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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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.

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Volume 219                      Number 9



As a Lenten discipline, the people of St. Andrew's Church, Miami, Fla., contributed more than \$3,000 to purchase and train bloodhounds for a local search and rescue program. One of the dogs, Kayla, was at the church recently, with the Rev. Richard Maholm (left), Claudine Ryce, Sgt. Lorraine Szczepanik, her children and Amanda Strickland, who started the fund raising effort [p.6].

Mary Cox photo

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"As long as there are children who need help, I am there to do all I can for them," said Connie Sayre, member of St. Luke's Church, Montclair, N.J., and a volunteer for nearly 50 years at special summer camps.  
Steve Hockstein photo

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## SUNDAY'S READINGS

# 'Do Not Be Conformed...'

'God forbid it, Lord! This must never happen to you.'

(Matt. 16:22)

### Pentecost 14, Proper 17

Jer. 15:15-21; Ps. 26 or 26:1-8; Rom. 12:1-8; Matt. 16:21-27

Paul says in Rom. 12:2, "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God..." Conforming to the pattern of this world, Peter says to Jesus upon hearing of his impending death on the cross, "God forbid it, Lord! This must never happen to you." Peter conformed to the pattern of this world, because like the world, he thought victory came through power, whereas Jesus Christ taught that victory would come through the shame and powerlessness of the cross. Peter had come to see Jesus as the Messiah, the Son of the living God, but he does not yet grasp what kind of Messiah

Jesus will be. Of course, in the end, Peter will not only learn about the centrality and power of the cross, but some of the most important verses of the Bible concerning the meaning of the cross will come from the Lord through Peter's pen, e.g. 1 Pet. 1:18; 1 Pet. 2:24; 1 Pet. 3:18.

Peter's worldliness reminds us how easy it is for us to conform to the world around us. As Paul says, we must continually "be transformed by the renewing of our minds," because there are always areas of our lives which are more worldly than heavenly. We can know Christ as our Messiah, yet live as if we were following the world, and not the Lord.

### Look It Up

Peter learned your lesson. Read 1 Peter 1:18, 2:24 and 3:18 and ask, "What insights does Peter offer me about the centrality of the cross of Christ?"

### Think About It

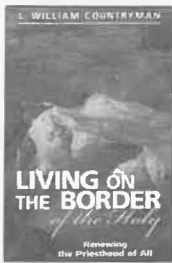
What areas of my life are not yet "transformed" by the renewing of my mind? What should I do so that the Lord will transform my thinking, my planning and my behaving?

### Next Sunday

#### Pentecost 15, Proper 18

Eze. 33:(1-6) 7-11; Ps. 119:33-48 or 33-40; Rom. 12:9-21; Matt. 18:15-20

## BOOKS



### Living on the Border of the Holy

*Renewing the Priesthood of All*

By L. William Countryman

Morehouse. Pp. 205. \$17.95

This well-written book is another contribution to the current emphasis on universalism in religion. The author is professor of New Testament at the Church Divinity School of the Pacific, and, because of his Anglican background, uses the word "priesthood" rather than "ministry" as do other writers on the same subject.

His strong emphasis is that priesthood of the whole people is the fundamental priesthood. "I wish to call both those who are ordained and those who are not, to a new appreciation of the fundamental priesthood they share with one another, with Christ, and indeed with all humanity," he writes. "The ordained exist only in and for the priesthood of all; in turn, they bear a certain iconic significance for the larger priesthood."

In Christian experience, the priesthood of all believers goes back at least to St. Paul, who, in writing to the laity of the church in Ephesus, urged them to "walk worthy of the vocation (*klesis*) where-with you are called." Then there is the astonishing reference in Isaiah 45:1 to Cyrus, pagan king of Persia as the Lord's "anointed" (*mashiah*). But there is also in the history of the church and the world, a special "calling" to the ordained ministry answered by lay people who are willing to dedicate their whole lives to serve the church in this way. The book concludes with a charge "to the whole people of God": "Think of the sacramental priest only as a reminder of what you yourselves most truly are."

*(The Rev.) Gordon Griffith  
Santa Rosa, Calif.*

## Among the many programs at Kanuga, in the beautiful mountains of Western North Carolina:



**Painting as Prayer - An Ongoing Exploration of Spirituality for Artists, September 26-30** retreat/workshop for prayer, worship, work, reflection...led by the Rev. Dr. Michael Doty, award-winning water colorist with 20 years experience. Requires basic skill in painting or drawing. Enrollment limited.

**See the Leaves Guest Period, October 10-17** Fall colors, many program choices. Chaplain: the Rt. Rev. William J. Skilton.

**Jesus - A Feminist/Womanist Perspective October 24-28** For those who want to learn about Jesus from this perspective. Keynoters: Carter Heyward, Delores Williams. Coordinator: Rosemary Crow.

**Transformation and Renewal: Models and Resources for Black Congregational Development in the Episcopal Church, November 14-17** co-sponsored by Kanuga, the Office of Black Ministries, UBE. Lay and clergy leaders will model their effective local ministries. Team attendance encouraged. Keynoter: D.H. Kortright Davis.

**Gail Godwin, Her Faith and Fiction, November 13-16** Daily programs with best-selling author Gail Godwin. Jim Fenhagen, coordinator.

**Christmas at Kanuga, December 20-26** Chaplain: the Rt. Rev. Robert G. Tharp. An old-fashioned Christmas program, including an opportunity to serve the needy.

**Winterlight XXIV, December 27 - January 1, 2000** for grades 9-12. Kathy Rock Pfister, Penn Perry, Fran McKendree.

**Vestry Conference, January 7-9, 2000** - Vestries learn from program leaders and each other. LaRue Downing, Stan Hubbard.

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## 'Dog Day' Celebrates a Gift That Saves Lives

The six-month-old bloodhound who'd ridden through "dog days" heat all the way from Doerun, Ga., to south Dade County, Fla., wasn't interested in a celebration. He sat down on the cool tile floor of St. Andrew's Church, Miami, braced his front feet, and was gently dragged down the aisle toward the altar, as the congregation laughed and applauded. His companion, a smaller four-month-old pup, was carried in the arms of her handler.

Although the canine guests of honor may have been less than enthusiastic, the ceremony before the 10 a.m. service Aug. 1 was a special time for St. Andrew's, the culmination of a project begun last spring as a Lenten discipline for the parish, with particular significance for the congregation.

It's been nearly four years since Jimmy Ryce, a 10-year-old member of St. Andrew's, disappeared on his way home from school, causing an agonizing weeks-long search and vigil by his family, the parish and the entire community. His body was eventually discovered, and his abductor arrested and convicted.

Following their son's murder, Claudine and Don Ryce established the Jimmy Ryce Center, which sponsors programs to teach children, parents, schools and communities how to prevent predatory abductions, and to assist law enforcement agencies in capturing sexual predators and finding missing children. One of the center's programs is the placement of



Mary Cox photo

"I just made a poster asking for money," said Amanda Strickland (right), whose idea it was to buy a bloodhound for the Ryce Center.

bloodhounds with police departments to help locate missing children and their abductors.

A bloodhound, Claudine Ryce explains, can track a person in any weather, across water (scent floats), and even in a moving car, where traces of scent escape through the ventilation system. The inside of a bloodhound's sinus cavity is as wrinkled as the dog's face, providing more surface area to hold the scent the animal is tracking.

Last spring, 13-year-old Amanda Strickland, a member of St. Andrew's youth group, decided that the parish should raise money during Lent to buy

a bloodhound for the Ryce Center. "I just made a poster asking for money," she said. Amanda set up a table in the back of the church and collected donations every Sunday. For every \$1,000 raised, she'd put a Beanie Baby hound dog on the table. Amanda raised enough money for three dogs. With supplemental contributions from public service clubs, the check presented to Claudine and Don Ryce on Aug. 1 was for \$4,153, enough to pay for four bloodhounds and training for police officers to be the dogs' handlers.

Chief Alberto Melis of the Lauderdale Hill Police Department, and a member of St. Martin-in-the-Fields, Pompano Beach, and two of his officers were on hand at St. Andrew's that Sunday to meet the newest member of their department, four-month-old Kayla, whose name had already been chosen (by lot, in the biblical tradition) from suggestions made by parishioners.

As television reporters closed in for "sound bites" from the Ryces, parishioners and news photographers snapped pictures, and the children of St. Andrew's crowded around the still slightly dazed pups. Deacon Joanne Katon looked at her watch, laughing, and turned to supply priest, the Rev. Richard Maholm. "What do you think — are we going to be ready for a service in 15 minutes?" He grinned back, "Who cares?"

