

# The Living Church

June 14, 1998 / \$1.50

*The Magazine for Episcopalians*



## Looking to Lambeth

*pages 8-10*

Canterbury Cathedral is one of the sites for the Lambeth Conference.

June 14, 1998  
2 Pentecost

## Features

### Unity in Heart

Fourth in a series about the Lambeth Conference

By David Duprey

page 8

### Lambeth is for Sharing

By Reginald Hollis

page 10



### A Challenge for Growth

By Frank Lyons

page 12

## Departments

**Letters:** Children learn about crucifixion (p. 3)

**News:**

Questions of genetics (p. 7)



**Viewpoint:**

The 'new clothes' of sexuality

By Ralph Spence (p. 14)

**Editorials:**

Happy traveling (p. 15)

**People and Places** (p. 17)

Cover photo by  
E. Newton Howden

## Quote of the Week

Herb Gunn of Michigan, president of Episcopal Communicators, on the organization's membership: "We are too white to be effective and challenged in our work and too white to be affected and challenged by our work."

## The First Article

## CONSPICUOUS CAMOUFLAGE

Looking out our front windows, across the road and a little farther, is the muddy edge of a brackish creek, raised and lowered twice each day by the tide in the nearby Long Island Sound. Here, on three occasions in April, was the white form of an egret, standing still as a statue in the morning light.

The return of birds in the spring is always a joyful event in most parts of the United States. The return of the egret is doubly joyful as it is a return in two senses. It is the annual return after the winter, but it is also the return of this striking bird to its former territory from which it was exterminated in the last century. The value of its long white plumes for women's hats led to a merciless slaughter and it only survived, in small numbers, in some Southern areas. Now, after many decades, it has re-established itself in New England. Legal protection of this species has successfully led to its reappearance in many places, including the creek across from our house.

The egret is a large heron, standing on long, skinny legs for wading. When its neck is fully extended, it is perhaps four feet high. Usually, when standing in shallow water watching for a fish, its neck is folded down in an S curve on its shoulders, with its head and dagger-like bill pointing ahead, ready to jab down with lightning rapidity when a smaller edible creature swims by. Most striking is the plumage which covers head, neck, wings and body. It is stark white — whiter than our teeth or eyeballs or old peoples' hair. It is beautiful but very conspicuous, even at a distance.

Whereas most birds and animals have brownish or grayish colors melting into the background, why are egrets so white? It has occurred to me that a bird of this size, stand-

ing in water much of the day, is not especially afraid of likely predators. What it is hiding from are the fish, tadpoles, small crabs, etc. in the water, which are its prey. In the eyes of an underwater creature looking up into the sunlight air, what is least conspicuous? White, of course. So egrets, like swans, sea gulls, and many other semi-aquatic birds, have gone for white. Or, speaking more scientifically, those that were white were the best fed and the survivors.

For egrets, however, as for so many other living things, the equation was changed by human beings. Today we can be grateful to see this beautiful creature of God still alive. In the ordinary course of human events and economic pressures, they would be extinct today. They were saved by the force of laws, laws initiated by persons who cared.

Birds and animals live lives directed by instinct and parental example. We live lives directed in large part by laws, rules, and powerful traditions which society chooses to impose on the individual. Liberty is wonderful, but within limits. I am free to enjoy seeing an egret near my house because someone else is deprived of the freedom to kill egrets and sell their plumes. This is part of the reality of the human story, and because we have taken over most of this planet, it is now part of the reality faced by other living things.

Virtually all species of living things on earth are faced with present or future predation, pollution, or habitat destruction by humans, many of whom find such carnage economically desirable or at least convenient. Left to ourselves, without laws, we would ultimately wipe out nearly everything. Human laws may not be "natural," but without responsible and enforced laws, "nature" will not long survive.

(The Rev. Canon) H. Boone Porter

## Sunday's Readings

### Even For a King

*Pentecost 2, Proper 6; 2 Sam. 11:26-12:10, 13-15; Psalm 32 or 32:1-8; Gal. 2:11-21; Luke 7:36-50*

In each of the three lessons, there is one person who is unaware of his fault, and one who knows of the fault and brings it to the attention of the one who resists it: King David, who has committed adultery and then tried to cover it over with duplicity followed by murder, is brought to the truth by the prophet Nathan. "I have sinned against the Lord," says David when he finally stops evading the truth.

In Galatians, Paul tells how he confronted Peter when he was inconstant about the meaning of faith apart from circumcision, and brought him to the truth. Paul is single

hearted in the Lord for Christ lives in him, and he knows and shows invincible joy.

In the gospel, a penitent woman exhibits the unabounded joy of being forgiven; her gratitude to Jesus is witnessed by a Pharisee who is in denial of his own sin. Jesus uses the occasion to perform for him the loving ministry Nathan provided for David and Paul for Peter. Such ministry is always risky and usually painful even for a king and a religious ruler of the people.

Our sins turn us aside from the truth, but when we accept the truth of our sinfulness, we have already begun to repent and return to the Lord. The result is in the last line of the psalm: "Shout for joy, all who are true of heart."

# Children Should Learn About the Crucifixion

My personal experience in the past 28 years working with abused children of all ages is starkly in contrast with the opinion stated by the Rev. David H. Fenton [TLC, May 3].

The crucifixion of our blessed Lord Jesus Christ, and only the crucifixion, can make sense of a fallen humanity still loved unconditionally by God our Father.

Contrary to Fr. Fenton's assertion that the crucifixion is "theologically beyond the comprehension of children younger than teenagers" due to their "limited religious thinking ability," many recent studies indicate that very young children are capable of far more intricate thought processes than adults previously imagined.

Fr. Fenton is confusing a young child's limited vocabulary with a far less limited intelligence quotient. In St. Jude's therapy department we see on a daily basis the ability of children of all ages, including the very young, to express extremely complex concepts through non-verbal means such as sand play, kinetic house-tree-person drawings, mandalas, paper mache masks, and other expressive art therapy modalities.

The crucifixion is hardly "a tragic story of a killing." It is "Good" Friday because we see in the cross the greatest love anyone can have for others when Jesus freely gave his life for us. What is really tragic is humanity's ingratitude at so great a sacrifice and the way the cross/crucifixion has been trivialized by clergy who are ashamed of it or who do not recognize its power.

*(The Rev.) Herbert A. Ward, SSC  
St. Jude's Ranch for Children  
Boulder City, Nev.*

## Lay Celebrants

I am not a supporter of the Concordat with the Lutherans [TLC, May 17], in either its original or amended form and I have noted an area of serious disagreement.

Lutheran synod presidents — I refuse to call them "bishops" for they are not that, but, rather, presbyters chosen to occupy a limited-term office — regularly authorize lay persons, usually seminarians fulfilling their obligation of serving as interns in specified congregations, to "celebrate" the Holy Communion. In Canada, some seminary professors, though quite unordained, have also been authorized to

"celebrate." This is a serious problem, not only with Anglicans of all schools of thought, but also for the more churchly oriented high-church Lutherans.

To be fair, we must admit that the problem has also arisen in the Australian Church, in the almost Calvinistic Diocese of Sydney.

The second area of serious disagreement is in the nature of the ministry itself. To the best of my knowledge, it seems to be common Lutheran teaching that ordination does not confer a specific character, but, rather, is an orderly appointment to an office in the church. This is diametrically opposed to even the lowest of the low Anglican schools of thought.

*(The Rev.) George Porthan  
Soudan, Minn.*

## Celebrity Bishop

It is unfortunate in a way that the May 17 issue seems to have a celebrity bishop as a theme. First, on page 6, the Anglican Institute ignored our celebrity and was, in the opinion of some of the participants, the better for it. Next, on page 8, the ubiquitous bishop and his 12 theses rates a news article. Finally, on page 12, Fr. Coppick mentions the Right Reverend.

Two short observations apropos of the

page 8 news article:

The secular press has been unusually quiet about the bishop's reformation reprise.

Our celebrity bishop invokes the names of Copernicus, Newton and Darwin. He didn't mention Galileo. The omission is not surprising when you think about Galileo's problems with the Inquisition.

*William S. Flanigen  
College Park, Md.*

After reading John Spong's renunciation of God, the Incarnation of Jesus Christ his Son, and the law of God, in his 12 theses, the vestry of All Saints', San Diego, at its regularly scheduled meeting May 19, unanimously declared that it is no longer in communion with Bishop Spong, his diocese (as long as it permits and otherwise supports his position as its bishop), and anyone who agrees with and supports his egregious public betrayal of his sacred office.

It is a scandal to the faithful that Bishop Spong issues his "theses" while claiming the office and income of a bishop. Any toleration by the leadership of our church of the denial of Jesus as the Christ, the Savior of the world, by a sitting bishop of the Episcopal Church, will be assumed by us to be complicity with his views, and the

## They come back with more than snapshots

In their fourth year of The Journey to Adulthood, around age 16, the group goes on a Pilgrimage—to Jerusalem, to Iona, to Grace Cathedral in San Francisco, or just somewhere away from phones and tv. It's not a service project or a shopping trip: they go to encounter God, and to learn how to meet God better when they get back to their parish.

They come back changed.  
**800-941-2218**  
info@LeaderResources.com



**LeaderResources**

38 Mulberry St., Box 302  
Leeds, MA 01053 413-582-1860

## SOLID OAK CHOIR CHAIR



with:

FIBRE RUSH SEAT or  
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

**R. Geissler Inc.**

Since 1877

P.O. Box 432, Old Greenwich, CT 06870  
Phone: (203) 637-5115

### TRADITIONAL ANGLICANS

you are invited to attend the

### VICTORIA EUCARIST CONFERENCE

AUG. 20-24, 1998

*Historic St. Ann's Academy  
in British Columbia's  
picturesque capital*

Outstanding inspirational speakers  
BIBLICAL/PRAYER BOOK

For full details write: Co-ordinator

207-1157 FAIRFIELD RD.

VICTORIA, B.C., CANADA

V8V 3A9

FAX: 250-920-3723

## Lectionary Bible Study

*A Quarterly Study Booklet*



For a sample, send \$6.50 to:  
Paraklete Press of California  
PO Box 1932  
Rancho Cordova, CA 95741  
or phone: (916) 852-1269

<http://members.aol.com/bettyc4/>

## Letters

sign of a widening break in the communion of our church.

*(The Rev.) Steven McClaskey  
All Saints' Church  
San Diego, Calif.*

I've been a Spong-watcher for at least 17 years and noticed a clear pattern to his pronouncements. They're all designed and worded to attract attention to himself — not anyone or anything else. He loves the attention, even when it's harsh criticism. In fact, he probably loves harsh criticism from conservatives more than praise from supporters.

