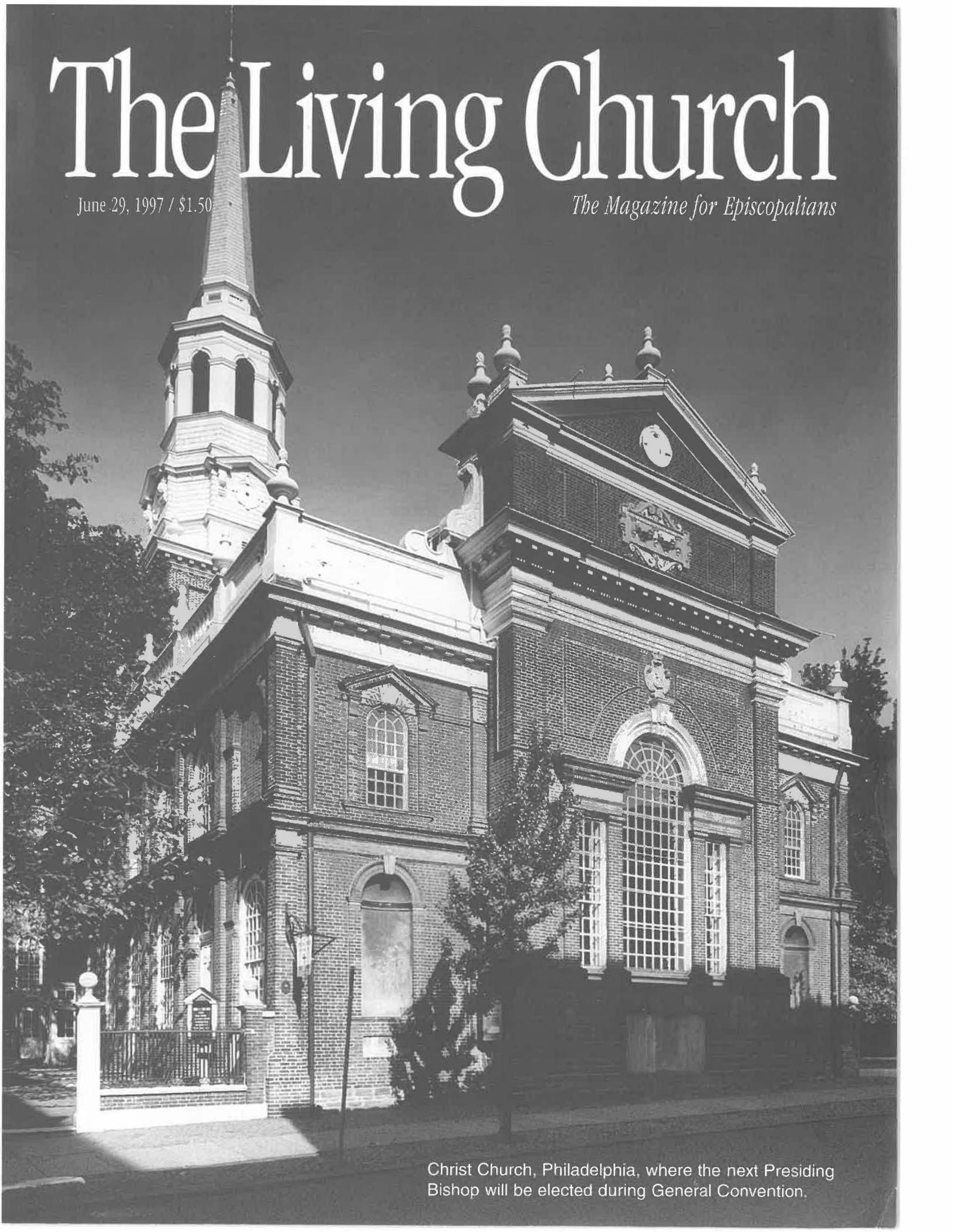


# The Living Church

June 29, 1997 / \$1.50

*The Magazine for Episcopalians*



Christ Church, Philadelphia, where the next Presiding Bishop will be elected during General Convention.

## Features



### Bishop Wimberly Prayer, Patience and Decisive Action

Fourth of four profiles of the  
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## Quote of the Week

The Most Rev. Richard Holloway, Primus of the Scottish Episcopal Church, on the episcopacy: "It wouldn't bother me if we decided to scrap episcopacy. It is OK if we realize it is theater."

## In This Corner

# 'The Wording Has to Be Perfected'

Some folks I know are upset about an overlooked aspect of the proposed revision of the church's canons which will come before General Convention. The well-publicized revision, which would make ordination of women mandatory in every diocese [p. 13], also speaks to others who aren't planning to be ordained. Resolution a053 states, "... every person who exercises a ministry as a leader and trustee in this church is obliged to obey and implement the canon law of this church." From the explanation for that resolution: "Individuals are free to disagree on matters of theology in the Episcopal Church, and to express their beliefs in the councils of the church and seek change. However, church leaders are not free to disregard the canons of the church in the pursuit of their own theological visions."

One of my friends who's concerned is a Sunday school teacher. A second is a vestry member. The third is an active lay person who is simply concerned. They belong to three different congregations, and all three oppose ordination of women on theological grounds. All three feel as though they are being forced out of the church by a mandatory canon which would go into effect Jan 1, 1998, if General Convention adopts it. After speaking to one of the members of the committee which put the resolution together, I don't think they're being forced out. The problem seems to be over the word "leader."

"The wording has to be perfected at General Convention," said the Rev. Canon Gay

## Sunday's Readings

# Motivation for Giving

Pentecost 6; Deut. 15:7-11; Ps. 112; 2 Cor. 8:1-9, 13-15; Mark 5:22-24, 35b-43

All four lessons (including the psalm) provide teaching about giving. The Israelites of Moses' generation are commanded to provide for the poor out of their own abundance, simply because the poor are in need. They are not to give grudgingly by anticipating the time when debts are canceled and the opportunity to be repaid is gone. The psalm expands on the lesson by indicating that generosity is one vital quality among several marks of righteousness. Both of these lessons promise blessings when true generosity takes place.

The church in Corinth is exhorted to provide a voluntary offering for the relief of the poor as tangible fruit of their gospel faith. The exhortation should be all the more effec-

Jennings, canon to the ordinary of the Diocese of Ohio and a member of the Committee for Dialogue on Canon III.8.1.

Canon Jennings said the intent of the committee was to address those persons who are charged with consenting to access to the ordination process — like members of a standing committee or commission on ministry.

"The intent of the resolution is that persons in those positions are obliged to uphold the canon," she said.

She gave the example of a person who has cerebral palsy, or is Hispanic, who must be approved by a parish vestry, diocesan standing committee and diocesan commission on ministry before becoming a candidate for ordination. The canon would prevent persons from voting to withhold approval because that person has cerebral palsy or is Hispanic.

In other words, while the resolution uses the word "leaders," it doesn't address people like choir directors, Sunday school superintendents or lectors.

When the proposed revision gets to convention, most of the attention probably will be paid to the four bishops who currently don't ordain women and the four dioceses which don't license them. Canon Jennings said she thinks this may be the "hot-button issue" of convention.

"The hardest thing about this issue will be for both sides to cut down on the rhetoric," she said.

So my friends can relax. At least for now.

David Kalvelage, editor

tive since Corinth is an affluent city, and the example the Corinthians are urged to emulate is the generosity of the Macedonians, an area noted for "extreme poverty." Paul refers to the generosity shown in such circumstances as "the grace of God."

The climactic teaching in the gospel lesson shows where giving comes from and why it is done. Jairus does not need money, but is an utter beggar for the grace of God. Though a ruler of the synagogue, he begs without regard for decorum, falling at Jesus' feet, beseeching him for what he desperately wants.

All true giving happens for no other reason than it is enabled by God and done in the service of God. Giving for mixed motives or to gain personal advantage is not godly giving. Christians are to give as Jesus gave, for only in such giving is there true blessing.

# Not the Reality of Episcopal Polity

I read the letter of Alan E. Linden [TLC, June 1]. At first I was dismayed, then I got a little angry, then I settled down and decided to write. When Mr. Linden objects to the procedures which are in place for the nomination and election of the next Presiding Bishop, I believe he is either ignorant of the procedure, or is totally out of sympathy with the polity of the Episcopal Church. We have a structure which elects clerical and lay deputies at diocesan conventions who represent our interests at General Convention every three years. Members of the committee that nominated the four candidates for Presiding Bishop were selected by a nominating committee chosen from among representatives in each of the provinces of the church. Further, nominees can be made from the floor of the General Convention in Philadelphia.

At last count, the House of Deputies of the General Convention exceeded 800 members, which can hardly be called a "small" group. If it is "elite," as Mr. Lin-

den suggests, he must be deploring the representative form of government. The constitution of the Episcopal Church was framed by many of the same people who framed the Constitution of the United States. Our system for governing ourselves within our church is very similar to our federal government, lacking only a Supreme Court.

Mr. Linden might prefer that the polity of his church be more similar to that of the congregational or some other denomination which is not hierarchical in its structure. While I disagree with his position, I must confess it is not irrational or unreasonable. It just does not reflect the reality of the Episcopal Church.

*Sterling Newell, Jr.  
Cleveland, Ohio*

### What's Your Sign?

Bishop Griswold must be quite embarrassed about his profile [TLC, June 8]. "Frank Tracy Griswold III just missed

being born a Libra, but it is that sign he seems to personify."

I hope all the nominees for Presiding Bishop personify the sign of Jesus Christ, which they received in their baptisms. Astrology has no place in the Christian Church, and absolutely no place in discussing nominees for this important office.

*(The Rev.) Jay L. Croft  
St. John's Church for the Deaf  
Birmingham, Ala.*

I just read the article by Patricia Nakamura on Bishop Griswold.

It was hard for me to get past the first paragraph! Astrology! And to introduce a bishop who is a candidate for the Presiding Bishop of our church!

