Chandler, rector of St. Margaret's Church, Woodbridge, addresses the congregation.



## Virginians Step Toward Reconciliation

Episcopalians from three churches in the Diocese of Virginia recently took a bold step toward racial reconciliation in their community. Members of All Saints' Church, Dale City, St. Margaret's, Woodbridge, and the Church of Christ Our Lord, Lake Ridge, gathered with members of 30 other churches in eastern Prince William County for "A Taste of Heaven,"

June 30. Nearly 5,000 persons packed Cecil D. Hylton Memorial Chapel for a communion service and to pray for racial harmony.

The Rev. John Guernsey, rector of All Saints', said that though his idea of such a service started small, God was calling the community to greater things. He shared the concept with his fellow pastors in the Eastern Prince William County Ministerial Association, and the clergy approached their churches. Enthusiasm spread and 33 churches committed to participate.

The initial plan to hold a special service as a supplement to regular Sunday worship evolved into an opportunity to demonstrate greater sacrifice and commitment — a multi-racial, multi-denominational service that would be the 11 a.m. service for all congregations that day.

Christians of different races lent their talents to the service, from the pastors who led prayers and readings to the members of adult and children's choirs who led the singing.

The day's offering, half of which was designated for rebuilding recently burned black churches in the South, raised more than \$11,000 for that cause. Following the service, the Rev. Sara Chandler, rector of St. Margaret's, left for Alabama to join a team of Virginia Episcopalians rebuilding one of the burned churches. She said that since the service, she has been overwhelmed by requests for more such events.

"It was an electrifying experience for many, many people," Fr. Guernsey said.

## Diocese of Hawaii Decides Not to Take Action Against Bishop Hart

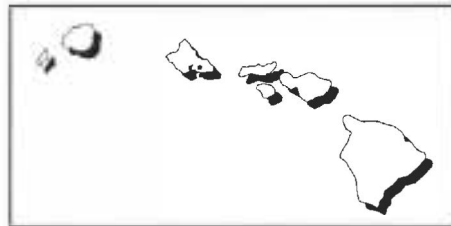
The Diocese of Hawaii's Special Committee on Episcopal Homes of Hawaii, Inc. (EHH), has recommended and the diocesan council agreed to take no further action against the Rt. Rev. Donald P. Hart, resigned Bishop of Hawaii, and the Rev. Peter Van Horne, former executive officer of the diocese.

The special committee and the council agreed that the committee take appropriate action against Michael Porter, former diocesan chancellor, and Cades, Shutte, Fleming and Wright, the law firm for which Mr. Porter formerly was employed.

The action stems from the collapse of a \$150 million retirement-home project which never broke ground, even though more than \$12 million was spent in planning and marketing. The diocese had guaranteed a \$4 million loan for the project.

Bishop Hart resigned in 1994 after serving the diocese for more than seven years. He remains a defendant in two lawsuits filed concerning the EHH project, but not yet served, by the Teruya family [TLC, May 19] for about \$1.12 million and by Cheryl Viera for \$50,000.

"I am relieved that the diocesan council has finally acknowledged, by dropping its claim, that its case against me was baseless," Bishop Hart said in a 2 1/2-page statement dated July 11 from Cheshire,



England, where he was vacationing.

"My resignation as bishop was not an admission of guilt. It was rather my attempt to help the diocese focus on the financial problem at hand, and stop spending its energy on finger pointing and scapegoating. It was certainly the most difficult and painful decision of my 33 years of ministry to the church."

In response to Bishop Hart, Bob Husselrath, chair of the special committee, said in a statement to the *Honolulu Advertiser*, "I am sorry Bishop Hart has decided to reopen this issue with a detailed statement of his side of the story.

"The desire of the church to avoid public discussion of our differences was a major factor in the decision to withdraw the filing of the suit.

"The decision not to sue should not be construed as meaning the church does not hold Bishop Hart partially responsible for our huge debt."

