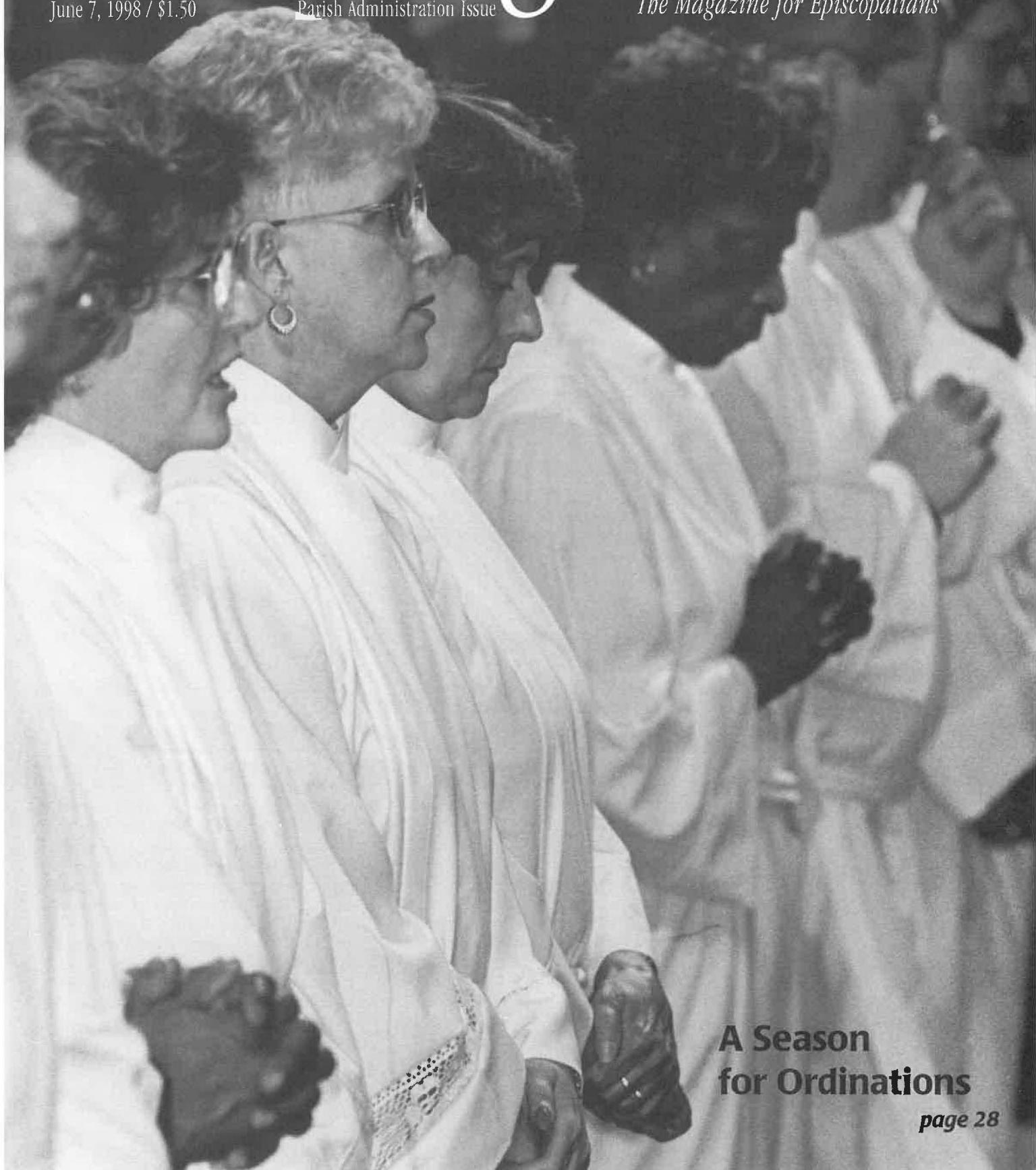


# The Living Church

June 7, 1998 / \$1.50

Parish Administration Issue

*The Magazine for Episcopalians*



**A Season  
for Ordinations**

*page 28*

June 7, 1998

Pentecost 2

## Features



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Cover photo by Amy Elliot

### Quote of the Week

R.R. Reno, associate professor of theology at Creighton University writing in *First Things* about the "gay agenda": "The gay agenda in the Episcopal Church is primarily about upper-middle class professionals securing recognition and affirmation."

## In This Corner



## A Humorous Verse

Readers of this magazine are an amazing lot. Ask them for something and they'll respond. In this space [TLC, May 3] I responded to a reader who had complained about the poetry found on occasion in these pages. I said, with tongue somewhat in cheek, that I had really hoped to get some limericks into the magazine. All I had to do was mention it, and — presto! — limericks poured forth. People helping people. It's a wonderful thing.

Some of the limericks were quite good. A few were, well, awful. Some couldn't be printed because good taste wouldn't permit it. A few couldn't be printed because the authors wouldn't affix their names. Some of those persons wrote about Bishop Spong. I am pleased to share some of the submissions with you:

The German philosopher Nietzsche  
Said that God's being dead was just  
pietzsche.

But God, when He heard,  
Said "Why that is absurd:  
Disregard what he said, I besietzsche."  
Allen M. Parrent  
Sewanee, Tenn.

There is a great teacher named Jesus  
Who graciously seeketh to please us.  
We proclaim: "He is risen,  
And promotes holy livin'."

### Sunday's Readings

## Trinitarian Bedrock

*Trinity Sunday: Isaiah 6:1-8, Ps. 29 or Canticle 2 or 13, Rev. 4:1-11, John 16: (5-11) 12-15.*

The people of the earth go about their daily lives, working, studying, planning, loving, growing up, growing old. Around the globe, our race lives on desert sands, farmlands, prairies and tundras. But go down deeply enough anywhere on earth, and one finds bedrock. The bedrock, rarely seen or even thought of, lies underneath all the layers and levels of earth and rock, however thick or thin, and supports all who live on the surface. It is like the truth that God has revealed about himself: that there is one divine Nature shared by three Persons. This belief supports and gives shape to every other Christian belief.

The "holy, holy, holy" commonly accepted by Christians as a sign of the most holy and undivided Trinity, is proclaimed

But at home we don't think that he  
sees us!  
The Rev. Keith F. Axberg  
Lincoln Park, Mich.

For the Episcopal Church to double  
We'd surely all suffer trouble.  
We'd first drop the "we/us"  
Then think just like Jesus  
And learn to burst our bubble  
Marcia McRae  
Valdosta, Ga.

There was a weekly rag, Living Church,  
Which attempted to stand in the lurch,  
'Tween disparate views,  
Both sides of the news,  
Cries its editor, "An impossible perch"  
The Rev. Steve Norcross  
Lebanon, Ore.

This one's not original, but it's still worth  
getting into the magazine:

An indolent vicar of Bray  
His roses allowed to decay.  
His wife more alert  
Bought a powerful squirt  
And said to her spouse, "Let us spray!"  
Submitted by the Rev. Norman A. Sieme  
Cherry Valley, N.Y.

David Kalvelage, editor

and experienced in profound worship in two of the lessons for today. Isaiah and 24 elders are enwrapped in all-encompassing awe. This is as far as human beings can experience the revelation — it is obvious that we cannot understand it. Yet the most basic and ordinary Christian beliefs, virtues and activities are rooted in Trinitarian bedrock. Because we are built on this bedrock, we strive to love those who are different from us; we pray in the power of God within to God above in the Name of God enfleshed; we believe that the world was created in goodness; that the world will be consummated in glory; and that in families, communities, and congregations we can come closer to God. In such ordinary things as prayer, service to others, and loving companionships, we transcend understanding daily and live a life marked by the Holy Trinity.

# Challenging Theses

Bishop Spong has often called on the church to adapt itself to scientific thinking and, though he uses different terms, now reasserts such a challenge [TLC, May 17].

Part of the problem, perhaps its root, seems to be with his science. When I was in high school well over half a century ago most of our physics text could have been written in the 1890s. Well behind its time, it presumed a steady-state universe, a clear separation of matter and energy, of time and space. It presented little or nothing about Einstein or Planck (and, of course, Heisenberg was in the future). Bishop Spong is at least a decade younger than I, but perhaps his text was much the same.

His first thesis lies at the base of all the others and illustrates the weakness not only of his theology but of his science. A universe that originated at a single moment of creation ("the big bang") calls for a Creator. A planet with our environment that came to be through an incredible chain of improbable events (the anthropic principle) calls for a Sustainer. Not only is "theism as a way of defining God" not dead, in purely scientific terms it is the least contradictory base for defining the universe.

What would Bishop Spong put in its place? Pantheism (all is God and God is all)? Polytheism, perhaps in its current form of extreme individualism where each person is his or her own god?

Once Bishop Spong's thesis against theism falls, it is not difficult to dispose of the others, but not in this short space. His battle with scripture is all against fundamentalism (a 19th-century invention), ignoring not only the traditional complementary patterns of literal, moral and spiritual interpretation, but also modern literary and cultural approaches.

Some years ago, J.B. Phillips wrote a book entitled *Your God Is Too Small*. Bishop, your science is too small and, yes, your God surely is too small.

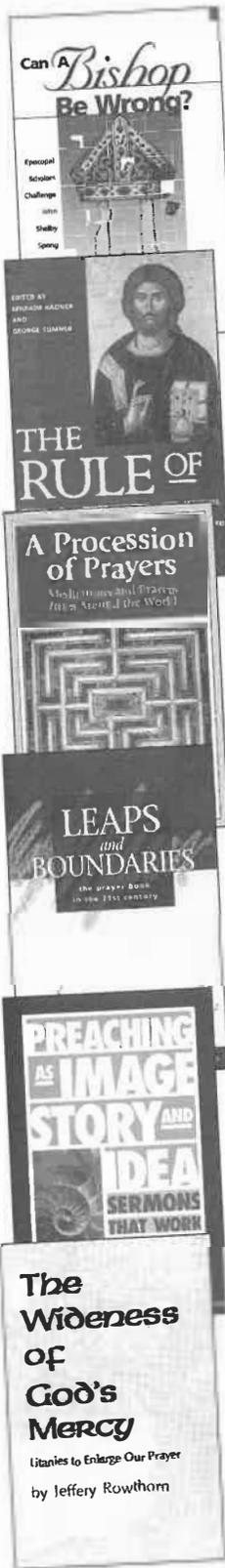
(The Rev.) Edwin C. Webster  
Eros, La.

It's *deja vu* all over again!

Bishop John A.T. Robinson raised most of Bishop Spong's questions 35 years ago (and asked for a "New Reformation" in a 1965 book). They are still good questions, even if Bishop Robinson's treatment of

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## Letters

these issues was not very profound.

So it's a little wearisome when Bishop Spong announces his theses as if he were the first person to think of them, and with no recognition of his many predecessors. (Do you suppose he's trying to interest *Time* in doing a cover article on "Is God Dead?") I think we do need a "new reformation," but I doubt that such a theological renewal will be advanced by a mediocre, ill-read intellect serving up stale '60s-radicalism garnished with warmed-over Jesus Seminar.

