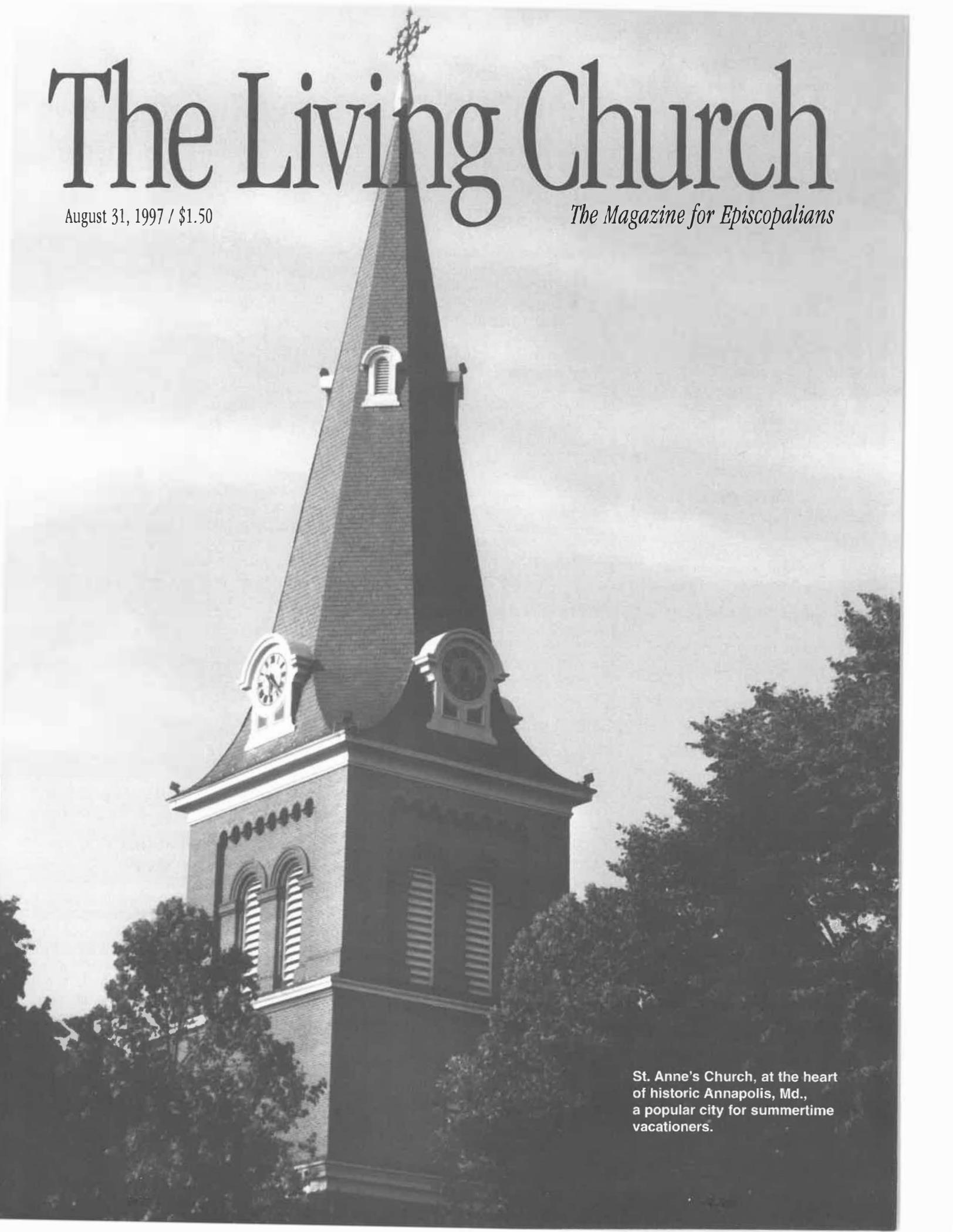


# The Living Church



August 31, 1997 / \$1.50

*The Magazine for Episcopalians*

St. Anne's Church, at the heart of historic Annapolis, Md., a popular city for summertime vacationers.

August 31, 1997  
Pentecost 15, Proper 17

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## Quote of the Week

The Rev. Ted Edwards, Navy chaplain, on shore duty:  
"A day on shore is a day wasted."

## In This Corner

# Happiness Through Obeying Laws

This age of deregulation is not one that respects rules and laws. Politicians get elected by promising to rescind laws and regulations, not by making more of them. "Deregulation" is, in fact, the favorite issue of the member of Congress from the Indiana district in which I live. In social life, Americans seek and demand freedom — freedom of speech, behavior, and freedom from their consequences. They even sue for it.

"You're too legalistic" is perhaps the criticism that today's Christians, especially Episcopalians, want most to avoid. Nobody wants to be guilty of telling anybody else what to do.

That is why I am amazed by Psalm 119. Throughout its 176 verses, the psalmist praises the commandments of God, which he loves "more than gold, more than pure gold" (v. 127). Accepting and following them gives the psalmist joy (v. 35), comfort (v. 50), wisdom (v. 98), light (v. 105), understanding (v. 144) and peace (v. 165). "Great peace have those who love your law; nothing can make them stumble," he declares in verse 165.

A good law is one that protects those who obey it from unknown danger or unforeseen consequences. Recently a senior woman from the university where I teach was killed instantly by a teenager who was drag racing a friend. The two were racing at 90 miles

per hour. Speed limits, like all traffic laws, are designed to prevent these tragedies.

More than that, however, a good law reflects insight into human nature and encourages those who follow it to live happier and more satisfying lives. For example, when Jesus commanded his disciples to forgive their enemies, he knew it would help them more than it would help their enemies. Neither they nor we can live very happy lives when we harbor anger and resentment over months or years.

The forgiveness factor may be the most significant one in the fact that "People who attend church have much lower blood-pressure levels than those who don't," according to Dr. David Larson, a senior researcher at the National Institute of Mental Health. He said the differences were "clinically significant," even when factors such as weight, smoking and age were controlled.

The commands to love God and love our neighbor remain the greatest of God's commandments. Nevertheless, all of God's laws are good laws because by following them we, like the psalmist, discover joy, comfort, wisdom, light, understanding and peace.

*Our guest columnist is David E. Sumner, an associate professor of journalism at Ball State University and communicant at Trinity Church, Anderson, Ind.*

## Sunday's Readings

### The Spirit of the Law

*Pentecost 15, Proper 17: Deut. 4:1-9; Ps. 15; Eph. 6:10-20; Mark 7:1-8, 14-15, 21-23*

In considering the meaning and best application of a given set of laws, whether religious or secular, people often contrast the letter of the law and the spirit of the law. Christians come far when they realize that these two views are complementary rather than contradictory.

Today's lessons strike a right balance between the two. The lesson from Deuteronomy puts strong emphasis upon knowing and keeping the laws, statutes and commandments which God gave his people, and makes it clear that keeping the law produces life, possession of the promised land, wisdom, understanding the will of God, greatness as a nation, and a testimony to other nations of the rightness of a relationship with God under the guidance of the law. Nowhere is it ever said that following the

law is a substitute for knowledge of God, or sufficient for expressing that relationship. The law provides the guardrails on the road of relationship with God, but is not to be confused with the road itself.

Jesus' words in the gospel are an authoritative warning to those who reduce a relationship with God to the minute following of rules. Quoting the Old Testament, Jesus warns that it is quite possible for people to follow the letter of the law, and still be far from the God who gave the law. The danger is that such persons do not know that they are far from God, and resent and reject any such message.

There is a tendency in most people to reduce love of God and neighbor to a system of prescribed behavior, but the epistle reminds us that a life devoted to God is a spiritual battle. A battle demands far more, and promises far more, than keeping a list of rules.

**AN OPEN LETTER FROM THE EPISCOPAL SYNOD OF AMERICA  
TO ALL FAITHFUL PEOPLE IN THE ANGLICAN TRADITION  
("The Good Shepherd Declaration")**

In spite of the faithful efforts of many bishops and deputies, within and beyond the Episcopal Synod of America, the Episcopal Church in General Convention assembled refused to uphold orthodox doctrine and restore godly discipline, while acting to persecute the faithful. The Convention has thereby created substantial impediments to the practice and advance of the Gospel of the Lord Jesus Christ.

The Convention refused to affirm the biblical standards of sexual morality by

- failing to approve the Kuala Lumpur Statement
- promoting continued study (with the prospect of eventual approval) of the blessing of same sex unions,
- allowing dioceses to extend insurance coverage to "domestic partners" of clergy and lay employees, and
- rejecting a proposed canon requiring of all ordained people sexual fidelity within marriage and abstinence from sexual relations outside it.

The Convention refused to restrain or discipline those who flout such standards.

By passing amendments to Title III, the Convention also provided canonical authority for the persecution of those who cannot accept the ordination of women as priests and bishops, contradicting the basic Anglican principle that the Church cannot demand of her people what cannot be proved from Scripture.

The 72nd General Convention has passed judgment upon itself.

It has become clear to us that the Episcopal Synod of America must more fully and thoroughly continue in its mission to "be the Church," proclaiming the Gospel and shepherding the faithful. We see our faithful pursuit of this mission as an essential element in the emergence of an orthodox Province of the Anglican Communion in America. We are delighted that many others share this vision.

We are not leaving anything or going anywhere. While praying and working for revival in the Episcopal Church, we have planned for a number of years for a new province, a structure which would proclaim true doctrine and allow us to go forward with the work God has given each of us. We have said from the beginning that we intend to be the Church. We will continue to be who we are. We have waited patiently for the right moment, and now is the acceptable time.