St. Andrew's was celebrating being part of a miracle.

Mary W. Cox

## Conference of the Deaf Elects Officers at Meeting in Alabama

The Episcopal Conference of the Deaf met in Birmingham, Ala., July 6-11, using facilities of St. Stephen's Church for business meetings and workshops and facilities of St. John's for the Deaf for worship and meals. The two congregations are across the street from each other and share a large parking lot.

Convention delegates made a day-

long tour of the NASA Space Center in Huntsville, and to Helen Keller's birthplace and home in Tusculumbia. They also visited the Civil Rights Institute in Birmingham and discussed the similarities deaf people and minorities have had in gaining rights and acceptance.

Officers were elected to serve through the 2002 convention. The are: the Rev. Virginia Nagel (Central New

York), president; James Lindsay (Maryland), first vice president; the Rev. Roger Pickering (Pennsylvania), secretary; David Early (Missouri), treasurer; and the Rev. Roy Brown (Massachusetts) and Anna Chinburg (Oregon), members-at-large. The Rev. Jay Croft (Alabama) continues as editor of *The Deaf Episcopalian*.

(The Rev.) Emmet Gribbin

# Camp Rainbow Highlights Newark's Enduring Commitment to Youth

"As long as there are children who need help, I am there to do all I can for them," said Connie Sayre, member of St. Luke's Church, Montclair, N.J., and a volunteer for nearly 50 years at special summer camps.

Mrs. Sayre said she became involved with the summer camps during the 1950s in the Diocese of Newark's earliest program. The first diocesan program brought girls out of Jersey City and Newark into family homes in Montclair for a two-week "Camp at Home" experience. Families housed three or four girls during the

camp and campers joined together for daily activities. "Camp at Home" eventually became "Camp Rainbow," Mrs. Sayre said.

There are three two-week camps designed to assist 5- to 12-year-old children who live in the North Ward of Newark, allowing disadvantaged children from poor neighborhoods to experience a variety of outdoor activities they might not have at home.

In addition to Camp Rainbow and its companion after-school program called "Youth-in-Action," some 60 child-directed service programs grew out of "Church Mission of Help," a social service ministry of the Diocese of Newark which began in 1918. These safe haven programs are now run through Youth Consultation Services (YCS), a not-for-profit agency that took its name in 1939 and incorporated in 1951.

Most children involved in Camp Rainbow are also part of Youth-in-Action. Children come to the programs "off the street," discovering them through word of mouth, kid to kid, parent to parent, family to family, and there is a long waiting list. Children are also drawn into the after-school program through school liaisons, people who work through the schools to give children individualized attention. Participants in Camp Rainbow and Youth-in-Action also learn life skills, learn about

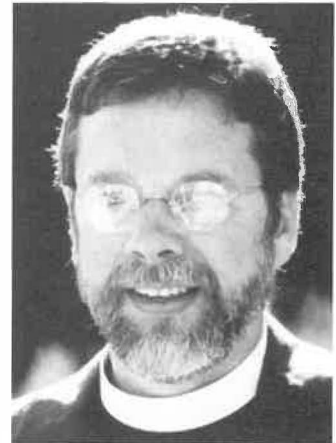
themselves, and are exposed to cultural programs. Counselors, volunteers and YCS staff provide guidance and assistance to participants and their parents, and during the school year with parents to discuss the children's progress.

The Diocese of Newark maintains a strong relationship with YCS, said John Zinn, treasurer and chief financial officer of the diocese, but "that relationship is more informal than formal. The vast majority of the board members are Episcopalians," he said, "and they keep the parishes involved." In addition, Mr. Zinn said, the Bishop of Newark is always the honorary chair of its board of directors.

In addition to St. Luke's, several other parishes are actively involved in assisting disadvantaged children and their families in northern and central New Jersey. Christ Church, Hackensack, donated land to provide Holley Center, a long-term treatment center for emotionally handicapped children. The Ernest M. May Academy is named for Ernest May, an active member of Calvary Church, Summit, and a former president of YCS. The academy provides special education for children in kindergarten through 12th grades with behavioral, cognitive and emotional problems. Christ Hospital, Jersey City, which is owned by the diocese, houses a mental health clinic for YCS.

Paul Moore Haven is dedicated to the retired Bishop of New York, and located near Grace, Van Vorst, Jersey City, Bishop Moore's first parish from which he, Kilmer Myers (later Bishop of California) and Robert Pegram started missionary work in an urban setting. The haven provides short-term residence for 28 13- to 18-year-old children who have lived on the streets, or are from dysfunctional homes, or need court-appointed placements. Children at the haven receive intensive therapy, with a goal of returning them to their homes or placing them in long-term foster care.

For volunteers like Connie Sayre, working with young people can be a blessing, and fun. "Sometimes I go out and play," she said.



Fresh Ministries photo

The Rev. Stephen Woods, director of pilgrimage ministries of Fresh Ministries, Jacksonville, Fla., has been appointed dean of St. George's College, Jerusalem, by the Rt. Rev. Riah Abu El-Assal, Bishop of Jerusalem. Fr. Woods succeeds the Rt. Rev. Bob Jones, who retires in early 2000. Fr. Woods will serve as an appointed missionary of the Episcopal Church during his time as dean, beginning in March.

## Foundation Names General Manager

Betty A. Glatzel, business manager of the Living Church Foundation since 1992, has been named general manager of the foundation. The announcement was made by David A. Kalvelage, executive editor.

Mr. Kalvelage said Mrs. Glatzel would continue to function as manager of the foundation's Milwaukee office. "Betty has done an outstanding job as business manager," Mr. Kalvelage said. "While she will continue to be in charge of day-to-day financial matters, I anticipate that she also will provide exemplary leadership for the foundation in the future."

Mrs. Glatzel is a graduate of the University of Wisconsin-Madison. She and her husband, Paul, are the parents of two children. They live in Nashotah, Wis.



Steve Rockstein photo  
Mrs. Sayre

# Lutheran Musicians Join Episcopalians at LPM

The Leadership Program for Musicians Serving Small Congregations held its Leadership Conference June 27-July 3, at Capital University in Columbus, Ohio. Its usual site, Virginia Theological Seminary, is undergoing renovations.

The schedule was focused on preparing LPM coordinators for administering Leadership Programs in their areas. The fifth annual conference was the first to include experienced music leaders from both the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church.

William Bradley Roberts, of St. Philip's in the Hills Church, Tucson Ariz., chair of the conference's board, opened the gathering with song and prayer. Later that week, he turned over board leadership to Barbara Bruns, of St. Thomas' Church, Whitmarsh, Pa.

The greatest challenge in blending perspectives lay in expanding the course in worship originally written by the Rev. Edward L. Kryder, of Virginia Seminary, "Liturgy and Music: Foundations for Christian Worship," to include liturgical principles held by both Lutheran and Episcopal churches.

Collaboration among Samuel Torvend, the Rev. John L. Hooker (board representative), and Scott Weidler of the ELCA's Congregational Ministries



Dance was included at the Leadership Program for Musicians Serving Small Congregations.

staff further shaped this course.

Among the highlights of the conference were the contributions of both the Rev. Paul Westermeyer (Luther Seminary, St. Paul, Minn.) and the Rev. Donald Saliers (Candler School of Theology, Emory University, Atlanta Ga.).

Throughout the week services of Morning Prayer/Matins and Prayers at the Close of Day/Compline alternated between Episcopal and Lutheran tradi-

tions using ecumenical leadership in each. One morning, Mr. Roberts led participants in a service in the tradition of the community at Taizé in France. The closing Eucharist was in the Episcopal tradition. The Rev. Don Saliers preached and Fr. Hooker as presider led the assembly in singing the Proulx setting of Eucharistic Prayer C (*The Hymnal 1982*, Appendix S370). Marilyn Keiser was organist.

*Carol Doran*

## Sewanee Conference Includes Premier of Chancel Opera

A week of learning, singing and liturgy attracted 149 organists, choir directors, and choristers from 25 states to the annual Sewanee Church Music Conference, July 12-18, at DuBose Conference Center in Monteagle, Tenn.