Those who try to debate Bishop Spong's 12 points will waste their energy against his verbal gymnastics and only feed his egomania. I think he has a "Martin Luther complex." Nothing he has done before has attracted any sustained attention, so this is one last hurrah for himself before retirement. He might even be jealous of Walter Righter and trying to provoke a heresy trial for himself. He would thrive on the public and media attention it would generate.

My suggestion is to ignore him. I once

heard him say that he would rather fight with people than have them ignore him. In fact, the only reason I take the time to write this letter is to encourage others to ignore him. He's just not worth the attention.

*David E. Sumner  
Anderson, Ind.*

One can almost feel sorry for John Spong. He's a bright fellow, yet he seems doomed to ultimate despair because of his two salient weaknesses: 1. his painful inability to live in a symbolic and mythic world, and 2. his cynical disdain for all of us who do.

Bishop Spong's apparent fear of a communicating God leads him to reduce the universe of religious discourse to an absurd debate between Christianity reduced to empty ceremonies and naive literalism versus empirical positivism glorified to religious dimensions. He rules out of his Christian game all those common experiences of Christian humanity which are the most meaningful to us, yet at the same time only expressible in terms of myth and symbol.

Many can agree with him that "author-

## The Living Church

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

Editorial and Business offices: 816 E. Juneau Ave.

Mailing address: P.O. Box 92936  
Milwaukee, WI 53202-0936

Telephone: 414-276-5420 Fax: 414-276-7483

E-mail: [livngchrch@aol.com](mailto:livngchrch@aol.com) Quest: livingchurch

David A. Kalvelage, *editor and general manager*

The Rev. Canon H. Boone Porter, *senior editor*

John E. Schuessler, *managing editor*

Patricia C. Nakamura, *music editor*

Amy Marciniak, *graphic artist*

Betty Glatzel, *business manager*

Barbara A. Pizzino, *circulation manager*

Lila J. Thurber, *advertising manager*

The Rev. Travis T. Du Priest, Jr., *book editor*

### Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; Mrs. John Hayden, La Crosse, Wis., secretary; Howard M. Tischler, Grosse Pointe, Mich., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rev. Thomas A. Fraser III, Riverside, Ill.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

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

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

**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.

**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.

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

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.

©1998 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 216 • Number 24

## Letters

ity, ecclesiastical polity, valid ordination and valid sacraments" are important but secondary to "the very nature of the Christian faith itself." But *vis a vis* the latter, Bishop Spong would see progressive doubt triumph over persistent faith. He would do better to confine his prejudicial progressivism to *au courant* issues touching the secondary concerns he cites.

(The Rev. Canon) John R. Whitney  
Wellsboro, Pa.

Thanks so much for publishing the manifesto by Bishop Spong.

Let's see if I can understand — the bishop would have us believe (in non-theological terms) that:

- the traditional view of God and his Son Jesus is totally out of date and useless;
- the virgin birth is pure nonsense;
- the miracles performed by Jesus never happened;
- the actual Resurrection never really occurred;
- scripture is no longer a guide for defining our behavior;
- life after death bears no relation to how we conduct ourselves.

Perhaps Bishop Spong has done us a favor. As one who helped lead this body into the sexual morass where we find ourselves, he now reveals his true colors on the total fabric of our beliefs. Is this sufficient that we can now rid ourselves of these heretics?

John Earle Jones  
Greenville, S.C.

What does Bishop Spong communicate in his sermons — once he has dismissed most of the basic Christian credal beliefs? A part of me would love to see a time-warrior in which he could debate some of these points with Paul of Tarsus, but another part of me wonders if anyone has ever been converted by debate. Jesus at one point suggested that the wise would be confounded and that those with a less complex view of life would be drawn to him as believers. I wonder if Bishop Spong is a case in point.

(The Rev.) James G. Estes  
Pauma Valley, Calif.

Two ways to deal with a heresiarch like the Rt. Rev. John S. Spong [TLC, May 17] are to excommunicate him or to ignore him. The first method will probably not be implemented in the present House of Bishops, where the majority lacks either the courage or theological

conviction to do so, but the second is successfully illustrated by the manager of the hotel in *The Student Prince* when he says to Herr Lutz, the prince's arrogant man servant, "I ignore you!" Perhaps that's the next step that should be taken in dealing with this heretical bishop.

After reading Bishop Spong's 12 theses, I wondered whether that chap was not right, after all, when he quipped to his friend who was about to join a branch of the Anglican Communion, "Why are you swimming toward *The Titanic*?" Why does any other Christian church want to join with ECUSA when heresy is proclaimed by one of its own bishops?

(The Rev.) Daniel S. Grubb  
New Era, Mich.

After reading Bishop Spong's 12-step program for the renewal of Christianity, filled with a mixture of astonishment and horror, I took out my prayer book and turned to the section on the Ordination of a Bishop. There I noted that Bishop Spong at some time must have promised "to conform to the doctrine, discipline and worship of the Episcopal Church." He also must have declared that he believed that "the Holy Scriptures of the Old and New Testament were the Word of God, and contain all things necessary to salvation."

Bishop Spong has every right to speak out against the fundamental beliefs of our church, but he has no right to do so as a

bishop. Shame on him, and shame on the church for allowing him to continue in office in view of his heresy.

Elizabeth M. Sweeney  
Stamford, Conn.

Spong is wrong!

June Anderson  
Ashland, Ore.

### The Whole Lesson

The lectionary for the Seventh Sunday of Easter calls for the reading of Revelation 22:12-14, 16-17, and 20. How ironic that verses 18 and 19 are excised. Sometimes excising a section within a passage makes sense. In this case, it not only doesn't make sense but appears to be effrontery. Suffice to say, our lectors read from verse 12 through the end of the chapter without excision.

(The Rev.) Dennis Garrou  
St. Barnabas of the Valley  
Cortez, 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. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

## Can You Preach For Him Once or Twice A Month?

You'll be Amazed by How Much of  
A Difference It Will Make in His World.



**FULL & PART-TIME POSITIONS are now available** for priests interested in preaching in the U.S. on behalf of Food For The Poor's ministry to destitute families in Latin America and the Caribbean. Your participation creates public awareness of the Third World's plight and helps Food For The Poor provide needy families with food, medicines, basic housing and more.

- 1 to 4 Weekends a Month
- Salary/Stipend & Expenses Provided
- No Relocation Necessary
- More than 20 Priests Currently on Staff

Share the Gospel. Serve the poor.  
Join the outreach of **Food For The Poor** today.

Food For The Poor • Attn: Joan Vidal • 550 SW 12th Avenue • Deerfield Beach, FL 33442

Phone: 954 427-2222 • Fax: 954 570-7654

## *In a Church Nearby*

Shortly after President Bill Clinton created a controversy by receiving communion in a Roman Catholic Church, Presiding Bishop Frank T. Griswold also received the sacrament in a Roman Catholic parish, according to a report in Baltimore.

Les Kinsolving, a Baltimore radio show host, reported that on a recent Sunday Bishop Griswold received communion at St. Agnes Roman Catholic Church in New York City. Mr. Kinsolving said the Presiding Bishop was observed by an anonymous fellow Episcopalian who reported the P.B. walked the few blocks from the Episcopal Church Center to St. Agnes', wearing a plaid shirt and blue jeans. He said the P.B. received the sacrament, then walked back to the church center.

The Baltimore reporter said James Solheim, director of the Episcopal News Service, would not confirm or deny that Bishop Griswold had received the sacrament at St. Agnes'.

"The Presiding Bishop does not think his personal spiritual life should be a matter of public concern or scrutiny," Mr. Kinsolving said Mr. Solheim told him.

## Peacemaking

### Bishop Hunt Asks Parties to 'Try Again' to Resolve Differences in New Jersey

The Rt. Rev. George N. Hunt, assisting bishop in New Jersey, urged New Jersey's diocesan council to work to resolve the differences between the governing bodies of the diocese and the diocesan bishop, the Rt. Rev. Joe Morris Doss.

Bishop Hunt, who was appointed by the Presiding Bishop to work in New Jersey, issued a report which was presented to the diocesan council May 26 at its monthly meeting. Bishop Hunt, retired Bishop of Rhode Island, was summoned following disagreements between the standing committee and the diocesan council, and their bishop. Both groups had called for the resignation of Bishop Doss.

"The present problems did not occur overnight, and they will not be resolved overnight," Bishop Hunt said. "Neither will they be resolved by the forced resignation of the bishop. However, if all the parties are willing to try again, and do so in good faith, this community of faith can once more be a vibrant vehicle for the good news."

Bishop Hunt reported that "... the standing committee and council (and

some of its committees) seem to have grasped virtually every opportunity to publicly embarrass [Bishop Doss] ... clearly, some few persons have used rumor and misinformation to get at the bishop."

Rumors which have spread through the diocese were addressed by Bishop Hunt.

"I believe this diocese would be immediately healthier if all its members began to hold each other responsible for what is said," Bishop Hunt wrote. "The current situation would seem to be almost untenable: The standing committee and diocesan council have called for the bishop's resignation. The bishop has indicated his intention to 'stay the course.'"

"Given this set of circumstances, for



Bishop Hunt

(Continued on page 16)

## Episcopal Synod of America Elects President

Walter Bruce, a lay person from Santa Fe, N.M., was elected president of the Episcopal Synod of America (ESA) when it held its annual council meeting May 17-20, at a Belleville, Ill., retreat center. Mr. Bruce and his wife, Peggy, have been active in ESA events and are members of Holy Faith Church in Santa Fe. Mr. Bruce was elected for a three-year term, succeeding Pete Moriarty. The Rt. Rev. John-David Schofield, Bishop of San Joaquin, and the Rev. Gene Geromel, of Swartz Creek, Mich., were elected vice presidents.

Resolutions passed by the council refused to recognize the deposition of the Rev. James R. Hiles, former rector of St.

Paul's, Brockton, Mass., who was deposed by the Bishop of Massachusetts after he was found guilty of immorality and conduct unbecoming a member of the clergy [TLC, May 3]. The council also expressed support for the Rt. Rev. Edward MacBurney, retired Bishop of Quincy, who has provided episcopal oversight for the Brockton congregation.

Another resolution adopted affirmed ESA's support for the seven Philadelphia parishes which will receive visits from the Rt. Rev. Charles Bennison, Bishop of Pennsylvania. Under Bishop Bennison's predecessor, the Rt. Rev. Allen Bartlett, now retired, Bishop Donald Parsons was

permitted to visit those ESA-affiliated congregations.

