

# The Living Church

July 20, 1997 / \$1.50

*The Magazine for Episcopalians*



**ST. CLEMENT'S,  
NEW YORK CITY**

**In a Theater,  
for the Theater**

**page 8**



Services for St. Clement's take place in an Off-Broadway theater.  
*(Amy C. Elliott photo)*

**Inset:** Children perform in a play as part of an after school program.  
*(Susan Lerner photo)*

July 20, 1997

Pentecost 9

## Features



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for the Theater

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## Quote of the Week

The Most Rev. Richard Holloway, Primus of the Scottish Episcopal Church: "Practicing homosexuals in stable relationships should be allowed to have their relationship affirmed or whatever you want to call it, the name doesn't matter to me."

## In This Corner

# The Church's *Raison d'etre*

There's a lot of poverty abroad in our land.  
There are people sad and lonely and dispirited.  
Some are frightened; others angry; others separated.  
Families need to reconnect. Love needs a change, a chance.  
The country needs to come together. Neighbors need neighbors.

And so I turn to The Church, a prime "arena of reconciliation."  
Can't they, won't they, be the healing force in our troubled land?  
I ask the question but the answers that come my way are troubling.  
"We are in the middle of a building program." "We can't provide Welfare."  
"Sexuality is our major concern at the moment." "We are very busy."

Who goes to bed with whom is more important than who doesn't have a bed?  
Erecting structures is more important than lifting up people?  
Spending money on ourselves is more important than sharing it with others?  
Being "busy Christians" is more important than being a Christ to others?  
Something is out of whack. Where is the love of God, in all this, and in us?

Jesus showed us the love of God in human form, and in human action.  
Jesus didn't start a church. We did, to protect ourselves, and our beliefs.  
But the whole *raison d'etre* for The Church is to be a Community;  
a Community of Christ, a Community of Caring, a Community of Concern.  
If we're not that, we've missed the point, and we've ignored God.

I'm convinced that we need to rethink and readjust our priorities.  
Institutions, Dogmas, Traditions, Exegesis, Customs, etc., are all very important,  
but they are not as important as one child of God who cries out for our love.  
Jesus reached out for, and held, and helped all who came his way.  
So we must do likewise. We are not set apart . . . We are set within!

*Our guest columnist is the Rev. Alanson B. Houghton of Pawleys Island, S.C.*

## Sunday's Readings

# The Word of God Is Real Food

*Pentecost 9, Proper 11: Isa. 57:14b-21; Ps. 22:22-30; Eph. 2:11-22; Mark 6:30-44*

The most striking and memorable element in these readings is probably the well-known and much-loved miracle of Jesus' multiplication of the five loaves and two fish to feed the five thousand. This miracle is indeed a powerful sign of Jesus' love for the people, and his desire to meet their needs. However, the overall theme of today's lessons is that true nourishment is found not in bread — even that which is miraculously multiplied — but in hearing and accepting the word of God.

In John's gospel, Jesus himself said to the crowd which had sought him after he had multiplied the loaves, "Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you" (John 6:27). The real

food Jesus gave them was what he provided before he multiplied the loaves and fish. He observed that the people "were like sheep without a shepherd; and he began to teach them many things" until it grew late. The people listened to him for such a long time that they paid no attention to the lateness of the hour or their need for bread.

It is the word of God which is the real food. It is the word of God which heals, comforts, and gives peace, according to the lesson from Isaiah.

It is the good news which breaks down the "dividing wall of hostility" between Jew and gentile in the letter to the Ephesians, and makes them into a fellowship of saints in the one household of God. As in last week's lessons, a line from the psalm puts it all into one sentence: "The poor shall eat and be satisfied, and those who seek the Lord shall praise him."

# Not a Compromise

The article "A Compromise" [TLC, June 22] reveals George Sumner and Ephraim Radner to be what I personally know them to be: brilliant, articulate conservatives.

The article and the proposed resolution to General Convention is like asking the faithful, committed gay couples in the Episcopal Church to "close their eyes and disappear." It is tantamount to suggesting in the early 1950s that African-Americans should be satisfied to sit half-way up the aisle in the bus for 21 years while racists and segregationists could "wake up each morning and take heart" that they don't really live in an integrated society.

The most clever ruse of Sumner and Radner's article is to comfort those they call "revisionists" with the consolation of the "inevitability of the outcome they seek." It is as if Jesus would have told his disciples, "beware of the scribes and Pharisees ... but give them a couple of decades to get on board ..."

If, as the authors suggest, "the strife is o'er, the battle done," for revisionists, where's the compromise in their resolution? I agree that the blessing of same-sex unions by the church and the ordination of homosexuals living in those blessed unions is "inevitable," because it is the progressive extension of the teaching of the gospel. But if we agree that is the eventual outcome of our struggles, why should we ask those "progressives" (a much preferable term to "revisionists" since I'm not 'revising' anything but merely following the grace-full progression of orthodox teaching) to wait?

Let history — and the progress of the gospel — determine the final outcome. But don't ask committed gay couples and what Sumner and Radner call "qualified gay candidates for the priesthood" to enter the church from the "back door" while we are all assuring ourselves of our patience, compassion and openness to the Spirit throughout General Conventions.

*(The Rev.) James Bradley  
St. John's Church  
Waterbury, Conn.*

As acrimony over General Convention continues to mount, and our credibility and membership decline, the faithful can take some hope from the conciliatory resolution on sexuality. Because this modest proposal seems unlikely to be accepted, however, we should perhaps consider

some alternatives, such as the following:

1. Cancel the event entirely. These periodic gatherings rarely reflect a true consensus among the people of God. Further, the motions of each successive convention often negate those of the previous one.

2. Prohibit any discussion of the over-worked subject of sexuality. Surely there exist more pressing concerns, e.g., evangelism, works of mercy, drug addiction, overpopulation, catholic reunification, protestant reconciliation.

3. Admit that General Conventions have little bearing upon the beliefs and practices of individual church members, who are free to accept or reject their pronouncements at will.

Unfortunately, No. 1 is out of the question: too many hotel reservations. Likewise, No. 2 seems impracticable.

This, of course, leaves us with No. 3, which really amounts only to an acknowledgment that the Spirit bloweth where it listeth, that God has made us free to worship him as we will, and that we are not bound by any ecclesiastical legislation whereof our conscience is afraid. Call this congregationalism, if you will. But to calm the waters of further debate and discord, this compromise seems to me the only way to go.

*Harold W. Gleason, Jr.  
Shippensburg, Pa.*

Can we expect a deafening ho-hum to rattle the rafters in the Pennsylvania Convention Center, when that desperate "compromise" resolution is put forward? Certainly the thorough exegesis of the proposal will generate an answering wave of vibrant apathy among those who by now are inured to the perpetual P.C.-footing around the thorny issue of non-celibate homosexuality/same-sex partnership.

While the proposal would essentially ignore any genuine accountability or consequences for acting contrary to "current" resolutions already in place, "public scandal" would provide the only occasion for raising any ripples.

In any event, "episcopal or priestly conscience" exercised within the modern concept of "local option" offers a convenient escape hatch, places a premium on acting furtively, and beckons us to test the stability of the re-designed Hooker-esque five-legged stool.

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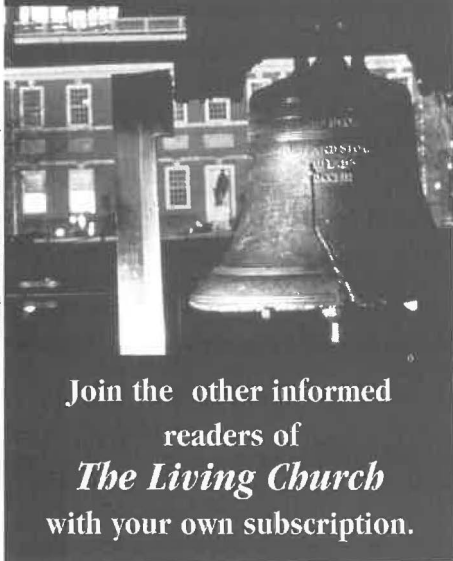
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*Letters*

were able to come to grips with this, responsibly recording their yeas and nays. Can we do less? Or should we settle for pablum rather than strong meat, for lukewarm rather than hot or cold, and risk being spewed out at the last?

*Reid Ferrall  
Detroit, Mich.*

**Term Limit**

Restructure of the national church will be one of the main issues at this year's convention in Philadelphia. As a deputy, I will be submitting a proposed canonical change calling for a 10-year limit on the term for diocesan bishops. This term limit is long overdue and will fit into the general reorganization of our church life.

In 1994, we wisely passed a resolution making the Presiding Bishop's term of office nine years beginning in 1998. The reasons cited were increased stress, travel and overwork. I would suggest diocesan bishops find themselves in the same situation.

At present there is a built-in discrimination against electing younger clergy to

the office of bishop. It seems no diocese is willing to run the risk of having the same bishop for 15 to 25 years. This canonical change would encourage the selection of younger priests.

Nothing in my resolution would prevent a bishop from serving in another diocese when his or her term has expired. Bishops completing their terms could be elected in another diocese, serve as suffragan or assisting bishops, or go back into the parish church.