Keith Shafer, director of music and organist at St. Paul's Church, Augusta, Ga., planned and directed the conference. David Hurd of General Theological Seminary and Huw Lewis of Hope College (Mich.) served on the conference faculty. The Rt. Rev. C. Judson Child, Jr., retired Bishop of Atlanta, led the daily services. Peter Mathews, organist and choirmaster of St. Barn-

abas', Deland, Fla., was composer-in-residence whose anthems, psalm settings, and vocal and instrumental solos were performed in services and during a reading session.

Sessions during the week dealt with Anglican musical resources, organ improvisation, service playing, choral methods and fundamentals of chanting. Master classes gave organists an opportunity to play repertoire, and the Composers' Forum afforded participants the chance to hear their own works sung by the conference choir.

Several noteworthy occasions took place nearby in All Saints' Chapel at the University of the South. On Tues-

day night Messrs. Lewis and Hurd, organists, were presented in recital. Centered in this program was the presentation of a chancel opera, "Good King Wenceslas" by Richard Shepard of York Minster. Mark Schweizer of the conference faculty wrote the libretto and directed this premier production. The chorus and several players were conferees.

The week was highlighted by the Holy Eucharist on Sunday morning. Hymns were accompanied by a brass quintet and tympani in arrangements by Eberhard Ramm of Nashville. The conferees again formed the choir.

*Mary Fisher Landrum*





## SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

# Taking a Stand

GEORGE REGAS

The qualities that most characterize George Regas are a commitment to excellence and a tenacious loyalty to Christ as he understands Christ.

By William Rankin

The wider Episcopal Church likely knows George Regas because of his extraordinary ministry in Pasadena, Calif., in a position inherited from another well-known cleric, John Burt.

From a vibrant congregation, All Saints' Church, Pasadena, rector George Regas emerged as one of the country's most effective spokespersons for peace during the Vietnam War. He became a successful proponent of ordination of women at the 1976 General Convention. Then he mobilized clergy and congregations to cool the nuclear arms race between the United States and the former Soviet Union.

People throughout Southern California also knew Fr. Regas as a tireless advocate for civil rights, troubled youth, lesbians and gay men, persons with AIDS, and homeless people. While working collaboratively with folks of other faith traditions, he left no doubt that his own motivations were to incarnate the spirit of Christ. He has always believed that being a sincere Christian means doing no differently and no less. It is a Regas trademark that his commitments were thoroughly researched in advance, soundly institutionalized, and based upon solid financial and administrative foundations, and upon clear Christian ethical predicates.

George Regas was born in Knoxville, Tenn., to Greek immigrants. He was raised by his father and worked in the family restaurant until college graduation. No single historical datum explains any of us, but one or two may be suggestive. Apart from accountability to Christian imperatives, his abiding commitments to justice and peace seem informed by an immigrant's awareness of society's exclusionary potentials, and that his extraordinary compassion is related to losing his mother when he was 5 years old.

Those who know Fr. Regas perceive that first he is a struggler with scripture, worship and prayer. His ministry at All Saints' came from a deep spiritual core. All

that he is and all to which he witnesses is grounded in Christ. There are many who assign no small part of their physical and emotional well being to his healing and counseling ministry, and he has quietly helped more than a few clergy through personal and professional crises.

The main theological influences of his time are evident in his life and ministry. Barth's insistence upon reading the Bible and newspaper simultaneously is one of these. Another is Bonhoeffer's admonition to name evils precisely, and his willingness to put his life in alignment with his professed beliefs. Martin Luther King, Jr.'s homiletical style is evident in Fr. Regas' presentations, along with King's valorization of a powerful intellect coupled with a warm heart. Conspicuous in his style is H. Richard Niebuhr's reminder that a Christian perspective might well be in juxtaposition to the culture's dominant values, as is Bishop John A.T. Robinson's (his at Cambridge University) courage to follow truth fearlessly wherever it will lead.

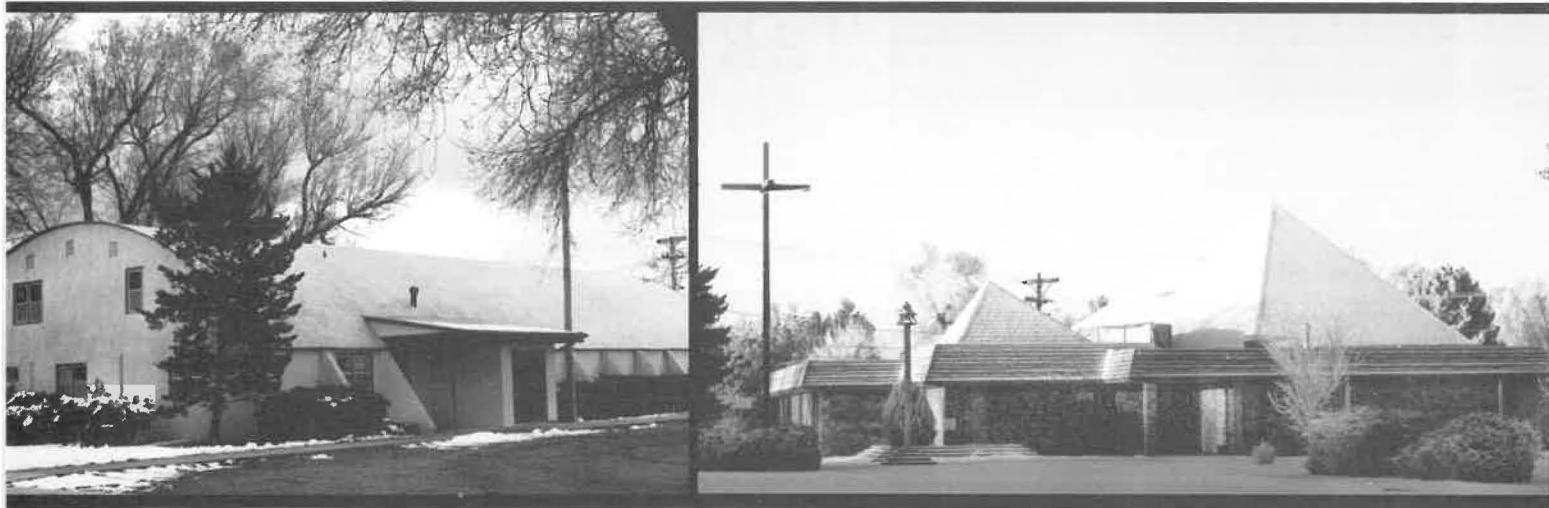
Not content with a passive retirement, Fr. Regas is presently executive director of the Regas Institute in Pasadena, which is devoted to progressive Christianity as an alternative to the Religious Right's efforts in the public arena. He continues as president of the Coalition for a Non-Violent City created in the aftermath of child-involved shootings in Pasadena. He is a trustee of the Claremont (California) Graduate University.

In the end, the qualities that most characterize George Regas are a commitment to excellence and a tenacious loyalty to Christ as he understands Christ. He has deeply touched the lives of countless people and made the church and world much the better by his ministry. Many persons feel greatly honored to have learned from his life and work and to be counted as his friends.

*The Rev. William W. Rankin is vice president of the United Religions Initiative, San Francisco, Calif.*

## 'Pioneers O Kaitakusha'

Holy Apostles' Church, Mitchell, Nebraska



Above: Beecher Hall and Holy Apostles' Church

By Nancy G. Westerfield

Sunday, July 4, 1999. Down the processional aisle of this V-shaped nave in Nebraska's Holy Apostles' Church come the cross, the American flag, and its American priest. The morning's reading will be the familiar reminder to us Americans that we came first as sojourners, aliens to this land of promise.

This Sunday morning, I am the sojourner here. Both my pew and the pew behind are filled with Oriental faces, including two exquisite children. Across the aisle, a few Caucasian faces among more than 60 Japanese-Americans — the sons and daughters of Nebraska pioneers. Here, the title of Willa Cather's great Nebraska saga, *O Pioneers!*, becomes *Pioneers O Kaitakusha* — Japanese for "people who came before."

Those who came here before, starting in the 1890s, came from Japan as railroad laborers. With the railroads completed across Nebraska, some 200 Japanese bent their backs to working the 12,000 acres of sugar beet fields about Scottsbluff in Nebraska's Panhandle Valley. Reliable, hard working, loyal — but unable as aliens to earn professional licenses — they farmed or ran city restaurants, the entry-level jobs of their day. Many were devout Buddhists. Then the God who oversees prairies and mountains called up an apostle to teach their generation how to be Christians and how to be Americans. In Holy Apostles' Church in Mitchell, the native Japanese genius for hospitality and family-building is perpetuated under its memorial windows to the Rev. Hiram Hisanori Kano.