The Rev. T.J. Johnston, who has affiliated with a diocese in Rwanda along with the Arkansas congregation where he ministers [TLC, June 7], led a seminar on founding a parish in hostile territory.

The Rev. Chuck Murphy, rector of All Saints', Pawleys Island, S.C., where the First Promise statement was formed, was a preacher for one of the services.

The Rt. Rev. Donald Davies, Presiding Bishop of Episcopal Missionary Church, and other bishops of that church, were present and expressed a desire for communion with ESA congregations.

# Questions of Genetics and Morality Examined

A conference on "Genetics: Questioning the New Power to Alter the Future of Our Species," moderated by Jim Hartz,

former host of the Today Show, was held May 11 at Washington National Cathedral. The Very Rev. Nathan D. Baxter,

dean of the cathedral, introduced the program involving participants from 70 television downlink sites as an opportunity "to explore the moral and technological challenges facing us today."

Questions on cloning, in vitro fertilization, and genetic manipulation were discussed by panelists Dr. Lee M. Silver of

## Scientists, Dr. Silver said, have not found a gene for "the spirit" or soul.

Princeton University, who works in molecular biology, ecology and evolutionary biology; the Rev. Richard R. McCormick, S.J., professor of Christian ethics at Notre Dame University; Dr. Roger L. Shinn, professor emeritus at Union Theological Seminary; and Dr. Evelyne Shuster, medical ethicist at the Veterans Affairs Medical Center and professor of theology at the University of Pennsylvania.

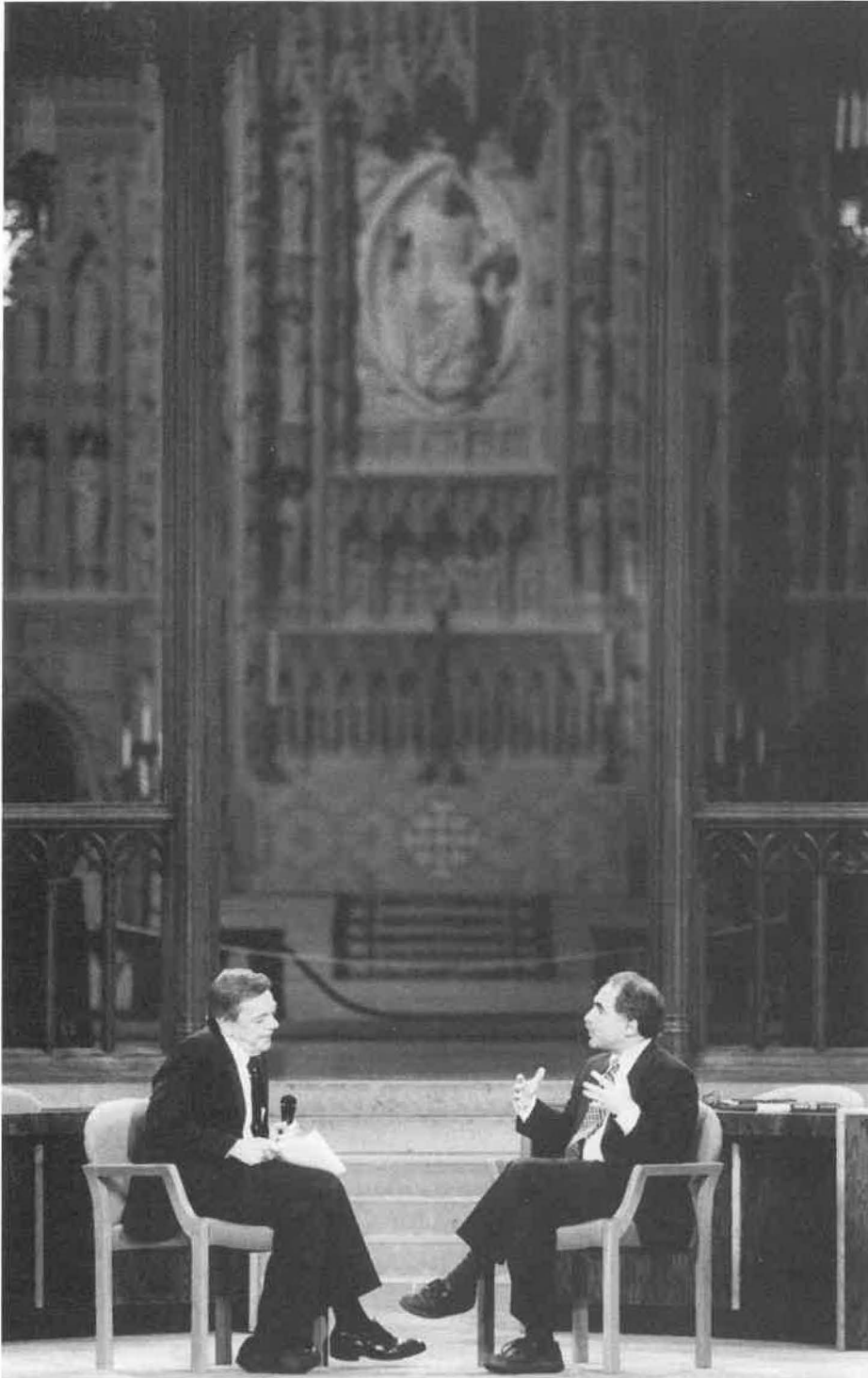
Mr. Hartz mentioned "a sheep named Dolly" in his introduction: "When we considered her it seemed to many that humankind had slipped into God's domain." Dr. Silver said many scientists claim to be nearly able to clone a human being. We must remember, he said, "each child is unique, not one is a replica." Scientists, he said, have not found a gene for "the spirit" or soul.

Various scenarios were discussed in terms of the moral, social, and physical aspects of in vitro fertilization and genetic engineering. Members of the audience, both in the cathedral and downlinked, raised questions of two classes of humans, those who can afford the high cost of new technologies and those who can't, and selective breeding of the kind undertaken by Nazi Germany.

Fr. McCormick, in his closing remarks, seemed to echo the feeling of many.

"We just don't know," he said. "We believe in the immortal soul and we presume that the human spirit is above medical technology."

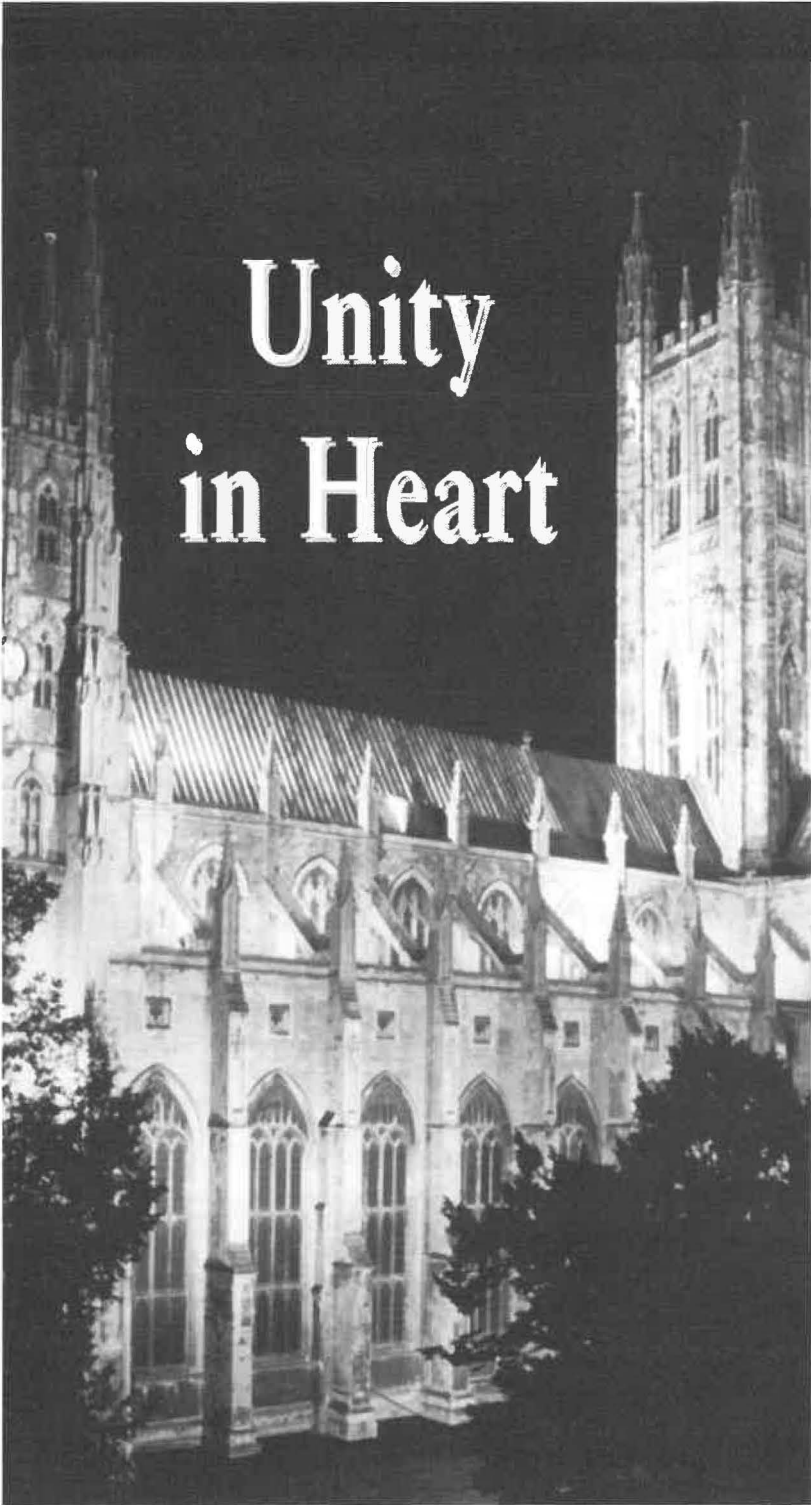
*Nancy Montgomery*



Donovan Marks photo

Mr. Hartz (left) and Dr. Silver at the conference on genetics in the national cathedral.

**Correction:** In a story about parish administrators [TLC, June 7], the church in Abilene, Texas, where Conrad Bratton serves was named incorrectly. It is the Church of the Heavenly Rest.