I thought TLC was and is a Christian publication. The cover page says "The Magazine for Episcopalians" (Christians).

Astrology is an occult practice which has no place in Christianity. No wonder

## Time is running out... but YOU can stop the clock.

Steps of Faith Ranch, an Episcopal-Related home for troubled children located outside Uvalde, Tx, which has helped over 900 youngsters in the last twenty-five years, is in danger of closing its doors forever.

The Rt Rev'd James E. Folts, Bishop of the Diocese of West Texas, who has "known of the work of Faith Ranch since its beginning in 1972", states their success with youth "has been nothing short of phenomenal" and that this present moment is "a wonderful opportunity...to purchase a proven program for children."

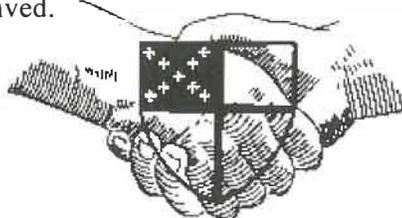
The Board of Trustees of St. Jude's Ranch for Children, another Episcopal-Related Ministry for Children, is willing to bring Steps of Faith Ranch into the St. Jude's Family and continue its important work to young people who are in such a great need...but we need to raise \$300,000 in capital funds by July 7th.

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## Letters

we are going "down the tube."

*Vincent J. Molina  
Fort Pierce, Fla.*

### Not the Teaching

I was greatly dismayed by the opinion expressed by Canon Philip E. Weeks [TLC, June 1]. Obviously, he is unfamiliar with the Lutheran Church's teaching concerning the Lord's Supper.

The Augsburg Confession with which he (and, sorry to say, many Lutherans) ought to become familiar states clearly in article X, The Holy Supper of the Lord: "It is taught among us that the true body and blood of Christ are really present in the Supper of the Lord under the form of bread and wine and are distributed and received."

Confessional Lutherans (ELCA included) hold to the belief in the "real presence" of the Body and Blood of Christ in the Eucharist; as Luther in the Small Catechism teaches.

To teach that Christ is only present with the recipient, as Canon Weeks seems to

think Lutherans believe, and not present "in, with, and under the consecrated bread and wine," is not the teaching of the Lutheran confessions, or the ELCA.

*(The Rev.) George W. Loewer  
St. Michael's Lutheran Church  
Philadelphia, Pa.*

Philip Weeks' misrepresentation of the relative Anglican and Lutheran positions regarding the Real Presence of Christ in the eucharistic meal is alarming.

The Augsburg Confession clearly teaches "that the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are distributed and received" (Article X). Luther emphatically taught that Christ was present "in, through, and under" the species of bread and wine. The Smalcald Articles (written by Luther in 1537 and still part of the Lutheran Book of Concord) insisted on the objective presence of Christ in the Holy Communion and went so far as to declare, "We hold that the bread and wine in the Supper are the true body and blood of Christ and

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Volume 214 • Number 26

## Letters

that these are given and received not only by the godly but also by wicked Christians."

It was Anglicans who hedged their bets on the real, objective presence of Christ in the bread and wine when they declared in the Thirty-Nine Articles, "The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth . . . the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ . . ."

And so to the necessity of the epiclesis, the 1662 Book of Common Prayer, still the official prayer book of the Church of England, contains no epiclesis. Perhaps the C of E does not measure up to Canon Weeks' interpretation of the Lambeth Quadrilateral? Maybe we should not be in communion with that body?

*(The Rev. Canon) David L. Veal  
Diocese of Northwest Texas  
Lubbock, Texas*

Regarding Canon Weeks' article, were I Canon Weeks' daughter, I suppose I would invite him back to my dining room table, but I don't think I would invite him back to my church.

Even if the Episcopalians are "right" and the Lutherans are "wrong," even if the bread and wine were not "properly" blessed, what harm would it have done Canon Weeks to have displayed the common courtesy of receiving it? It wasn't tainted, for God's sake! Regardless of the formula, the gifts of bread and wine were offered up for God's blessing to be shared by the faithful. Surely Canon Weeks understands — as Jesus so plainly taught — it is impossible to be in communion with God if one is not in communion with one's brothers and sisters.

*(The Rev.) Steve Lipscomb  
Church of the Resurrection  
White County, Ga.*

### Plainly Taught

Satire is a risky business. This is evident in the Rev. John Rawlinson's [TLC, May 18] suggestion for the information of the "Palestinian Jewish Synod of America" to forward the exclusion from the priesthood of "all who are not Palestinian Jews."

Instead of accomplishing his objective, Fr. Rawlinson instead reveals a persistent tendency of proponents of women in the priesthood to confuse the distinctions which are built into creation with the divi-

sions that are a feature of man in his fallen condition. This is what is known technically as "categorical confusion."

The creation of man as male and female is a doctrine plainly taught in scripture. The subdivision of the human family into racial, ethnic, and cultural sections is a fact acknowledged in scripture as a consequence of sin (e.g. Genesis 11), but it is not represented as a part of God's original design in creation: Indeed, the entire thrust of salvation history seems to be directed at overcoming such division through the overthrow of the dominion of sin which brings them about.

*(The Rev.) Samuel L. Edwards  
Episcopal Synod of America  
Fort Worth, Texas*

### An Opportunity

Although I haven't kept score regarding the pros and cons of the Concordat of Agreement [TLC, May 18], it seems, in most instances, TLC has tried to balance articles with objective arguments.

What should be kept in mind is that

Lutheranism and Anglicanism have been going their separate ways for more than 400 years. We now have an opportunity to grow together, in spite of acknowledged differences, which is why we are striving for full communion rather than merger.

*(The Rev.) John H. Yoder  
All Saints' Church  
Las Vegas, Nev.*

### Theology, Not Biology

Jamie Adams expressed interest in knowing why Robert Hewitt thinks sexual equality is a "God-given fact." Mr. Adams wrote, "Perhaps I am being too superficial, but it seems to me that basic biology calls the statement into question" [TLC, June 1].

It seems to me that theology, not basic biology, provides insight into the issue. When we pray, "Thy Kingdom come, Thy will be done, on earth as it is in heaven," surely sexual equality is the ideal in God's Kingdom—perhaps because we are created in God's image.

*Lorraine S. Donohue  
McLean, Va.*

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## Bishop Thompson Joins P.B. Prospects

### Southern Ohio Bishop Will Be Nominated From the Floor at General Convention

The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, will allow his name to go forward in the process to elect the Presiding Bishop. It is expected Bishop Thompson's name will be placed in nomination July 20 during the House of Bishops' meeting at the 72nd General Convention in Philadelphia.

"I am allowing my name to go forward in the process of nomination from the floor of convention at the urging of some members of the House of Bishops," Bishop Thompson said. He said the decision was made "after a time of prayer, discussion, reflection and conversations with my family and friends."

In a letter to his diocese, Bishop Thompson wrote, "If God says 'yes,' I will serve in that ministry with all that I have to offer. If God says 'no,' I will continue to serve him here, a blessed and happy bishop in Southern Ohio."

Bishop Thompson, 63, would join the other four candidates who were nominated by a committee for the election of a successor to the Most Rev. Edmond L. Browning.

As a late addition to the process, he was to undergo the same physical and psychiatric examinations and background check as the other nominees, Bishops Frank T. Griswold of Chicago, Robert Rowley, Jr., of Northwestern Pennsylvania, Richard Shimpfky of El Camino Real, and Don A.

Wimberly of Lexington.

Bishop Thompson was consecrated as Bishop Coadjutor of Southern Ohio in 1988, and he became diocesan bishop four years later. His early years of ordained ministry were spent in the Diocese of Long Island.



Bishop Thompson

A native of New York City, Bishop Thompson is a veteran of the U.S. Air Force. He graduated from Lincoln University (Pa.) in 1962, and went on to General Theological Seminary, graduating in 1965. He also received a doctor of ministry from United Theological School of Dayton, Ohio, in 1992. He was ordained to the diaconate and the priesthood in 1962, and began his ordained ministry as vicar of St. Gabriel's Church, Brooklyn. He served there for six years, then became rector of Christ Church, Bellport, N.Y., a suburban parish in Long Island. In 1977, he became rector of Grace Church, Jamaica, N.Y., remaining there until he was elected to the episcopate.

In Long Island, he was a deputy to General Convention, president of the Standing Committee, a member of the cathedral chapter, member of the commission on

ministry, deputy to provincial synod, and executive director of Interfaith Services of Brooklyn. He was involved in the founding of many outreach ministries while rector of the Jamaica parish, including construction of housing for elderly and handicapped persons.

#### Chaplain in Detroit

He was the chaplain to the 69th General Convention in Detroit in 1988, and has been a member of the Presiding Bishop's Commission on Black Ministries, the Coalition for Human Needs, the Joint Standing Commission on Planning and Arrangements, and the Council of Advice to the President of the House of Deputies. He also has been a tutor and field education supervisor and colloquium moderator at General Seminary and an instructor and lecturer at Mercer School of Theology in Long Island.

He is the chair of the Presiding Bishop's Fund for World Relief. He also is a trustee of St. Augustine's College, General Seminary, the Church Pension Fund and Kenyon College.

Bishop Thompson has followed his personal motto, "To Reconcile, To Heal, To Liberate, To Serve," as a guide for all activities in his ministries.

He and his wife, Russelle, are the parents of three children: Herbert, Owen and Kyrie.

## Diocese of Wyoming Elects Its Eighth Bishop

The Rev. Bruce E. Caldwell, rector of St. George's Church, Bismarck, N.D., was elected eighth Bishop of Wyoming June 7 at St. Matthew's Cathedral in Laramie.

Fr. Caldwell, 50, was elected on the fourth ballot, after taking the lead in both orders on the second ballot. He will succeed the Rt. Rev. Bob Jones, who served as Bishop of Wyoming for nearly 20 years. Bishop Jones is now dean of St. George's College in Jerusalem.

