

The Living Church

July 5, 1998 / \$1.50

The Magazine for Episcopalians

Executive Council
in Burlington, Vt.

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St. Paul's Cathedral, Burlington, VT.

John Schuessler photo

Quote of the Week

The Rev. Carter Heyward, faculty member at Episcopal Divinity School, on being divine:

"While nobody, even Jesus, is divine in and of him or herself, everybody, like Jesus, is able to god, and I use this [god] as a verb."



Just What Makes That Little Old Ant ...



"Grandma, there's ants on this sandwich!" screams a youngster as the picnic is about to begin. The good old summertime has come — a wonderful time for picnics and much else. Yet every season has its disadvantages, and for many people a disadvantage of summer is the presence of ants. They not only invade picnics, but also back porches, kitchen counters, basements and so forth. Untold amounts are spent in the U.S. each summer in poisoning ants.

We need not be so upset by them. Compared to such large insects as cockroaches, or such destructive ones as clothes moths, or such painful stingers as hornets, most ants are virtually nothing. What are ants generally doing when you see them? Admit it! They are looking for crumbs, probably your crumbs, to carry home and share with their sisters. All sorts of edible bits are dutifully picked up by them. They are the great cleaner-uppers of this planet.

Ants substantially like those of today are found in fossil form going back 50 million years — a span of time so immense that our minds cannot really take it in — 50 million years! All that time they have been picking up crumbs and thus cleaning the earth. Imagine disposing of the crumbs where several dinosaurs had lunch! We can only say that the ants have done a pretty good job of it. Without them and some other insects, during those millions of years the earth would have become one huge garbage heap, its bodies of water vast cesspools, and its air an unbearable stench.

Compare the human record. During the

past 3,000 years, and especially the past 1,000, a mere moment in geological time, we have littered much of the earth, enlarged deserts, contaminated waters and polluted air. It is quite a comparison, isn't it?

Ants can be fun. For a child or adult, a glass-walled ant house offers a fascinating hobby. For anyone sitting on the back steps in summer, to watch their coming and going can be a pleasant pastime. We can not only see them gathering food, but showing companions where food is, and engaging in conversation with one another along the way. They have a language we cannot understand, consisting partly of taps with their feelers and partly of emissions of chemicals the odors of which have meanings. When they are indoors at home, sisterhood (almost all are females) is expressed by regurgitating food and sharing it with each other.

Ants put before us, in a remarkable way, the diverse possibilities and patterns of life on this planet. Ants, we suppose, have evolved to be what they are and to live as they live in accordance with the wishes of their Creator for so many millions of years. Would we ever be able to say the same for ourselves? At the present rate of human destruction of our environment, will the earth be habitable for our warm-blooded life even for a thousand more years? By then, will we have phased ourselves out, leaving the ants once more to pick up the pieces and clean the place up?

The Rev. Canon H. Boone Porter, senior editor

Sunday's Readings

Sifting Our Lives

Pentecost 5: Proper 9: Isa. 66:10-16; Ps. 66 or 66:1-8; Gal. 6:(1-10), 14-18; Luke 10:1-12, 16-20.

The lessons for today contain some of the tenderest and most wrathful images of God in the Bible. In their juxtaposition, they can be very confusing. In Isaiah, we read, "As one whom his mother comforts, so I will comfort you," and "by fire the Lord will execute judgment . . . upon all flesh; and those slain by the Lord shall be many." In the gospel, we read, "Peace be to this house!" and "It shall be more tolerable on that day for Sodom than for" the town that rejects the message. We, who are so used to shades of gray, are given messages here of

stark black and white. They are difficult both to understand and to accept. We are urgently challenged to recognize that the gospel does not and cannot coexist with shades of gray. When we encounter the gospel — rather, when it encounters us — we are challenged to sift through our lives and sort the good and the bad, "keeping the good in vessels and throwing away the bad."

In the words of the middle lesson, what counts for anything is "a new creation. Peace and mercy be upon all who walk by this rule." God's love for us is so unrelenting and so irresistible that he cannot be satisfied with our comfortable grayness. He wants and demands our entire purification.

A Hindrance to Unity With Roman Catholics

The news report that the Presiding Bishop received the sacrament in a Roman Catholic church and that his office reportedly stated that "his personal spiritual life should [not] be a matter of public concern or scrutiny" [TLC, June 14] was distressing on a number of levels.

Of course, we all pray for the day when the divisions in Christ's body will cease and there will be nothing newsworthy about an Episcopal cleric sharing communion with our Roman brethren. But unfortunately, that day has not yet come, and I strongly suspect that most Roman Catholics would be deeply offended at the leader of another church flouting their belief that, until it does, only professing Roman Catholics are entitled to receive the sacrament in their church. Accordingly, this sort of conduct will in all likelihood hinder rather than hasten the reconciliation of our communions.

Even more distressing is the suggestion that the "personal spiritual life" of the

Presiding Bishop is not a "matter of public concern or scrutiny." All candidates for holy orders are examined to determine their fitness for that calling, and all candidates must publicly profess loyalty to the doctrine, discipline and worship of the Episcopal Church. This seems a fairly clear statement that the "personal spiritual life" of every deacon, priest and bishop is very much a matter of "public ... scrutiny."

Harold K. Watson
Houston, Texas

For a serious, supposedly thoughtful, publication for Episcopalians to present gossip about the Presiding Bishop as "News" is strange. When it becomes apparent that said gossip was engendered by the spying of an anonymous fellow church member, to pass it on in print is inexcusable.

James Solheim had it right: The Presiding Bishop's personal spiritual life is not a

matter of public business. And it is most particularly not public business when it is anonymously engendered gossip.

Please cancel my subscription forthwith.

Kirk Hollingsworth
New York, N.Y.

Not Reasonable

The letter from Earl T. Williams, Jr. [TLC, May 5], describing the experience of losing family members to a pentecostal church was most distressing, but all too familiar. Within the Episcopal Church we are confronted by those who demand that "their way" is the only way to salvation. Pentecostals, like the various other types of fundamentalists and evangelicals subscribe to biblical inerrancy and make that the litmus test for being a "Christian." This rigidity and exclusive subscription to one source of theological authority is neither Anglican nor reasonable. Those in the

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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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Letters

Episcopal Church who seek to use the literal interpretation of the Bible as a club to chase out those they call "liberals" or "progressives" or "revisionists" should look at one of Jeremy Taylor's works: *A Discourse on the Liberty of Prophecy* in order to better understand that biblical inerrancy has been rejected and condemned by Anglican theologians for many centuries.

This poignant letter is an example of why the Episcopal Church must continue to resist those in the church who find their only source of theological authority in the Bible.

(The Rev.) Frederic Guyott III
General Theological Seminary
New York, N.Y.

It's Mother

The penetration of "Anglo-Catholic" forms into the life of the larger church is greater than Fr. Ousley states [TLC, May 31]. The designation "father" for male priests is not only in general use, the honorific "Mother" for female priests is very well established in many areas including

my own diocese of Oklahoma.

Not only is this syntactically logical, it seems to hit a very respondent chord with the faithful who very much like the feeling that comes from having clergy carry an affectionate and familial title.