(The Rev. Canon) John Paul Engelcke

# Mission, Evangelism and Hospitality

**The Rev. William Tully's  
vision for 'rebuilding'  
St. Bartholomew's Church  
in New York City**

By JAMES B. SIMPSON

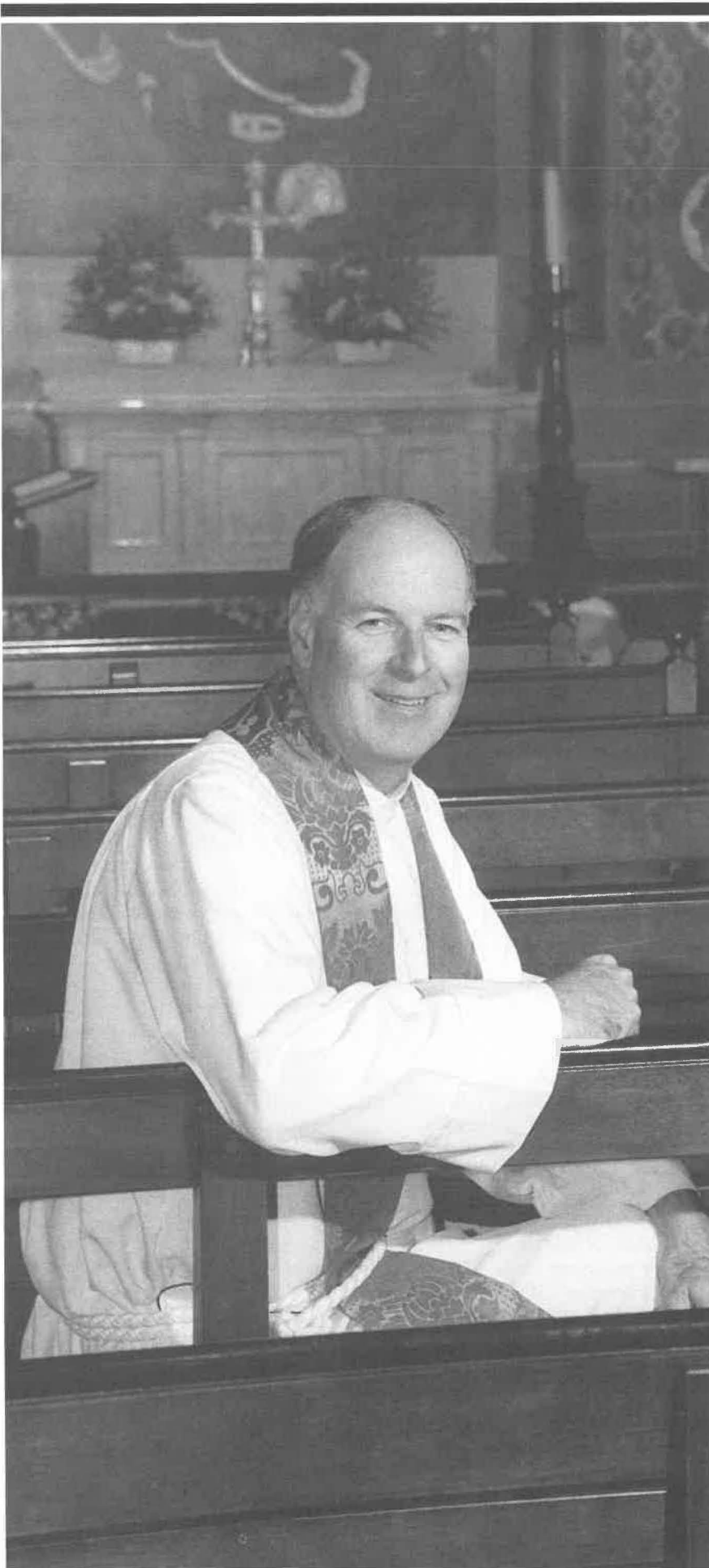
**N**ew York City is just beginning to awaken as the Rev. William McDonald Tully leaves his East 57th Street apartment and strides swiftly toward Park Avenue. It is 6:15 a.m., and the lanky, 49-year-old priest is beginning another 12-hour day as the rector of St. Bartholomew's Church, a buff brick, Byzantine structure with a great mosaic dome, at what is often called "the cross-roads of the world."

After brewing coffee and taking a chair near the fireplace of his study, Bill Tully reads portions of Morning Prayer and the Bible, then focuses on a single page of the parish directory and prays by name for each person listed. It's the third time he's been through the directory since moving from Washington in September 1994, and he's now in the Ls. Shortly after 7, he's into the newspapers and the word processor at which he works on the Sunday sermon in free moments during the week.

Born in Glendale, Calif., the rector of St. Bart's grew up in east Los Angeles, the only child in a family turned off to the institutional church by the somber, overly rigid sabbaths kept by a long line of Presbyterian forbears and ministers in Scotland and Canada. The youngster was, however, permitted to go with the neighbors to an Episcopal church called, prophetically, St. Bartholomew's, that has since been closed. He became active in the youth group and was an acolyte until his family moved and there was no one to drive him to church on Sundays.