Born into an Imperial Court family in 19th-century Japan, young Hisanori arrived in Lincoln, Neb., in 1916, to study for an M.A. in

agricultural economics. Already he had felt a calling: to go to America to the practical aid of immigrant farmers. He came as a Christian, baptized after a visionary experience of God in a near-fatal illness. Far ahead would be the planting of missions and churches as an Episcopal priest. But soon to be achieved were three Japanese-Americanization societies in Nebraska, to bring encouragement and acculturation to Buddhist and believer alike. (Even a poetry club was his inspiration.) One chapter met in Scottsbluff, one in North Platte, and one in Mitchell, where the new Holy Apostles' would later stand.

All too quickly, the peaceful life of Hiram Kano, farmer and educator, with his bride Ai Ivy, was disrupted by politics. In 1919, the Nebraska legislature acted to dispossess the Japanese of any land rights. Hiram Kano helped to kill the bill. But in 1921, even more repressive legislation summoned him again to Lincoln, where he met a formidable ally, Bishop George Allen Beecher of the Missionary District of Western Nebraska. In Hiram Kano, Bishop Beecher discerned the evangelist he was seeking to call Nebraska's Japanese to be God's people. A lay missionary first, he would become Deacon Kano in 1928 and Fr. Kano in 1936.

Then, on Sunday, Dec. 7, 1941, as he left his mission in North Platte, Fr. Kano was arrested and jailed by the FBI, an "alien listed for internment." He would not return to his family and his altar for five years. But his ministry never flagged, as behind barbed wire he taught, preached, exhorted.

Meanwhile, Bishop Beecher sprang into action to protect the people for whom one man unjustly bore the punishment. In

Interviewing  
for the rectorship,  
the Rev. Tom Miles  
was asked, after  
hearing of all that  
Holy Apostles' does:  
"What do you need  
a priest for?"  
"Well," was the  
answer, "we're like  
a flock of geese,  
and we want  
a head honker."

Mitchell, he created St. Mary's Mission, to separate Fr. Kano's flock from Holy Apostles', where anti-Japanese feelings arose. Even today, many avoid talk of their hard times. To suffer insult is to lose face; dignity is best preserved by silence.

Thanks to the United Thank Offering, St. Mary's had leadership in a strong, young Japanese woman, Rose Kubo Yamamoto, a graduate of the New York Training School for Deaconesses and Church Workers. Paid \$75 a month and mileage, she served to maintain some organization to unite the Christian Japanese from Scottsbluff to North Platte. Her word processor is productive still, translating Fr. Kano's 110-page autobiography from minuscule Japanese.

In 1946, Fr. Kano would return, his humility under insult triumphantly vindicated. But St. Mary's would not merge with Holy Apostles' until his retirement in 1957, when he said, "This is what you will do." By then, his Japanese had built, adjoining St. Mary's, Bishop Beecher Hall, Mitchell's community center for all its 1,960 population. (Someday, its busy kitchen counters, tall enough for *issei* and *nisei* sculpturing sushi, will have to be raised to the height of *sansei*, *shisei*, and *gosei* generations.)

With the merger, a tremendous dynamic of growth led to building a splendid new Holy Apostles' in 1975. With that dynamic," says the Rev. Tom Miles, present rector, "if this had been a city, they would have a megachurch." Interviewing for the rectorship, he asked, after hearing of all that Holy Apostles' does: "What do you need a priest for?" "Well," was the answer, "we're like a flock of geese, and we want a head honker."

Fr. Miles head-honks an interdenominational vacation Bible school of 100 in

Mitchell, has 27 in Sunday school, oversees the annual spring fund-raiser: 5,000 "Easter egg-rolls" infinitely chopped and rolled in '99. His cooks are artists as well as artisans: They practice the art of arrangement with fruits, vegetables, fish and fowl. And "they love to laugh," he says. "That's why I love this congregation."

Beecher Hall can seat 300. It entertains not only many community events, but in 1991, it was the site of the annual council of the Diocese of Nebraska, a congregation of 166 taking on a delegation of 165, plus visitors. One-on-one hospitality, where inclusivity is the ethos. "What we do, we all do together."

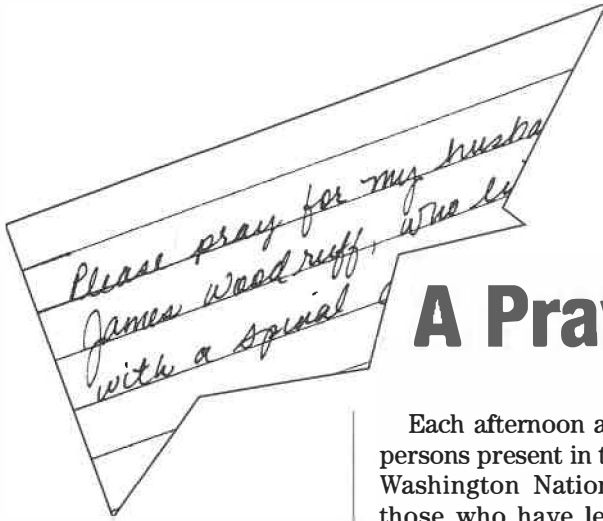
In the context of that council, Fr. Kano, who had died just short of 100 years of age, was given his own day of commemoration in Nebraska's kalendar, Oct. 24, an action that would be duplicated in 1992 in Colorado, where he had served in retirement. A diocesan initiative to raise him to the national church calendar is still on the agenda. Half-Japanese, half-Caucasian, but all "family," Holy Apostles' Church is his memorial.

The softly sighing prairie grasses have to be pulled aside from the Kanos' flat marker in Scottsbluff, uncovering its still brightly gilded Bible, chalice and host. "I bequeath myself to the dirt to grow from the grass I love," once sang Walt Whitman, America's poet of diversity. This morning in Holy Apostles', we too sang, of pilgrim feet that trod a path of freedom across the wilderness. And David sang, "With long life will I satisfy him"; "I will dwell in the house of the Lord for ever." Wreathed with ivy leaves, the gilded pages of Fr. Kano's Bible lie opened to the prairie sky.

*Nancy G. Westerfield is an occasional contributor to TLC. She is a member of St. Luke's Church, Kearney, Neb.*



Parishioners preparing 'Easter egg-rolls'.



## A Prayer for James Woodruff

### Did You Know...

The \$40, 000 needed to build St. Luke's Church, Deming, N.M., in 1890 allegedly was raised in a poker game.

### Quote of the Week

Martha Sawyer Allen, reporter for the *Minneapolis Star Tribune*, on the revised Concordat of Agreement: "Like a huge piece of bubble gum that's stuck to their shoes on a blisteringly hot day, the historic episcopate just won't leave Lutherans alone."

Each afternoon at 2:30 the chaplains and persons present in the Spirituality Center at Washington National Cathedral pray for those who have left petitions for prayers during the last 24 hours, plus those for whom longer-term requests have been entered. The book is on the high altar at the noon Eucharist, and is later taken to Resurrection Chapel. Deep under the vaulted cathedral, candles are lit in the Romanesque setting, flickering on the dark golden mosaics under simple stone arches. The virile figure of the young risen Christ is high above the altar.

I moved the list of three-by-five written requests slowly from right hand to left hand. We prayed for someone with inoperable cancer, another person facing job loss, another with a disintegrating marriage. We paused with the enormity of needs, asking for the presence of God to enter bodies, hold people, guide others.

Although I have done this service for several years, I have rarely recognized a name. On a recent day, the firm, well-ordered hand of Mrs. James Woodruff of Philadelphia requested prayers for her husband, who lives with a spinal cord injury. In a moment, in the twinkling of an eye, three impressions flashed before me.

First, it was February 1964 and I was driving across the United States in a Volkswagen bug surrounded by my worldly possessions tucked around a stack of Haitian paintings. I stopped at Tuskegee (Ala.) Institute to visit a friend who introduced me to the Episcopal chaplain, the Rev. James Woodruff, who invited me to preach that Sunday. Over drinks and a candlelit steak dinner prepared by his wife, Nan, we talked late into the night of Africa, civil rights, and universities while alternately roasting and upholding the Episcopal Church, our island home. Next morning the liturgy was a lovely sung service, led by student voices. The sermon was on "What Africa Can Say to the Church."

Several years later, I saw pictures of Jim

leading a civil rights protest in Philadelphia, where he was the diocesan social ministries officer. Finally, a few years later, a newspaper clipping described a former Episcopal priest and cab driver named James Woodruff who had been shot by a robber and suffered a spinal cord injury.