*(The Rev.) Warren Murphy  
Christ Church  
Cody, Wyo.*

**Role Reversal**

It happened before in General Convention and appears likely to happen again in Philadelphia. No matter what the issue, the minority side will demand that the majority exercise pastoral sensitivity toward its concerns. Such accommodation has to last only until the vote count goes the other way, and the former minority has enough votes to make its own agenda mandatory, with all the pastoral sensitivity

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## Letters

of a bayonet charge. No doubt Uncle Screwtape will be pleased.

*(The Rev.) Robert Crafts  
Indio, Calif.*

### On Target

The Bishop of Central Florida, the Rt. Rev. John W. Howe, is on target once again in pointing out via his letter [TLC, June 15] that none of the four "extremely gifted nominees for the office of Presiding Bishop ... makes a single mention of the Lord Jesus Christ" when asked about "their sense of priorities for that important office."

To paraphrase TLC's Quote of the Week of that same date, "I think what we are doing now" as we look toward Philadelphia "borders on immorality!"

*John Oliver Rich  
Orlando, Fla.*

### Follow Augustine

It looks as if the Episcopal Church is about to tear itself apart over issues involving gay sexuality. What insanity! The church should never have gotten involved in issues of sexuality, straight or gay, in the first place. Sex, like eating, is a perfectly natural function. It is only so-called "religious people" who have messed it up and made it a problem. As Mrs. Patrick Cambell said to George Bernard Shaw, we should not care what people do with their sexuality as long as they don't do it in the streets and frighten the horses!

St. John's gospel tells us that the law came by Moses, but grace and truth came by Jesus Christ. We are not under law, regardless of what some in our church seem to think, we are under grace. That is why St. Augustine told us to love God and do as we please. That is all the good news we need to hear, and that alone is what the gospel is all about.

*(The Rev.) Alvin Van Pelt Hart  
New York, N.Y.*

### Test of Orthodoxy

As a priest in the Diocese of Quincy who agrees with the diocesan position on the ordination of women to the priesthood and episcopate, I would like to respond to the Viewpoint article by Fr. Throop [TLC, June 6].

As Fr. Throop noted, the present policy and practice of the church dates from 1976. So, even though it is more than 30

years old, it is still comparatively young in the life of the holy Catholic Church, which is our primary church commitment.

Further, when it was finally passed, it was adopted as a permissible practice, and the House of Bishops has since repeatedly assured those who disagree with it that they are not disloyal Episcopalians for doing so. The 1994 General Convention stated that those on both sides of this issue hold "recognized" theological positions.

So from my point of view a practice that to my knowledge wasn't even discussed in my seminary training in the early '50s and for years afterwards, and which has been the cause of estrangement within the Episcopal Church and the whole Anglican Communion and relations with Rome and Orthodoxy, it is now regarded by many in the Episcopal Church as the final test of orthodoxy.

I find this intolerable and almost unbelievable. At the same time, I recognize that those women whom the Episcopal Church has ordained have a rightful grievance against us. We don't accept their ordination that the church in which they and we belong has declared valid. Like Fr. Throop in his sympathy for us, I feel sympathy for them in their hurt. The truth seems to be that since this practice has been added, none of us can be free of injustice.

*(The Rev.) James E. Marshall  
St. Jude's Church  
Princeton, Ill.*

### Fresh Air

It is with a great deal of excitement that I always receive your magazine! I am pleasantly astounded at the amount of discussion and debate that occurs among Episcopalians about so many urgent issues. I beg you, as stated so well by an earlier letter to the editor, take stock of the tremendous treasure that you have as Episcopalians and members of the Anglican Communion. As a Roman Catholic, I envy the opportunity your lay people have to affect the affairs and policies of the church.

No doubt, it is true that the excessive hierarchal dependence we Romans have brings with it a level of certitude and finality to social and ecclesiastical issues. But in the fresh air of open and sincere Christian debate, one cannot but sense the movement of the Spirit.

*John Switzer  
Ocean Springs, Miss.*

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## Northwest Texas Consecrates Fourth Bishop

Brianna Lemoine's baptism was a bit upstaged by the man performing it, her father's uncle, the Rt. Rev. Charles Ohl. He managed to fit being consecrated the fourth Bishop of Northwest Texas into a hectic weekend which included a family reunion of sorts, gathering with friends from four states, entertaining a dinner crowd on the banjo, and baptizing Brianna, his nephew's daughter, at St. Paul's-in-the-Plains in Lubbock.

About 2,500 persons gathered for the June 28 consecration at the Lubbock Civic Center. They were greeted by a bagpipe band, and children's and adult choirs totaling 200 people. Consecrators were the Rt. Rev. Charlie McNutt, chief operating officer of the Episcopal Church and legate of the Presiding Bishop; the Rt. Rev. Sam Hulseley, Bishop Ohl's predecessor, and the Rt. Rev. William Winterrowd, Bishop of Colorado.

In his homily, the Rt. Rev. Robert Moody, Bishop of Oklahoma, spoke candidly of the controversies swirling around a number of bishops, warning Bishop Ohl that his new office comes "with great freedom and great responsibility. It can be the most wonderful or the most frustrating; it all depends on how you use freedom and authority. Misusing it will make life miserable. We have had too many misuses in recent years in his beloved church.

"Say good-bye to the advantage of



R. Goebel photo  
**Bishop Ohl will lead 11,000 communicants in Northwest Texas.**

being able to fashion your sermons based upon your awareness of the pastoral needs of your parish community. And say hello

to the wonderful challenge of finding new ways to proclaim the gospel from the standpoint of the office of bishop."

Bishop Ohl (rhymes with "goal") succeeds Bishop Sam Hulseley, who is retiring after 16 years of service to the diocese. Bishop Hulseley described the new bishop as "very much his own person. He is clear about who he is.

"I think he is going to be very, very strong, and clear about his vision. He's got a great sense of humor."

The Diocese of Northwest Texas covers 77,000 square miles, including all of the Texas panhandle and extending south past Abilene. The diocese includes approximately 11,000 communicants, 37 parishes and missions, eight elementary schools, two retirement centers, and one conference center.

Bishop Ohl was born in Bay City, Texas. He was educated at the University of the South, Sewanee, Tenn., and Nashotah House. He was ordained in 1974. He served as vicar and later rector of St. Michael's Church, Norman, Okla., and as assistant dean of St. Paul's Cathedral, Oklahoma City. From 1991 until his election, he was rector of St. Michael the Archangel in Colorado Springs. The bishop and his wife, Sheila, have three children, Charles Wallis III, Gregory and Courteney.

*Doug Tow*

## Bishop Turner Dies; Was Kansas Diocesan, 1959-1981

The Rt. Rev. Edward C. Turner, sixth Bishop of the Diocese of Kansas, died June 21 at his home in Colorado Springs, Co. He was 82.

Bishop Turner was consecrated bishop coadjutor in 1956 and became diocesan in 1959. He served until his retirement in 1981. The Rt. Rev. William Smalley, Bishop of Kansas, celebrated a memorial Eucharist at Grace Cathedral, Topeka, June 25. "Ed Turner did a marvelous job not only in ministering to the Diocese of Kansas but in looking at issues that were of concern to the whole church, such as evangelism and justice for those in inner cities. Turner House in Kansas City is part of that legacy, and in many ways he helped plant the seed that developed into Venture House in Wichita. He had a

strong concern for integration and the equality of all people." Turner House is a Jubilee Center providing after-school and summer youth programs, senior meals, and a children's clinic; Venture House trains people for the work environment with counseling, remedial language and math courses, and assistance in obtaining clothes and tools for employment.

One of the hallmarks of Bishop Turner's 25-year tenure was the planting of new churches throughout the diocese. He also oversaw the establishment of Canterbury House on the campus of the University of Kansas.

Bishop Turner was born in Buenos Aires, Argentina, and was educated at Northwestern University, Evanston, Ill.,

and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1940. He received an honorary Doctorate of Divinity from Seabury-Western in 1954, and served as a member of the seminary's board of trustees for many years. He served parishes in Washington state and Colorado until his call to the episcopacy.

Bishop Turner is survived by his wife, Virginia, a daughter, Mary Baines of Arlington, Texas, two sons, David Turner of Concord, Calif., and James Turner of Topeka, seven grandchildren and one great-grandchild.

*Melodie Woerman*

• More News, page 15 •





## Headmaster Fired

Two months after asking the Rev. Canon Mark Mullin to step down in 1999 as headmaster of St. Alban's School, adjacent to Washington National Cathedral, and three weeks after an emotionally-charged commencement in the cathedral [TLC, July 6], the school's governing board fired him by a vote of 14 to 10 on June 30, and asked him to leave immediately. Although his supporters said they would appeal to the cathedral chapter, both it and the Rt. Rev. Ronald Haines, Bishop of Washington, are expected to back the board. According to the Washington Post, Bishop Haines may remove some members of the board.