"The day I went back to church was the

*The Rev. James B. Simpson is TLC's correspondent for the Diocese of Washington.*



General Seminary photo





St. Bartholomew's Church, New York, N.Y.

day President Kennedy was assassinated," he recalls. "They let me out of school and I walked to Holy Trinity, Alhambra. I was stunned. There must have been 200 people, all on their knees, praying. That made a big impression."

At Occidental College in Los Angeles, Mr. Tully (the title favored by his parishioners) was editor of the campus newspaper, and a chaplain, the Rev. Earl Cavanaugh, later dean of Grace and Holy Trinity Cathedral in Kansas City, was a reader. "We'd have coffee and he'd compliment my editorials, then ask what I really thought. It was nurturing, and I found my religious life really catching fire and sort of developing simultaneously with my interest in journalism."

At 21, Mr. Tully married Jean Williams, from Santa Barbara. Together they went to New York to attend the Columbia University Graduate School of Journalism. Their eldest son is a musician in San Francisco and their other son will attend Swarthmore College.

"In the late 1960s, we'd been sort of hanging out at the Cathedral of St. John the Divine and met Madeleine L'Engle, who thought we should be part of parish life and sent us to the Church of the Resurrection on East 74th Street," he said.

On graduation from Columbia, he became a community worker in the Model

Cities program. It enabled him to "see the other side of New York and also provided time to pray and think and struggle with my vocation and what my ministry might be."

Two years later, he entered General Theological Seminary and, on finishing, went to the Church of the Epiphany on the upper east side. After four years as an assistant there, he moved to St. Francis' Church, Potomac, Md., as an associate. In 1980, when the Rev. William Swing was elected Bishop of California, Mr. Tully succeeded him as rector of St. Columba's in Washington.

Under the Tully idea of evangelism, the belief that the church exists not only for its members but for those who are not yet members, St. Columba's was bursting with five services on Sunday morning that regularly drew congregations of up to 1,200 people. It became known as a family parish that through its program and preaching was especially appealing to "seekers," a large number of the unchurched among young executives and their families, government workers and journalists.

Mr. Tully's imaginative, metaphorical sermons were about to be put into a book when "this St. Bartholomew's thing came up," so he decided to "see how what I'd been doing at St. Columba's might fare in New York."

What he faced was a parish decimated by 11 years of litigation over whether to sell air rights to the space about its community house. Finally the U.S. Supreme Court ruled that landmark status

could not be changed. The parish began rebuilding under a re-evaluation of its goals and a belt-tightening that has the rector and everyone else cleaning and vacuuming their own offices.

A stilted image is fading as Sunday attendance climbs from 200 toward 500. At 11 o'clock, a small girl walks up the center aisle with a sign declaring that "Kids are in at St. Bart's." Annual giving is approaching an unprecedented \$800,000. An outreach program houses and feeds the homeless. To support it and other programs, Cafe St. Bart's serves a gourmet lunch for office workers. Undergirding it all are the rector's care-

**We exist  
for the  
church &  
for those  
not yet in it.**

*(Continued on page 12)*

## Editorials

### The Process Works

The process for electing a bishop is amazingly similar in most dioceses. A search committee or nominating committee is formed, a diocesan profile is produced, names are gathered, interviews are held, background checks are made, and a final slate of candidates is announced. The nominees are then paraded through the diocese in what has come to be known as the “dog and pony show,” then a diocesan convention is held for the purpose of electing a bishop, often in the context of the Eucharist.

Invariably, in a process like this, someone asks where the Holy Spirit may be found. It is a logical and appropriate question. One would hope that as a result of prayers throughout the diocese during the process, and in particular at the electing convention, the Holy Spirit is present.

Two recent elections might cause one to think about how effective the usual process is. In the Diocese of Pittsburgh, a nominating committee put forth three names, none of them from that diocese. On the day of election, the Rev. Canon Robert Duncan, then canon to the ordinary in Pittsburgh, was nominated from the floor and elected [TLC, May 19]. In Western Massachusetts, a nominating committee chose a slate of five persons from outside the diocese. An additional nominee, the Rev. Bruce Scruton, a “local” rector, was put forth by

petition and elected [TLC, July 21].

Does the fact that the nominating committees failed in two instances to produce the name of the person elected mean the process doesn't work? Not at all. It simply means that the process of a committee putting forth nominees is not the only method of finding a bishop. If we are to be open to the Holy Spirit in the electing process, we should be prepared for surprises.

