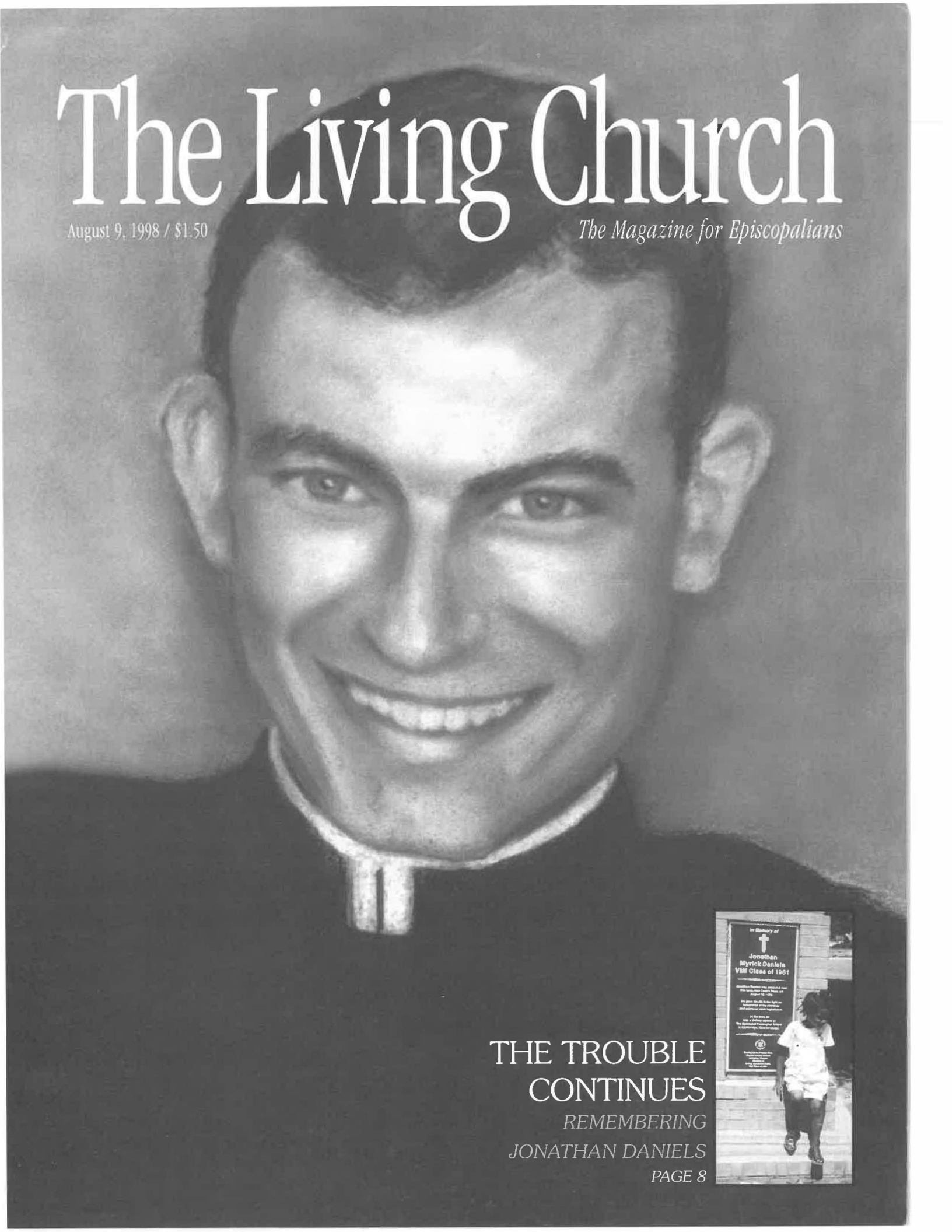


The Living Church

August 9, 1998 / \$1.50

The Magazine for Episcopalians



THE TROUBLE CONTINUES

REMEMBERING
JONATHAN DANIELS

PAGE 8



Features

The Trouble Continues

Jonathan Daniels

By William Rankin



cover art by Julie Wetherell

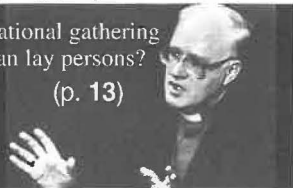
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Quote of the Week

The Rt. Rev. Peter Adebisi, Bishop of Owo, Nigeria, on the church in his country: "This Sunday there will be more Anglicans worshipping in Nigeria than in all the Anglican churches of the United States, England, Canada, and Australia combined."

In This Corner

Now, Be Brutally Honest . . .

Don't be surprised if I call you one of these days. I'm going to start calling subscribers to this magazine on an at-random basis in hopes of finding out what they like, and don't like, about our magazine.

I know what you're thinking: This is all we need, for this bozo to be calling at our homes. Like we don't have enough solicitors calling every day. These calls will be different. I won't ask you for money. I won't ask you to buy something. I won't ask you for your credit-card number. And I won't ask you to listen to a sales pitch about some product you can't live without.

What I will ask you is this: How reliable is the delivery of your magazine? What sort of articles do you enjoy reading in TLC? Are you finding current issues to be of interest? What kinds of articles would you like to see in your magazine? Questions like these ought to be non-threatening — harmless and painless.

Why bother?, you ask. Good question. We're working on improving this magazine, and we want to make it even better. We want to do some additional redesigning and make the magazine easier to read. We have a website under construction and we want to know what parts of the publication ought to appear on the internet.

I hope that when I call you'll be brutally honest. If you think the magazine is headed in the wrong direction, please tell me. If the

magazine is difficult to read, late to arrive, gets ink on your hands, too liberal, too conservative, too expensive, out of date, out of sorts, out of touch, or whatever you think, I hope you'll tell me.

Many subscribers fill out forms when they renew their subscription which enable them to tell us what they like or don't like about THE LIVING CHURCH. That has been most helpful as we plan future issues of the magazine, but these phone calls will be looking for something else. There's something about being able to talk to a subscriber that the printed word doesn't convey. We do a lot of that at General Convention, and it's been of great value to us. I think the phone calls may help me to get to know our readership better.

Speaking of face-to-face contact, maybe I'll see you at your next diocesan convention. We plan to set up shop in the exhibit areas of a few diocesan conventions this fall, and probably some more after the first of the year. It's something we've wanted to do for a long time. It'll give us an opportunity to meet our subscribers and to tell non-subscribers about the Living Church Foundation and what it does. We'd like to go to every diocesan convention, but our budget and size of staff won't allow it. But for now, I and other staff members will be pleased to be present for your conventions.

David Kalvelage, editor

Sunday's Readings

Reckoned as Righteous

Pentecost 10, Proper 14: Gen. 15:1-6; Ps. 33 or 33:12-15, 18-22; Heb. 11:1-3 (4-7), 8-16; Luke 12:32-40.

Today's lessons describe a call to live by a measure utterly different from the measure of the world. Those who answer this call appear foolish to the worldly. Abram asks the Lord how the Lord's promise that Abram will be the father of many nations will be fulfilled. If Abram has no son, his line will become extinct and his heir will be his chief servant Eliezer. The Lord answers Abram's question by simply repeating the promise — one of many times he does so. "And [Abram] believed the Lord; and he reckoned it to him as righteousness."

The benefit of the promise accrues to Abram even before the son is conceived — he is reckoned as righteous before the Lord. A right relationship with God is how the

fulfillment of the promise begins. The lesson begins with the Lord's words, "I am your shield; your reward shall be very great."

The epistle expands on this theme with a list of those who believed that the Lord would keep his promises, and whose faith allowed them to see the fulfillment, even when it came after their own lifetime. What came first is that they "acknowledged that they were strangers and exiles on the earth." This is the key sentence to understanding today's lessons. It asserts that their true home is the city prepared for them by God. This is where the epistle ends and the gospel begins: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Though God's promises and gifts are of infinite value, we learn from these lessons that it is he himself who is the greatest gift, in whom alone reside all true pleasure and contentment.

Setting Up the Straw Man of Fundamentalism

"The problem is that the very idea of 'theology' is ridiculous ..." wrote the Rev. Rogers Wood [TLC, July 5] in a statement that sounds sort of theological to me. Oh, I get the point: We can't ever be sure that we know ... about God and his ways, etc., and therefore let us eschew the possibility of clarity and let our Christian efforts reside in the mystery of sharing communion and addressing the manifold needs of the world. Let us just eat, drink and try to make unfortunate people merry with mystery.

My sense is that the idea that "theology is ridiculous" is simply a veiled way of saying that the writings of the apostles (theologians all) are ridiculous, that the creeds are ridiculous, that martyrdom is ridiculous, that the historical church is ridiculous, and that historical Christian experience is largely ridiculous.

As the Rt. Rev. John Spong sets up his straw man of "fundamentalism" and then destroys it in the name of enlightened rationality, so here the Rev. Mr. Wood (prompted by an article by Bishop Griswold) sets up his straw man of "theology" and destroys it in the name of enlightened spirituality.