In working to establish this Province:

- We have diocesan bishops who have declared with whom they are in communion. Their dioceses constitute the centerpiece of our community of faith. When faced with canons which violate their informed consciences, they will obey their consciences. Those dioceses will continue to be the Church; in effect, to function as the core of the Province we have wanted to be.
- We invite parishes outside the geographic boundaries of those dioceses to apply for episcopal oversight, as their situation requires. Bishops of the Synod and of the American Anglican Council have stated their readiness to respond to such requests. Should action be taken by a local ordinary against a Synod parish for requesting such oversight, this community will consider that action to be of no force and effect. We acknowledge that some parishes may find it necessary to seek corporate separation from the institutional Church, and pledge our solidarity with them.
- Individual believers in hostile parishes, and those who currently have no orthodox parish home, are encouraged to seek a compatible local community or begin efforts to build one. In this activity, we have the support of the American Anglican Council and the North American Missionary Society. The former offers a place of succor for those witnessing in the structures of the General Convention, and the latter offers aid in planting new congregations.
- We call upon all orthodox Episcopalians and orthodox associations and ministries to join us in this task of renewal, revival, and rebuilding.
- We are encouraged by the support we have already received from overseas bishops and provinces of the Anglican Communion, and will work energetically to extend our fellowship and work for the Gospel with them.
- We welcome association with jurisdictions of the Continuing Anglican movement, the National Catholic Church (formerly the Polish National Catholic Church), the Charismatic Episcopal Church, and other judicatories. We invite them to meet us in discussions designed to lead to concordats of intercommunion. We look forward to closer association with these jurisdictions.

Freed from the necessity of expending our efforts in the vain attempt to reform an institution which we believe has lost the desire to be reformed according to God's revealed will, we anticipate our common future with confidence and hope. We invite all Christians of good will to join us as together we turn toward our mission in the fields which are ripe for the harvest. We pray the blessing of almighty God, the Father, the Son, and the Holy Spirit, upon this effort and all who make it.

The Church of the Good Shepherd  
Rosemont, Pennsylvania  
July 29th, 1997

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## Letters

# Muddy Thinking

Regarding the item "Anointed" [TLC, Aug. 10], I must say every time I think I have heard the *dernier cri* of made-up religion in this church, something more astonishing comes along.

I am delighted that there was a healing service for people with AIDS in this city. Had I not had a service of my own that night for the General Convention, I might even have attended. What amazes me is that it is quietly noted that Mrs. Chinnis, a lay member of this church, is "anointing" people. The BCP 1979 rubrics from that service: "Part One of this service may always be led by a deacon or a lay person." This clearly means that only a priest leads Part Two, which is the anointing. In fact, the rubrics say throughout, "the priest." Furthermore, why were all these people being anointed at a service for those with AIDS? This trivializes that terrible illness. Do they have AIDS? Have they some other serious illness? If not,

then why anoint each other?

It is just this kind of muddy theological thinking which has led to the clericalizing of the laity and the laicizing of the clergy which we have seen. Is it any wonder there is no agreement as to what any of the sacraments means?

*(The Rev. Canon)*

*Barry E. B. Swain, S.S.C.  
St. Clement's Church  
Philadelphia, Pa.*

### No Choice

I cannot more strongly disagree with the distinction that Caroline Mackey creates [TLC, Aug. 10] when she writes, "African Americans are what they are. Homosexuals are what they do."

Neither heterosexuality nor homosexuality is basically a matter of what someone has made a decision about doing. I no more made a choice to be heterosexual

## The Living Church

*An independent weekly record of the news of the church  
and the views of Episcopalians, since 1878*

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Milwaukee, WI 53202-0936

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**NEWS:** THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

**POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

**PHOTOGRAPHS and MANUSCRIPTS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

**SUBSCRIPTION RATES:** \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 215 • Number 9

than my gay and lesbian brothers and sisters made a choice to be homosexual. It is not a matter of choosing one activity over another, like tennis over baseball. Whether one chooses heterosexual, homosexual, or no sexual activity, one bears as a part of one's being the specificity of an affectional gender preference. To deny it doesn't make it go away.

*(The Rev.) Donald B. Hill  
Buffalo, N.Y.*

## The Last Word

If General Convention did nothing else this time, it at least rekindled the flame of hope for the future of our communion in America. Yet, almost before the candle wisps of its closing Eucharist had dispersed, you torture the church with your need to have the last word by publishing an *ad hominem* attack on Edmond Browning who has literally come close to giving his life defending against "mean-spirited" voices for 12 long and often anguishing years [TLC, Aug. 3]. There is no love, no probity in your bleak words. Sure, you're entitled to your little niche in the church, but it will never endure with enmity and hubris so prominent in your discourse.

*(The Rev.) Don W. Lewis  
Cambria, Calif.*

Thank you for the editorial concerning the "offensive remarks" of the Presiding Bishop. In his final address to General Convention, the Presiding Bishop shows again that he just doesn't get it. He is quoted as saying: "It is time to move past using literalistic readings of the Bible to create prejudices against our gay and lesbian brothers and sisters. Biblical literalism may be someone's tradition, but it's not our tradition."

Did Bishop Browning not realize that at that convention one of his honored guests, the Archbishop of Canterbury, believes, because of those very scriptures, that it is not right to ordain sexually active homosexuals or to bless same-sex unions. So the Presiding Bishop is speaking of the Archbishop of Canterbury, and countless millions in the Anglican Communion who believe as he does. I thoroughly agree with the Presiding Bishop when he says it is time "we came home to our Anglican roots." Article XX of the Articles of Religion explains very clearly what those roots are: "It is not lawful for the Church to ordain any thing that is contrary to God's Word written." In that statement we show that scripture is pre-eminently our

rule of authority, and that we do indeed have one of the highest doctrines of scripture in Christendom.

Years ago Billy Graham spoke about our present dilemma. He said the Church of God has been infiltrated by people who are like "burglars, who have crept in unawares to rob us of our faith in God and his word. When faithful men of God raise an outcry against the presence of these burglars, they are the ones accused of disturbing the peace."

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

## Ecclesial Arrogance

In his column, [TLC, Aug. 3], David Kalvelage included among the quotes of those gathered prior to General Convention at Wellspring Retreat Center in Boulder City, Nev.: "We desire to see the Holy Spirit move unimpeded in and through the Episcopal Church." It appears to me there was amongst the group a severe case of ecclesial arrogance in assuming they might "impede" movement of the Holy Spirit under any circumstances.

*Thomas O. Feamster, Jr.  
Sewanee, Tenn.*

## A 'Moderate'

I am somewhat at a loss at the continued use of the term "moderate" to describe our new Presiding-Bishop-elect. He has ordained known and active gays and favors same-sex unions, according to all reports (which he has never denied). These actions are in direct opposition to the "core doctrine" of our canons and to the expressed will of several recent General Conventions, running back as far as Denver in 1979. We have elected a known revolutionary, and that is not "moderate" in my dictionary. May God have mercy on our souls.

*Joan Francis  
Edwards, Colo.*

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



missions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

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*(see pages 17 & 18)*

## Group Formed to Assist Christian Education

A new organization for Christian education directors in the Episcopal Church has been formed. Called the National Association for Episcopal Christian Education Directors (NAECED), the organization hopes to hold annual conferences for its members.

The group was formed at a gathering in San Antonio earlier this year. Christine Ball, of St. Mark's Church, Jacksonville, Fla., and Roberta Williamson, of the Cathedral of St. Philip, Atlanta, were elected co-chairs.

Since its organization, NAECED has gathered support from the Episcopal Church Center, the Center for the Ministry of Teaching, the national Network for Lay Professionals, the University of the South, and educa-

tors at the provincial, diocesan and local levels.

A mission statement reveals the organization exists "to provide professional support and development for Episcopal directors of Christian education."

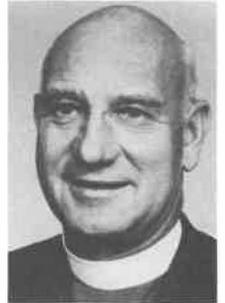
"We are looking forward to the many opportunities for growth, networking and supporting our brothers and sisters in Christ in the Christian formation of children, young people, families and adults," Ms. Williamson said.

Persons interested in joining NAECED or obtaining additional information may call the membership chair, Kathy Stout, at Christ Church Cathedral, 55 Monument Circle, Indianapolis, IN 46204, or call her at 317-636-4577.

## Bishop Campbell of West Virginia Dies

### He was noted for his strong support of social justice

The Rt. Rev. Wilburn Camrock Campbell, fourth Bishop of West Virginia, died July 29 in a Summersville, W.Va., nursing home. He was 86. Bishop Campbell served the Diocese of West Virginia for 26 years as a bishop. He was diocesan from 1955 until he retired in 1976, and was coadjutor from 1950 to 1955.



**Bishop Campbell**  
(1975 photo)

Bishop Campbell was a native of Waynesville, N.C., a graduate of Amherst College, Kenyon College and General Theological Seminary. He also received honorary doctoral degrees from several institutions.

He was ordained deacon in 1935 and priest in 1936, and served as curate of St. Stephen's Church, Port Washington, N.Y., during those years. He was rector of St. Luke's, Sea Cliff, N.Y., 1936-39; rector of All Saints', Brooklyn, 1939-43; and was executive director of the Presiding Bishop's Committee on Lay Work, 1943-46.

He returned to parish work in 1946 as rector of Church of the Ascension, Pittsburgh, remaining there until he was consecrated in West Virginia. Following his retirement, he served as vicar of St. Martin-in-the-Fields, Summersville, from 1976 to 1983.