### Sentence Is Fitting

The sentencing of former treasurer Ellen Cooke [p. 6] brings to a close what is arguably the most painful episode to have racked the Episcopal Church in years. The five-year sentence in a federal prison camp given Mrs. Cooke was surprisingly stiff, but yet seems appropriate to the betrayal of trust she inflicted upon many.

One of the saddest aspects of the Cooke case was the fact that to the end she insisted through her attorney that a mental disorder and stress of her job caused her to embezzle more than \$2 million in church funds. Fortunately, the judge saw through that strategy and administered a fitting sentence. Mrs. Cooke should have plenty of time to think about how her autocratic, tyrannical reign at the Episcopal Church Center damaged the lives of those who trusted her.

## Viewpoint

# Keeping All Parties at the Table

By ALEX D. DICKSON

*The very reason  
that the present-  
ment was made  
against Bishop  
Walter Righter was  
that many of us felt  
Bishop Browning  
was not going to do  
anything to stop  
these unilateral  
ordinations.*

I read with interest the Presiding Bishop's address from the chair at the June meeting of the Executive Council [TLC, July 7]. I feel compelled to comment on some of the things he said.

Bishop Browning is reported to have told the council, “I have seen it my responsibility as Presiding Bishop to keep all parties at the table.” He has failed to do so because he has not addressed the issue of individual bishops ordaining non-celibate homosexual persons. The unilateral actions of these bishops has destroyed the unity of the House of Bishops. I have personally asked several times on the floor of the house for the issue of these unilateral actions to be dealt with, and the house has not done so.

In January of 1990, following the December ordination of Robert Williams by Bishop John Spong of Newark, I was one of 15 bishops called by Bishop Browning to go to the Episcopal Church Center and counsel with him concerning an appropriate response to this ordination. After a full day of candid discussion, he asked four of the bishops to serve as a sub-committee to draft a statement for his consideration. We agreed that Bishop Browning would then make the final draft of a statement. He would share this with the presidents of the provinces for their

approval, and then he would allow the other bishops in the house to sign the statement, if they so desired. The statement was released after the Presiding Bishop had the unanimous approval of the presidents of the provinces, but without the rest of the bishops having a chance to sign with him.

That was a good statement. Bishop Browning stated the issue clearly: “Bishops are called to safeguard the unity of the church, a responsibility the Newark ordination has seemed to disregard. As the Presiding Bishop and Council of Advice, we disassociate ourselves from the action of the Standing Committee and Bishop of Newark in carrying out this ordination.” “We believe that good order is not served when bishops, dioceses or parishes act unilaterally.” That is precisely the issue that has divided this church so severely.

Since the Presiding Bishop had not given the members of the House of Bishops a chance to join with him in signing this statement as he had promised, when the house met in September that year, a resolution was presented that supported his statement and gave the bishops a chance to stand with him. The resolution passed by four votes, but to our dismay we saw Bishop Browning vote

*(Continued on page 12)*

# The Presence of God in Life and Death

By TRAVIS DU PRIEST

**WINDOWS OF THE SOUL: Experiencing God in New Ways.** By Ken Gire. Zondervan. Pp. 219. \$15.99.

Popular writer Ken Gire explores the many "windows" of our soul — stories, art, poetry, movies, dreams and scripture — which open us to the companionship of God. The section on movies caught my fancy: While there is no sustained discussion, the meditative observations are insightful.

**KNOWING THE FACE OF GOD.** By Tim Stafford. Navpress. Pp. 249. \$14, paper.

"How does one form a personal relationship with God?" asks this senior writer for *Christianity Today*. Answer: Through a commitment of love, conversation, meals, work, stories. How does one know the face of God? Answer: Through Christ and the Holy Spirit we see the light through a glass darkly — to extend the author's light and dark imagery.

## Ways of Living

**ALWAYS WE BEGIN AGAIN: The Benedictine Way of Living.** By John McQuiston, II. Morehouse. Pp. 88. \$7.95, paper.

After a brief introduction to Benedict's Rule, lay leader and attorney John McQuiston provides contemporary interpretations, such as, "The greatest lesson, the way to live, can never be learned by rote, but is found only by the practice of one's own authentic spirit."

**RECONSTRUCTING CHRISTIAN ETHICS: Selected Writings. F. D. Maurice.** Edited by Ellen K. Wondra. Westminster John Knox. Pp. 212. Price not given, paper.

Professor and Episcopal priest Ellen Wondra provides an overview of the ethical teachings of the foremost theologian of the 19th-century Church of England, drawing on Maurice's writings over 30 years (1838-1868). Thoroughly N.T. based, Maurice's teachings are as relevant today as they were in the last century.