From my personal perspective, Father/Mother is much preferred to "pastor" which a few Episcopal "modernists" have adopted because they feel Father/Mother to be authoritarian and repressive. Pastor is a valid and traditional title for Lutheran and Baptist clergy, among others, but I think we should leave it to them and stick with our tradition. If using a title is desired and Father/Mother offends, go to the Mr/Ms/Mrs. side of the Anglican tradition.

By the way, the abbreviation for "Mother" that is apparently carrying the day is: Mtr.

(The Rev.) Michael T. McEwen
Norman, Okla.

Absent Bishops

We were heartened to read the letter of J.W. Ross [TLC, May 17]. The boycott of the Lambeth Conference is an embarrass-

The Living Church

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

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Milwaukee, WI 53202-0936

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

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

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

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

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

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

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Volume 217 • Number 1

Letters

ment, but there is a more serious domestic problem within some dioceses. Bishops are elected by the people, both lay and clergy, to, among many things, represent the diocese at meeting and deliberations of the higher elected bodies of the church. The failure on the part of some bishops to attend meetings of the House of Bishops is a gross dereliction of an obligation and disenfranchises those they were elected to pastor, serve and represent. Sadly, unlike elected leaders in our government, a bishop must not periodically stand for re-election, thus affording the people an opportunity for removal.

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

A True Believer

In response to the letter from Mr. Flood about the new dean of General Seminary, [TLC, June 7] please allow me to say that I have known Ward Ewing and worked with him. He is a deeply spiritual priest, a serious scholar and successful writer on biblical subjects, and a true believer. He can reach older people, young people, workers and even athletes, for he is not only a fine scholar but he has been a whale of a basketball player. He has always chosen to answer a call from God on the basis of the need for his services, and has never cozied up to the power players. With a most gracious wife whose goodness and simplicity have enhanced all he has done, he will bring to General prayer, spirituality and real biblical belief. All praise to the perceptive wisdom of those who chose him. Mr. Flood may rest his doubts in assurance of the faith being proclaimed.

*(The Rev.) John F. Mangrum,
Boca Raton, Fla.*

Still in Existence

I was most interested in David Kalvelage's comments concerning "SPCK Turns 300" [TLC, May 3].

St. James' Parish in Lothian, Md. is well past its 300th anniversary. (The parish was in existence before the Act of Establishment in 1692.) St. James', however, will rejoice in the 300th anniversary of SPCK, as the parish was part of the founding.

When Thomas Bray came to Maryland, he brought with him many boxes of books that had been collected by his four friends. He left these books in a number of parishes to start libraries. These libraries

(Continued on page 14)

They come back with more than snapshots

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The Living Church

Balancing Act

Young Clergy Talk About Frustrations, Priorities

Gathering the neXt Generation, a conference for clergy of the Episcopal Church under age 35, attracted 134 priests from four countries, 32 states and 61 dioceses June 7-10 at Virginia Theological Seminary.

The conference came about after a 1996 TLC article by Roland Jones stated that out of more than 8,000 Episcopal priests, fewer than 300 are under the age of 35. Four priests gathered to discuss what could be done about the small number and developed a questionnaire which was sent to all Episcopal clergy under age 35. Nearly 150 responses were received, and the input from those who replied led to the organization of the conference.

On the first and second days of the conference, two speakers helped focus the conversations and small-group discussion on topics generated from the questionnaires. The Very Rev. Paul Zahl, dean of the Cathedral Church of the Advent, Birmingham, Ala., spoke on "Anglican Identity and Evangelism in Post-Christendom." On the second day, Presiding Bishop Frank T. Griswold preached and spoke about his journey as a priest and bishop.

Several of the priests attending offered workshops on a diversity of topics, including modeling social justice in the church, "Anglicanizing" new members, examining the role of tradition in a changing church, and balancing the role of priest, spouse and parent.



On the lawn of Virginia Seminary, Presiding Bishop Griswold meets with participants in a conference addressing the concerns that are particular to clergy under the age of 35.

Two of the participants presented papers on the topic, "The Future of Our Generation in the Church." The Rev. Canon Scott Barker of the Church of the Resurrection, Omaha, Neb., reflected on ways the priesthood has changed.

"We are not only expected to be superior pastors, but superior spouses and parents as well," Canon Barker said. "The priests I idolized as a child were giants in the church. But I have come to discover many were terrible marriage partners and parents. We have very few healthy role models to teach us how to balance the difficult, often competing vocations of marriage and ministry."

The Rev. Rock Schuler, rector of Holy Trinity, Lansdale, Pa., said we as the church "need to move from a maintenance mindset to one of mission."

Bishop Griswold, who said he came to the conference primarily to listen and learn, spent most of his time in casual

conversations with the participants. In his sermon and talk, he framed his thoughts around a model for how the church can maintain unity as it confronts the issues it faces.

Many persons who attended had positive thoughts about the gathering.

"I hoped to make friends, make connections, find a common fellowship and some support," said the Rev. Kate Moorhead, of St. John's, West Hartford, Conn. "These expectations were more than fulfilled. I received new inspiration . . . new ideas. I was fed spiritually. I no longer feel so isolated."

The conference was organized by the Rev. Bill Danaher, Grace Church, New York City; the Rev. Mike Kinman, St. Michael and St. George, St. Louis; the Rev. Christopher Martin, Christ Church Cathedral, Hartford, Conn., and the Rev. Christine McSpadden, St. Bartholomew's, New York City.

Bishop Spong's Colleagues Speak Out Against 12 Theses

A group of bishops has "disassociated" themselves from the 12 theses published by the Rt. Rev. John S. Spong, Bishop of Newark, calling the theses a denial of the Christian faith.

"In no way do (the theses) represent the doctrine, discipline or worship of the Episcopal Church — or any other branch of orthodox Christianity," the bishops wrote in their statement, titled "A Declaration to the Church," dated June 15.

"The 'challenges' he proposes are not new. They have been argued — and well refuted — in nearly every age since the Resurrection of our Lord. Indeed, they are challenges with which most thinking believers have had to wrestle before making a mature commitment to the Christian faith. We respect John Spong's right to his personal opinions, but we declare they are clearly outside the realm of Christian discourse, and we deplore his use of the

office of bishop to propound them.

"A bishop of the Episcopal Church vows to guard and defend exactly the truths John Spong now denies. As a bishop he requires those he confirms and those he ordains to confess beliefs he himself now repudiates. Such self-contradiction is morally fraudulent and spiritually bankrupt."

The bishops who signed the statement as of June 16 are listed on page 8.

Executive Council Meets in Burlington, Vt.

Bishop Griswold: Young Clergy Models for Us All

The Most Rev. Frank Griswold mused about his first five months as Presiding Bishop when he addressed the national church's Executive Council during its meeting June 8-12 in Burlington, Vt. His topics ranged from visits with Christians in the Middle East, to organizing a circle dance for the House of Bishops, to receiving the Eucharist at a Roman Catholic service.

Bishop Griswold arrived on the third day of the council meeting, having traveled from Virginia Theological Seminary, where he participated in a conference for "Generation X" clergy, those under the age of 35. The Presiding Bishop said he was impressed by their commitment to prayer. And he was struck by the graciousness these clergy had shown one another despite their differing points of view.

At a press conference, he said this graciousness may result from the fact that the younger generation, having grown up in a pluralistic culture, is accustomed to living with differences. "I thought this group modeled for all of us how we ought to behave," Bishop Griswold said.