Straw men and their assailants have come and gone before in Christian history. At their coming and at their passing a real God and real people remain, not a few who continue to know the security of experiencing the mystery of divine love and holy living through the immeasurably clarifying grace of good (helpful, holy, catholic and apostolic) Christian theology.

*(The Rev.) B.E. Palmer
Grace Church
Orange Park, Fla.*

Maybe He's Right

The Very Rev. Stephen H. Bancroft's article [TLC, July 12] seems to be a continuation of Spong-slamming from clergy and laity alike.

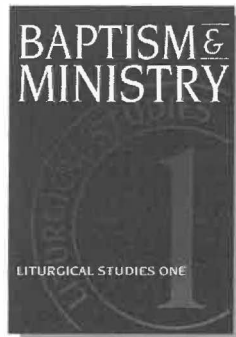
Dean Bancroft has written an article of magnificent negativism citing that Bishop Spong "... is as out of touch with things as was the poor benighted hero of Cervantes' classic" and that "... Bishop Spong is stuck in some kind of personal time-warp ..." Actually, the entire article is a diatribe on how Bishop Spong has missed the boat in "lack of clarity" and his "message of doubt and fear."

It is our great tradition as Anglicans to

encourage serious thinking, debate and scholarly confrontation without fear of censure from a despotic central religious authority. It then seems quite out of place to see that Dean Bancroft mentions the Bishop of Rome as one of the bishops of the world who would "... not take the

challenge seriously ..." If Bishop Spong were a Roman, he would be silenced immediately, called to Rome and be given an inquisitorial slap on the hand for even thinking about such matters. It is the Bishop of Rome who has silenced his theologians — brilliant men and women who

Reading one is good Reading two is better Reading three is great!

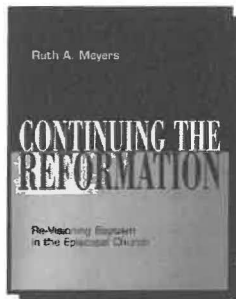


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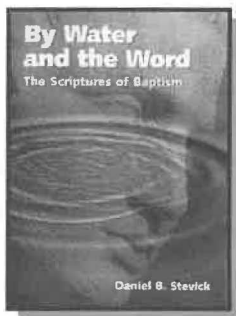


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Letters

would challenge the Christian world to ask questions about authority, creeds, scripture and myth.

We are not the Roman Church. We are encouraged to think. Why is it that I have not read one article in defense of Bishop Spong? Are we so frightened to admit, as Dean Bancroft himself admits, that the bishop might be right? Are we frightened to think about the 12 theses because we might find ourselves standing with a man who espouses unpopular causes in the Episcopal Church? Bishop Spong has not pulled the 12 theses from the sky. Reputable theologians have been asking the same questions and are still asking.

*(The Rev.) Anthony DiLorenzo
St. Paul's Church
College Point, N.Y.*

Dean Bancroft is exactly right. Bishop Spong fights on behalf of a scientific view that is outmoded and largely superseded. For Bishop Spong, rigid, unbreakable laws of nature necessarily prohibit God's activity in human history. In Bishop Spong's view, nature's laws sharply limit

the immensity and majesty of God's grandeur, and even God's ability to respond to prayer.

However, at least since 1927, with the publication of Werner Heisenberg's "Uncertainty Principle," scientists have replaced the exact calculations of classical mathematics with probability calculations. And scientists think no longer of rigid, unbreakable laws of nature, but of probabilities, and webs of interconnected energy patterns. More recently, "chaos science" also allows a place in the universe for the free exercise of God's will without contradicting some static, immovable, so-called "laws of nature." (Not that God needs our science to find a place!)

Indeed, what Bishop Spong calls the "theistic God" is constantly working in our world and in our lives. God is nudging here, pushing there, steering here, pulling there, influencing, persuading, opening, closing, winding, weaving, tweaking, and always moving ahead and behind and with us, with "a mighty hand and an outstretched arm" and in infinite, self-giving love, to bring good out of evil, light out of

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(See back cover)

The Living Church

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Volume 217 • Number 6

Letters

dark, freedom out of bondage, new life out of death, resurrection out of crucifixion.

If this does not describe the God of Bishop Spong, then the bishop should tell us what it is he worships.

*(The Rev.) Stockton Williams
Church of the Holy Trinity
Midland, Texas*

Disassociated

It is indeed noble of those bishops to disassociate themselves from the 12 theses of Bishop Spong [TLC, July 5].

However, it seems to me that with his 12 theses, Bishop Spong has disassociated himself from us — the church — laity — clergy — bishops.

*J.W. Ross
Ponte Vedra Beach, Fla.*

The Philadelphia 11


In David Kalvelage's "In This Corner" column [TLC, July 12] he states that the Episcopal Women's Caucus is printing T-shirts for the Lambeth Conference commemorating the 11 women who went through an illegal ordination process in Philadelphia in 1974. It is hardly a compliment to the 11 women bishops making their first appearance at Lambeth to be identified with that non-canonical process by those 11 women and the bishops who violated the canons of the church by attempting to ordain them.

It should be noted that not one of the "Philadelphia 11" is included among the bishops attending the Lambeth Conference.

The Episcopal Women's Caucus would really honor the 11 women bishops by referring back to that significant 1976 General Convention in Minnesota where both houses amended the canons to authorize the ordination of women as priests and the consecration of women as bishops.

*Charles M. Crump
Memphis, Tenn.*

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The Living Church

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Archbishop Carey

Renewed Vision

Archbishop Carey States Lambeth's Purpose at Opening

The Archbishop of Canterbury cited Irenaeus, the second-century bishop and theologian and his vision of God when he delivered the presidential address to the Lambeth Conference July 20 in Canterbury. Speaking before more than 1,000 bishops and spouses gathered in two halls, the Most Rev. George Carey focused on four areas on which the conference ought to focus: the renewal of vision, the church, mission, and vocation as bishops.

It was in the area of renewal of vision where the archbishop mentioned Irenaeus. He "had a wonderful vision of God and his activity in the world," Archbishop Carey said. "It is one we should foster too. For him Christ had redeemed all things.

All things were reaching forward to their consummation when 'God will be all in all'."

In the hour-long address, Archbishop Carey said the first task of the once-a-decade conference of some 740 Anglican bishops is "to be a place of transformation and of renewed vision, for the sake both of God's church and, still more importantly, of the world.

"Here in this conference, we have the opportunity to bring and share with each other all the distresses, as well as understandings, and divisions of the Anglican Communion as well as all that unites us.

"I hope, of course, that we will see real progress being made over the three weeks

as we seek to listen carefully to what the Spirit is saying to the churches. The danger may be, however, of a too rapid immersion in the issues with the result that the true scale of divine reality is forgotten as we focus on the detail."

Matters of Structure

Archbishop Carey said the conference needed to deal with matters of ecclesial structure before it ends Aug. 9.

"If we meet as a fellowship of self-governing, national churches, in what realistic form can we claim to be a Communion?" he asked. "The answer is found, I believe, in what we share and hold in common. A common heritage of doctrine, faith, liturgy and spirituality; an understanding of authority as expressed through a 'dispersed,' rather than centralized authority; episcopal leadership exercised in conjunction with synodical government. We make no apology for this form of polity which has real strengths because the conciliar forms of consultation are strong and rich."

The archbishop's final point dealt with vocation of bishops.

"As people called by God to hold a particular office in his church, we must seek the renewal of our vocation," he said. "For as leaders, we can function either as a barrier or as a channel. If we are not transformed, corporately and individually, through that constant practice of gratitude for a loving, sovereign Lord, his vision for the church and his people will never become a reality."

The Rt. Rev. J. Clark Grew, Bishop of Ohio, said he was moved by the archbishop's address. "I found it to be a gracious reminder of what the Anglican Communion is and needs to continue to be, and of what we need to recover," he said.

One of the first of the four working groups of Lambeth to convene was Section One, "Called to Full Humanity," convened by the Archbishop of Cape Town, the Most Rev. Njongonkulu Ndungane. The archbishop reminded participants that they are all "under God so we throw away our anxieties."

The Rt. Rev. Frank Allan, Bishop of Atlanta, is one of the six sub-section

Archbishop Carey:

'... let us remember that we have always been a Communion where diversity and difference has been cherished, and, indeed, celebrated'

'... lest I should be misunderstood, I am not arguing for some kind of Anglican comprehensiveness that is vague and woolly or is uncertain about the foundations of our faith'

'... we need to treasure our Communion as a gift from God and also to pay attention to the tension between the local and the universal'

'... we need to remind ourselves that Anglicanism has never regarded itself as a final form of Christianity'

'... we have been learning that it is love that is the most important ingredient if we wish to be effective missionaries and evangelists'

'Aggressive, insensitive evangelism or proselytism has never been our style, and God forbid that we should ever adopt it; but love for others is surely where true discipling begins'

'I want to affirm and encourage provinces in continuing to develop their own traditions and express worship and faith in their own culture'

Jerusalem Bishop Walks Out in Protest

The first instance of controversy at the 13th Lambeth Conference occurred during the opening plenary session July 21, when the Bishop Coadjutor of Jerusalem walked out in protest over language in a dramatic presentation. The Rt. Rev. Riah Abu el-Assal said he protested language which he felt slighted Palestinian interests in the Holy Land.