By many accounts Bishop Spong is a supportive pastor and a strong advocate of human rights. I hope he will stick to the things he is good at.

*(The Rev.) William S.J. Moorhead*  
Trinity Church  
Iowa City, Iowa

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways" (1 Cor. 13:11). It's too bad that Bishop Spong apparently doesn't understand that, because his "12 theses"

intended to spark the renewal of Christianity, are nothing more than sophomoric nonsense and beer hall talk. They deserve no more consideration than such talk warrants.

The tragedy is that Bishop Spong's statements violate his ordination vows both as a priest and as a bishop, and he should therefore have the honesty and integrity to resign his position. What right-thinking sheep would want to have such a wolf-in-sheep's-clothing as his (or her) bishop? How can any priest or bishop with a conscience continue to draw a salary from a constituency whose beliefs he publicly denies?

The only reason there is not an outcry from the House of Bishops about this sort of thing is that many of them are of the same ilk! So the Episcopal Church continues to sink into a form of oblivion designed by those who were ordained to be her defenders and guardians, and have sold her short.

The wonderful thing is that the more outrageous the bishops and other church leaders become, the more faithful Episcopalians across the land and throughout the

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Volume 216 • Number 23

## Letters

world are banding together and saying "Enough is enough!"

ECUSA has abandoned the catholic and apostolic faith as the Anglican church has received and practiced it for 400 years, and God is in the process of raising up another faithful witness in this land to bear witness to a truth which is eternal, and not determined by the political correctness of the moment.

(The Rev.) *Vernon A. Austin, SSC*  
*Norristown, Pa.*

In response to "Bishop Spong Calls for a 'Renewal of Christianity'," Bishop Spong is not calling for a "renewal" of Christianity as he says. He is calling for the remaking of Christianity into a different religion with a different god than we find in either the Bible or the Nicene Creed.

I believe Jesus was right when he said, "If you love me, you will obey what I command." I believe God answers prayer. I believe God is concerned with our behavior; that is why we confess our sins each Sunday. I believe we must love all people regardless of race, ethnicity or

behavior. Unlike Bishop Spong, I do not stand ready to debate. I believe...

(The Rev.) *Herbert G. Hand*  
*Cordova, Tenn.*

I am disappointed that TLC would allow room on its pages for John Shelby Spong to enumerate his abdication of the central orthodox Christian faith point by point. Now that the good bishop has told the world all that he doesn't believe, he might tell us what shreds of Christian belief he does still hold. Bishop Spong might be reminded that he once signed a statement to the effect that he believed holy scriptures to contain all things necessary for salvation. I wonder if he asks ordinands in Newark to sign this oath still?

(The Rev.) *Donald N. Hungerford*  
*Canyon Lake, Texas*

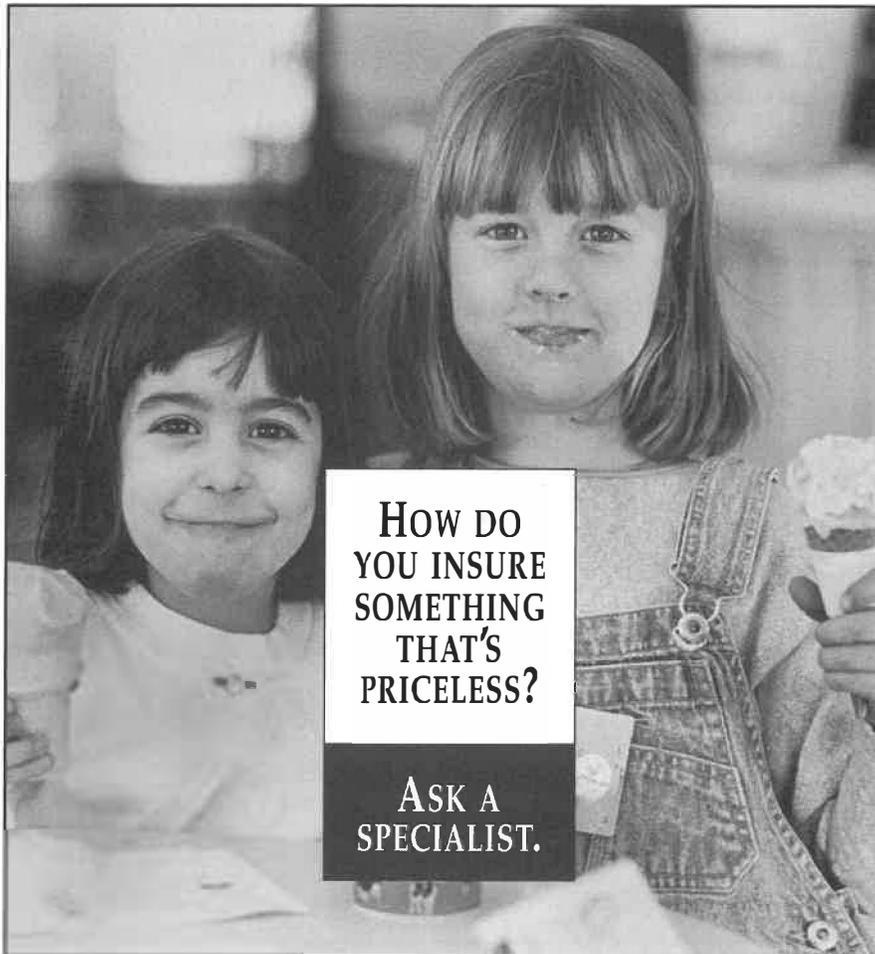
### Precision Needed

For many reasons, theological and philosophical, I am happy, supportive and intentional about our increasing usage of inclusive language. However, I am always

disappointed when inaccuracies or poor logic is used in defense of any position, even my own!

For example, in his letter [TLC, May 17] Nick Downen says "precision in language improves understanding and communication." While agreeing with that statement, I am chagrined by the imprecision and inaccuracy that preceded it. The Hebrew word *ruach* is indeed feminine, but Mr. Downen is mistaken about the Greek word. *Pneuma* is in fact neuter.

Worse for his case is the usage of pronouns in the Gospel of John. The author of John occasionally uses a masculine pronoun when the antecedent *pneuma* is neuter. Grammar itself would require the author to use a neuter pronoun. The surprising usage of a masculine pronoun not only violates "correct usage," but suggests that the author of John was most likely intentional in referring to the Spirit as masculine rather than neuter. This is especially true precisely because the Hebrew word is feminine. One would expect the author to use a neuter pronoun because of grammar. One might conceivably explain the incorrect use of a femi-



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## Letters

nine pronoun, had it ever happened, as the author's intention to remain congruent with the Hebrew scriptures. But the masculine pronoun with a neuter antecedent is perhaps the most powerful contradiction of Mr. Downen's intention that one could imagine.

To argue theologically or philosophically about inclusive language for God is one thing. But to argue from grammar that "the correct usage requires us" to use "she," "her," and "hers" in reference to the Spirit is shoddy, imprecise and inaccurate at best, if not intellectually dishonest.

*(The Rev.) Richard Larabee  
Church of Christ the King  
Arvada, Colo.*

### Some Other Time

The article about the Peace and Bishop James A. Pike [TLC, May 17] brought back a favorite Pike story. I was the bishop's executive assistant in those years. He told of introducing the Peace at Grace Cathedral in San Francisco in the early 1960s. He instructed the congrega-

tion on how to do it. A nice young man turned to the well-groomed, proper, hatted and gloved woman and said, "The Peace of the Lord be always with you." She replied politely, "Not today, thank you."

*(The Rev.) Robert Warren Cromey  
Trinity Church  
San Francisco, Calif.*

### Father or Mother?

Regarding "God is not Sexless" by Cheri Endean [TLC, April 26] Jesus called God "our Father," and he should have known. And he said "The Father and I are One." But if God is our mother, then Jesus was wrong, was not divine and was not who he said he was.

However, if one accepts God as our Father but says that sexism in the church is a sin and that Jesus was a sexist because he chose only men for his priesthood, then, here again, Jesus sinned and, therefore, is not divine.

Also, if God is our mother, Jesus had two mommies and everyone knows where that line of argument leads.

Furthermore, because a priest represents the bridegroom in the Eucharist, and if there are women priests, then a woman can be a bridegroom and, therefore, same-sex marriage is OK.

All of this seems rather old-fashioned and not in keeping with the Zeitgeist which has infected the modern Episcopal Church. Most people would rather ignore this "arcane theological stuff," which, of course, is at the heart of the faith, and go about the "business of the church," to paraphrase a well-known politician. As David Letterman once said of political questions, "That stuff is too hard."

*Edward A. Watkins  
Decatur, Ga.*

### There's a Risk

It has been interesting to watch the discussion about parish visiting. No one has yet mentioned one particular risk from parish visiting: the risk that your people might get to know you too well!

I joined the church in my 20s as a young Naval officer. In my 23 years as a

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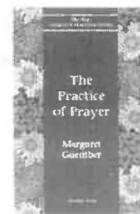
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## Letters

I am a lay Episcopalian, my geographic moves have caused me to belong to a dozen or so parishes around the country. I have only walked out of two parishes. These happen to be the only two parishes whose clergy did parish visiting.

I don't have a doctrinaire reason for it. I suppose that when I met these priests face to face in my own home, I realized that there was something about each one that made me extremely uncomfortable. I didn't act immediately, in either case; but in each case the parish visit was an important nail in the coffin of my relationship there.

Dana Netherton  
Annandale, Va.

### On Target

Gordon Stenning's letter [TLC, May 10] on parish calling is one of the best I've read in a long time. He is right on target.

(The Rt. Rev.) David S. Ball  
Bishop of Albany  
Albany, N.Y.

### Not a Clue

Regarding the article about the new dean of General Theological Seminary [TLC, April 26], it is astounding that nowhere in the article is there any mention whatsoever of God, Jesus Christ or his Blessed Mother. Apparently, Fr. Ewing has a vision for the seminary but beyond more "cultural diversity" we are at a loss to know what it is.

What are this man's theological beliefs? What about his prayer life? What about his spirituality? How has he come to know Christ, how have holy scripture and the Church Fathers shaped his outlook? How has he communicated this to others through his teaching? We search in vain for a clue.

Is the new dean a holy man of God who will set an example for both students and faculty, or is he simply a skilled administrator and "listener"? We do not know nor are we told.

Bruce P. Flood, Jr.  
Whitewater, Wis.

**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.

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*"Prayer is needed for children whatever religion we are. We must pray together. Children need to learn to pray, and they need to have their parents pray with them. If we don't do this, it will become difficult to become holy, to carry on, to strengthen ourselves in faith."*

Mother Teresa  
Calcutta, 1979

## Working as Partners

Accepting the invitation of the Very Rev. James Merrett, dean of Quebec, 144 deans and spouses gathered April 23-25 in Quebec City for the annual North American Cathedral Deans' and Spouses' Conference. The conference theme, "In Partnership – *En Esprit de Corps*," explored many facets and qualities that working relationships must have in order to accomplish mission.

Eleanor Johnson, director of the Partnerships Department of the Anglican Church of Canada, outlined factors necessary for productive and power-balanced relationships.