He added that it is important not only to be civil, but "to be open to the possibility of being changed."

Bishop Griswold talked about how a circle dance he organized at the spring meeting of the House of Bishops helped everyone work together. "I explained that no one should feel constrained to participate," he said, and he was "amazed at the overwhelming number" who did.

The dance served as a way of understanding "Christ at the center," he explained, though he had not told the bishops "this is what it means," only that "this is an opportunity to participate."

On another matter, he stressed the importance of the Episcopal Church "being in solidarity with the church in the Middle East." This was a commitment of former Presiding Bishop Edmond Browning and his wife, Patti. Bishop Griswold said he and his wife, Phoebe, would continue the commitment.

"Muslim extremists are an increasingly threatening force to Arab Christians," he said. Support for the Arab and Jewish Christian communities was especially important at this time because "with

dwindling numbers, they fear the clash on both sides will become more severe.

"The basic message is, 'Do not forget us,'" he said.

One priority in recent months, Bishop Griswold said, has been using his gifts as a teacher "of theology and of prayer," particularly with the staff at the Episcopal Church Center in New York and with clergy nationwide at conferences and retreats.

Bishop Griswold was criticized recently for his choice to receive communion at a Roman Catholic church [TLC, June 14]. He said the incident highlighted the tension between his private life and his public role as Presiding Bishop.

He explained that he went to the Roman Catholic Mass the morning after the Rt. Rev. Mark Sisk was consecrated Bishop Coadjutor of New York [TLC, May 17], a busy Saturday at the Cathedral of St. John the Divine. Bishop Griswold said he woke up wanting to "sneak off and be by myself and Jesus. I got there when Mass was about to begin. It was just Frank and Jesus and this small community of

(Continued on page 16)

Last Respects to Senator Goldwater

Public Visitation, Private Service Held in Phoenix

About 4,000 people filed through Trinity Cathedral in Phoenix June 2-3 to pay their last respects to former U.S. senator and one-time presidential candidate Barry Goldwater.

Mr. Goldwater, who died May 29 at age 89 at his suburban Phoenix home, was baptized at Trinity in 1911 and had requested that a public visitation and private family funeral service be held at the cathedral. One of the cathedral's stained glass windows — "the music window" — was dedicated by Mr. Goldwater in memory of his parents several years ago.

Mourners filed past the casket, flanked by a U.S. Air Force honor guard, and exited past the stone baptismal font at which Mr. Goldwater was baptized and a display case holding the parish record of his baptism.

"It was right and fitting that he should come home and lie in repose at the cathedral, and that we should celebrate the fulfillment of his bap-

tismal promise," said the Very Rev. Rebecca McClain, dean of the cathedral.

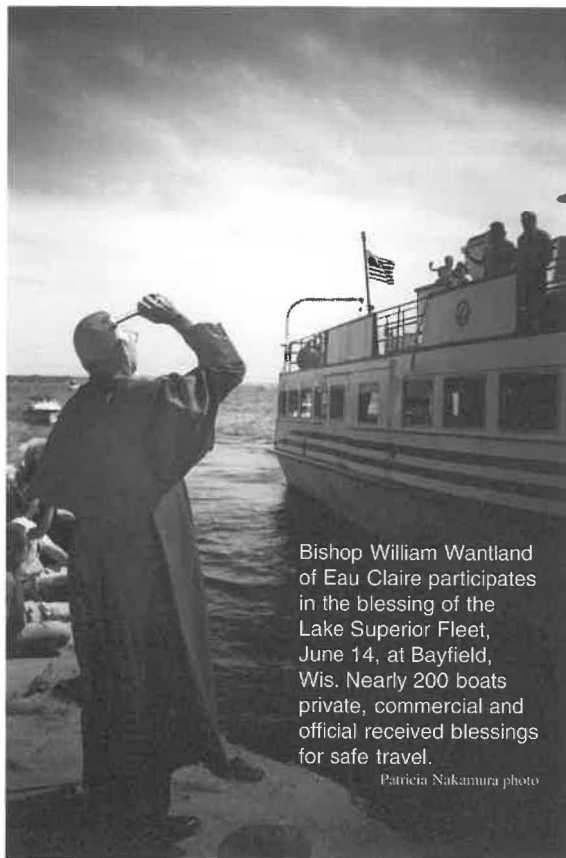
The public visitation "was related to our larger mission of being a sign of hope in the midst of the city," Dean McClain said.

Following the visitation, about 60 members of the Goldwater family attended a private service at the cathedral before the body was carried to Arizona State University for a public funeral service.

Dean McClain and the Rev. Canon Dan Gerrard, retired rector of Christ Church of the Ascension in suburban Phoenix and a friend of the Goldwater family, led the private service. The Rev. Carl Carlozzi, rector of All Saints', Phoenix, officiated at the public service at ASU.

The plain-spoken Goldwater, Fr. Carlozzi said during the service, once told him Episcopalians "do damn good funerals."

Clay Thompson



Bishop William Wantland of Eau Claire participates in the blessing of the Lake Superior Fleet, June 14, at Bayfield, Wis. Nearly 200 boats private, commercial and official received blessings for safe travel.

Patricia Nakamura photo

Lay Professionals Learn to Plan Their Financial Futures

Stewardship of Self: Planning for the Future was the subject as about 50 lay professionals, representing numerous vocations within the Episcopal Church, gathered June 4-6 at the Serra Retreat, Malibu, Calif.

The eighth national gathering of the National Network of Lay Professionals was welcomed at a Eucharist celebrated by the Rt. Rev. Frederick Borsch, Bishop of Los Angeles. The gathering was conducted by Nancy Rayfield, education coordinator of Trinity Church, Bloomington, Ind.

Central to the message of the gathering was the notion that each person

employed in the church or a church institution is individually responsible for the prudent use of his or her own resources, including provision for continued financial viability at career's end. Under the guidance of a team headed by Kate Adams, vice president of service strategies of the Church Pension Group, participants were provided with strategies for developing programs of insurance, savings and investment. They were shown how their personal programs fit in with pension plans, Social Security and Medicare and they performed exercises that cleared much of the mystery from

effective financial planning.

Emphasizing that the conference was about integration of mind, soul and body, Ms. Adams stressed that studies show successful aging to be a direct outcome of maintaining one's freedom from disease and one's mental and physical abilities.

In addition to the financial stewardship meetings, discussions ranged over a host of other topics, including professional relationships, issues of General Convention, lay commissioning, overview of the Church Deployment Office and communications.