Bishop Campbell was noted as a strong supporter of social justice. He was a leader in the establishment of the West Virginia Conference on Religion and Race, and was known for assigning priests of one race to congregations of another. In 1967, he was named West Virginian of the Year by the *Sunday Gazette-Mail* of Charleston. Under his leadership, the diocesan headquarters was moved from Wheeling to Charleston.

He is survived by his wife, Janet, one son and one daughter.

## More Support for New Province

Concerned Clergy and Laity of the Episcopal Church (CCLEC), an Atlanta-based organization, has called for the "coming together of all faithful Anglicans and Episcopalians in the United States in an orthodox province."

CCLEC, whose board of directors and advisors includes the presidents of Episcopal Renewal Ministries, the Prayer Book Society and the Episcopal Synod of America (ESA), commended the open letter issued by ESA [TLC, Aug. 17] for its call for a new province.

In a press release issued following the 72nd General Convention, CCLEC referred to the Episcopal Church as "no

longer episcopal" and "no longer a church."

CCLEC's president, William Cheney of Atlanta, issued a document titled "Propositions for a Common Future and Witness," which calls for a congress "of those faithful persons, parishes and dioceses that hold to the biblical faith within the Anglican tradition and now find themselves homeless in the United States because of the apostasy of the Episcopal Church." Mr. Cheney said the congress should be called "for the purpose of prayerful, deliberate action toward reorganization as an Anglican Province of North America."

## Briefly

The Rt. Rev. George Bates, retired Bishop of Utah, was presented the Sam Shoemaker Award at the recent annual conference of Recovery Ministries of the

Episcopal Church, held in Pasadena, Calif. The award is presented to one who has done much in the field of recovery from alcohol and drug addiction.

# Church Music Program in Indiana Graduates Its First Class

The Presiding Bishop's Diploma in Church Music has been awarded to 13 Indiana musicians, possibly the first graduates of the Leadership Program for Musicians Serving Small Churches.

Participants in the two-year program, sponsored jointly by the dioceses of Northern Indiana and Indianapolis, were given their certificates by the Rt. Rev. Arthur Williams, Suffragan Bishop of Ohio and chair of the editorial board of *Lift Every Voice and Sing II*. Six others audited the six courses, presented at Church of the Nativity, Indianapolis.

Marilyn Keiser, coordinator for the Diocese of Indianapolis and one of the creators of the program, said after "the hard part ... getting people to commit for two years," the group had "so much energy, a tremendous spirit of community." The courses involved instruction, reflection, hands-on practice, as well as homework: writing papers, answering questions, designing liturgies for their home parishes. "They did a lot of work," she said.

The group met for five plenary sessions over a Friday and Saturday every other month, for classes on hymnody, liturgy and congregation leadership and accompaniment the first year, and teaching new music, resources, and philosophy of music leadership the second. "It was a two-hour drive for some. The rector and parishioners provided housing for them," said Northern Indiana coordinator Wayne Peterson.

In alternate months small groups worked "in the field. We went to each parish, so they could use their own instruments," Mr. Peterson said.

Nativity was ideally suited to the courses. The present parish hall is the former church, in which a small pipe organ remains. "We sometimes used the Baptist church across the street, too," Mr. Peterson said.

"Parish musicians often feel lonely," he said. "They need

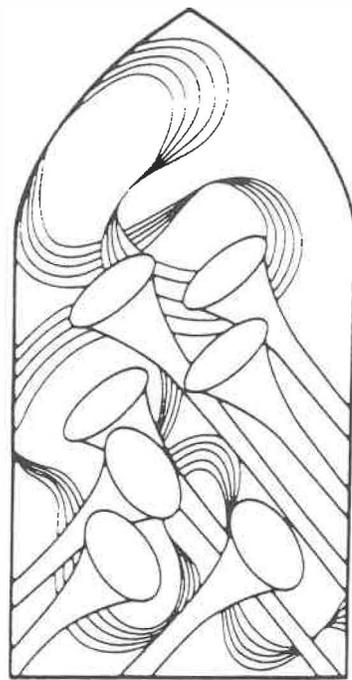
resources on church history and theology, hymnody and liturgy."

Ms. Keiser said almost everyone had said they had gained confidence from the work. Mr. Peterson said it was exciting to see people "on fire over hymnody when they see how [the hymns] evolved."

"There are no value judgments," Mr. Peterson said. Participants came from different traditions — "renewal, high church, low. We help them do what they do — better. And some cross fertilization occurred" during the program. Ms. Keiser said the sense of community became so strong "they want alumni meetings!" Mr. Peterson said that "the priest of one of the participants said now they were speaking the same language."

For that very reason, Ms. Keiser would like to see more clergy take the courses, as well as choir singers and congregation members. Planning is underway for a new class. "We may try for the southern part of Indiana, possibly with Louisville. It's good to have leadership with other dioceses, too," she said.

Recipients were Sharon Gerig, Beth McCord, Jeanette Jena, Alison Lewis, Carol Bianchini and Ray Welsh from Northern Indiana, and Steven Brockman, Gwendolyn O'Connor, Donna Purvis, Jane Walters, Jerilyn Yerkes, Dick Roberts and Jane Hooper from Indianapolis.



## Music Programs Around the Country

Several leadership Programs for Musicians around the country are completing their first or second year. In the Diocese of Chicago, Judy Truitt said, "We have middlers now. They've finished the first year. We are looking for students for the second year."

Because there is no set order to the six courses, participants may enter at any time. To set up the program, coordinators studied the diocese "with a map and colored dots," locating a cluster of small churches. "Eleven students came from all over the dioceses. We had two people from the Philippine Independent Church, and one Orthodox, who is now an Episcopalian. Most were parish organists; one was a guitarist, one a singer, and one was an arts-minded parishioner who came with the organist/choirmaster." Instructors included Richard Webster, composer and organist/choirmaster at St. Luke's Church, Evanston, Ill., and a Lutheran organist.

The Diocese of Oregon will award three diplomas, and three certificates for auditors of all courses, at its diocesan convention in November. Coordinator Betty Jean Bartholomew said, "We have such distances here, so we had classes Friday evening and Saturday once a month from January through May. Much bonding occurred, and sharing of information.

"I know clergy are lonely sometimes. Musicians are, too, and

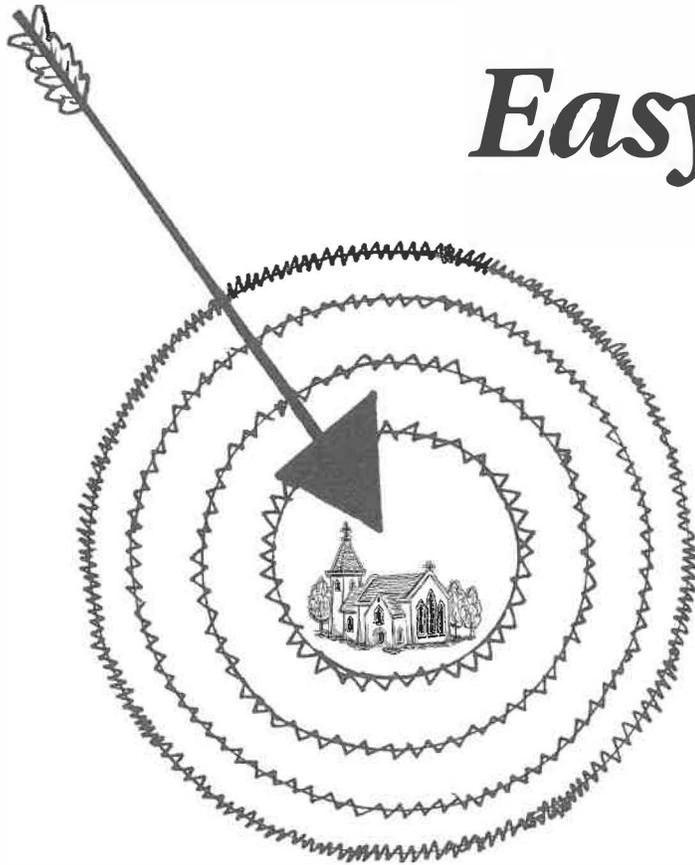
without a network. This has been wonderful!"

Twenty-four people attended some of the courses. "We're doing it at a mission in Eugene," Ms. Bartholomew said. "The vicar and the bishop are very supportive. And the congregation offered home stays." Some participants, she said, had drives of 4-5 hours.

Tailored to the particular group, Oregon offered an organ track and a voice track. "We had a mix of people from small churches and larger ones. They need it, too." Those who really appreciate the program, she said, are the ones who come in crying, "Help! I've been recruited, and I don't know what to do."

The groundwork for all these programs was publicity — mailings, telephone calls, and word of mouth. Each had a staff of dedicated teachers. And support from the diocese in the form of articles in papers and newsletters and the presence at some of the worship services of priests and bishops was invaluable. Many parishes, even small ones, were able to offer partial or total tuition to their musicians. Feedback has been positive. The Rt. Rev. Robert Ladehoff, Bishop of Oregon, who attended the opening and closing Eucharists, said he hears a lot about these classes throughout the diocese. The program is coming of age and fulfilling its purpose of "help[ing] our congregations use their fullest voices in prayer and song to ... God."

# Easy Targets



## Churches Especially Need to Be Wary of Scam Artists

By D. LORNE COYLE

"Father Coyle, can you help me?" asked the middle-aged stranger in the receiving line at the church door. With 20 other parishioners waiting, I asked her to step aside and remain until the line ended.

"How can I help you?" I asked her later. I remembered that I had seen her come in toward the end of the service and that she had received communion but seemed not to know exactly how.