The plenary session, titled *The Bible, the World and the Church*, included a play, "Wrestling with Angels," based mostly on a story from the Book of Genesis. The play ended with Jacob and Esau embracing and members of the cast writing "Judah" and "Israel" on two sticks and joining them to symbolize the creation of the nation of Israel.

A keynote address by David Ford, professor of divinity at Cambridge University, followed the play, and Bishop Riah walked out during that address.

Bishop Riah said he felt this was an insult to the people of Palestine because they regard Judah as the West Bank, where some 3 million Palestinians live. It is an area occupied by Israel since 1967.

"I must say I felt unhappy to the point of being sick," Bishop Riah said in a press conference following the plenary. "Judah today, in political terms, stands for the West Bank —

the occupied West Bank." He added that the United Nations is supportive of a complete withdrawal by Israel as a condition for a lasting peace.

Bishop Riah said the play's symbolic joining of Judah with Israel gives credence to the cause of Christian fundamentalists who support attempts by Orthodox Israelis to annex the West Bank and Jerusalem. He said he would have preferred to see a gospel story used to illustrate the theme of peacemaking rather than a story from the Old Testament.

"The Old Testament has been misused for over 50 years by Christian fundamentalists like Jerry Falwell who see the creation of the modern state of Israel as the fulfillment of Old Testament prophecy," Bishop Riah said.

The bishop said he was tempted to leave the conference following the play, but he met with Archbishop of Canterbury George Carey and decided to press for a dialogue on the Holy Land.

The Rt. Rev. Stephen Sykes, Bishop of Ely (England), who coordinated the plenary session, said he would "consider very carefully" the concerns raised by Bishop Riah.

Most of the bishops and spouses attending the plenary applauded the play enthusiastically.



Anglican World photo
Bishop Riah

'I felt unhappy to the point of feeling sick.'

Bishop Riah

chairs, heading the group on modern technology.

The Rt. Rev. Duncan Buchanan, Bishop of Johannesburg, South Africa, chairs the sub-section on human sexuality, and asked those present to listen to one another.

"None of us has the whole truth and all of us should respect each other's integrity," Bishop Buchanan said. "My prayer for our section is that we will listen as much as we will want to talk and in the listening hear something of what God is saying to us."

Christian Disunity

An ecumenical service of Vespers took place July 20 with Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, as the preacher.

"Are we not experiencing new and deep divisions among Christians as a result of contrasting approaches to human exuality, for instance?" Cardinal Cassidy sked. "When such attitudes are in the scendant, disunity between Christians ill remain unresolved. Moreover, dis-

unity becomes an increasingly grave matter within the still-separated churches as well. Authoritative proclamation of the gospel of Christ is diminished."

Bishops were greeted by Archbishop Carey during a liturgy of welcome July 18 at the sports halls at the University of Kent, a short distance from Canterbury Cathedral. In a Bible study titled "Leadership Under Pressure," the archbishop reflected on the opening verses of 2 Corinthians and spoke of the expectations and fears brought to Lambeth by participants.

"There are strong grounds for hoping that we shall go home in three weeks' time greatly strengthened and empowered for God's mission in the world," Archbishop Carey said. He added that there are "fears, on the other hand, that the good ship Anglicana may founder on some divisive issue or other, whether on the rocks of intolerance and indiscipline or the shoals of fundamentalism and liberalism."

The opening program included hymns and readings in six languages: English, Welsh, Maori, French, Korean and Swahili.

Relationships

In an opening statement, the Most Rev. Robin Eames, Archbishop of Armagh and Primate of Ireland, chair of the episcopal communications team for Lambeth, said the Lambeth Conference is about relationships.

"We will be exploring the relationships between rich and poor, and our relationship with people of other faiths, particularly Islam," he said. "The Lambeth Conference is about the total spectrum of human relationships in community."

Spouses of the bishops, including five males, took part in their own program in a large tent. More than 600 spouses participated in the program, which featured daily Bible study groups, workshops, seminars and presentations. Topics to be addressed in the workshops include reconciliation, trauma, and the gospel and culture. Four plenary groups also were scheduled during the three-week gathering — the Role of the Bishop's Spouse, Social Issues, the Anglican Communion, and Mission and Evangelism.

• More News, page 16 •

The Trouble Continues

By WILLIAM RANKIN



Jonathan Daniels



The famous highway from Montgomery to Selma traverses mostly flat terrain until the place where the Hayneville sign points left. The road to Hayneville tracks through gently rolling Alabama farmland that is occasionally broken by patches of red clay or punctuated with a red brick house.

I am driving a rented car on this hot August day, headed to a ceremony memorializing an event that changed my life forever. Seven miles down on the left, I pass a large, nearly completed Baptist church, and just beyond this is the town square of Hayneville. On one side is a dilapidated courthouse, and on others are a pharmacy, a post office and various stores. A historical marker states that in 1831 the community was named after South Carolina Senator Robert Y. Hayne, who contested Daniel Webster in the famous Senate debates concerning the nature of the federal union. Their disagreements occurred some two centuries after the introduction of slavery to the colonies, which is when the trouble began.

In 1965, the civil rights movement in America experienced a pivotal year. In March, the Rev. Martin Luther King, Jr. made his famous call to action, urging people of good faith everywhere to join him in the civil rights struggle rapidly escalating in Selma. People from all over the country answered the call to Selma, including my classmates from what was then known as the Episcopal Theological School in Cam-

bridge, Mass. Jonathan Daniels, a fellow seminarian whose somewhat unorthodox career path had led him through Virginia Military Institute, where he was valedictorian of his class, and Harvard, was among them.

By summer, civil rights activists had swelled the ranks of the movement, applying themselves to the work — most of it risky in Alabama — of voter registration, demonstrations, and the establishment of better relations between the black and white communities in the area. This last would prove to be a near-impossible task, and a particularly dangerous one for non-local whites, who were bitterly referred to as “outside agitators” by locals. Jonathan, who was on his second tour of duty in Alabama in August, was to some degree more of an outsider than most. Even local blacks initially had trouble reconciling Jonathan’s VMI background with his current activities. Eventually though, they were won over by the depth of his commitment — deeper, as it turned out, than anyone could ever have imagined.

In August 1965, a racially mixed group of civil rights activists was arrested during a demonstration in the Lowndes County town of Fort Deposit. Jonathan Daniels was among them. They were loaded into the back of a garbage truck for conveyance to the Hayneville jail. After six wretched days of incarceration, the group was released without explanation. Their abrupt freedom frightened them. The violent



The inscription on the bronze says that Jonathan was ‘murdered.’

‘Even though they say he was innocent, Coleman shot the man and everyone knows it,’ someone says. ‘They won’t like this truth in their park, but it’s the God’s truth.’

deaths of other civil rights workers that year had made only too clear what could happen to non-locals in isolated situations.

Forced by local police off the federal property they knew afforded protection, the group sent one man to telephone for help, and four people — Ruby Sales and Joyce Bailey, two black teenagers, and Jonathan Daniels and Richard Morrisroe, both 26-year-old white men — to a nearby “cash store” to purchase soft drinks. Because it was a store that regularly served blacks, the group felt few qualms about entering. At the door, however, a part-time deputy sheriff named Thomas Coleman confronted them with a shotgun. Threatening the group, Coleman brandished the gun.

Ruby Sales stood directly in front of him. Responding quickly, Jonathan pulled her out of the line of fire. The buckshot from Coleman’s gun hit Jonathan point blank. He died instantly. Coleman then shot Richard Morrisroe, who eventually survived, though with some impairment.

The shootings, even with Jonathan’s selfless action, did not receive wide coverage by the media, perhaps because the outbreak of the Watts riots a few days later captured national attention. In the trial that ensued, a Hayneville jury acquitted Coleman on grounds of self-defense. The proceeding was characterized shortly thereafter as the last Southern justice trial in U.S. history. The attorney general of Alabama, Richmond Flowers, called the trial a travesty. The trouble continued.

Three more years of demonstrations and clashes

ensued, culminating in the assassination of Dr. King in 1968. The civil rights movement quieted, taking its work to the neighborhoods, and the streets, fading out of the national spotlight. In a better world, the Watts riots of 1965 might have been the turning point in America’s battle for equality among the races. Thirty-some years later, riots in Los Angeles in response to the police beating of Rodney King provided ample proof that no such turning point had occurred in our history of continuing trouble.

During the same period, the Episcopal Church, immersed in its own struggle with racism in the ranks, found itself embroiled in a conflict over the events in Hayneville. Though many people felt Jonathan Daniels should be accorded martyrdom in the church, others bitterly opposed the move. Finally, in the summer of 1994, the General Convention officially recognized Jonathan as a martyr, and gave him his own liturgical day in the church calendar — Aug. 14, the day he was shot.