Stan Virden

The following bishops signed the statement [see p. 6] disassociating themselves from the 12 theses of Bishop Spong:

Keith L. Ackerman, Quincy.
C. FitzSimons Allison, South Carolina, retired.
David S. Ball, Albany, retired.
Peter H. Beckwith, Springfield.
Maurice M. Benitez, Texas, retired.
James B. Brown, Louisiana, retired.
Anselmo Carral, Guatemala, retired.
Gordon T. Charlton, suffragan, Texas, retired.
William J. Cox, assistant, Oklahoma, retired.
Alex D. Dickson, West Tennessee, retired.
Robert W. Duncan, Pittsburgh.
Charles F. Duvall, Central Gulf Coast.
Herbert Edmondson, assistant, Central Florida, retired.
Andrew H. Fairfield, North Dakota.
Leopold Frade, Honduras.
William C. Frey, Colorado, retired.
Robert J. Hargrove, Western Louisiana.
Alden M. Hathaway, Pittsburgh, retired.
G. Edward Haynsworth, assistant, South Carolina, retired.
Bertram N. Herlong, Tennessee.
Daniel W. Herzog, Albany.
John W. Howe, Central Florida.
Donald M. Hultstrand, Springfield, retired.
Jack L. Iker, Fort Worth.
Stephen H. Jecko, Florida.
Terence Kelshaw, Rio Grande.
John B. Lipscomb, Southwest Florida.
Mark L. MacDonald, Alaska.
John H. MacNaughton, West Texas, retired.
Paul V. Marshall, Bethlehem.
Gerald N. McAllister, Oklahoma, retired.
Earl McArthur, Jr., suffragan, West Texas, retired.
Robert Mize, assistant, San Joaquin, retired.
Donald J. Parsons, Quincy, retired.
Donis D. Patterson, Dallas, retired.
Hugo L. Pina-Lopez, assistant, Central Florida.
Victor M. Rivera, San Joaquin, retired.
Edward Salmon, Jr., South Carolina.
Harry W. Shipps, Georgia, retired.
John-David M. Schofield, San Joaquin.
John H. Smith, West Virginia.
James M. Stanton, Dallas.
Alexander D. Stewart, Western Massachusetts, retired.
Vernon E. Strickland, Western Kansas.
Herbert Thompson, Jr., Southern Ohio.
Robert P. Varley, assistant, Minnesota, retired.
William C. Wantland, Eau Claire.
Don A. Wimberly, Lexington.



Sarah Moore photo

Felysha L. Jenkins hugs a friend following the 130th commencement at the University of the South. Ms. Jenkins was the recipient of the Sydney Sullivan Medallion, the most distinguished award for character presented by the College of Arts and Sciences. Among the more than 300 recipients of degrees were two father-son duos: The Rt. Rev. Henry Nutt Parsley, Jr., Bishop Coadjutor of Alabama, and the Rev. Maurice Goldsmith, rector of St. Mary's-on-the-Highlands, Birmingham, Ala., received honorary doctor of divinity degrees. Their sons, Henry Nutt Parsley III and Richard Thomas Goldsmith, received bachelor's degrees.

Navigating the 21st Century

Leaders of Large Churches Discuss the Younger Generations

Imagine a generation of people who have never seen an Anglican church — never heard its solemn hymns or cracked the bindings of its treasured prayer book. English may not be their native tongue and Anglican values may not be their guide. They grew up on MTV, strain their eyes on computer screens instead of printed page, and seek spiritual freedom over institutional safety.

This, according to William Easum, keynote speaker at the Church Divinity School of the Pacific's annual Large Church Conference May 26-28, describes the audience for which today's church must radically alter its organization and ways of worship.

Mr. Easum, a Methodist, former minister, and now executive director of 21st Century Strategies, a church consulting group, has a clear and challenging message for today's church leaders. Looking to the 21st century, he argues for a church that brazenly leaps into the world of high technology, adapts worship to the language and culture of increasingly diverse communities, and lifts spiritual transformation, not institutional maintenance, as its congregational mission.

"Churches in the U.S. are pretty much the same," Mr. Easum said. "Ones that are doing well function one way, ones that are not doing well function another way, and the difference is as clear as night and day." Much of what doesn't work in churches, he adds, has to do with an inability to transform worship into an authentic experience that engages all the senses of its participants. He also argues that unhealthy churches are often mired in centuries of Anglo-Saxon tradition and preoccupied with efforts to raise membership and funds.

As disquieting as this may sound to those who laud heritage as much as they suspect microchips and MTV, the message was one that captivated CDSP's 38 conference participants as they discussed their own strategies for navigating the 21st century.

The future of the church is a subject about which conference participants had a lot to say. They lead congregations with average Sunday attendances of 500 to more than 2,000 and manage staffs the size of small companies. And although large churches account for little more than 1 percent of all congregations in the U.S.,

they display prominently on the Episcopal landscape by virtue of the number and diversity of people they serve.

"These rectors are some of the most visionary leaders in the church," said Richard Felton, CDSP's vice president for development and conference coordinator.

"This conference is an opportunity for them to discuss issues that have significant impact on the future of the Episcopal Church."



things. Among the nearly 15,000 ordained clergy in this country, there are fewer than 300 under the age of 35. Few would argue that traditional forms of worship haven't kept pace with the breakneck-speed, computer-driven world

'We must find ways to be faithful to our Anglican tradition while reaching out to people under the age of 30.'

Dean Don Brown

of today's younger generations.

"We must find ways to be faithful to our Anglican tradition while reaching out to people under the age of 30," said the Very Rev. Don Brown, dean of Trinity Cathedral in Sacramento, Calif. "We need to find ways to engage them in worship and

encourage them to participate in sacrificial ministry to the world."

Young people are not the only ones these rectors are reaching out to. Large churches, particularly those in urban areas, often serve communities for which Anglo-Saxon values are not indigenous. According to the Rev. Ed Bacon, rector of All Saints' Church in Pasadena, Calif., demographic shifts and immigration influx in the Los Angeles area underscore the dire need for innovative worship.

"Changing demographics give us unique opportunities to reflect the varied textures and colors of God's reign," Fr. Bacon said. "Church growth will depend on our ability to incorporate liturgical offerings that use languages and musical idioms other than those of the Anglo-European tradition."

Across the board, rectors at this conference emphasized the need to find common ground in mission and more effectively preach the gospel to their communities. The Rev. Caryl Marsh, rector St. Paul's, Salt Lake City, suggested that the Episcopal Church may be doing a good job inviting people into the church, but hasn't quite found ways to incorporate them, as they are, into the church's life.

"We've got to find an Anglican way to respond to the current generation and meet people where they are," she said. "We can't be afraid of technology and new cultures unlike our own."

Karen Bakar

Idaho Consecration

The Diocese of Idaho consecrated its 14th bishop June 7. The Rt. Rev. Harry Bainbridge, formerly rector of Christ Church, Easton, Md., received his crozier and cross at the First United Methodist Church, Boise, before a congregation of about 900. The new bishop's wife, Kit, and grown children, Harry and Elizabeth, participated.

Chief consecrator was the Rt. Rev. Arthur Williams, Jr., Bishop Suffragan of Ohio and vice-president of the House of Bishops. Co-consecrators were the Rt. Rev. Robert Tharp, Bishop of East Tennessee, the Rt. Rev. John Thornton, Bishop of Idaho, and the Rt. Rev. Martin Townsend, Bishop of Easton. The preacher was a close friend of Bishop Bainbridge's, the Rev. Henry Myers, Nashville, Tenn.

Bishop Bainbridge, a native of Knoxville, Tenn., will serve as coadjutor until the retirement of Bishop Thornton Nov. 13.



SUPERCEDING

CREATION

IS IT ETERNAL?