**IN WITNESS TO YOUR LOVE.** Edited by Judy Conley, et al. Domestic & Foreign Missionary Society. (Episcopal Parish Services, P.O. Box 269, William Penn Annex, Philadelphia, PA 19105). Pp. 123. \$8.95, paper.

The fruit of a collaboration, the Ministry for Daily Life Project looks at congregations willing to identify the ministries of their members and pinpoint what helped and what hindered. Combines discussion, stories and questionnaires. Gives lots of practical suggestions and is ideal for parishes undergoing self-study and renewal work.

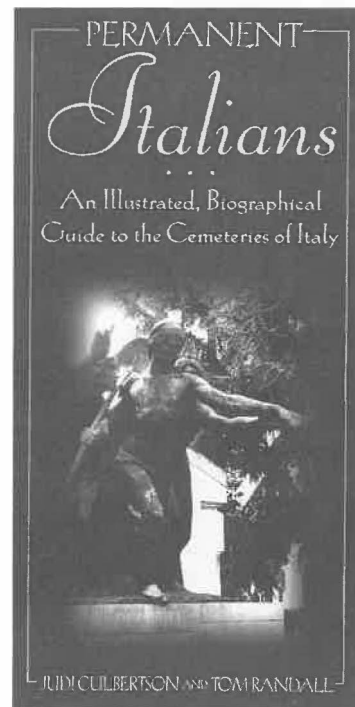
## Near death and death

**PERMANENT ITALIANS: An Illustrated, Biographical Guide to the Cemeteries of Italy.** By Judi Culbertson and Tom Randall. Walker. Pp. 256. \$16.95, paper.

I might not have been able to appreciate this guidebook — yes, to a cemetery — if my wife and I had not spent almost an entire day walking through cemeteries in Paris, visiting many of our favorite literary and historical friends. This wonderful book, with ample pictures, takes us through historic cemeteries in Rome, Tuscany, Florence, Bologna, Ravenna, Padua, and Venice. Anyone going to Italy should carry this along.

**THE LIFE OF THE WORLD TO COME: Near Death Experience and Christian Hope.** By Carol Zaleski. Oxford. Pp. 198. \$18.95.

The professor of world religions at Smith College asks, "Are we rationally and morally entitled to believe in life after death?" Calling near-death a "vesperal . . . first sighting," she defends the historical position of Christians to believe in life after death and boldly argues for the value of imagining what that life might be like. Most helpful is her placing of near-death experience in historical context.



*This wonderful  
book is a guide  
to the historic  
cemeteries  
in Italy.*

# William Tully

(Continued from page 9)

fully prepared sermons and a creativity in mission, evangelism and hospitality.

Whatever gifts he has as an effective speaker, Mr. Tully reckons, began with a high school debate coach who stressed the value of research and concise presentation. It doesn't hurt that Jean Tully is a professional speech writer.

Mr. Tully values his early association with the late Rev. Hugh McCandless, rector of Epiphany. "A George Herbert, a 17th-century parson in the city," Mr. Tully recalls. "He took half of his two-month annual vacation to prepare for the year ahead and came home with a complete volume of sermons so that on, say, the third Sunday after Easter, he simply opened his notebook and started preaching."

On frequent retreats at Holy Cross Monastery, Mr. Tully jots down random ideas that give him more than a blank sheet of paper in facing the seasons of Advent and Lent. He credits the Church of England's J.A. Studdert-Kennedy and Clement Walsh, former warden of the College of Preachers, in helping him to avoid predictable formats.

One pitfall of preaching, he believes, is three-point methodology — situation, complication, resolution — where people stop listening because they detect that everything always turns out all right.

Whatever the case, Mr. Tully declares, "you have to look at scripture and ask, 'What happened?' Presume that the listener knows nothing, then try to present a sermon with some timeless truth that is also of the time."

It is in being "of the time" that Mr. Tully excels, tending to match every quotation from the Bible with a profound viewpoint from modern life.

"Michael Ramsey is the E.B. White of Anglican preachers," Mr. Tully suggests. "Just the right word, nothing extra, never overly long, but somehow quite moving. Today a 'moving sermon' is sort of spilling your guts, getting out of your emotional boundaries, but with Ramsey there was a simple intensity."

In his primary theme of bringing in the seekers, Mr. Tully perceives that "in this place it is not just having a suitable preacher in the pulpit every week, but an evangelical mindset that we exist for the church and for those not yet in it. If I'm excited, I'm excited for that reason.