Not often is a person surrounded by deep inner peace, but I was when all this flashed through my mind. I asked the hands of God to reach out at that very moment to embrace

**Although I have**

**done this service**

**for several years,**

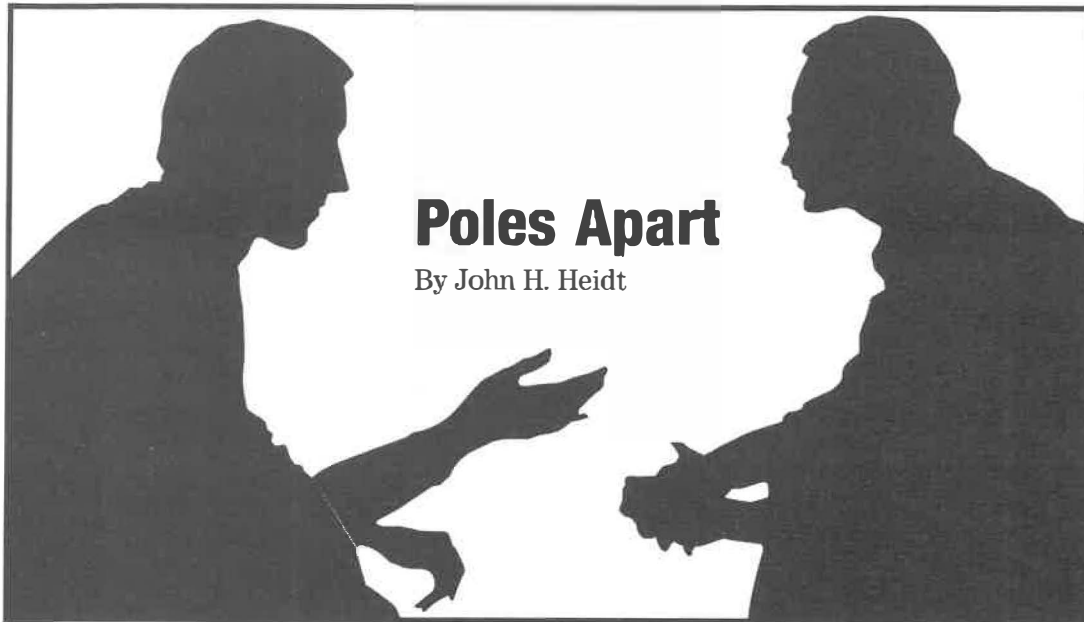
**I have rarely**

**recognized a name.**

Jim, whose loving, caring, anxious face of a quarter century before was as present to me as the memory of one of Rembrandt's centuries from a recent museum visit.

*Keep watch, dear Lord, with those who work, or watch, or weep this night, and give thine angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for thy love's sake. Amen*

Our guest columnist is the Rev. Frederick Quinn, a non-parochial priest of the Diocese of Washington. He lives in Chevy Chase, Md.



## Poles Apart

By John H. Heidt

First it was the debate about the ordination of women to the priesthood that threatened to tear the church apart. Now it is about the ordination of non-celibate homosexual persons. Yet the arguments remain much the same, and after hearing them for more than 20 years, it has become patently clear that neither side of the debate can understand what the other side is talking about.

I have heard speakers give a detailed list of theological arguments against ordaining women or non-celibate homosexuals to the priesthood only to have the opposition say that they have not yet heard a single theological reason for not ordaining them. Then, on the other hand, the proponents of these ordinations, as likely as not, are told by their opponents that they are incapable of thinking theologically.

We are not being confronted by two opposite sides of a theological issue, but with contradictory assumptions about the nature of theology itself. Each side is incapable of comprehending what the other side is talking about because they do not share any common assumptions from which to argue, nor any common authority to which each may appeal. The church is split into two opposing camps using different theological languages and different grammars. Unlike passengers leaving from the same airport but going in different directions, these people are not only leaving from different airports, but from different continents. They are, in fact, poles apart. And not just poles apart in their theological assumptions. The division goes much deeper than that. Underlying their theological differences is a much more basic division about the nature of truth

itself and how the truth can be known. The two sides differ in the fundamental area of epistemology or in our capacity to know the truth.

I am struck by the fact that over the years those who insist that women have a right to ordination are generally thought of as liberals, even though they tend to be very dogmatic about their liberal views, whereas those who oppose their ordination appeal to the dogmatic teaching of scripture and tradition but are fairly liberal in their dogmatism, admitting that some day they may be proven wrong.

Not that it is wrong to be dogmatic. We must all be dogmatic about something. We only become a danger to others when we don't own up to our own dogmas. To do any thinking at all, everyone must believe in some kind of infallibility. As St. Thomas Aquinas claims, the basic principles or axioms upon which all our reasoning depends must be held to be infallible. "A," for example, cannot be both "B" and "Not-B" at one and the same time. The question is not whether different sides in a debate believe their assumptions are infallibly true, but what kind of assumptions each side considers infallible. All our reasoning must start somewhere. The question is whether or not it starts in the right place.

In the ordination debate, those favoring the ordination of women and non-celibate homosexual persons start from the assumed infallibility of individual experience and subjective feelings, whereas the opposition starts from the objective and universally accepted principles of reason tested by the common belief and experience of the whole church. One side points to its own experience of women's pastoral

**The division goes much deeper than theological assumptions. The two sides differ in our capacity to know the truth.**

**When two sides in a debate argue from contradictory assumptions about the nature of truth itself and our means of discovering it, there is no common ground for deciding which side is right. The very basis by which we make such decisions is precisely what is in question.**



ability and the pain and grief suffered by those unable to do priestly work. The other side talks of such things as the general practice and tradition of the whole church and points to the objective natural differences between men and women.

In their respective appeals to scripture, those favoring ordination of women rely almost entirely upon St. Paul's claim that in Christ there is no male or female, whereas the other side begins its argument from natural distinctions in creation — "male and female he created them." And though they agree that these distinctions are transcended in Christ as St. Paul claims, they are not obliterated. Grace enhances nature; it does not destroy it.

The difference between the two sides is reflected in their respective understanding of vocation. For one it is a personally felt experience of a divine call to which the church is duty bound to respond. For the other, it is a desire or intuition which must be objectively tested by the church to find out if the call is truly from God.

In practice God becomes identified with our own individual feelings and desires, and ultimately every distinction between Creator and creature is lost. The end result is that all moral judgments become immoral and all dogmatic assertions become intellectual treason. Not only the nature of ordination, but the entire moral and doctrinal authority of the church is called into question. Those on the other hand who argue from scripture and tradition work on the assumption that God is primarily transcendent and only as such is he present to individual creatures and dwells within them according to their capacity to receive him. God has revealed his will through events which can be objectively recognized by the intellect working in spiritual communion with the

whole body of the faithful.

When two sides in a debate argue from contradictory assumptions about the nature of truth itself and our means of discovering it, there is no common ground for deciding which side is right. The very basis by which we make such decisions is precisely what is in question.

How then does the sincere Christian decide between these opposing approaches to the nature of truth? All he or she can do is test the results of each. "By their fruits you shall know them."

I find, and modern psychology seems to bear me out, that my individual feelings and experiences in themselves are as likely to lead me into fantasy as into reality. Of Marley's ghost I can say with Scrooge, "There may be more gravy to you than the grave." The attempt to discover the truth through subjective feeling destroys the possibility of arriving at any common moral or intellectual standards and ultimately leads to social chaos and individual neurosis. Instead of the common mind urged upon Christians by St. Paul, we discover that those whose convictions stem from their individual feelings substitute a private authoritarianism for common authority and destroy the freedom of all who oppose them.

Because I value truth and freedom more than my own subjective feelings and private experience, I must side with those who appeal to objective reality and common practice and who place their faith in divine transcendence. In doing so, I also have some hope that I may be rewarded with a church which again becomes a sign of peace and unity rather than one of personal and political hostility. □

*The Rev. John H. Heidt is the rector of Christ Church, Dallas, Texas.*

## Canon Porter Memorial Fund

We are gratified and pleased by the number of persons who have contributed to the memorial fund which honors the late senior editor of this magazine, the Rev. Canon H. Boone Porter [TLC, July 4]. Persons who recall fondly the days when Canon Porter was the editor of TLC as well as friends of his family have been generous in their response to this new fund. Many have sent notes of sympathy to the TLC office and others have shared favorite memories. Persons who wish to contribute to the fund may do so at PO Box 514036, Milwaukee, WI 53203-3436. A Requiem Eucharist for Canon Porter will be celebrated at Nashotah House, Saturday, Oct. 2, at 11 a.m. All are invited.