Now, 32 years to the day after the murder, I join a crowd of 250 people gathered at noon in the Hayneville town square. After decades of effort, we have come finally to commemorate Jonathan Daniels. The event has been planned by John Jackson, the black mayor of nearby White Hall, and by his white assistant, labor organizer Barbara Evans. Among us are black residents of Hayneville, a handful of white Episcopal clergy from elsewhere in the state, and people from other parts of the country who knew and worked with Jonathan. Francis Walter, a remarkably humble man, had supported Jonathan during his Alabama ministry. John Hulett, the county’s first black sheriff, was elected to the position after a harrowing voter registration drive in the ’60s. He is now the county probate judge. A number of elected officials, mostly black, are here from Hayneville and nearby communities.

On hand also is Cabell Brand, an alumnus, like Jonathan, of the Virginia Military institute, along with two VMI cadets, and Major General Josiah Bunting, the Institute’s current superintendent, who knew Jonathan when both were cadets there. In an interesting twist, Mr. Brand has put down the money for a memorial plaque dedicated to Jonathan’s memory. The cadets will unveil it. It is situated in the corner of the park closest to the area where the shooting took place and faces toward the site. A simple, brick edi-

... set with a bronze...
large white marble memorial
dead that dominates the park's center.
risroe — perhaps the most saintly man I have ever met
— is present, along with Ruby Sales, 16 years old at
the time of Jonathan's murder, and currently a student
at Jonathan's alma mater, now known as Episcopal
Divinity School.

As the ceremony begins, several people make brief
remarks. I think there is a kind of tacit agreement
among them that children must never be allowed to
grow up not knowing about the struggle. Ruby Sales
comes on as featured speaker and says, "Jonathan did
not die so we could have more purchasing power. He
died so that we might know where the true power
comes from to live in right relationship with each
other."

Others who were engaged in the struggle with
Jonathan and Ruby are introduced. One of these has
long been a plumber in Hayneville; when Barbara
Evans shows him his name in Charles Eagle's defini-
tive history of the Daniels murder, *Outside Agitator*,
he is amazed. None of those jailed with Jonathan has
a speaking part today, and it appears that each would
have felt uncomfortable with one. These are strong,
humble people, and I watch them as I listen to the
words from the platform. One man says, passionately,
"We must never forget: the trouble continues."

After an hour the group marches a block to the store
where the shootings occurred. We sing freedom songs.
Before everyone disperses, I say a prayer, then tell the
crowd that Jonathan wouldn't want us valorizing him;
he would want us instead to be gripped by the same
power for commitment and witness that he glimpsed
in the Bible. I ask everyone, beginning with me, to
take the risks required of people in our time, and in the
tradition of the black church there arises a chorus of
amens. I feel with certainty that these people know in
their bones what exile is, and what liberation means.

Afterward, David Ames, Jonathan's and my EDS
classmate, travels with me to Selma, which we enter
over the infamous Edmund Pettis Bridge. On the road

... was murdered at...
civil rights. The marker has police crime scene tape
around it, along with fresh flowers. It has been
defaced four times so far this year. As David and I
study the Liuzzo marker, we recall that the Daniels
plaque was originally to have been placed at the mur-
der site. At the last minute the woman who owns the
store backed down out of fear that her place would be
burned. "I have never been in a place where every-
body was so profoundly trapped in fear," I say to
David.

That afternoon word comes that following the noon
ceremony, local white folks have emerged to examine
the Hayneville plaque. The inscription on the bronze
says that Jonathan was "murdered." Our black friends
wonder what white folks will think about that word,
with its implication for one of their friends, the
shooter. "Even though they say he was innocent, Cole-
man shot the man and everyone knows it," someone
says. "They won't like this truth in their park, but it's
the God's truth." We look at each other, wondering
what might come next.

That night David and I get a tour of the Hayneville
jail. Richard Morrisroe has told us that their cell was
the first one on the second floor. We find it. The room
is steel and concrete with badly peeling yellowish
paint. It reeks of a potent mix of disinfectant and
human bodies. Standing in this place I begin to com-
prehend the immense energy it must have taken
Jonathan and Ruby and all the others just to keep fear
at bay. Where does that kind of power come from, I
wonder, if not from a living God whose claims upon
us also give us the strength to be faithful in times of
fear, of injustice — of trouble?

There can be no mistake about where oppression is
to be found these days. It's not just in the South. It's in
New England and throughout our country — through-
out the world, in fact — and in human hearts every-
where. This is by no means cause for feeling guilty.
Just determined.

*The Rev. William Rankin recently resigned as dean of
Episcopal Divinity School to become development
director of the United Religions Initiative.*



I think there is a kind of tacit agreement (among the
people of Hayneville) that their children must never be
allowed to grow up not knowing about the struggle.

Working Together

Joy, light and hope for Roman Catholic and Anglican relations.

By BRADFORD L. KARELIUS

"So much for Anglican-Roman Catholic dialogue," will be a familiar refrain in ecumenical circles. The recent statement on dissent in the Roman Catholic Church, *For the Defense of the Faith (Ad tuendam fidem)* [TLC, July 26], felt to many Anglicans like a cold pan of water in the face. The 1896 declaration by Pope Leo XIII that Anglican orders were invalid has been declared an infallible teaching of the church.

After five years of my own commitment and participation as a delegate from the Episcopal Diocese of Los Angeles to the ARC clergy dialogue in the Diocese of Orange County, I resigned three years ago. Friendships did develop and there was honest, but polite talk. We alternated lunch locations for our ARC clergy dialogue: one month at an Episcopal parish, the next month at a Roman Catholic parish. I remember that every lunch included predicable remarks of amazement about how I could be married, have a severely handicapped son, and still have time for all the demands of parish ministry. I resigned because of the passive-aggressive remarks made about women priests (in the Episcopal Church).

The real wounds came later. Two Roman members of the ARC clergy dialogue, whom I considered friends, told the spouses of persons who were in my parish, whose partners attended their Roman congregations, that I was not a "real priest." Now I better understand what has been going on.

Last year a leader of our ministry in Spanish made an incredible two-hour presentation on Anglicanism to 70 lay Roman Catholic catechists in Hispanic ministry in the Roman Diocese of Orange County. She based her presentation on Archbishop of Canterbury Michael Ram-

sey's wonderful book, *The Anglican Spirit*.

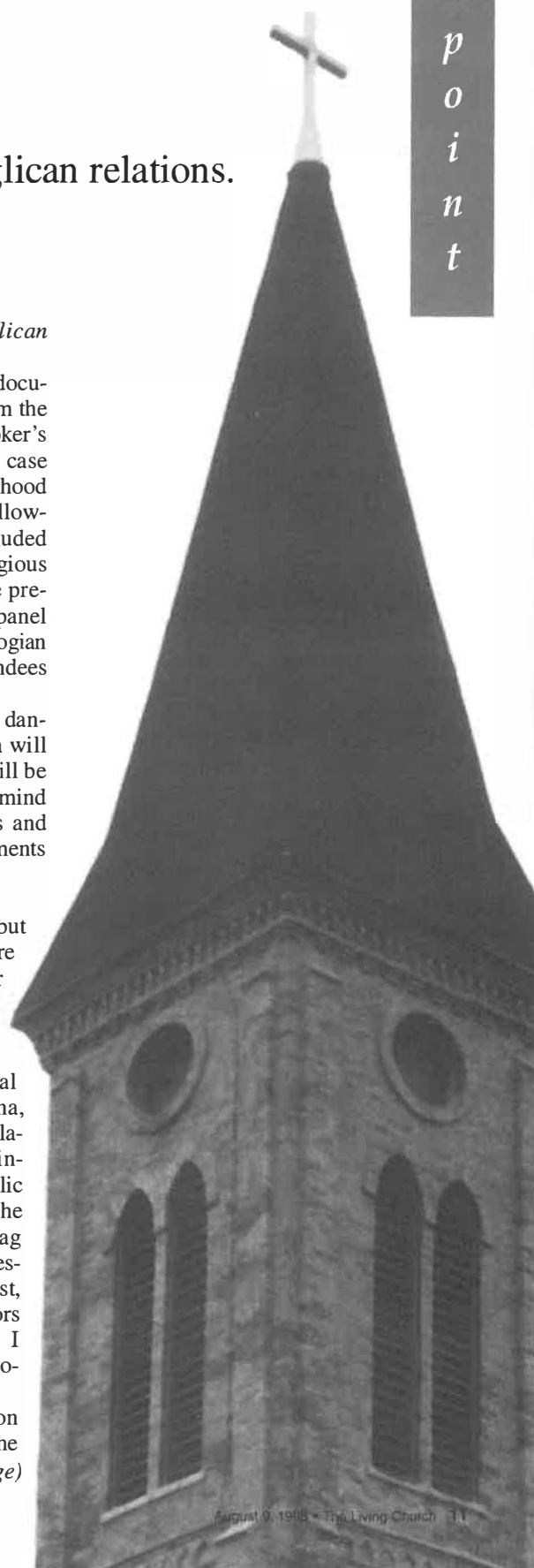
Her summary of Vatican II, the documents on Eucharist and ministry from the ARC movement, and Richard Hooker's three-legged stool as applied to the case for ordination of women to the priesthood received a standing ovation. The following night, a panel discussion concluded the four-evening seminar of interreligious dialogue. The woman who made the presentation was chagrined to hear the panel moderator, a Roman Catholic theologian of Hispanic ministry, remind the attendees that I was not a real priest.