"Well," she started, eyes brimming with tears, "We are new in Vero and are looking for a church. We love your church. Right now, I need help. My 4-year-old daughter needs emergency surgery. We were in an auto accident a year ago. She hurt her head. She seemed fine so I didn't think twice about sending her last week to visit my sister in Maryland. But while she was there, she had a seizure. Now they say she has to have an immediate brain operation. I want to be there for her and I have no money to get there. Can you help? It'll be about \$450."

I said, "I'm really sorry to hear that. I'm willing to work with you on this but our normal policy is never to give out cash. Are you alone? Is there someone to work with you?"

"Yes, I have a husband, but he works on an offshore dredge and can't be reached right now," she said. "He will repay you

when he gets back to shore in two days. But I need to go right now."

"OK, I'm not worried about being repaid," I responded. "But I will need the name of the hospital where she is being treated."

"What for? Don't you believe me?" she said, her voice rising, parishioners starting to notice.

"You have to understand that I don't know you and that to be responsible I

**Con artists love Christians. We are their preferred targets. Churches make great places for a hustler to find a buck. Especially on Sunday morning.**

need to verify your account," I said. "So give me the hospital name and the doctor's name and I will call while you wait."

"Who are you to check up on me?" she blurted. "Who do you think you are? God Almighty? What is the bishop's name in

this place?" she fairly screamed at me. (Now the parishioners were really interested.)

"John W. Howe," I said. "Would you like his address?"

"Never mind!" she yelled as she stormed off to her car.

The above is an actual account. I'm sure all of the clergy and many of the laity, especially those in city parishes, can tell stories like this as well.

Con artists love Christians. We are their preferred targets. Churches make great places for a hustler to find a buck. Especially on Sunday morning. The con man knows that the priest is busy with a million things on his mind, that there are lots of parishioners whom the con man can hustle unless the priest pays him off quickly, that the priest doesn't want a bum hanging around the door when folks arrive.

These people are creative. They have variations on the theme. Actually, some of them would make extremely capable fund-raisers if they could just go straight. They know how to make a compelling case, they know how to get the mark alone for a one-on-one ask, they have the stuff to make the ask, and they persevere. But the variations are infinite: My child needs food, I need a bus ticket to get home, I



These people are creative. They have variations on the theme. Actually, some of them would make extremely capable fund-raisers if they could just go straight.

need food so I can work, my car broke down and I need gas money, etc.

Check this one: A guy calls on the phone. Says he needs to speak with — not just “the rector,” that’s too easy to screen out — but “Father Lorne.” Linda, my capable assistant, knows now that she’s got to buzz me on the intercom and tell me about the call. She gets me and announces a “Rick Dorsey” and asks me if I know anyone by that name. I say no. She replies, “Well, he asked for you by name.” Ah, heck, I think, what is this? This is what follows:

Me: “This is Fr. Coyle. How can I help you?”

Rick: “Hi, Father, this is Rick Dorsey. You may not remember me but my family and I have been attending your church. We’re new to town and really like Trinity. I need some help.”

Me: “You say you’ve been attending. Which service?”

Rick: “Well, we’ve come to the 9 a.m. service. We really like the music.”

Me: “What about it do you like?”

Rick: “We just like singing the old favorites.”

Me: “Oh . . . do you have children?”

Rick: “Yes, my wife and I have two kids. That’s part of our need. You see, she’s an alcoholic and she’s now in a 28-day rehab program. She normally works but can’t right now because of the rehab

and we’re behind in the rent. The landlord is all over me, saying he’s going to have to throw us out.”

Me: “I’m sorry, Rick. That sounds real serious. I want to talk with you further but I have an appointment waiting here for me. Give me your number and I will call you back. But first I want to pray with you.”

Rick: “Sorry, Lorne, I can’t do that. I’m a private duty nurse and I’m not allowed to receive calls while working like I am now.”

Me: “No problem, I will call you tonight. Give me your home phone.”

Rick: “Gee, I don’t know when I’ll be home because I’m working a 12-hour shift. I’ll call you back. When would be a good time?”

He did call back. Meanwhile, I was unable to pin down any record of him or his family within our parish: not on the prospect list, not on the newcomer list, not on the nursery or Sunday school lists, not on the Friendship Forms, and no priest recalled him. We serve a big parish, but it’s not so big that a young family would escape notice for very long. Rick continued to pursue my paying his rent, which was \$600. He gave me a name and an address in Tampa, which he said was his landlord. I called the phone number for the landlord and spoke to a man who said he was the landlord. When I asked him

why he wouldn’t cut Rick Dorsey a break and carry him for one month’s rent, the “landlord” said it was his policy not to do so.

I also pursued the county licensing avenue, asking if anyone had a registered nurse or any kind of nurse by the name of Rick Dorsey. No one did. Rick got more and more aggressive in his calls until finally I told him I had called the police here and in Tampa and that I would not help him.

“Rick” apparently lived in Tampa and had driven down the east coast of Florida looking for big churches, jotting down from their signboards information like telephone numbers, rector’s names, and service times. He figured that big parishes would make better suckers. He was almost right.

The toughest part is this: Once in a while you run across a genuine need. Because of all that hard stuff Jesus tells us about who our neighbor is, and feeding the hungry, I can’t harden my heart and run off every supplicant who darkens the door. Jesus makes us listen to all of them. When I discover a genuine one, I am grateful for a Holy Spirit who reminds me that but for the grace of God, there go I.

*The Rev. D. Lorne Coyle is rector of Trinity Church, Vero Beach, Fla.*

## General rules for dealing with Con Artists:

- 1. Never make a commitment over the phone.**
- 2. Tell the solicitor you will be happy to help but not with cash.**
- 3. Don’t be afraid to ask for details.**
- 4. Talk to the solicitor in public; don’t let him get you alone.**
- 5. Don’t be lazy. Do your homework. Check out the story.**
- 6. Offer to pray with the person. God may do some sifting for you.**





# Church of the Holy Family

## Opening Its Doors

### Small Church Outside Chicago Grows Through Marketing Campaign

By MICHAEL O'LOUGHLIN

#### A LIVING CHURCH

One in a series

Donna O'Loughlin photos

Exit the interstate highway an hour north of Chicago and it takes just minutes to lose yourself on country roads that curve through the Chain O'Lakes region. If you aren't looking closely, Church of the Holy Family might get lost in the bucolic countryside of Lake Villa, Ill.

This would be an easy oversight: The church and parish buildings were constructed in 1923 as the carriage house, stable and barn of the Lehmann Estate, the country home of a wealthy Chicago dry goods merchant. When the family fell on hard times decades later, they donated the buildings to the Diocese of Chicago.

Eager to expand into the popular Fox Lake resort area, the bishop and the trustees approved a plan to transform the barn into a church. Parishioners cleared the stables, removed tons of hay from the loft, poured a concrete floor, and created a suitable worship space. A small but enthusiastic mission was born.

About this same time, the community itself began to change. Summer cottages gave way to new homes for year-round residents. During the lengthy tenure of a popular vicar, the mission did not, however, achieve parish status. A series of

part-time interim vicars in the early 1990s gamely tried to turn the tide, but in 1995, the diocese began to consider shuttering Holy Family.

Diocesan representatives were surprised, however, when they visited the struggling church. They found a spirited worshipping community that was committed to doing anything necessary to remain viable and growing. In a change of heart, the diocese agreed to provide financial support for a full-time vicar, and gave the bishop's committee the name of the Rev. Mollie A. Williams for consideration. The committee called Ms. Williams.

She responded by introducing successful innovations that have included an aggressive direct mail campaign. In its first year, the campaign raised parish membership by 25 percent and pledges by 33 percent. Holy Family also welcomed 10 new confirmed members last year.

When Ms. Williams arrived at Holy Family, she wanted to help parish leaders understand the job ahead of them. She invited clergy from three small but growing parishes in the Diocese of Chicago to visit and share their stories. After these meetings, the leadership of Holy Family considered their own situation, set goals,

and determined to make parish growth through direct marketing its top priority.

"When we looked at the things that had to be done before we could make the campaign a success, I said 'There isn't enough time,'" Ms. Williams recalled. "They told me, 'We'll just have to make time.' And they did. They painted rooms, they painted an outdoor sign, and they organized a welcoming committee."

On the Sunday of last fall's every member canvass, Ms. Williams spoke to the gathered community about its unique role as welcoming members to the newcomers who would begin arriving in the following weeks.

"We mailed the direct mail piece to about 8,500 residents of Lake Villa and Lindenhurst," a neighboring town, Ms. Williams said. "Because the homes in these towns are on a rural route, we were able to address them to 'Resident' and have them delivered."

Assisting Ms. Williams in creating the mailing were two parishioners who are marketing professionals, one a commercial artist and the other a marketing executive. The piece briefly outlines the Episcopal liturgical tradition, introduces the priest-in-charge, and invites recipients

to visit Holy Family.

Ms. Williams said the newcomers who have been attracted by Holy Family's message have for the most part been young professional couples without children.

"We have a very small children's program at present, which surprises me," she said. "We have been trying to reach families with children, but I have to accept that right now, those may not be the people God is calling to Holy Family."

Ms. Williams used an instructional liturgy to familiarize newcomers — many of whom are former Roman Catholics or from protestant traditions — with Episcopal worship.

"Before each part of the liturgy on Visitor Sunday, I spoke for about a minute about what was going to happen next, and then we did that, then talked about the next part," Ms. Williams said. "After the liturgy, some longtime Episcopalians said they found it helpful as well."

This year, the parish will mail a similar piece two times, in September and again in October. Distribution will include two other towns, bringing the total mailing to nearly 15,000.