Fr. Mullin, the sixth headmaster since the school's founding in 1909, held the post for 20 years. It was not clear if the position will continue to be filled by a priest or if the post will be open to secular applicants, including women. The board is expected to name an acting headmaster quickly and institute a national search for a permanent headmaster.

(The Rev.) James B. Simpson

## Art and Practice

### Episcopal Evangelism Foundation's Conference Aims for Better Preaching

During the past 10 years, seminarians have been chosen from every Episcopal seminary to participate in the Episcopal Evangelism Foundation's preaching conference during the first week of June. This year's seminar took place at General Theological Seminary in New York, the site of the first conference. Fifty-two students spent the week with "a staff of six who preach and six who teach," said the Rev. Roger Alling, one of the organization's founders.



Fr. Alling

"This is the only annual event that brings students from all seminaries together for academic work," he said. "It was a great conference, and very hard work."

The "middlers," nominated by their respective schools, met in groups to preach, evaluate and be evaluated. The foundation pays the entire cost of the conference, as a "contribution to improved preaching," Fr. Alling said.

The Rev. Canon David Thomas, one of two founders who are still active, said many seminaries no longer teach preaching skills. Fr. Alling said students work on all aspects of preaching, including construction, delivery, content, body language, impact, and "the theology of preaching. Sermons are designed to be heard, not just to be essays."

The conference allows the students to "immerse themselves in preaching for a whole week," supported by private funds. The chair of the foundation is Gary Shilling, an economist and treasurer of General Seminary, who saw the need to elevate the quality of preaching. "Dr. Shilling breathed life into the foundation and without his support and efforts [it] would have died," Canon Thomas said.

Dr. Shilling said, "When I asked clergy and laity alike, 'Do you believe that preaching in the Episcopal Church can stand improvement?', the answer was always a resounding 'Yes!' Far too often, the rich liturgy of the church masks the need for good sermons, and until recently, many have not seen preaching as a vital function... What was needed was a basic course in the art and practice of preaching."

In addition to working on their own sermons, participants listen to exceptional outside speakers. This year's conference featured the Very Rev. Harry Pritchett, the new dean of the Cathedral of St. John the Divine in New York City, and Thomas Long, of Princeton Theological Seminary.

Printed sermons are entered into the foundation's annual Best Sermon Contest. "All 7,800 Episcopal parishes" are asked

to submit a favorite sermon preached within the past two years. The top 10 are selected, and are published each year with the conference addresses. *Preaching as the Art of Sacred Conversation: Sermons that Work #6*, edited by Fr. Alling and the



Dr. Shilling

Rev. David Schlafer, contains last year's winners and speakers. Selections for 1997 will be published by Morehouse next spring. The first five and their parishes are each awarded \$500.

This year's first prize winner is the Rev. Sara Scott Wingo, rector of St. Philip's Church, Fort Payne, Ala. Her sermon begins, she said, "'My grandmother was a knitter.' I preached it on All Saints' Day. My grandmother had died and my second child was born. I sort of knit the themes together."

The other winners are:

The Rev. Penelope Duckworth, Stanford Canterbury Foundation, Stanford, Conn.; the Rev. Lisa Cressman, Trinity Church, Indianapolis, Ind.; the Rev. Stephen Weissman, Pike County Churches, Louisiana, Mo.; the Rev. John Conrad, St. Mark's, Glendale, Calif.; the Rev. James P. Adams, of Hanover, N. H.; the Rev. Sylvia Vasquez, St. Paul's, San Antonio, Texas; the Rev. Richard McCandless, St. Paul's, Akron, Ohio; the Rev. Karen Johnson, of Gaithersburg, Md.; and the Rev. Leander Harding, St. John's, Stamford, Conn.

## Full Communion Approved

The General Synod of the Reformed Church in America, meeting in Milwaukee the week of June 18, voted to approve the Formula of Agreement by which the 310,000-member church would enter into full communion with the United Church of Christ, the Presbyterian Church, and the Evangelical Lutheran Church in America (ELCA). If all four church ratify the formula, members may receive communion at any of the churches, and transfer more easily to a congregation in another of the churches.

A "no" vote by any of the four would negate the agreement. All the churches' governing bodies will convene this summer.

The formula does not constitute a merger of the churches; each maintains its own governing and worship forms and striking theological differences on several issues.

The Presbyterian Church has approximately 3.6 million members, the United Church of Christ, 1.4 million. The ELCA, which will vote on this agreement as well as the Concordat of Agreement at its August Churchwide Assembly, has a membership of 5.2 million.

### To Our Readers:

The issue of July 27 will go to press later than normally scheduled, in order to bring you timely coverage of the opening days of General Convention.

# St. Clement's:

## FOR THE THEATER

By RETTA BLANEY

As stagehands prepare the set for a production of *The Changeling* upstairs, parish life at St. Clement's Church is in full swing downstairs. While it might appear that an Off-Broadway theater and an Episcopal church are renting separate space in the same Manhattan building, the relationship is actually far closer. In a marriage that could possibly be consummated only in New York's theater district, this church and this theater are one. On Sunday morning a portable altar, pulpit and celebrant's chair will be set down in the midst of the scenery and the drama of liturgy will replace the Jacobean drama of Thomas Middleton and William Rowley. For those involved, this marriage is perfectly matched.

**I** "There's no enduring drama that does not have a theological message," said St. Clement's rector, the Rev. Barbara Cawthorne Crafton recently. "Theater is the stuff that matters. That is the stuff of God."

**N** Dramas performed in churches are common. Many parishes use their halls for theater productions; others offer their sanctuaries, with the stipulation that sets be cleared away before Sunday worship. This is not the case at St. Clement's, where the entire church was gutted in the 1960s under the rectorship of the Rev. Sidney Lanier, with financial support from Laurence Rockefeller, and a theater was built in its place. The set remains, and worshipers find themselves receiving Eucharist center stage, amid, in the case earlier this year of *The Changeling*, a nobleman's home which doubles as an insane asylum.

**A** "We never know what to expect," said congregation member Allen Ambrose. "We walked in one Christmas and saw a set for a play in Las Vegas, so we had Christmas in Las Vegas."

**T** This might seem a bit unusual to some, but to the rector, liturgy and theater are closely related. "In the Episcopal tradition, we show things, we have smells, we bow, we're up and down. There's drama in what we do. It's not just right thinking. It's body, soul, sight, smell, hearing. Theater and faith are intimately connected."

**H** This connection is an old one, dating back to the medieval morality plays. But the protestant Reformation, with its intellectual emphasis, placed the sermon at the center of worship and "cut off faith at the neck," Ms. Crafton said. "To undo the damage, the Anglo-Catholic church has revived the ancient marriage. Worship is not just sitting still, thinking thoughts. It's being alive."

**E** Not all priests would be as willing to cel-

brate the Eucharist on the set of a play, but as an actress, director and founder of two theater companies in other Episcopal churches, Ms. Crafton, 46, was a good person to take over last June. Besides her theater background, she has pastoral experience from her service to congregations in New York and New Jersey and from a stint as a port chaplain on New York's waterfront. Both of these aspects of her experience — the theatrical and the pastoral — are drawn upon at St. Clement's, a city parish, half of whose members are in the performing arts, with most of the rest coming from the lower income surrounding community known as Hell's Kitchen.

In the theater side of its ministry, St. Clement's offers the Actors' Sanctuary, a Sunday evening Vespers and supper. Through its ministry to the poor, the church distributes more than 200 bags of food each week and runs an after school program for 50 neighborhood children.

This social ministry is one of the things Jeffrey Horowitz finds attractive about St. Clement's. Mr. Horowitz is artistic director of Theater for a New Audience, one of two companies in residence at St. Clement's. (Pan Asian Rep is the second; other theater groups also rent the space.) "I was aware of their role in the community," he said, adding he was impressed by "seeing humanity of all levels streaming into the building."

"It strikes me as very interesting that a church sees it can encompass in itself plays about the universal condition," Mr. Horowitz said. "Religion tries to help people understand humanity, which is also the role of a good play."

When Mr. Horowitz, who said he is not a practitioner of organized religion, decided to establish residency at St. Clement's six years ago, it was important to him that the church impose no restrictions on a play's contents or sets. Once he was assured of his freedom, he was happy to move his group into the church. "Theater has spiritual roots," he said. "Playing in a sanctuary makes you aware of that. Whether you are in a church or temple, when you're there everyone is one in the face of God. You're all part of the human condition."

The same idea applies to theater at St. Clement's, where all ticket prices are the same and the audience can be men from a homeless shelter, courtesy of Theater for a New Audience's educational program, or regular patrons of the arts scene. "You are one for that time, a group together experiencing something," Mr. Horowitz said.

In its more radical past, St. Clement's was labeled "*avant garde*" for its audience par-



Susan Lerner photo

Children attend after school rehearsal for a play.



ticipation liturgies. After the sermon, people discussed the topic or challenged the speaker before the service proceeded. At times the "sermon" was replaced by scenes from a play.

Now the Sunday liturgy is more traditional, though far from average. The congregation — audience also seems an appropriate word since they worship from tiered seats with markings such as Row G 16 — is casual, with jeans being the overwhelmingly favorite attire. With no money for a choir, the congregation picks up the slack. Seats snap closed as people stand and, at the exchange of Peace, the entire congregation seems to circulate up and down the aisles.