The Most Rev. Michael Peers, Primate of the Anglican Church of Canada, helped conference participants examine the meaning of identity in working Christian partnerships. He reminded listeners that when people discover God in each other, they move past that which is ungodly – that persons are of value when they find each other's value.

"We (the church) are the only option for 'Sir, we would see Jesus'," Archbishop Peers said. "We're God's plan."

Lt. Gen. Romeo Dallaire, who was in command of the United Nations Observer Mission in Uganda and Rwanda in 1993-94, spoke to the conference about that experience. He placed difficult questions before participants, touching international law and the problems of emerging nations who must struggle with the misuse of leadership and power.

"Do you negotiate with criminals?" he asked. "Which takes precedence – self-determination or human rights?"

A panel discussion addressed the topic, How are people moved into working partnerships that help communication and response to what really matters?

The Sunday Eucharist was celebrated in Holy Trinity Cathedral, the oldest on the continent, with the Rt. Rev. Andrew Hutchinson, Bishop of Montreal, as the preacher.

*(The Very Rev.) Scott Kirby*

## Arkansas Church Affiliates With Diocese in Rwanda

An independent congregation within the geographic boundaries of the Diocese of Arkansas has become in effect "a mission of the Diocese of Shyira in Rwanda," under the oversight of its bishop, the Rt. Rev. John Kabango Rucyahana. St. Andrew's Church, Little Rock, and its rector, the Rev. Thomas Johnston, was earlier denied mission status in the Diocese of Arkansas because its bishop, the Rt. Rev. Larry Maze, and the standing committee, told organizers "another congregation in Little Rock was not needed" [TLC, April 19]. In addition, it was felt St. Andrew's organization was politically based; many of its members see themselves as more conservative and orthodox than current Episcopal trends.

Fr. Johnston had answered a call from St. Andrew's while serving in the Diocese of South Carolina. He said he "walked away from my pension" by coming to a diocese without the permission of its bishop. He refused, however, to renounce his orders. An April 25 story in the *Arkansas Democrat-Gazette* quotes him as saying, "The Episcopal Church still had authority over me because I remained a priest in good standing in the Diocese of South Carolina."

In a statement to all the churches of the dioceses, Bishop Maze wrote that the standing committee had been scheduled to meet April 14 "to discuss the likelihood

that we would officially ask the Bishop of South Carolina [the Rt. Rev. Edward Salmon, Jr.] to recall or discipline this priest. To our utter amazement on April 13 we learned that the Bishop of South Carolina had earlier received a request to transfer Mr. Johnston to the Diocese of Shyira, Rwanda, Africa, and, on April 6 had complied with the request."

Neither Fr. Johnston nor Bishop Salmon was available for comment. Bishop Maze said he had spoken with Bishop Salmon, who had indicated that he had signed the letter dimissory "to try to keep Arkansas and South Carolina from being in dispute over this priest." Bishop Maze said he had written to Bishop Rucyahana but had not yet received a reply. He expects the actions to lead to discussions at this summer's Lambeth Conference. "In effect, what had been a national dispute involving the integrity of diocesan boundaries is now an issue transplanted to the larger Anglican Communion."

For his part, Fr. Johnston has denied any political motivation behind his actions. He was quoted as saying, "We are a mission of the Diocese of Shyira in Rwanda, and he [Bishop Rucyahana] will come here to confirm like any other bishop. We plan to go to the diocesan convention. When it's scheduled, we will attend."

## Conventions

### Change and Opportunity

The Rev. Wayne Wright, bishop-elect of Delaware, greeted members of his new diocese May 9 when they gathered in convention in Wilmington.

"What a wonderful and holy opportunity you and I will share together as the life and leadership of this diocese changes and all things are held up to the light and love of the Holy Spirit," Fr. Wright said in his homily during the noontime Eucharist. He said that he hoped many in the diocese who have "too long kept silent" may find their



voices, speaking out for the gospel and against injustice and oppression.

The gathering had been planned with visions of a picnic on the lawn for delegates to meet their bishop-elect, but record-breaking rains dampened all but the spirits at Christ Church Christiana Hundred.

Proposed changes in the diocesan constitution and canons were discussed and tabled for further discussion. A lively presentation by the Episcopal Community of Bear/Glasgow, known as the Church Without Walls, recognized as a new mission of the diocese, brought the gathering to a close.

Fr. Wright will be consecrated June 20.

# Presiding Bishop's Fund Grants Total \$3.3 Million

More than \$3.3 million in grants were distributed by the Presiding Bishop's Fund for World Relief during 1997, according to the annual report of the fund. Grants were distributed in seven categories to 13 regions of the world, nearly 50 percent of the total amount to the United States.

The fund distributes grants in the fol-

lowing categories: relief, ecumenical/cooperative, special support, initiative, medical, emergency and general. The largest grant was \$60,000 in the general category. It was presented to the Diocese of South Ruwenzori in Uganda for disaster relief funds. Other major gifts, for \$50,000 apiece, were awarded to the Diocese of Antananarivo of the Church in the

Province of the Indian Ocean, for improvements and restoration to a college, and to the Diocese of Liberia to rehabilitate and reopen Cuttington College. Nearly \$1.9 million was distributed in general grants.

Emergency grants accounted for 23 percent of the total distribution and included several for \$25,000, both in this country and elsewhere. Three grants totaling \$55,000 were sent to Kenya for relief of famine, flood and drought.

A \$50,000 grant was sent to the World Council of Churches, and eight grants, totaling \$188,000, went to Church World Service.

Nancy Marvel, executive director of the fund for the past three years, and director of its grants program for the previous 15 years, has been named national representative and ambassador for the fund, according to George Penick, chairman of the board.

"Nan Marvel has been the heart and soul of the fund for many years," Mr. Penick said. "She, probably more than anyone, understands the history and mission of the fund and can speak with authority about its importance in the life of the church."

Ann Vest, former chair of the fund's board, will serve as its interim director.



Emergency funds were sent to North Dakota, where mud and devastation followed floods.

## Briefly

The Most Rev. **George Carey**, Archbishop of Canterbury, made a plea to the Roman Catholic Church to lift its ban on intercommunion, when he preached April 26 in Luxembourg. Speaking in the Roman Catholic cathedral, the archbishop made a personal plea and said "eucharistic hospitality ... would be especially valued in those situations such as mixed marriages, which seem to cry out for special and pastoral consideration."

**Archbishop Oscar Romero** of El Salvador will be honored at Westminster Abbey in London along with other 20th-century martyrs, it was announced recently. On July 9 a martyrs' section will be dedicated at the abbey, also honoring Martin Luther King, Jr., Dietrich Bonhoeffer and Uganda Anglican Archbishop Janani Luwum.

## What's happening at church



# This Summer?

*Summer weather is here, which means church life takes on a different, perhaps calmer, pace in some places. At the same time, these warmer months provide opportunities to do things that may not be possible at other times of the year. In many churches, summer days are spent planning for the new year; waxing floors and painting walls in Sunday school classrooms, and building friendships while racing wildly down a slide at a water park or paddling a canoe quietly along a river. Worship during the summer also takes on a different flavor in some parishes.*

*We wanted to know what's happening at churches during the summer, so we called a few in various dioceses around the country and this is what we learned:*

**Grace Church, Elmira, N.Y.**, described by the Rev. Don Matthews, rector, as a catholic revivalist church, is making a concerted effort to reach out to young people. "We're starting to rejuvenate the community through intentional work and prayer," he said of the church in Central New York. As part of that effort, the church is host to a vacation Bible school for the first time in memory, he said. It will take place for a week in early July. Members of other Episcopal churches in Elmira and the surrounding area are joining in.

Fr. Matthews said the VBS is part of Grace Church's effort to work its way back into the life of its neighborhood. "For the last 20 years, the church has retreated from the neighborhood," he said. "The parking lot at one time was drug dealer heaven."

The church's summer schedule will include Sunday morning discussion groups on the lessons and propers "and how we implement them in our daily life." At the same time, the church's teenagers will conduct activities with the younger children, also something new.

For the third summer in a row, the vacation Bible school at **St. Alban's, Wilmington, Del.**, will be an intergenerational one. The school is being conducted for three weeks in August, two nights each week. The evenings will start with dinner at 5:30, then the adults and children will break up into various small groups for study. They will gather again for worship and end the evening with time for everyone to work together on various craft projects until about 8:00. In past summers, typically 50-80 people have participated.

Four other churches join St. Alban's in the VBS — St. David's, Calvary, and Grace Church in Wilmington, and Church of the Ascension, Claymont. Together they make up the Brandywine Parishes. During summer Sundays, each

church has one service, at different times to allow worshipers flexibility in choosing a service. St. Alban's also has a Saturday night service. The schedule makes it possible for the clergy of the parishes to substitute for one another during vacations.

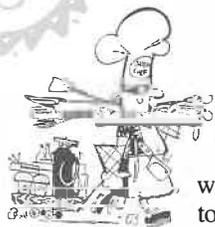
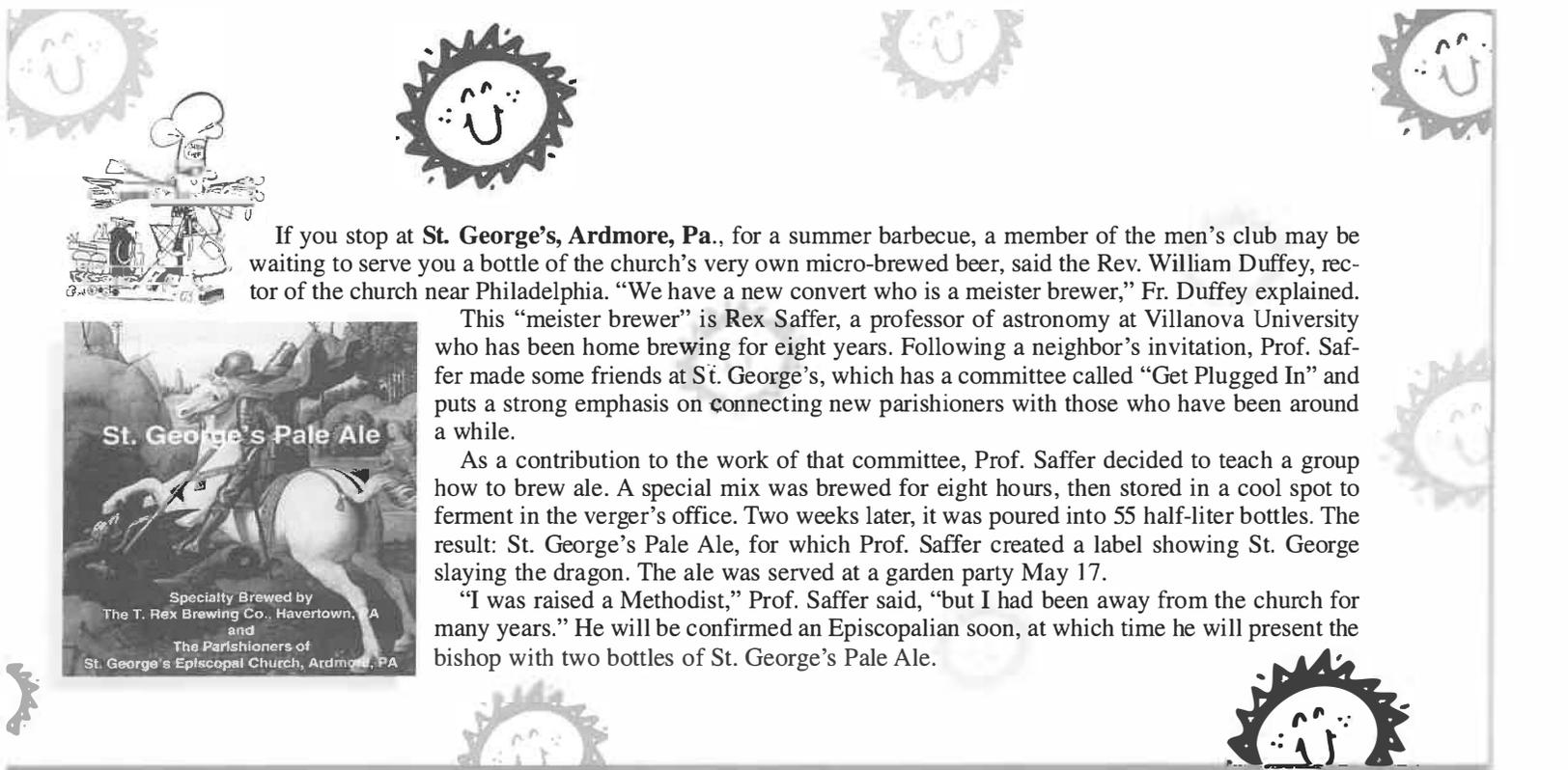
**All Saints', Mobile, Ala.**, is conducting a book study in the evenings for the purpose of theological reflection. The church's supper clubs will continue meeting during the summer, and ice cream socials will be held. A conference has been planned for several dozen young people from the church who will travel to Kanuga Conference Center in Hendersonville, N.C.