By JAMES P. ERON

**"THE HEAVENS DECLARE THE GLORY OF GOD, AND THE FIRMAMENT PROCLAIMS HIS HANDIWORK."
(PSALM 19:1)**

When I first studied cosmology in college in the early 1950s, it was not yet regarded as a serious science but rather as a philosophical topic. So much has happened in scientific study in the past 40 years, making a reality of those earlier studies of the cosmos, which had seemed to be the basis for science fiction literature — tales of rocket ships and space travelers and humans on distant planets. Along with so many other people, I was fascinated even then by the apparent endlessness of the heavens, and once asked a priest on the seminary faculty, "What is outside of space? What would you run

into if you traveled to the end of space?" His answer, quite simply, was "God."

After a lot of reading and study and meditation, I am even more fascinated by the same questions, and have found some plausible help from cosmologists and astronomers whose well-researched studies are proposing sensible responses to those questions which must occur in the minds of honest truth-seekers. Whether or not the scientists who study the vastness of space are believers in an uncaused cause which we name "God," their studies serve to push theologians into a far better grasp of God's eternal truths and a far better realization of God's complete and total "otherness."

The *Orlando Sentinel* recently carried a report by astrophysicist Saul Perlmutter of the Lawrence Berkeley National Laboratory on a meeting of 2,000 astronomers in Washington, D.C. Under a headline

which read "Star Study Suggests Universe Everlasting" was a dramatic break with the leading theory of the cosmos, which offers a scientific opinion that our universe will keep expanding and never collapse. "Five teams of astronomers, working independently and using three different methods, said they found the universe to be much less dense than previously thought. As a result, they concluded the universe will never have enough mass to fall inward in a fatal crunch as the leading cosmological theory has said."

Popular scientific writers such as Stephen Hawking and Timothy Ferris now offer the findings that the universe is 15 billion years old, its very beginnings preceding the event called the "Big Bang," marking the origin of our own universe, one among many possible universes. Stars and planets and galaxies are

born, and others die. Our earth will one day cease to exist as we know it now. But other heavenly bodies will come into being. And so the scientists approach the question, is creation eternal?

My faith stance leads me to respond: Certainly creation is eternal! Creation is the work of an eternal Being. God does not exist within a space/time continuum as we do. When the final uncaused cause we name "God" creates ... God eternally creates. Time is a measurement of events according to before and after. There is no before and after in God's realm. What God "does" in the eternal present, God always "does."

God is completely other. Whatever ... or Whoever God is, can't be described in human language. I can't even begin to find the vocabulary to express what I wish to convey, since human language fails. We can't impose our human value systems upon God. But a very good Latin language derivative says a lot when it seems to echo the anthropomorphic images of God gleaned from the Old Testament descriptions of cosmology, an image familiar to every small child with a picture-book mentality: God supersedes creation. Literally, God "sits above, sits over" all the created world. Graphically speaking, it's not so far from the ancient Hebrew cosmology, with the solid firmament as God's footstool. But I speak not spatially, but existentially. God is totally above all the cosmos. God is Creator, therefore God is eternally Creator. Creation is not a phase in God's eternal existence and omnipotent power. Alternative thought, in purely human terms, would present questions such as "What did God do before creating?" "If creation ... all creation, not just our solar system or just our universe ... is to end, what will God do after that?" This evolutionary process known as the totality of creation is a hard act to follow. "What is God's next act?"

While through our telescopes we capture the view of stars long gone whose light has just reached us, I am brought to ask: Does time really exist where there is

nobody to measure it, or is it rather like the tree falling in the forest, with nobody to hear it?

Go out into the desert, away from city lights and automobiles, away from even the hum of your refrigerator ... out where perhaps there is not even the chirp of insects or a breath of wind ... and listen, really listen. What you will hear, if you are able to center yourself, is the sound of deep space. It is the whisper of eternity. Listen with the hearing aid of an unfettered and uncluttered mind. You will hear the voice of the Creator.

The human race — all earthly life and

**THE SPACIOUS FIRMAMENT ON HIGH,
WITH ALL THE BLUE ETHEREAL SKY,
AND SPANGLED HEAVENS,
A SHINING FRAME,
THEIR GREAT ORIGINAL PROCLAIM.
THE UNWEARIED SUN
FROM DAY TO DAY
DOES HIS CREATOR'S POWERS DISPLAY;
AND PUBLISHES TO EVERY LAND
THE WORK OF AN ALMIGHTY HAND.**

*The Hymnal 1982- Hymn 409, Verse 1
Words Joseph Addison 1672-1719 paraph. Psalm 19:1-6
Music "Creation" Franz Joseph Haydn 1732-1809*

earthly history — are but the merest speck in the magnitude of all universal being ... the realm of God. Human language indeed fails us, and the old hymn says it as well as anything: "My God, how great thou art!"

And now I come to the most difficult questions of all, the answers to which are locked in the unfathomable "mind" of God.

Why is there anything that is? What is the reason for material existence? What is

the reason for human intelligence?

And in the magnificent magnitude of it all, why me? Am I an accident of human history, or do I somehow fit into the infinite plan of the Infinite Being?

I might never have been. And now, in the best stretch of human logic and religious belief, I shall always be.

Is all of the infinitude of space just in existence as a puzzle for the human race? Is my human pondering of this and other questions only meant to the all-intelligent, uncaused cause which I call God? Just my own human divining?

What arrogance it would involve to come to such a conclusion. As Galileo was eventually vindicated, and much later "pardoned," shall we fall into the trap of supposing ourselves to be the center of the universe?

I do realize that all this creates crucial problems for fundamentalists and millennialists and those believers in the "Rapture," but I can't help that. As we search for greater truth, we sometimes appear iconoclastic.

What other intelligent beings "out there" are pondering the same questions. How far are they in their quest? Are they more advanced in their evolution than we are?

If they have developed a theology, what is it like, where has it led them?

Our Genesis, our creation story: trial-banishment-pilgrim nature-salvation-resurrection-"new life," and our cycle of birth/death/resurrection ... our economy of salvation ... are all peculiar to "this fragile earth, our island home." But what about other populated planets? Other populated universes?

Christianity, after all is said, is one religious discipline among many, just on this planet earth. And so far as we know now, it is a religious economy which deals just with terrestrial intelligence and free will. What has happened

before the existence of our earth? What will happen after this planet ceases to be a home to humans? What is next?

God is present in every speck of created being, and in every non-existent corner of eternity. God is present everywhere ... and every un-where. God is present in eternal creation and eternal life. □

The Rev. James P. Eron is a retired priest who lives in Escondido, Calif.



Experience

the Mystery

By RODGERS T. WOOD

In an article in the Sept. 27, 1997 issue of the Roman Catholic magazine *America* titled "Experiencing Catholicity," Presiding Bishop Frank T. Griswold of the Episcopal Church cuts to the heart of all our divisions with three humbling but deeply insightful propositions: 1. "Catholicity is an eschatological reality situated in the mind and imagination of God"; 2. "In order to embrace and enter more fully into the experience of catholicity, we must undergo conversion"; and 3. "Unity, which is an expression of God's reconciling, ever transforming and expanding catholicity, already exists, though it has been obscured and covered over by our various divisions."

In the article, Bishop Griswold expands eloquently on each of these. For me, his discourse has fed into other thought streams of mine that I would like to explore.

It seems to me at the moment that catholicity is not only a distant hope between denominations, but

increasingly, and stridently within each of them getting further away, not nearer. Doctrinal splits and physical divisions, primarily over sexuality issues, threaten most of the mainline denominations.

