

# The Living Church

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*The Magazine for Episcopalians*



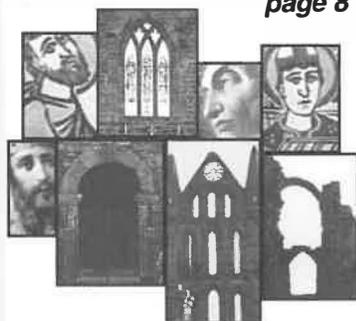
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By Ann Rose



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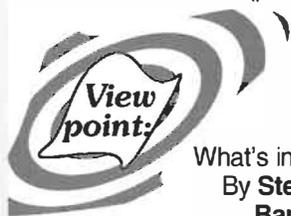
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## Quote of the Week

The Rev. Donna Schaper, a UCC minister writing in the *Philadelphia Inquirer*, on evangelism: "If I offer you what I know of God as a gift, I have the evangelism of good manners. If I offer you what I know of God as a club, I have the evangelism of bad manners. The difference is control."

## In This Corner

# The Lambeth Market

It's not that I don't take *Church Times* at its word; rather, I had to see for myself. The venerable English weekly described some of the souvenirs being sold for the Lambeth Conference and listed a website ([www.anglicancommunion.org/souvenir.htm](http://www.anglicancommunion.org/souvenir.htm)) where one could buy these products. It was the headline which caught my attention: "Squeezy balls for Lambeth." My curiosity got the best of me and I went to the website. There in color were illustrations of the valuable products being offered: A church candle (ecclesiastically approved), a baseball cap, a promotional bug, and, yes, a globe and compass rose stress ball and others. A Canadian found the idea absurd and set up his own website as a spoof of the Lambeth souvenirs (<http://vrx.net/~george/>). The host doesn't identify himself but signs his name George Jetson.

To mark the first Lambeth Conference which will have the presence of women bishops, the Episcopal Women's Caucus is selling T-shirts. The shirts carry the message "From Philadelphia '74 to Lambeth '98." The names of the "Philadelphia 11" and the 11 women bishops at Lambeth are screened to form the background for the text.

Think things can be difficult at your parish? Get a load of what a Church of England vicar put up with. A parishioner at St. Luke's Church, Kingstanding, in the Diocese of Birmingham, entered a guilty plea to four counts of assaulting the vicar, his curate and a warden. The trouble began when the vicar, the Rev. Darren Smith, asked Valerie Austin

to stop bringing her dog to church. Mrs. Austin responded by slapping the three victims. She was sentenced to two years' probation and an injunction which prevents her from being within 250 yards of the church or of the vicar's house.

The Diocese of Minnesota, a leader in attracting persons to the diaconate, wants more. The Rt. Rev. James L. Jelinek, Bishop of Minnesota, has urged clergy and lay leaders to reflect and pray about the need for deacons. "We have far more requests for deacons than we can possibly fill," he wrote. The bishop points out that many of Minnesota's deacons have moved or retired in recent years, and there has been a moratorium on new vocations in order to reform the diocesan training program.

Folks keep sending in what they've seen on license plates. Charles L. Stewart, of Watertown, N.Y., saw 28 BCP. The Rev. Canon Ernest Bennett, of Orlando, Fla., spotted CK JESUS. TLC staff member Patricia Nakamura saw SINR 2.

The Rev. Frederick Quinn, of Chevy Chase, Md., offers this as the most politically incorrect modern choral composition: Sir Arthur Sullivan's "Boer War Te Deum."

Note to someone in Pawleys Island, S.C., who has even worse penmanship than I do: The Rev. V. Gene Robinson was the first known openly gay person to be a finalist in an episcopal election.

David Kalvelage, editor

## Sunday's Readings

### Greatness in Small Places

*Pentecost 6, Proper 10: Deut. 30:9-14; Ps. 25 or 25:3-9; Col. 1:1-14; Luke 10:25-37.*

One of the startling implications of a way of life that proclaims the Incarnation is that its most dynamic precepts are lived out in common, ordinary events and decisions. Today's first lesson tells us "this commandment which I command you this day is not too hard for you . . . it is in your mouth and in your heart, so that you can do it."

In Paul's letter to the Christians in Colossae, he exhorts them to "lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God." Not only is it important to note that the Colossians are to bear fruit in every good work (the small and ordinary as well as the great), but also that this epistle was written to a small town

whose church had been founded by a lay person who had been influenced by Paul in Ephesus. Colossae was a small place with few people — yet worthy of Paul's attention.

In the gospel, the Samaritan is commended not because his deeds were particularly difficult or demanding, but because they were uncommon — relatively small things which few people would have done, or do today. Perhaps this is why the Christian life is so frequently admired but so rarely practiced well. Christians, regrettably about as often as non-believers, fail to manifest virtue in ordinary things. Jesus did not intend that Christian behavior be limited to heroic actions; opportunities for unheroic actions come our way hundreds of times each day, and it is in them we are to love our neighbor. Greatness is built up of many small things done greatly.

## Transformers Needed

Fr. Page's article on why church attendance has fallen off [TLC, June 21] lists many of the worldly factors that have had an effect on attendance over the past several years.

It is important to note that very little of what Fr. Page mentions is objectively new. It was, after all, some 400 years into the history of the church before anyone had Sunday as a holiday as a matter of course. Similarly, such holidays which did exist were, then as now, in honor of deities and events that were anti-Christian — yet, the church grew.

The church grew because there was no doubt that her role was to transform the world. She understood her mission and was not worried about being out of step with society because it was also understood that was precisely part of the mission. Much of what Fr. Page discounts as unimportant (the ordination of women, issues of sexuality, prayer book revision, etc.) sprang, at least in part, from a desire

to bring the church into the second half of the 20th century. Never mind that, left to itself, the second half of the 20th century would just as soon not have the church.

I would recount an exercise that Bishop Keith Ackerman used to make a telling point. He asked the audience, most of whom were middle age or older, to raise their hands if they remembered when all of the stores were closed from 12 to 3 on Good Friday, and to raise them again if they remembered when it was impossible to buy a loaf of bread on Sunday morning because all of the stores were closed. After most of us raised our hands, he then asked (no hands this time) how many of the audience spent from 12 to 3 in church on Good Friday, and how many of them had ever gone shopping on Sunday.

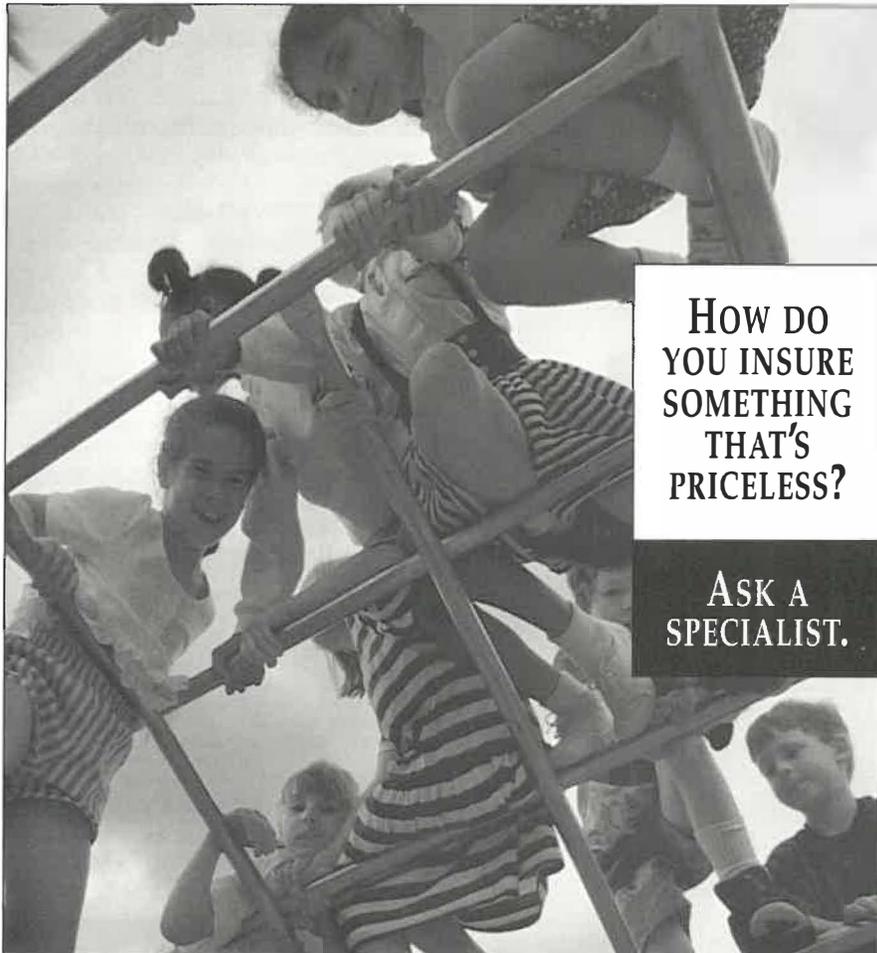
The point, of course, is that stores are open only because people shop in them. If Christians stopped shopping on Sundays, there would be many fewer stores open and far fewer Christians compelled to

work in them. In this, as in so many other areas, we have allowed the church to be conformed to the world rather than undertaking our mission of transformation. I believe the church will again win the loyalty of her members when we once again are willing to be the transformers rather than the transformed.