"I've seen growth in numbers and in active participation," said churchwarden Don Hammond. "This church had fallen

to some pretty low numbers. The new people have changed the whole character of the church, but everyone seems very happy about it. That may seem surprising, but it's been easy to see the positive effect the new people have had."

Larry and Chris Wilson first visited the church in August 1996, and joined in October. "We really felt led to Holy Family," Chris said. We've been really pleased with the growth we've seen. It's been just

mouth. It's also a healing service, and after the liturgy there is a brown bag lunch in the parish hall."

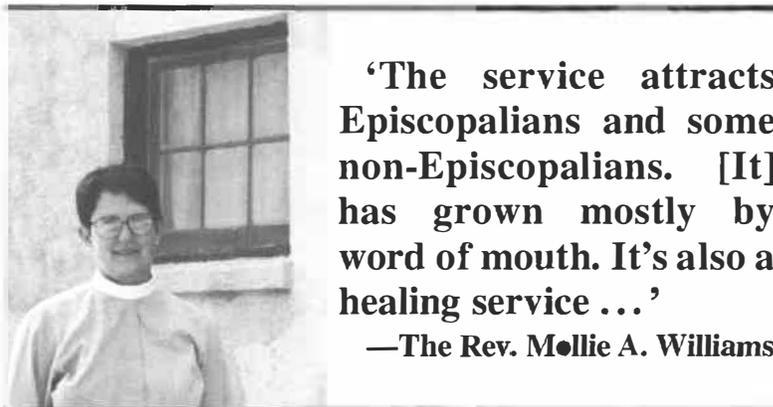
The coffee house was the brainchild of parishioners Barbara Tzimoyannis and Matt Conkrite, who had experience in running this type of gathering place.

"It took some convincing of our bishop's committee," Ms. Williams admitted. "They make sure there is supervision each time the coffee house is held, which is every other Saturday evening. It's held in the parish hall, with live music, and we've found it's met a real need in this rural area. Four of the people who first came to the coffee house have become active members of Holy Family, and others have become occasional visitors."

The positive results of the past year's efforts have strengthened her faith in the community's exciting potential.

"I would like to have 150 people gathering for worship each weekend within three years," Ms. Williams said. "I also would like us to be financially independent within five years. But most importantly, I would like this community to have an understanding of their unique place, and for that to be a more inclusive place. We will grow organically, I'm convinced of that." □

*Michael O'Loughlin is a member of St. Paul's Church, Riverside, Ill.*



**'The service attracts Episcopalians and some non-Episcopalians. [It] has grown mostly by word of mouth. It's also a healing service ...'**

**—The Rev. Mollie A. Williams**

what the church needed. The direct mail has attracted numbers of people that the church can handle. It's growth that feels comfortable."

Holy Family also has had success with two types of outreach, one liturgical, the other a coffee house. The church offers a lunchtime Eucharist each Wednesday that has a sizable gathering.

"The service attracts Episcopalians and some non-Episcopalians," Ms. Williams said. "[It] has grown mostly by word of



Holy Family Church. Lake Villa, Illinois

# Use Your Imagination

By KAY STRICKLIN

Having been a parish educator for more years than I like to admit, I am always on the lookout for new material. Something with fresh ideas, a different approach, anything to set off my tired imagination.

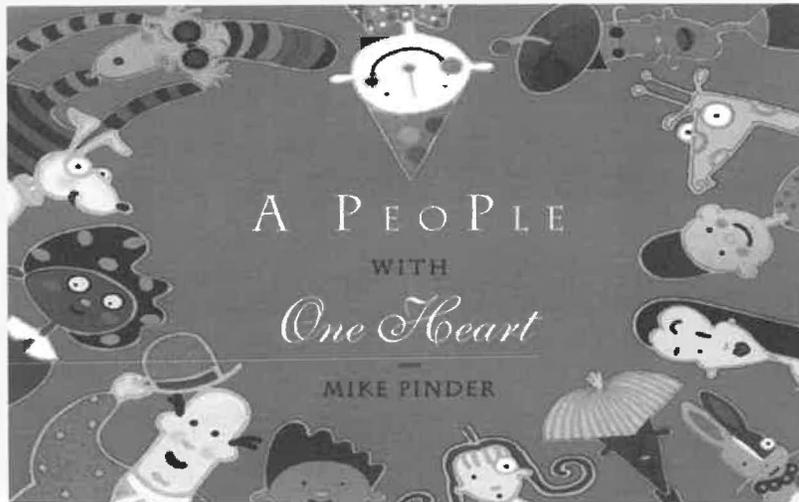
I have found a resource that excites me so much that I had to tell about it. It is an audio collection in two parts containing what would ordinarily be considered children's stories — some new and some not so new — that speak just as loudly to adults, maybe even more so. Titled *A Planet with One Mind* and *A People with One Heart*, these collections are available in both tape and CD format.

*A Planet with One Mind*, the first of the two, brought great energy to our Christian education program. While it comes from the secular realm, it offers tremendous potential for parish education. Last spring we completed a Lenten study that we built on the framework it provided, but it would be equally adaptable for vacation Bible school or children's sermons or an adult series.

While some of the selections, "Legend of the Indian Paintbrush" and "Old Turtle," are already tried and true classics, others were new to us. Two in particular, "A Spark in the Dark" and "The Rajah's Rice," have grabbed our imaginations and our hearts.

It is more than the stories, however, that has generated so much enthusiasm at Church of the Good Shepherd in Dallas. We already had most of these books in our children's library at the church, and my own children had others on their shelves at home. The real energy comes from the dynamics of the combination of these stories with the power of the spoken word and the creative use of sound to amplify the meanings. The creative mind behind this project is Mike Pinder. His readings of the stories and the sound track he has produced give the stories life.

Of course, we all know that reading to our children is important. That is why we



we derived from the stories for our program for Lent 1996 was "Creation."

So successful was our Lenten experience which culminated in a Palm Sunday festival, that we used the second of Mr. Pinder's collections as the basis for our fall '96 curriculum. The theme we found in *A People with One Heart* was the Kingdom of God. So last fall we spent 13 weeks with parables old and new

that point to the Kingdom of God in our midst.

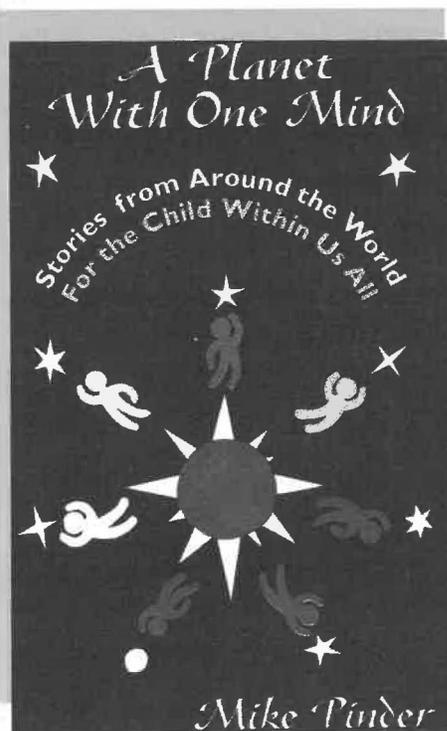
At the All Saints' Festival, when we sang "A Song of the Saints of God," we really meant it when we said "... there are hundreds of thousands still." We knew because we had found them alive and active in these bright and exciting new stories from around the world.

It is an interesting footnote that Mr. Pinder, creator of this project, is the original keyboardist and songwriter for the Moody Blues. It was his voice that spoke the poetry on their early albums. It is his vision and intuition that chose these particular books and put them together in this manner.

At Good Shepherd, we developed a classroom design using three elements. First and foremost was the Bible (stories of creation, parables of the kingdom of God), then we added the new stories from Mr. Pinder's tapes. Using both the audio tapes and the books themselves, we had a winning combination of enchanting sound and colorful illustrations to excite our imaginations. Then, the third and final component was the look at our own lives to see God at work in our world today.

So in good Anglican fashion we had a solid "three-legged stool" approach to biblical study plus the fun and excitement of shiny and new adventures, too. □

*Kay Stricklin is director of education and program at the Church of the Good Shepherd, Dallas.*



have a library just for children at Good Shepherd. But when was the last time someone read stories to you?

For some time now some of my teachers and I have worked on the idea of using modern children's literature to illustrate biblical themes. Somehow it had lacked the life we had hoped for. *A Planet with One Mind* brought it all together for us as if by magic or perhaps miracle. The theme

# The Election Told Us Many Things

By KEVIN MARTIN

In 1995, I wrote an article for TLC in which I contended that we needed some other form for nominating our next Presiding Bishop. I argued that the committee process established by the church was one that might not generate the kind of leadership we needed for the future. Following General Convention and the election of our next Presiding Bishop, I believe the events of the election proved me right at least about the process. But beyond saying "I told you so," I would like to use the election as a chance to state what I believe the election told us about ourselves.

First and foremost, the nominating process did not generate a list of the perceived leaders of the House of Bishops. I am not being critical of those nominated. I am speaking about the process itself. Sadly, two clear leaders removed them-

Bishop Frank Griswold emerged as the serious contenders for the office. The progress of the voting showed this clearly. (As a deputy I voted against the resolution to publish the votes on each ballot, believing this a needless and potentially hurtful disclosure.) On the first ballot, Bishop Thompson received 86 votes. He led all others and came close to being the first African American elected to lead a main-line church [TLC, July 27], a remarkable fact since he was passed over by the nominating committee. In this day and age, we can only wonder about a process that put no minority person on the slate. For many of us, the rationale from the nominating committee proved sorely lacking. This election told us that lines of race (and one would hope of gender) are no longer reasons to discount the gifts of individuals.