The propers for the late weeks of the Easter season are from the farewell discourses in John's gospel, where Jesus' prayer is echoed and re-echoed that we all be one as he and the Father are one, so that the world can see the unity.

John's gospel intrigues me, not as historical record, but as a mysterious, truthful mine full of the riches of God's yearning for creation. From the prologue to the end, it works around the edges of the experience of the Christ to help us become surrounded by the depth of the love of God.

I think this is most clear in the passionate 14th chapter, where Jesus speaks to the confusion and chaos in the spirits of his disciples as they contemplate the mystery of his certain death and invites them into mystery as the only certainty:

"Set your troubled hearts at rest. Trust in God, trust also in me. There are many dwelling places in my father's house; if it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and receive you to myself so that where I am, you may be also, and my way there is known to you." Thomas said, "Lord, we don't know where you are going, so how can we know the way?" Jesus said, "I am the way, the truth and the life. No one comes to the father except by me" (John 14:1-6).

I have heard this passage used as a club with which to drive non-Christians into the church. "See, only Christians get in," seems to be their message. Out of this experience of mystery, rational doctrine is thus created that sets up an exclusionary barrier. It seems to me that rational thought and analysis is difficult to use, not only in reading this passage, but throughout the whole of the fourth gospel. We are invited here not to understand, but to plumb the mystery, to lean into the deeper reality of the Incarnation and the visceral meaning of Jesus' death and Resurrection.

It is Thomas who provides the rational backbone with which to test this. Thomas voices Everyman's questions: How can we experience mystery? How can we rationally know concepts such as eternal life, heaven, God? How then can we appropriate certainty so that when the winds blow and the storm rages, we will "know" that all is well?

Jesus' response to Thomas is mystery. "I am the way, the truth and the life" is rationally absurd. It is pure mystery grounded in relationship through the words "you trust in God; trust also in me." Jesus offers here a deep reality beyond understanding, beyond rational discourse, available to us only by faith.

Because of the Greek philosophical capture of Christianity, we have turned all of this into doctrine. We have laid down a theology that seems to provide rational and provable (by scripture, tradition and reason) precepts that we can formulate into systems and by which we can abandon the uncertainty of mystery for the security of knowing. We do this in all of our political ways: the evangelicals prove things with scripture; the liberals prove them with reason and the liturgical conservatives

prove them with tradition. It is all the same thing, an attempt to find certainty. The problem is that the very idea of "theology" is ridiculous, as though it is possible to study God scientifically. All that we can do is experience the mystery. Certainly the Eastern Church has it right when it spends its liturgical time pointing to mystery and by the use of symbols and icons putting its worshipers in the way of the awesomeness of God. There is nothing rational here, only the wonder of presence and mystery.

I think we are at our best as a church when we gather around the altar for the sacrament, without trying to explain it or figure out why or how it is the body and blood of Jesus; but only that we are nourished by it and sent by it into the latest mystery that we have — the overwhelming pain and hunger of the people of the world for the presence of God. I believe that when we participate in that mystery, we become icons ourselves, and that is probably the whole point of discipleship.

Hopefully, it is not doctrine, but discipleship that will at last unite us in an ecumenical Christianity; discipleship borne of mystery that comes out of the twin experiences of worship and mission, helping us to feel clearly the uniting breath of God driving us into each other's arms despite our doctrine, despite our prejudice, despite our sin, knowing only that we are reconciled already in the mind and imagination of God in perfect catholic unity. □

The Rev. Rodgers T. Wood is the rector of Christ Church, North Hills, Pittsburgh, Pa.

Digging for the answer:

Formulating systems is our way of abandoning the uncertainty of mystery for the security of knowing.



Editorials

A Positive Spirit

The group making up the current Executive Council of the national church is to be commended for learning to work together. For many members, the recent meeting in Burlington, Vt. [p. 6], was only their third since being elected. An openness to suggestions on how to conduct business was apparent, as was a desire to build a network of communication throughout the different bodies of the whole church. The council seemed quickly to have built trust and a sense of community. One senior member noted the small-group discussions during plenary sessions as particularly helpful.

The staff of the national church has been included in this community spirit. Just as council members did at earlier meetings in New York and San Jose, the staff members gave brief introductions. Interspersed throughout the council plenary sessions, these enhanced the meeting with a more personal dimension.

We trust this positive spirit will assist the council in facing its important responsibilities in the months and years ahead.



Taking a Stand

The bishops who signed the statement, "A Declaration to the Church" [p. 6] are to be commended for their willingness to oppose the 12 theses issued by Bishop John S. Spong of Newark [TLC, May 17]. The release of the statement a month before the opening of the Lambeth Conference of Anglican bishops will be a sign to the rest of the Anglican Communion that all of the American bishops do not stand with Bishop Spong in what the statement calls "a denial" of the Christian faith.

Unfortunately, the statement will have little or no effect. A sizable number of bishops "disassociated" themselves from Bishop Spong in 1990 following Bishop Spong's ordination of a non-celibate homosexual person, and the action had no effect on the controversial Bishop of Newark. Bishop Spong will continue to lecture, to write books, and to engage in debate, but those actions will take place without the blessing of 48 of his fellow members of the House of Bishops.

The church is not well served when one of its bishops acts unilaterally. Unfortunately, those who hear Bishop Spong's message usually aren't aware of that.

Letters

(Continued from page 5)

were, as the column stated, for the purpose of "counteracting the growth of vice and immorality" and to address the "gross ignorance of the principles of the Christian Religion" in the colonies. Looking back over three centuries, one might be hard put to say how successful they have been.

However, the library started by Thomas Bray at St. James' Parish is still in existence. After all these years, it is still open to the public 365 days a year. The library committee still meets regularly. It is believed to be the oldest parish lending library in the United States. And believe it or not, several of the books brought here by Thomas Bray are still in the library!

While we missed the March re-dedication, we will be joining the celebration Nov. 15.

*(The Rev.) Carl W. Rehling
St. James' Parish
Lothian, Md.*

Trust Needed

James H. Crosby [TLC, July 7] suggests a wider swath of corruption and/or incompetence than I supposed. It will be many years before the rank and file of our church can trust our recent national leadership — if ever. Why are our "fathers in God" so afraid of the truth? In New York, as in Washington, D.C., stonewalling only builds frustration and even rage.

*(The Rev.) Jeremy H. Knowles
Narragansett, R.I.*

Trials and Tribulations

And I heard a voice from heaven saying unto me, "Write these words to the Church of the Episcopalians. I have seen your trials and tribulations. I know your faithfulness in time of adversity, and I will rescue you from your plague. Secede from John Spong." And an angel sang with a loud voice, "Alleluia! Amen! Alleluia!"

*(The Rev. Canon) Paul Kintzing
North Providence, R.I.*

Crowned

I enjoyed the article by H. Boone Porter [TLC, June 7] entitled "June Is for Crowning."

When I read that wedding crowns were used in the Medieval English Church, I sent to St. Petersburg for two wedding crowns . . . a custom in the Russian Orthodox Church. They are of metal with four icons on each crown and topped by a cross. The interior is red velvet. Because they are heavy, usually the best man and the maid of honor hold them over the couple, though some couples prefer wearing them.