For the 11th year, **Good Shepherd, Lake Charles, La.**, is holding a music festival on four Tuesdays in June. The music of Bach, Mozart and Haydn, Celtic selections, and a pastiche from local artists are among the offerings. A picnic was to be held on Pentecost in which the church was to celebrate its participation in a mission outreach to Haiti. Teenagers from the parish will be busy raising funds before traveling to Appalachia for a mission project.

Two other groups going to Appalachia to assist low income communities are a dozen young people from **St. Paul's Church, Maumee, Ohio**, and the middle schoolers from **St. John's, Tallahassee, Fla.** St. John's high school students will go to Tijuana, Mexico, for a work project and to lead a VBS. Both groups at St. John's are baby sitting for church members on Friday nights to raise funds.

Unlike in past summers, St. John's is maintaining its regular Sunday worship schedule. A summer Sunday school class has been planned especially for adults ages 20-30.



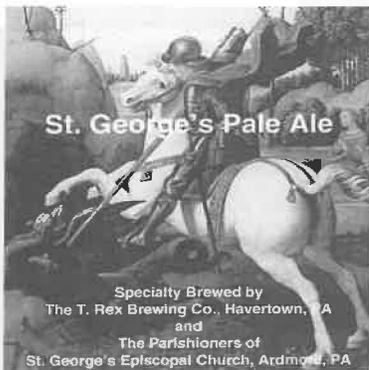


If you stop at **St. George's, Ardmore, Pa.**, for a summer barbecue, a member of the men's club may be waiting to serve you a bottle of the church's very own micro-brewed beer, said the Rev. William Duffey, rector of the church near Philadelphia. "We have a new convert who is a meister brewer," Fr. Duffey explained.

This "meister brewer" is Rex Saffer, a professor of astronomy at Villanova University who has been home brewing for eight years. Following a neighbor's invitation, Prof. Saffer made some friends at St. George's, which has a committee called "Get Plugged In" and puts a strong emphasis on connecting new parishioners with those who have been around a while.

As a contribution to the work of that committee, Prof. Saffer decided to teach a group how to brew ale. A special mix was brewed for eight hours, then stored in a cool spot to ferment in the verger's office. Two weeks later, it was poured into 55 half-liter bottles. The result: St. George's Pale Ale, for which Prof. Saffer created a label showing St. George slaying the dragon. The ale was served at a garden party May 17.

"I was raised a Methodist," Prof. Saffer said, "but I had been away from the church for many years." He will be confirmed an Episcopalian soon, at which time he will present the bishop with two bottles of St. George's Pale Ale.



Members of **St. Mary's, Lakewood, Wash.**, a community southwest of Tacoma, will have a busy summer. In addition to celebrating the church's 50th anniversary, they will be stocking a newly constructed school building with supplies in order for classes to begin in the fall. The school, recently incorporated, will begin with kindergarten through the second grade, with room for 60 students.

**All Saints', Richland, Wash.**, in the Diocese of Spokane, will celebrate the ordination of Jennifer Anttonen, a parish member, to the diaconate during a June 7 service at the church. She will become an assistant at Emmanuel Church, Hailey, Idaho.

Junior and senior high school students from All Saints' will travel five hours west to camp near Mount St. Helen's. The church of some 200 families is doing something new this summer. Instead of Sunday school classes between services, a light breakfast will be served. "It gives people an opportunity to come together and get to know each other better," said Lisa Richmond, administrative assistant.

The big event of the summer comes early at **St. Mary's, Edmond, Okla.**, which sponsored its 30th Canterbury Arts Festival May 30-31. One hundred artists were invited to show their work at the festival, which is held across the street from the church on the grounds of the University of

Central Oklahoma. Added this year were three races for runners of 10 and 5 kilometers, and 1 mile. The church will use the proceeds from the festival to support community outreach services.

The rector of **Emmanuel Church, Rapid City, S.D.**, the Rev. David Cameron, looks forward to summer Sunday morning worship for its special variety of music. Barber-shop quartets, soloists, local and traveling artists, among others, offer an eclectic mix to the worship that is different from what is planned for the other months of the year. In other matters, the church is negotiating the purchase of a nearby building with the hope of opening a parish day school in the fall of 1999.

**Holy Comforter, Rahway, N.J.**, has a volunteer choir in the summer, but keeps its regular worship schedule, including a sung Eucharist every Sunday of the year and three weekday services.

"My priest when I was a kid used to say, 'Though we may go away on vacation, God doesn't,'" said the rector, the Rev. Doug Freer. "We don't lose much attendance in summer. It's a blue-collar parish, so we don't have a lot of people going away on extended vacations." Fr. Freer asks those who do go away, to visit another church and bring back a bulletin to pin on the bulletin board at Holy Comforter. □

*John Schuessler*



St. Mary's, Edmond, Okla. is hosting the Canterbury Arts Festival for the 30th year.





# June Is for Crowning

By H. BOONE PORTER

Many couples marry in June, perhaps the most cheerful of months. Because of its importance for the couple and their families and friends, the wedding liturgy deserves careful thought and planning.

One of the first questions in such planning is whether there are to be hymns. In past generations, hymns were rarely used in Episcopal weddings. Today, however, they have won their place as appropriate enrichments of the service. "Love divine" with the great Hyfrydol tune (Hymnal #657) and "Joyful, joyful" with the Beethoven tune (#376) are outstanding and may be sung with gusto.

The bride or groom may have some other favorite hymns that are appropriate. A great many are suggested in the *Episcopal Musician's Handbook*, 1997-8, (p. 216). Even a small congregation, if it includes many churchgoers likely to be familiar with the hymns chosen, can sing well enough. Two or three members of the choir, seated among the congregation, can jack up the singing.

Then the readings must be selected. Some couples purchase a popular book of wedding selections, but it may seem artificial to read a poem or romantic paragraph previously unknown to the couple, perhaps by an unknown author. Such a selection, moreover, must be carefully checked beforehand by the priest. A bride told the present writer she wished a certain biblical passage which was given in such a book. Inspecting it, I found that specific Christian references had been omitted. Instead, we read the passage directly and correctly from the lectern Bible.

The prime gospel passage, alluded to in the "Dearly beloved" paragraph at the beginning of the service, is of course the wedding at Cana (John 2:1-11). By some amazing oversight, this is omitted from the list of suggestions on p. 426 of the prayer book. It certainly should be regularly used. (Is this rubrical? Yes it is, provided one of the Old Testament or epistle selections given on p. 426 is also used.)

Following the readings comes the sermon. Again, this was infrequent in past generations, but a fine, carefully prepared and sensitively delivered sermon will be listened to and appreciated. Some priests, including the present writer, simply state



**Crowns not only represent mutual love, but they also make a couple feel like king and queen for the day.**

to the couple that there will be a sermon. For it they may sit in chairs in front, and during a conclusion directly addressed to them by name, they may be asked to stand.

The nuptial Eucharist was also infrequent a generation or two ago, but has come to be welcomed by communicants. Often an additional priest is present — a relative, or the retired rector, or whatever. One may be asked to celebrate or to stand at the altar with the chief celebrant. And ministers of other churches? Surely they can be worked in. For reading the gospel, it is very obligingly a "minister

appointed" (p. 426). For the long blessing (pp. 430-1), one priest can say one prayer, and a second priest the other. If there are more, very usable prayers are that for Families (pp. 828-9), or St. Francis (p. 833). A participating minister of another protestant or catholic church may have a prayer of that church to use here. Each minister may appropriately lay hands on the heads of the two persons.

Some couples nowadays want something creative and unusual in their wedding. Instead of some relatively meaningless secular intrusion, why not something grounded in Christian tradition? Such is the case with the crowning of the bride and groom. Since the time of St. John Chrysostom (c. 347-407) this ceremony has been conspicuous in the beautiful marriage rites of the different Orthodox Eastern and Oriental Churches of Eastern Europe, the Middle East and Northeastern Africa. As these are churches and areas from which have come ancestors of many present-day American Episcopalians, we can value the heritage of their traditions. The crown is already suggested in our rite (p. 430).

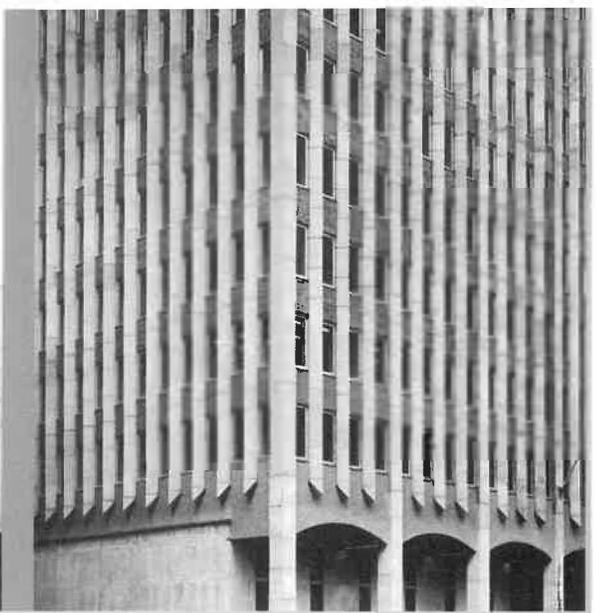
Parishes of the Eastern Churches have metal crowns used for weddings (weddings are simply called crownings). For Episcopal use we would encourage a pair of crowns of flowers and greenery which a relative, friend, or a local florist can make. They should fit firmly so as not to be knocked off during exchanges of the Peace.