# Unity in Heart

By DAVID DUPREY  
(*Fourth in a series*)

As Anglican Christians around the world prepare to pray for the more than 800 bishops gathering for Lambeth Conference, beginning July 18 in Canterbury, it will be important for us to be aware of the themes which the bishops will consider as their agenda.

All diocesan bishops have received a copy of the following Section Working Groups, and have submitted their top choices for assignment to a particular group. Once assigned, each bishop will work with that group for the entire conference.

Section 1 is titled Called to Full Humanity, and includes sub-sections as follows: Human Rights and Human Dignity, The Environment, Human Sexuality, Modern Technology, Euthanasia, and International Debt and Economic Justice.

Section 2 is Called to Live and Proclaim the Good News, and Section 3: Called to be a Faithful Church in a Plural World.

Section 4, Called to be One, has the following sub-sections:

1. Toward a Vision of the Unity We Seek: Making Visible the Unity We Share,
2. Convergence in Faith and Order: Dialogues with Other Churches, and
3. Anglican Relations with New Churches and Independent Christian Groups.

As a parish priest and staff member of the communications team of Lambeth Conference, it has been my aim to inform the members of our parish and the readers of TLC of the background of the conference and the call to uphold our bishops in prayer. In order to further this understanding in our local parish, we asked our parishioners to consider the section working groups and make their own selection of which area they would most like to work with, as if they were attending the conference, and then to answer the question, "Why?" In this manner, we were able to draw out the issues which were most important to our members, while at the same time making them aware of the great

**Our common prayer and study of the scriptures can serve to unite us with the bishops of Lambeth, as they gather to celebrate God's work in the Anglican Communion.**



breadth of material being covered at Lambeth.

At a recent clergy conference it became clear to me that our clergy were largely uninformed about the agenda for the conference. The Rt. Rev. Bruce Caldwell, Bishop of Wyoming, encouraged clergy to commit to pray for the conference and committed himself to enhancing communication with our diocese.

The Diocese of Wyoming is small enough (roughly 10,000 members) that we plan to inform the diocese through our diocesan newsletter, and to set up a communication line to receive the input from our diocese about the issues that concern them most. In this way, we hope to be able to "see" the conference through the eyes of our diocese, and prepare ourselves to respond to our diocese along those same lines when we return from the conference.

In this plan, there are several goals:

- to encourage people to pray by informing them.
- to encourage people to express their questions and concerns through a forum which allows them to know that

their issues are being heard.

- to encourage people, once they have expressed their concerns, to celebrate the fullness of the agenda.
- to prepare to view the conference, not only for ourselves, but for those for whom we minister.
- to prepare to respond to our people with substantial information, along the lines they have requested.

The Archbishop of Canterbury has issued a specific call to all Anglicans to pray for the conference. We know that people do not pray for things they have no interest in. Therefore, efforts are being made to generate that genuine interest by supplying accurate information and creating a realistic communication network.

Obviously, the size of larger dioceses will prohibit Wyoming's methods from being implemented in other places. Yet,

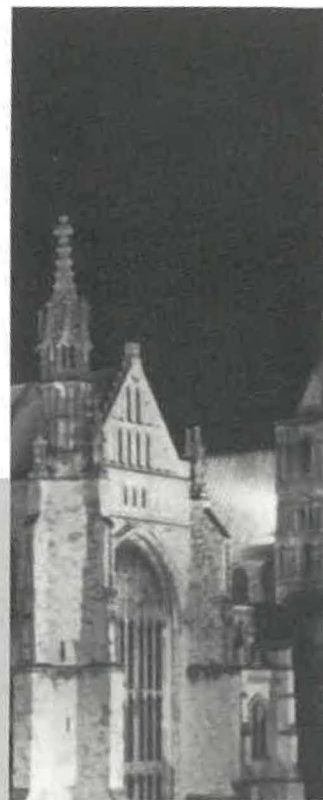
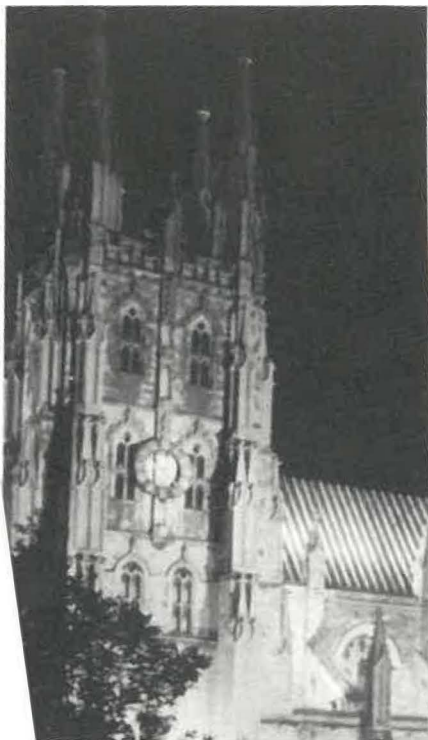
bishops and diocesan leaders are encouraged to use the remaining time before the conference to generate interest and to encourage prayer.

One strong means of connection between the conference and the rest of the world is found through Anglicans' unity in holy scripture.

Under the direction of Lambeth's chaplain, Bishop Roger Herft, of Newcastle, Australia, the book of 2 Corinthians will be the center of biblical reflection throughout the conference. Each bishop has been informed of this and has been encouraged to read and reflect upon this book prior to the conference.

Christians of all denominations, through two millennia, have been united through the scriptures. If this is true, then certainly our common prayer and study of this book can serve to unite all of our hearts with the bishops of Lambeth, as they gather and celebrate God's work in the Anglican Communion. □

*The Rev. David Duprey is rector of St. Peter's Church, Sheridan, Wyo.*



# Lambeth



## IS FOR



# S H A R I N G

What do you expect from the Lambeth Conference? If you think we will receive an official, authoritarian, pontifical statement on sexuality, homosexuality, blessing the union of same-sex couples and the ordination of gays, you will be disappointed. It would be quite unreasonable to expect such a statement to be developed by a less-than-three-week gathering of more than 800 bishops from a great variety of backgrounds. Gone is the day of the Lambeth reports from the early part of the century when a much smaller gathering of bishops of largely English background met in Lambeth Palace.

I attended the 1978 and '88 conferences, which were held at the University of Kent in Canterbury. The significant role of the conferences was not in statements but in sharing.

There was sharing in worship. Each morning we gathered for the Eucharist, using the rite of yet another part of the Anglican Communion. There were liturgical insights, but we knew it was Anglican. More importantly, every day we shared in the sacrament of the body and blood of Christ. Our unity was in the Lord Jesus who died for us, who ever lives to make intercession for us.

There was sharing in Bible studies. We gathered in small groups from around the Communion. The intellectual approach and the experiential approach shared insights. We discovered a unity in observance of the word of the Lord.

There was a sharing of fellowship. It was a wonderful experience in the dining room at each meal to sit with someone from a different part of the world. Breakfast with a South African bishop,

lunch with a Japanese bishop and dinner with an English bishop cannot be beaten.

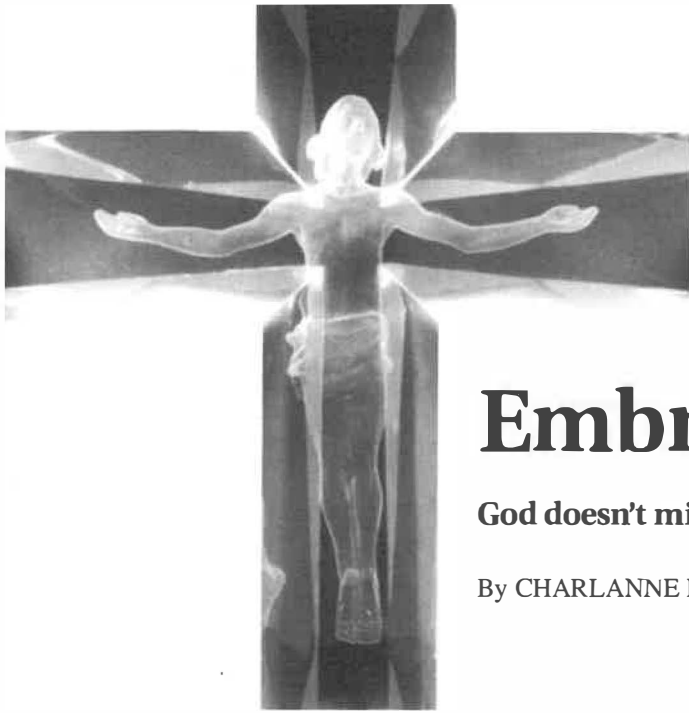
There was a sharing of concerns from around the world. How were we to regard homosexuality? How were Ugandans to receive new believers who were in polygamous relationships? How could the faithful in Burma maintain a true witness? It was enriching to know of the different problems being faced around the world in the Anglican Communion.

There was a sharing of insights. Looking at our faith and mission, we received insights from as widely diverse backgrounds as Nigeria, New Zealand and Canada. Most of the big questions cannot be resolved with simple answers, and it is essential to be open to the differing insights that lead us to the Truth.

Lambeth is a sharing experience. Do not expect it to solve the problems of the Episcopal Church. Both those who look for a liberal answer and those who seek to maintain biblical truths will be frustrated by Lambeth's silence. Rather, pray for Lambeth that our bishops will all be enriched with a wider vision both of the truth and of the mission of the Anglican Communion. Our Communion is not one, uniformly organized church, but is a family of national churches. That is the way it developed, and it is a wondrous fellowship. We can be grateful that the Archbishop of Canterbury continues to call together our bishops to experience and share in this fellowship. □

*The Most Rev. Reginald Hollis is the retired Archbishop of Montreal.*

By  
REGINALD  
HOLLIS



# Embracing the Cross

God doesn't mind our anger. Ultimately that shows inner trust.

By CHARLANNE E.M. VAN BEVEREN

Illness is one of those frustrating, interfering ingredients in life that many people have to deal with.

One of the many things I've found as an Episcopalian is we don't talk too much about the cross. We're a Resurrection people, it seems to me.

I think sometimes we need to re-read the Hebrew scriptures (to call it the Old Testament is an affront to our Jewish brothers and sisters). Job is a perfect example in the Hebrew scriptures of what it is like to be ill. He was the forerunner of Jesus and the cross.

Job goes through all the stages of grief that Elisabeth Kubler-Ross taught. Then Jesus goes through the stages, too. Ms. Kubler-Ross seems to have been a modern-day bridge connecting us all the way back to Job, then Jesus, then us.