The bishop-elect is a native of Painesville, Ohio. He is a graduate of the University of South Florida and General Theological Seminary. He was ordained

to the diaconate in 1978 and the priesthood in 1979 in the Diocese of Southwest Florida. He was assistant at St. John's, Tampa, 1978-84; rector of House of Prayer, Tampa, 1984-89; rector of St. Stephen's, Fort Yukon, Alaska, 1989-91, and was called by the Bismarck parish in 1991.

Others who were nominated were: The



Fr. Caldwell

Rev. Royce W. Brown, rector of St. Mark's, Casper, Wyo.; the Rev. Jeffrey L. Bullock, rector of Christ Church, Lake Oswego, Ore., the Rev. Canon Charles B. Collins, rector of St. Mark's-on-the-Mesa, Albuquerque, N.M., and the Rev. Canon Gray Temple, Jr., rector of St. Patrick's, Atlanta.

The Rt. Rev. William H. Wolfrum, retired Bishop of Colorado, is serving as acting bishop in Wyoming during the interim.

After receiving consents from standing committees and bishops, Fr. Caldwell will be consecrated Sept. 26 in Casper.

## Sexual Misconduct Charges

# Long Island Report: Some Confirmed, Others Disputed

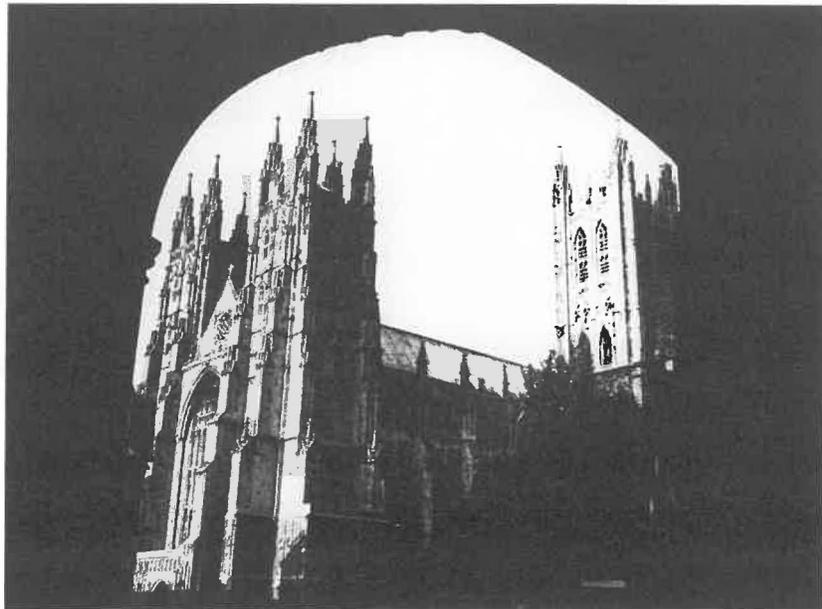
After months of interviews into allegations of sexual misconduct by clergy in the Diocese of Long Island, an investigation team has issued a 22-page report that attempts to separate truth from fiction, confirming some allegations but disputing others.

The lurid allegations appeared in *Penthouse* magazine's December issue, in an article called "The Boys from Brazil." The magazine alleged that it had uncovered a "secret cadre of gay and bisexual cross-dressing Episcopal priests whose private lives include the most bizarre rituals imaginable." It specifically alleged that the Rev. William Lloyd Andries, at the time rector of St. Gabriel's Church in Brooklyn, imported young men from Brazil and other countries for sexual purposes and that he "married" one of them, Jairo Pereira. The article also alleges that he and other clergy participated in sexual orgies in churches, occasionally while wearing religious vestments, with Mr. Pereira and another Brazilian, Wastilinio Barros.

The investigation was requested by a diocesan convention last November. The Rt. Rev. Orris Walker, Bishop of Long Island, asked Bishop O'Kelley Whitaker, the retired Bishop of Central New York, to supervise the investigation, joined by Richard Brewer, chair of the standing committee, a lay person, J. Vincent Welch, and counsel James O'Rorke, Jr. The report was mailed to lay and clergy leaders on June 10.

After 32 interviews, a visit to St. Gabriel's and reports from private investigators in the New York City area and in Brazil, the investigation team established a detailed chronology of events that disputes many of the allegations by the magazine but also confirms some of them. The chronology lays out how Andries and the Rev. Howard Williams, formerly a member of the national Episcopal Church staff, met Mr. Pereira during a meeting in Brazil in 1992, how Fr. Williams met Mr. Barros on a later trip, and how the Brazilians traveled to the United States. Fr. Andries provided housing to both the men and financial assistance to Mr. Pereira, while Fr. Williams helped arrange assistance for

*(Continued on next page)*



The new walk connects Canterbury Cathedral with two other historic structures.

## Walk in Canterbury Honors Queen Bertha

In addition to the service at Canterbury Cathedral commemorating the 1400th anniversary of the arrival of St. Augustine in Britain, a number of other events were held to mark the anniversary.

On May 25, the new Queen Bertha Walk was inaugurated, linking together the three parts of Canterbury's World Heritage Site — the cathedral, St. Augustine's Abbey and St. Martin's Church. The walk is named in memory of Bertha, Queen of Kent, who kept alive the flame of Christianity during a pagan era through her daily worship at St. Martin's, and who, with her husband, King Ethelbert, welcomed St. Augustine to Canterbury in 597.

Also on the afternoon of May 25, Eng-

lish heritage opened the new St. Augustine's Abbey Museum with a dedication by the Most Rev. George Carey, Archbishop of Canterbury. The museum contains displays of artifacts excavated on the site.

On May 27, a Vespers for the Feast of St. Augustine (Roman Catholic) was held at Canterbury Cathedral, filled to capacity, with Cardinal Hume, Archbishop of Westminster, and Archbishop Carey present. Cardinal Hume delivered the sermon and asked whether monks and nuns were irrelevant today. He hoped that was not the case, and said the religious could be examples for us to help rediscover the importance of spirituality.

*(The Rev.) Milo Coerper*

## Bishop Sanders of East Carolina Dies

The Rt. Rev. B. Sidney Sanders, sixth Bishop of East Carolina, died June 5 in his doctor's office in Greenville, N.C. Bishop Sanders, 66, had battled lung cancer since 1995, and had experienced difficulty breathing since a hernia operation May 27.

In the 17 years of his episcopate, Bishop Sanders placed great emphasis on the Christian call to servant ministry. He inspired his diocese of 75 churches to open soup kitchens, to initiate programs for at-risk youth and to reach out to migrant workers. Among his greatest achievements is the diocesan work with Hispanic workers in eastern North Carolina.

Bishop Sanders was a graduate of Vanderbilt University and Episcopal Theological School. He was ordained deacon in

1955 and priest in 1956, and began his ordained ministry being in charge of St. James' Church, Union City, Tenn., from 1955 to 1958. He was rector of Good Shepherd, Fountain City, Tenn., 1958-61; rector of Eastern Shore Chapel, Virginia Beach, Va., 1961-70; chaplain and associate dean for student affairs at Virginia Theological Seminary, 1970-75, and dean of St. Andrew's Cathedral, Jackson, Miss., 1975-79.

He is survived by his wife, Nancy, his children, the Rev. Richard E. Sanders, of Nashville, Robert W. Sanders, of Nags Head, N.C., and Lynne Sanders McFarland, of Nashville, six grandchildren, and a brother, the Rt. Rev. William E. Sanders, of Knoxville, Tenn.

# Report on Sexual Misconduct Issued

(Continued from previous page)

Mr. Barros' travel.

Fr. Andries visited Brazil five times, the team discovered, often staying with the family of Mr. Pereira, with whom he developed an intimate relationship. On two occasions he sent funds to help the family build or buy a house.

Mr. Pereira was baptized at St. Gabriel's in January of 1996 and he and Mr. Barros, the report contends, began to insist on a "marriage" with Fr. Andries. A "commitment ceremony" took place at the rectory on April 16, but "the brief service had no Eucharist and no blessing was given."

While Fr. Andries was having surgery in May, Mr. Pereira and Mr. Barros moved out of the rectory and contacted the media with their story and some sexually explicit photographs they had taken from the rectory. On a Brazilian television program the two men talked openly about their allegations and Mr. Barros "describes plainly his plan to entrap Andries," the report notes.

In the wake of the television program, Fr. Andries denied rumors of a "marriage" and of a homosexual relationship with Mr. Pereira, but it soon was clear that an investigative reporter, Rudy Maxa, was working on an article, although Mr. Maxa would not identify the publication.

After the magazine hit the stands on Oct. 23, Fr. Andries met with the vice chancellor of the diocese and agreed to renounce his orders and resign his parish.

The investigation also looked into the possibility that "funds belonging to parishes or to the agencies . . . were used in connection with any of the activity related in the *Penthouse* article. An audit revealed that some diocesan discretionary funds were used but the audits raised some questions "which will require continued research."

## Dishonesty

In its conclusions, the investigating team pointed out that Fr. Andries had "offered strong leadership and had a productive ministry at St. Gabriel's." Testimony revealed, however, that he was not honest with them about his sexuality, that "throughout his adult life" Fr. Andries had privately been an active homosexual with numerous partners over the years, some of whom were parishioners and one of whom might have been a minor. It also became clear from interviews that he "gathered around himself a number of men who were either homosexual or

bisexual themselves or, at least, tolerant of his lifestyle."

The investigation confronted the allegation that "sexual rituals and orgies took place in sacred spaces." Through its examination of the site of St. Gabriel's Church, and from testimony received, the team concludes that it would have been "very difficult for such activities to have taken place without being observed by others." Most of the church windows have plain glass and the interior is visible from neighboring buildings, the report said.

An attorney for Mr. Barros and Mr. Pereira met with members of the investigation team, showed them additional photos and sought a settlement from the diocese and compensation as a condition for permitting interviews with the men. The diocese has not agreed to a settlement or compensation.