We need to be wary of the spiritual dangers of this present time. The media will focus on the wounds and hurt that will be expressed by Anglican churches. I remind myself that the Evil One encourages and feeds our imaginations in these moments of despair.

I write not out of a spirit of despair, but to proclaim to you that there are places of joy, light and hope for Roman Catholic and Anglican relations. I cite the following developments:

For the last 10 years, the Episcopal Church of the Messiah, Santa Ana, Calif., has developed a growing relationship of mutual trust and shared ministry with St. Joseph's Roman Catholic Church, two blocks to the east. The relationship began at monthly bag lunch meetings with the Baptist, Presbyterian, Congregational, Methodist, Episcopal and Roman Catholic pastors of the central city. This is where I became friends with the Rev. Christopher Smith of St. Joseph's.

Two years later, our congregation was in hand-to-hand conflict with the
(continued on next page)



(continued from preceding page)

City of Santa Ana over our church's right to house the homeless on a temporary basis during cold winter nights. The city had served notice that it would take our parish to court. I was invited to a meeting with the city manager. The entire Center City Clergy Association came with me, especially Fr. Christopher. The mayor and area city council person were parishioners at St. Joseph's. Seeing this force of solidarity, the city backed down, and a precedent agreement was set for all churches in Santa Ana to be able to temporarily house the homeless.

St. Joseph and Messiah parishes are located in the area with the highest crime rate in Orange County. Shootings and gang violence have been part of daily life in our neighborhood/barrio.

Years ago, Messiah and St. Joseph's joined a community-based organizing effort, Orange County Congregations Community Organization (OCCCO). Out of our assessment of neighborhood needs, we identified control of drug traffic, gangs, and the need for youth programs. Our work together led to the initiation of a Community Based Policing (COP) program that focused on our neighborhood. Since 1996, drugs and gang violence have decreased significantly. The COP program, launched through the cooperative efforts of the city of Santa Ana, and St. Joseph's and Messiah parishes, has become a national training model.

Every Palm Sunday afternoon for five years, Messiah parishioners have gone to St. Joseph's Church for an annual Blessing of the Streets. Five hundred parishioners process through the neighborhood streets, led by the Roman bishop blessing with holy water. Fr. Christopher carries the Blessed Sacrament. My colleague, the Rev. Diane Jardine Bruce, and I carry incense.

"We thought we needed to do something visible and vocal to reclaim the neighborhood and these streets for good and peaceful purposes," Fr. Christopher said. "We want to remind the people in the neighborhood that our churches are here for them." While we processed, there were alternating acclamations from the people: *Christo es Rey*, and Jesus is here!

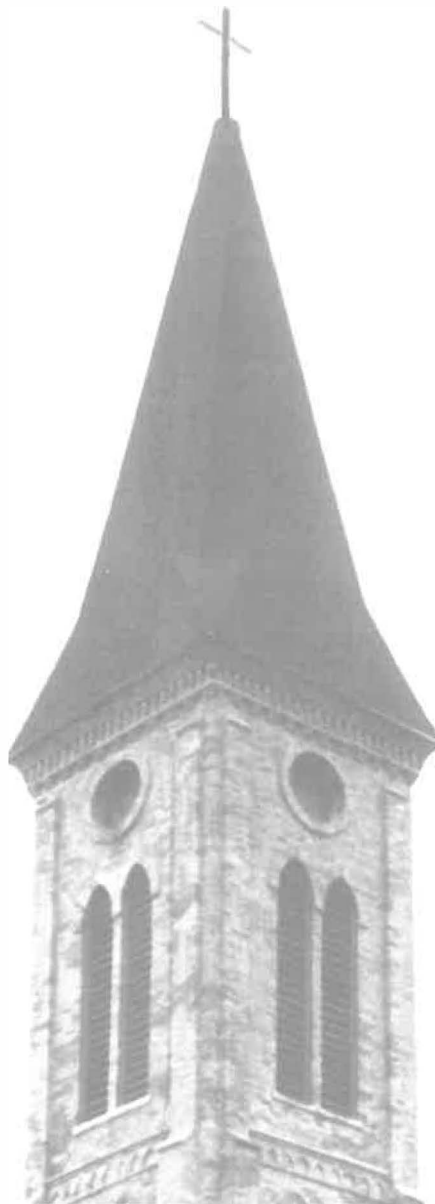
During the final portion of the long procession, my female clergy colleague, a former Roman Catholic, was given the holy water to bless the streets.

Theological affirmation notwithstanding, the congregations of St. Joseph and Messiah stand together to be light and hope in this neighborhood.

The accumulated trust and friendship between our congregations enabled a bold, new neighborhood program to be

Viewpoint

There will
be voices
of despair and
discouragement,
but the Anglican-
Roman Catholic
dialogue will
continue.



launched.

The Noah Project Learning Center opened its doors on both the campuses of St. Joseph and Messiah parishes last October. The homework, tutorial and computer center serves 300 at-risk students in our neighborhood. The elementary age children go to the facilities at St. Joseph, junior and senior high youth come to Messiah. In a school district where 50 percent of the students do not get past eighth grade, we believe this learning center will increase self-esteem, academic confidence and motivation.

Another grace of our cooperation and joint ministry is that the tone and edge of "competition" in Spanish ministry is much diminished. One-third of our congregation is Spanish speaking. We have had a Spanish Mass for 15 years. Latinos are drawn to the Anglican church because the liturgy is familiar and there are women and married clergy. The values for scripture, tradition and reason are attractive.

Every Wednesday and Friday the Catholic Worker program for the homeless is host for a meal for 300 guests in the courtyard of Messiah parish. Preparation and service of the meal includes St. Joseph parishioners and students from Mater Dei High School.

This summer a new interfaith summer series, "Being Life and Hope in the Neighborhood," is being held on the campus of St. Joseph School. Each downtown church presents a Friday evening program for the neighborhood, with music, meditation from clergy on being life and hope, and reception. St. Joseph's Samoan Choir, the Methodist bell choir, a Presbyterian Celtic band, and a bluegrass band from Messiah parish are providing music. We hope our neighbors will grow in awareness that our churches are here to be light and hope for them.

Finally, our parish has begun preliminary discussion with the Sisters of St. Joseph of Orange to consider a children's health and care center ministry together. The majority in this densely populated neighborhood are recent immigrants and poor.

There will be voices of despair and discouragement, but the Anglican-Roman Catholic dialogue will continue. Meanwhile, let us work at building friendships between pastors and congregations, and ask the Lord to open our eyes and hearts to the opportunity to be Christ together, and life and hope in our neighborhoods. □

The Rev. Bradford L. Karelius is rector of the Church of the Messiah, Santa Ana, Calif.

Editorials

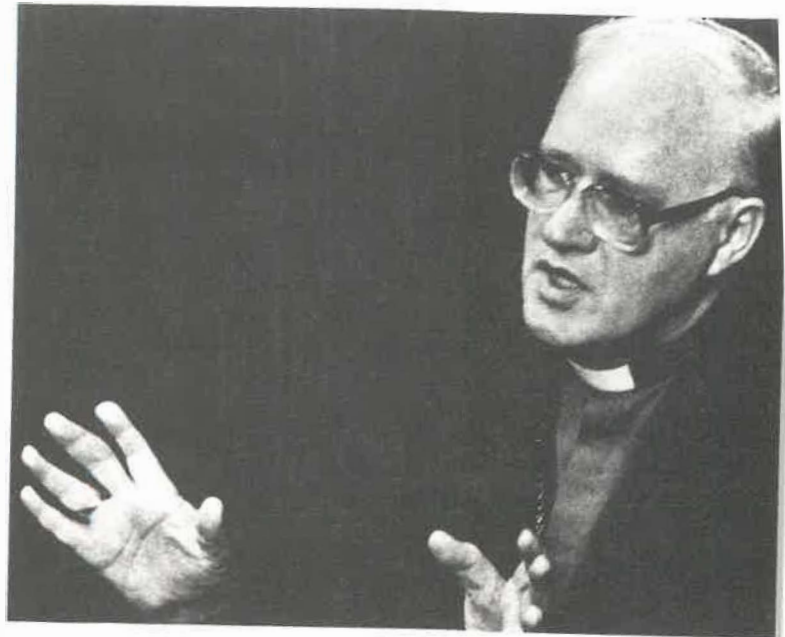
Intriguing Proposal

In a recent interview with the English newspaper *Church Times*, the Archbishop of Canterbury, the Most Rev. George Carey, revealed that he had been thinking for some time about the possibility of an international gathering of Anglican lay persons to be held in either 2003 or 2004. The archbishop apparently envisions such a convocation as something on the order of the Lambeth Conference, with delegates from each Anglican diocese going to a site, probably in Africa, for a minimum of two weeks.