The sermon is solidly theological, dealing with the necessity of failure as a way to growth, with not a hint of the New Age pep talk one might expect in such unusual surroundings. A banner proclaims "THERE WILL BE NO OUTCASTS," and during the Prayers of the People, a petition is offered for "the cast and staff of *The Changeling*."

Communion is offered on stage around the altar.

Soup, salad and fellowship follow in the church hall, and it is there one really feels the sense of excitement members of the congregation have about their parish. Bill Talen, an actor who has started a Tuesday night playwrights' workshop in the church hall, calls it "a resurgent time." Others offer tours and histories, almost all tell a visitor, "Come back again."

This sense of renewal is spurring a \$500,000 capital campaign, expected to be completed in the year 2000 when the church turns 170 years old. The building needs major renovations, an elevator will be added and possibly a second theater created downstairs. Through grant writing and "squeezing every movie star who ever got started here," Ms. Crafton said St. Clement's can better its goal.

Certainly there are plenty of "heavies," people in the arts who got their starts at St. Clement's, to turn to. Among them are playwright Sam Shepard and actor Sam Water-

son; other "names" include Judy Collins, who sang there, Joan Baez, who was married there, and Daniel Berrigan, who read poetry there.

Off-Broadway theaters like St. Clement's allow artists a chance to be heard. "Somewhere in this neighborhood the next Sam Shepard is writing his plays and starving to death," Ms. Crafton said. "We don't know in advance whose name will be remembered. The arts are the first to go in any funding cut. Somebody has to stand for that ministry."

And someone has to minister to the special spiritual needs of those in the performing arts who regularly put themselves out to be judged and rejected. "There must be affirmation of their worth and giftedness," the rector said. "Their giftedness is the most important thing about them and that needs to be affirmed as the holy thing it is." □

*Retta Blaney is editor of the anthology Journalism Stories from the Real World and a freelance writer in the areas of the arts and religion.*

**'In the Episcopal tradition, we show things, we have smells, we bow, we're up and down. There's drama in what we do. It's not just right thinking. It's body, soul, sight, smell, hearing. Theater and faith are intimately connected.'**

**—The Rev. Barbara Cawthorne Crafton, rector of St. Clement's**



**A Sunday Eucharist on the set of *The Changeling*.**

Susan Lerner photos

## The Church Is a Family

January: The Foundation

February: The Wisdom of Age

March: Single Parents

April: Special Children

May: Interfaith Couples

June: From Foreign Lands

**July: 'Adopted' by the Church**

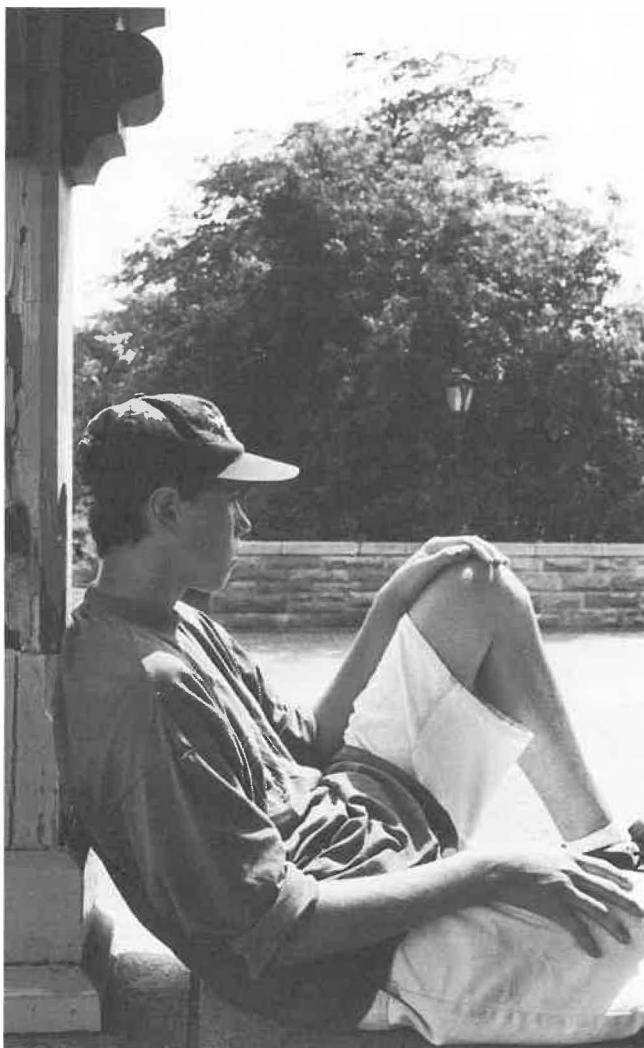
August: Being Single

September: Teens and the Church

October: Profile of a Family

November: Church as a Family

December: Growing Families



© James Carroll photo

# Going Alone

Although some children are not *told* to attend church, their searching leads them there.

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By  
**JOHN  
SCHUESSLER**

The youth coordinator at the Church of the Messiah in Detroit, Terry Holston, was interrupted several times. While trying to join his rector, the Rev. Canon Ron Spann, in a three-way telephone interview, Mr. Holston was planning a funeral. A few nights earlier, a 19-year-old man, whom Mr. Holston had befriended in the church's youth group, was shot at, along with his 26-year-old cousin. The bullets missed the younger man, but the cousin was killed.

During one interruption, Fr. Spann (now the rector emeritus) talked about the youth group's impact, particularly on the 23-year-old coordinator's life. Mr. Holston came from a family of nine children living in a house directly behind the church, but the family did not attend the church. At 14, he got involved in the group, going on field trips, playing basketball and other games. Through small-group discussions with young adult leaders and his peers, he grew in faith and knowledge. He took part in the church's

worship as well, and became a leader of the younger children, as a basketball coach and in other ways.

Mr. Holston now has a full-time position on the church's staff. Part of his job is to meet daily with 11- to 17-year-old boys in a male responsibility group. They talk about what it means to be leaders and Mr. Holston teaches them skills, including how to cook. He is in charge of youngsters from kindergarten through 12th grade.

His story is particularly heartening because Mr. Holston stayed and flourished in the church, but his entry is not so unusual. Most children in the church are brought by their parents, but many others are in homes where Sunday morning is spent away from Christian worship. Despite the ambivalence or even hostility their parents may have toward the church, these children are often open to learning what the church is and has to offer.

The challenge, in fact, may not be so much getting children to come to church

as it is getting them to stay.

Take the example of Kelli-Grace Kurtz, director of religious education at St. Mary's, Laguna Beach, Calif. She remembers one summer day, at her former parish, Grace Church, Glendora, Calif., hanging posters outside to promote an outreach program. A girl about 10 years old wearing in-line skates stopped to talk. She explained how she had wanted to attend a vacation Bible school at another church, but was told she was too old. At Ms. Kurtz's invitation, the girl joined Grace Church's program for the whole summer. She attended services one Sunday, but never came back after that.

"My experience has been, if these children are not supported by an adult, they usually don't end up staying around a whole lot," Ms. Kurtz said.

In many cases, children come to church through friendships with other children. For instance, Suzanne Baker, secretary at St. Patrick's Church in Bigfork, Mont., remembers an experience with her boys.

When they were 11 and 12 and became acolytes, two friends from a neighboring family became curious about the church and wanted to visit. "The parents didn't seem to care one way or another," Ms. Baker said. The neighbor boys continued to attend church with the Bakers until they moved to a new apartment.

One of the sticky questions involving these children is how to include them in the sacraments of the church,

said the Rev. Michael Morrissey, who has moved from St. Patrick's to become priest-in-charge of four other Montana churches. Getting parents to agree to a baptism is tough, he said.

Outreach to children often times has ripple effects. The point of entry into a church for whole families may be through the children. Parents will support church programs for their children's sake, while not necessarily seeing their own need for the church. Or if the parents do attend church, they may leave one for another because of its youth programs, as St. Patrick's learned through a "mass migration" to a neighboring church, Fr. Morrissey said. Having opened in August of 1995, the non-Episcopal church had 250 people on Easter Day in 1996. "The whole thing is aimed at youth," he said.

Fr. Spann said Detroit's Messiah Church has had less success holding children who are not brought by their parents, but the task is not impossible. He stressed the importance of "youth reaching out to youth."

He also explained the church's philosophy of outreach. "We address the felt needs," as opposed to perceived needs, he said. This involves establishing relationships and "listening to the felt needs that give clues into the real needs of people.

"Our kids are often looking for a clean, well-lighted place for them to have a social experience." By providing this, he said, "we are able to get into the deeper things."

Jesus' relationship with the woman at the well is a good model for reaching out to others, Fr. Spann explained. "Water was the common felt need" through which Jesus addressed her real need, he said. And as a result of this relationship, "the woman led her own village to Christ."

Mr. Holston said the youth group's purpose is quite simple: teaching children about the Lord while providing them some recreation to keep them out of trou-

ble. "It stopped me from getting into trouble," Mr. Holston said. "Without the youth group, I probably would have been out there selling drugs, or getting into a lot of trouble I shouldn't be getting into.