In a more recent article that appeared in a Brazilian newspaper, Mr. Barros claimed he was being harassed by four priests, including Fr. Andries and Fr. Williams, and was under police protection. He also said that he was writing a book which would expose 22 priests, and was seeking \$5 million in a suit from the Episcopal Church.

"At the date of this report, none of the allegations could be substantiated except that there is no such legal action pending against the church," the report stated. "Evidence does exist, however, that Barros has made attempts in the recent past to interest publishers in a book being written by him entitled *Bless Me Father*. Investigation of these allegations is continuing."

In closing, the report said that "there has been behavior on the part of Andries and some of his friends that has provided foundation for the development of these allegations."

The report said, "The Episcopal Church has no disagreement on the inappropriateness of married persons being involved in sexual relationships with persons other than their spouse, nor of predatory sex, nor of sex with minors, nor of sex apart from committed relationships — whether heterosexual or homosexual — nor of members of the clergy engaging in sexual relations with persons with whom they have a pastoral relationship."

The report ends on a note of regret that investigators were not able to find any evidence that "those who knew of Andries' sexual behavior, including those who had authority over him, reprimanded him or even brought the inappropriateness of it to his attention."

Diocese of Indianapolis

## Consecration a Stately Event

In a ceremony marked by the stately cadence of ancient ritual, soaring music and the beauty of pageantry, the Rev.



Bishop Waynick

Catherine M. Waynick was ordained and consecrated bishop in the Episcopal Church on June 7 in Indianapolis. The seventh woman to be elected bishop, she will serve alongside the Rt. Rev. Edward W. Jones as Bishop Coadjutor of Indi-

anapolis until his retirement in September.

Before a gathering of nearly 1,000, including a massed choir of more than 200 voices, the bishop-elect asked for continued prayers, support, and shared wisdom of her extended family in Christ.

Her husband, Larry, an educator, and her children, Sarah Elizabeth and Stephen, were joined by her brother, nieces and nephews, and brother-in-law at the ceremony.

The consecrator was the Rt. Rev. Arthur Williams, vice president of the House of Bishops, who was filling in for Presiding Bishop Edmond Browning, who was ill. Co-consecrators were the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, retired; Bishop Jones; the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont.

The sermon was given by the Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan. He urged the faithful to view Bishop Waynick's role as bishop as corporate, and to support her by faithfully carrying out their own baptismal ministries.

Pointing out that Jesus began his ministry by inviting others to join him, Bishop Wood noted that today's church as beset by so many serious issues that love was absolutely necessary and required of each member, and that the task before members is to carry the word "out there."

Thirteen bishops from around the nation participated in the ordination and consecration.

Members of Bishop Waynick's family were oblation bearers.

Bishop Waynick, 48, was rector of All Saints' Church in Pontiac, Mich., when she was elected bishop coadjutor.

Gay Totten

# Bishop Wimberly: Prayer, Patience and Decisive Action

By CATHERINE TYNDALL BOYD



**The Nominees  
for Presiding Bishop**  
(Fourth of 4 profiles)

**T**he Rt. Rev. Don A. Wimberly favors the practice of discernment in his spiritual journey, as opposed to striving for a pre-determined goal.

He says he is not a “heavy theologian or advocate” for particular causes, that his call as a bishop has been to “be with people”: to be a pastoral presence to his diocese and its clergy.

“I came out of a Methodist background, where our spiritual life was formed by scripture from an early age,” he said in a recent interview. “Through scripture I learned that God selects and calls people to specific things. I have a gift of discernment and I choose good people. I believe God has given me that gift.

“As bishop, if I am not serious about my own physical, mental, spiritual and emotional health, then I fail to lead the life I vowed to lead in my ordination vows. When I allow the demands of outward circumstances to govern choices and schedule, I function at a less efficacious level.”

Bishop Wimberly tells a story which illustrates the good humor with which God’s will can be made known. A dozen years ago, he and the Diocese of Lexington were seeking God’s will in the election of that diocese’s new bishop. One day in a parking lot in Jacksonville, Fla., where he was dean of St. John’s Cathedral, he noticed a Kentucky license plate, which bore the word COME. (Far from being apocryphal, this plate was later checked with the Kentucky Department of Motor Vehicles.)

Regarding his present nomination for Pre-

siding Bishop, he says, “This isn’t about what I want. I know that God has called me to be part of this process. Whether God has called me to the office remains to be seen.”

Bishop Wimberly says that the job of any bishop, but in particular that of the Presiding Bishop, “is an impossibility. Dioceses prepare these statements about what they want; 99 percent of the profiles say, ‘We want a pastor.’” But unlike other ministries within the church, the life and work of a bishop is a particular struggle because it does not take place within a community. “It’s hard to get your arms around the diocese,” he said.

Bishop Wimberly said the nominating committee which interviewed several members of the Diocese of Lexington “told me ‘we think you may be too pastoral for the job.’ I just was amazed. I think that’s the whole point” of ministry. “I have found that it works in a small diocese.” But pastor to 2.5 million Episcopalians? “It’s outside the realm of possibility.

“I have found that I am called upon to lead with a deep devotion to God, persons, the community and the denomination.” He prefers to approach troublesome situations with prayer and patience, combined with a determination and willingness to take decisive action if needed.

In an administrative setting, Bishop Wimberly says, “I can’t be everything to everybody. I need people around me with gifts I don’t possess, a system of wonderful inter-controls.” Regarding his leadership style, he says he seeks consensus among those with whom he works. A bishop has a “duty and responsibility to provide strong leadership, and to delegate appropriate notions of the authority and responsibility emanating from his or her office.”

Next month’s General Convention in Philadelphia will consider some 50 resolutions dealing with the proposed restructure of

*Catherine Tyndall Boyd is a free-lance writer who lives in Lexington, Ky. She is a member of St. Michael and All Angels’ Church, Lexington.*



James Solheim photo/ENS

**Bishop Wimberly (left) at an Executive Council meeting, with Don Burchell, former national church treasurer.**

*'I can't be everything to everybody. I need people around me with gifts I don't possess, a system of wonderful inter-controls.'*

*Bishop Wimberly*

the church. Ironically, the election of a new Presiding Bishop will be the refurbishing of the most visible, outward sign of that structure.

Bishop Wimberly says while he agrees some restructuring is needed, "the biggest structure problem we have is the one they won't deal with: General Convention itself. It is an enormous, cumbersome body. It's ludicrous. We're one of the few legislative bodies in the Anglican Communion with a bi-cameral system.

"I find our church is great at saying what it ought to be. We've got to get people talking about affirming the ministry of the laity. Clergy should frame their baptismal certificate and put it on the office wall" since it was that rite of passage which made them ministers, and not ordination. Rejecting a common ecclesiastical layer-cake metaphor for the church, he says he prefers the image of a marble cake, with "swirls of varying ministries permeating the whole."

While declining to identify himself as an advocate for any particular issue, Bishop Wimberly calls the church to higher standards than "half-truths, shallow understanding" and shrill debates. He decries, humanity's inhumanity," saying racism is a constant challenge, and an "intolerable injustice."

Regarding issues of sexuality, he supports ministries "of education, prevention and protection," saying the church must provide leadership in the elimination of all abuses, and be a "safe haven for all persons.

"We have made idols out of issues," he says. "We can't see the mission for the issue, and this makes the church a political arena. Mission work, domestic and foreign, is not to be merely one focus of the church; it is Christ's mandate to the church.

"I am also convinced that extensive work needs to be directed toward the continuing re-establishment of trust in the fiduciary soundness, responsible and accountable stewardship, managerial cohesion and effectiveness.

"I would imagine that some of my 'via media' stances will provoke outcries from all extremists. I think that is healthy, albeit not pleasant."

Bishop Wimberly says he is blessed by "my spouse Wendy's own ministry, her individuality and strong personality, and her extremely honest and outspoken approaches to situations." Wendy Wim-

berly is a case manager for CRA Managed Care in Lexington, a healthcare advocate for workers' compensation cases. She holds a master's degree in education from Emory University. The Wimberlys, who have two adult children, Brent and Julie, have lived in five dioceses: Western New York, Louisiana, Kansas, Florida and Lexington.

Bishop Wimberly has been a member of the General Convention's committee on Program, Budget and Finance since 1985 and is chair of the Executive Council Administration and Finance Committee. He has since 1991 been a member of the University of the South board of regents, and was recently elected that school's chancellor [TLC, June 1]. He has also served as chair of the Church Deployment Board, the Episcopal Radio-TV Foundation, and sits on the pastoral development committee of the House of Bishops. He is "especially proud" to have been appointed to the governor of Kentucky's Ethics Commission.

### **Earning Respect**

Bishop Wimberly believes the Episcopal Church Center itself would benefit from some extensive pastoral care. "The office of Presiding Bishop must be respected for its own sake, but the person in that office must earn the respect: by being present, letting them know who you are, being vulnerable. If a leader shows weakness, it's looked upon as a terrible thing. What a sad way to have to be a leader."

At a recent clergy conference, diocesan clergy asked Bishop Wimberly if they could lay hands on him and pray for the stresses of the coming months. "I sat in the midst of them and asked them for their prayers, and the whole group cared enough for me to pray for me. That was so touching. I need that, and I'm not ashamed to say I need it."

Bishop Wimberly says the Prayer for the Church in the Book of Common Prayer says it all: "Fill the church with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it, where it is in want, provide for it; where it is divided, reunite it..."

Regardless of the outcome of General Convention, "I love being the Bishop of Lexington. On July 25 I will still love being the Bishop of Lexington." □

Church of the Holy Spirit is located in "condo canyon" on the main street of an island town that is busy with summer vacationers.



*A LIVING CHURCH*  
One in a series

## *'It Was Almost Like Starting a New Church'*

By PATRICIA NAKAMURA

Mark Twain might feel right at home at the Church of the Holy Spirit in North Ocean City, Md. In response to rumors, he once cabled the Associated Press from Europe that "The reports of my death are greatly exaggerated." The demise of the parish was predicted by some a year and a half ago, when the rector and a large portion of the membership left the Episcopal Church for the Charismatic Episcopal Church. But Holy Spirit is alive and well, and thriving.

