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St. Mary Magdalene Church, Coral Springs, Fla., honors the saint whose feast day is July 22. The church is in the Diocese of Southeast Florida.

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## SUNDAY'S READINGS

# Blessed to Be a Blessing

'Jesus called the twelve and began to send them out two by two...'  
(Mark 6:7a)

### The Fifth Sunday After Pentecost (Proper 10)

Amos 7:7-15; Psalm 85 or 85:7-13; Eph. 1:1-14; Mark 6:7-13

We call the church apostolic because we are sent into the world as the servants/messengers of Jesus Christ. This nature and pattern of mission was established by Jesus when he sent his first 12 disciples on a ministry tour. They duplicated the fruit of his own ministry. This strategy was and continues to be part of God's grand purpose of his whole creation: "to gather up all things in him (Christ)..." according to St. Paul's Letter to the Ephesians. There is a flow of blessing here – from God to us through Jesus and through us to the rest of the world.

St. Paul's introductory paragraph in the epistle is dense and deeply rich in meaning. It's worth a sermon series several weeks long. One way to summarize it is to say the blessing we have in Christ is that destiny to be in God's family by the redemption of the Cross of Jesus which bears fruit in our living for the glory and praise of God. In other words, this is the fulfillment of God's covenant with Abraham — we are blessed in order to be a blessing. We are called in order to be sent.

But there are times and places when that blessing we are to bring is not welcome. The first reading from Amos is a classic example of the intended recipients finding fault with the message and the messenger from God. Amos delivers his warning only to be

declared persona non grata in Israel by the religious/royal complex. The establishment of church and state finds God's word to be a threat to the status quo and react defensively. This can happen even in our own churches and communities. Sharing the riches of God's grace is not always simply a matter of "making nice" in the name of God. Sometimes it means sounding an alarm that becomes offensive to the hearers. Amos' success is to be measured by his faithfulness, not by the reaction of the audience. It's important for us to be willing to practice "tough love" while remaining very modest about our role. Here again, Amos is a good model for us.

The important part for all of us is to make sure we are willing to be sent and to make doubly sure that our perception of the target/goal of being sent is, indeed, in God's will and way. That's why it's crucial for us to approach the Christian life and work in the spirit of Psalm 85.

As we pray this psalm, traditionally used in preparation for Holy Communion, we are placed in right relationship to the Lord — seeking and depending upon his grace, forgiveness, restoration, life, mercy, salvation, righteousness and peace. In other words, we remember that all blessing flows from God to us and through us to "the land" of our people and place.

### Look It Up

Check out the players in the Old Testament reading — Amos the prophet, Amaziah the priest and Jeroboam the king. What was going on and what happened? How did God's blessing work itself out in both deliverance and judgment.

### Think About It

To whom have you been sent as a herald of good news? How have you been blessed and how have you shared that blessing?

### Next Sunday

#### The Sixth Sunday After Pentecost (Proper 11)

Isaiah 57:14b-21; Psalm 22:22-30; Eph. 2:11-22; Mark 6:30-44

# Sense, Sensibility & Spirituality

## *The Other Three-Legged Stool of Anglicanism*

By Travis Du Priest

**LOVE TOOK MY HAND: The Spirituality of George Herbert.** By Philip Sheldrake. Cowley. Pp. 120. \$10.95 paper.

**THE POETIC IMAGINATION: An Anglican Spiritual Tradition.** By L. William Countryman. Orbis. Pp. 214. \$15 paper.

I believe it was the late Urban T. Holmes who said in his book, *What Is Anglicanism?*, that we Episcopalians are inclined toward sensibility. Not that we don't revere sense as well, it's just that there seems to be an ingrained penchant toward sensibility in most Anglicans. As L. William Countryman writes in *The Poetic Imagination*: "Most Anglicans do not seem to support the outright rejection of traditional Christian doctrine... But they are also inclined to be suspicious of those who would flatten out the metaphorical character of religious and spiritual discourse..." It is in this in-between, often literary, world that many Episcopalians live.

Many of Anglicanism's most famous spiritual writers have been her poets and fiction writers — John Donne, George Herbert, Christina Rossetti, T.S. Eliot, C.S. Lewis, John Updike. And recently interviewed writers in *THE LIVING CHURCH*: Madeline L'Engle, Stephanie Cowell, Susan Howatch, Jan Karon and Gail Godwin.