*(The Rev.) Charles B. King, Jr.  
Church of the Holy Cross  
Warrensburg, N.Y.*

### 'New Clothes'

Thank you for publishing Ralph Spence's Viewpoint article [TLC, June 14]. It brought to mind my experience on the Diocese of Connecticut's human sexuality commission a dozen years ago. As with most Episcopalian committees, we were representative of all sorts and conditions, points of view and orientations. For the first year or so, our meetings were characterized by conversation, in the true



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# Consecration Without Walls

In a tent without walls on the lawn of St. Andrew's School, Middletown, Wayne Parker Wright was ordained the 10th Bishop of Delaware June 20. More than 1,200 members of the diocese wept and cheered during the ceremony that embraced the rich tradition of the church's Anglican heritage and celebrated the creativity and spontaneity that will sustain their vitality into the third millennium.

An open tent in the middle of Delaware was an appropriate setting for the start of an episcopate in which the new bishop proclaims "an incarnational and sacramental church where we are always open to the problems, cares, concerns and challenges of the world around us." With resounding emphasis, he has stated, "We cannot and will not build a wall to keep the world out. What is out there is in here and what is in here is out there!"

The Rt. Rev. Mary Adelia McLeod, the first woman to be elected a diocesan bishop in the American church and Bishop Wright's seminary classmate, delivered the homily. Drawing from a family story in which her husband had found himself diving in a local dumpster

looking for a lost cat, she urged Bishop Wright to be a "dumpster diver." Reminding her friend that it's hard to take yourself too seriously when you're in the garbage, she said, "You'll find your heritage in the dumpster. We all will." Most important, she said, "Jesus will be in the garbage. He was born there and he died there. It's Jesus who most often pulls us into the garbage."

Children, including the Wrights' 8-year-old son Parker, played an important role in the service. Nearly 100 children, ages 4 and older, participated in their own interactive lessons near the service of ordination before joining the adults in time to take part in the Eucharist and join a colorful recess with banners and streamers.

The Rt. Rev. Robert Rowley, Bishop of Northwestern Pennsylvania and president of Province 3, acted for the Presiding Bishop as chief consecrator and was assisted by four co-consecrating bishops: the Rt. Rev. Charles Jenkins, Bishop of Louisiana; Bishop McLeod; the Rt. Rev. Cabell Tennis, retired Bishop of Delaware, and the Rt. Rev. Charles Vache,



The newly-ordained Bishop Wright with his wife, Holly, and his son, Parker.

retired Bishop of Southern Virginia.

The following day, Bishop Wright was installed at Wilmington's Cathedral Church of St. John.

Lynn Kelleher

## Episcopal Women Learn About Their Foremothers

They came from Ohio, Pennsylvania, California, Texas and most of the "official" Southern states such as Alabama, Georgia, North and South Carolina, Florida and Virginia — Episcopal women curious about their foremothers.

For four days in June at the Kanuga Conference Center in North Carolina, they sat at the feet of their church's women leaders and ground breakers — Pamela Chinnis, the Very Rev. Martha Horne and the Rt. Rev. Mary Adelia McLeod. They heard stories about themselves they had never known and went away filled with new respect for the role of women in the Episcopal Church.



Lucy Germany photo

Mrs. Chinnis (below, right) with the Rev. Janet Watrous, immediate past president of the Episcopal Women's History Project.

The conference, known as the Celebration of Southern Episcopal Church Women, presented an agenda rich in stories about women in the South's history, practical approaches to gathering such histories and some poignant and powerful stories about the struggle women have had and are still having to establish themselves in the church.

Mrs. Chinnis, third term presiding officer of the House of Deputies of General Convention, described her journey through the ranks as "painful. From my small town upbringing, I had

been given a sense that it was arrogant for a woman to talk about herself," she said. "But a certain amount of pain makes the joy all the sweeter." Her life has taken her through discovery of self, to discovery of men and women in community and more recently she has gone beyond community to where "we are the body of Christ in the world."

She noted the lost generation of women born in the '20s and '30s, beset by the double standard, deprived of education and encouragement, who were forced to find their own way through kitchen captivity and marriage and family limitations. But many of those who did, have achieved leadership that is important to all women in the last years of the 20th century.

The Very Rev. Martha Horne, the first woman seminary dean (Virginia Seminary), told of her life on the borderline between academic and blue collar communities. She remembered her early Sunday school teachers as being "the checkout lady from the Red and White Grocery and the provost of Duke University."

Catherine Faver, professor in the College of Social Work at the University of Tennessee, focused on the ministries of Southern Episcopal lay women. Her examination of whom such women chose as role models revealed that while many pick famous women such as Mother Teresa and Joan of Arc, others select their mothers and grandmothers. Many describe their lay ministries as resulting from a "sense of call."

On the final day of the gathering, Bishop McLeod, the first woman diocesan bishop to be consecrated in the Episcopal Church, shared a year of her journal, a poignant expression of her doubts and misgivings, her journey from Sewanee to Vermont.

Lucy Germany

# The Persistence of Racism Addressed in Lectures

Well-known Church of England social activist and theologian the Rev. Kenneth Leech presented a pair of lectures at Colgate Rochester Divinity School June 3-4.

In the first lecture, Fr. Leech used Nazi Germany and Apartheid South Africa as examples, saying that "racial inequality, segregation and oppression" were often widely supported legally and socially. In the Britain of the 1950s and '60s, he said, the labor but not the presence of West Indian immigrants was needed. He described a Christian oxymoron wherein racism was both defended and attacked on the basis of theology and interpretation of scripture. The church's tendency to promote stability and "a state of harmony" rather than disturb the social order served

to perpetuate racism.

Fr. Leech listed "five truths" of combating racism:

- Racism cannot be fought simply by rhetoric. Intentions and feelings must be transformed into powerful actions.
- Racism can't be combated purely by education. The true problem is not that people do not understand, but that they understand all too well and are on the other side of the issue.
- Racism cannot be fought nicely. Combating racism will make a lot of people uncomfortable — especially those who have a vested interest in it.
- Racism cannot be opposed at the level of generalities. "The beast" must be identified and rooted out where it

exists in, for example, immigration and housing policies.

- Racism cannot be fought vicariously on someone else's behalf. All people are implicated, and racism dehumanizes the oppressor as well as the oppressed.

The second evening's lecture concerned the resurgence of Neo-Nazism in Europe. Following the collapse of the Berlin wall in 1989, Fr. Leech said, "the demonization of Islam took the place of communism." The development of the European Union, he said, is in some ways a "racist, xenophobic basis for community."

Today's victims of persecution, he said, are refugees, immigrants, asylum seekers — "the untouchables." The anti-Islamic movement exacerbates problems.

## Conventions

### 'Evangelist Bishop'

The Rt. Rev. Steven Plummer told the Navajoland Area Mission Convocation he plans to be known as an "evangelist bishop." He told delegates to the June 12-14 meeting at the Church of the Good Shepherd, Fort Defiance, Ariz., that he expects to hire a new priest for the Utah region within the next several weeks. This would free him from duties as vicar in that region. He would then use a large tent donated to Navajoland "to evangelize.

"I will carry this tent across the reservation, and proclaim the word all over the reservation," he said. "I also want to reopen those churches that are closed."

He noted that as a child he learned about Jesus from a church worker "under a piñon tree."

The bishop said the area mission has continuing financial struggles, and asked delegates "to share my burden." He said he is pleased that more Navajo members of the church are stepping forward and taking more responsibility.

To emphasize that, the elections for the area mission council resulted in two 16-year-olds being elected as members. And the closing Eucharist included baptism, confirmations and receiving of new church members. The Rev. Mark Goodman, rector of Trinity Church, Hamilton, Ohio, was the preacher. An annual budget of about \$360,000 was approved.

Navajoland Area Mission was created by General Convention in 1976 from parts of the dioceses of Utah, Arizona and the Rio Grande.

Dick Snyder



Dick Snyder photo

Bishop Plummer (back) at a presentation for children during the Navajoland Convocation.

### 'Dating Service'

The Rt. Rev. Michael W. Creighton, Bishop of Central Pennsylvania, emphasized his hope to increase the number of churches and the number of parishioners when he addressed his diocesan convention June 12 in Lewisburg.

"It has been 13 years since we planted a mission congregation in this diocese," Bishop Creighton said. "It is my dream and desire that we begin a congregation every three years."

Bishop Creighton said there are enough spots in the diocese where population is increasing to warrant considering building new churches.

Strengthening existing congregations also was on the bishop's agenda. He pro-

posed the idea of developing companion congregation relationships throughout the diocese. If a priest, vestry and congregation were interested in a companion, they would make it known to the diocese. The diocese, in turn, would act as a "dating service" to pair those congregations seeking partners.

"We have companion dioceses, why not companion congregations?" he asked. "It could mean a three-year covenant between two congregations to be closer partners in Christ."

The Rev. John H. Westerhoff, author and lecturer, was keynote speaker at the convention and preacher at the Eucharist. He also led a workshop on the baptismal community that was followed by small-group discussion.

# ALIVE IN HISTORY

By ANN ROSE



1997 British stamps commemorating St. Columba and St. Augustine



The Royal Post Office of the United Kingdom issued special Columba and Augustine stamps last year, and Anglican groups conducted pilgrimages to celebrate 1,400 years of continuous Christianity in England, from 597 to 1997. My husband and I discovered that an alternative to joining an official pilgrimage was to base ourselves in northern England and explore the places and ruins that lie within a manageable oval that can be drawn on a map from York up to Holy Island.

As we undertook our own pilgrimage to the 7th-century places where Christianity returned to northern England, this time to take permanent root, and as we studied the stories of those saints and those communities, we felt a profound closeness to them. The lessons they learned, the truths they discovered, and the errors they made seemed like familiar themes, very similar to those of our world, our times, our faith.