Senior warden Dick Hillyer said the decision to leave stunned many in the congregation, "like slamming your finger in a car door." In November 1995, the group that split to form a new church took "more than half the budget," a good bit of the movable property, and most of the vestry and other experienced leadership. They left behind "a half-million-dollar mortgage and no members," said Phyllis Truitt. "You didn't know who'd be in church the next Sunday. Who had stayed, who was gone?"

Mr. Hillyer admitted, "Our survival was in question for awhile. The bishop [the Rt. Rev. Martin Townsend, Bishop of Easton] jumped in to the rescue. He marshaled a new vestry and sent the Rev. David Nickerson as interim. And

he said, 'I'll do Christmas Eve myself'."

Mrs. Truitt added, "Bishop Townsend said 'No way we'll let it go!'"

What followed was a great deal of work and learning very quickly: vestry training workshops, meetings to pass emergency resolutions, lessons on functioning as a search committee. And grief counseling.

"Thirty people met in January with diocesan staff. We received tremendous support from the diocese, from the national church and from Bishop Browning," Mr. Hillyer said. "It was almost like starting a new church. People got on the phone and said, 'Come worship — Jesus is Lord!'"

With spring came donations from other dioceses and the return of seasonal members from along the eastern seaboard. And Holy Spirit called the Rev. Ron Robison from Orlando, Fla. With him, donated by the Florida church, came his computer and his vestments, a serious investment for a priest who's 6-foot-6.

"We serve all sorts and conditions of mankind here," Fr. Robison said. The population of Ocean City varies from perhaps 20,000 in winter to a crowded 200,000 during the summer. "The city is 150 blocks long and three blocks wide," on a barrier island between the Atlantic Ocean and Sinepuxent Bay. "In winter,



Church

of the

Holy Spirit,

Ocean City,

Md.



Holy Spirit,  
Ocean City, Md.

we have [attendance] in the low 100s. In summer, in the 300s. At one point, the church was down to about 30 people. We're growing, adding families. And most of our members have never been in an Episcopal Church before."

One young couple, Michael and Melanie Konoski, were married by the bishop on the day Fr. Robison was installed as rector. Melanie was raised Roman Catholic; Michael had not been baptized. "We started off all together," Ms. Konoski said. "The congregation is very warm and friendly. You're never pushed into being 'religious'."

Many members do not live on the island, but commute sizable distances. Some may attend only a Sunday or two throughout the year. "We send the newsletter to 290 families that consider themselves a part of Holy Spirit at some level," Fr. Robison said. When he took a poll of the congregation to determine what type of music was preferred, "it was everything from Bach to 'Drop-kick me, Jesus'."

So, he said, "We play it fast and loose. It's a relaxed area." The church has an 8:00 spoken Rite I service ("I'm swimming upstream — not many Episcopalians and I introduce Rite I. But people seem to like it; we had 46 last Sunday.") and a Rite II service at 9:30 with music that tends to be contemporary and evangelical. Mr. Hillyer said, "The Prayers of the People are left wide open" for individuals' concerns.

Services are printed out, "12 pages every week in a user-friendly bulletin." Wednesday evenings there is an "informal Eucharist followed by a Bible study" and a monthly covered-dish supper.

Sunday school has "6-27 kids, 2 years old to 18," said Gail Mansell-Rodě, who, in addition to being teacher and storyteller is a lector, chalice-bearer, usher, and "temporary gofer" in the church office. A preschool teacher who is giving up her 135-mile (one way) drive and moving back to Ocean City in fall, Ms. Mansell-Rodě uses a Montessori-based program with "lots of visuals. I use a big sand pit — a plastic swimming pool — to hold props." Recently a fan, pinwheels, and a guinea pig illustrated a story about the Holy Spirit and the apostle Thomas.

"Families are so varied nowadays," she



Gail Mansell-Rodě and her daughter, Yvette, review a Sunday school lesson using story and sand play. Teenagers and toddlers often stay together for Christian education at Holy Spirit.

said. "But [each child's] spot is only theirs. I tell them God created it just for them."

Holy Spirit has a long history before what Phyllis Truitt referred to as "the disaster." She said, "I've been here since before it was Holy Spirit. It was a chapel, open from Memorial Day to Labor Day. It became independent and year-round in about 1985. We had 12 people then."

The small church was served by a priest commuting from the see city of Easton. "We took out a couple of pews in the back and added tables for covered-dish dinners, meetings, even an office."

As the church grew, construction trailers were used for the vicar's office and the Sunday school, until a parish hall was built, with space for a kitchen and a nursery, and later another addition with more classrooms and "movable walls so we could all dine together. Then we had to enlarge the church. If people came a little late, they couldn't even sit together. And so a side wall was moved outward and a balcony installed." It was this that left the parish with "lots of space we didn't need" and a large debt to be paid off by a few people.

"We tried to carry on as though everything was fine," she said. And now, two years later, "We're healing. We have new people. And Fr. Robbie's wonderful."

Senior warden Hillyer termed "Fr. Robbie" a gift of God. "He was at the Citadel, he's had medical training, he was a pilot for United Airlines, he's been in business, raised three children. When his family

was grown he went to Virginia [Theological Seminary] and became a priest."

The future looks bright and busy. Fr. Robison plans to start Morning and Evening Prayer, a "seeker service," and home Bible study groups.

Mr. Hillyer and Ms. Mansell-Rodě see a need for child care. She said, "There are many single parents in Ocean City. We have a wonderful facility that is not used during the week; we have room for 100." Holy Spirit has worked with the larger St. Paul's on the island to provide vacation Bible school. "Next year, we'll do it on our own."

The many retired people living in the island's condos need activities, particularly in the winter. "I want to take Christian education beyond our walls, offer it to the summer population, everyone." They had been "going in and closing the doors behind us" during the difficult healing. "Now it's time to open the doors and carry the Word out."

Ms. Konoski said junior warden Don Dennis had made up pamphlets for the hotels and condos that fill Ocean City with summer visitors. Her husband, an electrician, was working with Mr. Dennis on lighting the stained-glass window from the inside, to make the church more visible from the highway.

Dick Hillyer was on the same wavelength: "Now we are thinking about mission. Maybe we're supposed to be a little lighthouse at 100th Street in Ocean City, for the thousands who walk by every day." □

# Cannon or Canon?

**The proposed Canon III.8.1 concerning the ordination of women to the priesthood should not be used as a weapon to enforce conformity.**

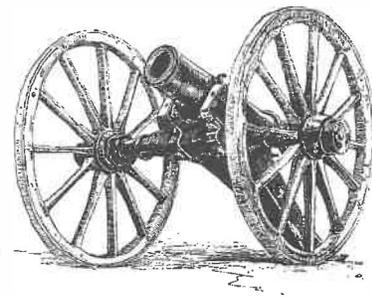
By JOHN R. THROOP

**T**he ordination of women to the priesthood and the episcopate has been an official policy and practice of the Episcopal Church since 1976, the same year I became an Episcopalian. For 20 years now, women have shared their spiritual gifts as the church has recognized the fullness of their calling in Christ.

Still, many men and women in this church object to the ordination of women on theological principle, and a way has been found to accommodate those who embrace the ordination of women as well as men and those who in conscience cannot comprehend the possibility of such a ministry.

When General Convention considers legislation regarding Title III, Canon 8, Section 1, the issue should not focus around justice, equality or even equal application of ordination canons to men as well as to women. The basic issue is one of our Anglican ethos and character. Will we mandate and enforce conformity and certitude, or will we wrestle and live with tolerance and ambiguity? Will

*The Rev. John R. Throop is vicar of Christ Church, Limestone, Peoria, Ill.*



we legislate a particular view of ordination, or will we accept pluralistic practice?

This issue has a special poignancy and urgency for me. As an Episcopalian, I have always supported, even advocated, the ordination of women as well as men. Women clergy have blessed my life and ministry as colleagues, preachers, teachers, pastors and spiritual directors. Yet I minister in a diocese where such ministry is not allowed. I find it strange that God has placed me here.

Still, I can't see mandating the equal applicability of ordination canons. My understanding of ordination in this church is based on grace, not law, though we do use canons to guide the process and set certain boundaries. Canons are meant to provide ground rules for our life together. Nowhere are they meant to be weapons to hold bishops, clergy or people hostage until they can either adjust to the change or leave.

In past centuries, the Anglican tradition has resisted enforcement of conformity, preferring to put people ahead of policy and to live with ambiguity and pain. There have been tragic consequences when we have enforced canon law. Much blood was shed when the Roman Catholic Church attempted to enforce papal authority over the Church of England and royal and political authority. Nonjuring bishops and parishioners in the 17th century suffered at the hands of those pressing for the sole authority of the Crown in religious matters. The church sought



## Cannon or Canon?

by canon law to block evangelical renewal in 18th-century England. Followers of the Oxford Movement's call for renewal in sacramental worship were harmed by opponents in England and America in the 19th century through the use of canon law.

What good did the enforcement do in these cases? The body of Christ was injured, and the canons became cannons to be fired at those who upheld the norms of the time. What is different in mandating equal application of ordination canons for women and men? The Anglican tradition wisely eschews conformity as harmful to the faithful and to their leaders. When Anglicans have acted otherwise, the Spirit of God has been grieved. When we stress conformity, we are not being ourselves — open, comprehensive and accepting.

I do recognize, at the same time, that the current ordination policies of the dioceses of Quincy, Fort Worth, San Joaquin and Eau Claire are, on a human level, unjust. The fact that women do not have access to the ordination process in these dioceses, and cannot be received as colleagues in these dioceses, is very unfortunate.