And it all has to do with embracing the cross. Job wasn't pleased about what was happening to him. And in Jeremiah we see what looks like a direct parallel to Job. He doesn't want to get involved. Jesus, himself, sweated blood in the garden of Gethsemane. He wasn't too pleased either about the cross. Each one acquiesced after bargaining with God. They embraced the cross, knowing the pain and cost.

But we modern-day people are a concern. We abort imperfect babies, because surely that's a cross and we are blind to what resurrection could come through this so-called "imperfect" child.

Yet we ourselves are imperfect human

beings. We don't talk well about our imperfections, be they our handicapped child, prevailing illnesses that go unexplained or whatever else is bringing the cross closer and closer. We push the cross as far away as we can.

I'm sick. I probably will not get better. I bargained also. Then I re-read Eccles. 3:1-8. It speaks clearly to me. Especially one line — "A time to be born and a time to die." Somehow that one line became vivid to me. I've discovered, once one embraces the cross, all kinds of wonders are made present.

Some of us get better. For some of us, there are miracles. For me, the cross is very real, very pain-filled. Somehow there is "Light" in and on the cross. And somehow there is the "Gift" too, if one chooses to look for it.

I believe it is better to "limp all the way to heaven than not get there at all," not to accept the cross.

This is not to say one cannot be angry at God. If one can say "listen here, God, I don't like this one bit," then that's a person in relationship with God. God doesn't mind our anger. Ultimately that shows inner trust.

I think that's why I've always admired most of the poor. They know God can take

their anger and they have confidence God will continue to love them.

I've had some good role models in my life as a priest's wife. I've watched what I call modern-day saints face all kinds of tragedies with courage and humility after the bargaining was all over. I've watched the Bills, the Jims, the Berrys, the Jeffs, the Normas and Winnies and Kathys — the list is endless. Each person lived with the cross, then embraced the cross. Then and only then they became Resurrection people.

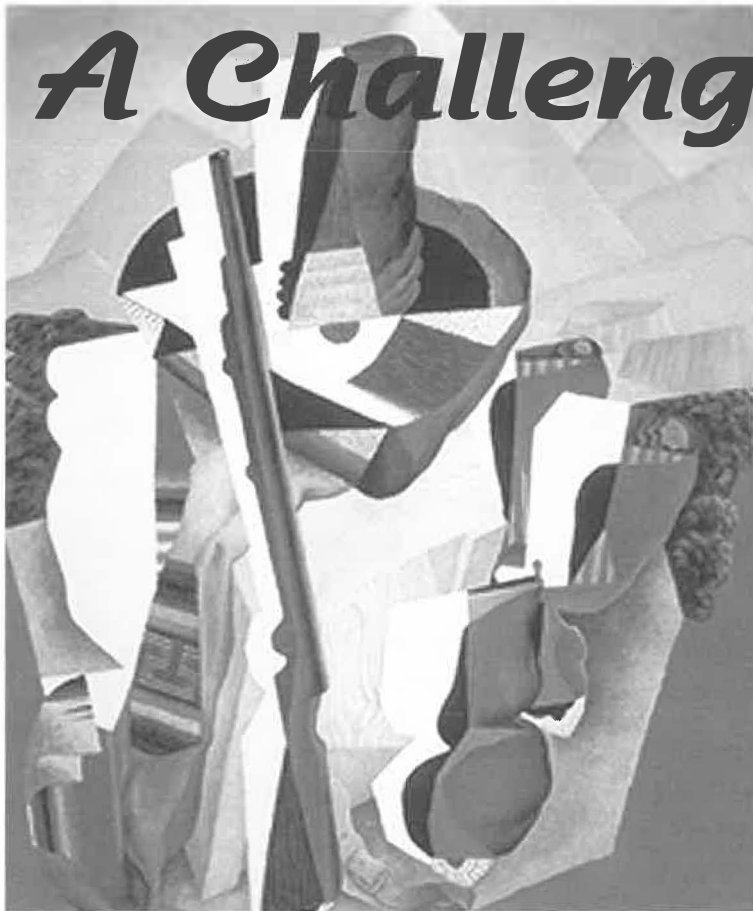
Humanly speaking we live in the merit system. We know we are not loved for ourselves but for what we do. And as soon as we fail to do it, whatever it is, we are not going to get any more love. That's a human trip, not a God trip.

In order to be a paschal people, we have to walk the way of the cross. When we accept the way of the cross, we find the Resurrection. We become a redemptive people. A humble people. The cross is no longer hidden.

We must find the "Gift" in the hidden cross which is surely made visible in our lives. □



*Charlanne E.M. Van Beveren is a resident of Ellensburg, Wash.*



# *A Challenge for* *Growth*

*The Goal*  
*of Hispanic*  
*Ministry*

By FRANK LYONS

**H**ispanic ministry within the Episcopal Church has experienced a veritable roller coaster ride with regard to acceptance, support, and status since the 1970 General Convention appointed a national liaison officer. Opening the doors of our churches to a massive migration of non-Anglo peoples, and struggling to understand and meet the needs of those who cannot read the English Bible and prayer book, is a hard task because it affects our self-concept as an established, "national" church. The fact that the doors have opened is, for Episcopalians, a major victory.

What really do we expect? Because our expectations have been varied, the results have varied and the direction of Hispanic ministry has faltered. Some have suggested that our expectations are for the total self-sufficiency of the Hispanic movement. We want to develop leaders who can direct their congregations to grow and impact their neighborhood by proclaiming the gospel and serving the community, enabling peace and promoting justice. Great rejoicing occurs when, in diocesan convention, new communities of people are welcomed who have met agreed standards of sufficiency. They take their rightful place among the other members of convention to govern and lead the church.

Standards of sufficiency should not differ. If they did, it would be a hollow victory, signifying only a pat on the head and a wink from behind. However, the road, the means, to get there of necessity will be different. Because Hispanic ministry represents a non-traditional form of ministry for the Episcopal Church, non-traditional forms should be used to accomplish the goal of self-sufficiency.

## *Models*

In our struggle to birth the forms Hispanic ministry will take, we have normally rejected the Roman-diocesan model with which many Hispanics are familiar. The parish is the sacramental vending machine. People arrive, do their duty, watch, they return home and God cares for them. The model is not ours. The Anglican reform gave the laity scripture and prayer in their own language for their participation and involvement.

However, on most occasions we have overlaid the Anglo-diocesan model with which we are most familiar. This consists of a postgraduate, seminary-trained priest who ministers to a family-size congregation of 75-100 people. It grows through gradual, transfer growth. We plant it in a new middle class area showing promise, support it with grants for three to five years and pray it will work. Plain economics does not permit this model wide use for Hispanic ministry. Although it is the standard, it now encounters difficulties, even in "normal" Anglo situations.

## *Ecuadorian Growth*

In Ecuador, under the leadership of Bishop Adrian Caceres, we witnessed the growth and multiplication of the Episcopal Church based on a goal of one full-time pastor with responsibility for 300 communicants. (The communicants were not in one church, but spread over four missions.) From very meager beginnings in 1972, Ecuador formed a second diocese in 1987.

Since that date, however, the two dioceses have been unable to sustain the previous growth.

Although Bishop Caceres was hoping that with work spread over four different missions, lay ministry would assert itself, this was not necessarily the case. In fact, the result was extremely tired clergy and congregations acting as extended family, not growing or reaching out, but meeting their own needs. New skills of delegation and shared leadership for the clergy and good discipleship and involvement from trained laity were needed. Those new gifts were not forthcoming from the Episcopal Church as conceived in traditional terms. In this valuable and important work in Ecuador, the Anglo-diocesan model was pushed to its limit. Over the long haul, the model limits growth.

But the United States is not Latin America. It is more expensive to live here. Many Hispanics work two low-end jobs to survive and have little discretionary time. A church is more expensive to rent and support and the costs for ordained leadership are high. The target population is immigrant, generally lower class, young, family oriented, open to new ideas and relationships and lacking traditional allegiances.

Therefore, in the U.S. we envision as the target goal a self-sufficient parish led by one full-time clergy formed of 600 or more lower-middle-class Hispanics. This size, double the Ecuadorian target, requires a priest with teamwork and delegation skills. A discipling church made up of small groups with trained laity giving immediate pastoral care is a clear strategy as we look to such large churches.

If this is the target, the Anglo-diocesan model will not work. We need more rapid, evangelistic growth, involving discipleship and training for the laity at other than the Sunday service. Responsibility should be given away to minister within the community. Canons requiring seminary education after a bachelor's degree are irresponsible in this missionary context. Mentoring will be a key ingredient for the first generation of ordained ministers. This does not mean we limit pastors from

getting advanced education, but it does mean we allow them to minister while developing their gifts. This is not a second-class clergy, but a missionary clergy.

### ***"Think Different!"***

Team ministries will be the main task force. Even with rapid evangelistic growth we are looking at ministries developing over six to 10 years. Smaller grants will not help. Small buildings will not help for too long. Active laity from partner congregations with a desire to minister cross-culturally will be needed to assist in the development of outreach ministries in these new congregations where the emphasis is training others to minister. Both youth and adults need additional educational opportunities: English as a second language, vacation church school in English, help with finances, official documents and papers, legal aid, and a host of other not-so-religious subjects.

Youth is an important concern. Although Episcopalians are not known as great youth attractors, emphasis must be placed here. Various renewal ministries (Cursillo, Marriage Encounter) have had great success in the Latin scene where a contemporary style of adoration has brought many to encounter Jesus.

Planning for this ministry is critical. At the diocesan level, the importance of concentrating resources, personnel and budget in one place for a strategic time cannot be minimized. We can either envision four congregations of 75 people each or one of 300 attempting to reach the community for Christ. In the 25 years of ministry in both Latin America and the U.S. we have not often seen these numbers. But we do see some promising starts. These need our prayerful support and beyond that our supportive involvement.

A good work has begun. □

*The Rev. Frank Lyons is a priest of the Diocese of Los Angeles who is involved in ministry in Honduras.*



*A discipling church  
made up of small groups  
with trained laity  
giving immediate pastoral care  
is a clear strategy  
as we look to the target goal  
of a self-sufficient parish.*

# The 'New Clothes' of Sexuality

By RALPH SPENCE, JR.