The idea of an international gathering of lay persons from all over the Anglican Communion is quite appealing. Such a time could be used to discuss mission and ministry, to probe issues facing Anglicans, and to follow up, perhaps to take some action, on the results of the Lambeth Conference. If such a congress takes place, we hope youth delegates, at least one from each diocese, will be included.

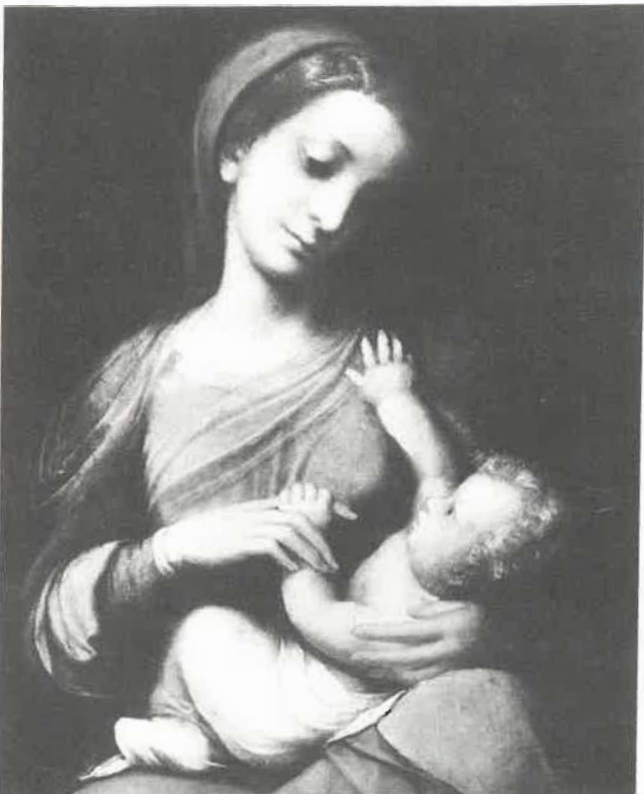
The possibility of people returning from an international gathering of lay persons to help renew and revitalize local churches throughout the world is intriguing and exciting. While the possibility exists that local clergy and diocesan bishops could resist or fail to share the potential enthusiasm such a gathering could generate, the good will and positive impact of the proposed assembly could overcome such hurdles.

A question that needs to be asked about such an idea is from where will the funding come? The Anglican Communion office could not handle such a venture, and many dioceses, especially



those in the Third World, would be unable to afford to send delegates.

The proposal for an international assembly of Anglican lay persons is a good one, for the church needs to hear the voices of its lay persons. We hope those involved in the study of such a venture will be intentional about their work, that it may be focused on a purpose to bring Anglican lay persons together – not only for fellowship, although that would be an important aspect of a convocation, but also for matters of concern to the entire Anglican Communion. We will be anxious to hear more.



Appropriate Witness

It is encouraging to note in various parish newsletters and diocesan newspapers that the Feast of St. Mary the Virgin, Aug. 15, seems to be having a wider acceptance. Many congregations are planning special events for that day, even on a summer Saturday, and others no doubt will have some sort of observance on Sunday. The restoration of a feast day for the mother of our Lord was one of the most significant accomplishments of those who compiled the 1979 Book of Common Prayer. While Mary's feast day probably never will become a major event in the life of most congregations, it is gratifying to see some parishes emphasizing it. An Anglican witness to Mary is appropriate and valuable.

Impressive Scholarship

SYSTEMATIC THEOLOGY
Vol. 1: The Triune God
 By Robert Jenson
 Oxford. Pp. 244. \$49.95

Robert Jenson will be familiar to many Episcopalians for his address several years ago at the St. Louis Symposium, "Shaping Our Future." He there unpacked the doctrine of the Trinity in eloquent, practical and inspiring ways as the very basis and substance for Christian witness.

Here is the first volume of his *Systematic Theology*, an awesome work which deserves careful attention by scholars and clergy across denominational lines. And if it is not too much to hope for, attention might also be given by those contemporary spokespersons who reflect the spirits of the age with no evidence of having followed or understood the inevitable development of the Councils of Nicea and Constantinople from scripture and the church's faithful experience.

The scholarship is magisterial. Its treatment is inspired. Its range and

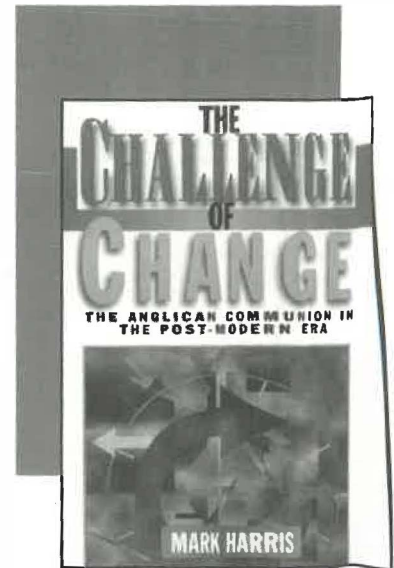
reflection on contemporary literature is impressive and insightful. The chapters, "Crucifixion" and "Resurrection," are, at the same time, impressively scholarly and evocative of faith. One is tempted to suggest that any contemporary treatment of theology that ignores this work is irresponsible.

Jenson's ecumenical passion and personal humility are shown in the preface where he concedes a number of weaknesses, some of which "are caused not by sloth or incapacity — although many of course doubtless are — but by limitations of appreciation inevitable within a divided church." In addition, he affirms an "implicit ecumenical agenda" that attempts to "transcend confessional habits."

What makes this work especially important is Jenson's bringing classical Christian faith to bear on the "fate of a culture that has long heard the gospel and been determined thereby in its institutions and hopes, and has then ceased to believe."

(The Rt. Rev.) C. FitzSimons Allison
 Georgetown, S.C.

Books



Provisional People

THE CHALLENGE OF CHANGE
The Anglican Communion
in the Post-Modern Era
 By Mark Harris
 Church Publishing.
 Pp. 180 \$19.95 paper

With extensive research and careful crafting, Mark Harris, an Episcopal priest and author, provides a historical look at the Anglican Communion from the mid-18th century to the present, and he offers a vocational vision of the needs of the future.

The Anglican Communion is derived from information found in scripture, in tradition, and in reason founded on the Incarnation. A touchstone for Anglicans is that of *koinonia*, the sharing in harmony of spiritual fellowship. Anglicans have learned to live as provisional people because of the divisions within the Christian community.

With the closing of the current century and the the gathering of bishops for the Lambeth Conference, now is the ideal time to read this book. The author issues a challenge to the Anglican community that in order to meet the future it is necessary to embrace an image of the Incarnation that is liberated from restrictions. He adds that there is need for compassion and hospitality. With faith in the gospels, the news of Jesus Christ can be carried into an increasingly pluralistic, post-modern world.

Charlotte Booth
 Nashotah, Wis.



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Books

Historical Heroes

400 YEARS: ANGLICAN/EPISCOPAL MISSION AMONG AMERICAN INDIANS.

By Owanah Anderson.

Forward Movement. Pp. 416. \$12.95

This excellent 1997 work on mission of the Episcopal Church among American Indians by Owanah Anderson is a graceful expansion of her earlier work, *Jamestown Commitment*.

One is struck first by the immense historical research Dr. Anderson brings to this work. She has searched out all the normal documentation, but she has also ferreted out little-known writings and unknown correspondence and private records to put together the definitive summa of Indian Episcopal Church history.

Beginning with the British arrival in the New World, she traces the successes and failures of Anglican attempts at Indian evangelism from Jamestown to New York, across the country to Minnesota and Wisconsin, thence to the Dakotas. She then traces the efforts in Oklahoma and Navajoland, the Western mountains and deserts, and the vast reaches of Alaska.

Dr. Anderson not only chronicles the early work of white missionaries such as Charles Griffin, John Eliot and Henry Barclay, but the work of contemporary Indian Christians, such as Joseph Brant, the 18th-century Mohawk leader.

She also records the efforts of later missionary notables, white and Indian, such as Eleazar Williams (Mohawk), Bishop Jackson Kemper, the Rev. Cornelius Hill (Oneida), St. James Lloyd Breck, Enmegahbowh (Ojibwa), Bishop Henry B. Whipple, Samuel D. Hinman, Joseph Gilfillan, Paul Mazakute (Sioux), Bishop William Hobart Hare, the Delorias (Sioux), Rising Sun (Chippewa) and others.