**M**uch is made, and deservedly so, of the pain that women and men feel at the rejection of the priestly gifts women have to offer in these places. I have felt it myself. At the same time, were such a canon mandatory, then I would feel another kind of pain — the pain of my brother priests and the challenge to the conscience of a generous and caring bishop. This pain arises from an equally convinced view of the church's priestly and episcopal ministries as open historically and traditionally to men only as mandated by the scriptures and the church's catholic tradition. These priests and bishops feel unheard and disregarded. I minister side by side with them, and feel deeply for their struggle, too.

So if the argument for a mandatory equal application of ordination canons is based on a cry for justice and a cry from pain, I can tell you that there's plenty to go around on all sides. If the ordination canons are not equally applied, sisters and brothers in the church are in pain. If it is mandated, then my brothers and many sisters here feel pain. That's why the pain-and-justice concept of a mandated canon seems absurd to me, and is very unhelpful, though very powerful. When one part of the body hurts, shall we inflict pain on another? Do we really do that as Anglicans? Do we truly pursue a win-lose, let's-stick-it-to-them approach and glorify God?

There is a deep injury in the church when we enforce conformity, and then a kind of speciousness when we say that we welcome diversity. True diversity means that we embrace, or at least tolerate, a variety of practices. We as Anglicans also trust that the wisest decisions for the church's ministry are made at the local level — the diocese led by its bishop. We allow for local practice and, yes, for conscience. When there is anything required in the canons, it is for consistency of practice, not for conformity to theological notion.

So let these four dioceses be themselves as all of us in the Episcopal Church seek to be ourselves. In time, by God's grace, the fullness of women's ministry will be accepted. For one other thing demonstrates Anglicanism at its best — patience, and taking the long view. In the wide Anglican bounds, we can at least tolerate one another and, at best, love one another. Best of all, in grace and love, we're willing to give one another all the time we need. □

## A Resolution to Defeat

The proposed revision of Canon III.8.1, making mandatory the ministry of ordained women in every diocese [p. 13], could bring to fulfillment the legislation adopted more than 20 years ago, when General Convention decided women could be ordained to the priesthood and the episcopate. The 72nd General Convention, which meets in Philadelphia next month, could make canonically illegal what it once officially taught.

The intent of the resolution is to make the ordination process accessible to all, particularly in the four dioceses in which women currently are not being ordained as priests or licensed to officiate. The forced compliance aspect of this legislation makes it particularly difficult to accept. It is un-Anglican, a major separation from nearly all of the churches of the Anglican Communion, and a departure from the belief of catholic Christianity. It would appear as though the Episcopal Church, based upon the 20-year experience of ordained women, is willing to cast aside more than 400 years of Anglican faith and order.

We hear of a mellowing on this resolution by some members of the House of Bishops, and of some politicking by a group of ordained women who are attempting to influence defeat of the legislation. However, it should be kept in mind that the bishops adopted a "mind of the house" resolution in 1995, that "it is the mind of this house that Canon III.8.1 is mandatory in all dioceses of this church." We expect that the two resolutions on this topic will be adopted easily in the House of Deputies, where many of its members are treating this as a "justice" issue.

Our hope is that somehow this legislation will be defeated. In the spirit of Anglicanism, this church should be tolerant, even inclusive, enough to permit a small minority of its members' theological objections to be acceptable. During the past 20 years, the Holy Spirit has enabled minds to be changed, and dioceses to accept ordained women. Over time, the same thing can happen in the remaining four dioceses.



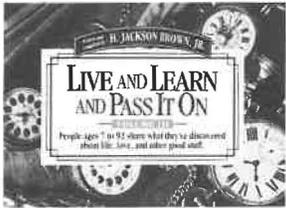
As Verger, Edgar Nuthatch was prepared for any eventuality.

# For the Young and Young at Heart

By TRAVIS DU PRIEST

**LIVE AND LEARN AND PASS IT ON. Vol. III.** By **H. Jackson Brown, Jr.** Rutledge Hill. Pp. 160. \$6.95, paper.

One of life's pleasures is dipping into such a book as this with quotes from children and adults, ages 7 to 92, on what they've learned about life: "I've learned ... that the word 'oops' is not in God's vocabulary (age 32) ... that a car only feels new until you make the first payment (age 17) ... that chocolate is a food group (age 55) ... that a good way to save money is to be too busy to go shopping" (age 88).



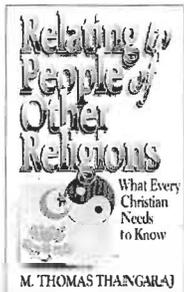
**OFF TO COLLEGE.** By **Michael Francis Pennock.** Ave Maria. Pp. 128. \$7.95 paper.

I'll try it out in a month or so on my high school junior. I'm not sure that our older son would have cared much for it, he so much likes to plunge in without being instructed ahead of time. But for those who do take advance instruction, there are lots of practical tips on everything from doing laundry to writing papers, dating, eating healthy, staying safe, and keeping your faith.

## The Faith of Other People

**RELATING TO PEOPLE OF OTHER RELIGIONS: What Every Christian Needs to Know.** By **M. Thomas Thangaraj.** Abingdon. Pp. 112. \$8.95 paper.

Prof. Thangaraj teaches World Christianity at Candler School of Theology in Atlanta. He writes in a reverent way about the singular claims of Jesus on the Christian and about the respect due other religions. While Christ is the only way for Christians, "God's ways —



very often, mysterious ways — of dealing with other people cannot and should not be limited to this text (John 14:6) alone." Excellent adult study book.

**LIFECYCLES: Jewish Women on Biblical Themes in Contemporary Life. Vol. 2.** Edited by **Debra Orenstein** and **Jane Rachel Litman.** Jewish Lights. Pp. 401. \$24.95.

Rabbis Orenstein and Litman pull together the human themes of the first five books of the Bible. Numerous women contributors cover family and home, history and mythology, sexuality and ritual purity, community and leadership. I found the section "Living Out the Model of Creation" one of the most exciting — living our own six days of creative work and spiritually living the restful Sabbath. First rate.

### The Cosmic Comic

"In the beginning"  
God laughed,  
for NOTHING,

nothing imaginable  
was — ho - ho —  
was quite so delightful,  
deligh - ha - ha - ha - height -  
FULL

as being;

naught so delightfully full  
as being divine,

Divine BEING.

"As it was ... is ... ever shall be"  
in God's great guffaw - haw - haw - hawing,  
in giggling,  
meaningful wriggling,  
of chaos into form  
of form into living.

Let there be light,"  
O, let there be LIFE,  
and let all life hee - hee - hee - hear  
loving laughter,  
love living,  
live laughing

and LOVE.

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**Timothy P. Perkins**

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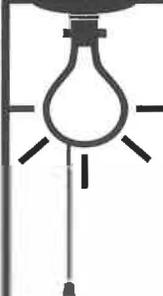
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AG097

## People and Places

Send your clergy changes to P&P Editor:

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### Appointments

The Rev. **Thomas C. Adams, Jr.** is rector of St. Mark's, 125 Mason St., Fall River, MA 02723.

The Rev. **Elizabeth Anderson** is vicar of Annunciation, 9229 S Harlem Ave., Bridgeview, IL 60455.

The Rev. **Juliana C. Anderson** is rector of St. Mark's, Box 148, Foxboro, MA 02035.

The Rev. **Michael Johnston** is rector of Grace, 924 Lake St., Oak Park, IL 60301.

The Rev. **Cuthbert H. Mandell** is rector of Good Shepherd, Box 719, Wareham, MA 02571.

The Rev. **Michael McCue** is rector of St. John's, Honeoye Falls, and Zion, Avon, NY.

The Rev. **D. Maria Neighbors** is associate of pastoral care at St. James' Cathedral, Wabash Ave. & Huron St., Chicago, IL 60611.

The Rev. **Jake Owensby** is assistant rector of St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

The Rev. **Linda Packard** is rector of Our Saviour, 530 W Fullerton Pkwy., Chicago, IL 60614.

The Rev. **Kenneth Parks** is rector of St. Bartholomew's, 600 Belmeade, Corpus Christi, TX 78412.

The Rev. **Linda Privitera** is rector of Our Saviour, 21 Marathon St., Arlington, MA 02174.

The Rev. **Anthony J. Vanucci** is rector of Our Saviour, 2112 County St., Somerset, MA 02726.

The Rev. **Edward Winsor** is priest-in-charge of St. Peter's, 800 Center St., Key West, FL 33040.

The Rev. **Richard B. Yale** is rector of St. John the Evangelist, 2341 Floral Ave., Chico, CA 95926.

### Ordinations

#### Deacons

Dallas — **Mary E. Duvall.**

East Carolina — **David Stout.**

Kansas — **Gar Demo, Kelly Hamilton Demo.**

New Hampshire — **James Patrick Adams.**

Newark — **Michael Belt, Susan Butler, Michael Gerhardt, Jill McNish, John Quartey, Gabriel Sinisi, Denise Yarbrough.**

#### Priests

Virginia — (For the Bishop of Northern California), **William Burk**, assistant, Grace, Box 1059, Kilmarnock, VA 22482.

West Virginia — (For the Bishop of Virginia), **Margaret Valdivia-Raven**, assistant, Trinity, Box 985, Martinsburg, WV 25401.

### Retirements

The Rev. Canon **Winnie Bolle**, as associate, Trinity Cathedral, Miami, FL. Add: 6055 S Verde Trail, Apt. H316, Boca Raton, FL 33433.

The Rev. **Esther Brown**, as rector of St. John's, Needles, CA.

The Rev. **William H. Hethcock**, as professor of homiletics, School of Theology of the University of the South. Add.: P.O. Box 3310, Sewanee, TN 37375-3310.

The Rev. **Jonathan L. King**, as interim pastor of St. Bartholomew's, White Plains, NY. Add.: 340 Godwood Ave., Ridgewood, NJ 07450-3619.

The Rev. **Louis Sharples**, as rector of St. Peter's, Rialto, CA.

The Rev. **Charles H. Smith**, as rector of St. Matthew's, Chandler, AZ.

The Rev. **George Stockhowe**, as vicar of Calvary, Jacksonville, FL.