## Mature Faith

The gathering of some 1,500 teenagers at the Episcopal Youth Event [TLC, Aug. 22] is a reminder that young persons are particularly active in the church these days. There are provincial youth events, diocesan summer camps, parish trips for young persons, and other gatherings for pre-adults. Teenagers and others are learning of the oneness in Christ at an earlier age than previous generations, and many of them are making friendships that will last a lifetime. Some of these young persons are showing a surprisingly mature faith, while others are using such events to increase their spiritual lives. We are heartened by the large numbers at such gatherings and believe this bodes well for the church. It all points to what we've been writing in this space for years, that young persons are not the future of the church — they *are* the church.

## Handbooks Available

We remind church musicians, rectors, and other persons involved in the planning of services that the 43rd edition of the Episcopal Musician's Handbook has been published. The handbook, published by the Living Church Foundation, is a resource for church musicians and helps them and others to select music for the Sunday liturgy. The 43rd edition covers the Lectionary Year B, beginning on Advent 1. The handbook is available for \$18.95 plus \$3 shipping and handling per order and may be ordered from the Living Church Foundation at PO Box 514036, Milwaukee, WI 53203-3436.



Jon Potter photo

"... many members yet one body," was the theme for the Episcopal Youth Event that took place at Indiana State University in Terre Haute, Ind., July 27-Aug. 1 [TLC, Aug. 22].

## How Stories Are Taught

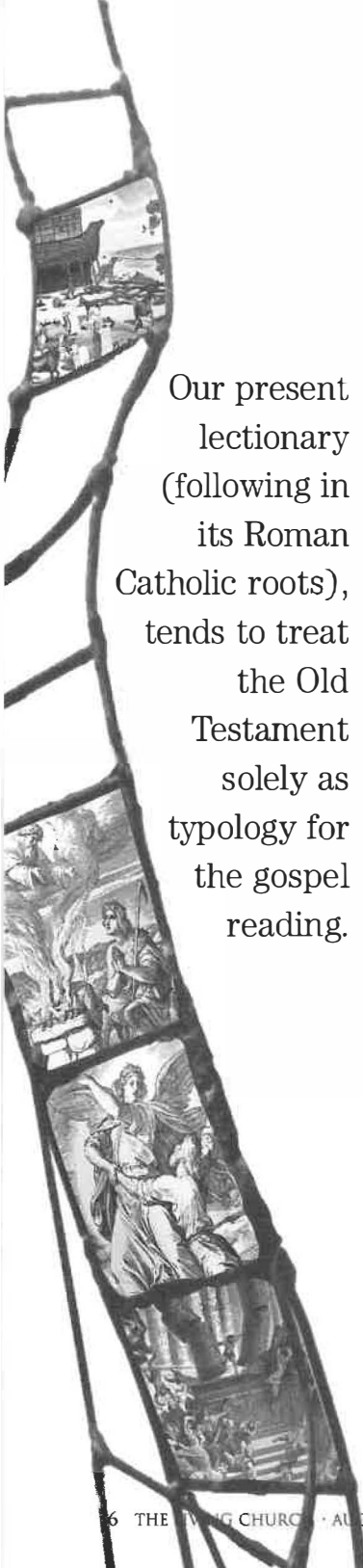
I read with great interest the Freemans' article [TLC, July 11] on the absence of the great stories of our faith in our current lectionary. I must admit that even when I grew up in the '50s in the Roman Catholic Church, we learned these through "Bible story" books. Our present lectionary (following in its Roman Catholic roots), tends to treat the Old Testament solely as typology for the gospel reading.

In my parish, we have addressed the need for teaching our children these stories in two ways. During the summer months, when consistent attendance is down, our church school consists of a series of videotapes that tell these great stories. All ages are together and it is encouraging to see older children helping the youngest come to know and understand the stories. We work on a two-year cycle of Old and New Testament stories.

We also have begun a "Milestone Program." Presently, it is for second and third graders (soon to be expanded to include fourth and fifth graders). This program consists of a series of modules that are taught by the parents in the home. We gather monthly to have the children share their learning with the rector and the program culminates in an all-parish celebration at the main Sunday Eucharist of what they have learned. In the form of a dialogue sermon, they share with the entire congregation and then join the celebrant at the altar for the Eucharist. The modules consist of the great stories from the Bible, in addition to lessons about our form of worship.

I do look forward to a renewed lectionary in the future. But, even then, I think we need to find many ways to teach these great stories of the faith to our young people.

*(The Rev.) Richard G.P. Kukowski  
Church of the Transfiguration  
Silver Spring, Md.*



Our present lectionary (following in its Roman Catholic roots), tends to treat the Old Testament solely as typology for the gospel reading.

### At Odds

Just as it was inspiring and encouraging to read of the actions of Bishop Marshall of Bethlehem in relation to the ESA [TLC, May 23], so it was profoundly discouraging to read of the letter from six Anglican leaders to the Archbishop of Canterbury and to the primates in the Anglican Communion [TLC, May 30]. The reason is the same for both: Bishop Marshall exhibited an openness, inclusiveness and tolerance in conformity with the love of God and in the best Anglican tradition; the six leaders, a narrowness, divisiveness, judgmentalism and intolerance that surely is at odds with that love and tradition.

It was depressing to read of the primate of Rwanda being a signatory. His country has suffered terribly from division and intolerance, and the church in part supported that. The archbishop has failed to learn the lessons of that tragedy, while continuing to seek and receive aid for his country from the very churches he condemns.

I would only add that, thank God, the

Archbishop of Sydney does not speak for the Australian Church, or for the Province of New South Wales, and Sydney is one of a small number of Australian dioceses opposed to the ordination of women.

*(The Ven.) Philip Newman  
Archdeacon of Malvern  
Diocese of Melbourne  
Victoria, Australia*

### Breaking Vows

The Quote of the Week by Bishop Allison [TLC, July 25] was gratuitous and unChristian. Never mind that by endorsing an unauthorized visitation in another diocese the bishop is breaking vows he took at his ordination and consecration, and recommending an action he would have opposed in his days as Bishop of South Carolina.

In saying "I knew the bishops would be upset. They're more interested in their canons and their territory than they are in the faith," he attacks and demeans the integrity and spiritual life of two devoted



and committed servants of Christ because they do not agree with his own theological position.

The comment is unworthy of a bishop of the Episcopal Church, and the fact that TLC would include this peevish and childish remark as Quote of the Week does not say much for its editorial policy.

*(The Rev.) Franklin E. Vilas  
St. Paul's Church  
Chatham, N.J.*

## Counseling Strategy

Reading "Can Divorce for Financial Reasons Be Ethical?" [TLC, July 18] made me think of a sentence from the poetry of Robert Frost: "Home is the place where, when you have to go there, / They have to take you in." Here Frost affirmed the simple truth that a true home is constituted by those committed to taking care of one another always, come what may. In a Christian home, I must add, such commitment to care for one another is a natural response of thanksgiving for God's love of us expressed through the crucified, risen and exalted Jesus Christ, and no so-called "family value" is more important.

The woman who worships twice a year, yet still thinks enough of her nominal church to seek the rector's approval for her to divorce her Alzheimer's-demented husband in order to protect her financial security must indeed feel confused and distressed. A wise rector would begin pastorally by expressing compassionate recognition of her feelings. The woman would like to be able to continue looking into the mirror in the home that she and her ailing husband have made for more than 50 years. Therefore, of course, it is God's answer, and not the rector's, that the woman truly needs.

A good three-step counseling strategy would be: 1. to lead the woman through the rite of reconciliation as a means of gaining strength from clearing her conscience before God; 2. to explain that the Anglican way of making moral decisions is to reflect on the church's scriptures, along with relevant historic Christian teaching and

ethical philosophy, in community with others praying for the guidance of the Holy Spirit; 3. to encourage the woman as strongly as possible to resume regular listening to the word and participating in the sacrament of the Eucharist with the rest of the parish.

In other words, urge the woman to "come home" to church. God's answer to her about divorcing her husband or staying married will only come to her through worshiping and listening to God with the rest of the Christian community — whose caring support she will need in any event.

*David A. Lewis  
Manchester Center, Vt.*

## Worth Smiling

I was delighted to see the choice of Verna Dozier [TLC, Aug. 1] as one of the true "Shapers of the Church" in the 20th Century — although I have a hunch her lasting influences will continue long into the 21st.