In order to look at some of the repeating patterns and cycles of our ancestral roots that we can see especially clearly in those early centuries of the faith in England, let's do a quick review of some of the important people, places, and dates:

▽ Christianity filtered into England in the 1st and 2nd centuries, when the Roman Empire spread to England. At first illegal, Christianity went from an underground network to full expression after Constantine's edict in the early 4th century.

▽ St. Patrick, from a Christian family in northwest Britain, was kidnapped and taken to Ireland in the early 5th century. He escaped after six years, studied in Gaul to become a priest, and returned to Ireland to evangelize the country.

▽ By mid-5th century, the Romans had withdrawn from England, and Christianity was virtually stamped out by pagan Anglo-Saxon invaders. The faith in Celtic Ireland, however, survived and flourished.

▽ In the mid-6th century, St. Columba left Ireland and established a monastery on the island of Iona, off the coast of Scotland. The Iona monastery would have a profound influence on Scotland and England.

▽ At the end of the 6th century, in 597, Columba died.



St. Patrick

That same year, Pope Gregory I sent Augustine from Rome to Canterbury to convert the pagan Saxons in England.

▽ In 627, King Edwin of York (who had married a Christian princess from Canterbury) was converted by a missionary from Canterbury. For his baptism, he built a little timber church, the first York Minster, and was accompanied in baptism by his family and followers, including a child of 13 named Hilda.

King Edwin's nephews, Oswald and Oswy, were sent to Iona to the monastery school there. Monastery schools provided the only education available between the fall of the Roman Empire and the rise of universities in the 12th century. When nephew Oswald became king in York, he sent to Iona for missionary help to evangelize England. Oswald is credited with being the major person to open Northumbria to the Christian faith.

The monk who answered Oswald's call was Aidan, who chose to begin his monastery in 635 not at York but on Holy Island, just south of the Scottish border. The Lindisfarne Priory on Holy Island became the cradle of Christianity for northern England. Saints Cedd, Chad, Wilfrid, and Cuthbert were all connected to Holy Island. St. Hilda was strongly influenced by Aidan. The Lindisfarne Gospels (along with the Book of Kells, masterpieces of Celtic illuminated manuscripts) were produced at the end of the 7th century, in honor of God and St. Cuthbert. Holy Island was, and is, cut off from the mainland twice a day by the tide. The rhythm of the tides and the rhythm of Celtic Christian monastic life meshed well: asceticism, solitude, worship, and community life on Holy Island alternated with walking evangelism into the wilds of northern England.

▽ In 655, Oswy gave St. Hilda a tract of land at Whitby, high above the North Sea, to build a double monastery for monks and nuns. Hilda's monastery was so effective that it became the host site for the Synod of Whitby in 664, the



Saxon porch of Monkwearmouth Monastery



Lindisfarne Priory on Holy Island

Synod which decided in favor of Roman rather than Celtic expressions of Christianity for the English people.



Whitby Abbey



Around 680, a 7-year-old child named Bede was brought to a monastery at Monkwearmouth, to be given by his parents to the monks to raise. Two years later he moved to the new sister monastery at Jarrow, where he spent the rest of his life. The Venerable Bede produced the best scholarship we have from the 7th and early 8th centuries in England.

With the historical sketch to reference, let us look at this period of English Christian history — short in actual time but immeasurably powerful in effect — and see some of the truths, pitfalls, heroes of the faith, essentials of Christian living, and subtle seductions. Several of the themes of history, specifically Christian history, that call out to be noted in England's early story might be ...

## UNFORTUNATE EVENTS CAN HAVE REDEMPTIVE CONCLUSIONS

▽ Early 5th century: Patrick, as a teenager, was kidnapped from his comfortable English home, and taken to the wild country of Ireland — terrifying for him and heartbreaking for his family. But out of those years in Ireland was born in him a love of Ireland and thus an openness to the thought of returning to Ireland years later as a priest with the gospel that he by then had been trained in France to preach.

▽ Mid-6th century: Columba, apparently a gentle spirit usually, had a temper so violent when it came to a dispute over the rights to an illuminated manuscript, that a bloody battle broke out in which thousands were killed. Columba's remorse and guilt subsequently led him to a self-imposed exile from Ireland and the building of a monastery on the Scottish island of Iona. He vowed to direct a monastery so effective in evangelism that he would convert at least as many people as had been killed in the battle. The Iona monastery indeed became the model for monasteries all over Scotland. Among the human products of Iona were Oswald, who, when he became king of Northumbria, was determined to evangelize northern England, and Aidan, who answered Oswald's call for help in that endeavor. Aidan started the monastery of Lindisfarne on Holy Island, and from this cradle of Christianity, northern England was evangelized.

▽ Mid-7th century: After King Oswald died, his brother Oswy became king. Oswy's spiritual understanding, at least on one particular occasion, seems incredibly juvenile: He would swap 12 tracts of land for new monasteries in the Northumbrian area, plus a daughter — with God — for victory in a battle with pagan hordes. Oswy did win the battle, and so out of what seems unfortunate bargaining theology to us came the Whitby Abbey (from the tract of land Oswy gave

to Hilda to start a double monastery) and a little girl, Aelfleda, who became a mature Christian woman as she grew up in the Whitby Abbey and after Hilda's death, an effective abbess of that monastery.

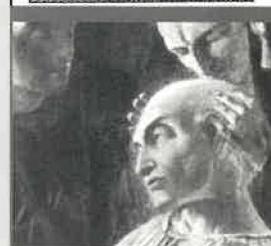
## THE CHURCH HAS ALWAYS NEEDED RECONCILING PEACEMAKERS

▽ Patrick, surprising as it may seem, can be seen as an early leader in the reconciliation between the Roman and Celtic sides, which would ultimately be pitted against each other at the Synod of Whitby, 200 years after Patrick's death. Patrick trained as a priest in France, and naturally developed an appreciation for the more organized, structured way of leading Christian institutions. He went back to the Celtic Ireland that he had grown to love during his years there as a kidnapped prisoner. In Ireland, he had to compromise and give up many of his structured Roman preferences. His more organized (Roman) personality made him the powerful, effective leader in the rapid spread of Christianity in Ireland, while at the same time he incorporated, in his expression of the faith, the strengths of Celtic Christian spirituality. Patrick knew how to mingle the best features of both traditions rather than choosing one, eliminating the other, and thereby offending and alienating great numbers of believers.

▽ The Synod of Whitby in 664: Looking at the personalities (as well as we can make them out), it would seem that Wilfrid, Bishop of Ripon, arguing the Roman position, was eloquent to the point of manipulative; and that Colman, Abbot of Lindisfarne, arguing the Celtic position, was less than a spirit of unity when he left Lindisfarne and returned to Melrose in Scotland after he lost. The true heroes of the faith, it would seem, were the ones who loved the Celtic ways but lost, and who were then unwilling to allow the church to be divided over the decision. Hilda, Cedd and Chad, there at Whitby, and Cuthbert back at Lindisfarne, lived out a decision to put the unity of the Church before their deep love of the Celtic spirituality that seemed right, holy, and natural to them, and they worked tirelessly for unity.

## SOLID CHRISTIAN COMMUNITY WITH INSPIRED SPIRITUAL LEADERSHIP CHANGES THE WORLD

Columba, as the founder of the monastery on Iona, sent Christianity to northern England via Oswald and Aidan. Aidan sent Christianity into the wilds of Northumbria via Cedd, Chad, Hilda, Cuthbert, and yes, even Wilfrid. Hilda sent Christian poetry and hymns into the lives of the faithful via the poet of the Whitby Abbey, Caedmon, and sent five bishops into various parts of England. Benedict Biscop and Ceolfrith and other monastery leaders literally raised Bede, and Bede through his writings influenced many centuries and many nations for the faith. Not one of these people dwelt alone in his or her faith — no spirit of fierce self-reliance and independence with those saints. Lovers of solitude on the one hand, they were all people who lived



St. Bede

*(Continued on next page)*

in and also loved their Christian community, who looked to appropriate and credible people for spiritual direction, who accepted the vocation of being a Christian leader when that call seemed clear, and who became part of a network for evangelizing their part of the world.

An inspiring little story about the priority of the Christian network over the individual's desires concerns Cuthbert and his longtime friend and mentor, Eata. In his later years, after almost 25 years of monastic leadership, Cuthbert was granted permission to retire to the solitude of a barren island, Inner Farne, several miles from Holy Island. After being there for 10 years, Cuthbert was begged to return to "active duty" and become Bishop of Hexham. He did not want to be a bishop. He had been a monastic leader for more than two decades, including the demanding, turbulent years at Lindisfarne at the time of the Synod of Whitby, and he did not want to return to this role. Eata, Bishop of Lindisfarne, realized that the only place that Cuthbert might feel comfortable coming out of retirement and accepting the position of bishop, was Lindisfarne. And so Eata resigned his own position and moved to Hexham himself to become its bishop, thereby opening the way for Cuthbert to accept the call to be a bishop.

### A BALANCED LIFE — SOME SEEM TO ACHIEVE IT

Consider again the tides of Holy Island — the monks in the 7th-century monasteries lived like the tides, and that rhythmic pattern worked for their own souls' nourishment and for the people who would be the recipients of their ministry. In our busy world, it is very difficult for most of us even to envision a balanced life.