"For a lot of them, this is their second home," Mr. Holston said. "They like coming to the church — if we keep them busy. They need a safe place and leaders they can relate to [in age]. I get to do a lot of stuff they want to do."

Near the beginning of the school year, the church sponsored a rec night. Sixty-five children attended and "a lot of parents came up and got involved,"

even though they weren't part of the church in other ways,

Mr. Holston said.

Contact with parents, whether they attend church or not, is very important to Geoff Hatley, youth minister at St. Clement's Pro-Cathedral in El Paso, Texas. He often talks to them by phone. "I explain what it is we do so they don't think I'm some kind of weirdo. And I ask them, 'Is there any help we can be?'" For instance, he tells parents that if finances are difficult, we have scholarships for youth activities, such as field trips.

Mr. Hatley said he has to watch himself so that he doesn't try to be a parent for a child. "Sometimes you do want to because the home situation is so bad," he said. "I know I can't do everything for them. I've learned my lesson — the hard way — if I spend too much time with one, there are 30 others I'm neglecting. I realize because I'm not their parent, there are just some things I can't do."

It is important "to know your limitations," he said.

Mr. Holston agrees. "Stressing out" is the biggest problem he faces. "I know I can't help everybody." He said finding and training reliable volunteers is the way to address this problem.

Like other youth ministers, Mr. Hatley said he sees consistency in attendance as a major obstacle. "A couple of these kids (who don't come with parents) are involved in regular worship," he said. But keeping them is hard. "I visit them a lot, and even then we'll just lose them."

In the end, the children who stay around are those who put into practice what they have heard and seen through the church.

"The challenge is getting them to take their faith to a personal level. They've got to want to go deeper," Mr. Hatley said. □

**'My experience has been, if these children are not supported by an adult, they usually don't end up staying around a whole lot.'**

**Kelli-Grace Kurtz**

## **From a Historic Building ...**

The Church of the Messiah in Detroit is a small parish with an established ministry to its community. Its work is conducted from a historic building located in the eastern quarter of the city about a mile from downtown.

Lay ministry has for a long time been a vital part of the church, said Shannon MacVean-Brown, senior warden. "Everyone has something they have been called to do, and we try to encourage everyone to do something," she said.

The church's outreach is through the Boulevard Harambee, under which the church conducts its ministry to teens and children, a senior food pantry and a parish nurse program. The neighborhood has a variety of adult care homes and some of the residents attend Messiah.

Twenty years ago, the church began working to improve housing in its community. The Messiah Housing Corporation now operates separately from the church but still has its offices in the church. The work began with restoration of an apartment building across from the church. Now the corporation includes one building which is owned cooperatively by its residents and three buildings with renters. In addition, several town houses have been constructed in recent years.

The church's members are of low to very moderate income, which presents a difficult challenge in maintaining the facilities, Mrs. MacVean-Brown said. An artist, she recently conceived of a project to help fund the building. She designed a series of ceramic tiles for Easter and Pentecost and six types of crosses, then made molds that volunteers use to reproduce the tiles to be sold.

Sunday worship has 80-100 people. Drama is used monthly on Youth Sunday. Adults and children together offer dramatic presentations of the readings, or perform short plays written by a member of the congregation that are based on the readings.

The church's rector until recently was the Rev. Canon Ron Spann, who is also the father of Mrs. MacVean-Brown. Now the rector emeritus, Fr. Spann still attends, but the church has Morning Prayer on Sundays while not having a priest regularly.

Messiah has many people who were not brought up in the Episcopal Church. "We incorporate things you might find in other denominations into our service," Mrs. MacVean-Brown said.

*John Schuessler*

# 'Stamping Out Sin'

By BARTHOLOMEW G. RYAN

Rather than welcoming people into the church, we are condemning them, because we are unwilling to take the difficult road of leading them to the cross.

To the casual observer, it would seem that the church and the culture agree on an objective. That objective is to stamp out sin. The problem is that both the church and the culture want to do so by legislative action rather than by embracing the hard wood of the cross; that is, by amendment of life.

The church in the past understood that discipleship included renunciation of sin and amendment of life. Today, we seem to have lost that understanding and are following culture and its desire to affirm people. Amendment of life is not easy, but both the culture and the church are making this process more difficult.

In the short time since my ordination to the priesthood, I have had three similar pastoral problems involving young persons. All three young people were raised in the church and confirmed. All three attended church on a regular basis. All three are intelligent, educated and the kind of young person we want in our youth groups. Their ages range from 16 to 20.

One was involved in a robbery, one has contracted AIDS and one was pregnant. In all three cases, I agreed to help with the temporal difficulties, but explained that there were other people who needed to be contacted. In each case the church was able to help and set up support for the individuals. In all three cases I continue to see the individuals, and all three know of this article.

After we had begun to deal with the realities of each situation and the persons involved were feeling more comfortable, I suggested that this was the time to begin to think about making a confession and receiving God's grace to amend their lives. In their own way, each of the three said the same thing: "I knew I could get in trouble, go to jail, or get pregnant, but I never thought about what I did as a sin. No one ever told me."

No one ever told me! What a condemnation of the church and our society. Three young lives each changed in a negative way, because we, the church, had not instructed them properly. And so much for the practice of culture, affirming people in their sins. That affirmation had led to a disease, an unplanned pregnancy and a jail sentence. I am not blind to the fact that someone must have pointed out the Ten Commandments to these people, but what if we had spent as much time instructing them as culture does affirming "life style choices"? What if we had been as clear with our message of hope and love as the culture had been with its

empty promises? I don't know.

I am concerned about General Convention, now meeting in Philadelphia. Rather than following the model of Christ, love the sinner and yet despise the sin, we seem to be following the direction of culture. In the name of welcoming people into the church, we think we must affirm them in their sin. I suggest we are not welcoming them into the church, but rather are condemning them, because we are unwilling to take the difficult road of leading them to the cross.

Some will argue with me on the basis that the church is filled with sinners. Amen, and I for one do not have trouble proclaiming that I am a sinner who constantly falls short of being who God created me to be. But I am aware of my sins and I constantly strive to amend my life and conform myself to his teaching. If I were constantly affirmed in my sins, I would soon lose interest in attempting to change.

I am no scholar of scripture, but I reflect on the encounters Jesus has with sinners. He does not absolve the entire world, and he does not affirm sin. Rather, he forgives individuals who come to him. He exposes the hidden sins, and in his light they are exposed for what they are, ugly and death dealing. In the light of this truth, he forgives those who seek his forgiveness.

Yes, we welcome sinners. Yes, we love them as Jesus loved them, but we love them enough to tell them they are wrong. Confession, contrition, amendment of life and absolution has been what the church has preached and practiced for nearly 2,000 years.

I don't want another generation of children to be confused or misled. I want the church to be clear about what we believe is correct conduct. I propose simple, clear statements from the church. Perhaps a first step is to affirm that the Ten Commandments are as valid today as when Moses received them or when Christ proclaimed that he came to fulfill the law and not to abolish it. Second, we need a clear, simple teaching about sexuality. The statement made by the Archbishop of Canterbury while visiting Virginia is an example of such a statement [TLC, March 23].

We need to separate again the moral theology of the church and the pastoral care her priests give to those who seek reconciliation. Scripture tells us that the one unforgivable sin is the sin against the Holy Spirit. Is turning away from the truth that unforgivable sin? If it is, and I believe it is, then I for one want the bishops of this church and her leadership to consider carefully what they will do at convention, and remember those three young people who visited my office. No one told them it was a sin! □

*The Rev. Bartholomew G. Ryan is rector of the Church of St. Alban the Martyr, Superior, Wis.*

# Editorials

## Forum of Strong Opinion

Every three years, as General Convention approaches, the number of letters to the editor sent to TLC increases greatly. This year the volume has been so large that the number of letters we don't print is greater than the number of those published. This would seem to be a natural response, for persons write most often when something upsets them or when they are concerned about a particular topic. It has been obvious from the volume and content of our letters that many persons feel strongly about the issues to be addressed by General Convention, meeting this week in Philadelphia.

Correspondents whose letters were not published should know that we are unable to acknowledge every letter to the editor, simply because of the volume of letters. All letters are read, and their content becomes helpful in planning future issues of TLC.

The spate of letters helps to ensure that this magazine can continue to provide a forum in which Episcopalians can present different points of view on important topics.

Letters to the editor stand a much better chance of being published if they are kept to a minimum length and written on current topics. Hand-written letters are unlikely to be published, and personal attacks on other persons or complaints about the nature of the church will not be printed. We will limit the number of letters by a particular author to perhaps two or three per year, and letters written to other publications or directed to a person will not be published.

It is heartening to see the number of letters to the editor. We are grateful to all those who have taken the time to write, and we hope our readers will continue to keep those letters coming. As one reader told us recently about the letters, "I never miss 'em."