None of the nominees came from this perspective, which is amazing considering that the last three P.B.s did. In addition, the last two P.B.s were both Sewanee graduates. This election told us a great deal about the regionalization of the church, and that just as in national politics, the Old South is dead. In church politics, the liberal South has changed. When we consider that 67 percent of the national church's budget comes from Provinces 4 and 7 (the South and the Southwest) Bishop Griswold will have some relationships to build. Put into a purely political framework, Bishop Griswold will have to move himself and his administration more toward the middle of the political spectrum to find the support necessary to lead the church into the 21st century. In this regard, I can only applaud Bishop Griswold's statements regarding the unity of the church and his willingness to be

**Such committees often find candidates whose most distinguishing characteristic is how little we know about them when they are nominated.**

selves from the process during the final months. What this election may have shown us more than anything else is that our trust in the "representative search committee process" has definite limitations and at times does not serve the church's best interest. Such committees often find candidates whose most distinguishing characteristic is how little we know about them when they are nominated. This seems confirmed by recent elections in dioceses where nominees from the floor were elected over those nominated by a search committee. The election told us that we are searching for new ways to find leadership for the 21st century beyond the institutionalized methods developed during the past few decades.

In interviewing bishops during the months before the election, I found a general disappointment with the official slate. This, of course, set the stage for an attempt to by-pass the committee with a nomination from the floor. The nomination of Bishop Herbert Thompson generated an election in which only he and

What did the election tell us about the church's divisions? Bishop Thompson himself has cautioned against seeing this election as a conservative versus liberal vote. I believe he is mostly right. It would be better to see it as a known leader versus a known leader. It was what they were known for that defined the election. While Bishop Thompson represented a more conservative theological viewpoint, he also represented a strongly progressive diocese that has historically demonstrated a support for the national church. Bishop Griswold, having signed the Koinonia Statement, clearly represented leadership from the progressive wing, but he is also known for his fairness and the depth of his spirituality. Interestingly, he represents a diocese that gives about a third of its assessment to the national church. What the election may have told us about our division is that if there is to be a national church, we badly need each other. This is a point that we can hope is not lost on the new P.B.

This election also marks the end of the Southern liberal as leader of our church.

bishop to all of us.

There are also some things that his election did not tell us. For example, the claim by some that if Bishop Thompson had been white he would have won, seems to me largely groundless. The claims by Integrity that this election means full speed ahead for its issues also seems to be little more than political spin. This election was probably not a mandate on racism or homosexual issues. It was about the leader perceived as best able to direct us into the 21st century. This election told us that this leader was perceived to be a Midwestern bishop who has learned to lead amidst the issues that divide us and is known for being a reconciler who stands above "issue-centered agendas." Mostly, the election may tell us that, as a house divided, we long for a leader who can mend our divisions and find common ground for life together. □

*The Rev. Canon Kevin Martin is the congregational development officer of the Diocese of Texas and a frequent contributor to TLC.*

# Editorials

## Glowing Examples

Members of small churches would have been proud of the Rt. Rev. Martin Townsend, had they seen him in action at General Convention. The Bishop of Easton was a fine spokesman for small churches during the 72nd General Convention in this Year of the Small Church. Bishop Townsend said small churches are "the leading edge in creating the updraft on which the rest of us will rise or crash in the decades ahead," when he addressed the House of Bishops. Bishop Townsend, a member of the Standing Commission on the Church in Small Communities, also narrated a video titled "The Leading Edge," which extols ministry in small churches and was shown at convention.

Small churches continue to be glowing examples of developing models of ministry in which lay and ordained persons collaborate in often creative and effective ways. Innovative methods of evangelism and stewardship, outreach and mission continue to be raised up in small churches in most dioceses. Given the fact that most Episcopalians worship in small congregations, the role of these churches cannot be emphasized enough. Perhaps Bishop Townsend said it best when he told the bishops assembled in Philadelphia that the Year of the Small Church should not end in 1997, "but continue into the next millennium."

## Fair Compensation for Laity

Lay persons who work for the church often do so at great personal sacrifice. Members of diocesan staffs, and lay administrators, secretaries and musicians in parishes have labored diligently and faithfully while receiving salaries and benefits which are less than clergy staff members. Finally, something is being done about that.

After the General Conventions of 1991 and 1994 addressed the issue of parity between clergy and lay employees in matters of insurance and pensions, last month's convention took up the issue of salary. A resolution that there be parity between clerical and lay employees serving in equivalent positions in regards to salary, pension, insurance and other benefits, including medical coverage and professional development, was discussed in both houses of convention. In its final form, substitute legislation was adopted by both the bishops and deputies, but as a recommendation rather than church policy.

While we might wish that the original resolution had been adopted, it is good to see the church is serious about treating its lay employees more favorably. Lay employees often bring extraordinary gifts to the church. They ought to be compensated fairly for their labor.

"Ok ... who's wearing Hai Karate?"



"That's not Hai Karate. It's High Church."

Deborah Yetter cartoon

## Books

### Middleman's Account

#### COURAGE TO LOVE

*A Gay Priest Stands Up for His Beliefs*

By Will Leckie and Barry Stopfel

Doubleday. Pp. 291. \$21.95

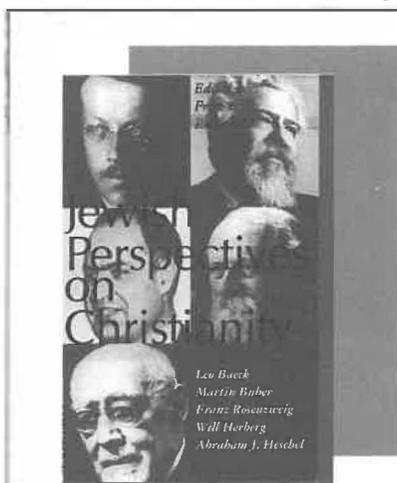
Barry Stopfel's unflinching honesty about his sexuality, his commitment to his partner, Will Leckie, and his ordination to the diaconate were the provoking issues of the presentment against Bishop Walter Righter. This story is itself only one chapter of a larger one, which includes the stories of Bishops Righter and Spong and the presenters themselves. Indeed, Stopfel's story is really yet to be told, for what we have in this book is Will Leckie's story.

This is not to discount Leckie's version, but rather to question, as I did throughout my reading, why this book was subtitled as it was. Leckie writes well and from a valuable perspective, but the literary conceit that this is Stopfel's story intrudes and impedes. Unlike the ghost writer who adopts the first-person voice, Leckie describes Stopfel's experiences and feelings. While his report is no doubt accurate, it is still a middleman's account. Where the story is most convincing and helpful is in those places where Leckie relates his own experience.

As Stopfel's partner and an ordained

minister in the United Church of Christ, Leckie offers the perspective of one who is both intimate and outsider. In a few instances he indulges his theological education and homiletical tendencies, and in others his obvious affection for Stopfel clouds his objectivity, but these are minor and forgivable flaws. What prevails is the portrait of a loving partner caught up in the complexity of multiple vocations common to our time and circumstance: the individual's call to baptismal ministry, to intimacy and integrity, within a church that is itself struggling to discern the same.

(The Rev.) Sam Portaro  
Chicago, Ill.



### Moment of Convergence

#### MYSTICAL UNION IN JUDAISM, CHRISTIANITY, AND ISLAM

*An Ecumenical Dialogue*

Moshe Idel and Bernard McGinn, editors

Continuum. Pp. 252. \$24.95 paper

#### JEWISH PERSPECTIVES ON CHRISTIANITY

Fritz A. Rothschild, editor

Continuum. Pp. 376. \$24.95 paper

#### REMOVING ANTI-JUDAISM FROM THE PULPIT

Howard Clark Kee

and Irvin J. Borowsky, editors

Continuum. Pp. 144. \$19.95

Each of these books is a collection of essays. *Mystical Union* contains five essays and a section of comments by each contributor. Louis Dupre sets the tone in the introduction by acknowledging an irreducible diversity among the three faiths while finding in the *unio mystica* a moment of convergence. The last essay, by David Merkur, addresses the accounts

of unitive experiences by members of each faith from the perspectives of psychoanalysis and psychedelic experiment.

The editors no doubt wished to preserve a balance of space allotted to each tradition, but it is a deficiency in an otherwise very good book that Christianity is represented only by the Western tradition without a comparable essay for the Eastern Church. Besides its general interest, this book will be of value in raising necessary theological questions for those who, disillusioned with religious institutions, turn to more interior religion including some aspects of New Age practices.

For Jews, knowledge of Christianity has often been a matter of survival for a vulnerable minority in a culture dominated by Christians. *Jewish Perspectives on Christianity* contains a general introduction and selections from the writings of five well-known Jewish thinkers, Baeck, Buber, Rosenzweig, Herberg and Heschel, with a brief introductory essay for each author by a Christian theologian. The chief topics are the person and significance of Jesus, the relation of law and

### Part of the Mix

#### ALL KINDS OF LOVE

*Experiencing Hospice*

By Carolyn Jaffe and Carol Ehrlich

Baywood. Pp. 346. \$29.95

Here is a book that invites the reader into the experience of hospice in a sympathetic, inclusive, non-technical way. The authors have skillfully made this "ours" — addressing our needs, concepts, understandings, biases and mind sets.

*All Kinds of Love* emphasizes that death is primarily a personal experience in which the needs of body, mind, spirit, past, present, future, things done and things left undone, likes, dislikes, families, friends, are all part of the mix. The book presents nine stories of people written in conversational, narrative and journal/diary form. The reader quickly becomes involved as part of the caregiving team and not a passive observer. Therein lies the uniqueness of this book.