The story of Alaska is just as exciting, full of great heroes, Indian and white, unbelievable challenges, heart-breaking failures and Christian victory.

All in all, everything you might have wanted to know about Indians and the Episcopal Church is contained in this must-read volume. It is only appropriate that the history of the Episcopal

mission to American Indians is written from the Indian perspective by this great Choctaw Indian, herself a missionary leader of the Episcopal Church.

(The Rt. Rev.) William C. Wantland
Eau Claire, Wis.

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Opening Eucharist at Lambeth

The Church as Missionary Community

A Tanzanian bishop called evangelism “our guiding principle” when he addressed the Lambeth Conference of Anglican bishops Sunday July 19.

Preaching at the opening Eucharist in Canterbury Cathedral, the Rt. Rev. Simon E. Chiwanga, Bishop of Mpwapwa and chairman of the Anglican Consultative Council, told about 740 bishops representing 37 provinces of the Anglican Communion that “what is essential for every participant to be aware of is that we have to look for the Christ in each other and to turn the other cheek when we have been offended.”

He said the church, in order to be effective, needs to turn itself inside out. “The Decade of Evangelism was a call to turn the church inside out, that is to move from being primarily a pastoral community, looking inward, to being a missionary community looking outward. This call to evangelism must remain our guiding principle as we develop the next step after the decade.”

Bishop Chiwanga spoke of the “majestic transcendence of God which rises above our divisions both in the church and society and draws us

together in Christ as a pilgrim people.

“Many within the Anglican Communion are living and serving in places where there is both physical and spiritual deprivation,” he said, mentioning tribal conflicts in Africa, violence in Northern Ireland and “the terrorism that strikes at literally every person in the Western world.”

Among the more than 2,000 worshippers at the opening service were His Royal Highness Charles, Prince of Wales, representatives of the Anglican Consultative Council and several dozen ecumenical and other guests. Former Archbishops of Canterbury Donald Coggan and Robert Runcie also were present.

The opening Eucharist, celebrated by Archbishop Carey, included Panamanian liturgical dancers and percussionists, African American spiritual songs, and hymns from the Russian Orthodox Church and other traditions. The eucharistic prayer was a Kenyan text and the lessons were read in Portuguese and Arabic. Bishop Chilton Knudsen of Maine led the Prayers of the People in English, and Bishop French Chang Him of Seychelles in French.

Pioneer Spirit of the Northwest

The Diocese of Olympia was host to the annual meeting of National Episcopal Historians and Archivists at the University of Washington campus in Seattle, June 24-27.

The four days were centered around the theme “Fields of Promise: Pioneering God’s Country.” During the opening reception, guests were welcomed by the Rt. Rev. John Adams Paddock, first bishop of Washington Territory, 1880-1894 (played by Bishop Sanford Z.K. Hampton, Assistant Bishop of Olympia). Bishop “Paddock” delighted his guests with stories of his episcopate and his experiences at the Lambeth Conference in 1888.

Jennifer Railing, representative from Central Pennsylvania, found the information shared interesting because, she said, the diocese’s early problems were different from what existed in the mid-Atlantic region. As examples, she cited ministering to people “not so inclined to church,” the necessity of finding boats or horses for travel — or sometimes having to go on foot.

Speakers included Joyce McConnell, Diocese of Olympia, on the labor and dedication of early missionaries to the Olympia diocese; the Rev. John E. Booty, historiographer for the Episcopal Church, on his book, *An American Apostle: The Life of Stephen Fielding Bayne, Jr.* (fifth Bishop of Olympia); Patricia O’Connell Killen, associate professor of religion at Pacific Lutheran University in Tacoma, Wash., on *Region and Religion: Christianities in the Northwest*; and the Rev. Allan C. Parker, historiographer, Diocese of Olympia, on the Episcopal Church in the Northwest: the First 100 Years.

Mark Duffy, archivist for the Episcopal Church, presented workshops which focused on archives, records management and documenting the history of individual parishes and missions.

Members of the youth group at Church of the Redeemer, Kenmore, Wash., demonstrated how they wrote and published the history of their 50-year-old parish, using organizational methods and computer technology.



Bishop Hampton as Bishop “Paddock.”

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Deaths

The Rev. **William James Greer II**, 66, retired priest of the Diocese of Central New York, died May 26 in Cortland, NY.

Fr. Greer was born in Albany, NY. He graduated from Amherst College and General Theological Seminary and was ordained deacon and priest in 1957. Fr. Greer was canon of St. Mark's Cathedral, Grand Rapids, MI, 1957-66; rector of St. Paul's, Marquette, MI, 1966-81; and rector of Grace Church, Cortland, NY, 1981-95. At the time of his death, Fr. Greer was serving as vicar to two Cortland area parishes.

Raymond McAfee, 78, noted singer in Anglican churches and concert halls of America and Great Britain, died June 25 at Somers Point, NJ.

Mr. McAfee was an ordained minister of the Missionary Alliance Church, who served congregations of several denominations. He was confirmed in the Episcopal Church in 1997. Mr. McAfee is survived by a brother and sister, nieces and nephews.

The Rev. **Roy A. F. McDaniel**, 82, retired priest of the Diocese of Fond du Lac, died of heart disease May 31 at Olathe Medical Center, Olathe, KS.

Fr. McDaniel was born in East Vaughn, NM. He graduated from the University of Denver, Nashotah House and St. Augustine's College. He was ordained deacon and priest in 1950. Fr. McDaniel served as vicar to St. John's, Sparta, WI, and St. Michael's, Black River Falls, WI, 1949-51; and St. Mark's, Oconto, WI, 1951-57. He was assistant at St.-John's-in-the-Village, New York City, 1957-59, before returning to Wisconsin. He served as vicar to St. James', Mosinee, 1959-61; and St. Agnes-by-the-Lake, Algoma and Precious Blood, Gardner, 1961-78. He was a member of the Society of the Holy Cross, and provincial spiritual director of the organization from 1983-95.

The Rev. **Bruce Edward Robinson**, 85, retired priest of the Diocese of Chicago, died June 19 in Milwaukee, WI.

Fr. Robinson was born in Milwaukee and attended the General Theological Seminary. He was ordained deacon and priest in 1944. He served as assistant at St. Peter's, Westchester, NY, and Resurrection, Richmond Hill, NY, before moving to Chicago in 1947. In Chicago, he served as priest-in-charge, then rector at St. Elizabeth's (1947-63). Fr. Robinson worked as an institutional priest of the City Mission Society of St. Charles from 1963 until his retirement in 1978. He is survived by his sister, Alice Altemier of Milwaukee.

Next Week ...

More from Lambeth



BOOKS

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

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INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. **Software Sharing Ministries**, P.O. Box 32059, Juneau, AK 99803. (907) 790-4585. E-Mail: ssministry@aol.com Internet: <http://members.aol.com/ssministry>

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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.

POSITIONS OFFERED

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

FULL-TIME YOUTH DIRECTOR, youth center director and Christian education director/facilitator for St. James' Episcopal Church, Oneonta, NY. Looking for a Christian man or woman who works well with children and young people of all ages. St. James' is a very active parish with a variety of ministries for all age groups. The position of director requires someone who is extremely flexible, energetic and enthusiastic about mission to young people. The job requires the director to deal with three different sets of young people, the St. James' youth group, "Ichthus" youth center, and Christian education department. Interpersonal relationship skills are of the utmost importance in this position. If you are interested in this exciting opportunity to do ministry to young people, please call **Fr. Mark Cole**, Rector of St. James' Church at (607) 432-1498.

YOUTH DIRECTOR. Christ Church Cranbrook, Bloomfield Hills, MI, seeks a youth director for junior, high and college groups. Our Episcopal parish needs an energetic and dynamic leader. If you are a spiritual and caring person with a Christian background, we would like to hear from you. Become a part of our key staff with an excellent salary and benefits. Send your e-mail to **the Rev. Ed Mullins:** cchurch@concentric.net or FAX your resume to (248) 644-0148, attn. Deb Gollnitz.