We would suggest that after the blessing[s] on pp. 430-1, when the priest lays hands on the heads of the couple, that the priest then place the crowns on their heads, which they will wear during the Peace and remainder of the service and the procession out. If desired, the priest may bless the crowns with a short prayer before placing them on. Such crowns are not only festive and joyful, but are expressions of mutual love as our rite already says, and of the Christian sense that the bride and groom are queen and king for the day. Theologically, they emphasize the conception of marriage as a symbol of "the mystery of the union between Christ and his Church" (p. 423) and the marriage of the Lamb and the New Jerusalem in the Book of Revelation. □

# Taking the Next Step

*The Rev. Jim Wilson, executive director of the Church Deployment Office (CDO) in New York City, addresses future advancements in the state of deployment.*

By DAVID KALVELAGE



In his decade at the Church Deployment Office, the Rev. Jim Wilson has seen plenty of changes. The office is more computerized, more clergy are “on line” with personal profiles, and more ordained women are being placed in charge of congregations.

“The major change has been a gradual attrition from the one-priest, one-congregation model,” Fr. Wilson said during a recent visit to Nashotah House, where he was conducting a seminar for new deployment officers. Fr. Wilson, the executive director of the Church Deployment Office (CDO) in New York City, touched on a variety of topics in addressing the state of deployment.

“As the church finds new ways to address that model of one priest, one congregation — team ministries, yokes, Canon 9 clergy — it has become a real challenge for bishops, diocesan deployment officers and us: how to move ministry resources around in the church.”

Fr. Wilson became executive director of the deployment office in 1992, after assisting there for four years. He’s been encouraged by the gradual willingness of clergy to fill out forms which enables them to be included in the computer at the CDO. The computer is used to match the ministry specialties of clergy and lay persons on file with the needs of congregations and other institutions.

“Virtually all of the active, seminary trained, clergy are on file now,” he said. “Very few of the Canon 9 priests and vocational deacons are included.”

When Fr. Wilson joined CDO there seemed to be almost as many deployment systems as there were dioceses. He has seen a slight change in this occurrence.

“The system continues to vary from diocese to diocese, but there is greater uniformity than there used to be,” he said.

“The Deployment Review made by the church in the late ’80s indicated that we needed to set some standards — like better training of diocesan deployment officers (DDOs). There has been a greater participation of DDOs at the regional level, and DDOs are in more frequent contact with each other, which has led to some uniformity.”

One of the greatest differences in the system of placing clergy involves the roles of diocesan bishops.

“The role of bishops is the key,” Fr. Wilson said. “There are two elements to a successful deployment process. One is a capable, well-trained diocesan deployment officer. The other is an engaged bishop. Our study found that some bishops had abdicated the deployment role. I’ve been gratified that more bishops seem to be taking a greater role. I had four bishops in the last group to be trained (as deployment officers).”

Fr. Wilson addressed two of the most frequently heard criticisms of the deployment system. One is that it takes too long.

“There’s no reason if the congregation is reasonably healthy and prepared to do the developmental (self-study) task that it can’t take nine months or even less,” he said. “Other congregations may well need to put more time and energy into the process.”

The other criticism is that some persons have questioned whether using the computer diminishes the role of the Holy Spirit in the placement process.

“I think if you don’t believe the Holy Spirit can work through computers, then your doctrine of the Holy Spirit is too restrictive,” he said.

When he joined CDO, Fr. Wilson recalled, the office shared the computer being used by the Church Pension Fund, when was then across the street from the

Episcopal Church Center. Now the Pension Fund has moved to a new location and CDO has its own computers.

“We need to take the next technological step,” he said, noting that he hopes to make some elements of CDO’s work available on the internet, and that some deployment officers could have more accessibility to the profiles of persons in their dioceses. He added that he hoped the popular *Positions Open Bulletin*, which lists openings at churches, seminaries and other institutions, would be online soon.

Fr. Wilson seems frustrated that while ordained women are being called more frequently, progress has been slow.

“It’s still a problem, but we’re getting better,” he said. “Six years ago we implemented a new policy: We do affirmative action searches at our own initiative. We make sure that lists (to dioceses) include representative numbers of women and minorities. It’s become less of necessity for women, but getting them called is another issue. A number of dioceses have intentional policies in this area. We still have a long way to go.”

Fr. Wilson touched on some other issues:

- A network of trained interim Episcopal priests has developed “that’s been of significant help to bishops and DDOs.”

- It’s too early to tell what effect the 30-year retirement option created by the Church Pension Fund will have on clergy placement, but “it may provide a helpful cadre of clergy prepared to do intentional interim ministry.”

- If the Concordat of Agreement with the Evangelical Lutheran Church in America is adopted, there may be opportunities for joint ministries. “We’ll have to figure out ways to cross denominational lines.” □

Parish Administrators  
Keep Daily Life in Order  
at Many Busy Churches

What does a parish administrator do?

*"There's murky water."*

*"The day-to-day running of the church."*

*"A lot of running around."*

*"Everything no one else does."*

*"Everything!"*

Is it a full-time job?

*"And then some!"*



By PATRICIA NAKAMURA



Parish administrators of Episcopal churches wear many hats. The most frequently mentioned bonnets included those of overseer of buildings and grounds, financial officer, office manager, supervisor of lay employees. There are variations from parish to parish and, as Leoma Lewallen, retired after 38 years at Christ Church Cathedral, Lexington, Ky., said, "from dean to dean. Some want full control; others want you to take it all."

Dale Chapman, at Good Shepherd, Lexington, listed her primary duties as financial functions including parish accounting, keeping track of building use and maintenance, and keeping the parish database. "But not," she said, entering vital statistics in "the big book."

At Church of the Transfiguration in Dallas, Texas, Lois Waller does enter names into the register, as well as writing wedding and memorial certificates and "endless nametags and placecards." When she took a calligraphy course, her instructor, hearing she worked at a church, advised, "Don't ever let them know you can do calligraphy." Her job description lists 24 separate duties beginning with such verbs as hire, purchase, maintain, notify, deposit, attend and arrange. She acts as human resources manager, keeping the personnel records and notifying insurance and pension companies of changes, completing the payroll, and depositing withholding and FICA taxes – and, of course, compiling and mailing all the appropriate tax forms and reports.

Handling the day-to-day operations "frees the clergy for pastoral duties," said Diane Powell of St. Paul's, Philadelphia. Her buildings and grounds duties include oversight of the church's cemetery and columbarium. Ms. Waller agreed that it was the rector who "does the difficult things." At St. Thomas', Whitmarsh, in Fort Washington, Pa., Lyn Simensen's logistical skills are needed to schedule the use of nine buildings on 45 acres, especially for the church's conference ministry. "We have four to six major conferences a year," she said. "It's a moving, growing place."

At St. John's Church in Plymouth, Mich., Tamara Brand said being a parish administrator was "a wonderful mom-job," working 9 to 3 when her children were small. "Except at Christmas and Easter – then



Lois Waller, parish administrator of Church of the Transfiguration, Dallas, Texas.

*(Continued on page 18)*

## Exemplary Ministry

The totals of grants distributed have been announced by the Presiding Bishop's Fund for World Relief [p. 9]. The distribution of more than \$3.3 million in some 270 grants is an impressive accomplishment — a continuation of the exemplary ministry undertaken by this agency for 57 years. The Presiding Bishop's Fund receives and distributes funds for the relief of human needs throughout the world, allocating grants in several categories. It cooperates with local Anglican bishops, with ecumenical partners and church-related agencies to provide a compassionate ministry of hope. It is one of the finest ministries the Episcopal Church has to offer, and is worthy of the support of Episcopalians everywhere.



An emergency grant worth \$25,000 was sent to North Korea to assist with famine relief.

## Congregations, Large and Small

For many years this magazine has been trying to emphasize the importance of the parish as an integral unit of the Episcopal Church. It is in the parish where the sacraments are administered, where personal relationships are developed, and where such ministries as evangelism and stewardship are carried out. With this in mind, TLC has published four Parish Administration Issues each year. These special issues have a focus on articles which should be helpful to persons involved in the administration of congregations large and small.

In most cases, the people who are administrators of churches are rectors or vicars. In this issue, we profile some parish administrators who are not ordained. They are involved in running the day-to-day affairs of congregations, allowing the rector to concentrate on more pastoral matters. This issue contains other articles and advertisements which should be of value to those involved in any sort of parish administration. We hope all our readers will find this to be an interesting issue.

## Viewpoint

**Do you swear to  
avoid the truth,  
the whole truth,  
and nothing but  
the truth**

*So Help  
You God?*

By JAMES H. CROSBY

When the national church is a trustee, it should be fully accountable to each donor, each beneficiary and all church members.

Generally, members of the Episcopal Church were led to believe that a 1995 audit by Coopers & Lybrand (C&L) of all church accounts revealed a total theft of \$2.2 million by the former national treasurer, Ellen Cooke. C&L performed no audit. It reviewed only about a dozen accounts or series of accounts. In 1996, when more information was sought about the nearly 1,000 trust accounts, the current treasurer, Stephen Duggan, said this would be provided. Then Presiding Bishop Edmond L. Browning reneged.

In 1997, national church administration informed the members that an "audit" would be performed by Arthur Andersen. That firm reported to the current treasurer, a former Andersen partner, on July 3. His July 11 summary of the report to church leadership described the Andersen procedures as an "audit." It was not an audit. Andersen personnel looked only at information for about one-half of the accounts for about one-half of the years in question. Neither C&L nor Andersen provided any published opinions addressing the trust accounts' status during the Cooke era.

Roughly 1,000 church trust accounts, valued at more than \$200 million, were accessi-

ble to a now-convicted thief every day for more than eight years. During Mrs. Cooke's tenure, more than 550 of those accounts were altered or modified. About \$1 million in thefts and many other irregularities have been found by the limited reviews and procedures addressing some of the trust accounts. Yet national church officials have refused to have full audits conducted of all transactions of all trust accounts for all relevant years. The same national officials who urge "dialogue" refuse to specifically address these trust and stewardship issues. These leaders encourage all to be open to "truth," yet the full truth contained in the church's financial books and records is not sought by our leadership and is denied our members.

Because these national church officials would not fully and specifically address these concerns and would not provide members access to church records, a group of persons known as the Trust Group sought the assistance of the attorney general of New York. Contrary to the reports of the current treasurer, that year-long investigation continues. Because that investigation is confidential, it is unknown what it has or has not addressed or uncovered. Notwithstanding this, various Episcopalians have discovered a great deal that should concern Episcopalians, including the following documented apparent realities or clarifications:

*(Continued on next page)*

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exquisite fabrics  
and attention  
to detail result in  
vesture that will  
last for years.