*All Kinds of Love* will serve as a "ready-to-use" study. A reflective interpretation follows each chapter to promote discussion and encourage further reading from the bibliography provided.

Carolyn Jaffe is co-founder of Hospice of Metro Denver, and Carol Ehrlich chaired audiology and speech pathology at Children's Hospital, Denver.

(The Rev. Canon) Gordon S. Price  
Dayton, Ohio

gospel, the Hebrew Bible in Christianity, and the Christian claim to have superseded the "Old" Israel.

*Removing Anti-Judaism* should be on the reading list in homiletics classes and in diocesan circulating libraries for clergy study groups. The purpose of this sixth and most recent volume in a series of interfaith studies co-published with Crossroads is primarily to heighten preachers' awareness of what they intentionally and unintentionally say in the pulpit about Jews. There are eight brief, easily accessible essays ranging in subject from self-examination to handling of difficult texts, five sermons and a commentary. Another stated intent of the book is "to foster mutual understanding between Jews and Christians." To do this, some essays should have been included to deal with misperceptions that come from Jewish pulpits and writers who speak about Christianity at the popular level. Perhaps a companion volume addressed to Jewish preachers will appear.

(The Rev.) Robert C. Walters  
Worcester, Mass.

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## Short & Sharp

### Meditating With Words and Images

By TRAVIS DU PRIEST

**AND HE TAUGHT THEM WITH PICTURES: The Parables Today.** By Josef Imbach. Translated by Jane Wilde. Templegate. Pp. 256. \$9.95 paper.

A professor of theology at St. Bonaventure Pontifical University in Rome examines 40 of Jesus' parables, tracing their origins in Jewish folklore and showing the effectiveness of teaching through images. This English translation of the 1995 German book offers fine interpretations of the parables with application to contemporary life.

**MEDITATIONS.** By Dorothy Day. Selected and edited by Stanley Vishniewski. Templegate. Pp. 137. \$9.95 paper.

One of the most influential Roman Catholics of our century, Dorothy Day wrote these brief meditations for *The Catholic Worker* which she cofounded; they were originally collected about 25 years ago. Cogent and inspiring. From June, 1944: What mother ever considers the ugliness of cleaning up after her baby...? To the saints everyone is child and lover. Everyone is Christ."

**THE OTHER SIDE OF SILENCE: Meditation for the Twenty-First Century.** By Morton Kelsey. Paulist. Pp. 396. \$22.95 paper.

This landmark book will be remembered by many Episcopalians as one of the best works of spirituality and meditation written by a priest of the church. Now "completely revised and updated," this 1997 edition offers a number of literary meditations for various occasions and presses the theme of victorious and transforming love.

**CELTIC PRAYERS: A Book of Celtic Devotion, Daily Prayers and Blessings.** By Robert Van De Weyer. Abingdon. Pp. 64. No price given.

A small, lavishly bordered and illustrated book of Celtic verse and art. Delightful to read and give as a gift. From Prayer for Concentration: "Dear, chaste, Christ, who can see into every heart and read every mind, take hold of my thoughts. Bring my thoughts back to me, and clasp me to yourself."

**THE VOICE OF THE HARE.** By Pdraig J. Daly. Dedalus/Dufour. Pp. 71. \$12 paper.

These really are very fine poems by Irish poet Pdraig Daly. From "A Thought From Hildergard": "I worship Him Who wears this green and movement as a coat." He has three wonderful short verses on Thomas Merton who "sought out this place of discipline ... where he could ... contemplate the fallen sparrow."

**AT CHRIST'S TABLE: Meditations and Prayers for Communion.** Edited by Dorothy D. France. Chalice. Pp. 135. \$10.99 paper.

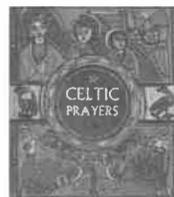
Numerous short reflective pieces and prayers centering on the bread and wine of communion. I found the pieces well written and quite sacramentally oriented for a free church tradition. A fine little meditation on tables reminding us of the unbroken chain of celebrations from the Last Supper to today.

**DREAMS THAT HELP YOU MOURN.** By Lois Lindsey Henricks. Foreword by Wayne E. Oates. Resource. Pp. 172. \$15.95 paper.

A non-technical look at dreams about deceased parents, spouses and children; dreams in literature; and dreams and mourning in general. By a former school teacher herself involved with dreamwork for a number of years. Don't miss Anglican priest J. B. Phillips' dream about C. S. Lewis.

**WRITING WITH LIGHT: Meditations for Caregivers in Word and Image.** By Robert Merrill Eddy and Kathy Wonson Eddy. United Church. Foreword by Henri Nouwen. Pp. 128. \$12.95 paper.

A photographer and a United Church of Christ pastor co-create a book of meditations on the theme of caring, which they define as being truly present. While some of the photographs appear grayish, the images of trees and hands and children are compelling.



## People and Places

Send your clergy changes to P&P Editor:  
E-Mail [livngchrch@aol.com](mailto:livngchrch@aol.com) Fax (414)276-7483  
P.O. Box 92936, Milwaukee, WI 53202-0936

### Appointments

The Rev. **Dana L. Campbell** is assistant at St. Andrew's, Meriden, CT; add. 68 Front St., New Haven, CT 06513.

The Rev. **Carolyn P. Dukenski** is assistant at St. Gabriel's, East Berlin, and Our Saviour, Plainville, CT; add. 21 The Boulevard, Newtown, CT 06470.

The Rev. **Eric A. Hancock** is assistant at St. James', 119 N Duke St., Lancaster, PA 17602.

The Rev. **Eugenia Kinney** is rector of Incarnation, 1750 29th Ave., San Francisco, CA 94122.

The Rev. **Thomas E. Macfie** is rector of Otey Memorial, Box 267, Sewanee, TN 37375.

The Rev. **Katherine B. Moorehead** is assistant at St. John's, West Hartford, CT; add. 165 Westland Ave., West Hartford, CT 06107.

The Rev. **Leon Mozeliak, Jr.**, is assistant at St. Peter's, Cheshire, CT; add. 65 Cliffs Dr., Wallingford, CT 06492.

The Rev. **Bruce O'Neill** is rector of St. Clement's, 2837 Claremont Blvd., Berkeley, CA 94705.

The Rev. **Cal Rutherford** is planned giving officer of the Diocese of California, 1055 Taylor St., San Francisco, CA 94108.

The Rev. **Jaclyn S. Sheldon** is chaplain at Episcopal Camp and Conference Center, Ivoryton, CT; add. 85 Holmes Rd., East Lyme, CT 06333.

The Rev. **Ronald W. Spangenberg** is vicar of Christ the King, Poquoson, 4109 Big Bethel Rd., Yorktown, VA 23693.

The Rev. **Tom Sramek, Jr.** is associate at St. Paul's, 415 Camino Real, Burlingame, CA 94010.

The Rev. **William King Young** is rector of Advent, 13150 Spanish Garden Dr., Sun City West, AZ 85375.

### Ordinations

#### Deacons

California — **Sally Grover Bingham, Brenton Henderson Carey, James Goss III, Kay Marie Landers, Mary Louise Luck.**

Ohio — **Allen Kannapell**, chaplain at Michigan State University and assistant at All Saints', 800 Abbott Road, East Lansing, MI 48823.

West Tennessee — **Stephen Morrison Carpenter**, deacon-in-training, Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

#### Priests

California — **Mary Elizabeth Brunner Blessing, Stacey Grossman, Thomas Whitfield Stodghill III.** (for the Bishop of Arizona) **Christine Marie Contestable**, (for the Bishop of

Chicago) **J. Maurice Charles**, (for the Bishop of Michigan) **Ted Thompson.**

### Resignations

The Rev. **Scott Stoner**, as assistant at St. Paul's, Milwaukee, WI.

### Retirements

The Rev. **Rob McCann**, as planned giving officer of the Diocese of California.

### Religious Communities

The Rev. **C. Louanne Mabry** was received as a novice into the Order and Community of Aidan and Hilda, U.K. Chapter.

### Change of Address

The Rev. **Gerald W. Cole**, 829 E Diana Ave., Phoenix, AZ 85020.

### Deaths

The Rev. **Frederick Hill**, 66, a retired priest of the Diocese of New York, died July 30 of a heart attack in his home in Goshen, NY. He was 66.

A native of Rochester, NY, Fr. Hill graduated from Wagner College and Harvard Divinity School. After ordination to the diaconate in 1957, and to the priesthood in 1958, he was assistant at Christ Church, Andover, MA, then spent 18 years as an associate at St. James', Manhattan, and 16 years as rector of St. Michael's, also in Manhattan. His years there were marked by the institution of a Saturday morning kitchen and quarters for the homeless as well as a renovation of its landmark building.

Next Week ...

Parish  
Administration  
Issue

## Classifieds

### BOOKS

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

### CATECHUMENATE

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.

### COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. EMail: [ssministry@aol.com](mailto:ssministry@aol.com)  
Internet: <http://members.aol.com/ssministry>

### NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.

### ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

### POSITIONS OFFERED

ASSISTANT RECTOR, Grace Church, Anderson, SC. Program size parish in need of priest with gifts in Christian education, youth work and evangelism. Shared ministry, moderate churchmanship. Send resume and CDO profile to: The Rev. Dr. Jeffrey A. Batkin, Grace Episcopal Church, Box 4042, Anderson, SC 29622.(864) 225-8011.