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

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

POSITIONS OFFERED

YOUTH DIRECTOR. Large parish in central area of High Plains city of 100,000 and metro area of 250,000 is looking for a youth director who loves Jesus Christ and children. Experience in youth ministry preferred. Parish has already been blessed by full-time youth director and has an active adult youth worker corps (31 this year), and 120 7th-12th graders on the rolls. Oversee Sunday night big-group, Wednesday night small-groups, youth confirmation, mission and ski trips, and include a ministry of regular visitation at schools, sports, concerts, etc. Send letter of intent and resume to: **Judge Jody Gilles, Y.D. Search Committee, Holy Trinity Episcopal Church, 1400 W. Illinois Ave, Midland, TX 79701.** Website: www.holytrinity.org

YOU DON'T WANT TO SPEND another winter "up north" do you? Naples, Florida, is one of the nicest communities to live in the country. Because of that, many people move here. Many are unchurched and/or lapsed. St. Paul's Church wants to be a place where faith can be discovered or reawakened. We need help. The position as assistant to the rector is open now to help lead and guide the rector and congregation in this task. No youth group and church school to run. Lay persons are doing those tasks. If interested send profile and resume to: **The Rev. Larry G. Smellie, 3901 Davis Blvd., Naples, FL 34104.** FAX (941) 643-2207; E-mail FrLry@aol.com

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.**

CHAPLAIN—Cathedral Home for Children, Laramie, WY. Residential treatment center providing a family-like setting and milieu treatment for troubled adolescents (12-18 y/o). Write for position description to: **The Rt. Rev. Bruce Caldwell, 104 S. 4th, Laramie, WY 82070; 1-307-742-6606, annkri@aol.com**

PARISH ADMINISTRATOR: Christ Episcopal Church is a vibrant, growing congregation of 4,400 communicants and many exciting ministries, located in a beautiful ocean-side residential/resort community. Position requires skills in general parish administration and personnel management, accounting and finance. Excellent health and vacation plans. Begin December 1. For job description or resume submission contact: **Personnel Committee, Christ Episcopal Church, 400 San Juan Dr., Ponte Vedra Beach, FL 32082.** (904) 285-6127; FAX (904) 285-0412.

RECTOR/PASTOR: All Saints' Episcopal Church located in southeastern Wyoming. We are looking for someone who will meet our pastoral needs and develop educational programs for all ages. Come help us grow! Send letter of interest including CDO profile and resume to: **Search Committee, All Saints' Episcopal Church, 2601 Main, Torrington, WY 82240.**

HISTORIC CHURCH in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the word of God as stated in the Bible. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558; Telephone (804) 476-1577; FAX (804) 575-1202.**

(Continued on next page)

Classifieds

POSITIONS OFFERED

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

RITE I ANGLICAN CATHOLIC PARISH, growing professional congregation in southeastern PA, excellent music program and church school, average Sunday attendance of 250, seeks assisting priest or transitional deacon. Skills needed in preaching, adult education, newcomer ministry, youth work. Excellent compensation. Reply **Box P-774*.**

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

MUSIC DIRECTOR, St. David's (Radnor). Large, historic Episcopal church with strong Anglican tradition and reputation for musical excellence seeks dynamic, highly qualified full-time music director (organist-choirmaster). Must be accomplished organist. Primary responsibilities include music for up to four Sunday services, three choirs, our youth program, developing handbell choir, antique instruments and management of current assistant organist/choir director. This exceptionally talented musician must have energetic, ambitious personality and natural "people skills" to provide vision and leadership for the total music program while contributing spiritual support for our ministry and congregation currently in the midst of rapid growth. St. David's Church, built in 1715, is located in a lovely, bucolic setting on Philadelphia's Main Line. Highly competitive salary. Full benefits, including paid medical, dental, life insurance and pension plan. Kindly address inquiries, resume, references and performance tape to: **Mr. Bradford Smith III, Chair, Music Director Search Committee, St. David's (Radnor) Episcopal Church, 763 Valley Forge Rd., Wayne, PA 19087-4794. FAX (610) 687-1718.**

INTERIM RECTOR, Transfiguration Episcopal Church, Indian River, MI. Transfiguration is seeking an interim rector for a minimum of nine months beginning Oct. 1, 1998. We are a vital, growing church located in the heart of beautiful Northern Michigan. Our church family is composed of a diverse group of enthusiastic, creative, loving individuals committed to growth and outreach. Our needs include preaching, pastoral care, outreach leadership and some administrative duties. We would prefer a full-time candidate. Send resume and CDO profile to: **Senior Warden, Transfiguration Episcopal Church, 8199 M-68, Indian River, MI 49749.**

MINISTRY OPPORTUNITY: The Anglican Fellowship of Prayer is now seeking qualified candidates for the position of executive director. The successful candidate will be a person of prayer with the strong desire and ability to teach others to pray. Experience in developing and articulating a vision for strategic planning and group facilitation is required. Regular travel and participation in fund-raising activities are also required. Send resume and cover letter to: **Search Committee, AFP, Box 31, Orlando, FL 32802.**

POSITIONS OFFERED

PART-TIME ASSISTANT (retired?) priest for exciting church in the cool mountains of northern Arizona. Epiphany needs an assistant priest for campus ministry, assist with services in Flagstaff and nearby communities. Support the lay chaplain in the campus ministry, and lend creativity, guidance and support to other ministries. Help with relocating, half-time salary. Contact: **The Rev. Joseph M. Harte, Jr., Episcopal Church of the Epiphany, P.O. Box 1473, Flagstaff, AZ 86002.**

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. Johansen, 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**

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

CHRISTIAN ED RESOURCE PERSON for 10 parish deanery in Rhode Island. Experienced lay person wanted for full-time position to train teachers, gather resources, assess curricula, make connections among parishes. Send resume to: **The Rev. William Locke, 490 Broadway, Pawtucket, RI 02860 or e-mail Wlocke723@aol.com**

LAY MINISTRY: Lay assistant for parish development and newcomer ministry. Enthusiastic individual committed to children, youth and family development, intergenerational programs and the integration of new members. Full or part-time opportunity. **St. Mark's Episcopal Church, P.O. Box 887, Westhampton Beach, NY 11978 or call (516) 288-2111 or FAX (516) 288-1955.**

RELIGIOUS ORDERS

ORDER OF PREACHERS—A group to investigate the possibility of forming an order of Dominicans in the Anglican Communion is forming. All preachers, lay or ordained are invited to query. Initial meeting in mid-winter in New York City. Contact: **The Rev. Jeffrey A. Mackey, D.Min., 1692 Bellmore Ave., North Bellmore, NY 11710.**

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

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Classifieds

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

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in Univer-
sity 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 appropri-
ate)

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

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.

Wilmington, DE

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Near Brandywine Valley Attractions
The Rev. John Martiner, the Rev. Mary Duvall, the Rev.
Charles Weiss (302) 655-3379
Sun Eu 8 & 10. Wed Eu 9 (chapel). MP wkdays 8:30

Stuart, FL

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

Atlanta, GA

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

Augusta, GA

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

Decatur, GA

HOLY TRINITY 515 E. Ponce de Leon Ave. (404) 377-2622
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

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island (912) 232-0274
590 Walthour Road
Sun 8 & 10:15 H Eu. Wed 7 H Eu. MP 8:30

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

Kaneohe (Oahu), HI

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

Chicago, IL

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

Peoria, IL

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd. (630) 232-0274
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-
ment 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

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

Gloucester, MA

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

Mt. Desert, ME

ST. MARY'S-BY-THE-SEA, Northeast Harbor S Shore Rd. (207) 276-5588
June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1st), MP (2nd-5th)

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

Kansas City, MO

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

Billings, MT

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

Asheville, NC

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

Hertford, NC (Dio. of East Carolina)

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

Lincoln, NE

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

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St. (201) 261-1111
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. (973) 642-3638
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. (505) 885-6200
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 (505) 257-2356
The Rev. Canon John W. Penn, r
Sun: H Eu 8; 10:30. Wed H Eu 5:30

Santa Fe, NM

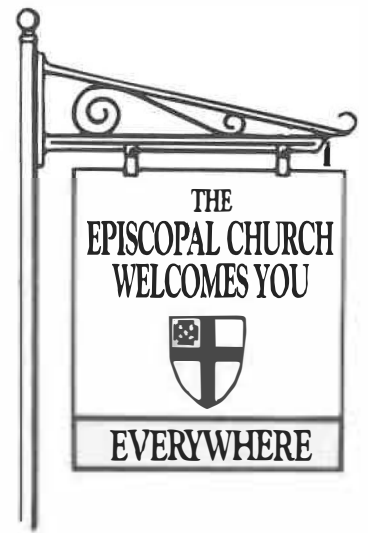
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The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D.,
assoc; the Rev. John Kinsolving, assoc.
Sun H Eu 8: 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10.
Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

Minden, NV

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

(Continued on next page)

Summer Church Services



Long Beach, LI, NY

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

New York, NY

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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. William C. Parker, parish vicar; the Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.)
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu noon

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses: 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. Peterson, M.Div., priest assoc
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S)

Gettysburg, PA

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

Philadelphia, PA

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

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

Pittsburgh, PA

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Pawleys Island, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
Hwy 17 S (at 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
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP Mon-Fri 6 (214) 521-5101

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

Fort Worth, TX

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

Houston, TX

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

San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't;
the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs
noon, H/A

Tomball, TX

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

Bayfield, WI

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

Hayward, WI

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

Milwaukee, WI

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

Rhineland, WI (Northwoods)

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

St. Croix, Virgin Islands

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

The Episcopal Churches of Europe (Anglican)

Paris

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

Florence

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

Frankfurt

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

Geneva

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

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 81 85
The Rev. Thomas J-P Pellaton, r
Sun 9 (Rite I), 11:45 (Rite II)

Rome

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

Brussels / Waterloo

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

Wiesbaden

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