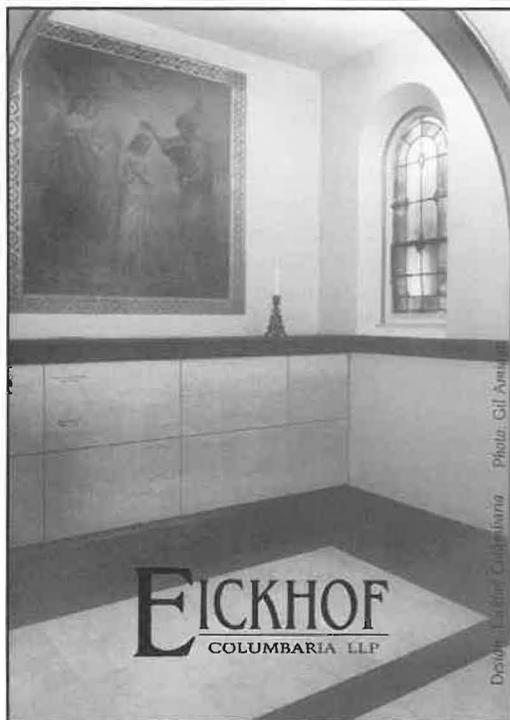
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# The Living Church

See what you're missing.

## Documented 'Realities' of the Cooke Investigation

(Continued from previous page)

1 Neither Coopers & Lybrand (C&L) nor Arthur Andersen performed an "audit" of all transactions during Mrs. Cooke's tenure. Both, however, did find thefts, misdirections and irregularities.

1 Of the \$2.2 million Cooke theft found by C&L in 1995, more than \$300,000 came from trust accounts, the Presiding Bishop's discretionary accounts. These accounts were a vehicle for another \$850,000 in thefts. Bishop Browning, unlike his predecessor, kept his discretionary accounts off the books and not subject to audit.

1 During the Cooke era (1986-1994) the required annual report on each trust account was published only twice, 1988 and 1993. Only one contained an auditor's statement. According to an Oct. 24, 1996, letter from Mr. Duggan, the trust accounts were not audited from 1988 through 1995. During this same period the only tracking device for trust account disbursements was dismantled.

1 C&L reviewed only transactions involving Ms. Cooke, her family, and associates — not all transactions. Checks signed by Bishop Browning or his assistant were considered valid payments. Thus, if Mrs. Cooke prepared checks for their signatures and they executed them without inquiry (not rare to any business), such checks were not reviewed.

1 C&L's 1995 review did not report the reserve accounts valued at \$8.5 million that were established in the Cooke era. These were discovered by a church employee in the latter part of 1996.

1 The current treasurer has acknowledged that 10 to 20 percent of the trust accounts were mishandled or misdirected. A comparison of the audited 1988 Trust Fund Report and the 1993 unaudited report shows, among other things: 295 trusts accounts (about \$40 million) were changed from "donor" to "board" restricted. In other words, instead of the donor's intent controlling an account, a national church committee could. This switch can require court approval.

1 The 1997 Arthur Andersen agreed-procedures engagement only looked at information relating to certain accounts and began with balances as of Dec. 30, 1990. Ms. Cooke was hired in 1986; suspicious activities began in 1989.

1 The information for much of the Andersen engagement apparently came from a schedule prepared by church management, not actual account and trust records.

1 The Andersen procedures were limited such that the cover letter forwarding the report specifically points out that Andersen provides no opinions on the trust accounts and that other problems may have been detected and reported if different procedures had been used.

It has been reported that the church has spent \$300,000 in fees addressing the attorney general's inquiry. That sum should not include the cost of the Andersen procedures since that was supposedly planned before these questions were raised. As for the alleged inquiry-related legal fees, why was the law firm that handled the C&L engagement replaced? These alleged expenses could have been greatly reduced, if not totally eliminated, in at least three ways:

1. Church officials could have simply turned over to the requesting members the records they had been promised. If there is not a problem, why not? Except for confidential audits of discretionary accounts, all books and records of all levels of our church should be open to all members.

2. The church could have accepted the Trust Group's offer to fund, in whole or in part, the full audit of all transactions of all trust accounts. The only conditions to this offer were oversight by the attorney general's office and mutually agreed upon auditors and parameters.

3. The law firm that handled the C&L review should have remained because of its already acquired knowledge and expertise.

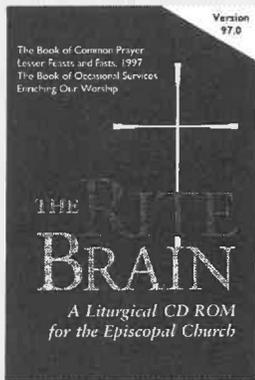
An audit of all transactions of all trust accounts has consistently been sought, with the hope that the audit would reveal no additional wrongdoing and that confidence in the accounting and stewardship practices of the church would be restored. This is brought about by a "closed books" policy, the presence of proven mis-

directions and thefts, an absence of oversight, and a refusal to examine the full ramifications of these past practices.

Not fully searching for truth is another means of avoiding truth. Under these circumstances, if full audits of all transactions of all trust accounts are not required, our leadership and other charitable organizations will learn that thefts of millions and sloppy management can be followed by half-hearted efforts and stonewalling. The lessons that should be learned are that leadership in any charity, especially this church, is an honored position with great responsibility. When significant thefts occur, thorough investigations and audits of all accounts must be performed with full disclosure to all members and interested parties.

We look forward to an open dialogue providing specific responses to these questions and concerns. We look forward to a thorough search for the facts concerning all transactions of the trust accounts during the Cooke era. We urge an "open books" policy, including the publication of a list, by trust account, of all non-confidential disbursements during and since the Cooke era. We urge wider dissemination of the funding opportunities for ministries and scholarships via these hundreds of millions of dollars in the trust funds. Above all, we hope all of this reveals truth, brings forth light, and restores confidence in the stewardship and trusts of the Episcopal Church. □

*James H. Crosby is an attorney who is a member of Christ Church, Mobile, Ala.*



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## Parish Administrators

(continued from page 14)

I couldn't get five minutes off." With 19 years at the church, she's enjoying her last year 'til retirement. She started as the parish secretary; the job grew as the parish grew. "I became 'parish administrator' 13 years ago. The rector took a six-month sabbatical and he didn't want to leave the church in the hands of a 'secretary,'" she joked. At St. John's, hiring staff seems to be a form of evangelism. "This is my own parish," Ms. Brand said. "We used to have a rule about not hiring parishioners. But the people we hired joined the church, so we dropped the rule."

Douglas Mouncey said his position at St. Paul's Cathedral in Syracuse, N.Y., "has become more formalized" over his 11 years. He came to the church from the directorship of the local branch of L'Arche, "an international community of people with disabilities" and those not disabled sharing housing in "an ecumenical Christian program based on the Beatitudes." He categorized his duties under three headings: financial, supervision of lay employees, and overseeing the use, maintenance, and coming renovation of the 1885 building, including an office complex with the diocese as a tenant, a feeding program, and a separate deanery.

Parish administrators seem most often to be found in sizable churches. Those interviewed ranged from 550 to 1,600 members, or by other measures, 300 to 900 families, with staffs of three

or four to 35. This last is Kenneth Kruger's bailiwick at Church of the Good Shepherd, Jacksonville, Fla. The human resources component of his "very full time" job includes monitoring employee benefits and arranging the required sexual abuse workshops. His staff includes 12 paid choir singers, 12 life-guards and an exercise director. The physical plant of "four buildings around a quadrangle" contains "the finest indoor swimming pool in northeast Florida. It was built in 1921."

Mr. Kruger said, "It's our biggest outreach. We have lessons and after school activities for inner-city kids, and water aerobics, and therapy for arthritis patients."

Rachel Sanger, co-chair of the planning committee for the Diocese of Los Angeles' new coalition, Professional Administrators in Lay Ministry (PALM), and parish administrator at St. George's Church, La Cañada, calls herself a "Jill of all trades." She said, "I interface with everyone in the parish. And I do all the shopping for coffee hour,



Ken Kruger, parish administrator for Church of the Good Shepherd, Jacksonville, Fla.

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Many parish administrators carry multiple titles in addition to wearing multiple *chapeaux*.



office supplies." She oversees the Dragon Thrift Shop. Her previous experience was as a "civilian" office manager, but in a parish, she emphasized, "Emotions are involved, with babies born, deaths, homeless people. People come in distraught, needing to be loved and comforted." At such times, she said, people come to their church home.

Chances are, lots of parish administrators carry multiple titles in addition to wearing multiple *chapeaux*. Conrad Bratton is choirmaster and parish administrator of Church of the Good Shepherd in Abilene, Texas. "The church is like a small National Cathedral, with change-ringing bells and a carillon," he said. "Not what you'd expect to see in west Texas."

In the music department he has two part-time assistants and an organist to help with choral groups, handbell choirs, and an instrumental group that's "one step ahead of the Salvation Army." He spends more time as administrator. "People go through me to the rector," he said. A large task is scheduling a parish hall that is "used 1,500 times a year for non-church functions."

A comment by Mr. Bratton with another from Ms. Sanger perhaps serve to sum up the position of parish administrator. He said, "Everything gets done that's supposed to." She said, "It helps to know crisis management." □



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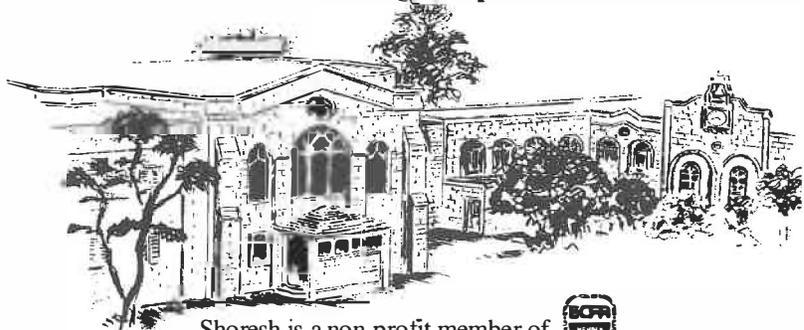
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## Books

# A Model of Compromise



**THE EDICT OF NANTES**  
*Five Essays and a New Translation*  
Edited by **Richard L. Goodbar**  
The National Huguenot Society (1504  
Long Quarter Ct., Timonium, MD 21093)  
Pp. 84 \$20 (includes postage) paper

Of interest to historians and to the historically oriented general reader, this handsomely printed monograph sheds new light on the cause of religious tolerance in 16th- and 17th-century Europe. Because this is also the time period of formative Anglicanism and of the colonization of America and because of the Anglican hospitality afforded the Huguenots (French protestants) in England and in several colonies, Episcopal readers will find much to relate to and learn from.

Five well-known scholars explore the religious wars and the difficulties of reaching peace throughout the 16th century in France, the opposition to the Edict of Nantes and the actual provisions of the edict itself, which restored the tight-knit system of Roman Catholic parishes throughout France while allowing, at the same time, for personal freedom of conscience and limited freedom of public worship on the part of the Huguenots. This model of compromise worked relatively well for a little over 80 years until it was revoked by King Louis XIV in 1685.

Of particular interest to readers of this magazine will be the essay by Michael Wolfe entitled "The Edict of Nantes: French Origins and European Impacts."

Worth the price of the book is the new translation of the edict promulgated by King Henry IV of France (Henry of Navarre) on April 13, 1598. Seven well-reproduced illustrations enhance the text, and a helpful glossary of French terms concludes the book.