## The Joy of Giving

Because we can't fix the furnace without it  
and without a furnace  
no Sunday school  
and without a Sunday school  
no kids jostling up the back stairs  
in time for the Eucharist  
in fact, no Eucharist  
which means no people coming up to the altar  
so how would I check on my friends, see if  
they're over the flu, up after surgery  
and nobody to check if I'm OK either,  
in fact, there'd be a whole lot of people  
I can't be family with anymore  
because I wouldn't know them to begin with  
which means not so many saints  
marchin' through my life  
and besides, no Eucharist  
takes all the rhythm out of the week  
and to paraphrase Duke Ellington  
the week don't mean a thing  
if it ain't got that swing  
furthermore how do I know what season it is  
if I can't follow the Liturgy  
so the year's heartbeat gets all out of sync  
and so does my heartbeat too.  
And besides,  
it's God's money, not mine.

Sally Boland



Deborah Yetter

## Incredible Story

### THE DEAD SEA SCROLLS

*A New Translation*

By Michael Wise, Martin Abegg

and Edward Cook

Harper. Pp. 513. \$35

In the summer of 1947 Bedouin shepherds tending their sheep near the Dead Sea discovered the first of 11 caves which contained 27 copies of the Jewish Bible and hundreds of other religious documents dating from 150 B.C. to 50 A.D. It has been acclaimed as the most valuable archaeological discovery of the century. Four of the scrolls found their way into the hands of the Syrian Archbishop of Jerusalem. Frustrated by his inability to market them in Jerusalem, he turned to another resource.

On June 1, 1948, this two-by-two inch ad appeared in the Want Ad section of *The Wall Street Journal*: "The Four Dead Sea Scrolls' Biblical manuscripts dating back to at least 200 B.C. are for sale. This would be an ideal gift to an educational or religious institution by an individual or group. Box F. 206 *The Wall Street Journal*." Jewish authorities quickly raised the price of \$250,000 and in a cloak and dagger escapade acquired them. So begins, in part, the incredible story of the adventures and misadventures of the Dead Sea Scrolls.

And as the distinguished scholars who wrote this superb book say, the record is "... redolent of enigma, of intrigue, perhaps even sacred mysteries."

*The Dead Sea Scrolls* is a complete, splendid translation of the 800 more or less complete scrolls (not including duplicated material) and as much of the fragmentary material as can be deciphered.

As to their importance for us, the authors say, "For both Jews and Christians, the Dead Sea Scrolls group are the cousins we never knew we had; the scrolls themselves are lost letters from home. What they tell us about our forbears, they tell us about ourselves. Like all lost letters, they beckon to us, draw us irresistibly to hear their message. Like all letters from home, they are well worth reading."

(*The Very Rev.*) Charles U. Harris  
Delaplane, Va.

## Enlightenment Milieu

### SWORN ON THE ALTAR OF GOD

*A Religious Biography*

of Thomas Jefferson

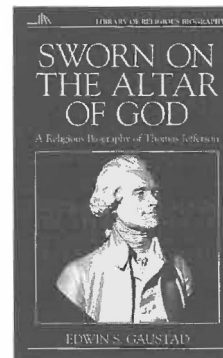
By Edwin S. Gaustad

Eerdmans. Pp. 246. \$15 paper

Within the past two decades, the debate over the entire role religion should play in American civic life has grown increasingly shrill. Such controversy makes the worldview of Thomas Jefferson all the more relevant, as it was the nation's third president who, to use his own language, called in 1802 for "a wall of separation between Church and State."

Edwin S. Gaustad, professor emeritus of history at the University of California, Riverside, offers an able exposition of Jefferson's views and in passing reveals little-known material on those of predecessor John Adams and successor James Madison. The book is succinct, balanced and beautifully written, reflecting the author's subtle grasp of Jefferson's Enlightenment milieu.

Gaustad shows how Jefferson's early life reflected conventional Virginia Anglican-



ism. As a youth he was tutored by two Anglican clergymen, attended the strongly Anglican College of William and Mary, and in 1777 was elected vestryman of his local parish. Yet, once into adulthood, he ardently sought disestab-

lishment of the Anglican Church in Virginia with as much zeal as he opposed an official Congregationalist Church for Connecticut and Massachusetts.

As Gaustad notes, Jefferson believed in God as supreme architect, posited an afterlife based upon one's deeds in this world, and saw God as continually active in the world's affairs. As in all else about his life, the religion of the "Monticello philosophe" defies any simplistic interpretation.

Justus D. Doenecke  
Sarasota, Fla.

## Universal Spiritual Truths

### ANATOMY OF THE SPIRIT

*The Seven Stages of Power and Healing*

By Caroline Myss

Crown. Pp. 303. \$25

Although many readers interested in spiritual healing are already familiar with the seven *chakras* or energy centers of the body espoused by Eastern healers, Caroline Myss has integrated ecumenically the Judaic, Christian, Hindu and Buddhist concepts into seven universal spiritual truths. The seven Christian sacraments corresponding to the *chakras* are baptism, communion, confirmation, marriage, confession, ordination and extreme unction.

Separate chapters treat each *chakra* with its equivalent. Finally, in a summary chapter entitled "A Guide for the Contemporary Mystic," she enjoins us to ask where we are losing power through fear

and then to invoke divine energy and guidance at that point.

We are to keep constantly in mind these seven sacred truths of the body and spirit — using Myss' capitalization: 1. All is One; 2. Honor One another; 3. Honor Oneself; 4. Love is Divine Power; 5. Surrender Personal Will to Divine Will; 6. Seek Only the Truth; and 7. Live in the Present Moment. The author makes these principles appear easy, but the daily practice of such meditation does bring greater intuitive awareness and increases one's powers of discernment and healing.

This book is a fine and easily comprehended guide to help us "move toward self-discovery and spiritual maturity, to be ready and able to live a life that matters to us and those around us."

(*The Rev.*) Joan B. Clark  
Homosassa, Fla.



# Historical Groups in Episcopal Church Consider Union

The three historical societies of the Episcopal Church wrote a bit of history of their own at their meeting in Philadelphia June 18-22 by agreeing to study further cooperation while eyeing the possibility of future union among the three groups. The Historical Society of the Episcopal Church, the Episcopal Women's Project (EWHP) and the National Episcopal Historians and Archivists (NEHA) listened to a message from the Rt. Rev. Walter Dennis, Suffragan Bishop of New York, NEHA keynoter, who offered a prophetic view of the future church.

Each of the three organizations discussed the possibility of joint meetings, merged memberships and cooperative communication. Board members received a proposal for a joint meeting in Toronto in 2001 at the invitation of Alan Hayes of Wycliffe College. In separate board meetings, Mary Donovan was re-elected presi-

dent of the Historical Society; the Rev. Janet Watrous was elected president of EWHP, and the Rev. Lawrence Fish, president of NEHA.

The giant personalities have all but disappeared in the Episcopal Church, said Bishop Dennis. "The church has moved away from social action in favor of structure. Now we don't talk about issues. We have moved from being lightning rod bishops to being consensus bishops. We don't even produce pastoral letters anymore." The papers of people who played pivotal — though not always honored — roles in our history must be preserved, he said.

In a segment focusing on the church and the American racial crisis, the Rev. Harold Lewis, rector of Calvary Church, Pittsburgh, and author of *Yet With a Steady Beat: The African American Struggle for Recognition in the Episcopal*

*Church*, reviewed the integration struggles of the '50s and '60s. He said under Presiding Bishop Edmond Browning's leadership, black Episcopalians saw themselves as the "very outcasts whom he had indicated would not exist in the church."

Workshops covered the preservation of archival materials, gathering of oral histories, architecture of Episcopal churches in Pittsburgh. Papers were presented on the Japanese internment camps during and immediately after World War II, on the church's involvement in civil rights struggles in America, and on women of the church who made a difference by taking on controversial social issues, among them co-founder of Hull House Ellen Gates Starr, who worked to change conditions for American garment workers in the early 1900s.

Lucy Germany

## Conventions

A large tent donated by two parishes in the Diocese of Dallas will be put to good — and multiple — use, says the Rt. Rev. Steven Plummer, Bishop of the Navajoland Area Mission.

The tent was blessed and put to its first use to house the Navajoland Convocation June 13-15 at Bluff, Utah. It was donated, and transported to Bluff, by members of the Church of the Apostles in Coppell, Texas.

The Rev. Rob Smith of Church of the Apostles served as preacher and teacher for the convocation, leading Bible study and healing services. The convocation theme was "Equipping the Saints for Ministry."

He said that the tent, and the trailer which carries it, was a "gift with no strings." His church and Church of the Annunciation in Lewisville, Texas, sought and received a diocesan grant for the tent, which he said cost almost \$10,000.

Bishop Plummer said the tent, long a goal of his, would be used for revival, evangelism and youth events throughout the Navajo reservation. It will also be used for the annual convocation.

In his address, Bishop Plummer spoke to the need for increased indigenous leadership, and indigenous clergy. He said he will work for "developing our ministry — how to minister to ourselves and the people.

"If the love of Jesus Christ is in us, nothing can or should stop us."