Dean Martha Horne's article mentioned the fact that Verna and her sister Lois are depicted as young girls in the stained glass window of St. Mark's Church, Capitol Hill. Very fitting.

I had the privilege one time of driving Verna to her apartment from a speaking engagement at Virginia Seminary. We pulled into the driveway, and a youngster waved eagerly at Verna,

## Sky Fishing

Lord, you do well  
Making trees with branches  
Angling for fish in the sky  
Hanging leaves that shed  
Green sunlight  
Appliques of startled wonder.

Let the earth rejoice  
In the worms  
Your tillers  
Of orderly disorder —  
Services in the soil.

Thanks, Lord, for indwelling  
In the jagged bark  
Root base to limb top  
The sign of the cross  
A thousand fold  
Crucifixions delight  
In growth.

Canvass me passage, Lord,  
As a radiant ~~gnat~~  
On the wings of doves  
That seed diurnal eternity  
Across the arbors of the sea

You prune in the storm.

**Philip C. Kolin**

# LETTERS TO THE EDITOR

who smiled back that great smile of hers. The youngster's mother, obviously referring to someone of great importance, said, "Do you know who this is?" The little boy looked doubtful and shook his head.

"This is Lois's sister!" the mother said.

Verna kept on smiling. So did God.  
*(The Rev.) Norman Runnion*  
*St. Martin's Church*  
*Fairlee, Vt.*

## Shaky Footing

I cannot make up my mind about the blessing of homosexual partnerships. One thing, though, is clear to me. No historical criticism can discredit the reality that the real Jesus really did teach the real indissolubility of marriage, and not as an ideal but as a fact. It is one of his most distinctive judgments, for the presence of which in the gospels a source other than Jesus' own word and conviction is difficult even to suggest, since hardly anyone else taught such a thing.

A church which has bluntly overruled its divine Lord on so clear, and to him apparently important, a point in favor of a pastoral tolerance of divorce and remarriage for heterosex-

uals is on shaky footing when it proposes to homosexuals a lifetime of sexual continence as their only moral option. That does not make homosexual marriage right, but it does raise the very legitimate complaint, "Look who's talking."

*(The Rev.) Merrill Orne Young*  
*Surry, Va.*

## Is the Bible Clear?

In our local newspaper, we have had a recent flurry of letters to the editor which have tried to use the Bible to condemn homosexuality. These letter-writers trumpet their opinion that "the Bible is clear about homosexuality." Some recent letters in TLC have attempted to make the same point.

I would ask these writers if any of the biblical authors would have understood the idea that two people of the same gender could be called by God to live together in a committed, faithful, loving relationship. Would the author of Leviticus have had any notion that two men could have as their God-given nature to be "homosexual" (a word that did not even come into our language until the 19th century)? Would St. Paul have understood that two women could indeed make a life-


time commitment to each other and live with fidelity and mutuality in a healthy and holy relationship? In each case, I think the answer is "No."

To ask these authors questions based on our modern understanding of human sexuality would be like asking them what they think about the Interstate highway system, air conditioning, or in vitro fertilization. They wouldn't understand the question.


According to my analysis, the Bible is not at all "clear about homosexuality." And neither is it clear about traveling on Interstate highways, cooling our rooms with air conditioning, or a woman giving birth to a child conceived in a dish. When it comes to these and many other human situations, we must rely on God's continuing revelation, mediated through scripture, tradition and reason, in order to understand what we are called by God to do.

*(The Rev.) John C. Morris*  
*St. Mary's-in-the-Mountains*  
*Wilmington, Vt.*

**To our readers:** We welcome your letters to the editor. Each is subject to editing. Letters should be kept as brief as possible.



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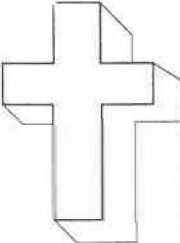
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**Appointments**

The Rev. **Jack A. Rogers** is middle school chaplain at St. Martin's School, 2216 Metairie Rd., Metairie, LA 70001.

The Rev. **Gordon Scheible** is rector of Good Shepherd, 308 E Acacia Ave., Hemet, CA 92543.

The Rev. **Stephen Sellers** is rector of Trinity, 106 N Grove St., Marshall, TX 75670.

The Rev. **J. Elton Smith, Jr.**, is rector of Grace Church, 9 Harrington Ave., Westwood, NJ 07675.

The Rev. **Kenneth Vinal** is rector of St. John's, 1709 N Bermuda Ave., Kissimmee, FL 34741.

The Rev. **Paul Walker** is rector of Christ Church, 393 Washington Ave., Belleville, NJ 07109.

The Rev. **Patsy H. Walters** is deacon at St. Martin's, 1510 E 7th St., Charlotte, NC 28204.

The Rev. **K. Alon White** is chaplain and director of field education at General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

**John Wolfarth** is lay vicar of St. Luke's, PO Box 1766, Lindale, TX 75771.

The Rev. **Michael J. Zumpf** is vicar of St. Mary's-by-the-Highway, 212 Nature Ln., Eden, NC 27288.

**Ordinations**

*Deacons*

**Dallas – Jeffrey Bishop**

**Kansas – Gary G. Kennedy**, St. Mary's, Galena, and St. Stephen's, Columbus, KS

**Olympia – Steven Brill**, St. Luke's, Elma, WA, **Joyce Avery** and **Dorothy McMeekin**, St. Mark's, Montesano, WA

**Southern Virginia – Lisa DiNunno, Catherine Swann**

**West Missouri – Stacy Williams Duncan, Sean Ferrell, Eric Long**

*Priests*

**Bethlehem – Jane Arrington Bender**

**Dallas – D. Keith Garvin**, St. Peter's, McKinney, **Barbara R. Sajna**, Good Shepherd Church and School, Dallas, **Pamela H. Theodore**, St. Michael and All Angels', Dallas

**Mississippi – Sylvia Robertshaw**, Advent, Sumner, MS

**New Hampshire – Amy Fallon**

**Pennsylvania – Christopher Jubinski, Barbara Lewis, Jeffrey Ross, Jeremy Warnick**

**Resignations**

The Rev. **Scott Hankins**, as priest-in-charge of St. Alban's, Danielson, CT.

The Rev. **Patricia Portley**, as vicar of St. John's-by-the-Sea, West Haven, CT.

The Rev. **Elisa Wheeler**, as associate, St. John's, Hampton, VA.

**Retirements**

The Rev. **Rod Caulkins**, as rector of St. John's, Hampton, VA.

The Rev. **Richard G. Copeland**, as rector of

Resurrection, Dallas, TX.

The Rev. **William B. Green**, as professor of theology at the Episcopal Theological Seminary of the Southwest, Austin, TX.

The Rev. **Terrell Griffis**, as vicar of St. Timothy's, LaPlace, and All Saints', Ponchatoula, LA.

The Rev. **David Hockensmith**, as rector of St. Mark's, Frankford, PA.

The Rev. **Ronald Manning**, as rector of St.

Timothy's, Daytona Beach, FL.

The Rev. **Frank Toia**, as rector of Good Shepherd, Hilltown, PA.

The Rev. **Bruce A. Young**, as rector of Trinity, Woburn, MA.

**Change of Address**

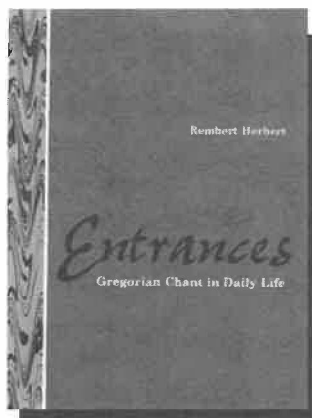
The Rev. **Donald R. Lillpopp**, 7314 Aloe Dr., Spring Hill, FL 34607-2409.

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Deaths

The Rev. **Johnson West**, 77, retired priest of the Diocese of Olympia, died July 21 at his home in Olga, Orcas Island, WA. Fr. West had suffered a stroke in 1996 and was diagnosed with cancer earlier this year.

Fr. West was a native of Sheridan, WY. He graduated from the University of Wichita and Seabury-Western Theological Seminary. He was ordained deacon in 1951 and priest in 1952. Fr. West served as vicar of the Whatcom County Mission, Everson, WA, 1951-54; vicar of San Juan Mission, Eastsound, WA, 1954-56; priest-in-charge of Advent, Seattle, WA, 1956; chaplain, United States Air Force, 1956-74; vicar then rector of Emmanuel, Orcas Island, WA, 1974-84, where he was named rector emeritus upon his retirement. Fr. West is survived by his wife, June Cale West, two daughters, a son, four grandchildren, a brother and a sister.