(The Rev.) Travis Du Priest,  
book editor



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# A Lasting Impression

**DRAMATIC PRESENTATIONS FROM THE NEW TESTAMENT.** By David Rhoads. Produced by Select, 2199 E. Main St., Columbus, OH 43209. \$40

A New Testament professor at the Lutheran School of Theology, Chicago, dons St. Paul-like robes and adopts characteristics of speech and demeanor which the apostle could well have had as he monologues portions of Galatians, Mark, Luke and the Gospel of John. The whole effort is surprisingly effective and might capture viewers who would be quick to shun other video Bible presentations. Prof. Rhoads' introduction of the biblical material and explanation of his hopes for this project are well done. This tape could be of help to individuals and small study groups more than larger-size classes.

**PRAYER MADE SIMPLE AND JOYFUL** narrated by the Rev. John Catoir. Produced by Twenty-Third Publications, Box 180, Mystic, CT 06355. No price given.

Those who pray but are dissatisfied to some extent with the experience, those who do not pray but feel they should, those who are curious about prayer — all could find this set of three video tapes (25 minutes each) worth watching. The format includes some comments by individuals with reflections on these by Fr. Catoir, dialogue between the narrator and different people and a good bit of homiletical presentation about prayer. The tapes come with material on how they might be used by individuals and groups. Fr. Catoir is director of evangelization/communication for the Roman Catholic Diocese of Paterson, New Jersey.

**THE SMALL/RURAL CHURCH.** Audio tapes of the Fall, 1996, issue of *The Anglican Theological Review*. The Episcopal Media Center, Atlanta, GA.

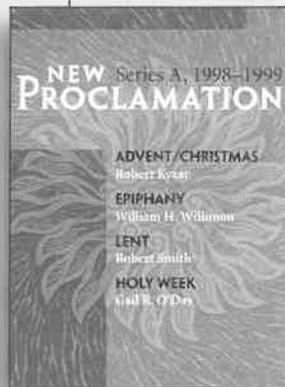
If it is hard to find time to read as many articles in each *Anglican Theological Review* as you would wish, this set of three audio tapes might help, especially if your automobile is equipped with a tape player. These tapes not only provide affir-

mation and new ideas for those whose ministry is in small congregations, they also do a good job of introducing others to the small-church life that is the church life for so many Episcopalians. The articles are by people who have had ample experience in small congregation life and who have taken the time to both reflect on this

experience and also share it with others. The tapes also include several good book reviews, and the packet includes an extensive compilation of informative resources on small church ministry by L. Shannon Jung, director of the Center for Theology and Land in Dubuque, Iowa.

(The Rev.) Richard J. Anderson

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# Priest Will Stand Trial on Charges of Child Pornography

The Pennsylvania priest who was arrested on charges of child pornography [TLC, May 31] must go to trial, a district judge ruled. The Rev. Robert K. Orr, rector of All Hallows' Church, Wyncote, Pa., will be arraigned July 24 and is free on bail and living in the rectory at All Hallows'.

John Elbert, Fr. Orr's attorney, contends his client is being framed. Mr. Elbert said, following a hearing in Montgomery County district court, that "other people in the church had access to his

**'My faith is the truth will come out ... and that God won't let an innocent man be convicted.'**

Fr. Orr

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[log-in] name and password," and that Fr. Orr was the victim of church politics run out of control.

Judge Loretta A. Leader made a decision that Fr. Orr must go to trial after a detective testified that he found about 20 files on a computer owned by the church containing pictures of "children engaged in sexual-type activity." Det. Raymond Kuter also said he found seven e-mail messages sent from Fr. Orr's America Online account that contained similar images.

"These are the times that you either live or you don't live your faith," Fr. Orr told *The Philadelphia Inquirer* after the hearing. "My faith is the truth will come out ... and that God won't let an innocent man be convicted."

"There are people that want to see my client out of there," Mr. Elbert said. "He's had personal conflicts with members of the vestry."

The *Inquirer* quoted Charis Bowling, a member of All Hallows' vestry who attended the hearing, as saying, "I never heard any animosity that would have precipitated that kind of action."

Assistant District Attorney Mary Fittipaldi said police executed a search warrant at the All Hallows' rectory but found nothing.



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# Helping Ourselves and Each Other

By TRAVIS DU PRIEST

**WALKING THROUGH THE VALLEY: Understanding and Emerging From Clergy Depression.** By Robert L. Randall. Abingdon. Pp. 128. \$14.95 paper.

The awful disease of depression causes physical, spiritual and mental difficulties but can also become "a crucible for new life" says UCC pastor and clinical psychologist Robert Randall. Very good on helping ministers to see the large picture and not become overly detail oriented and shortsighted.

**THE ROAD TOWARD WHOLENESS: Biblical Meditations for the Recovery Journey.** By Mary Tuomi Hammond. Judson. Pp. 120. \$9.00 paper.

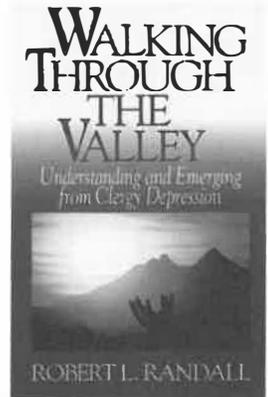
These are meditations on aspects of scripture designed to lead the reader through a journey to recovery from dependence and co-dependence. The author is a Baptist pastor and in recovery herself; she explores such biblical topics as Jesus on family issues, Jesus saying "no," Jesus facing conflict and expressing his feelings. Particularly good on conflict.

**THE JOURNEY FROM MISERY TO MINISTRY: Living Creatively in a Broken World.** By Francis Dorff. Ave Maria. Pp. 184 \$12.95 paper.

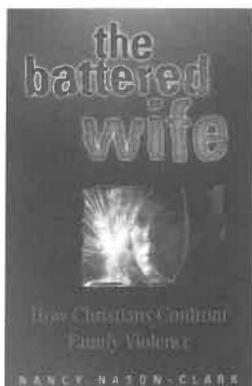
Fr. Dorff, a Roman Catholic priest, takes us through eight stages of what he calls "process spirituality" through suffering to ministry: "There is a wonderful wedding which begins to take place when we allow our spirituality to be rooted in the integrity of our own life-process." Some trendy lingo, but quite helpful.

**WITH FACES TO THE EVENING SUN: Faith Stories From the Nursing Home.** By Richard L. Morgan. Upper Room. Pp. 191. \$11.95 paper.

A director of pastoral care at a retirement home in North Carolina and an ordained Presbyterian minister, Pastor Morgan addresses all sorts of themes and issues for nursing home residents — the hardships of winter, for example — and shows how God is at work in their world, in their lives. Large print, double spaced for easier reading. Concludes with a Room Blessing, a Memorial Service, and Litany of Remembrance.



## Short and Sharp

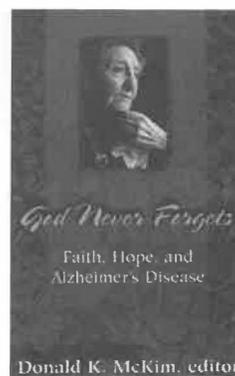


**THE BATTERED WIFE: How Christians Confront Family Violence.** By Nancy Nason-Clark. Westminster John Knox. Pp. 200. \$18 paper.

A University of New Brunswick sociology professor who has been part of a Religion and Violence Research Team looks at the bases of Christian family life, women helping women and the pastor as counselor. Numerous case studies provide examples from clergy families with abuse and from women's support groups.

**COUNSELING DEPRESSED WOMEN.** By Susan J. Dunlap. Westminster John Knox. Pp. 143. No price given, paper.

Giving serious attention to women's relationships and socioeconomic conditions, Susan Dunlap, assistant professor of pastoral theology at Duke Divinity School, urges gentle "accurate assessment of those we are caring for." Very good on "writing one's life" and "speaking metaphors for therapeutic change."



**GOD NEVER FORGETS: Faith, Hope, and Alzheimer's Disease.** Edited by Donald K. McKim. Westminster John Knox. Pp. 136. \$12 paper.

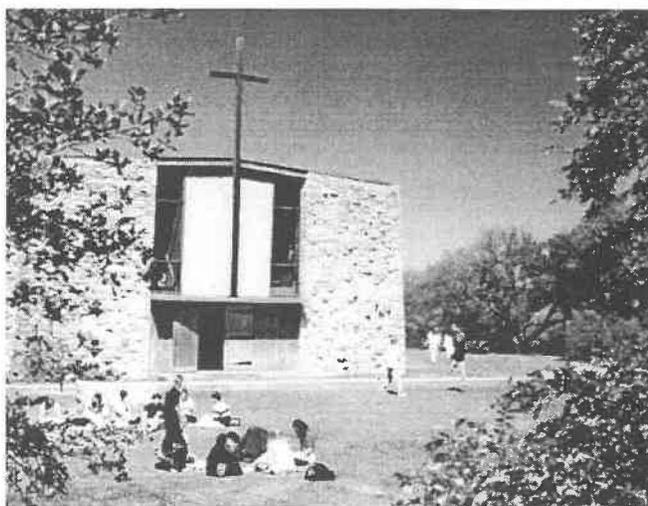
How can scripture and the Christian faith be liberating in the face and fact of Alzheimer's disease? The dean of Memphis Theological Seminary directs us to sources in the Bible where pain, anger and doubt are honestly voiced: "To name their own pain is to give people with Alzheimer's disease power over what is named and a sense of worth."



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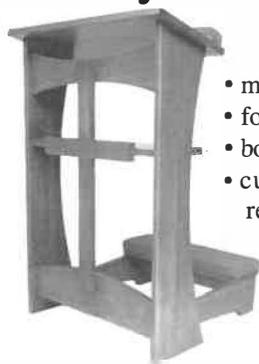


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### Appointments

The Rev. **Cynthia Bell** is interim pastor at St. James', PO Box 459, North Salem, NY 10560.

The Rev. **Robert G. Certain** is rector of St. Margaret's, 47-535 Highway 74, Palm Desert, CA 92260.

The Rev. Canon **Kenwood Cooper** is canon to the ordinary of the Diocese of Western Louisiana, Box 2031, Alexandria, LA 71309.

The Rev. **Richard Craig** is vicar of Sts. Thomas and Martin, 4100 Up River Rd., Corpus Christi, TX 78408.

The Rev. **Virginia L. Going** is deacon at St. Mark's, 1725 New Hope Rd., Raleigh, NC 27604.

The Rev. **Timothy Graham** is assistant at St. Michael's, 1520 Canterbury Rd., Raleigh, NC 27608.

The Rev. **David Hartling** is rector of Epiphany, 2145 Dougherty Ferry Rd., Des Peres, MO 63122.

The Rev. **Brant Hazlett** is rector of St. John the Baptist, Box 674, Mt. Carmel, IL 62863.

The Rev. Canon **Jonathon Jensen** is canon at Christ Church Cathedral, 2919 S Charles Ave., New Orleans, LA 70115.

The Rev. **Theodore Kanellakis** is priest-in-charge of St. Paul's, PO Box 68, Tivoli, NY 12583.