Dick Snyder photo

**Bishop Plummer displays his new cope to Dee Frensdorff, widow of the Rt. Rev. Wesley Frensdorff, who served as interim Bishop of Navajoland.**

Responding to his call, convocation delegates decided to concentrate efforts toward youth ministry and to re-establish the Episcopal Church Women chapter. Funding to send a representative to the ECW Triennial was approved.

Delegates approved a proposed budget of approximately \$349,000. That includes a grant from the national church of \$240,766 in the current budget, an amount that will be reduced by 5 percent next year.

Helping to offset the reduction, diocesan

treasurer Lucile Blakesley and Bishop Plummer explained that economic development efforts by the area mission are beginning to show benefits in each of its three regions.

Fort Defiance, Ariz., has a retreat center now in operation; the New Mexico region receives income from sale of gravel and from a recently signed oil exploration lease; and the Utah region is planning a youth retreat center at Bluff.

Dick Snyder

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**Howard M. Tischler**, Grosse Pointe, Mich.  
 The Rt. Rev. **William C. Wantland**,  
 Eau Claire, Wis.  
 The Rev. **Herbert A. Ward, Jr.**,  
 Boulder City, Nev.

### Appointments

The Rev. **John C. Bauerschmidt** is rector of Christ Church, 120 S New Hampshire, Covington, LA 70433.

The Rev. **Reed H. Brown** is rector of St. Paul's, 6 Park St., Vergennes, VT 05491.

The Rev. **A. H. Bullman** is interim rector of St. Paul's, 471 Mansfield Ave., Darien, CT 06820-2198.

The Rev. **Dermott L. Dessert** is evangelist of St. Christopher's, P.O. Box 852, League City, TX 77574-0852.

The Rev. **Susan Eastman** is assistant of St. Stephen's, Durham, NC; add. 82 Kimberly Dr., Durham, NC 27707.

The Rev. **Rachel Endicott** is associate for young adult ministry of St. Margaret's, 4228 128th Ave., Bellevue, WA 98006.

The Rev. **Dorothy Hartzog** is priest-in-charge of Holy Cross, Box 990, Pawleys Island, SC 29585.

The Rev. **G. Kenneth Henry** is rector of St. Michael's, 1520 Canterbury Rd., Raleigh, NC 27608.

The Rev. **Sherod Mallow** is associate rector of All Saints', 333 Tarpon Dr., Fort Lauderdale, FL 33301.

The Rev. **Leslie McAbee** is rector of Grace, 1002 E 6th St., Menomonie, WI 54751.

The Rev. **Judith Mitchell** is rector of Advent, 496 Pawtucket Ave., Pawtucket, RI 02860.

The Rev. **Paul Edward Mottl** is rector of St. Matthew's, Alliance, NE.

The Rev. **Timothy Sexton** is rector of St. Paul's, 415 S 18th St., Mt. Vernon, WA 98273.

The Rev. **William M. Skidmore** is rector of Epiphany, 750 W 13th St., Newton, NC 28658.

The Rev. **Marianne D. Stephens** is missionary to the deaf of the Diocese of Western North Carolina, and priest-in-charge of St. Stephen's, Morganton.

The Rev. **Phil Abernethy Webb, Jr.** is assistant rector of Christ Church, 2950 S University Blvd., Denver, CO 80210-6029.

### Ordinations

#### Deacons

**Alabama** — **Timothy Scott Holder**, curate, Grace Church, 5715 First Ave. North, Birmingham, AL 35212; **Richmond Webster**, curate, St. John's, 113 Madison Ave., Montgomery, AL 36104.

**Central Florida** — **Curt Paul Brotherton**, **Oscar Carroza**, **Charles Blake Rambo**.

**Connecticut** — **Dana Lou Campbell**, **Carolyn Bradley Perry Dukenski**, **Eric Alan Hancock**, **Katherine Bingham Moorehead**, **Leon Clement Mozeliak, Jr.**, **Shaw Mudge, Jr.**, **Jaelyn Struff Sheldon**.

**Maryland** — **William C. Anderson**, **Mary E. Becker**, **Amanda B. Brady**, **Don O'Malley**, **Miriam A. Mathews**, **C. Don Pugh**, **Mary Jane Tongue**, **Jennifer Kezirian West**, assistant, Christ Church, 6800 Oakland Mills Rd., Columbia, MD 21045, **Erick N. Zile**.

**San Joaquin** — **Andrew Douglas Buchanan**, assistant, Trinity, Church St., Tarriffville, CT 06081; **Karl Edward Dietze**, assistant, St.

**Columba's**, 5073 N Palm Ave., Fresno, CA 93704; **Gregory George Statezni**, assistant, Quest Church, 331 Bakersfield, CA 93308; **Suzanne Lynn Ward**, assistant, St. Paul's, 120 N Hall St., Visalia, CA 93291.

**South Dakota** — **Jim Stinger**.

**Virginia** — **Timothy B. Cherry**, Christ Church, P.O. Box S, St. Michaels, MD 21663; **Lauren R. Stanley**, Good Shepherd, 9350 Brad-dock Rd., Burke, VA 22015; **Carla E. Thomp-son**, Trinity, 2217 Columbia Pike, Arlington, VA 22204.

### Receptions

**Bethlehem** — **Joe DeAcetis**, **Jack Marshall**.

### Changes of Address

The Rev. **Robert C. Sellers**, Wycliffe Hall, 54 Banbury Rd., Oxford University, OX2 6PW Eng-land.

### Resignations

The Rev. **Norman Crews**, as rector of Emmanuel, Covington, VA.

The Rev. **Allen Davidson**, as rector of Inter-cession, Fort Lauderdale, FL.

The Rev. **Christy Dorn**, as associate of St. Paul's, Bellingham, WA.

The Rev. **Carol Ludden**, as priest-in-charge of St. Francis', Mill Creek, WA.

The Rev. **Rob Williams**, as priest-in-charge of St. Germain's, Hoodsport, WA.

### Retirements

The Rev. **Patrick Jarvis**, as vicar of St. Philip's, Marysville, WA.

### Religious Communities

**Society of St. Margaret** — **Sr. Susan Clare (Susan Charle)**, received as a novice; **Sr. Mar-jorie Raphael**, received as assistant superior.

### Theological Seminaries

**Church Divinity School of the Pacific** — Honorary degrees were presented to the Very Rev. **William H. Petersen** and **Anne Vance**.

### Deaths

The Rev. **William Bell Daniels**, priest of the Diocese of Georgia and former editor of *The Church in Georgia*, died May 29 in Savannah, GA, at the age of 81.

Fr. Daniels was born in Wilmington, NC. He was a graduate of East Carolina University, and

Next Week ...

From  
General  
Convention





# Classifieds

received the M.Div. degree from Virginia Theological Seminary. He was ordained to the priesthood in 1943 and served churches in Plymouth and Roper, NC, and was rector of the Church of the Ascension, Cincinnati, Ohio, from 1948 to 1959. He was rector of St. John's Church, Minden, and priest-in-charge of Trinity Church, Homer, LA, from 1959 to 1960. He was non-parochial from 1961 to 1974 and worked on newspapers in New Bern, NC, Wilmington and Roanoke, VA. He went to the Diocese of Georgia in 1974, serving on an interim basis throughout the diocese until shortly before his death. Fr. Daniels was editor of *The Church in Georgia* for 18 years. His first wife, Jean Pellens Daniels, predeceased him. He is survived by his wife Ann, and two children from his first marriage.

The Rev. Canon Wilbur Bear's Heart, retired priest of the Diocese of South Dakota, died April 5 at a Mobridge, SD, hospital of cancer. He was 69.

Fr. Bear's Heart was born in Wakpala, SD, the son of an Episcopal priest. He was a rancher before attending the Church Divinity School of the Pacific and was ordained priest in 1963. He served the church in South Dakota, Minnesota and Nevada before returning to his ranch and the Standing Rock Reservation. He retired as dean of the Northwest Deanery early in 1996. Fr. Bear's Heart trained 14 young Indian men to be priests, many of whom are still serving in South Dakota. He is survived by wife, Julia, five sons, two daughters and eight grandchildren.

The Rev. John R. McGrory, Jr., 66, retired priest of the Diocese of Montana, died June 4 in Bozeman, MT, of cancer.

Fr. McGrory was born in Philadelphia. He received the B.A. degree from the University of the South, the S.T.B. degree from General Theological Seminary, and an M.A. degree from Creighton University. Fr. McGrory was ordained priest in 1955. He served as curate at Grace Church, Plainfield, NJ, from 1955 to 1957 when he became a chaplain (Major) in the Air Force. He was curate at Holy Spirit Church, Missoula, MT, from 1977 to 1979, and rector of St. James', Bozeman, MT, from 1979 to 1995. He retired in 1996. Fr. McGrory is survived by his wife, Jane, children and grandchildren.

The Rev. Frank Riley Sandifer, retired priest of the Diocese of Maryland, died May 13 of respiratory failure.