As the Middle Ages continued, the monks themselves lost the balance that the earlier monks had achieved. The Benedictine rule called for seven daily offices and one night service around 2 a.m. (thus the night stairs that connected the monks' dormitory with the sanctuary). The Cistercians in the 12th century, tried to simplify and purify the Benedictine prayer cycle, but they still had eight services in a 24-hour period. The poor and sick could and did come to the monasteries for help, but the monks themselves were tied to the constant schedule of the monastery; there was no time for tramping around the countryside to meet and minister to the people where the people lived. Another order, the Carthusians, feeling that the Benedictines had too much organized community, wanted to live in monastic discipline but as hermits, like the Desert Fathers. Their monasteries had small sanctuaries and small refectories (not much time was spent in community), huge cloisters so that the monks could walk around and not pass each other very often, and individual cells rather than dormitories (Mount Grace Priory, also within the geographical oval we are working in, is a spectacular ruin of a Carthusian monastery). Since neither the Benedictines, nor the Cistercians, nor the Carthusians seemed to be walking around where the people were, the orders of friars arose in the 13th century — the Dominicans and the Franciscans. Friars led a life of wandering, without a monastery base to work from. By the late Middle Ages, the various orders of monks and friars seem to have become largely polarized in this matter of going out or not going out to the people.

It is interesting that in the 7th century, the monks at Lindisfarne and at Whitby, Celtic and pre-Benedictine clerics, lived

in community, worshiped together once or twice a day, and provided for each other's physical and spiritual needs; and at the same time, they went out into the world around them continually. Aidan wouldn't even let his monks ride horses that were given to them, because he wanted his Christian missionaries to meet the people on foot on an equal level.

### YOU NEVER KNOW WHAT MIGHT COME OF EXPOSING A CHILD TO A CHRISTIAN ENVIRONMENT

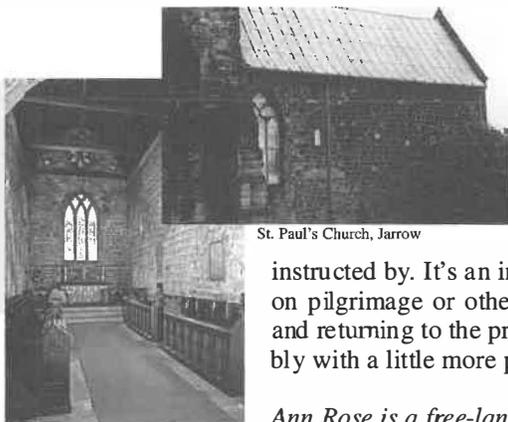
Those churches today that run parish day schools — those churches that have recreational facilities and Christian youth leaders who get out and play sports with teenagers there in the shadow of the steeple — should feel additional affirmation when they consider Oswald, the king and saint who brought the Christian faith into northern England. A child might be sent to a parish day school for any number of reasons on the parents' part, but once the child is there, he or she will absorb Christian teaching, values, morals, and ethics in addition to a substantial educational foundation. Like Oswald in the 7th-century monastery school on the island of Iona, that child might emerge not only with a liberal arts education, but with the vision, position and commitment to become a mighty Christian influence

on people's lives in his or her time.

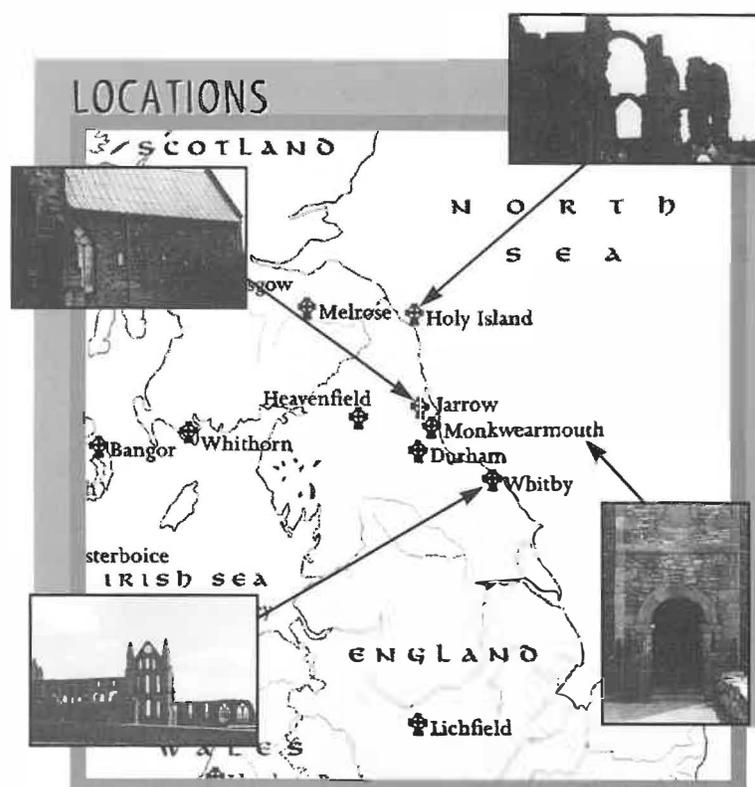
The 7th century ended, and Bede, who recorded most of what we know about these early English saints, died in 735. But the lessons go on, and the ruins are there to be experienced and for us to be inspired and

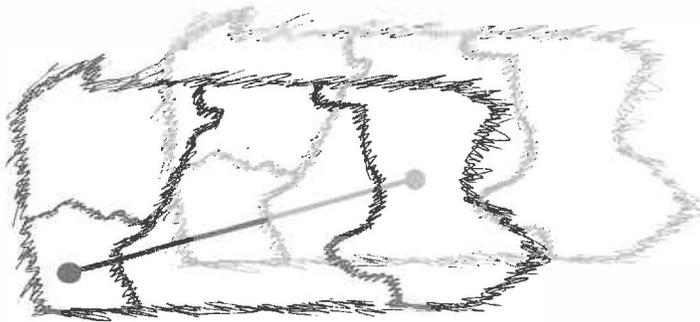
instructed by. It's an incredible period to walk back into, on pilgrimage or otherwise. And then walking out of it and returning to the present day, we can see things possibly with a little more perspective.

*Ann Rose is a free-lance writer who lives in Miami, Fla.*



St. Paul's Church, Jarrow





## Servants in Mission

At the recent meeting of the national Executive Council [TLC, July 5], a resolution was adopted expressing appreciation for recent appointments to the Volunteers for Mission program. The new volunteers are headed to such places as Uganda, Jerusalem, Kenya and Panama, and another will be a youth pastor in the Diocese of North Dakota. Under this program, lay and clergy volunteers become involved in various mission projects on a full-time basis for periods of from six months to two years, in response to requests from anywhere in the Anglican Communion. Volunteers for Mission serve our Lord and his church effectively and with little publicity. We give thanks for their willingness to serve.

## The Companion Idea Expanded

Two Pennsylvania dioceses may be on to something worth sharing with the rest of the church. At the recent convention of the Diocese of Central Pennsylvania, Bishop Michael Creighton spoke of his desire for parishes to link with one another in companion relationships. That idea already is working in the adjacent Diocese of Pittsburgh [TLC, March 22], where strong parishes and small, struggling congregations are joined in partnerships. In that diocese, the larger church helps the smaller one in a variety of ways, from clergy exchanges and joint programs to the sharing of legal and financial advice.

The idea of partnerships has worked successfully in the Companion Diocese program, in which many American dioceses have been linked to overseas dioceses. One of the reasons for that program's success is that it has been viewed by the participants as truly a companion relationship rather than one strong diocese helping a weaker one. American participants in the program admit that they learn as much from the partner diocese as that diocese does from Episcopalians.

Churches ought to be able to take that companion idea and expand it. There's no reason why one potential partner needs to be strong and the other struggling. Parishes of all sorts could join together in a variety of ways. Perhaps a suburban parish could link with a city congregation. A rural mission might be paired with a larger church in a nearby town. The sharing of ministries, programs, clergy and resources by congregations should benefit all who participate and ought to be widely considered.

## Books

## A Church-Dividing Issue

**THE HANDWRITING  
ON THE WALL:**  
*A Plea to the Anglican Communion*  
By Stephen F. Noll  
Latimer Press. Pp. 62. No price given.

This is a strong little book, written in preparation for the Lambeth Conference. Its subject is the continuing controversy over sexuality issues, namely the ordination of non-celibate homosexual persons and the blessing of same-sex relationships.

It contains two articles by the author, professor of biblical studies at Trinity Episcopal School for Ministry. One, subtitled *Why the Sexuality Conflict in the Episcopal Church is God's Word to the Anglican Communion*, is a revised version of a paper Fr. Noll delivered at the Anglican Life and Witness gathering in Dallas and Fort Worth last September. The other carries the subtitle *Why Dialogue Cannot*

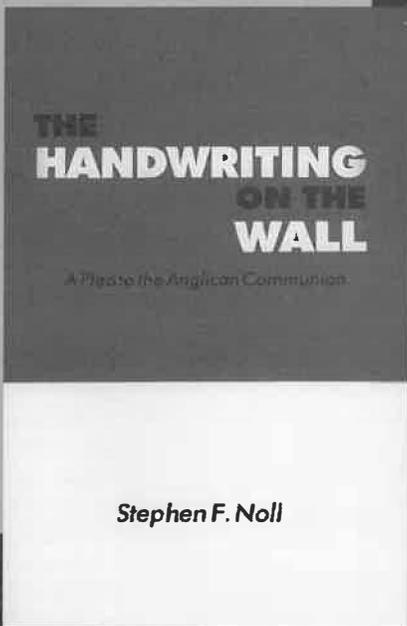
Resolve the Sexuality Issue in the Episcopal Church and the Anglican Communion and was written in light of the Archbishop of Canterbury's desire to set up an international study commission on sexuality.