The Rev. **Linda Kelly** is assistant at St. Peter's, 956 Main St., Kerrville, TX 78028.

### Ordinations

#### Deacons

Newark – **Maylin Biggadike, Cooper J. Conway, Robert Criste-Troutman, Michael Delaney, Lucy Ann Dure, Dana Rose.**

#### Priests

Nevada – **Ann Copp, Steven Kalas, Nadine Leffler.**

Newark – **Dorothy Austin.**

Upper South Carolina – **Bruce Walker.**

Western Louisiana — **David Perkins**, priest-in-charge of Good Shepherd, Box 2172, Vidalia, LA 71373.

### Receptions

Albany – **Ted J. Monica** (from the Roman Catholic Church), priest-in-charge of Good Shepherd, Elizabethtown, NY 12932.

Newark – **Sunil Chandy** (from the Church of South India).

### Resignations

The Rev. **Mary Beth Both**, as rector of St. Martin's, Charlotte, NC.

## People and Places

The Rev. **Dru P. Ferguson**, as assistant at Transfiguration, Dallas, TX.

### Retirements

The Rev. **Bill Calhoun**, as rector of St. Helena's, Boerne, TX.

The Rev. **Bernard C. Michael Shrubsole**, as rector of Holy Cross, Wilkes-Barre, PA.

### Deaths

The Rev. **Lawrence L. Brown**, who spent 60 years of ministry in the Diocese of Texas, died March 26 in Austin, TX. He was 94.

A native of Hutchinson, KS, Fr. Brown moved to Texas as a child. He graduated from the University of Texas and from Virginia Theological Seminary. He was ordained in 1929 and served missions in Harrisburg, Baytown and Pelly, TX, until 1934. He was rector of Trinity, Longview, TX, from 1934 to 1942, and 1945-1950. He was associate professor of church history at the Episcopal Theological Seminary of the Southwest from 1951 to 1960 and remained at the seminary in various roles, including a year as dean, until his retirement in 1974. He is survived by his wife, Anna, two sisters, Louise Barr of Austin and Betty Daigle of Beaumont, TX, and a brother, Herbert, of Phoenix, AZ.

The Rev. **Virgil Louis Livingston**, retired priest of the Diocese of Oregon, died May 5 in his Portland, OR, home. He was 90.

Fr. Livingston was born in Hutchinson, KS. He was a graduate of Ottawa University and Seabury-Western Theological Seminary. He was ordained deacon in 1934 and priest in 1935, then became vicar of St. Paul's, Coffeyville, KS, in 1936. From 1940 to 1943 he was a canon at the Cathedral of St. John the Evangelist, Spokane, WA. He was vicar of St. John's, Toledo, OR, 1943-48; rector of Grace Church, Astoria, OR, 1948-56; and rector of St. David's, Portland, from 1956 until his retirement in 1972. He was an observer at two World Council of Churches' assemblies, and he was active in the Oregon Council of Churches. He is survived by his wife, Sue, two sons, James, of Portland, and Louis, of Parkrose, OR, and two grandchildren.

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.

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.

**Sam Batt Owens**, 70, one of the Episcopal Church's leading musicians, died April 30 at Baptist Hospital East in Louisville, KY, after a long struggle with lung cancer. In

1996, he had left his position at St. Andrew's on-the-Sound in Wilmington, N.C., to become a consultant for parishes and dioceses in artistic matters and a crusader for fair compensation and recognition of church musicians.

Born in Ashland, AL., in 1928, Dr. Owens composed more than 500 pieces for chorus, solo voice, organ, handbells and instrumental ensembles. He was an organ recitalist and designer of pipe organs, a founding member of the Sewanee Church Music Conference and a consultant to the hymnal commission responsible for *The Hymnal 1982*. He was a past president of the Association of Anglican Musicians. He held positions in both parish music and academia. He served at churches in Alabama, Tennessee and Kentucky, including Christ Church Cathedral, Louisville, and St. Mary's-on-the-Highlands, Birmingham, AL. He held professorships at Birmingham-Southern College, Vanderbilt University, and Fisk University, where he conducted the Fisk Jubilee Singers. Recently he had been appointed presenter in the Center of Ministry in Small Churches at the University of the South, Sewanee. He is survived by a daughter, Jody Clark, of Louisville, and a sister, Martha Brown, of Austell, GA.

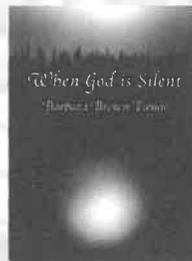
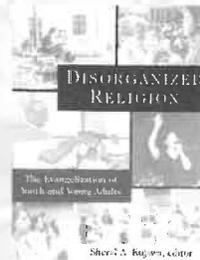


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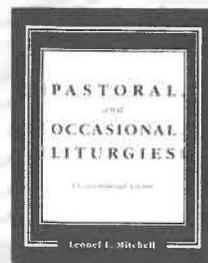


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# A Season for Ordinations

The Cathedral of St. John the Divine in New York City is one of many places where services of ordination have taken place this spring. Eight persons were ordained deacons at the cathedral on May 16.



The newly ordained in the Diocese of New York exchange the Peace.



Susan Bonsteel of St. John's Church, Kingston, is ordained by the Rt. Rev. Richard F. Grein, Bishop of New York.

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# The Living Church

# Come, Follow Me



As I write these thoughts, I remember the words of Mother Teresa: It is in the silence of our being that God speaks to us.

So it is for me tonight during a contemplative retreat at Sewanee. In this stillness I hear God's voice, as so often I have heard it when I have been still enough to listen. Strangely, I hear the words, Enough is enough. Listening further I hear it again. Enough is enough. What, I ask the Lord, does this mean?

Quietly the words of Jesus begin pouring through my mind. His words concerning love and compassion penetrate my thoughts. "God so loved the world that he gave his only son that who ever believes in him shall not perish but have eternal life."

"The spirit of the Lord is upon me, because he has enabled me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free."

Why these special words tonight? I ponder.

For many months my spirit has been troubled by conditions in my beloved Episcopal Church. The rancor, disagreeable words and judgments being shouted about hardly sound like the words of Jesus.

Did not Jesus speak about loving my neighbor, about caring for the poor, feeding the hungry, visiting the sick and those in prison?

Did not Jesus commission his followers to go and make disciples of all nations, baptizing them and reminding them that he would be with them until the close of the age? He excluded no one. This was the good news.

As I sit here tonight, pictures of God's world enter my imaginary vision. I see battered women and abused children before my eyes; disabled children and old people struggling with their physical conditions and in need of help; poor, legal immigrants recently removed from eligibility for our government's food support; young boys and girls in prison with little hope for a new life. I picture chil-

dren wandering the streets of Bosnia having lost both mother and father. I see young and old malnourished and sick people in Iraq suffering in our world's conflicts. I see the homeless on the streets of my own country.

Above this all, I see a world in need of reconciliation. Perhaps tonight I see my church in great need. God's people are in warfare, a flock divided, angry-spirited, judgmental, self-serving in their prideful statements. I ask, where is God?

The answer came to me. I am here but you do not listen to my voice nor practice my ways, busily proclaiming your own words rather than mine.

Where is compassion and where are my own priorities in life? Where, I ask, did Jesus, during his earthly ministry, spend such great amounts of time and energy dealing with the issues now dividing my church? Jesus spoke of forgiveness, of a kingdom united in love, not one divided by anger, selfishness and fear.

I hear him tonight reminding me that he is the way, the truth and the life. I hear him tonight reminding me of all that he has given to me. I think of the abundant blessings bestowed upon my country and see the great opportunities that abound to follow him in the areas of his concern.

Tonight, amidst these thoughts, I picture Jesus on the mountain near the Sea of Galilee breaking bread to feed the 5,000 and sharing the good news of the kingdom. I sense his arms outstretched, beckoning me and all his children to follow him.

Once again I hear the words, Enough is enough — "come follow me and concern yourself with the issues with which I am most concerned."

Yes, I hear the voice of Jesus. He is speaking to me.

Robert Ayres, Jr.  
Austin, Texas

Next Week ...  
The Return of the Egret

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**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

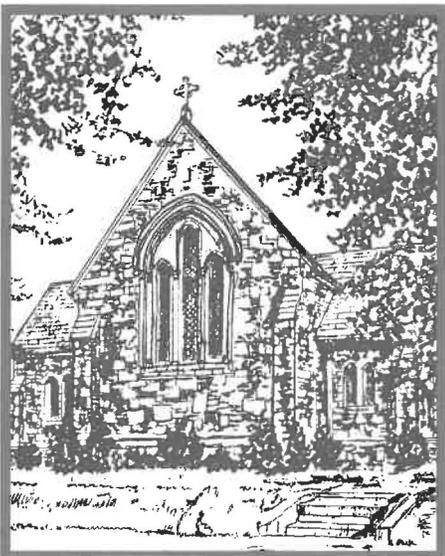
**CALVARY** (808) 247-2733 45-435 Aumoku St.  
The Rev. Joseph J. Carr, r E-mail: CalvryCHHI@aol.com  
Sun Eu 7 & 9:30. Prayer & Praise 1st Fridays 7

## 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



St. Paul's, Washington, D.C.

## 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** 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  
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

## 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)

(Continued on next page)

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

# Summer Church Services

## Ruidoso, NM

HOLY MOUNT 121 Mesalero 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.  
Bar'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,  
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

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 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

S. CLEMENT'S, Shrine of Our Lady of Clemency  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E.B. Swain, r  
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena &  
B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily:  
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C  
Sat 5-6, at any time on request

ST. MARK'S 1825 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

GRACE 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed  
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

## Selinsgrove, PA

ALL SAINTS (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## 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 (512) 882-1735  
The Rev. Frank E. Fuller, asst  
Sun 8, 9 & 11. Weekdays as anno

## Dallas, TX

INCARNATION 3966 McKinney Ave.  
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;  
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the  
Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP 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.palmer.tx.com](http://www.palmer.tx.com)

## 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 [bnrgcss@aol.com](mailto:bnrgcss@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

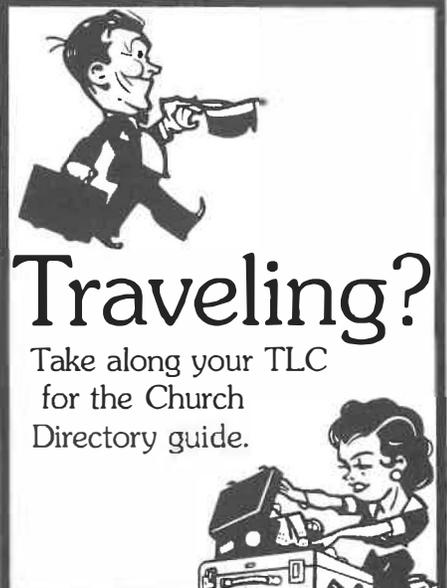
## Paris, France

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, II, 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

## San Miguel de Allende

## GTO Mexico

ST. PAUL'S Calzada del Cordo  
Near the Instituto Allende  
Mailing address Apartado 640  
Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van  
Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean  
Underwood, r-em  
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno.  
Spanish service Sat 6



**Traveling?**  
Take along your TLC  
for the Church  
Directory guide.