The Rev. **Dale Warner**, as vicar of Trinity, Melrose, FL.

The Rev. **Jack Watson**, as vicar of St. Alban's, Chiefland, and Christ Church, Cedar Key, FL.

The Rev. **William Abbott Yon**, as deputy of administration and finance of the Diocese of Alabama. Add.: 140 Whisenhunt Rd., Chelsea, AL 35403.

### Change of Address

The Rev. **Robert H. Walters**, Meadowbrook Apts., 5359 Whetstone Rd., Richmond, VA 23234.

### Theological Seminaries

University of the South — Honorary degrees were presented to the Rev. **Mark S. Anschutz** and **LaSalle D. Leffall, Jr.**

Virginia Theological Seminary — Honorary degrees were presented to the Rev. **James Desmond Anderson**, the Rt. Rev. **William C. Frey**, **George C. Lindbeck** and the Rev. **Charles L. Winters.**

### Restoration

The Rev. **Anthony Hinson**, 728 Floral Ave., Canon City, CO 81212-3015.

### Deaths

The Rev. **Evelyn May Ashcroft**, retired deaconess in missionary service for 39 years, died May 19 in a hospital in Monterey, CA, at the age of 93.

Deaconess Ashcroft was born in Liverpool, England. She was educated in England and the United States, and received the M.A. degree in history from the University of California at Berkeley in 1926. She served as an appointed missionary of the Episcopal Church, or as a volunteer, in China, the Philippines, and Burundi until 1980. She passed canonical examinations in a Japanese internment camp near Baguio, Philippines, and was liberated at Old Bilidid prison during the battle of Manila. After repatriation in 1945, she was ordained to the diaconate in 1946. She returned to Shanghai where she remained until 1951. She then became directress of St. Hilda's Training Center for Women Church

## People and Places

Workers, Tadian, Mountain Province, the Philippines. The Episcopal Church Women of Tadian have requested that Deaconess Evelyn's ashes be sent there for burial. Survivors include cousins in Manchester, England.

The Rev. **Allen J. Green**, 78, retired priest of the Diocese of North Carolina, died at his home in Wagram, NC, on April 14.

Fr. Green was a native of Columbia, SC. He was a graduate of the University of North Carolina and Virginia Theological Seminary. He was ordained priest in 1954 and taught history at the Virginia seminary from 1955-1958. He was a missionary in Mexico for 10 years, and served Virginia churches until 1975 when he retired. Fr. Green is survived by his wife, Betty, two children and two grandchildren.

**Dorothy C. Diggs**, author of *A Working Manual for Altar Guilds*, died at her home in Shell Point Village, Fort Myers, FL, on May 9.

Mrs. Diggs was the widow of John R. Diggs. She is survived by two sons, Donald R. Diggs of Hockessin, DE, and the Rev. Thomas T. Diggs, of Chester, SC, six grandchildren and five great-grandchildren.

The Very Rev. **Wayland E. Melton**, 48, dean of the Cathedral Church of the Saviour, Philadelphia, PA, died on May 18 of a heart attack at his home in West Philadelphia.

Dean Melton was born in Rusk County, Texas. He was a graduate of Missouri Valley College, Indiana University, received the M.Div. degree from General Theological Seminary in 1976, and earned a Ph.D. degree from Union Theological Graduate School in 1984. He was ordained to the priesthood in 1977 and was rector of the Church of Our Saviour, Cincinnati, OH, from 1976 to 1982. He then became associate director of pastoral care and counseling at Children's Medical Center in Cincinnati, and served as rector of Grace Church, Cincinnati, from 1989 to 1996, when he became dean of the Philadelphia cathedral last July. Fr. Melton is survived by five adopted children, his mother and father, and a brother.

The Rev. **Willis M. Rosenthal**, retired priest of the Diocese of North Carolina, died April 5 at the age of 83 in Southern Pines, NC.

Fr. Rosenthal was born in Huntington, NY. He was a graduate of Seabury-Western Theological Seminary and was ordained priest in 1943. He served churches in Montana, Florida, Nebraska, Utah, Washington, Oregon and Tennessee before going to North Carolina in 1960. He was headmaster at Ravenscroft School, Raleigh, from 1960 to 1966, headmaster at Grace Day School, Jacksonville, FL, from 1967 to 1969, and priest-in-charge of St. Matthew's Church, Salisbury, NC, from 1969 to 1978 when he retired. He then was priest-in-charge of Good Shepherd Church, Cooleemee, NC, from 1978 to 1986. Survivors include his wife, Patricia, and one daughter.

The Rev. **Donald A. Sheffield**, 64, priest of the Diocese of Texas, died April 20. He

was vicar of St. Paul's, Woodville, TX, until he was forced to take a medical disability retirement. Fr. Sheffield was on the heart transplant list.

He was born in Houston, TX, in 1933. He was a graduate of Virginia Theological Seminary and was ordained to the priesthood in 1963. He served parishes in Arkansas until 1964 when he went to Texas. He then served churches in Houston, Henderson, Silsbee, Baytown, and Groves, TX. Fr. Sheffield is survived by his wife, Nancy, and three children.

The Rev. **Robert B. Skinner**, retired rector of Emmanuel Church, Webster Groves, MO, died April 29 after a long illness. He was 56.

Fr. Skinner was born in Poughkeepsie, NY. He received the A.B. degree from Transylvania University, the M.Div. from the Episcopal Theological Seminary in Kentucky in 1966, and was ordained to the priesthood in 1966. He became assistant rector of Emmanuel in 1967 and rector in 1972. He retired in 1996 because of poor health. In the Diocese of Missouri, Fr. Skinner served on the diocesan council, the standing committee, and was a trustee of the Diocesan Investment Trust. He is survived by his wife, the Rev. Susan C. Skinner, who succeeded him as rector of Emmanuel, and one son.

The Rev. **David N. Stoner**, retired priest of the Diocese of Alabama, died on April 25 in Huntsville, AL, of cancer. He was 64.

Fr. Stoner was born in Huntsville. He attended the University of the South, and was ordained to the priesthood in 1984. He was curate of the Church of the Ascension, Montgomery, AL, from 1984 until 1985 when he became rector of St. James' Church, Alexander City, AL. Fr. Stoner is survived by relatives.

The Rev. **Robert H. Warner**, retired priest of the Diocese of Colorado, died May 16 in Greeley, CO. He was 73 years of age.

Fr. Warner was born in Denver, CO. He was a graduate of Denver University, attended Nashotah House, and was ordained priest in 1957. He served churches in Lupton, Estes Park, and Loveland, CO, and in 1962 he became vicar of St. Timothy's Church, Chicago, IL. He was vicar of St. Boniface Church, Tinley Park, IL, from 1963 to 1965. He then went to Arizona and served in Tucson and Chandler until 1973 when he became rector of St. Alban's, Windsor, CO. He retired in 1990. He is survived by his wife, Teresa.

Next Week ...

## Triennial Issue

# Classifieds

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(Continued on next page)



# Classifieds



## ORGANIZATIONS

**THE ORDER OF THE HOLY CROSS**, an Anglican congregation for men, invites you to explore a monastic vocation in the Benedictine tradition. We live in community in the U.S., Canada and Ghana serving God, the church and the world. Contact: **Vocations Director, Holy Cross Monastery, West Park, NY 12493-0099.**

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**SMALL, ACTIVE PARISH** in Canadian River breaks of Texas Panhandle has immediate opening for rector. Church located in city of 15,000. Two-bedroom rectory, utilities and car allowance. Cohesive parish of 80 communicants of varying ages. Sports and recreational activities available. Contact: **Search Committee, c/o Judy Flanders, St. Peter's Episcopal Church, Box 138, Borger, TX 79008-0138.**

**FULL-TIME RECTOR:** Immediate opening for a self-directed person with good management skills, family-oriented and enthusiastic about bringing people together for fellowship and worship; interested and capable of developing programs for middle school and secondary students. Good financial package offered. Contact: **Search Committee, St. James' Episcopal Church, 533 Bingham Ave., Sault Ste. Marie, MI 49783.**

**YOUTH DIRECTOR.** We need an energetic self-starter for a parish of 400+ families to start a comprehensive youth program. This is a full-time, hands-on position covering senior and junior high programs of retreats, fellowship, outreach, Bible study and sports. New Family Life Center to begin construction! Send resume/cover letter to: **Seldon Murray, c/o St. John's Episcopal Church, 322 S. Greer St., Memphis, TN 36111.**

**YOUTH MINISTER/ASSISTANT RECTOR.** 450+ family suburban parish, committed to a dynamic junior and senior high program and outreach, is seeking a deacon or priest for full-time, hands-on youth ministries. This person should be called to youth ministry and be enthusiastic and self-motivated. Resume/cover letter to: **Roger Tobin, Rector, St. Thomas Episcopal Church, 5690 SW 88th St., Coral Gables, FL 33156-2199.**

## POSITIONS OFFERED

**ASSISTANT PRIEST.** Calvary Church, Pittsburgh, seeks an assistant priest to join the rector and associate rector to complete its clergy team. The assistant priest will participate fully in the liturgical and pastoral life of the congregation, and will be directly responsible for new member, young adult and college ministries. Housing, competitive salary and excellent benefits package provided. Other full-time staff include a director of religious education and a director of music. Calvary is a large, diverse, theologically centrist urban parish with a tradition of strong lay leadership. Please send resume and CDO profile no later than July 11, 1997 to: **The Rev. Dr. Harold T. Lewis, Rector, Calvary Episcopal Church, 315 Shady Ave., Pittsburgh, PA 15206.**

**VICAR/CHURCH PLANTER.** The Diocese of North Carolina seeks a priest to begin and develop an Hispanic parish in Durham, NC. This person should have five years experience in ordained ministry, be bilingual, possess skills in lay leadership development, be able to provide ministry to the Hispanic community in all its diversity, and proficient in leading small groups. The vicar will also be expected to work collaboratively with the ecumenical community and with El Centro Hispano, a non-profit social service organization that leases space in the church building which will house the new congregation. Inquire ASAP to: **Hispanic Mission Development Committee, 417 Overland Dr., Chapel Hill, NC 27514.**