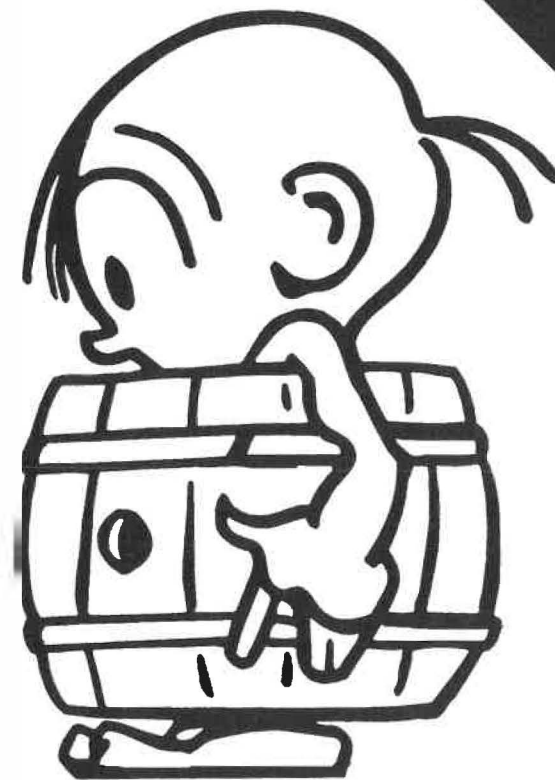
Does everyone remember the story "The Emperor's New Clothes?" In that tale, the emperor was given what were described as beautiful new clothes. However, it was said that only the most intelligent and enlightened individuals could see them. The clothes were said to be invisible to common or backward-thinking people. As the story goes, the emperor and everyone else pretended to see the new clothes until a small child said, "He is naked!" and the truth was revealed.

The church's discussions of sexuality remind me of that story. It is being said that the "new clothes" of sexuality can only be seen by those enlightened individuals who are not blinded by tradition or the belief that scripture actually means what it appears to say. What I have failed to see in our discussions is complete agreement on the description of sexuality's "new clothes" and who should wear them.

I will not be convinced that the "new clothes" of sexuality are real until those who describe them bear witness to the same vision. To identify that common vision, the details must be described. We need to affirm that sexual behavior which is adulterous, promiscuous, abusive, exploitative in nature or based on coercive influence is morally unacceptable. We need to verify that all believe sexual intimacy is appropriate only within loving, supportive, committed, monogamous relationships. To promote the full potential of creation and provide guidance, we should also teach that it is wrong for a heterosexual person to join in homosexual acts and that a person with bisexual desires should follow a heterosexual lifestyle.

I want to encourage stability in all relationships. However, even if scripture, tradition and reason are not viewed as condemning homosexuality, they certainly do not give clear support. I still need to see theological discussion and sound reasoning that would support same-sex unions. For all sexual behavior, the church needs to provide moral guidelines and goals

**For all sexual behavior, the church needs to provide moral guidelines and goals that are well thought out and easily understood.**



that are well thought out and easily understood. To support these guidelines, the church should encourage discussion of the possible consequences of any sexual activity. The purpose of providing guidelines is not to control anyone's behavior, but to protect the spiritual, physical and emotional well being of those who look to the church for advice. Giving advice requires discernment, yet it is helpful to understand that it is just as judgmental to say something is right as it is to say it is wrong.

I am willing to consider that love and stability in relationships may be more important than sexual orientation. When homosexuality is found in loving, monogamous relationships that are based on lifelong commitments, I think I might see something there. When I compare sexual activity in these relationships with similar activity within marriage that is not intended for procreation, I can see the resemblance. Although in marriage, one must learn to satisfy another person's needs that are different than his or her own. I would like to respond to those individuals who cannot have heterosexual but can have homosexual relations. However, the church must ensure that homosexuality is not perceived as merely a lifestyle choice. A homosexual lifestyle should only be considered for individuals who cannot be sexually aroused



It is being said that the "new clothes" of sexuality can only be seen by those enlightened individuals who are not blinded by tradition or the belief that scripture actually means what it appears to say.

What I have failed to see in our discussions is complete agreement on the description of sexuality's "new clothes" and who should wear them.

by members of the opposite sex.

Recent legislative efforts in the church have made the "new clothes" of sexuality hard to see because definitions of commitments and responsibilities in homosexual relationships have been ignored. Legal and financial obligations similar to marriage must be required to support stability, prevent exploitation, help avoid disputes, and to guard against encouraging cohabitation in temporary relationships. Homosexuality should not be seen as a lifestyle that disregards lifelong responsibilities and commitments. We need to make sure that the desire for ordination, partner health benefits and same-sex unions is just as strong when the lifelong commitments required to hold true to the church's teachings are addressed.

If there is any discussion of sexuality at the Lambeth Conference, defining common beliefs on sexuality could result in the greatest benefit for the church and its members. This would bring the vision for sexuality's "new clothes" into focus and help us see where the "old clothes" leave off and the proposed "new clothes" begin. Whatever we do as a church, and as individuals, in the area of sexuality is subject to the ultimate judgment of God. No one should pretend to see the "new clothes" of sexuality if he or she cannot describe the details and no one should wear the "new clothes" if they do not fit. I do not want our story to end with God revealing that the church's position on sexuality "has no clothes." □

*Ralph Spence, Jr., is a member of the national Executive Council who resides in Billings, Mont.*

## Editorials

### Happy Traveling

This is the time of year when people are traveling to vacation destinations far and near. A weekend at the seashore or mountains, a trip to see relatives or friends in another part of the country, or a flight overseas to a favorite destination are much in evidence this month. We hope travelers will be anxious to worship with a different congregation while they are away. Most churches are happy to welcome visitors and many provide pleasant hospitality. The experience can be especially memorable if you are in a foreign country, whether worshipping in the Anglican Church of Canada, or the Holy Catholic Church in Japan. While the ceremonies, prayer books or perhaps languages may be different, Anglican liturgy will be familiar. If you're traveling in the United States this summer, we urge readers to check the Church Directory advertisements at the back of this magazine to help find a church near your vacation spot. Or, before leaving home, check with your parish office. Chances are there's a copy of *The Episcopal Church Annual* there which will list the names, addresses, and phone numbers for all congregations. Wherever you go and whatever you do, we wish you a refreshing and relaxing summer.

### Invite Someone

During recent months, we've noticed in diocesan newspapers and other communications an increase in strategies for evangelism and church growth. There are plans for new congregations, formations of evangelism committees and strategies to increase membership. All of this is most encouraging, for it is in obedience to our Lord's command to go and make disciples.

While these new programs are being put in place, we hope our leaders do not forget one bit of information. In survey after survey for the last 25 years or so, people have continued to report overwhelmingly that the reason they join a church is because someone invited them. Strong music programs, effective Sunday schools, good preaching, excellent liturgies, activities for youth, and other ministries all do their part to attract new members, but the time-tested method with most effectiveness is the simplest: Invite someone to accompany you to church. Nearly all of us come in contact with an unchurched person every day. Let us not hesitate to ask those persons to join us.

# Bishop Bennison Installed

The Rt. Rev. Charles E. Bennison, Jr., became the 15th Bishop of Pennsylvania May 16 in a service of installation at the Cathedral Church of the Saviour in Philadelphia. The service also marked the end of the 11-year episcopate of the Rt. Rev. Allen L. Bartlett, Jr., who retired.

The service had an unusual aspect with baptisms being included in the installation rites. Bishop Bennison wanted the baptisms to be the focal part of the liturgy and said he wanted the service to be not only a sign of his new status, but "the initiation of a new season of discipleship and initiative in missionary expansion in the life of our diocese."

Bishop Bennison delivered his sermon from the cathedra to emphasize his role as chief preacher and teacher in the diocese.

"I want to be a bishop who takes Christ-like initiative," Bishop Bennison said. "I

want to be a missionary bishop in a missionary diocese." He mentioned recent indications that diocesan congregations are reversing a 10-year decline in Sunday attendance, and he challenged the diocese to increase weekly attendance at worship 8 percent per year beginning in 2000. He added that in order to achieve that goal the diocese will need 24 new churches or redeveloped congregations by 2015.

The Rt. Rev. Robert W. Rowley, Bishop of Northwestern Pennsylvania and the president of Province 3, presided at the investiture.



Bishop Bennison


# Bishop Hunt Asks Parties to 'Try Again'

(Continued from page 6)

the sake of the gospel and the soul of all the persons involved, I believe ways must be found for the bishop, standing committee, council and other diocesan officers to work together in some semblance of harmony ... It will be required that all who are parties to this unhappy state of affairs recommit themselves to our common baptismal covenant, particularly 'to seek and serve Christ in all persons' and 'respect the dignity of every human being'."

In the report, which was sent to Presiding Bishop Frank Griswold and his predecessor, the Rt. Rev. Edmond L. Browning, Bishop Hunt acknowledged that "while recognizing that Bishop Doss has made some mistakes during his episcopate, it seems clear to me that he has also become the scapegoat for a number of problems which are not of his own making."

Bishop Hunt also recommended that the diocese secure an assistant bishop or elect a suffragan bishop to assist Bishop Doss in his ministry.



**\$39.50 for 52 issues**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

Check     VISA or MasterCard     Bill me

Card # \_\_\_\_\_


Exp. date \_\_\_\_\_

Signature \_\_\_\_\_

Send to: P.O. Box 92936, Milwaukee, WI 53202-0936  
\$15 Foreign postage

*For a sample copy call 414-276-5420*  
*Gift subscriptions also available*

# Hey — let me see.



**See what  
you're missing.**

# The Living Church



## People and Places

Send your clergy changes to the 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. **Gordon Okunsanya** is bishop's deputy for congregational development and pastoral care in the Diocese of Milwaukee, 804 E Juneau Ave., Milwaukee, WI 53202.

The Rev. **Charles S. Smith** is missionary of the St. Lawrence Shared Ministry in the Diocese of Albany.

The Rev. **Joy Walton** is rector of St. Cyprian's, Box 65, Hampton, VA 23669.

### Ordinations

#### Deacons

**Kentucky** — **Charles Hawkins, Libby Wade.**

**Spokane** — **Jennifer Anttonen, Chris Pollock.**

#### Priests

**Honduras** — **Jose Francisco Midence-Valdes**, San Isidro, El Cruce; add. Col. Calpulesd, Bloque 25 Casa la Etapa, Comayaguela, M.D.C., Honduras.

**Spokane** — **Marge Stanley.**

### Resignations

The Rev. **Tom Barnett**, as rector of St. Matthew's, Warson Woods, MO.

The Rev. **Janet Paris Coffey**, as associate of St. Timothy's, Creve Coeur, MO.

The Rev. **Jerry Miller**, as vicar of All Saints', Farmington, and St. Paul's, Ironton, MO.

### Retirements

The Very Rev. **J.C. Michael Allen**, as dean of Christ Church Cathedral, St. Louis, MO.

The Rev. **Priscilla Allen**, as canon of Christ Church Cathedral, St. Louis, MO.

The Rev. **Charles H. Hay**, as director of the Georgia Episcopal Camp and Conference Center; add. 4 Sheldon Ave., Jekyll Island, GA 31527-0854.

The Rev. **Howard Park**, as rector of St. Martin's, Ellisville, MO.

The Rev. **Ted Petterson**, as rector of St. Paul's, New Orleans, LA.

### Theological Seminaries

**Virginia** — Honorary degrees were presented

to the Rt. Rev. **David C. Bane, Jr.**, and the Rev. **Paul Weissinger, SSJE.**

### Deaths

The Rev. Canon **Nathaniel Wilson Massey, Jr.**, 56, rector of St. John's Church, Decatur, AL, died May 14 of a heart attack while at his desk.

A native of Macon, GA, Canon Massey was a graduate of Mercer University and Virginia Theological Seminary. He was ordained deacon in 1967 and priest in 1968. He was vicar of Grace Church, Clarksville, and Calvary, Cornelia, GA, 1967-68; assistant at Trinity, Columbus, GA, 1968-72; vicar of St. John's, Cedartown, and Transfiguration, Rome, GA, 1972-77; canon of St. John's Cathedral, Jacksonville, FL, 1978-81; canon to the ordinary of the Diocese of Western New York, 1982-93, and rector in Decatur since 1993. He was an honorary canon of St. Paul's Cathedral, Buffalo, NY, a three-time deputy to General Convention from Western New York, and a deputy to the Province 2 Synod, and youth coordinator for Province 2. He is survived by his wife, Lynn, and two sons, Nathaniel III and John.

The Rev. **Dorsey Green Smith, Jr.**, retired priest of the Diocese of Central Florida, died April 25 in Ormond Beach, FL. He was 80. He served as rector of St. James', Ormond Beach, on two separate occasions, and was named rector emeritus there in 1994.

He was born in Scottsville, VA, was educated at Davis and Elkins College and Virginia Theological Seminary. He was ordained to the diaconate in 1944 and to the priesthood the following year. He was deacon-in-charge of St. Stephen's, Heathsville, VA, 1944-45, and rector there, 1945-47. He also served as associate at Christ Church, Houston, TX, 1947-48; rector of St. Paul's, Houston, 1948-50; rector of St. John's, Brownwood, TX, 1950-57; and rector in Ormond Beach from 1957 to 1963, and 1968-81. He was rector of St. John's, Tampa, FL, 1963-68. In Central Florida, he was a member of the standing committee and served as its president for a time, and was an alternate deputy to General Convention. He is survived by his wife, Dorothy, and five children.

### Attention, Subscribers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

Lectors,  
avoid the  
'recited'  
reading.

#### The Ignorer:

Plows through commas, periods and paragraphs without taking note of them.

#### The Fast Talker:

Covers an abundance of text in a short amount of time.



#### The Muffler:

Reads text in a muffled voice in case an unpronounceable word should happen to appear.

#### The Boomer:

Picks up speed, comes to the end suddenly, and finishes on a rising inflection to give the impression of a strong impact.

**Simplify.  
Summarize.**  
**Illuminations**

a quarterly publication that makes Sunday readings easier to understand.

For more information, contact The Living Church Foundation Illuminations department at: (414) 276-5420, FAX (414) 276-7483 or e-mail at [livngchurch.aol.com](mailto:livngchurch.aol.com).

Next Week ...

Trinity Institute



## BOOKS

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

## 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 32059, Juneau, AK 99803.**

E Mail: [ssministry@aol.com](mailto:ssministry@aol.com)  
Internet: <http://members.aol.com/ssministry>

## NEEDLEPOINT KITS

**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

**AMERICAN FRIENDS OF THE YORK MINSTER** is in the initial stage of being organized. For further information contact: **The Rev. Canon Kermit L. Lloyd, 157 Peyton Rd., York, PA 17403-3734.**

## POSITIONS OFFERED

**RECTOR:** St. Mary's Episcopal Church. "A self-sustaining, close knit, rural parish," is seeking a full-time rector to join our church family. We are located in Blair, NE, a thriving rural community located 20 minutes from the local metropolitan area. St. Mary's is rich in lay ministries, outreach and programs for members of all ages. We seek a rector who will help us to build upon our rich traditional strengths and to promote parish growth within the body of Christ at St. Mary's. Please send resumes to: **Mike Choiniere, Senior Warden, P.O. Box 72, Blair, NE 68008. (402) 426-2057.** E-mail address: [st.marysblair@hntel.net](mailto:st.marysblair@hntel.net)

**VICAR:** Large, native-American congregation in the Diocese of Fond du Lac on the Oneida Reservation looking for priest who understands native-American spirituality and who can lead this congregation into the next century. Contact: **Bishop Russell Jacobus, P.O. Box 149, Fond du Lac, WI 54936-0149.**

**DIRECTOR OF RELIGIOUS EDUCATION** for parish in rural northern Virginia. To coordinate programs for children and adults. Excellence needed in organization, people skills and spiritual foundation. Send resume and references to: **The Rector, Trinity Episcopal Church, P.O. Box 127, Upperville, VA 20185.**

**FAMILY LIFE MINISTER:** St. Paul's Episcopal Church in Flint, MI, is seeking applications for a new position in the life of the parish. The parish, long located in downtown Flint, has an active, enthusiastic outreach ministry and seeks to develop its Christian education and family life support to the same high level. The position involves working with volunteers to create a vibrant educational program for children and adults as well as to plan and establish support and family life groups. Family calling and social groups would also be part of the responsibility. Candidates should send resumes to: **The Rev. Loren McClanahan and Search Committee, St. Paul's Episcopal Church, 711 S. Saginaw, Flint, MI 48502.**

# Classifieds

## POSITIONS OFFERED

**YOUTH CONSULTANT** for Blue Water Convocation, Diocese of Eastern Michigan. Will serve as catalyst to establish and strengthen parish youth groups. Requirements include significant training or experience in youth ministry and sense of youth ministry as a calling. Send resume and three references to: **Youth Ministry Committee, St. Paul's, 3201 Gratiot Ave., Port Huron, MI 48060.**

**WELL-ESTABLISHED** and growing parish of over 80 years seeks priest with talents in stewardship, Christian education, preaching and pastoral care to serve 200-member congregation in beautiful lakeside community. Resume to: **Trinity Episcopal Church, Attn: Search Committee, 30205 Jefferson Ave., St. Clair Shores, MI 48082.**

**ASSISTANT RECTOR:** Energetic, growing parish in the Black Hills of South Dakota. Full-time, at least three-year commitment. Emphasis on Christian education, new ministry development and Christian formation. CDO parish profile available. Contact: **The Rev. David Cameron, Emmanuel Parish, 717 Quincy St., Rapid City, SD 57701; emmanuel@rapidnet.com**

**ASSOCIATE RECTOR FOR PASTORAL CARE** for Church of the Holy Comforter, a dynamic, corporate-size parish in Vienna, VA, seeks experienced priest to join a staff consisting of the rector, assistant rector for youth and family ministries, minister of music and director of children's ministries. The associate will have primary responsibility for the coordination of pastoral care ministries which will be shared with other clergy and a committed laity, oversight of the Stephen Ministry, plus liturgical and teaching responsibilities. Competitive salary and benefits commensurate with experience. Applicants are asked to send a letter of interest, CDO profile and resume to: **The Rev. Richard A. Lord, 543 Beulah Rd., NE, VA 22180-3599; Office (703) 938-6521; Fax (703) 281-1360; E-mail: [RK1953@aol.com](mailto:RK1953@aol.com).** See our Home Page at <http://www.us.net/edov/5/holyc>, for additional parish information.

**RECTOR:** St. Andrew's, New Orleans, is a eucharistically centered, family oriented, program church in the university neighborhood. We have a strong pre-kindergarten through sixth school, large Scouting program and ministries to a neighborhood public school and to the homeless. Our church seeks to attract young families, teens and minorities, meet the pastoral needs of our elderly, expand Christian education, assist spiritual development and nurture faith. Please send your resume and current CDO profile to: **Mrs. T. J. Jaquet, Search Committee Chair, 41 Neron Pl., New Orleans, LA 70118-4265.** E-mail address: [djjaquet@yahoo.com](mailto:djjaquet@yahoo.com)

**NORTHEAST DIOCESE** seeking dynamic apostolic-minded priests. Established Anglo-Catholic tradition. Widespread Alpha and Cursillo. Write: **The Rt. Rev. Daniel W. Herzog, 68 S. Swan St., Albany, NY 12210-2301.** CDO profiles, personal statement of faith/mission welcome.

**PRIEST IN CHARGE OF YOUTH MINISTRY.** Join the dynamic, motivated staff of Grace & St. Stephen's Episcopal Church, Colorado Springs, CO. Traditional worship and education, vitality and a high standard of excellence characterize our growing, corporate parish which is also the home of the Anglican Institute. Along with full participation in the priestly ministry of the church, the primary responsibility of this position is the development and implementation of a significant program that facilitates an effective transition to adulthood for our teenagers. Desired characteristics of this team member include a solid theological education, mature faith, leadership skills, creativity, enthusiasm and a passion for the souls of young people. Salary commensurate with experience; excellent benefits package. Send resume to: **The Rev. Linda Seracuse, Parochial Vicar, Grace & St. Stephen's Episcopal Church, 601 N. Tejon, Colorado Springs, CO 80903. Fax (719) 633-1473.**

## POSITIONS OFFERED

**GRACE EPISCOPAL CHURCH,** a well-established congregation in Hutchinson, KS, is seeking an experienced rector with special talents in the areas of pastoral care, Episcopal liturgy, Christian education and evangelism. Grace is the largest parish in the diocese and thus a leader in diocesan activities. The congregation is currently discussing expansion of the church facilities in order to accommodate future membership growth. Hutchinson is a growing community of 45,000 located in south central Kansas. Please send direct inquiries to: **Diocese of Western Kansas, P.O. Box 2507, Salina, KS 67402-2507** or phone (785) 825-1626.

## PROGRAMS

**BENEDICTINE EXPERIENCE**—July 5-12 Bishop's Ranch, Healdsburg, CA, co-sponsored with Diocese of California, faculty Sr. Donald Corcoran, OSB Cam. Fr. John Schanhaar, John Renke—July 23-26—Mount Calvary Retreat House, Santa Barbara, CA, faculty Fr. Benedict Reid, OSB. Contact: **Friends of St. Benedict, 2300 Cathedral Ave., NW, Washington, DC 20008. (301) 588-9416. FAX (301) 588-6260. E-mail: [SaintBenedict@msn.com](mailto:SaintBenedict@msn.com)**

## FOR RENT

**DISNEY WORLD VACATION VILLAS.** Deluxe 2 bedroom, 2 bath, sleeps 6, full kitchen, pool, tennis, W/D, private telephone, transportation to parks. \$90/night. (941) 427-0195.

## RETREAT CENTERS

**THOMAS THE APOSTLE CENTER, 45 Road 3 CS-S, Cody, WY 82414; Telephone/Fax (307) 587-4400.** E-mail [thomap@wave.park.wy.us](mailto:thomap@wave.park.wy.us). Individual and group retreats; spiritual direction; pastoral counseling; conferences and day meetings; family reunions, studio and gallery, all in the shadow of Yellowstone Park.

## 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. (850) 562-1595.**

**A WESTMINSTER COPE** and matching stole in blue/gilt crvelli brocatelle. Purchased in 1996 (worn thrice) from Watts & Company, Limited, London. A \$2,000 value; asking less. For further information and picture, contact the **Verger, Christ Church, 10 N. Church St., Greenville, SC 29601** or call (864) 271-8773.

## TRAVEL

**CONTEMPLATIVE PILGRIMAGE** to Ireland: Glendalough, Kildare, Monasterboice, Dublin, Newgrange, Kells, Dublin, Hill of Tara, Oct. 22 to Nov. 2. **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711.** Phone/Fax (828) 669-0606.

**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](mailto:holytours@worldnet.att.net)  
Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

# Summer Church Services

## 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. Miner; Fr. Wilson; Fr. Monson; 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

## 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

## 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)

## 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

## Estes Park, CO

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
The Rev. M. Paul Garrett (970) 586-4504  
Sun: H Eu 8 & 10:30; Sat 5:30 H Eu (June-Aug)

## 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)

## Hartford, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

## Roxbury, CT

**CHRIST CHURCH** Church & North Sts.  
The Rev. Bruce Shipman, r; Jack Gilpin, lay theologian  
Sun 8 & 10:30 H Eu (860) 354-4113

## 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). Noontday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

## Washington, DC (Cont'd)

**ST. PAUL'S, K Street**  
2430 K St. NW — Foggy Bottom Metro  
The Rev. Andrew Leslie Sloane, r  
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

**CHRIST CHURCH CHRISTIANA HUNDRED**  
Off Rts. 52 & 100  
Near Brandywine Valley Attractions  
The Rev. John Martiner, the Rev. Mary Duvall, the Rev. Charles Weiss (302) 655-3379  
Sun Eu 8 & 10, Wed Eu 9 (chapel). MP wkdays 8:30

## 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

## Atlanta, GA

**ST. PAUL'S** 306 Peyton Rd., SW  
The Rev. Edward L. Warner, r (404) 696-3620  
July 5-Sept. 13: Sun H Eu 10; Wed 7:30

## Augusta, GA

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

## Decatur, GA

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

## Savannah, GA

**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
590 Walthour Road  
Sun 8 & 10:15 H Eu. Wed 7 H Eu. MP 8:30  
**ST. PAUL THE APOSTLE** 34th & Abercorn  
The Very Rev. William Willoughby III (912) 232-0274  
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

## Kaneohe (Oahu), HI

**CALVARY** (808) 247-2733 45-435 Aumoku St.  
The Rev. Joseph J. Carr, r E-mail: CalvryChHI@aol.com  
Sun Eu 7 & 9:30. Prayer & Praise 1st Fridays 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 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

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

## Baton Rouge, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-master, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## Boston, MA

**ADVENT** 33 Brimmer St.  
The Rev. Dr. Richard Cornish Martin (617) 523-2377  
Sun Masses 8 (Low), 9 (Sung), 11 (Sol). MP 7:30. Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30. Mass 9). Wed Mass 6—Reconciliation, Wed 5, Sat 9:30

## Gloucester, MA

**ST. JOHN'S** 48 Middle St.  
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc  
H Eu Sun 8, 10:30. Wed 12:15 (978) 283-1708

## Mt. Desert, ME

**ST. MARY'S-BY-THE-SEA**, Northeast Harbor S. Shore Rd.  
June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1st), MP (2nd-5th)

**ST. JUDE'S**, Seal Harbor S. Shore Rd.  
July-Aug: Sun 10:30 H Eu (1st, 3rd), MP (2nd, 4th, 5th) Rt. 3  
The Rev. Charlene S. Alling, r (207) 276-5588

## 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

## Billings, MT

**ST. LUKE'S** (406) 252-7186  
119 N. 33rd St.  
HC Sat 5, Sun 8 & 10:15, Wed noon w/lunch

## Asheville, NC

**CATHEDRAL OF ALL SOULS**  
2 Angle St. (Biltmore Village)  
Sun Eu 8, 9, 11:15. Daily Eu 12:30 (828) 274-2681

## Hertford, NC (Dio. of East Carolina)

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

## Lincoln, NE

**ST. MARK'S-ON-THE-CAMPUS** 13th & R  
The Rev. Dr. Don Hanway, v (402) 474-1979  
Sun Eu 8:30 & 10:30; Tues Eu 12:30

## Hackensack, NJ

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

## Newark, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## Carlsbad, NM

**GRACE CHURCH** (505) 885-6200 508 W. Fox St.  
Fr. Thomas W. Gray, r  
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

## Ruidoso, NM

**HOLY MOUNT** 121 Mescalero Trail  
The Rev. Canon John W. Penn, r (505) 257-2356  
Sun: H Eu 8, 10:30. Wed H Eu 5:30

(Continued on next page)

**KEY** — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Insr, 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 Services

## Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D.,  
assoc; the Rev. John Kinsolving, assoc.  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10.  
Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

## Minden, NV

COVENTRY CROSS 16 Esmeralda Pl.  
The Rev. Shep Curtis (702) 782-4161  
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

## Long Beach, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA  
W. Penn & Magnolia  
Gethsemane Garden Cemetery/St. Rocco Pet Cemetery  
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd  
Lewis, Jr., h.r.  
Sat 5; Sun 8 & 10 (High Mass)

## New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05  
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.  
Church open 365 days 8-6. For tours call 378-0252. Café St.  
Bart's: good food and hospitality Mon - Fri 10 to 6

## EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. William C. Parker, parish vicar; 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

ST. THOMAS 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r (212) 757-7013  
Sun Eu 8, 9, 11, Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Ev Wed  
12:10. Sat Eu 10:30

PARISH OF TRINITY CHURCH  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar

(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

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

ST. PAUL'S Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30.

## 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 Rev. Thomas T. Parke, r  
Sun Masses: 6:30, 8 & 10

## Westhampton Beach, NY

ST. MARK'S Main St., 11978 (516) 288-2111  
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peter-  
son, M.Div., priest assoc  
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10  
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,  
4S, 5S)

## 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

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Masses 9 (Low), 11 (High). Thurs 10

ST. MARK'S 1625 Locust St.  
The Rev. Richard C. Alton, r (215) 735-1416  
The Rev. Michael S. Seiler, c FAX 735-8521  
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays:  
MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC  
Tues); Sat C 9:30; Mass 10

## Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin  
Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-  
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 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

## Pawleys Island, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459  
Hwy 17 S (at Baskervill Ministries)  
Sun H Eu 10 (traditional, small, racially mixed)

## Rapid City, SD

EMMANUEL 717 Quincy St.  
(On the way to Mount Rushmore) (605) 342-0909  
The Rev. David A. Cameron  
Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

## Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
Sun 8, 9 & 11. Weekdays as anno

## Dallas, TX

INCARNATION 3966 McKinney Ave.  
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;  
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the  
Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP Mon-Fri 6 (214) 521-5101

TRINITY (972) 991-3601 12727 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8:30, 11. Traditional Low Church Liturgy with Expository  
Preaching

## 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

## Houston, TX

PALMER MEMORIAL 6221 Main St.  
Across from the Texas Medical Center & Rice Univ.  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd,  
assoc; the Rev. Mary Elizabeth Conroy, assoc  
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdays 8:30 MP; 6 EP ex  
Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.  
(713) 529-6196; [www.palmertx.com](http://www.palmertx.com)

## San Angelo, TX

Emmanuel Harris & Randolph Sts., Downtown  
The Rev. John H. Loving, r; the Rev. Michael A. Smith, assoc  
Sun Eu 8, 10:30, CS 9:15; Wed 5:30, Thurs noon.  
Web site: [web2.airmail.net/eec/](http://web2.airmail.net/eec/) E-mail [eec@airmail.net](mailto:eec@airmail.net)

## Tomball, TX

GOOD SHEPHERD 715 E. Carrell  
The Rev. Stan Gerber (281) 255-9872  
Sun H Eu 8:15, 10:30; Sunday school 9:30

## Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.  
The Rev. Dennis Michno (715) 779-3401  
Sun Mass 10. Wed Mass noon. Concert Thurs 5

## Hayward, WI

ASCENSION 10612 N. California Ave. (715) 634-3283  
The Rev. Bruce N. Gardner, CSSS [bngcss@aol.com](mailto:bngcss@aol.com)  
Sun Sung Eu & Ch S 10:15

## Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## Rhineland, WI (Northwoods)

ST. AUGUSTINE OF HIPPO 39 S. Pelham St.  
The Rev. John W. Biggs, r (715) 362-3184  
Sun H Eu 9; Daily as scheduled

## St. Croix, Virgin Islands

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

## The Episcopal Churches of Europe (Anglican)

### Paris

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 H. Hobson,  
Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

### Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.  
Tel. 39/55/29 44 17  
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca  
Sun 9 Rite I, 11 Rite II

### Frankfurt

CHURCH OF CHRIST THE KING  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Allee. Tel. 49/64 55 01 84  
The Rev. David W. Radcliff, r  
Sun HC 9 & 11. Sunday school & nursery 10:45

### Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 732 80 78  
The Rev. Gerard S. Moser, r  
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

### Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Thomas J-P Pellaton, r  
Sun 9 (Rite I), 11:45 (Rite II)

### Rome

ST. PAUL'S WITHIN THE WALL  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

### Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9 & 11:15

### Wiesbaden

ST. AUGUSTINE OF CANTERBURY  
Frankfurter Strasse 3, Wiesbaden, Germany  
The Rev. Karl Bell, r Tel. 49/61 22 76 916  
Sun 10 Family Eu