"We are called to work hard day after day and maybe see nothing," he ventures, "so that one day, with the saints above, we will see it all." □

## Viewpoint

(Continued from page 10)

against his own resolution, as did several members of his Council of Advice. This obviously gave encouragement to other bishops to act unilaterally and several similar ordinations soon followed. It is for this reason I state that the Presiding Bishop has failed "to keep all parties at the table."

The very reason that the presentment was made against Bishop Walter Righter was that many of us felt Bishop Browning was not going to do anything to stop these unilateral ordinations. We knew the trial procedure was a flawed process, but it was the only way to get this critical issue before the whole church.

In his June address to the Executive Council, Bishop Browning also stated, "I can say little this morning about the presentment of Walter Righter and subsequent events. The date until which the presenters can file for appeal has not yet come." ... "It is therefore inappropriate for me, as the one responsible for implementing the canons, to comment about the specifics of the presentment, the trial or the ruling."

I ask Bishop Browning why he was so outspoken at the Kanuga meeting of the House of Bishops in March 1995 in expressing his criticism of those who were following the canonical procedure to address the issue that was destroying the unity of the house.

In his June address, he said it has been extraordinarily difficult "to keep all parties at the table." "It would be far less complex to take up one position or another and advocate for it with all my might. Let me tell you I have been tempted. But this is not my ministry. However, I can say that I not only believe, I know, that it is possible for gay men and women in committed relationships to be wholesome examples."

There, he has said it openly. It has been no secret to many of us that the Presiding Bishop has indeed been an advocate for this position, but now he has made it public. His strategy has indeed been "to keep all parties at the table," but not for the purpose of reconciliation. His purpose has been to win victory for the position he advocates. Such partisanship is not only unbecoming to our Presiding Bishop, but is destructive to the life of the church he was called to serve. □

*The Rt. Rev. Alex D. Dickson is the Bishop of West Tennessee, retired. He resides in Memphis, Tenn.*



## BOOKS

**ANGLICAN THEOLOGICAL BOOKS**—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

## CATECHUMENATE

**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.**

## COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

## CONFERENCES

**CELEBRATE 3,000-YEAR HISTORY** of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sight-seeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited 800-486-8359.**

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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.**

# Classifieds



## PILGRIMAGES

**RUSSIAN CHRISTMAS FESTIVAL:** St. Petersburg. Celebrate Orthodox Christmas while experiencing the rich cultural, historic and spiritual treasures of Russia, January 2-12, 1997. Special highlight: attend a Russian Christmas "Yolka" (Children's Party). Call: **The Teleios Foundation 1-800-835-3467.**

**RUSSIAN QUICK STUDY PROGRAM:** St. Petersburg/Moscow. Experience the rich cultural, historic and spiritual treasures of Russia in autumn, staying at the St. Petersburg Theological Academy and Seminary and hearing special lectures on Russian history, icons, culture and Orthodoxy. September 2-12. **The Teleios Foundation 1-800-835-3467.**

**RUSSIAN EASTER PILGRIMAGE:** St. Petersburg. Experience the rich cultural, historic and spiritual treasures of Russia while celebrating Holy Week Triduum services in the Russian Orthodox tradition. The highlight will be the Russian Easter Services and Easter Banquet. April 22 - May 2, 1997. Call **the Teleios Foundation 1-800-835-3467.**

## POSITIONS OFFERED

**RECTOR:** All Saints' Parish, Memphis, TN, is a traditional, Rite 1 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.**

**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.**

**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.**

## 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 yearround 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.**

**WASHINGTON NATIONAL CATHEDRAL** is seeking nominees for Canon Precentor. Post open. Unique opportunity. Names and/or resumes accepted through September. All correspondence and inquiries to: **The Rev. Canon Elton Smith, Executive Director for Program and Ministry, Massachusetts and Wisconsin Ave., NW, 20016-5098. Telephone (202) 537-6626; FAX (202) 364-6600.**

**ST. STEPHEN'S, SEATTLE, WA.** Richly blessed, healthy congregation, 50+-year-old debt free parish. Program/corporate church in lovely residential neighborhood. Excellent music, education programs for all ages and outreach program. Committed laity with a strong sense of spiritual awareness. Challenges include expanding spiritual awakenings, more hands-on outreach, continued support of fine music program and further development of Christian Ed programs. Please call **Pat Woodruff (206) 522-4007** or contact: **St. Stephen's Church, 4805 NE 45th St., Seattle, WA 98105.**

**EDITOR/COMMUNICATIONS OFFICER** (Diocese of Milwaukee). Editor: Responsible for all pre-press production of monthly diocesan newspaper. Experience in print journalism, desktop publishing. BS in communications or equivalency. Active participation in a Christian faith community. Additional writing and designs services as needed for press releases, brochures, etc., for diocese. Send resume to: **Diocese of Milwaukee, c/o Carl Eschweiler, 804 E. Juneau Ave., Milwaukee, WI 53202.** Equal opportunity.