The most effective part of the book is the section in which Fr. Noll presents three reasons why the "current sexual agenda of the Episcopal Church" is a church-dividing issue. The author urges readers to fight for traditional sexual norms and calls the gay-rights movement in the Episcopal Church "a historic test" for Anglicanism.

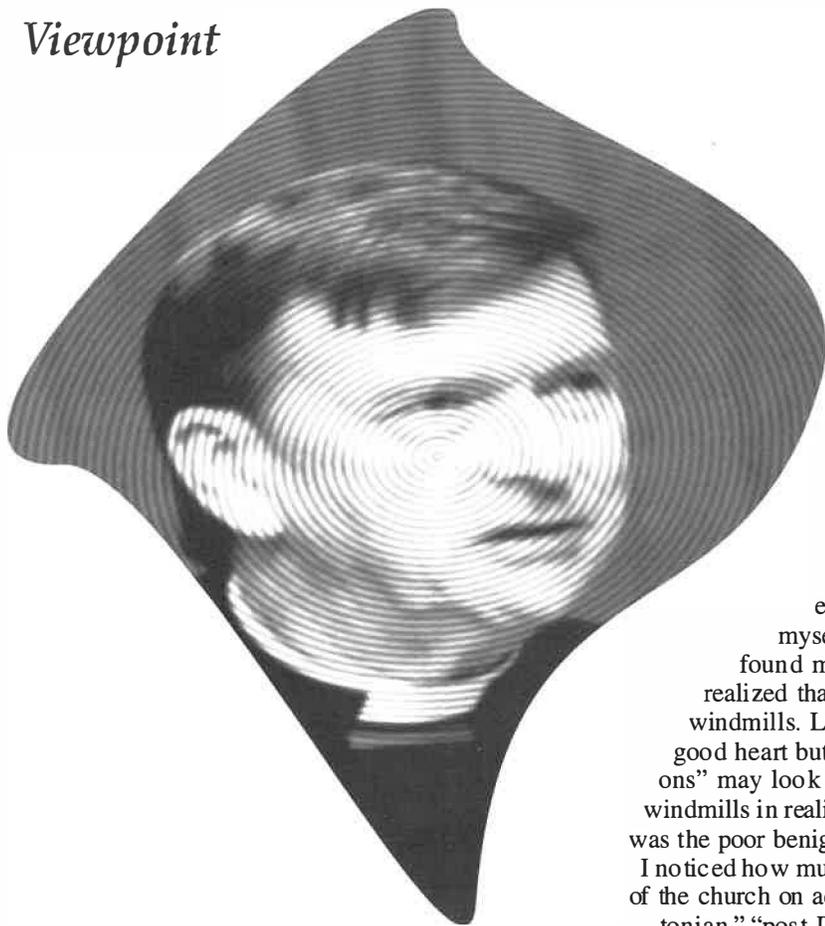
The book also contains the full Kuala Lumpur Statement and the Dallas Statement and a foreword by the Rev. Canon Bill Atwood.

While the book may be helpful to Episcopalians trying to understand the sexuality issues, it probably isn't going to change anyone's mind.

David Kalvelage  
Waukesha, Wis.



By STEPHEN H. BANCROFT



There was a time in which I used to cringe when I would see a headline with the name Spong mentioned in it, for I knew I was about to be confronted with another statement from the bishop of "off-the-wall" theology. While much of what he has said has serious interest attached to it, the fact that a bishop of the church continuously violates his vow to defend the doctrines of the church used to get my dander up. Therefore, I would suspect the reader would think I would be apoplectic about the bishop's recent proposals [TLC, May 17] to essentially overturn the entirety of Christian faith and doctrine. I surprised even myself as I read the 12-point proposal. Instead of anger, I found myself shaking my head in bemused sadness. I suddenly realized that Bishop Spong is quixotically tilting at his own kind of windmills. Like the famous knight of the woeful countenance with a good heart but confused perceptions, Bishop Spong's perceived "dragons" may look dangerous and cataclysmic to him, but they are merely windmills in reality. I think Bishop Spong is as out of touch with things as was the poor benighted hero of Cervantes' classic.

I noticed how much Bishop Spong ordered his concerns around the future of the church on addressing the reality of a "post-Copernican," "post-Newtonian," "post-Darwinian" world. He could have added a "post-Fruedian" element to his images as well. I don't need to point out that Copernicus, Newton and Darwin and their seminal work that has changed the world are hardly new and creative ideas for our world. Neither do I need to comment that their work had not gone unnoticed, nor unaddressed, by the great minds of the church before Bishop Spong awakened to the danger these men's works pose for the church.

It appears to me that Bishop Spong is stuck in some kind of personal time-warp here. I suppose there was a time in the '50s and '60s where the American culture was so enamored with empirical science that we thought the fuzzier elements of spiritual faith might indeed be overwhelmed with the success of a material pragmatism that put men on the moon, prevented polio, etc. There probably was serious and fearful talk among the religious intellectuals of that time of the risk the church faced with this cultural embracing of strict scientific realism as compared to the mushy idealism of stolid Christianity. The need for some empirically based Christian faith seemed utterly mandatory and immediate if Christianity was to survive this intellectual onslaught. The head-in-the-sand religiosos of that date were stupidly allowing the church to go the way of the dodo bird by an unwillingness or inability to meet this challenge of empirical science. Clearly Bishop Spong is of that generation and of that thinking.

What's  
in Mind

And clearly he feels he is called to provide that church-saving leadership.

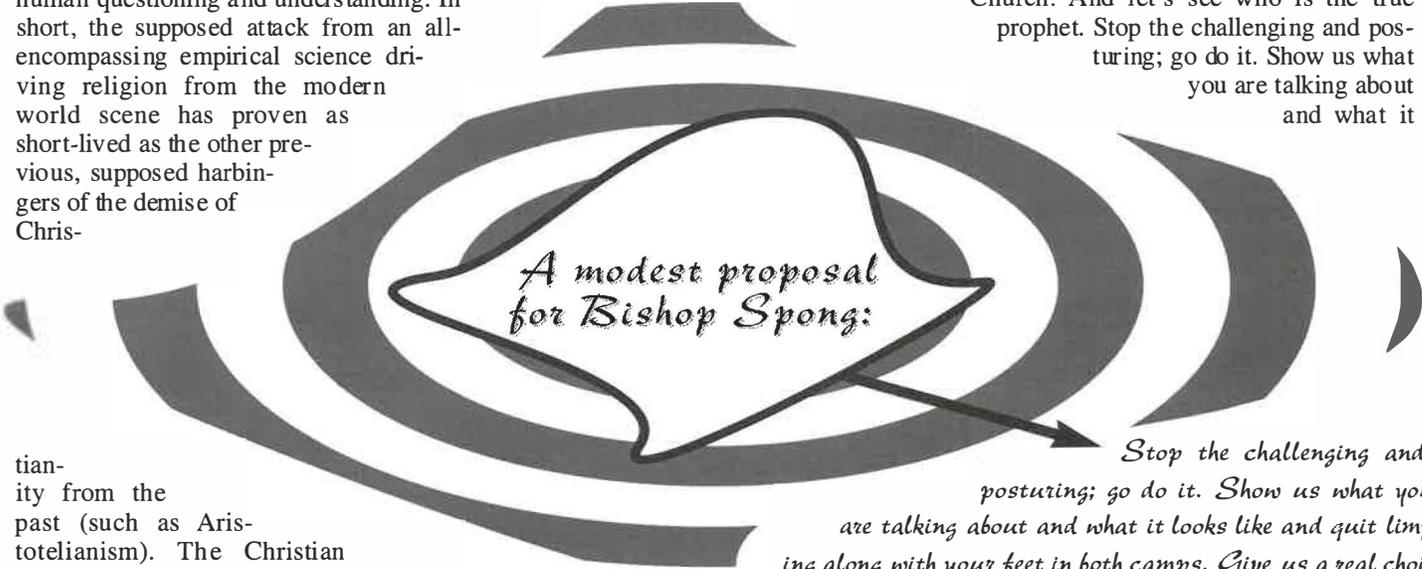
Fortunately (though unfortunately for Bishop Spong) the world has come a long way in the past 30 years. Copernican world views are as archaic as what they replaced. Newtonian physics has lost ground to Quantum and Chaos theories. And even sociologists and anthropologists are unwilling to defend a Darwinian image of social and economic society. (Based on what Bishop Spong has written I doubt if he supports a Darwinian approach to social ills and economics either.) Empiricism has proven to have weaknesses of its own in answering the deepest and most profound issues of human questioning and understanding. In short, the supposed attack from an all-encompassing empirical science driving religion from the modern world scene has proven as short-lived as the other previous, supposed harbingers of the demise of Chris-

tian-ity from the past (such as Aristotelianism). The Christian faith has weathered this so-called attack, as it has the preceding ones, with a certain amount of accommodation, adjustment and compromise but, more importantly, with renewed faith and faithfulness, with renewed clarity to our basic beliefs, and renewed commitment to Jesus Christ our risen Lord.

The facts, from consistent polls and pretty clear observation, are that standard, run-of-the-mill, old faith Christianity is doing as well as it ever has, maybe better. Greater numbers of people have a personal faith in God than at any time since such polling has been taking place. Greater numbers of youth are declaring personal faith and religious activity than in the history of religious polling. Churches that have a clear, unwavering and solid message of basic Christian faith are growing and thriving.