Therefore, these two new books are welcome additions to the Anglican libraries which celebrate our "poetic imagination" and literary tradition. The former is something of a particular example or exfoliation of the latter: Philip Sheldrake introduces the uninitiated (or the initiated who, like me, are eager to read anything good on George Herbert) to the poetry and spirituality of our most famous devotional poet, while William Countryman takes on the broader topic of the role of English lyrical poetry in the development of Anglican spirituality, reviewing for us

the sweep of the Anglican spiritual poetic tradition.

Sheldrake, vice principal of Sarum Theological College in England, excerpts George Herbert's major themes, focusing on God's love, as his title leads us to suspect: "Herbert understands that God woos the human soul sensitively rather than forces or overpowers it"; as evidence, he cites Herbert's "Affliction I": "Thou didst entice to thee my heart," an image of God which the author contrasts that by the 19th-century Jesuit Gerard Manley Hopkins.

Not surprisingly, Philip Sheldrake is editor of Orbis Books' "Traditions of Christian Spirituality Series" of which the second book, *The Poetic Imagination* by L. William Countryman, is a part. Fr. Countryman is the professor of New Testament at the Church Divinity School of the Pacific, the author of several books, and a lover of poetry. Apparently he made protestations to the series editor that a N.T. scholar ought not to be author of this particular book. Fortunately, the editor did not agree.

After a fine review of the differing ways of understanding the word "spirituality" and the uniqueness of Anglican spirituality and the English lyric poem, Countryman looks at the incarnational resources inherent in image and language, citing my favorite, among others, the exuberent Thomas Traherne on the Bible: "There I was told / That I the son of God was made..."

This is an important and necessary book. I say this as both a priest and a professor of English, and as one who, on occasion, writes a poem or two himself. It is almost astonishing, as Countryman points out in a footnote, that there is but one fleeting reference to George Herbert in Stephen Neill's great book, *Anglicanism*, and no discrete treatment of the poetic tradition in *The Study of Anglicanism*.

(The Rev.) Travis Du Priest  
Racine, Wis.



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GUIDE. (SEE PAGE 18)

## Lawsuit Filed in Federal Court

Lee Ann Bryce, the former youth minister who was fired from her position at St. Aidan's, Boulder, Colo., last year after knowledge of a 1998 commitment service between her and her same-sex partner became public, has, with her partner, filed suit in federal court.

Ms. Bryce and the Rev. Sara D. Smith, an ordained minister in the United Church of Christ (UCC), claim that Episcopal Church officials have violated their rights out of hatred for homosexuals.

In addition, the suit alleges that Episcopal officials in Colorado are also biased against members of the United Church of Christ. Ms. Bryce intends to become an ordained minister in the UCC.

The Rev. Bob Franken, coordinator for Bishop Jerry Winterrowd's

office, said that the federal suit was filed after the Equal Employment Opportunity Commission (EEOC) followed up its "no basis in fact" finding of Ms. Bryce's earlier suit with a "right to sue" letter. Fr. Franken said there are now three suits in process. Two prior suits, filed in Boulder County and with the State of Colorado, are still in process.

"This is a case that's not about sexual orientation, or how we as a church feel about it," Fr. Franken told the *Rocky Mountain News*, "It's a case of two fundamental civil rights: One, whether a church may select and supervise its own ministers as it so deems, and two, whether a pastor has the right to speak freely with the members of his or her own congregation."

## BRIEFLY ...

The Rt. Rev. **Clarence Coleridge**, retired Bishop of Connecticut, will become the Assisting Bishop of Pennsylvania beginning in September. He will make parish visitations, attend diocesan events and meet with clergy as needed. Bishop Coleridge and his wife, Euna, will be in residence in the diocese about 10 days of each month.

The Rt. Rev. **Franklin D. Turner**, Suffragan Bishop of Pennsylvania, will retire Dec. 31, pending approval of the House of Bishops at General Convention. Before serving in Pennsylvania, Bishop Turner served in the Office of Black Ministries in the Episcopal Church Center and oversaw the publication of *Lift Every Voice and Sing*, the popular African American hymnal.

Bishops representing four churches on **Michigan's lower peninsula** signed a covenant pledging to

"work together for justice and the common good through Christian witness" and to "explore new avenues of cooperation and continued growth in unity." The bishops are: the Rt. Rev. Edwin Leidel, Bishop of Eastern Michigan, the Rt. Rev. Edward L. Lee, Jr., Bishop of Western Michigan, the Most Rev. Patrick Cooney, Roman Catholic Bishop of Gaylord, and the Rev. Gary Hansen, Evangelical Lutheran Church of America Bishop of Northwest Lower Michigan.