Next week...  
**An American  
Apostle**



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See page 2 for more information.

GC00S2

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**Mrs. Gilbert L. Braun**, Bella Vista, Ark.  
**Leonard Campbell, Jr.**, Milwaukee, Wis.  
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IN SEARCH OF...a person to work with a cluster of parishes, in the Diocese of Washington, on developing model(s) of leadership in multi-cultural congregations. The person must be able to conduct independent research, possess good communication skills (oral and written), have grant writing experience, and knowledge of Episcopal polity. This person must be a good listener, and possess group facilitation skills. Experience working with multi-cultural groups is desirable. The individual should be well organized and have a good sense of humor. Please send all resumes to: **The Rev. Richard Kukowski, Rector, Church of the Transfiguration, 13925 New Hampshire Ave., Silver Spring, MD 20904.**

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EPISCOPAL CHURCH SEEKS DIRECTOR to help begin day school. Salary commensurate with education and experience. Initial contract period Nov./Dec. 99 through June 2001. Written inquiries only. Send resumes no later than September 30 to: **St. David's Episcopal Church, Attn: School Committee, 19917 Ashburn Rd., Ashburn, VA 20137-2359.**

# CLASSIFIEDS

## POSITIONS OFFERED

**RECTOR:** Historic middle Tennessee parish seeks a rector. We are a small, stable parish that is poised for growth. We would like to strengthen our ministry to youth and young families. In addition to the usual pastoral duties, we are looking for a spiritual guide who has exceptional preaching skills. Please respond promptly with letter and profile. Contact: **Elaine H. Drake, Search Committee Chairman, 100 Vine St., Shelbyville, TN 37160.**

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## POSITIONS OFFERED

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**CHURCH PLANTER POSITION—The Diocese of Virginia.** Applications are now being received for a church planting position in Fairfax County, VA. Interested applicants should write to: **The Very Rev. Dr. Randall Prior, 6509 Sydenstricker Rd., Burke, VA 22015-4210.**

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## 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

(Biltmore Village)  
**CATHEDRAL OF ALL SOULS** 2 Angle St. (828) 274-2681  
H Eu Sun 8, 9, 11:15, Wed noon, 5:45

## HISTORIC TRINITY CHURCH (Downtown)

60 Church St. (704) 253-9361  
The Rev. Canon (Hon.) Michael Owens, r  
Sun Eu 8 & 10:45, CE 9:30. Daily 12 noon

## ATLANTIC CITY, NJ

**ASCENSION** Kentucky & Pacific Aves.  
The Rev. J. Patrick Hunt, SSC, r; the Rev. Eugene C. Rabe, d  
Sun Masses 8 (Low), 10:30 (Sol). Wkdys as anno.  
Traditional Anglo-Catholic Worship. Rite I & ASB

## 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 (505) 257-2356  
The Rev. Canon John W. Penn, r  
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. Logan Craft, c, the Rev. Robert Dinegar, Ph.D., 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

## BUFFALO, NY

**ST. PAUL'S CATHEDRAL**  
Church and Pearl Sts. (716) 855-0900  
The Very Rev. Allen Farabee, Dean; Canon Stephen Smith; Canon Lorna Williams; Canon Shirley Watts; Archdeacon Bruce Gilles  
Sun Eu 8, 10. Mon-Fri 8:45; Eu 12:05 (Wed Unction)

# SUMMER CHURCH DIRECTORY

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5. Mon-Fri MP 8, Eu 12:05, EP 5:30.  
Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe St. Bart's 7 days 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  
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  
The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30. [www.saintthomaschurch.org](http://www.saintthomaschurch.org)

**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 1-800-551-1220

## 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 at Broadway  
The Rev. Thomas T. Parke, r (518) 584-5980  
Sun Masses: 6:30, 8 & 10. H/A

## TUXEDO PARK, NY

**ST. MARY'S-IN-TUXEDO** Fox Hill Rd.  
The Rev. Dr. Edwin H. Cromey (914) 351-5122  
Sun 8 HC, 10 HC

## WESTHAMPTON BEACH, NY

**ST. MARK'S** Main St., 11978 (516) 288-2111  
The Rev. George Busler, S.T.M., D.D., 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)

## WHITE PLAINS, NY

**ST. BARTHOLOMEW'S** 82 Prospect St.  
The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki,  
BSG, Dir. Music (914) 949-5577  
Sun Eu 8 & 10, Ch S 11. Wkdays as anno

## 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 appt

## PHILADELPHIA, PA

**ALL SAINTS, Rhawnhurst** Frontenac & Loney Sts.  
The Rev. Otto Loik (215) 342-6310  
Sun Eu 8 & 10

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Mass 10. Thurs 10

## PHILADELPHIA, PA

**HOLY TRINITY** 1904 Walnut Street Rittenhouse Sq.  
The Rev. Terence C. Roper, r; the Rev. Letitia L. Smith,  
assoc; Dr. John French, organist-choirmaster  
(215) 342-6310  
Sun H Eu 8:30, 11 (1,3,5S); Sun MP 11 (2,4S). Thurs H Eu 12:15

## 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, Garden Eu 9:15, Sung Eu 10:30, Mon-Fri  
H Eu 7 also Wed 10:30

**GRACE** 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun H 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.

## SELINGROVE, 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

## WILLIAMSPORT, PA

**CHRIST CHURCH PARISH** 426 Mulberry St.  
The Rev. Daren K. Williams, r (570) 322-8160  
Sun Masses 8 & 10:30; Tues 12 noon; Wed 10 with Unction,  
Fri 7. Major Days 12 noon

## PAWLEYS ISLAND, SC

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

## RAPID CITY, SD

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

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
The Rev. James R. Murguia, c  
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. Craig A. Reed; 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 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository  
Preaching

## FORT WORTH, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
The Rev. Jeffrey N. Steenson, D.Phil., r; the Rev. Michael  
Fry, the Rev. Andrew Osborn, assoc.  
Sun Services 8, 10. [www.st-andrew.com](http://www.st-andrew.com)  
Evangelical and Anglican in the heart of Fort Worth

## HOUSTON, TX

**ST. STEPHEN'S** 1805 W. Alabama, in The Montrose  
The Rev. Helen Havens (713) 528-6665  
Sun 7:45, 8:55 & 11. [www.ststephenshouston.org](http://www.ststephenshouston.org)

## TOMBALL, TX

**GOOD SHEPHERD** 715 E. Carrell (281) 351-1609  
The Rev. Stan Gerber; The Rev. Fred Reese, assoc; The Rev.  
Robert Woody, deacon  
Sun H Eu 7:45, 9:00, 10:45

## BAYFIELD, WI

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

## HAYWARD, WI

**ASCENSION** 10612 N. California Ave. (715) 634-3283  
The Rev. Bruce N. Gardner, CSSS [bngcsss@aol.com](mailto:bngcsss@aol.com)  
The Rev. Fern Penick  
Sun Sung Eu 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

## SPOONER, WI

**ST. ALBAN'S** (Founded 1895) Corner Elm & Summit St.  
The Rev. Alan P. Coudriet, v; the Rev. Leigh F. Waggoner, d  
Eu Sun 11. Thurs 9:30 (715) 635-8475

## 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



St. Anna's Church, New Orleans, La.

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# Illuminations

**ILLUMINATION for the First Lesson**  
*Pentecost 15 (Proper 18), Sept. 5, 1999*  
**Ezekiel 33:(1-6 optional) 7-11**

Ezekiel's mission is to call the unrighteous to repentance that the Lord might bless them with life. God holds the prophet personally responsible for this ministry.

**A reading (lesson) from the Book of the Prophet Ezekiel:**  
(Lead in with) RSV and NRSV: (vs. 1) The word of the Lord came to me...; (vs. 7) The word of the Lord came to me...; Jerusalem: (vs. 1) The word of Yahweh was addressed to me as follows...; (vs. 7) The word of Yahweh was addressed to me as follows...; NEB: (vs. 1) These were the words of the Lord to me...; (vs. 7) These were the words of the Lord addressed to me...  
Conclude with *The word of the Lord* or *Here endeth*, etc.

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**Sept. 5, 1999, 15 Pentecost, First Lesson**

(CUT ALONG DASHED LINES)

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