It's where there is lack of clarity, an unsure message, or a message of doubt and fear that churches are struggling. It's where there is wonderment from leadership about the message of hope found in the gospel of a risen and alive Savior that there is reduced membership and spiritual malaise. It's where the gospel is questioned or turned to represent only politically correct and scientifically acceptable images that the church is in decline. It is where the gospel is focused only to

If he is so sure of his vision and is so concerned about the future of the Christian endeavor if one doesn't address these 12 challenges he is certain will be the wave of the future, then publicly disavow the vows he made at his ordination to the episcopate of a church that still (apparently ignorantly and stupidly) proclaim a theistic God who sent an incarnated Savior, who died a sacrificial death, and was raised to be a living Lord of life that we (who equally ignorantly and stupidly trust) may have eternal life. I encourage him to devise a test church of his ideas, be the bishop of his new and improved Christianity, and draw all the converts he can from this benighted Episcopal Church. And let's see who is the true prophet. Stop the challenging and posturing; go do it. Show us what you are talking about and what it



*A modest proposal  
for Bishop Spong:*

*Stop the challenging and posturing; go do it. Show us what you are talking about and what it looks like and quit limping along with your feet in both camps. Give us a real choice.*

respond to the needs of a small and needful minority of people and not the diverse and broad needs of the whole human situation that the church is out of touch with most people. I do not know to which "recognized Christian leaders of the world" Bishop Spong has sent his challenge; but I suspect that people like the Bishop of Rome, the bishops in Africa and other developing nations, the Metropolitan of Russia, and others where doubt and "seeing no future for the Christian faith" aren't serious issues will likely not take the challenge very seriously because they know what Bishop Spong seems to have missed in his battle with his personal particular windmill: Jesus Christ is alive and still cares about his church.

A modest proposal for Bishop Spong:

looks like and quit limping along with your feet in both camps. Give us a real choice.

Bishop Spong may be right. The sky of irrefutable, empirical, scientific truth may be about to fall on us and crush the last gasping breath out of this archaic and antiquated religion. Then, Bishop, you had better, for the sake of saving what can be salvaged, go and prepare a shelter from that falling sky. As for me, I shall take my chances with my present spiritual house. Go build your own, sir, and stop trying to sky-proof ours. □

*The Very Rev. Stephen H. Bancroft is dean of the Cathedral of St. Paul, Detroit, Mich.*

## No. Michigan Bishop Search

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

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

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

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Julia Galloway, (left), a member of St. Mark's Cathedral, Shreveport, La., and the Rev. Sarah Bennett, assistant rector of St. Paul's Church, Waco, Texas, became the first mother-daughter graduates of the Seminary of the Southwest when they received diplomas at the recent commencement in Austin, Texas.

## National Secretary Says the Time Was Right

New England was a fitting location for the Rev. Canon Donald Nickerson to attend his final Executive Council meeting [TLC, July 5]. Twelve years after he became the national church's secretary, he is moving from his home in Fairfield, Conn., to a cottage in Maine, in the diocese where he has remained canonically resident.



Canon Nickerson

In the fall, he and his wife, Sue, will move again, this time to Intervale, N.H., and a home that belonged to his wife's parents. "I look forward to working with the rector of the parish in North Conway (N.H.), assisting him in a volunteer capacity in pastoral ministry," Canon Nickerson said during a break at the council meeting in Burlington, Vt.

Mrs. Nickerson is also retiring, as the member services coordinator for the Church Pension Fund's medical trust. "One of the nice things people have said to me, that they'll miss me, but they'll really miss Sue," he said.

The couple will divide their time between the two residences. They will be near two of their children, one who lives in Intervale, another in Brunswick, Maine. A third lives in Jersey City, N.J. "We'll get our New York fix on those visits," he said.

Canon Nickerson won't miss the 3½ hours spent daily traveling between Fair-

field and Manhattan. "But I will greatly miss the staff of the General Convention offices and Episcopal Church Center and many aspects of New York," he said.

His dozen years as executive officer of General Convention, which he named as his official and most important title, have exposed him to the good and the bad in the national church. But he prefers not to comment specifically.

"The most important thing that I've tried to do is maintain the integrity of the legislative process of General Convention," he said, "so that the deputies and bishops have confidence in what is brought before them and how that is handled by the office and staff. I think that requires my impartiality and distancing myself from issues and personalities."

A major influence on his decision to retire was his health, which he said has concerned him for some time. Years ago he was diagnosed with Parkinson's disease. "There are some things I'd like to do," he said, including travel and spend time with his grandchildren.

Another influence was his desire to give his successor adequate time to prepare for the General Convention in 2000. And he believed it was important for the same secretary to work with the Presiding Bishop through most of his tenure.

"My two main regrets are that I will not continue on with Bishop Griswold as he continues to minister to the whole church — and I emphasize the whole church, which I think he's doing," he said. "And that I will not be with Pam Chinnis at her last General Convention."

John Schuessler

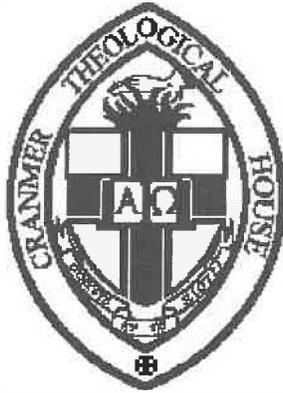
## Presiding Bishop's Fund Awards \$1.2 Million

Grants totaling more than \$1.2 million were awarded by the board of the Presiding Bishop's Fund for World Relief at its recent semi-annual meeting at the Episcopal Church Center in New York City.

The total included more than \$800,000 in development grants and another \$450,000 for emergency relief and ongoing support.

Countries where grants were made included Kenya, Rwanda, South Africa, Sudan, Tanzania, Sierra Leone, Liberia, Melanesia, India, Pakistan, Philippines, Canada, the Dominican Republic, Haiti, Nicaragua, Albania, Italy, Romania, Mexico and the West Bank/Gaza.

Emergency grants were given to 14 dioceses in the United States and development grants to projects in 29 dioceses. Development grants were given for migrant ministry, literacy training, food pantries, refugee support, high-risk families, crisis intervention and AIDS prevention, among others.



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## Briefly

**Ben Matlock**, director of finance and business management at the Episcopal Divinity School, has been named acting president following the departure of Dean William Rankin. EDS is conducting a search for a permanent president and dean.

The Rt. Rev. **Frank Vest**, Bishop of Southern Virginia, was honored at two celebrations in his diocese recently upon his retirement. A service of investiture for his successor, the Rt. Rev. David C. Bane, Jr., was held June 27 in Norfolk.

The Rt. Rev. **Clarence N. Coleridge**, Bishop of Connecticut since 1993, has announced his plans to retire by the end of 1999. Bishop Coleridge, 67, has been recognized for the Bishop's Fund for Children and for his pastoral concern and care for clergy.



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## People & Places

### Appointments

The Rev. **Joel Almono** is vicar of El Santo Nino, 1524 Summit Ave. W, St. Paul, MN 55105-2292.

The Rev. Canon **David Bailey** is canon missionary of the Diocese of Utah, Box 3090, Salt Lake City, UT 84110-3090.

The Rev. **George A. Benson** is rector of St. Mark's, Box 22, Aberdeen, SD 57402.

The Rev. **Elizabeth Broyles** is priest-in-charge of Holy Trinity, 22 Coulter Ave., Pawling, NY 12564.

The Rev. **Peter Gunn Cheney** is executive director of the National Association of Episcopal Schools, 815 Second Ave., New York, NY 10017.

The Rev. **James B. Cook** is rector of St. David's, 13000 St. David Rd., Minnetonka, MN 55343-4119.

The Rev. **Sudduth Rea Cummings** is director of the doctor of ministry program at Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

The Very Rev. **Richard Demarest** is dean of St. Michael's Cathedral, Box 1751, Boise, ID 83702.

The Rev. **Glenn Derby** is priest-in-charge of St. Paul's, 408 N 7th St., Brainerd, MN 56401-3019.

The Rev. **Paul Feider** is vicar of St. John's, 304 St. John Pl., New London, WI 54961.

The Rev. **Steve Ferguson** is rector of Holy Comforter, Box 752, Spring, TX 77383.

The Rev. **Marvin Foltz** is rector of Good Shepherd, 2140 Main St., Wailuku, HI 96793.

The Rev. **Stephen Fregeau** is director of the Duncan Center in the Diocese of Southeast Florida.

The Rev. **Kathleen Galvin** is priest-in-charge of St. John's, Box 192, Mankato, MN 56001-0

The Rev. **Peter Getz** is rector of Holy Comforter, Box 786, Angleton, TX 77516-0786.

The Rev. **Marsha Bacon Glover** is assistant at Christ's Church, Rye, NY 10580.

The Rev. Canon **Peter P.Q. Golden** is archdeacon of Brooklyn in the Diocese of Long Island.

The Rev. **John Graham** is associate at St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Reid Hamilton** is assistant at St. Paul's, 11 E 40th St., Kansas City, MO 64111.

The Rev. **Mary Hansley** is associate at St. Michael's, Barrington, IL

**F. Robertson Hershey** is headmaster of Episcopal High School, Alexandria, VA.

The Rev. **Kenneth Herzog** is rector of St. Margaret's, 6874 Old Church Rd., Hibernia, FL 32043.

The Rev. **Carole Johannsen** is rector of St. Luke's, Box 602, Katonah, NY 10536.

The Rev. **Barbara Lewis**, deacon, is a member of the staff of Lord of the Streets, 1015 Holman St., Houston, TX 77004.

The Rev. **John Lloyd** is priest-in-charge of St. Joseph's, 155 Dreiser Loop, The Bronx, NY 10475.