The Most Rev. **George Carey**, Archbishop of Canterbury, has appointed the Rev. Andrew Wheeler as secretary for Anglican Communion Affairs. Fr. Wheeler has spent most of his ministry in the missions of Africa in Egypt and in Kenya, where he has been extensively involved with the church in Sudan. Fr. Wheeler succeeds the Rev. Canon Andrew Deuchar.

## AROUND THE DIOCESES

### Deacon Ordained

A Navajo bishop ordained a Navajo as deacon during the 25th convocation of the **Episcopal Church in Navajoland**.

Margaret Hardy, long-time lay pastor at Church of the Good Shepherd, Fort Defiance, Ariz., was ordained deacon by the Rt. Rev. Steven Plummer during the convocation, June 9-11 at Fort Defiance.

Deacon Hardy, who has been active in church activities at the regional and national levels, said, with a smile, that she has been working at Good Shepherd "all my life."



Bishop Plummer and Deacon Hardy

She was the parish secretary for several years before becoming lay pastor 18 years ago.

The Rev. Jerry Drino of the Intercultural Ministry Development program was present for the ordination, as was the Rt. Rev. Mark MacDonald, now Bishop of Alaska and formerly vicar at Good Shepherd. Bishop MacDonald was preacher for the ordination service.

Bishop Plummer, in his convocation address, said that the people of Navajoland "are now fully responsible for ourselves in the church." He challenged the newly elected area mission council to join him in helping to strengthen and grow the church in Navajoland through training, education and Bible study.

Delegates approved an annual budget of \$370,000. Treasurer Lucile Blakesley noted that the financial condition of the area mission is strong because of larger than anticipated revenue from gravel sales on church-owned property in New Mexico, and because clergy positions in the Utah and Arizona regions are unfilled.

A surprise speaker at the convocation banquet was Kelsey A. Begaye,

president of the Navajo Nation, who shared a strong personal witness about his faith in God and his personal involvement in his church.

*Dick Snyder*

## Land for a Camp

Some 300 clergy, lay delegates and visitors gathered at the Cathedral Church of the Nativity, Bethlehem, Pa., June 9-10, for the **Diocese of Bethlehem's** 129th convention. They heard the address and sermon of the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, set the 2001 agenda for mission, and shared their common ministry and membership in the 14-county diocesan community.

Delegates unanimously adopted a recommendation to "establish a companion relationship with the Diocese of Kajo-Keji in the Episcopal Church of the Sudan, whose leaders and many parishioners are now in exile in Uganda . . ."

Delegates also approved a \$1.4 million diocesan budget for 2001, adopted changes recommended by a task force on diocesan structure, elected officers and members to diocesan committees, and received reports from some 30 committees, commissions and diocesan staff persons.

Delegates heard from Dr. Ned Wallace, the Diocese of Bethlehem medical missionary [TLC, Feb. 20], who has spent four months of each of the past 10 years in the tiny southern Africa kingdom of Swaziland coordinating the Swaziland International Elective, a learning and service program in community medicine centered in an overcrowded rural hospital.

The offering received during the convention Eucharist was designated for AIDS orphans in Africa.

Bishop Marshall announced that the diocese, "barring the truly unusual," will receive shortly about 300 acres for a camp and gathering place near Lily Lake, located between Hazleton and Wilkes-Barre.

Speaking briefly about General

Convention, Bishop Marshall said his "overall concern is that the church not be divided. I will continue to work as I have, for deepened unity with those whose views I do not necessarily share."

*(The Rev. Canon) Bill Lewellis*

## Companion Relationship

The **Diocese of Central Pennsylvania** held its 130th convention June 9-10 at Bucknell University, Lewisburg, Pa.

The Rev. Harold T. Lewis, of Calvary Church, Pittsburgh, was the keynote speaker and chaplain to the convention. Fr. Lewis, author of *Yet With a Steady Beat: The African American Struggle for Recognition in the Episcopal Church*, offered a workshop on racism and the church, noting his own experiences. "If you are there when people need you, you are fulfilling your ministry; and if you are there when people need you, they don't care what color you are," Fr. Lewis said.