Wedding crowns seem very appropriate for our wedding rite, as they are mentioned in one of the prayers for The Blessing of the Marriage (BCP, p. 439).

We have used them in our church for many years.

*(The Rev.) Marlin Leonard Bowman
St. James of Jerusalem Church
Long Beach, N.Y.*



Short & Sharp Spiritual Silence

By TRAVIS DU PRIEST



THE ESSENTIAL GUIDE TO THE ANGLICAN COMMUNION. Compiled by **James Rosenthal.** Morehouse. Pp. 176. \$11.95 paper.

The communications director of the Anglican Communion has put together something of a gazette for Lambeth which seeks, through history, song, homily and reflection, to articulate the essence of Anglican identity. Essays by George Carey, Frank Griswold and John Westerhoff, whose thoughts on Anglican temperament are very good.

SILENCE AND STILLNESS IN EVERY SEASON: Daily Readings With John Main. Edited by **Paul Harris.** Continuum. Pp. 366. \$16.95 paper.

Before his death in 1982, John Main had written several books on meditation and developed what has come to be a widely practiced method of silent prayer. This book seeks to draw forth the essentials of his teachings and to link contemporary meditative practice with its ancient roots.

WHEN GOD IS SILENT. By **Barbara Brown Taylor.** Cowley. Pp. 129. No price given, paper.

Episcopal priest and preacher Barbara Taylor gave the 1997 Lyman Beecher lectures at Yale Divinity School, which comprise this book in three chapters: Famine, Silence and Restraint—“our duty in this time of famine is not to end the human hunger and thirst for God’s word but to intensify it, until the whole world bangs its forks for God’s food.”

CALLING ALL SAINTS. By **Tom-Nicholas Costa.** Troitsa (6080 Jericho Turnpike, Commack, NY 11725). Pp. 80. \$15.95 paper.

A lay brother of the Episcopal Franciscan Third Order tells stories of 40 men and women who have been declared saints by the church. Fiacre, for example, a 7th-century Irish hermit had the motto, “I want to be alone,” but his expertise with plants won him the patronage of gardeners. Nice supplement to *Lesser Feasts and Fasts*.

HEART OF FLESH: A Feminist Spirituality for Woman and Men. By **Joan D. Chittister.** Eerdmans. Pp 187. \$20.00 paper.

Joan Chittister, well-known lecturer

and writer, surveys feminism as a foundation for spirituality, patriarchy, Christianity, and feminism, the patriarchal woman and a cosmic vision of creation. She presses the need for both a spiritual and social vision in order to love one another, to hate the sin and love the sinner.

HOLY RELATIONSHIPS. By **Christine A. Adams.** Morehouse. Pp. 104. \$14.95.

This chapbook spotlights nuggets of wisdom for holy relationships. Guideline 11, Detach with Love, is on giving up the caretaking role to allow others to take responsibility for their own lives. The next, Guideline 12, is on the therapeutic and positive use of anger.

365 SIMPLE GIFTS FROM GOD: Raising Your Spiritual Awareness. By **John Killinger.** Dimensions for Living. Pp. 328. \$14.00 paper.

Former divinity school teacher at Vanderbilt and Princeton John Killinger leads us through a year of practical spiritual advice: Day 211, for instance, begins with, Contemplate the role played in your life by surprise, and think how it relates to God. Day 314, Focus on the image of swamps! Sidebars offer biblical and literary quotes.

ON A WING AND A PRAYER: Devotions for Busy Christians. By **Brian K. Bauknight.** Dimensions for Living. Pp. 206. No price given, paper.

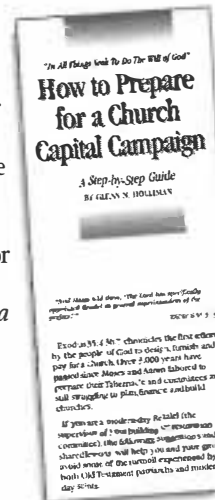
Taking off from the cliché, “getting by on a wing and a prayer,” United Methodist minister Brian Bauknight offers 101 one- and two-page thoughts for meditation. I particularly liked, “We are not blessed with an escape from the harsh realities of life, but we are favored with the Presence of God who can transform us in the midst of these realities.”

INVOCATIONS AND BENEDICTIONS FOR THE COMMON LECTIONARY. Edited by **John M. Drescher.** Abingdon. Pp. 176. \$14.95 paper.

A Mennonite minister and former editor of *Pulpit Digest*, John Drescher has compiled seasonal resources for worship — one invocation and one benediction for each Sunday of Cycles A, B and C. Episcopalians might use them for informal worship, or for personal edification.

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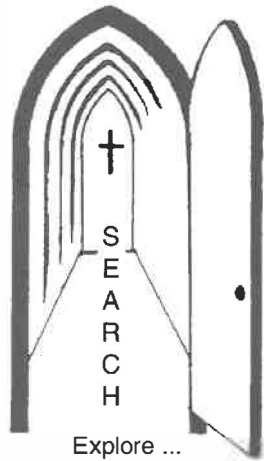
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(Continued from page 7)

believers ... I thought, I just want to be with Jesus in an anonymous mode with a group of Christians to receive the bread of life."

Of the controversy that followed, "I was grateful for that learning — I mean, I could have been in a much more problematical setting," he said, bringing laughter.

In her address, Pamela Chinnis, president of the House of Deputies, gave thanks for the ministry of the Rev. Canon Donald Nickerson, Jr., the retiring national church secretary. Council responded with a standing ovation for Canon Nickerson, who participated in his last Executive Council meeting.

Mrs. Chinnis asked for a moment of silence to remember the Rev. Benjamin Pao, a council member from Monterey Park, Calif., and the Rev. Canon Charles Guilbert, secretary of General Convention from 1961 to 1975. Both men died in April.

During the meeting, the Rev. David Chee, rector of Christ Church, Los Altos, Calif., was elected to succeed Fr. Pao on the council.

Another council member, Ginny Doctor of Fairbanks, Alaska, has resigned to become interim director of the office of Native American Ministries, following the retirement of Owanah Anderson. Council was asked to submit nominees for this vacancy.

The council passed a number of resolutions submitted by its administration and finance committee. One concerned \$5.3 million that was gained from the termination of the Defined Benefit Plan for lay employees, a self-funded pension plan where the Domestic and Foreign Missionary Society (the church's official name) set aside funds each year to cover pension costs. A written explanation stated that "market conditions were such that the assets designated to cover these pension costs exceeded the related pension liability." The gain was realized when the pension plan was frozen in March 1997. Council agreed the gain should be set aside to benefit lay employees, with the council to decide specific use of the funds.

The future of the Episcopal Church Center in New York was addressed in a resolution which approved the hiring of the firm Insignia/Edward S. Gordon to assist the council in considering a

new location, as directed by General Convention.

Patricia Mordecai, the newly appointed assistant to the Presiding Bishop for administration, noted some improvements made, including painting. But she was reluctant to "move too boldly" because of the continuing review of the location. She is in charge of the day-to-day operations at the church center.

Stephen Duggan, treasurer, reminded that even before the General Convention resolution, the staff began exploring ways to maximize the use of the building at 815 Second Ave. Renting vacant space and selling the property are both possibilities.