The Rev. **Johnson Loud** is vicar of Messiah, Prairie Island, add. Rte. 2, Welch, MN 55089.

The Rev. **Nicholas A. Marzani, Jr.** is vicar of St. Joseph's, 4829 S Carrier Pkwy., Grand Prairie,

TX 75052.

The Rev. **Glenda Melnyk** is rector of Christ Church, 43 S Broadway, Tarrytown, NY 10591.

The Rev. **Andrew Mullins** is rector of Epiphany, 1393 York Ave., New York, NY 10021.

The Rev. **Donald Seeks** is interim priest at St. Nicholas', Box 524, Atwater, CA 95301.

The Rev. **James Sprague** is chaplain of the Upper School at St. Martin's School, Metairie, LA.

The Rev. **Paul Taft** is rector of St. Stephen's, Box 686, Liberty, TX 77575.

The Rev. **William A. Wendt** is rector emeritus of St. Stephen and the Incarnation, 1525 Newton St., NW, Washington, DC 20010.

The Rev. **Kathryn White** is rector of Trinity, Park and Pleasant Sts., Ware, MA 01082.

The Rev. **Neil Alan Willard** is curate at All Saints', PO Box 22884, Hilton Head Island, SC 29925.

The Rev. **William Reed Wood, Jr.**, is vicar of St. Katherine's, Box 207, Martin, SD 57551.

The Ven. **Irma Wyman** is archdeacon of the Diocese of Minnesota, 1730 Clifton Pl. #201, Minneapolis, MN 55403-3242.

The Rev. **Richard Zalesak** is assistant at Holy Cross, 4200 Elkins Rd., Sugar Land, TX 77479.

### Ordinations

#### Deacons

**Lexington** – **Wayne M. Houglund, Jr.**

**Louisiana** – **Craig D. Dalferes**, curate, Trinity, 3552 Morning Glory Ave., Baton Rouge, LA 70808; **S. Kent Marcoux**, assistant, St. Stephen and the Incarnation, 1525 Newton St, NW, Washington, DC 20010; (for the Bishop of Texas), **Alexander Breckenridge**.

**Nebraska** – **Lynn Orville**.

**Northwestern Pennsylvania** – **Martha S. Ishman**, deacon-in-charge, St. Clement's, 103 Clinton St., Greenville, PA 16125; **Leroy O. Morrison**, St. Clement's, 103 Clinton St., Greenville, PA 16125.

**Southwestern Virginia** – **Kim Webster**.

**Texas** – **Michael Attas**, St. Paul's, 515 Columbus Ave., Waco, TX 76701; **Barbara Barth**, St. Paul's, Box 546, Woodville, TX 75979; **Sarah Bennett**, St. Paul's, 515 Columbus Ave., Waco, TX 76701; **Irv Cutter**, St. Mark's, 680 Calder St., Beaumont, TX 77701-2398; **Bill Dunn**, St. James', 1803 Highland Hollow Dr., Conroe, TX 77304-1859; **Stacey Fussell**, Trinity, 2701 W Main St., Baytown, TX 77520; **Sandy Mizrl**, Trinity, 3333 S Panther Creek Dr., The Woodlands, TX 77381.

#### Priests

**Michigan** – **Devon Anderson**, assistant at St. Clare of Assisi, 2309 Packard Rd., Ann Arbor, MI 48104; **Pat McCaughan**.

**Nevada** – **Gae Chalker**, assistant, Christ Church, 2000 S Maryland Pkwy., Las Vegas, NV 89104.

**Southwestern Virginia** – **Norm Derosiers**, **Russ Hatfield**.

**Texas** – **Michael Blewett**, assistant at St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019; **Ronald D. Pogue**.

## Change of Address

Sr. Jean Gabriel Crothers, C.T., and Sr. Priscilla Jean Wright, C.T., EPS# G-2516, PO Box 02-5540, Miami, FL 33102-5540.

The Rev. Charles S. Smith, 59 Leroy St., Potsdam, NY 13676.

## Religious Communities

Society of St. Margaret – Sr. Brigid made her life profession.

## Renunciations

Louisiana — Charles Frederick.

## Resignations

The Rev. Everett Cain, as rector of Good Shepherd, Austin, TX.

The Rev. Scott Hayashi, as rector of Good Shepherd, Ogden, UT.

## Retirements

The Rev. Alan Avery, as rector of St. John's, Columbia, SC.

The Rev. Tory Baucum, as rector of All Saints', Kansas City, MO.

The Rev. Ronald C. Bauer, as rector of St. Margaret's, San Juan Capistrano, CA.

The Rev. John Connell, as vicar of St. Barnabas', Kapolei, HI.

The Rev. Ernie Davis, as vicar of St. Michael's, Independence, MO.

The Rev. Ted Dawson, rector of St. Andrew's, New Orleans, LA.

The Rev. Walter Dunnett, as assistant at Messiah, St. Paul, MN; add. 2127 Hallmark Ct., Wheaton, IL 60187-3142.

The Rev. Mary Jo Feely, as deacon at Christ Church, Woodbury, MN.

The Rev. Bruce Green, as rector of Grace, Carthage, MO.

The Rev. Robert Gunkle, as deacon at St. Luke's, Hastings, MN.

The Rev. John Hatcher, as rector of St. Anne's, Reston, VA.

The Rev. Robert M.G. Libby, as rector of St. Christopher's, Key Biscayne, FL.

The Rev. Warren Ervin Shaw, as rector of St. Paul's, Chester, PA.

The Rev. Jo Anne Wright, as rector of St. Luke, Wamego, KS.

## Theological Seminaries

Nashotah House – Honorary degrees were presented to the Rt. Rev. Daniel William Herzog, the Rt. Rev. Charles Wallis Ohl, Jr., and Henry B. Veatch.

Next Week ...

# Neighbor Kids

# Classifieds

## BOOKS

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

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INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. Software Sharing Ministries, P.O. Box 32059, Juneau, AK 99803.

E-Mail: [ssministry@aol.com](mailto:ssministry@aol.com)

Internet: <http://members.aol.com/ssministry>

## NEEDLEPOINT KITS

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

## ORGANIZATIONS

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

## POSITIONS OFFERED

YOUTH MINISTRY OPPORTUNITY: St. Paul's Church, Augusta, GA, a downtown, colonial, vibrant and growing congregation, seeks an enthusiastic person called to youth ministry. This is an important position on our ministry team of lay professionals and clergy serving a congregation of 1,000. Experience in and enthusiasm for "Journey to Adulthood" a must. Augusta is the state's second-largest metro area and is a pleasant drive from Atlanta, Charlotte, Savannah, the coast and the mountains. Read about Augusta in *Money* magazine's ranking of cities and visit us at our web site: [saintpauls.org](http://saintpauls.org). Call Donald Fishburne for more information: (888) 724-2485.

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

ST. JOHN'S OF NEW CASTLE, CO, and St. John's of the Mesa, Battlement Mesa, CO, are seeking applications for a vicar. This is a part-time position with an annual compensation between 15-17K. New Castle and Battlement Mesa are communities in the Grand Valley of western Colorado, where the weather is seasonal and skiing, fishing, hiking, hunting and golfing are readily available. We are searching for a person who will serve as our pastor and work with us to develop our Christian education and outreach programs. Retired priests are encouraged to inquire. Short term contracts/service will be considered. Please direct inquiries to: Mrs. Candyce Lowery, c/o St. John's, Box 82, New Castle, CO 81647.

## POSITIONS OFFERED

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

CLUSTER MINISTRY in north central Illinois is looking for a priest to assist primary pastor, part-time. Housing provided in Streator, IL. Additional compensation and level of involvement to be negotiated. Call or write or FAX: The Rev. Rex Fliess, 113 E. Lafayette, St., Ottawa, IL 61350. (815) 434-0627 (phone/FAX).

RECTOR: St. Dunstan's Episcopal Church, Carmel Valley, is seeking experienced leader for a wonderful, loving parish in the central coast area of California. Located in a rural residential setting, this dynamic group of worshipers is rich with local programs for all ages, active ministries and outreach. We enjoy a talented staff including an ordained assistant and a permanent deacon. Send resume to: Rector Search Committee, c/o 7062 Fairway Pl., Carmel, CA 93923-9586.

MUSIC MINISTER: Requires fluency with diverse musical styles, undergraduate degree, vocal, directing, organ training and experience. Advanced degree desirable, 20-30 hours per week. Salary \$13,000-\$23,000 per year. Send resume to: St. Luke's Episcopal Church, 114 S. Marina St., Prescott, AZ 86303.

COME IN FROM THE COLD October through May. Wanted: an Episcopal priest for St. Philip's Episcopal Church, a small, friendly, spirit-filled congregation located in a small desert community and winter resort on the Colorado River. Phone (520) 669-9498; (520) 667-2852. FAX (520) 669-9498. Write: 1209 Eagle Ave., Parker, AZ 85344.

RECTOR wanted for All Hallows' Episcopal Parish of 120 communicants located in a rural setting near historic Annapolis, MD. Our parish is approximately 45 minutes from Washington, DC, and Baltimore, MD. We desire a priest who is grounded in the traditional liturgy of the church with a strong focus on the Holy Eucharist. We can best be characterized as a broad church with a desire to be led toward high church practices by our new rector. We want a priest who will help us grow in the love and knowledge of Jesus Christ and who will promote growth in our membership. All interested parties please send a resume, cover letter and CDO profile to: June King, Search Committee Chairperson, 3900 Greenmeadow Lane, Davidsonville, MD 21035 or contact her at (410) 798-1737 by July 15, 1998.