Fr. Sandifer was born in Wichita Falls, TX. He was a graduate of Southern Methodist University, and received the Th.M. degree from Philadelphia Divinity School. He was ordained priest in 1954, and was curate at St. Matthew's Cathedral, Dallas, TX, from 1954 to 1955, and vicar of St. Thomas Church, Ennis, TX, from 1955 to 1957. Fr. Sandifer was rector of the Church of the Advent, Baltimore, MD, from 1957 to 1960 when he became rector of Trinity Church, Long Green, MD. In 1986, a stroke forced his retirement. Survivors include his wife, Margaret, three sons, two daughters, a stepdaughter, 15 grandchildren, and a great-grandchild.

## 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.**

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## CATECHUMENATE

**MAKE DISCIPLES with Christian Formation:** A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. **Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

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## 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.**

## POSITIONS OFFERED

**RECTOR:** Historic eastern North Carolina Episcopal parish seeks a rector. We are a dynamic, diverse congregation interested in meaningful worship. We have active lay participation and are committed to Christ-centered ministry, outreach and stewardship. We desire to strengthen our ministry to youth and young families. We seek a spiritual guide and leader with preaching skills, who is a worship leader, pastor and counselor. Please respond promptly with letter and resume to: **Dr. Kenneth Chance, Search Committee Chairman, Christ Episcopal Church, P.O. Box 1246, New Bern, NC 28563.**

**DIRECTOR OF CHRISTIAN EDUCATION:** St. John's Episcopal Church, Lynchburg, VA, seeks a full-time professional to oversee the Christian education of children, youth and adults. Experience with the Rite-13 youth program helpful. St. John's is an established church of approximately 550 families, and our youth are growing in numbers and enthusiasm. Resumes to: **The Rev. Frank Dunn, Rector, St. John's Episcopal Church, P.O. Box 3123, Lynchburg, VA 24503. (804) 528-1138.**

**SEMINARY CHAPLAIN:** Nashotah House Theological Seminary is seeking a priest or bishop for a half-time position as pastor and spiritual director of the seminary community, which includes students, faculty, staff and members of their families. Preference will be given to a mature person with significant parochial experience. Applicants should evidence a strong vocational commitment and prayer life, and should know personally the benefit of spiritual direction. Send resume, CDO profile and list of four references to: **The Office of the Dean, Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.**

**DIRECTOR OF ADMISSIONS AND DEVELOPMENT:** Nashotah House Theological Seminary is seeking a lay person or cleric to be responsible for the principal external relationships of the seminary, including public relations, student recruitment and resource development. Applicants should have experience in fund-raising, communications, and general public relations and must be willing to travel. Send resume (clergy include CDO profile), examples of promotional publications and list of four references to: **The Office of the Dean, Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.**

**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.**

**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.**

(Continued on next page)



# Classifieds



## POSITIONS OFFERED

**ST. PAUL'S CHURCH, CONCORD, NH** — large parish in small city, seeking assistant to the rector to participate fully in liturgical and pastoral life of congregation. Person will have direct responsibility for oversight and further development of adult education and spiritual formation program and the parish small group ministry. Seeking someone of deep faith, creative energy and with theological convictions balanced in the center of the spectrum. Three to five year tenure. Send inquiries to: **Roberta Fairman, Diocese of New Hampshire, 63 Green St., Concord, NH 03301.**

**ASSISTANT RECTOR.** St. Margaret's Church in Palm Desert, CA, seeks an assistant rector to complete the clergy team. This person will be responsible for youth and young adult ministries in addition to other priestly and pastoral activities. Call the church office at (760) 346-2697 for a more complete job description or download from the internet at: [http://www.stmargarets.org/assistant\\_rector1.html](http://www.stmargarets.org/assistant_rector1.html). Resumes and questions may be directed to: **The Rev. Daniel Rondeau, St. Margaret's Episcopal Church, 47-535 Hwy 74, Palm Desert, CA 92260; FAX (760) 341-1212 and e-mail drondeau@stmargarets.org.**

**ST. GEORGE EPISCOPAL CHURCH and School in San Antonio** has a full-time position for a priest to serve as parish assistant/school chaplain. This program parish has a four person pastoral staff and a day school that enrolls 525 students, pre-K through 8th grade. The priest who accepts this position will fully participate in the liturgical life of the parish, work with young families and oversee the chapel and sacred studies program of the school. Interested persons may contact: **The Rev. Raymond E. Cole, Jr., 6904 West Ave., San Antonio, TX 78213-1893.**

**DIRECTOR—Camp and Conference Center.** Diocese of Atlanta seeks committed individual to lead its diocesan conference center. Strong spiritual background and business ability is required for managing the camp and conference center, overseeing program, and promoting the center's mission in the diocese. Planning, financial, fund raising, marketing and property management skills would be a plus. We are primarily interested in a priest but will consider lay applicants. Minorities are especially encouraged to apply. For further information, contact: **The Rev. Stacy F. Sauls, Chair, Mikell Nominating Committee, St. Bartholomew's Episcopal Church, 1790 LaVista Rd., NE, Atlanta, GA 30329.**

**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.**

**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.**

**ASSOCIATE RECTOR.** Large vibrant parish seeking associate rector for Christian education and pastoral care. If interested in this challenging position, please send a resume and other pertinent data to: **The Rev. Edward L. Mullins, Christ Church Cranbrook, 470 Church Rd., Bloomfield Hills, MI 48304-3400. E-mail address: cchurch@concentric.net**

## POSITIONS OFFERED

**IMMEDIATE OPENING** for a part-time rector. A small but friendly rural parish is seeking a person to serve us on a part-time basis. We can offer a lovely four-bedroom home in a picturesque country setting, with all utilities paid, in addition to a small salary, family insurance benefits and a car allowance. A good opportunity for someone retired or just starting out. We are within one hour of several major public and private colleges and universities. If interested, please send letter of interest with resume to: **Senior Warden, Christ Episcopal Church, 9900 N. Meridian Rd., Pleasant Lake, MI 49272.**

**ORGANIST/CHOIRMASTER** sought for Old St. Paul's Church and St. Paul's Schools: full-time position in downtown parish and full 1st-12th grade school system. Men and boys choir is approaching its 125th year, strong interest in founding a girls choir. Large Aeolian Skinner at church, plans developing for organ at the school's chapel. Liturgical schedule includes at least one fully choral Eucharist a month, one fully choral Matins and two Evensongs. Competitive salary and full benefits. Resumes and other material to: **The Rev. David C. Cobb, Old St. Paul's Church, 309 Cathedral St., Baltimore, MD 21210.**

**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.**

**DIRECTOR OF CHRISTIAN EDUCATION:** St. James' Church in New York City seeks a full-time director of Christian education. St. James' is a large (2,000 member), multi-staff parish on the upper east side of Manhattan. The director is responsible for the design and implementation and development of programs on parenting and education/faith development. Approximately 250 children in the church school. As a neighborhood parish, there are mid-week programs and extensive opportunities to work with families and volunteers. Full benefits. Resume or inquiries to: **The Rev. Brenda G. Husson, Rector, St. James' Church, 865 Madison Ave., New York, NY 10021; FAX (212) 650-0304; telephone (212) 288-4100.**

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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

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**ST. ANDREW'S** 1024 S. 12th St. (Downtown)  
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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 Carolina (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) 488-2681  
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

## Groton, CT

**BISHOP SEABURY CHURCH** (860) 445-9423  
"Jesus is the Head of our Church"  
I-95 exit 88, 0.8 miles south on Rt. 117  
Sun 8 Traditional Service, 10 Family Service

## Roxbury, CT

**CHRIST CHURCH** Church & North Sts.  
The Rev. Bruce Shipman (806) 354-4113  
Sun 8 & 10 H Eu

**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.

## Washington, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
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)

## ST. PAUL'S, K Street

2430 K St. NW - Foggy Bottom Metro  
The Rt. Rev. Barry Valentine, Bishop in Residence  
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6. Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.  
Parish founded AD 1866

## Wilmington, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave., 19802 (302) 654-6279  
The Very Rev. Peggy Patterson, dean; the Rev. Benjamin Twinamaani  
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 D. Atwood, Jr., r (706) 736-5165  
Sun Masses 8 & 10 (Sung). Wed 6:30

## Decatur, GA

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



St. Andrew's, Breckenridge, TX

## 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

## 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 (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 (Sol & 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** 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

## 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, assoc; 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**  
149 Court St. (508) 746-4959  
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 (616) 791-2060  
Masses: Sun 9 Sung; Wed 6:30 Low

## 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

## 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, assoc  
Sun HC 8:30 & 10:30. Thurs HC 7

(Continued on next page)

# Summer Church Directory

## St. Paul, MN

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

## Hertford, NC (Diocese of East Carolina)

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

## 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 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 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 (215) 342-6310  
Sun Eu 8 & 10

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

GLORIA DEI (Old Swede's)  
Christopher Columbus Blvd. at Christian St.  
The Rev. David Rivers, r; Paul Fejko, organist-choirmaster  
Sun 9 & 11

S. CLEMENT'S, Shrine of Our Lady of Clemency  
20th and Cherry Sts. (215) 563-1876  
Easy walking distance to 1997 Convention  
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

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

## 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

## 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. Larry P. Smith, r; The Rev. Frederick C. Philpott, v;  
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

## 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 those traveling.

Invest in a  
Church Directory listing.