He also preached at a Eucharist during which five members of the diocese were ordained to the diaconate. The Rt. Rev. Michael Creighton, Bishop of Central Pennsylvania, was celebrant.

Other special guests included the Rt. Rev. Edward Robinson DeBarros Cavalcanti, Bishop of the Diocese of Recife, Brazil, and the Rev. Michael Uchoa, president of the diocesan council for the Diocese of Recife. The men were invited to assist Central Pennsylvania in starting a companion relationship.

As one of four resolutions passed during convention, the diocesan Department of World Mission called for the development and investigation into this companion relationship, with the intention to announce and celebrate this relationship next year.

In other convention business, an operating budget of \$1,474,152 was approved.

*Karin Kraus*



Archbishop Akinola answers questions while Fr. Donnelly looks on.

## Evangelism, Nigerian Style

By John A. Donnelly

Although the Decade of Evangelism may not have been a rousing success in the Episcopal Church, it was certainly taken seriously in the Anglican Church of Nigeria. During the past 10 years, the Church of Nigeria has doubled in size to 15 million members. It is the largest and fastest-growing church in the Anglican Communion. This compares to the Episcopal Church's 2.5 million. Ironically, the American church has more (and better paid) clergy: The Church of Nigeria has 76 bishops and 5,000 clergy, compared to approximately 200 bishops and 14,000 clergy. Clearly, something wonderful is happening in Nigeria.

During the latter part of June, many Episcopalians in the Diocese of Newark heard about this unique phenomenon from the Most Rev. Peter J. Akinola, Primate of the Church of Nigeria. Archbishop Akinola was elected in February after

*(Continued on next page)*

# Evangelism, Nigerian Style

(Continued from previous page)

having served as Archbishop of Province III in Nigeria, and was the founding bishop of the Diocese of Abuja.

I met him when he lived down the hall from me at the Johns Hall dormitory at Virginia Theological Seminary (1979-81). As a young priest, Fr. Akinola

**'Here is the secret voodoo magic for church growth ... I am not ashamed of the gospel of Jesus Christ.'**

Archbishop Akinola

went to Virginia Seminary to study theology. He returned to Nigeria, hoping to serve in a cathedral. Instead he was sent out as a canon missionary to the isolated and under-developed community

of Abuja, where he helped to create a new diocese in what is now the new national capital of Nigeria.

Upon his arrival in the Diocese of Newark, Archbishop Akinola was asked, "What voodoo magic did you use to grow your church?" He addressed this topic at a dinner at St. Agnes and St. Paul's Church, East Orange, N.J.

"Here is the secret voodoo magic for church growth," Archbishop Akinola said. "I am not ashamed of the gospel of Jesus Christ." He went on to explain Jesus gave his church three commands: 1. to be baptized, 2. to "do this in remembrance of me," 3. to proclaim the gospel. He noted that too often Episcopalians in the United States obey the first two, but not the third.

"The words of Jesus are commands," he continued. "They are not optional. They are not negotiable. If we do not obey the commands of God to go to proclaim the gospel, then we must question whether or not we are a true church of Jesus Christ."

Archbishop Akinola questioned why his brother and sister bishops in the United States wear their pectoral crosses in their shirt pockets. "Why do they hide them there?," he asked. "It's called a pectoral cross, to be worn on the pectoral muscles, for all to see. It is not called a pocket cross, which is to be hidden." In a similar fashion, he said, we cannot hide the gospel.

"Evangelism is telling the story of Jesus to those who do not know him, with the purpose of bringing them to a personal and saving knowledge of Jesus Christ. Anything we do in the church which does not involve the proclamation and witness of Jesus Christ as Lord is not evangelism." The archbishop outlined several successful strategies used in the past 10 years to undertake evangelism in Nigeria:

1. "Mission One, One, One: One believer has one year to make one convert." All Anglicans were challenged to go to their families, places at work, neighborhoods, markets, etc., to tell people what Jesus

means to them. "Jesus told us that whoever is ashamed of him and his gospel that he would also be ashamed of that person before his Father in heaven. We have no alternative. Everyone must proclaim the gospel. Are you a Christian? Are you born again? Then go tell your neighbor who Jesus is for you."

2. Missionary Dioceses. The Church in Nigeria grew from 26 dioceses in 1989 to 76 dioceses by 1999. The way this occurred was that selected clergy were consecrated missionary bishops. These bishops were supported and funded by large congregations, and were deployed to start dioceses. "They were sent as chief mission officers of the new dioceses," