

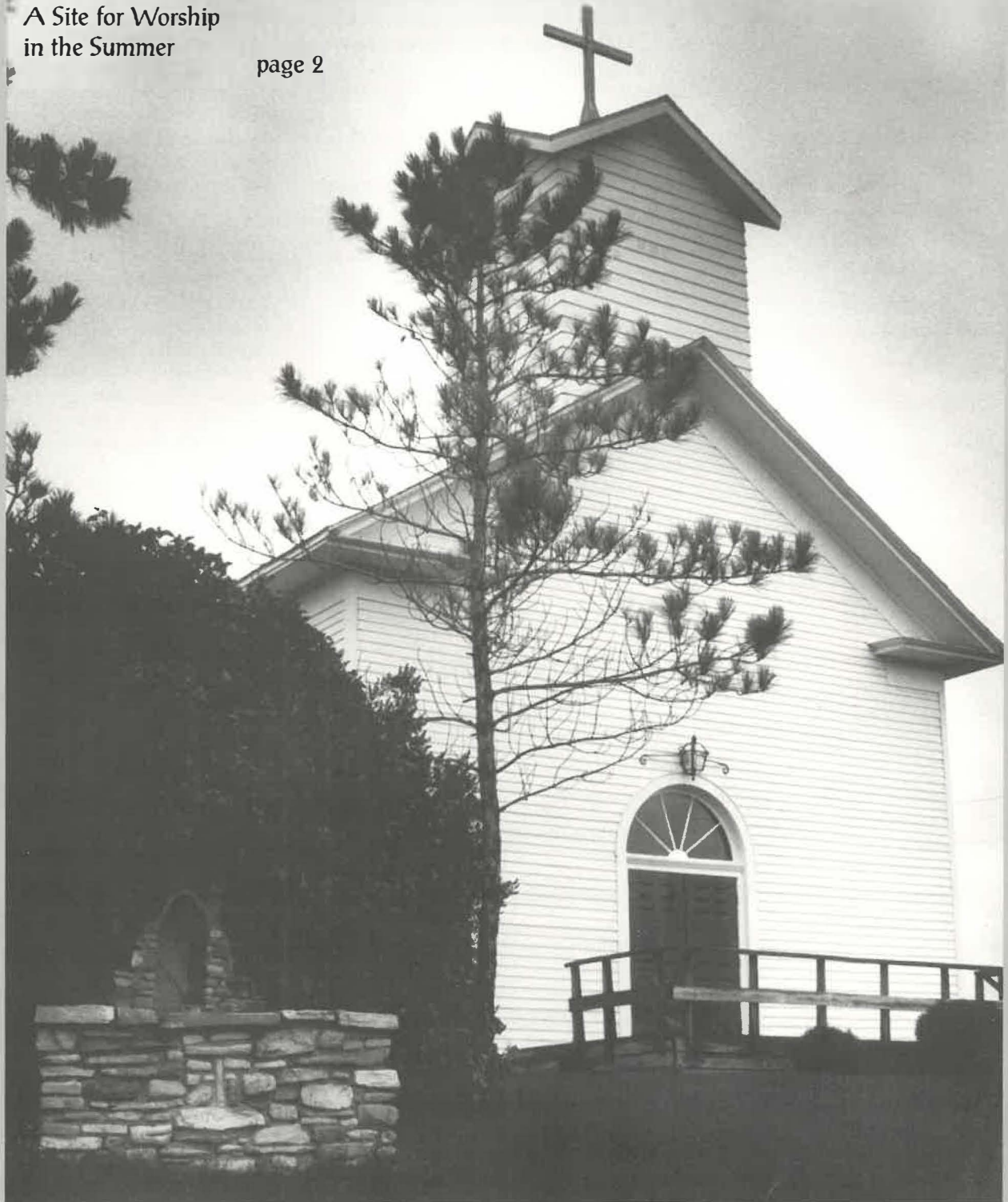
# The Living Church

June 28, 1998 / \$1.50

*The Magazine for Episcopalians*

A Site for Worship  
in the Summer

page 2



June 28, 1998  
Pentecost 4

## Features

### Faces of Anger in Jerusalem

By Mary Page Jones

page 8



### Levels of Healing

A Living Church

By Patricia Nakamura

page 10

## Departments

**Letters:** Praying for  
and with the church (p. 3)

**News:**  
Election in Newark (p. 7)

**Editorials:**  
Ethnic ministries (p. 14)

**Viewpoint:**  
Undisciplined disciples  
By Robert Hancock (p. 12)

**Books:** (p. 15)

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

Church of the Precious  
Blood, Gardner, Wis.,  
can be a busy place in  
summer because of visi-  
tors to the Door County  
Peninsula.

photo by Tom DuPree

## Quote of the Week

Author Mary Doria  
Russell on priest  
characters in her  
novels:  
"It's a dangerous  
occupation if you  
do it right."

## In This Corner

# For the Record

This column is being written on the day preceding my eighth anniversary at THE LIVING CHURCH – an event which I find amazing, humbling, surprising, gratifying and even hopeful. After spending 20 years and one week somewhat gainfully employed in the sports departments of various American newspapers, TLC continues to be a refreshing change, but sometimes I have trouble getting away from the sports background.

For example, there is the matter of records. Sports are filled with them. They're part of what makes it fun. Such records aren't kept here, but surely we've set one with the amount of mail received in response to a recent article. That article, as you can guess, was the one about Bishop John Spong's 12 theses, and his desire for Christian leaders to participate in debate [TLC, May 17]. Nobody here keeps track of such records. We have better things to do, but I can safely say the amount of mail on this topic is the largest in my eight years here.

Some of the mail was published as letters to the editor. Fortunately, correspondents took a wide variety of approaches in their responses to the Bishop of Newark. Some were outraged, some saddened, some angered. Others found the theses to be

## Sunday's Readings

# Slaves to Desire

*Pentecost 4, Proper 8: 1 Kings 19:15-16, 19-21; Ps. 16 or 16:5-11; Gal. 5:1, 13-25; Luke 9:51-62.*

There is a line drawn in each of the lessons for today, which marks the separation between the ordinary ways of the world and the ways of the kingdom of God.

The line is drawn most severely and without compromise in the reading from Galatians: "The desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh." Works of the flesh are contrasted sharply with the fruit of the Spirit, and there is no common ground. Yet a little reflection takes the careful reader deeper than what looks like a dualistic conflict between "flesh" and "spirit," for the first sentence of the lesson shows where the real conflict lies: between freedom and slavery. Those who follow the ways of the flesh (meaning not only bodily sins like lust, glut-

thought provoking or challenging. Some yawned. Others took out their frustrations at TLC for publishing the controversial material. A few chastised us for even mentioning Bishop Spong. One person came to his defense.

Now we're getting letters in response to the letters published about the theses. You probably won't get to see many of those, because the topic has lost its timeliness and it's beginning to wear a bit thin. Next will be the reactions to other bishops chastising the Bishop of Newark [p. 6]. One thing about Bishop Spong: He's keeping readers interested and providing plenty of mail for us.

I know – you're wondering what the old record was. We weren't counting then either but I remember the topic well. It happened during my first year at TLC. The subject? Whether to add Charles the Martyr to the calendar of the Episcopal Church. Pretty amazing, isn't it? With all the profound and serious subjects addressed on these pages during those eight years, Charles reigned as king. But now he's been supplanted by John S. Spong and his 12 theses. But only for a time, of course. There'll be another issue to stir the pot. In the meantime, I'll hoist a cold beverage to a few more years. I've got a feeling I don't want to miss them.

David Kalvelage, editor

tony, etc., but all the appetites of unredeemed humanity) are slaves to their desires, and are therefore not free to enter into true joy. But "those who belong to Christ Jesus have crucified the flesh" and "live by the Spirit"; they are not controlled by their passions.

The other lessons present several occasions in which individuals must make a decision to heed a call from God, in which the choice overlaps the field of conflict between flesh and Spirit. Elisha, not doubting or questioning the call to be successor to Elijah, makes a clean break from ordinary life to become the "prophet coadjutor." In the gospel, three others express willingness to follow Jesus, who makes the cost of their choice clear to them. Perhaps it is highly significant that we are not told what the choices of these three were; their choices are not important to us. It is our choice which is always of supreme importance.

# Praying for and with the Church

Thank you for the editorial, "Daily Prayer and Bible Reading" [TLC, May 17], commending the Daily Office as a means by which "prayers for the church can be made."

The Daily Office has been a source of formation and nurture since the beginning of Anglicanism. It has formed the foundation for my own life of prayer since before beginning seminary in 1982.

I would like to offer another reason for commending the Daily Office to Episcopalians. As the form of daily prayer authorized by the church, when we pray the office we not only pray for the church, we also pray with the church. This can provide a reminder that we do not live our life as Christians apart from the church, and a correction for the increasing congregationalism that seems to be infecting our own communion.

(The Rev.) Gilbert T. Crosby  
St. Francis of Assisi Church  
Tallahassee, Fla.

## Narrow Thinking

Concerning the article, "Group of Bishops Plan Boycott" [TLC, April 26], I could picture TLC of the second century having an article about a few bishops from Jerusalem who were going to boycott the council in Jerusalem because there were going to be some uncircumcised bishops attending from Corinth, and maybe even one from Rome. Fortunately for the Holy Catholic Church, we didn't fight the Holy Spirit too long a period of time before we came to see as God sees. Thus we came to realize that love really doesn't have anything to do with the trivia of being or not being circumcised.

I could imagine TLC of the fourth century having a notice about some bishops boycotting a council because some alleged Christians were being allowed to attend who had caved in under persecution and denied Christ. Now the wishy-washy liberals were actually allowing them back in. Once again the love of God prevailed and we look back and wonder how they could have been so narrow and foolish. The Holy Spirit indeed has been holding and molding and helping us all through the ages.

Here we are in the 20th century and a group of bishops are going to boycott Lambeth because there will be 11 women bishops present. Here we go again, but I am betting on the Holy Spirit and we will

look back some time from now and shake our heads and praise God for saving us from our narrow selves.

(The Rev.) William T. Elliott  
Hope, Mich.

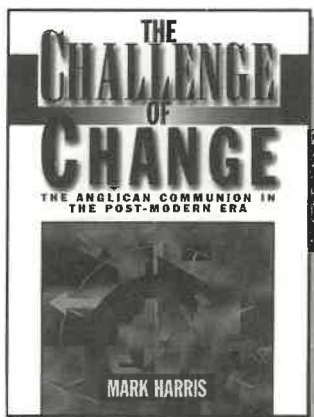
We were heartened to read the letter of J.W. Ross [TLC, May 17]. The boycott of the Lambeth Conference [TLC, April 26] is an embarrassment, but there is a more

serious domestic problem within some dioceses. Bishops are elected by the people, both lay and clergy, to, among many things, represent the diocese at meeting and deliberations of the higher elected bodies of the church. The failure on the part of some bishops to attend meetings of the House of Bishops is a gross dereliction of an obligation and disenfranchises those they were elected to pastor, serve

## The Challenge of Change

*The Anglican Communion in the Post-Modern Era*

Mark Harris



"The paradigm of Christendom is collapsing, and we are not sure just what will replace it. Just as we live in a "post-modern" world, we also live now in a "post-Christian" world. That is, just as the paradigm of modernity is increasingly unsatisfactory, so too, the paradigm of Christendom . . . .

Anglicans have something of value to contribute to the larger community of Christians. We structure our common life as a *koinonia*. We have developed a theological method grounded in our experience of the Incarnation. We have learned to live provisionally. These are skills that will be of great value to Christians in societies that are increasingly post-modern and post-Christian." —from *The Challenge of Change*

277-6 Paper 180 pp ..... \$19.95

Visit us at [www.churchpub.org](http://www.churchpub.org)

To order:

☎ 800-242-1918

E-mail: [churchpub@cpg.org](mailto:churchpub@cpg.org)



**CHURCH**

Church Publishing Incorporated  
445 Fifth Avenue New York, N.Y. 10016

## 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

## The San Antonio **ALPHA** Conference

*"A Pattern  
for Dynamic  
Growth in  
the Local  
Church"*



**August 6 & 7, 1998**

(all delegates to attend both days)

**\$40 per person  
after July 1- \$50 per person**

**Sponsored by: The Diocese  
of West Texas**

**Hosted by:  
St. Luke's Episcopal Church**

11 St. Luke's Lane  
San Antonio, Texas 78209

**For Registration Information:**

Call: (210) 828-6425

Fax: (210) 828-1645

E-Mail: CE@St-Luke.org

## Letters

and represent. Sadly, unlike elected leaders in our government, a bishop must not periodically stand for re-election, thus affording the people an opportunity for removal.

*Ed and Sybil Bale  
Vadito, N.M.*

### Symbolic Action

Another thought in response to recent correspondence on exchanging the Peace, its interpretation or misinterpretation: In the early days of the 1979 BCP, as I recall, our priest explained that it was a symbolic acting out of Matt 5:23 and 24: "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go: first be reconciled to your brother, then come and offer your gift." This hardly forms a basis for the social activity reported to take place in some congregations.

*John G. Miller  
Jefferson, N.H.*

### Promulgating

Fr. Du Priest [TLC, May 24] likes the sound of "promulgate," but rarely hears it. He has evidently had little contact with the Department of Defense, where it is one of the most overworked words in the language.

After doing scientific research for the U.S. Army for 36 years, I came to loathe the word.

*Robert C. Tompkins  
Towson, Md.*

The Rev. Travis Du Priest informs us in his column that "as early as 1550" King Edward VII of England granted the Huguenots a charter for a church in London.

That was early, indeed laudably foresighted, of Edward VII, because he wasn't born until 1841. I am sure the author intended to write Edward VI.

*(The Rev.) James Elliott Linsley  
Millbrook, N.Y.*

## 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 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 26**



THE ANGLICAN INSTITUTE  
AND  
THE AMERICAN CATHEDRAL IN PARIS



*present*

## WHO DO YOU SAY THAT I AM?

A Conference On Christology & The Church  
September 29 - October 1, 1998  
Paris, France

- *The Most Rev. and Rt. Hon. George L. Carey, Archbishop of Canterbury* — Christ and His Church.
- *The Rev. Dr. Christopher Hancock, Vicar, Holy Trinity, Cambridge: Former Professor of Theology, Virginia Theological Seminary* — The Christological Problem.
- *The Rev. Dr. Richard Reid, Former Dean and Professor of New Testament Studies, Virginia Theological Seminary* — The Necessity of a Biblical Christology.
- *The Rev. N.T. Wright, Dean, Lichfield Cathedral and Author*  
— The Biblical Formation of a Doctrine of Christ.
- *The Rev. Dr. Alister McGrath, Principal, Wycliffe Hall, Oxford and Author*  
— A History of Meanderings in Christological Thought.
- *Alan Crippen, The Witherspoon Foundation and Author* — The Biblical Christ in Pagan Culture.
- *The Rt. Rev. Alpha Mohammed, The Diocese of the Rift Valley, Tanzania.* Conference Chaplain.

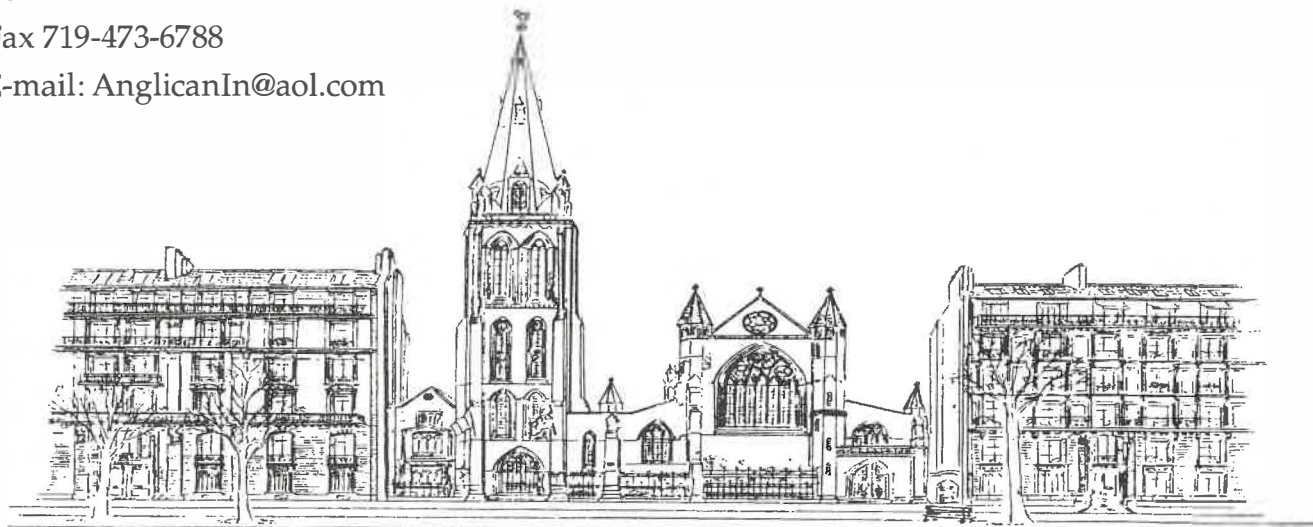
Contact The Rev. Donald Armstrong at the Anglican Institute

601 N. Tejon, Colorado Springs, Colorado, 80903

Tel 719-633-5529

Fax 719-473-6788

E-mail: [AnglicanIn@aol.com](mailto:AnglicanIn@aol.com)



*The American Cathedral in Paris*

## Pittsburgh Bishop Challenges Bishop Spong



Bishop Duncan

The Rt. Rev. **Robert W. Duncan**, Bishop of Pittsburgh, became one of the first bishops to challenge the Bishop of Newark when he directed his column in the diocesan newspaper at the recent posting of theses by Bishop John S. Spong [TLC, May 17].

In his column in *Trinity*, Pittsburgh's diocesan newspaper, headlined "John Spong: An Apostle No Longer," Bishop Duncan wrote that the theses "contain an explicit denial of the Christian faith" and that "the efficacy of prayer and the work of the Holy Spirit are declared null."

"As I travel about our diocese, I see the pain and confusion which this shepherd-become-wolf is causing my people, not to

mention that wider fellowship which is all the baptized in Christ Jesus," Bishop Duncan wrote. "What this errant brother is doing must be named for what it is, not apostolate but apostasy. What John Spong proposes as a reformed Christianity abandons every revealed essential. It is not Christianity. It is a counterfeit."

Bishop Duncan also wrote, "Everything I promised to do at my ordination requires that I speak clearly at this moment. Most especially, pastoral compassion and gospel witness require a timely word both to the people of God and to the world at large."

The bishop asked his readers to pray for the Episcopal Church and the Anglican Communion and closed by writing, "We are a worldwide fellowship of immense missionary faithfulness and of magnifi-

cent local diversity. Nevertheless, we must also be a communion that can recognize when an apostle is one no longer, or when a teaching must be declared utterly false."

Another who challenged Bishop Spong is the Rt. Rev. Michael Nazir-Ali, Bishop of Rochester in the Church of England. Bishop Nazir-Ali said the theses published by Bishop Spong are "strong on rhetoric and weak in content." He also wrote that "Bishop Spong has a 'eurocentric' view of the Church, but in fact the Church has been worldwide from the beginning and is now more widespread than it has ever been."

Bishop Nazir-Ali proposed his own theses, which were published on his diocese's website and in *The Church of England Newspaper*.

**KIMSEY COMMONS**, conference center for the Diocese of Eastern Oregon, was blessed and dedicated on May 24. The 8,000-square-foot building is designed for conferences of up to 40 people, and contains meeting rooms, kitchen and bedrooms. Kimsey Commons is located on the grounds of the diocesan camp, Ascension School, at Cove, Ore. The \$725,000 needed to construct the building was raised during a five-year capital campaign. Celebrant at the blessing was the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon (below). Among those present were former Presiding Bishop Edmond Browning and his wife, Patti, who now reside in Bend, Ore.



Dick Snyder photos



## Japan Approves Ordination of Women

Women may be ordained as priests and bishops following action taken by the General Synod of Nippon Sei Ko Kai (Holy Catholic Church in Japan), which met May 26-28 at St. Andrew's Church, Tokyo.

The church's canons were changed to remove the qualification of "male" to be ordained as a priest, meaning that women may be ordained as priests and bishops under guidelines also approved by the synod.

In other legislative action, the Rt. Rev. John Makoto Takeda, Bishop of Tokyo, was elected primate on the first ballot. He will serve for a two-year term, until the General Synod of 2000.

The Rev. Samuel Isamu Koshiishi was appointed provincial office general secretary until the next General Synod.

# Bishop Coadjutor of Newark Elected



Fr. Croneberger

The Rev. **John P. Croneberger**, rector of the Church of the Atonement, Tenafly, N.J., for the past 18 years, was elected Bishop Coadjutor of Newark June 6 at a special convention at St. Peter's Church, Morristown, N.J. Fr. Croneberger, 59, was elected on the fourth ballot, and will succeed the Rt. Rev. John S. Spong as Bishop of Newark. Bishop Spong has announced his intention to retire Jan. 31, 2000.

The bishop-elect trailed the Rt. Rev.

Jack M. McKelvey, Suffragan Bishop of Newark, on the first ballot in both orders, and on the second ballot among the laity. Following the third ballot, Bishop McKelvey withdrew and Fr. Croneberger was elected overwhelmingly on the fourth ballot.

The Rt. Rev. Edmond L. Browning, former Presiding Bishop, was the celebrant and preacher for the Eucharist at the convention.

The Rev. V. Gene Robinson, an openly gay candidate from the Diocese of New Hampshire, finished third in the voting.

The Rev. Rosemari Sullivan, rector of St. Clement's, Alexandria, Va., the Rev. Gray Temple, Jr., rector of St. Patrick's, Atlanta, and the Rev. Will Wauters, chaplain of the Lawrenceville School, Lawrenceville, N.J., were the other candidates.

Fr. Croneberger is a graduate of Lehigh University and Virginia Theological Seminary. He was ordained deacon in 1963 and priest in 1964 in the Diocese of Bethlehem. He was vicar of St. George's, Olyphant, Pa., 1963; deacon-in-charge of St. Mark's, Dunsmore, Pa., 1963-64, and rector there 1964-74. He was rector of St. Mary's, Reading, Pa., from 1974 to 1980, when he moved to the Tenafly parish. In the Diocese of Bethlehem he was a member of the executive council, a deputy to General Convention and chairman of the evangelism committee. In Newark he has been a General Convention deputy, member of diocesan council, chairman of the diocesan planning committee, member and president of standing committee, and president of the clergy association. He and his wife, Marilyn, have five grown children.

It is anticipated he will be consecrated bishop coadjutor Nov. 21.

		NEWARK							
		1		2		3		4	
Ballot		C	L	C	L	C	L	C	L
C = Clergy; L = Laity									
Needed to Elect								76 164	
V. Gene Robinson		24	83	20	76	14	47	10	43
J. William Wauters		5	12	0	4	0	0	1	0
Gray Temple		12	32	5	9	1	2		
Rosemari G. Sullivan		9	27	3	8	1	1	1	10
John P. Croneberger		50	90	68	116	83	168	137	267
Jack McKelvey		53	106	54	139	53	133		

## Nomination Process Begins for General Convention 2000

The nomination process for positions to be filled at the next General Convention will begin soon, according to the Joint Standing Committee on Nominations.

The committee is charged with submitting nominees to General Convention for members of the Executive Council and General Board of Examining Chaplains, and for trustees of the Church Pension Fund and the General Theological Seminary.

In its meeting at the Episcopal Church Center in New York City May 29-30, the committee determined that forms for nomination will be disseminated beginning Sept. 1, with proposed nominations required to be returned to the committee by Dec. 1. The names submitted will be reviewed by the committee when it meets Feb. 9-11 in Denver.

Two persons will be nominated by

the committee for each available position. There will be 10 six-year terms on Executive Council (six lay, two priests or deacons and two bishops), 12 six-year terms for trustees of the Church Pension Fund, six three-year terms for trustees of General Seminary (two lay, two priests or deacons and two bishops), and 11 six-year terms on the General Board of Examining Chaplains.

All of the Church Pension Fund trustees and Examining Chaplains are elected by General Convention. The convention elects six of the 42 members of the seminary's trustees and 20 of the 40 members of Executive Council.

Persons who wish to make nominations should write to Vincent Currie, Jr., chair of the Joint Standing Committee on Nominations, General Convention Office, 815 Second Ave., New York, NY 10017.

## Briefly

The executive council of the **Diocese of Colorado** has approved a plan to restructure the diocese. Instead of the current structure of 10 deaneries, the diocese will have five regions.

The Rt. Rev. **David S. Ball**, Bishop of Albany since 1984, retired June 11, his 72nd birthday. Bishop Ball, who was honored by the diocese at a Eucharist recently at the Cathedral of All Saints in Albany, was succeeded by the Rt. Rev. Daniel Herzog.

The Rt. Rev. **John S. Spong**, Bishop of Newark, has been appointed William Belden Noble Lecturer at Harvard University for the term beginning Feb. 1, 2000. Bishop Spong will retire from his diocesan ministry the previous day.

An estimated 23 of 27 priests, nine deacons and large numbers of parishioners in the Torres Strait Islands of the Anglican Church of **Australia** have left the church in a dispute over the consecration of the Rev. Ted Mosby as bishop, who was chosen despite his withdrawal as a candidate. The former Anglicans have created a new church known as the Church of Torres Strait.

# FACES OF ANGER IN JERUSALEM



By MARY PAGE JONES

On Cyprus, the island of love — home of Aphrodite — I am aware there is war to the north. But here, the war doesn't shred all the inhabitants and visitors. The tension is on the surface, not buried in the earth like it is in the Holy Land. In Israel/Palestine the earth yields war and hatred. It is almost impossible to find peace in that land. Almost. I find individuals who yearn for peace. People from all faiths — Christians, Muslims and Jews. So I wonder what feeds the war and hatred.

The longer I live in Jerusalem the more I grow to love it. At the same time the more discord I see. It is as if there were invisible poisonous barbs coming up from the earth. Everyone who visits or lives in this land is poisoned with these. Some overcome them and refuse to be drawn in. Others join forces to make life for Palestinians unbearable and still others are so overcome with the anger they shoot with rubber bullets. Others do suicide bombings in busy market places.

I was given a copy of a magazine insert from the Sunday, April 12, *Los Angeles Times*, celebrating Israel's 50 years as a nation. The centerfold was an article about a friend of mine — a Palestinian, born and raised in a refugee camp, a camp that was begun with people like his parents whose village has been sacked and burned in 1948. These people live in hope that one day they will be free. For them the hope of returning to their village has faded but the hope of

living freely keeps them going. My Palestinian friend isn't bitter or angry, even though he spent 16 years in an Israeli prison as a political prisoner. He wants peace.

As I hear stories today — settlers, police, soldiers, government, all raping or taking land, all being oppressors, re-enacting what happened to the Jews in Germany — I get angry. As I look at the humiliation they impose on the Palestinians, I get angry. There is little I can do beyond helping one-on-one encounters to take place.

Human rights abuses continue and the U.S. government turns its face. Al Gore in his speech at the anniversary celebrations applauded Israel's humanity and democracy. Israel doesn't have a constitution. How can the Palestinians even think that the U.S. government will be fair at the negotiating table?

Anger piles on anger.

A mother and her two young sons live in Hebron over the family factory. Her home faces the mosque . . . the mosque where her husband and 35 other Muslim men were gunned down while they prayed. The settlers, who live in the Palestinian part of Hebron, have built a shrine and memorial to the gunman.

Anger piles upon anger.

Vineyards and orange groves and homes are being uprooted and demolished all



through the West Bank so roads can be built to connect the illegal settlements. So settlers don't have to drive through West Bank villages.

Anger piles on anger.

A man in Gaza broke curfew to get his ailing father medicine. As he returned to his home, unarmed, a soldier opened fire and shot three rubber bullets into his chest. The Israeli commanding officer knew this Palestinian man and knew the good work he does in Gaza for people. The Israeli CO had him flown to Tel Aviv for care. Weeks in the hospital and finally he went home. He now needs surgery to remove the bullets. The soldier who opened fire was never disciplined.

Anger piles on anger.

Her daughter lives in America and has an American passport. The daughter comes home to visit her family. When she enters Israel she is asked why she is visiting. Rather than lie and say she is vacationing, she says, "I am visiting my mother and father." They take her passport, put her name in the computer and cancel her Israeli identity card. She will be permitted only to visit the land of her birth, the land where her family lives, once a year for a maximum of three weeks.

Anger piles on anger.

He has a physical disability and requires physical therapy three times a week. He lives in Bethany, one mile from the Palestinian hospital that gives physical therapy. He lives in the West Bank and cannot get a permit to cross the checkpoint. He lives without the physical therapy.

Anger piles on anger

She was born in Jerusalem and now lives in the West Bank with her husband. Her job is in Jerusalem. She has to give a Jerusalem address. If the Israelis find out, they will take her Jerusalem identity card and she will lose her job and not be permitted to come into the town where she was born.

Anger piles on anger.

A beautiful neighborhood is built. Israeli Arabs are denied the right to purchase a home in this new neighborhood. The Israelis don't want Arabs living in the same community with them.

Anger piles on anger

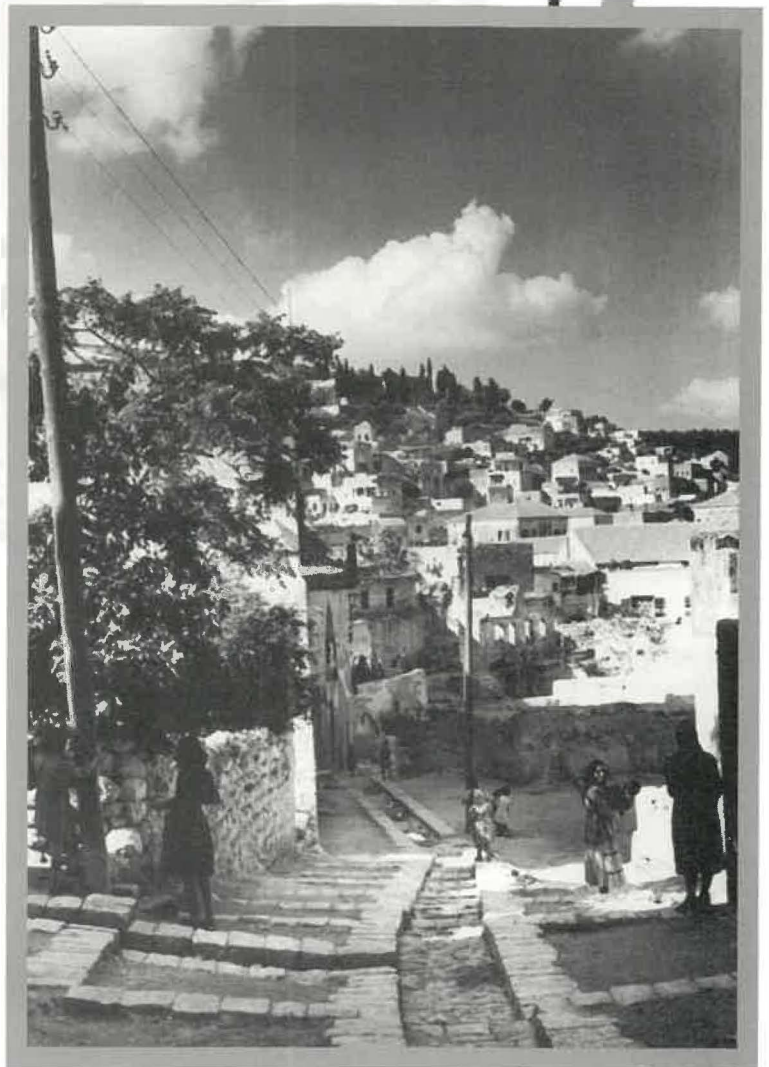
The young Israeli soldier visits the Holocaust museum. There he sees a description of what happened to his people in Nazi Germany — identity cards were taken, only those with permits were allowed to cross from one town to the next, houses were con-

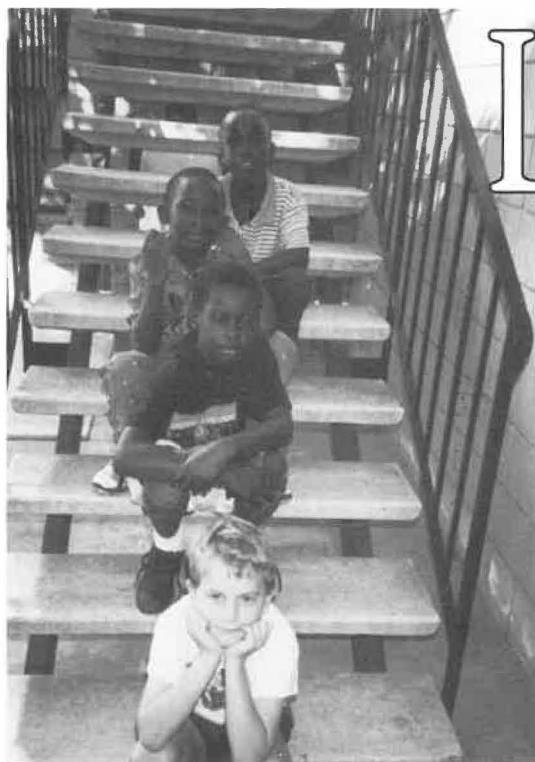
fiscated. He said to his friend — That is what happened to us in Nazi Germany and we are doing the same thing to the Palestinians.

As I gaze out from the balcony in Cyprus to the Mediterranean and the mountains, as I watch a lazy salamander sunning itself, I wonder why it is I love Jerusalem. And I know deep in my soul it is because God became incarnate there. God became man — Jesus — and walked and talked and laughed and cried. I can still see the footsteps, hear the laughter, feel the breath. God was there.

In a room somewhere in that land Jesus said, "Follow Me." □

*Mary Page Jones is an American who lives in Jerusalem.*





# Levels of Healing

By PATRICIA NAKAMURA

St. Luke's Church, in the North Park area of San Diego, Calif., has long had a healing ministry. In 1996, the congregation initiated the Refugee Network to assist the Sudanese people who found their way to San Diego after escaping their homeland's horrific civil war. While these two facets of the church operate separately, their goals have much in common.

"We're traditional Episcopalian, not way out," said John Wedemeyer, "but a little charismatic about the healing aspect of prayer." The historic healing service takes place every Wednesday noon, and the lay team offers healing prayer at Sunday Eucharists. The rector, the Rev. David Montzingo, came with a background in healing and said it was "a natural here."

At a 1992 clericus, he held a healing Eucharist for clergy. Priests and deacons were reluctant to help, he said, but they came to the rail, where lay helpers performed the laying on of hands. Later, members of the lay team joined the international Order of St. Luke, and the parish now has its own chapter. The John and Ethel Banks Chapter, named for a former vicar, is "an ecumenical cluster of people with a sense for spiritual healing," Mr. Wedemeyer said. The Order of St. Luke trains members in Bible study, intercessory prayer, and pastoral care duties, Fr. Montzingo said. This year, the ministry will focus on healing in relationships between people, domestic violence and

other situations, and hospice care, in addition to individual physical needs.

And the refugees who came to California, often after years enduring war, camps or prisons, and arduous travel, surely arrived in need of healing.

Majur Samuel is from Phar el Gazel in southern Sudan. While northern Sudan tends to be largely Muslim, the southern part of the country has a large Christian population — Presbyterian, Anglican and Roman Catholic. When he was a student in Khartoum and teaching Christianity to younger students, "the government came up with the policy of Islamization, Arabization." He said quietly, "I was detained for two months ... and tortured. When we were released, we were still pursued." His escape route wound through Eritrea, Ethiopia and Kenya. "In 1995, I was interviewed for resettlement. I came to California June 20."

In San Diego, he said, "I was confused by lots of Anglican churches. I learned that St. Luke's was close to a Sudanese

neighborhood." At St. Luke's, the International Refugee Network was formed, with the aid of a \$25,500 grant from United Thank Offering.

The principal need at first, Mr. Samuel said, was jobs. This is complicated, of course, by language problems, lack of training and culture shock. The network teaches new arrivals about such things as shopping, banking and driving that most people take for granted. After two or three months working, usually in factory jobs, "they want to buy a car. But they had no license, no insurance. There were lots of accidents."

Youth activities are critical. "During the war, we lost schools, people moved from place to place. Here, the children are placed in school by age, but they don't know the ABCs." And they are recovering from the traumas they have endured. Many families are separated; Mr. Samuel has not seen his family since 1983. St. Luke's offers tutoring, summer camps and choirs to "keep in contact with God."

St. Luke's offers tutoring,  
summer camps and choirs  
to "keep in contact with God."





“God has given me  
the opportunity to share,  
especially with  
the Sudanese children.  
It is the reason  
I was led to St. Luke’s.  
And they were sent here.”

— Diane Nichols, parishioner

Peter Duku tells a similar story. When he was in jail for defying the government’s ban on Christianity, “a soldier opened the jail door and said, ‘Peter, just run!’ I ran and walked 75 miles to my village. Muslims were burning the village. We were praying under a tree when we heard gunshots. We just continued to run for 10 days.” Mr. Duku and his fellow Christians “ate only wild fruit. We dug water in the sand.”

He spent two years in a United Nations refugee camp in Kenya. At that time, he said, in 1988, “the world was ignoring Sudan.” When he at last was able to come to the United States, he made his way to Seattle, where “A good Christian family sponsored me, and taught me to drive.” Eventually the climate drove him south, where he met and married a Ugandan woman. “In San Diego, there are lots of Sudanese, not only my tribe. One invited

me to church. Everything at St. Luke’s reminded me of my church in Sudan. The service is just alike. And the rector is a very perfect man for us.” Mr. Duku has had several jobs and is presently working with the county as a mentor for abused and neglected children and teens. “I’m really good with teenagers,” he said. “They want to know about Africa, about animals.”

Now that the earliest and most critical resettlement needs are met, and the neighborhood has a group of Sudanese and American residents who assist new refugees, St. Luke’s goal is “ongoing spiritual development,” said parishioner Diane Nichols. “We’ve moved the church to them and them to the church. We try to adapt to their schedules – working nights, maybe two jobs,” Ms. Nichols said. No one wants separate services and services are in English with the gospel sometimes read in Arabic by a Sudanese parishioner. Fr. Montzingo has his sights set on a Sudanese priest, the Rev. Alex Kenyi, presently shivering in Fargo, N.D., where only 100 or so Sudanese brave the prairie winters. She emphasized, “They’re not here to lose their culture and ‘become like us.’ They have so much to teach us about faith.”

Ms. Nichols said the best part of the experience is “getting to know them as people.” She visits people in their homes in the Mid-City area, “a neighborhood of immigrants, colorful, diverse, crime-ridden, with low-rent apartments and low maintenance by the owners.” She said the Sudanese parishioners love to have people drop in unannounced. “They love birthdays and cake. It’s always a party for the whole community. People just open up their homes.”

The parish has another, unrelated, link to Africa, Fr. Montzingo said. “We sponsor a couple who run a vocational training school in Kisoro, Uganda.” Dick and Mary Mendenhall and their three sons serve in San Diego’s companion diocese of Muhabura, where, in 1994, they built the training center. Mary is a nurse; “Dick knew carpentry and plumbing,” Fr. Montzingo said. “Their aim is to make the center self supporting.” Church secretary Pat Ward said Fr. Montzingo had visited Uganda in December. “It was a wonderful experience,” she said.

St. Luke’s itself has been, he said, “very stretching.” He was previously a “not very good” United Church of Christ pastor in Boston. “I wanted more ritual in the worship. It was easier to change myself than the congregation.” The global reach of the Anglican Communion was appealing, too. His ministry at St. Luke’s has “stretched” him to learn new history and culture; “it’s not what I planned to do in seminary.”

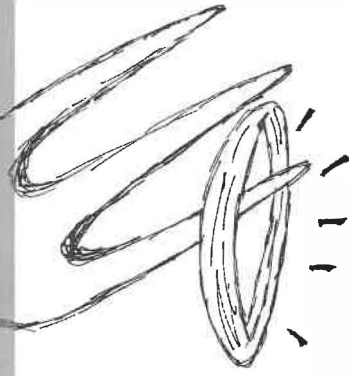
The comment echoes one of Mr. Wedemeyer’s on the beginning of the refugee program. He said, “Some external force was guiding us. We didn’t know [then] what our mission was. We started hearing refugee stories – some had raised their entire families in camps. Their own internal strengths were all they had.” Perhaps the healing nature of St. Luke’s drew people. Ms. Nichols said as much. “God has given me the opportunity to share, especially with the Sudanese children. It is the reason I was led to St. Luke’s. And they were sent here.”

Mr. Duku said it very simply. “St. Luke’s is doing a great job. We were sent here for St. Luke’s

“God put his hand in it.”



A healing team offers prayer during the Eucharist.



# Undisciplined disciples

The faith of a Christian includes the conviction that God will win the war with the devil, and this is one of the battles therein.

By ROBERT HANCOCK

Despite the turmoil now seething in the Episcopal Church, as well as others, the church is in good hands. The faith of a Christian includes the conviction that God will win the war with the devil, and this is one of the battles therein.

The questions of whether church leaders should be male or female, heterosexual or homosexual, tear at our worldly concepts of truth and tradition and tempt us to invent answers that suit our flawed human concept of justice. Our spirit shrivels in the darkness of such a battle among those who purport to lead us in doing God's will. When our leaders go to war over who gets to be a leader, the followers, sitting numb in their pews, have no leaders. When bishops abuse their God-given freedom of conscience to usurp power, then use that power to deprive others of their own God-given freedom of conscience, the parable of the unforgiving servant comes alive. If the followers continue to follow them, the Episcopal Church will become a hollow, pagan cult.

When those we trust to guide and help us in our spiritual journey fail so miserably, we can only retreat to what we believe, to whom we trust, as our sanctuary in such times — to where we should have been all along: the holy gospel and scripture, and the Holy Spirit. Forget tradition. It has plenty to apologize for. Forget reason. It is too easily a foil in the hands of the unreasonable, a snake in the

hands of a charlatan.

We Christians are led not only by what Christ said during his earthly sojourn but by what he did, and by what he did not do. There is no scriptural record of either a call by Jesus or a sanctification by the Holy Spirit of a female apostle. We aren't told why, so we don't know why. Those who want it not to be true can establish that there were women disciples around when the Holy Spirit enflamed the 12, but the fact is that 12 men were called and so ordained. What we do about this truth is minimize it, rationalize it, then countermand it through exercise of human will. Some women make good, even exceptional, priests and bishops! "We must have been right, after all. Jesus sure missed a good bet, didn't he? He probably wishes we had been there to help him out with this one. Oh, he probably had his reasons, but we can figure out what they were, and those conditions don't exist anymore. Pretty transparent guy, Jesus. Now we can do it our way." Not for me. It's his way, or no way.

Why do we play such silly games with the gospel truth? Maybe because we want it to be the way we want it to be. Because the fad and fashion of the late 20th century is feminism; the same feminism which bears a heavy responsibility for the deterioration of the family and the proper nurturing of children in the name of the other fad of the late 20th century: rights. Whether you are male or female, animal,

vegetable or mineral, imagine stepping up to God's footstool and demanding your rights. Help me with that.

Most of us could feel blessedly served by a celibate, homosexual, God-loving priest leading us and ours by Christian witness as well as by spiritual counsel. Not one of those, mind you, who thumb their noses and spit in the eye of holy scripture and call in their significant other to live with them openly in an abominable adultery. Not one of those claiming that their chosen lifestyle is as wholesome and as worthily imitable by you and yours as any other. The claim includes, of course, blaming God for their homosexual nature, and therefore entitling them (there are those "rights" again) to every boon (including the sacrament of holy matrimony) of the heterosexual in equal measure. Too bad those born crippled or diseased can't get such easy redress.

Those who make such claims must be right about it because the General Convention, in its corporate wisdom, has agreed to give the aforementioned "significant other" fringe benefits normally reserved for the heterosexual spouse of a priest. So much for corporate wisdom. This is a second step toward our church's total acceptance of the homosexual lifestyle as heaven-blessed and fit for all humanity. The third step will be a liturgy of matrimony currently being drafted to legitimize and sanctify this union in the eyes of the church.

What happened to the "first step" in the above account? The first step was mentioned before as the abuse of the power of the priesthood. Long before there is any clearly legitimate ecclesiastical freedom, scriptural legitimacy aside, to ordain non-celibate homosexual priests, some impatient and politically astute bishops have done so with impunity. Thumbing noses and spitting in eyes is not just for the non-celibate homosexual priest, it seems. The obvious challenge: "Yeah, but what are you going to do about it?" was answered by a group of bishops empaneled to examine one such ordination in a presentment case with a resounding, "Nothing!" Thus the ordination of non-celibate homosexual persons becomes an accomplished fact with continuing illegitimate ordinations by those bishops who might best be described as the Undisciplined Disciples.

If homosexual practice is a source of AIDS (I'm told it is), why should we have such difficulty in putting it where it belongs — in the tool chest of the devil? Should we instead endorse it as an exem-

plary lifestyle in hopes that man's ingenuity can, and will, eventually find a cure so we can continue "slouching toward Gomorrah"? Stack that one against anything your heart desires and choose one. As for what homosexual couples do to the concept of procreation and the family unit, you can probably figure that one out for yourself.

It is time to be hopeful, to rely on God to use all this to his advantage, and to endure. We are called not to change, but to endure. If change is needed, surely it will be wrought by our Creator in the fullness of time, not by willful heretics over a few decades of faddish revision, not by a flawed perception of political correctness, not by the extravagant measures of impatient protagonists, not by confusion, disinformation and propaganda. If that's the way change comes, it must be held suspect, if not totally fallible. Our leaders may not be without their own legitimate consciences, but their methods and operations are well beneath those of the Good Shepherd.

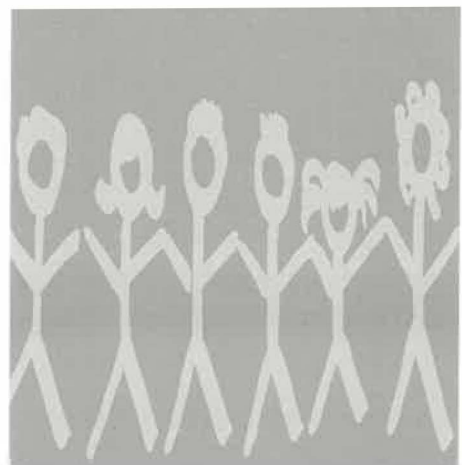
One of my favorite theologians expresses the admonition of the gospel very briefly: "Trust Jesus, and die." That's it. Faith and death. And if that's so, why should I care what happens to the church? I do trust Jesus Christ. I will die. No, not "I will die," but "I do die." I die the death of baptism. I die in the Eucharist, in Christ. That's different.

But where are they? Over there. On the battlefield. Fighting over who gets to lead. And who doesn't. Some are going to the Lambeth Conference. Some are going to stay home. Some are going to form a new branch of the church. Some say "Good riddance." What they really fight about is who gets to live in eternal hell, and who gets to go to heaven with the rest of us. That's what I think. The ones who make it into eternal hell will be those who have managed, by their own cleverness, to fit life into their personal mold. They don't need God. They know how to live life!

The ones who finally accept the world as God made it — "Give us this day our daily bread" — who can forgive and accept forgiveness "and forgive us our debts, as we forgive our debtors" — will stumble into heaven, redeemed and resurrected, with the rest of us dumb clucks who somehow manage, through enduring faith and grace, to die willingly in Christ.

I just need someone to help me with the dying. That's all. Anybody out there?

*Robert Hancock lives in Indianapolis, Ind.*



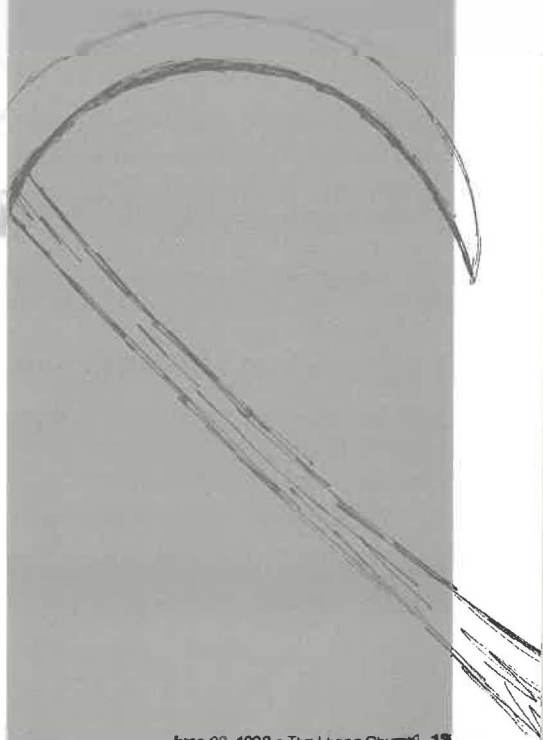
**Death is easy.**

**Dying is not quite so.**

**I need my Christian**

**brothers.**

**And they need me.**



# Editorials

## Handbooks Are Ready

The 42nd edition of *The Episcopal Musician's Handbook*, published by the Living Church Foundation, is being distributed to those who ordered them. Purchasers should receive their copies during July or August. The 42nd edition of the handbook, a resource for church musicians, covers Lectionary Year A, beginning with Advent in 1998, and continues through Thanksgiving, 1999. This edition includes for the first time listings from the hymnal supplement, *Wonder, Love and Praise*.

The handbook is used by clergy, organists and other musicians to help them select hymns and liturgical music for Sundays and holy days. Particularly helpful is the list of suggested hymns based on the readings appointed for the day.

Readers who are interested in purchasing the handbook are reminded that the cost for the current edition is \$18.95, plus \$3 for shipping and handling. To order, or for additional information, contact our circulation department.

## Ethnic Ministries Hold the Key

All around us the Episcopal Church continues to change. Its leadership, its liturgy, its music are among the differences from only a few years ago. The church sounds different, and many of its members look different. The incorporation of members of various ethnicities into the body of Christ has enabled the church to claim rightfully the diversity of which it has long boasted. Sudanese refugees are part of the life of a parish in San Diego (p. 10). Relocated Vietnamese persons are integral parts of a Virginia congregation [TLC, May 31]. Somalis, Hmong, Filipinos, Haitians, Mexicans and others have brought new life to stagnant or dying congregations in many dioceses. The Eucharist is being celebrated in 40 or more languages in such dioceses as Olympia and Los Angeles. A recent article traced the growth of Hispanic ministry in the Episcopal Church [TLC, June 14].

Ethnic ministries may hold the key to the possibility of future growth in the Episcopal Church. If it is to live up to its official name, the Domestic and Foreign Missionary Society, the church needs to take its role of mission more seriously than it has done in the past. The church must recognize the needs and aspirations of ethnic groups which inhabit our communities and neighborhoods. It must develop a support network for lay and clergy leaders who serve these groups and a strategy for ministering to persons from other cultures. When we open our churches and welcome persons from ethnic groups into our midst, our churches will be changed even further. We will have a glimpse in miniature of what it means to be part of the worldwide Anglican Communion.

"Yes, this is the Primate's house, but I believe you want the primate house in Central Park."



## Books

# Admiring Stringfellow

*PROPHET OF JUSTICE,  
PROPHET OF LIFE*  
Essays on William Stringfellow  
Edited by Robert B. Slocum  
Church Publishing, Pp. 173. \$22.95 cloth

This series of essays by several well-known Episcopalians, as well as others who knew Stringfellow in a variety of settings, is a good introduction to the man and his work. The essays are by people who knew him well and by those who admire his work and want to see it known and appreciated by a wider audience.

For those who know Stringfellow's work and life, the most interesting essays will be those which give his peers (lawyers, professors, ethicists and theologians) the opportunity to assess him from their respective viewpoints. The essays by James Griffiss and Timothy Sedgewick provide instructive reflections and seek to measure the long-term impact of Stringfellow's theological work and his importance for current theological debate.

For those who do not know Stringfellow, Bill Wylie-Kellermann's warm biography will put Stringfellow in historical context, and the essays on his legal legacy will fill in many historical gaps. The essay by the editor is a practical introduction to Stringfellow's thought and the major points of his theological reflections.

As in any book of essays, there is some repetition of events and anecdotes, although each essay does have a single perspective and provides its own lens through which to see the man and his work. The writings in this book are by those who admire Stringfellow and find his social and political positions to be important and relevant expressions of the Christian faith. Most of the essays are clearly written, the book is well edited, and it is written for a wide readership.

The book focuses most of its attention on Stringfellow's thought and theological perspective and will provide a good way for people to come to know one of the important Episcopal figures of the mid-20th century.

*(The Rev.) Peter W. Wenner  
Milwaukee, Wis.*

## Which way to Christ?



Our resources for workshops and retreats are parish-tested and rooted in Scripture. They can help a congregation clarify its vision, identify reasonable goals, and incorporate its dreams—without squabbling, fretting, or dividing the body of Christ.

Send for our catalog.

### LeaderResources

38 Mulberry St., Box 302  
Leeds, MA 01053 413-582-1860  
info@LeaderResources.com

800-941-2218

## 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

See what you're missing.

# The Living Church

Subscribe on page 17

## No. Michigan Bishop Search

The Discernment Committee for the election of the Bishop of the Diocese of Northern Michigan will be accepting candidates' names for the position of bishop between June 15 and August 15, 1998. Nominations must be submitted on a prescribed form, which may be obtained by calling the Diocesan Office (800-236-0087). Names may be submitted by the candidates themselves or by others. Persons submitting the names of others must confirm their willingness to be candidates. All candidates who enter the process will be asked at a later date to submit resumes and CDO profiles and to complete a questionnaire. To assure all candidates are treated equitably, no nominations will be accepted after August 15.

The Diocese of Northern Michigan has been on the forefront of ministry development, attracting the attention of the Anglican Communion. We are a rural diocese of thirty congregations in the beautiful Upper Peninsula of Michigan. We seek candidates who will understand, accept, and respect the diversity of congregations in Northern Michigan in their development of baptismal ministry and will provide visionary leadership embracing mutual ministry (total ministry). All baptized Episcopalians are encouraged to apply.

Copies of the Diocesan Profile are available from the Diocesan Office. To request a copy, call or write. All correspondence should be addressed to: Discernment Committee to Elect a Bishop, Diocese of Northern Michigan, 131 E. Ridge St., Marquette, Michigan 49855.

## 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/>

The perfect gift for ordinations,  
anniversaries, retirements

The Living Church — see page 17 to subscribe



## Books

### Impressive Program

#### ECHOES

*Uniting With the Church to Transform the World. Anglican Edition*  
David C. Cook. Teacher's guides, \$4.79 per quarter; creative teaching aid, \$10.99 each; student materials, \$2.69 per student, paper.

David C. Cook Ministries presents *Echoes*, a Christian education program, for toddler through grade 5; an inserted supplement (teacher's edition) targets sacramental needs within Episcopal curricula. Christology appears common to reformed theological understandings while biblical interpretations seem to lean flexibly toward scriptural teachings current throughout American protestantism. Educators might extend their delight not only in these trans-denominational features but also in the racially inclusive illustrations which avoid depiction of

Caucasians as Christ's exclusive heirs.

*Echoes* does not correlate with a lectionary nor does it provide for intergenerational implementations. However, this series is impressive.

This positive view was shared by two Disciples of Christ pastoral leaders. One person revealed that she uses Cook's generous supply of lesson plans and teaching materials. That person, a pastor, purchases *Echoes* with other textual material. The second minister, my spouse, a commissioned church worker, studied the first-grade materials. She cited positive learning provisions for individual differences and praised Cook for not using comparisons of death with sleep, especially with youngsters who would find such comparison terrifying.

Ed Ambrose  
Las Cruces, N.M.

### Missing the Moral Framework

#### THE GOOD DEATH

*The New American Search to Reshape the End of Life*  
By Marilyn Webb  
Bantam. Pp. 479. \$24.95

Although Marilyn Webb promises spiritual, emotional, ethical and clinical guidance in confronting death in her book, *The Good Death*, she delivers only clinical advice. A more appropriate title for the book would be *A Consumer's Guide to Death*.

A good death is one which is free from pain, avoids excessive medical interventions, and involves the patient in all decisions about care alternatives. Webb explains that there are two kinds of death — fast deaths and slow deaths. She seems to favor fast deaths.

But if one is unfortunate enough to have a prolonged death, then there are a number of different care alternatives available — palliative care, hospice care, hospital care, home care, assisted dying, and suicide (with or without assistance).

The book includes numerous case studies to illustrate the legal and clinical costs and benefits of the various care alternatives. Entire chapters are devoted to well-publicized examples of assisted dying. And, of course, quirky Dr. Jack Kevorkian's suicide machine gets a lot of

attention. Ms. Webb, like many Americans, seems to be fascinated by near-death and out-of-body experiences.

If you are searching for theological, psychological, intellectual, or moral guidance in sorting out the care alternatives available to the dying, this book has little to offer. Conspicuously absent is any kind of theological or moral framework on which to base decisions on how to die.

Although few of us know either when we will die or how we will die, we do, nevertheless, have a number of options available to us as death approaches. For those of us who are into consumerism, we can spend our final days reviewing our will, making certain that all of our worldly possessions will be distributed only to those who "deserve them most."

Some of us may choose to pray for more time on earth, the salvation of our soul, and a risk-free eternity. Or we may savor the peace and contentment of knowing that we gave life our best shot and spend our remaining time with friends and loved ones putting the finishing touches on our soul.

A good death can be purchased from your local health care vendor. A happy death cannot be.

Thomas H. Naylor  
Charlotte, Vt.



## People and Places

### Appointments

The Rev. **George Calvert** is rector of Good Shepherd, Box 7, Bonita, CA 91908.

The Rev. Canon **H.W. Herrmann** is canon liturgist of the Diocese of Quincy, 3601 N North St., Peoria, IL 61604.

The Rev. **Melford E. Holland** is coordinator for ministry development at the Episcopal Church Center, 815 Second Ave., New York, NY 10017.

The Rev. Canon **Paul Jagoe** is canon at the Cathedral Church of St. Luke, Box 2328, Orlando, FL 32801.

The Rev. **Derwent A. Suthers** is associate at St. Martin in the Fields, 3110 Ashford Dunwoody Rd., NE, Atlanta, GA 30319.

### Retirements

The Rev. **Charles B. Atcheson** as rector of All Saints', Waterloo, Belgium

The Rev. **John A. Bower**, as rector of Zion, Charles Town, WV; add. 466 Grandin Ave., Springfield, OH 45246.

The Rev. **Harold Elsner** as rector of St. Margaret's, Miami Lakes, FL.

### Deaths

The Rev. **Colin A. Campbell**, retired priest of the Diocese of Olympia, died May 17 of a heart attack.

He was born in Los Angeles, graduated from the Church Divinity School of the Pacific, and was ordained in Canada in 1960. Fr. Campbell was a chaplain in both the Canadian Army and the New Zealand Navy and served in parishes in Australia and Canada before moving to the United States. He was vicar of Christ Church, Newcastle, WY, 1976-78; vicar of St. Aidan's, Camano Island, WA, 1979-85; rector of Holy Trinity, Hoquiam, WA, from 1988 until his retirement in 1991. He is survived by his wife, Wendy Rose, a daughter, Victoria, and a son, Gavin.

The Rev. **Robert M. Crosbie**, 78, a retired priest of the Diocese of Minnesota, died April 17 in Wabasha, MN, after a long illness.

Fr. Crosbie, a native of Exeter, NH, graduated from the University of New Hampshire. He served in the U.S. Army during World War II in France, Germany, Luxembourg and Czechoslovakia, and later was an engineer in New York City. He was ordained to the diaconate in 1956 and to the priesthood in 1958, serving first at St. James', St. Paul, MN, from 1956 to 1958, then as rector of Holy Apostles, St. Paul, 1958-65. He was rector of St. John's, Mankato, MN, from 1965 until his retirement in 1983. Fr. Crosbie was a chaplain for American Legion and VFW posts in Wabasha and was a former member of the standing committee and commission on ministry. He is survived by his wife, Mary, a sister, six children and eight grandchildren.

The Rev. **Dorothy H. Enslow**, deacon of the Diocese of Olympia, died May 29 at a Poulsbo, WA, care center. She was 84.

Deacon Enslow was born in Jacksonville, FL, and was a graduate of Westhampton College (VA). She was ordained to the diaconate in 1982 and served at Christ Church, Seattle, and with a hospital chaplaincy. She is survived by two daughters, Christine Reyes and Daphne Davies, and two sons, James and Worthington, eight grandchildren and two great-grandchildren.