**RECTOR:** Ascension Parish (Anglican-Episcopal), Munich, Germany. Interest in preaching/worship, pastoral care, lay ministry development. Ability to minister in ecumenical, cross-cultural situation. Knowledge of German desirable. Contact: **The Search Committee, Seybothstrasse 4, 81545 Munich, Germany.**

**ASSOCIATE RECTOR** — ordained priest for prominent, urban parish in Ft. Lauderdale, FL. Emphasis on pastoral care, preaching and family ministry. Revitalized and growing congregation. Send resumes and CDO profile to: **All Saints Episcopal Church, 333 Tarpon Dr., Ft. Lauderdale, FL 33301-2337** by October 1, 1996.

**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**

## RETREATS

**RACA WEST RETREAT,** Oct. 27-29. The Sahara, Las Vegas. \$119. Call **Ed G. (520) 648-3242.**

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

## WANTED

**DATED, WORN, TORN** or otherwise unusable vesture needed: vestments, paraments, burses/veils, linens, etc. We recycle the pieces into new vestments or wallhangings whose sale benefits an HIV/AIDS project. We send still usable vesture, vessels and appointments on to missions. **Eileen Freeman, Angelwatch Foundation, 226 Robinhood Rd., Mountainside, NJ 07092. 1-800-862-1350.**

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## People and Places

### Appointments

The Rev. Canon **Juan Acosta** is hispanic missionary of the Diocese of San Diego, 2728 Sixth Ave., San Diego, CA 92103.

The Rev. **George Berlin** is assistant of St. Thomas', 2201 Dexter, Denver, CO 80207.

The Rev. **William F. Dopp** is communications officer of the Diocese of San Diego, 2728 Sixth Ave., San Diego, CA 92103.

The Very Rev. **Robert Gepert** is dean of Trinity Cathedral, 314 North St., Easton, MD 21601.

The Rev. **Julie Nan Harris** is assistant rector of St. Peter's, 18001 Detroit Ave., Lakewood, OH 44107.

The Rev. Canon **George T. Hemingway** is missionary for urban and ethnic ministries of the Diocese of San Diego, 2728 Sixth Ave., San Diego, CA 92103.

The Rev. Canon **Harold T. Lewis** is rector of Calvary, 315 Shady Ave., Pittsburgh, PA 15206.

The Rev. Canon **Henry R. Mann** is diocesan administrator of Diocese of San Diego, 2728 Sixth Ave., San Diego, CA 92103.

The Rev. **T. R. Mercer** is rector of Good Shepherd, Granite Springs, NY 10527.

The Rev. **W. Neal Moquin** is rector of St. Michael's-by-the-Sea, P.O. Box 127, Carlsbad, CA 92018.

The Rev. **Linda Potter** is rector of All Saints', 372 N.E. Lincoln, Hillsboro, OR 97124.

The Rev. **A. Bradford Purdom** is deacon-in-

charge of Trinity, 1200 S. Union Ave., Alliance, OH 44601.

The Rev. **Elizabeth J. Sausele** is assistant rector of Christ Church, 21 Aurora, Hudson, OH 44236.

The Rev. **Wendy Smith** is rector of St. Thomas', 231 S. Sunset Ave., Sunnyvale, CA 94086.

The Very Rev. **Robert Tiling** is rector of Cathedral of the Holy Trinity, 48 McKinley Rd., Forbes Park, Makati City, Metro Manila, Philippines.

The Rev. **Jennifer R. Vervynck** is deacon for the development and nurture of ministry of Diocese of San Diego, 2728 Sixth Ave., San Diego, CA 92103.

The Rev. **Bruce Wilson** is rector of St. Mark's, Box 1326, San Marcos, TX 78667.

### Changes of Address

The Rev. **Barbara Handelsman**, 1710 Bedford Sq. #104, Rochester Hills, MI 48064.

The Rev. **Matthew S. Jones, Sr.**, Pembroke Apartments, 508 Union Ave. #202, Knoxville, TN 37902.