**YOUTH MINISTER:** Episcopal parish, Diocese of Central Florida, seeks its first youth minister. Small town with two (2) rivers, state park, large surrounding population, growing rapidly. College degree preferred. Salary commensurate with abilities and experience. Reply to: **Youth Minister Search Committee, P.O. Box 1909, Dunnellon, FL 34430.**

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Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

## Buena Park, CA

Near Knott's Berry Farm and Disneyland  
**ST. JOSEPH'S** 8300 Valley View  
Sun 8, 10 H Eu. Wed 10, 7 Bible Study

## Carlsbad, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. Neal W. Moquin, SSC  
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

## Laguna Hills, CA

**ST. GEORGE'S**  
23802 Ave. De la Carotta (I-5 Fwy at El Toro exit)  
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, the Rev. Al Lafon, the Rev. Jeff Kraemer, assisting  
June (Sun HC 8, 9 & 11). July-Aug (Sun HC 8 & 10)

## Yucaipa, CA

**ST. ALBAN'S** 12692 Fifth St.  
The Rev. Bruce Duncan, v (909) 797-3266  
Sun Services: 8 H Eu, 10 Sunday School & H Eu

## Rocky Mtn. Nat'l Park (west side)

**ST. JOHN'S** Grand Lake, Granby, CO  
The Very Rev. Kelsey G. Hogue (970) 887-2143  
Sun HC 8:30. Wed HC 7  
4th & Garnet in Granby  
Call about Sunday EP on Grand Lake (vacation attire appropriate)

## Branford, CT

**TRINITY-ON-THE-GREEN** 1109 Main St. (203) 488-2661  
The Rev. Richardson A. Libby, r; the Rev. Cynthia C. Knapp, ass't; the Rev. Archibald Hanna, d; Ronald Baldwin, music dir.  
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

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Sun 8 & 10 H Eu

## Washington, DC

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

## Washington D.C. (Cont'd)

**ST. PAUL'S, K Street**  
2430 K St. NW — Foggy Bottom Metro  
The Rt. Rev. Barry Valentine, Bishop in Residence  
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## Wilmington, DE

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10 Concord Ave., 19802  
The Very Rev. Peggy Patterson, dean; the Rev. Benjamin Twlnamaani  
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

## Pompano Beach, FL

**ST. MARTIN-IN-THE-FIELDS**  
Atlantic Blvd. and the Intracoastal Waterway  
The Rev. Hobart Jude Gary, interim-r  
Sun 8 and 10:30

## Stuart, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10. MP 8:30 daily

## Augusta, GA

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

## Hinesville/Fort Stewart, GA

**ST. PHILIP'S** General Stewart at Bradwell St.  
The Rev. Canon Samir J. Habiby, r; the Rev. Fr. Robert N. Neske, Jr. (Chaplain-Major-US Army), Pastor Daniel Chul Ki Lee, Korean Episcopal congregation  
Sun 8 & 10 H Eu; Wed 11:45 noon H Eu. Sat 6 H Eu Heritage Chapel on Post, Fort Stewart. Sun 1 St. James Korean Episcopal Service

## 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

## 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

**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

## Chicago, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Soi & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## Peoria, IL

**CHRIST CHURCH (Limestone)** Christ Church Rd.  
The Rev. John R. Throop, D.Min., v (309) 673-0895  
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

## Riverside, IL (Chicago West Suburban)

**ST. PAUL'S PARISH** 80 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7. Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

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

## Baton Rouge, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assocs; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-master  
Sun H Eu 7:30, 9, 11, 4:30

## Plymouth, MA

**CHRIST CHURCH PARISH** (508) 746-4959  
149 Court St.  
Sat Informal Eu 5. Sun Eu 8 & 10, Wed Eu 9:30

## Bath, ME

**GRACE CHURCH** 1100 Washington St.  
The Rev. John S. Paddock, r  
Sun H Eu 8 & 10. Wed H Eu 9

## Grand Rapids, MI

**ST. PAUL'S** 3412 Leonard St., NW., at Remembrance  
The Rev. John E. Crean, Jr., Ph.D., r; the Rev. John L. English, M.Div., r-em  
Masses: Sun 9 Sung; Wed 6:30 Low (616) 791-2060

## Minneapolis, MN

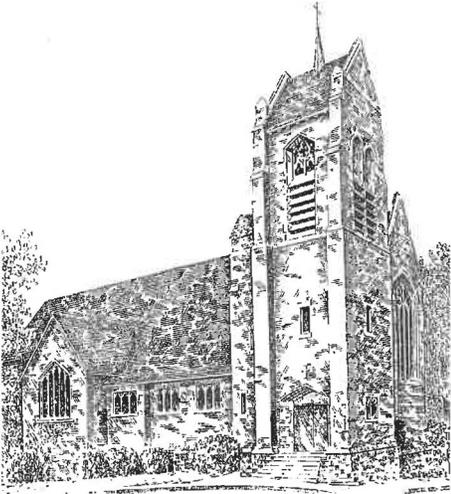
**ST. LUKE'S** 46th and Colfax, S.  
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the Rev. Alan Grant, the Rev. Ed Barnett, assocs  
Sun HC 8:30 & 10:30. Thurs HC 7

## St. Paul, MN

**ST. PHILIP'S** Mackubin & Aurora Sts.  
The Rev. Melvin Turner (612) 228-0930  
Sun HC 10

## Kansas City, MO

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



Trinity Church, Asheville, NC

(Continued on next page)

**KEY** — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

# Summer Church Directory

## Lake St. Louis, MO

TRANSFIGURATION (just off I-70, west of St. Louis)  
The Rev. Jason Samuel, v 1860 Lake St. Louis Blvd.  
Sun Eu 9 (314) 561-8951

## 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

## Hertford, NC (Diocese of East Carolina)

HOLY TRINITY 207 Church St. (919) 426-5542  
The Rev. Dale K. Brudvig  
Sun H Eu 10

## 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

## Santa Fe, NM

HOLY FAITH (505) 982-444 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs  
H Eu 12:10. MP or EP daily

## Minden, NV

COVENTRY CROSS 1631 Esmeralda Pl.  
The Rev. Shep Curtis (702) 782-4161  
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

## 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

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
(212) 378-0200

Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05  
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.  
Church open 365 days 8-6. For tours call 378-0252. Café St.  
Bart's: good food and hospitality Mon - Fri 10 to 6

### 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. Canon Edgar F. Wells, r; the Rev. William C. Parker,  
c; the Rev. Allen Shin, ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

### PARISH OF TRINITY CHURCH

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

### TRINITY Broadway at Wall

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

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

## Niagara Falls, NY

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

## Saratoga Springs, NY

BETHESDA Washington St. at Broadway  
The Very Rev. Thomas T. Parke, r  
Sun Masses: 6:30, 8 & 10

## Lincoln City, OR

ST. JAMES (541) 994-2426  
2490 NE Hwy 101  
The Rev. Robert P. Morrison, r  
Sun: H Eu 8 & 10 (Sung); Tues 12 noon (1928); Wed HS & H  
Eu 10; HD as anno

## Drexel Hill, PA

HOLY COMFORTER 1000 Burmont Rd. (610) 789-6754  
General Convention visitors welcomed  
Services 8 & 10

## Gettysburg, PA

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

## Philadelphia, PA

ALL SAINTS, Rhawnhurst Frontenac & Loney Sts.  
The Rev. Otto Lolk  
Sun Eu 8 & 10 (215) 342-6310

GLORIA DEI (Old Swede's)  
Christopher Columbus Blvd. at Christian St.

The Rev. David Rivers, r; Paul Fejko, organist-choirmaster  
Sun 9 & 11

ST. MARK'S 1625 Locust

The Rev. Richard C. Alton, r (215) 735-1416  
Within walking distance of '97 Convention  
Sun: Mass 8:30, Sol Mass 10. Daily Mass: Mon-Fri 12:10 (HU  
Wed); Tues 5:30; Sat 10

ST. MARY'S-Bainbridge 1831 Bainbridge St.

The Rev. Julius Jackson (215) 985-0360  
Sun Services: 8 & 10:30

ST. STEPHEN'S 10th & Market Sts.

At the site of the General Convention (215) 922-3807  
The Rev. Charles Flood, r  
Sun Eu 10:30, Thurs Eu noon. Morning office 8 Mon-Fri. Sung  
compline 9:30. Convention events call (215) 922-3807

## Phoenixville, PA

ST. PETER'S 143 Church St.

The Rev. Thomas C. Wand, r  
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120

The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret  
S. Austin  
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed  
H Eu & HS 10:30

GRACE 319 W. Sycamore St. (412) 381-6020

The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed  
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

## Selinsgrove, PA

ALL SAINTS (717) 374-8289

129 N. Market  
Sun Mass 9:30. Weekdays as anno

## Valley Forge, PA

WASHINGTON MEMORIAL CHAPEL Rt. 23 in V.F. Nat'l Park  
Summer Sundays at 8 & 10  
A Traditional Parish--"The American Westminster"

## 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.  
Sun H Eu 8 & 10:30. Weekdays as anno

## Breckenridge, TX

ST. ANDREW'S 109 N. Easton (254) 559-3172  
The Rev. C. Carter Croft, r  
Sun 7 & 10 H Eu. Wed 6:30 H Eu & Healing Service  
WEB site: [http://home1.gte.net/mansoul/and\\_start.htm](http://home1.gte.net/mansoul/and_start.htm)

## Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (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

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

## Bayfield, WI

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

## Hayward, WI

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

## Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted  
(809) 778-8221  
Fr. Keithly R.S. Warner, S.S.C., r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
Nicholas Porter, M.Div., canon; the Rev. George Hobson,  
Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

Encourage attendance among your  
parishioners and invite  
travelers to your church.

Invest in a Church Directory listing.