The Rev. **Robert Neal Hubbard**, a non-parochial priest of the Diocese of Pennsylvania, died April 15 in Vacaville, CA, of heart failure following a long illness. He was 65.

A native of Douglasville, GA, he was a graduate of Mercer University, received a degree from Crozer Seminary and also attended Philadelphia Divinity School. He was ordained in 1959, served as curate at St. Paul's, Chester, PA, 1959-61; was assistant at All Saints', Ardmore, PA, 1961-62, and vicar of St. Barnabas, Haddington, PA, 1976-90. He was involved in the founding of St. Barnabas' Mission for the Homeless. In 1992 he moved to California and assisted at Epiphany, Vacaville.

The Rev. **Hugh E. Replogle**, 97, retired priest of the Diocese of Central New York, died March 23.

A native of Akron, OH, he was educated at Colgate University, Episcopal Theological School, and Kings College, London. He was ordained deacon in 1958 and priest in 1959, and served as curate at St. Mark's, Syracuse, NY, in those years. He was rector of St. Matthew's, Moravia, and priest-in-charge of St. Ambrose, Groton, NY, 1959-63, and assistant at St. Paul's Cathedral, Syracuse, 1964-67. He retired in 1967. He is survived by his wife, Elizabeth, and a son, Hugh.

The Rev. **Robert G. Smith**, interim rector at St. Paul's Church, Winona, MN, died May 20 at his home in Winona. He was 56.

Fr. Smith, a native of Pittsburgh, PA, was a graduate of Duke University and General Theological Seminary. He was ordained in 1966 and became curate that year at Trinity, Vero Beach, FL, serving there until 1968. He was assistant at St. Boniface, Sarasota, FL, 1968-70; associate at All Saints', Winter Park, FL, 1970-72; vicar of St. Ann's, Wauchula, and Christ Church, Fort Meade, FL, 1973-80, a hospital chaplain in Houston, TX, 1980-81, assistant at St. Andrew's, Omaha, NE, 1982-84, and assistant at St. Paul's and priest-in-charge of St. Edward's, Duluth, MN, 1985-88. In recent years he served in a variety of interim ministries in the Diocese of Minnesota. He was a member of the Interim Ministry Network.

Next Week ...

Executive Council

# Stick your nose in it.



## The Living Church



52 issues — \$39.50

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

A6/98



## 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>**

## CONFERENCES

**VICTORIA EUCHARISTIC CONFERENCE**—traditional Anglican event Aug. 20-24, 1998, at historic St. Ann's Academy, in the heart of British Columbia's beautiful capital. Orthodox/Bible/BCP, outstanding speakers, daily Offices/Eucharist, workshops. Conference includes tour, banquet (Empress Hotel), Sunday brunch. Reservations: \$140 U.S. Write: **Coordinator, 207-1157 Fairfield, Victoria, B.C., Canada V8V 3A9, FAX 1-250-920-5723.** Hotels offering special rates.

## 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 MINISTER** 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

**ASSISTANT FOR YOUTH AND FAMILY MINISTRY.** The Church of the Holy Comforter in Drexel Hill, PA, seeks an energetic self-starter with demonstrated skills in program development. Interest in working with youth and children and in mentoring adults active in youth and children's programs a must. Gifts/background/interest in new member incorporation highly desirable. Liturgical flexibility important. This is an excellent opportunity for a recent seminary graduate or an experienced priest. Cover letter, CDO and resume should be sent by August 15, 1998 to: **The Church of the Holy Comforter, Episcopal Assistant Search Committee, 1000 Burmont Rd., Drexel Hill, PA 19026,** or by FAX to: **(610) 789-0124.**

**CHRISTIAN EDUCATION DIRECTOR,** Chapel of the Cross, an Episcopal parish in Chapel Hill, NC. Chapel of the Cross is seeking a part-time director of Christian education beginning July 1, 1998. This position is 20 hours per week. Primary emphasis will be on church school for children ages 2-18. We are looking for someone with an advanced degree in Christian education or comparable experience who is creative, energetic and able to delegate. Please send resume to: **The Rev. Tammy Lee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

# Classifieds

## POSITIONS OFFERED

**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, Att: 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](mailto: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, Vienna, 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/holy>, for additional parish information.

**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.**

**COORDINATOR OF CHILDREN AND FAMILY MINISTRIES** (a full-time position) for a growing, suburban parish of 1,200 with a strong history of innovative, comprehensive programs for children and families, to facilitate programs (including intergenerational events) that foster and nurture the spiritual growth and formation of children. Must be deeply spiritual, actively pursuing personal and Christian growth, well trained in Bible and Anglican tradition, able to relate to children and have heart-hunger for children's ministries. Must possess good skills in organization, resource management and communication and be able to recruit and build strong volunteer teams. Competitive salary. Background check required. For complete job description and application contact: **Sharon Roach, St. Martin's-in-the-Fields Episcopal Church, 5220 Clemson Ave., Columbia, SC 29206; (803) 787-0392. FAX (803) 782-5658.**

**RECTOR:** St. Elizabeth's is a growing parish near Knoxville, TN, in transition from a-pastoral to a program church. We seek a priest whose strengths are preaching, teaching and pastoral care; who can help us to build upon and sustain our youth programs; and who can raise up lay leaders and empower us further for lay ministries. Send resume and CDO profile before July 31 to: **Search Committee, St. Elizabeth's Episcopal Church, 110 Sugarwood Dr., Knoxville, TN 37922.**

## POSITIONS OFFERED

**CHRISTIAN ED DIRECTOR** needed to develop children/family educational ministry. Requires strong administrator, good communicator and creative leader. Send resume: **St. Mark's Episcopal Church, 337 Ridge Rd., Barrington Hills, IL 60010 or FAX (847) 381-3564.**

**YOUTH MINISTER:** Rapidly growing parish seeks energetic Christian with interest in junior and senior highs to oversee expanding youth ministry. This is a newly created, full-time position. Send resume to: **Richard Schmidt, St. Paul's Episcopal Church, 28788 N. Main St., Daphne, AL 36526.**

## POSITIONS WANTED

**PASTORAL CARE COORDINATOR,** ordained, 25 years' parish experience, love pastoral work, track record for pastoral care by clergy and lay, crisis intervention, small groups. Reply **Box K-772\*.**

**ORGANIST/CHOIRMASTER** seeks conservative Anglo-Catholic parish with traditional music. Qualifications: education (master's), skill, experience, extensive liturgical knowledge, organizational and administrative ability. East coast preferred. **Andrew Mills, 3165 Hawthorne Dr., NE, Washington, DC 20017. (202) 483-7285.**

**ENGLISH PRIEST** desires 3-month sabbatical position in urban cathedral to explore cathedral/unchurched relationship. Summer '99. Participate on staff in exchange for housing (2)—no stipend. **David Osbourne, Rectory, St. Helen's Ave., Lincoln LN6 7RA England.**

## 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.**

## TRAVEL

**CONTEMPLATIVE PILGRIMAGE** to Ireland: Glendalough, Kildare, Monasterboice, Dublin, Newgrange, Kells, Dublin, Hill of Tara, Oct. 25 to Nov. 5. **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)**

**\*c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936**

## 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).**

# Summer Church Services

## Phoenix, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon Carozzi, 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 Sta.  
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). Noonday 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 Martner, 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 (404) 696-3620  
The Rev. Edward L. Warner, r  
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 (404) 377-2622  
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing

## Savannah, GA

**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
590 Walthour Road  
Sun 8 & 10:15 H Eu. Wed 7 H Eu. MP 8:30

**ST. PAUL THE APOSTLE** 34th & Abercorn (912) 232-0274  
The Very Rev. William Willoughby III  
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7



Christ Church, Roxbury, Conn.

## 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 (CS'F), 5:30 (CDT)

## Boston, MA

**ADVENT** 33 Brimmer St. (617) 523-2777  
The Rev. Dr. Richard Cornish Martin  
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. (978) 283-1708  
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc  
H Eu Sun 8, 10:30. Wed 12:15

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

## Kansas City, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
The Very Rev. Bruce D. Rahtjen, Ph.D., r  
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

**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.

(Continued on next page)

# Summer Church Services

## 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

## 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: open 7 days a week for lunch and dinner

## 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,  
asst  
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

## New York, NY (Cont'd)

**ST. THOMAS** 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r (212) 757-7013  
Sun Eu 8, 9, 11, Choral Ev 4. Wkdys MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu 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. Wkdys:  
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 Baskerville 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 (214) 521-5101  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP Mon-Fri 6

**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). Wkdys 8:30 MP; 6 EP ex  
Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.  
(713) 529-6196; [www.palmer.tx.com](http://www.palmer.tx.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/eeec/](http://web2.airmail.net/eeec/)  
E-mail [eeec@airmail.net](mailto:eeec@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 [bnrgcsss@aol.com](mailto:bnrgcsss@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

## 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