### Ordinations

#### Deacons

California — **Mary Brunner Blessing; Stacey Grossman; Nina Lynette Pickerrell; Thomas Whitfield Stodghill, III; Anthony**

### Brian Turney.

**Colorado** — **Kenneth Edward Bordner**, assistant rector of St. Anne's, 1700 Wainwright Dr., Reston, VA 22091; **Jean Nina Wood Churchman; Diana Wray Strickland Peters**, curate of Christ Church, Box 96, Castle Rock, CO 80104.

**Florida** — **Derek W. Washington**, assistant of Advent, 815 Piedmont Dr., Tallahassee, FL 32312.

**Fond du Lac** — **Bradley McIntyre.**

**Georgia** — **David Basinger; Michael Norris.**

**Michigan** — **Wendy W. Billingslea**, assistant of St. Thomas', 5690 N. Kendall Dr., Miami, FL 33132; **Karen Mary Cichowski Lewis**, assistant of All Saints', Pontiac, MI; add: 3173 N. Elder, West Bloomfield, MI 48324; **Edward E.B. Thompson**, assistant. Trinity, 330 Ravenswood Ave., Menlo Park, CA 94025.

**Oregon** — **Julie Harris; Carol Howser; Britt Olson; Lilly Smith; Maureen Tighe.**

**Virginia** — **Milton Crocker Williams, Jr.**, assistant of Pohick Church, 9301 Richmond Hwy., Lorton, VA 22079.

Next Week ...

Islam: Friend or Foe?

# 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

## Phoenix, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon **Carlozzi, r**; Canon **Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.**  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## Buena Park, CA

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Near **Knott's Berry Farm and Disneyland**  
Sun H Eu 8, 10. Wed 10

**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.

## Estes Park, CO

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
Sun Eu 8, 10:30. June 2-Sept. 1: Sat Eu 5:30

## 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

**EPIPHANY** (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  
The Rev. **John J. Porter** (770) 938-9797  
Sun Eu 8:30 & 10

**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

# Summer Church Directory

## 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. Habby, 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. Dendler  
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** Beretanla & 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

## 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

## Hackensack, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## 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

**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 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

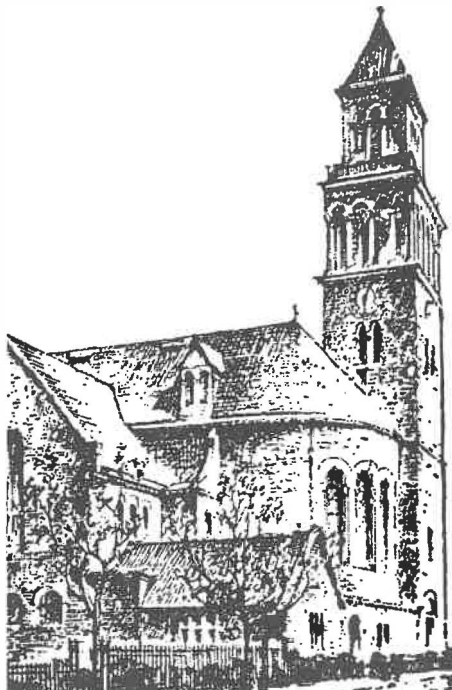
Trinity Welcome Center (in Trinity Church, Broadway at  
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.

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 Church, New York, NY

(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) 584-5980  
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 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

S. CLEMENT'S, Shrine of Our Lady of Clemency  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E.B. Swain, r  
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena &  
B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily:  
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C  
Sat 5-6, at any time on request

## 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; Wkdys: 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. Collina;  
the Rev. Thomas G. Keithly; the Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP 5 (214) 521-5101

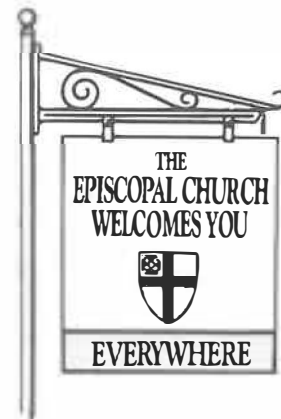
## Fort Worth, TX

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. 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



Church of the Ascension, Hayward, WI



## 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.

## 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 Eu, 10:45 Sun School, 11 H Eu

## San Miguel de Allende

### GTO Mexico

ST. PAUL'S Calzada del Cordo  
Near the Instituto Allende  
Mailing address APDO 268  
Telephones: office (415) 20387; rectory (415) 20328  
Rector, vacant; The Rev. Sibylle van Dijk, d ass't; Canon  
Richard C. Nevius, ret. r; the Rev. Dean Underwood, r-em  
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdys as anno.  
Spanish service Sat 6