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

(Continued on next page)



## POSITIONS OFFERED

**ASSISTANT FOR CHILDREN'S AND YOUTH MINISTRIES:** Corporate size, multiple staff parish, minutes from Atlanta, is seeking a dynamic priest committed to our church's future. This full-time position would include oversight for the Episcopal Church curriculum, Journey to Adulthood program and youth group activities. Some shared responsibility in the liturgical and preaching ministries of the congregation would also be expected. Please send a letter of interest, resume and CDO profile to: **Mr. Bill Clark, Search Committee Chair, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030.**

**ASSISTANT FOR SPIRITUAL FORMATION AND PASTORAL CARE:** Corporate size, multiple staff parish, minutes from Atlanta, is seeking an experienced priest with particular gifts in the areas of Christian spirituality and pastoral care. This part or full-time position would encompass our chaplaincy to Agnes Scott College, leadership for the feminist theological reflection group and oversight of our Labyrinth ministry. A sharing in the liturgical, preaching and pastoral care ministries would also be included. Please send a letter of interest, resume and CDO profile to: **Mr. Bill Clark, Search Committee Chair, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030.**

**RECTOR:** Christ Episcopal Church of Pittsburgh, PA, is in search of a new rector. Christ Church is located in the growing suburban community of North Hills. Due to the upcoming retirement of our present rector, we are seeking a unique individual to lead a very diverse church family into the future. If interested, please send a resume to: **Search Committee, c/o Colleen Kilbert, 7401 Bennington Woods, Dr., Pittsburgh, PA 15237.**

**ALL SAINTS' EPISCOPAL CHURCH** seeks experienced candidates for rector. Growing program parish located in Boise, Idaho. Send resume and current CDO profile by 9/1/98 to: **Search Committee, All Saints' Church, 704 S. Latah St., Boise, ID 83705.**

**SCHOOL CHAPLAIN:** Saint Mary's School in Raleigh, NC, seeks an Episcopal priest to serve as chaplain. Founded in 1842, Saint Mary's is a day and boarding high school for girls and has been associated with the Episcopal Church since its founding. Saint Mary's seeks an individual who has the interest and talent to participate in other areas of school life in addition to daily chapel, and would be delighted to find a chaplain who could teach or coach or direct other activities. The school is flexible and could arrange a part-time position under the right circumstances. Salary will be competitive depending upon duties. For the first year housing would not be provided. Interested individuals should contact: **Clauston Jenkins, President, Saint Mary's School, 900 Hillsborough St., Raleigh, NC 27603-1689. (919) 424-4138; Cjenkins@saint-marys.edu**

**AREA YOUTH MINISTER:** St. Michael's Church, Barrington, IL, seeks full-time clergy or lay person to oversee continuing development of youth ministry for students in Jr. and Sr. high school. We seek an energetic, resourceful and creative person who has experience working with youth, excellent teaching and communication ability and training in crisis intervention. Applicant must possess the skills to provide support and training for church school teachers, design and implement programs to assist children in their relationship with their families, to serve as a primary minister to young people of the parish and their families and to assist liturgically as appropriate. Approximately 20-25% of time will be allocated toward consulting with nearby parishes as they seek to develop their youth ministries. Competitive salary and benefits. Please send resume to: **Mrs. Susan Johnston, 157F Helm Rd., Barrington Hills, IL 60010. E-mail: sgjohnston@aol.com**

# Classifieds



## POSITIONS OFFERED

**RETIRED PRIEST:** Come to Horseshoe Bend, Arkansas 72512. We offer peace, quiet, a delightful community and part-time job as priest. Check URL. <http://www.aros.com/ststephens> or write **Box 4118.**

**ST. MARY'S CATHEDRAL,** a eucharistically centered urban church which seeks to be the standard bearer of the Diocese of West Tennessee, and a nurturing parish of this faith community, seeks an experienced person who is a leader with vision and enthusiasm to be our dean. We want him/her to help us expand our already extensive outreach program to our minority, build new programs and attract new members. We desire a dean who genuinely cares about his flock with a love for all kinds and conditions of people. In the pulpit our new dean will speak to the heart as well as the mind and will be deeply grounded in theology and its relationship to the world. Replies to: **The Rt. Rev. James Coleman, Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105.**

**STUDENT/YOUTH MINISTRIES PROGRAM DEVELOPER** for Lawrence County, PA. Successful candidate will have a minimum of a bachelor's degree and a successful track record in youth/student ministries. Position must be able to resource local churches in the concept of student ministries; develop student ministries and mentor both volunteer and professional youth leaders. The ability to communicate and inspire is a must. Computer literacy is required. An abiding and deep commitment to Jesus Christ and a passion for youth are essential. Write to: **Caroline Knox Memorial Trust Fund, P.O. Box 5413, New Castle, PA 16105. FAX (724) 652-0811.**

## POSITIONS WANTED

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

**SEEKING EMPLOYMENT.** Liberal priest and former attorney seeking faith community concerned with issues of social, economic and environmental justice and committed to respecting the dignity of every human being regardless of race, gender or sexual orientation. Reply **Box C-773**.

## PROGRAMS

**BENEDICTINE EXPERIENCE—September 24-27—Episcopal House of Prayer, Collegeville, MN,** faculty Dr. R. William Franklin, Dean, Berkeley Divinity School at Yale; the Rev. Columbo Stewart, OSB, St. John's Abbey, Collegeville. Contact: **Friends of St. Benedict, 2300 Cathedral Ave., NW, Washington, DC 20008. (301) 588-9416; FAX (301) 6260; E-mail SaintBenedict@msn.com**

## FOR RENT

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

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

## TRAVEL

**CONTEMPLATIVE PILGRIMAGE** to Ireland: Glendalough, Kildare, Monasterboice, Dublin, Newgrange, Kells, Dublin, Hill of Tara, Oct. 25 to Nov. 5. **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711. Phone/Fax (828) 669--0606.**

**AUTUMN IN VERMONT:** October 1-5, 1998. A fall foliage weekend in homes of parishioners in Middlebury, the quintessential Vermont town. You won't want to miss the color and the warm hospitality. Reserve now. **St. Stephen's Episcopal Church (802) 388-7200.**

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

## WANTED

**CLERGY VESTMENTS,** black wool cloaks, altar crosses, candlesticks, etc., for churches in Newfoundland. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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

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# Summer Church Services

## Phoenix, AZ

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

## Birmingham, AL

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

## Carlsbad, CA

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

## Yucaipa, CA

**ST. ALBAN'S** 12692 Fifth St.  
The Rev. Bruce Duncan, v (909) 797-3266  
Sun Services: 8 H Eu, 10 Sunday School & H Eu

## Estes Park, CO

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

## Rocky Mtn. Nat'l Park—west side

**ST. JOHN'S** Grand Lake, Granby, CO  
The Very Rev. Kelsey G. Hogue (970) 887-2143  
Sun HC 8:30, Wed HC 7 4th & Garnet in Granby  
Call about Sunday EP on Grand Lake (vacation attire appropriate)

## Hartford, CT

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

## Roxbury, CT

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

## Washington, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4 (1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

## Washington, DC (Cont'd)

**ST. PAUL'S, K Street**  
2430 K St. NW — Foggy Bottom Metro  
The Rev. Andrew Leslie Sloane, r  
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.  
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.  
Parish founded AD 1866

## Wilmington, DE

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

## Stuart, FL

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

## Atlanta, GA

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

## Augusta, GA

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

## Decatur, GA

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

## Savannah, GA

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

## ST. PAUL THE APOSTLE

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

## Kaneohe (Oahu), HI

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

## Chicago, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## Peoria, IL

**CHRIST CHURCH (Limestone)** Christ Church Rd.  
The Rev. John R. Throop, D.Min., v (309) 673-0895  
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

## Riverside, IL (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

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

## Baton Rouge, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed; Dr. David Culbert, organist-choirmaster, Mike Gilsson, 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. Ailing, r (207) 276-5588

## Kansas City, MO

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

## Billings, MT

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

## Asheville, NC

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

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

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

## Lincoln, NE

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

## Hackensack, NJ

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

## Newark, NJ

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

## Carlsbad, NM

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

(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 Union; 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.  
Bart's: open 7 days a week for lunch and dinner

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
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. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30.  
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 8:15 H Eu 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: 8:30, 8 & 10

## Westhampton Beach, NY

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

## Gettysburg, PA

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Andrew Sherman, r  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

## Philadelphia, PA

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

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

## Pittsburgh, PA

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

## Selinsgrove, PA

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

## Whitehall, PA (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs &  
Fri 7 HC. Bible & prayer groups. 1928 BCP

## Pawleys Island, SC

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

## Rapid City, SD

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

## Corpus Christi, TX

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

## Dallas, TX

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

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

## Fort Worth, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP. Daily  
as anno (817) 332-3191

## Houston, TX

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

## San Angelo, TX

**EMMANUEL** 3 S. Randolph (Downtown)  
The Rev. John H. Loving, r; the Rev. Michael A. Smith, asst;  
the Rev. Robert B. Hedges, past. asst  
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs  
noon, H/A

## 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 [bngcsss@aol.com](mailto:bngcsss@aol.com)  
Sun Sung Eu & Ch S 10:15

## Milwaukee, WI

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

## Rhineland, WI (Northwoods)

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

## St. Croix, Virgin Islands

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

## The Episcopal Churches of Europe (Anglican)

### Paris

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.  
Nicholas Porter, M.Div., canon; the Rev. George H. Hobson,  
Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

### Florence

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

### Frankfurt

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

### Geneva

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

### Munich

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

### Rome

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

### Brussels / Waterloo

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

### Wiesbaden

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