Other financial resolutions did the following:

- approved a short-term loan (not to exceed six months) to St. John's School in Guam;
- provided \$20,000 in funding for the construction of a new church in the Diocese of Namibia;
- created a trust fund for domestic missions;
- established criteria for loans to institutions involved in economic justice.

The Rev. Canon V. Gene Robinson, canon to the ordinary in the Diocese of New Hampshire and executive director of Province I, described ways in which New England dioceses have learned to work together. "Decrying lone-ranger dioceses," these dioceses have focused on helping one another find solutions to common problems, he said. Frequent meetings are held for the exchange of ideas. One being considered, he said, is pooling the diocesan endowments in a common investment strategy.

A video documentary about the Episcopal Church is being produced, with the Presiding Bishop as narrator. Called "Come and See," the one-hour program will use events in the church through Bishop Griswold's first year in office. Council approved funding of the \$120,000 proposed budget.

Thomas Chu, coordinator for young adult and higher education ministries, showed a videotape and facilitated small-group discussions on the apparent gap in ministry for young adults in their 20s and early 30s.

The week concluded with a Eucharist at St. Paul's Cathedral, which is next door to the downtown hotel where council met.

John Schuessler

People and Places

Ordinations

Priests

Virginia — **Timothy B. Cherry**; (for the Bishop of East Carolina), **Frederick H. Hoffman**, assistant at St. Margaret's, 13900 Church Hill Rd., Woodbridge, VA 22191; (for the Bishop of Ottawa), **Philip J. Paradine**, assistant at Emmanuel, 1608 Russell Rd., Alexandria, VA 22301; (for the Bishop of Southern Virginia), **Barbara H. Ryder**, assistant at St. John's, Box 246, Centreville, VA 20122; **Lauren R. Stanley**, assistant at Good Shepherd, 9350 Braddock Rd., Burke, VA 22015; **Carla E. Thompson**, assistant at Trinity, 2217 Columbia Pike, Arlington, VA 22204.

Washington — **Ruth E. Ferguson**.

Deaths

The Rev. **John Parker Coleman**, 82, retired chaplain at St. Elizabeth's Hospital and founding pastor of congregations in the Washington, DC, area, died May 11 in a Bethesda, MD, health facility.

Born in Colon, Panama, he earned degrees from Dartmouth College, Columbia University and Episcopal Theological School. He was ordained in 1943, served on the staff of Christ Church Cathedral, Hartford, CT, 1943-44; and moved to Washington in 1944 to organize St. Timothy's Church. He served there until 1956. He became rector of Redeemer, Glen Echo, MD, that year and while there organized St. Dunstan's in Bethesda, MD. In 1972, Fr. Coleman left parish ministry and joined the chaplain staff at St. Elizabeth's Hospital. He retired in 1984 and then served for 11 years as assistant at St. Luke's, Bethesda. He is survived by his wife, Mildred, three sons, Timothy, Germantown, MD; Geoffrey, Tampa, FL, and John D., East Northport, NY; five grandchildren, one great-grandchild and three sisters.

The Rev. Canon **James J. Greene**, 75, retired priest of the Diocese of New Jersey, died May 9 in Mt. Laurel, NJ.

Canon Greene was born in Portsmouth, VA. He graduated from the University of Richmond and received his theological training at Crozer Seminary, Chester, PA. Following ordination in 1953, he was assistant at St. Alban's, Washington, DC, then became rector of St. Mary's, St. Marys City, and St. George's, Lee Valley, MD, 1953-56. He was rector of St. Mary's, Burlington, NJ, from 1965 until 1995, when he retired, and he was named rector emeritus in 1997. He was a deputy to General Convention in the Diocese of New Jersey, an honorary canon of Trinity Cathedral, Trenton, NJ, and treasurer-general of the Order of St. Vincent. He is survived by his wife, Mary Martin, and daughters Victoria Aldrich, Susan Greene and Allison Freeman.

Next Week ...

Living History

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.

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. **Software Sharing Ministries, P.O. Box 32059, Juneau, AK 99803.** E-Mail: ssministry@aol.com Internet: <http://members.aol.com/ssministry>

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Official chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575.** (931) 598-0208 or (888) 598-0208.

NEEDLEPOINT KITS

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

ORGANIZATIONS

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

POSITIONS OFFERED

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

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. Call **Donald Fishburne** for more information: (888) 724-2485.

POSITIONS OFFERED

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

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 and 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.** See our Home Page at <http://www.us.net/edov/5/holy/c>, for additional parish information.

RECTOR: Vital parish of 1,200 members with annual budget of \$770,000 and history of innovative, diverse and comprehensive programs. Pastoral specialties of celebrant, preacher, spiritual guide, visitor, counselor, theologian, top-ranked in parish survey. Proven communications skills to parish and larger community absolutely necessary. Prayerful administrator with sensitivity to outreach and diverse members sought. Varied worship services Sunday and mid-week. State capital, higher education and service industry environment. Three rectors in historic first 50 years; fourth largest parish in diocese. Comprehensive parish profile available summer of 1998. Nominations and applications to: **Rector Search Committee, St. Martin's-in-the-Fields, 5220 Clemson Ave., Columbia, SC 29206.**

(Continued on next page)



Classifieds



POSITIONS OFFERED

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

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

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.**

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

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.**

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 worshippers 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.**

POSITIONS OFFERED

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

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

YOUTH MINISTER, Good Shepherd Episcopal Church, Englewood, CO. Growing 300 family church in south suburban Denver seeks an energetic, experienced full-time youth minister to develop a comprehensive junior and senior high youth ministry program. You must love Jesus and teens, possess outstanding leadership and communication skills and be able to implement a relational ministry that creates a safe and loving environment for our youth. Please mail, e-mail or fax your resume to: **The Rev. John R. Johanssen, Good Shepherd Episcopal Church, 8545 E. Dry Creek Rd., Englewood, CO 80112. Telephone (303) 740-2688; FAX (303) 740-6037; e-mail johnj@chisp.net**

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.**

POSITIONS WANTED

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

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

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

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**

RETREAT CENTERS

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

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

FOR SALE

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

TRAVEL

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

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

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Summer Church Services

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)

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
The Rev. Edward L. Warner, r (404) 696-3620
July 5-Sept. 13: Sun H Eu 10; Wed 7:30

Augusta, GA

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

Decatur, GA

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

Savannah, GA

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

ST. PAUL THE APOSTLE

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

Kaneohe (Oahu), HI

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



Church of the Ascension
Hayward, Wis.

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, sr. assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed; Dr. David Culbert, organist-choirmaster, 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

(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

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)

Ruidoso, NM

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

Santa Fe, NM

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

Minden, NV

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

Long Beach, LI, NY

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

New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
Church open 365 days 8-6. For tours call 378-0252. Café St.
Bart's: open 7 days a week for lunch and dinner

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. William C. Parker, parish vicar; the Rev. Allen Shin,
asst
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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 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: 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. CLEMENTS, 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 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

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
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

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

Tomball, TX

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

Bayfield, WI

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

Hayward, WI

ASCENSION 10612 N. California Ave. (715) 634-3283
The Rev. Bruce N. Gardner, CSSS bngcss@aol.com
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

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 asst; 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

Paris, France

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

Encourage attendance among your
parishioners and those traveling.

Invest in a Church Directory listing.