ANGLO-CATHOLIC 400-member parish in Foggy Bottom historic district of Washington, DC, with well-educated congregation drawn from throughout the metropolitan area, strong music program, active community outreach and rich liturgical and sacramental tradition seeks rector, spirited and spiritual with good conciliation skills who welcomes the challenge of leading an urban ministry. Stipend plus housing. Resumes to: St. Paul's Rector Search Committee, c/o 1507 Walden Dr., McLean, VA 22101.

(Continued on next page)



# Classifieds



## POSITIONS OFFERED

**DIRECTOR OF RELIGIOUS EDUCATION** for a large historic Episcopal parish in the heart of Old Town, Alexandria, VA. Working in concert with associate rector for education and worship and full-time director of youth ministries, the DRE will have oversight of and responsibility for education programming and staffing for church school (enrollment potential: 200 plus, pre-school through grade 6) and adults. For job description, send resume to: **DRE, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** No telephone inquiries.

**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.**

**WE NEED AN ENTHUSIASTIC,** energetic and hard-working priest who loves the Lord to help in all our ministries, but especially with children, youth and young adults. We have an active parish program and a 275 student day school. We offer a great place to live and serve — a congregation full of loving and supportive people, a fair and competitive compensation package, and an opportunity to make a difference. If you are interested in being considered as the assistant to our rector, send a resume and/or CDO profile to: **Search Committee, St. Paul's Church, 120 N. Hall St., Visalia, CA 93291.**

**RECTOR:** St. Mary's is an established parish of 175 families in a residential area of Albuquerque, NM. Unencumbered by debt, St. Mary's offers an attractive financial package and seeks to offer a call by early 1998. Applicants may send a resume and CDO profile to: **Fred Winter, Jr., Search Committee Chair, 1500 Chelwood Park Blvd., NE, Albuquerque, NM 87112** by September 15.

**ASSOCIATE RECTOR POSITION:** St. Aidan's Episcopal Church, across the street from University of Colorado, Boulder, is seeking Episcopal priest with gifts/skills of pastoral care/crisis ministry, comfortable with a variety of liturgical expressions in the Anglican tradition, thoughtful preaching, Christian education, enabling lay ministry, Anglican evangelism, outreach to University of Colorado, Boulder, healing ministry and administration. Applicants should supply resume, references and current clergy deployment profile. Resumes accepted through September 30, 1997. Send to: **Associate Rector Search Committee, St. Aidan's Episcopal Church, 2425 Colorado Ave., Boulder, CO 80302-6806.**

**GROWING AND DYNAMIC CONGREGATION** in the heart of the Bluegrass seeks equally dynamic youth minister. Full-time position with competitive salary and benefits. For job description and further information send resume and references to: **Tom and Jennifer Canary, c/o St. John's Episcopal Church, P. O. Box 127, Versailles, KY 40383. (606) 873-3481.**

**ST. MICHAEL'S CATHEDRAL** seeks candidates for rector/dean. Growing parish located in Boise, Idaho. Minimum 10 years experience as priest. Send resumes to: **Search Committee, St. Michael's Cathedral, P.O. Box 1751, Boise, ID 83701.**

**SEVERAL SMALL PARISHES** in the Milwaukee area seek one full-time priest or several part-time priests to share ministry with them. Attractive parishes in nice area. Compensation arranged to accommodate your situation. Write to: **Bishop Roger White, 804 E. Juneau, Milwaukee, WI 53202.**

## POSITIONS OFFERED

**CHRIST EPISCOPAL CHURCH, Elizabeth City, NC,** has an opening for director for youth ministries and Christian education. The parish is seeking an individual committed to working with children and youth. This is a full-time position. A degree in Christian education/equivalent experience is preferred. Salary range is \$18,000 to \$22,000. Please send resume to: **Attention of Christian Education Committee, Christ Episcopal Church, 200 S. McMorrine St., Elizabeth City, NC 27909.**

**DIRECTOR OF DISCIPLESHIP MINISTRIES,** Trinity Church, Vero Beach, FL, is seeking a full-time director of discipleship ministries to provide oversight and support for the parish's total educational ministry. This large multi-staff parish provides a wide range of activities for children, youth and adults with an average Sunday morning church school attendance for all ages of about 120. The paid staff includes a director of student ministries, child care coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involves recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year), health insurance and vacation. Send letter of application and resume to: **Alex Ross, Chairman of DDM Search Committee, Trinity Episcopal Church, 2338 Granada Ave., Vero Beach, FL 32960.** For additional information call Trinity at (561) 567-1146 and ask for Linda.

**DIRECTOR OF RELIGIOUS EDUCATION AND YOUTH MINISTRIES:** St. Mary's Episcopal Church, West Columbia, TX, seeks an experienced and energetic person to assist rector in developing and overseeing programs and activities for a small pastoral size parish desiring to grow spiritually and numerically. The DRE/YM needs to be a motivator of volunteers and possess good interpersonal skills with youth and adults. This is an exciting and challenging opportunity! Competitive compensation package with the advantage of living in a small community that is close to a large metropolitan area. Send resume to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 786, West Columbia, TX 77486.**

**ASSOCIATE RECTOR.** All Saints' Church in Birmingham, AL, seeks an associate rector for a growing 1,200 member parish with a day school, active outreach, youth and young adult ministries. Seeking a priest to be a generalist with specific responsibility for outreach, evangelism and worship coordination. Send resume and other information to: **The Rev. William King, Rector, All Saints' Church, 110 W. Hawthorne Rd., Birmingham, AL 35209.** E-mail address is: **allsntbhm@aol.com**

## TRAVEL

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.** E-mail: **holytours@worldnet.att.net** Web site: **http://www.cwd.com/Journeys**

**SUCH A DEAL!** Israel at a great price. Come visit the Holy Land with two Jewish believers in Jesus, the Rev. Ronald Gauss, and pastor Morris (Moshe) Laurie. Visit Beit Shean, Megiddo (Biblical "Armageddon"), Mt. Tabor, Massada and more. Pray at the Western Wall (The Wailing Wall), and celebrate Holy Communion at the Garden Tomb. November 10-21, 1997; \$1,888.00 (tax and tips included). If interested contact: **Fr. Gauss @ Bishop Seabury Church (860) 445-9423 or FRGAUSS@aol.com**

## REED ORGANS

**REED ORGANS** for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshead, VT 05353. (802) 365-7011.**

## FOR SALE

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

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# Summer Church Directory

## Birmingham, AL

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

## Phoenix, AZ

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

## Buena Park, CA

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

## Carlsbad, CA

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

## Laguna Hills, CA

**ST. GEORGE'S**  
23802 Ave. De la Carolta (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

## 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 Twinamaanl  
Sun H Eu 7:30 & 10:30, Tues 12:10

## Pompano Beach, FL

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

## Stuart, FL

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

## Augusta, GA

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

## Decatur, GA

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

## Hinesville/Fort Stewart, GA

**ST. PHILIP'S** General Stewart at Bradwell St.  
The Rev. Canon Samlr J. Habiby, r; the Rev. Fr. Robert N. Neske, Jr. (Chaplain-Major-US Army), Pastor Daniel Chui 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  
The Very Rev. William Willoughby III (912) 232-0274  
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

## Chicago, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (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

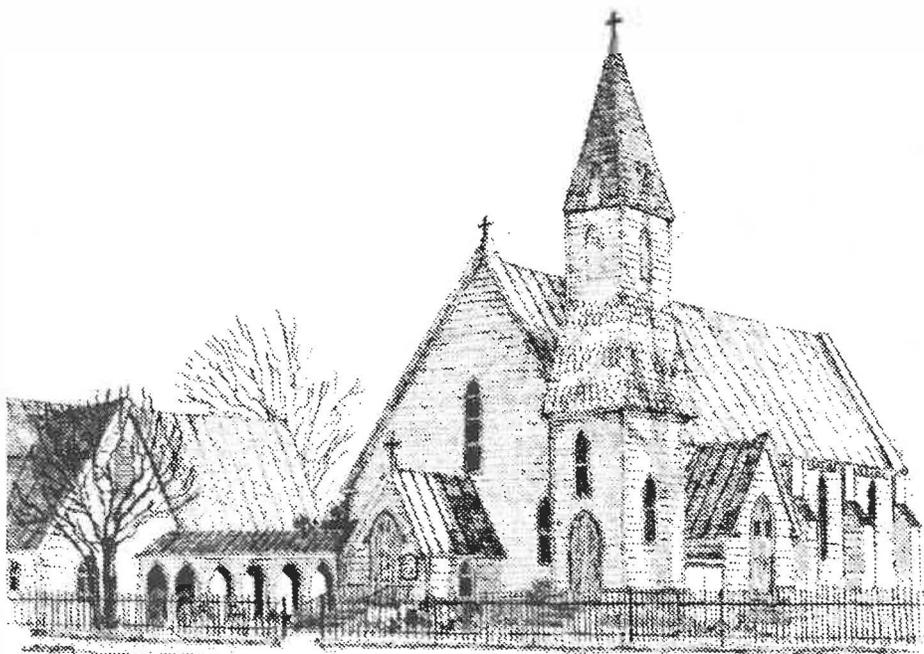
## Riverside, IL (Chicago West Suburban)

**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

(Continued on next page)



Holy Trinity Church, Hertford, N.C.

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

# Summer Church Directory

## Baton Rouge, LA

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

## Plymouth, MA

CHRIST CHURCH PARISH  
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  
Masses: Sun 9 Sung; Wed 6:30 Low (616) 791-2060

## Minneapolis, MN

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

## St. Paul, MN

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

## Kansas City, MO

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

## 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

## New York, NY (Cont'd)

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 Daily 11:30 to sunrise

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

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

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

## 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

## 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 (512) 882-1735  
The Rev. Frank E. Fuller, asst  
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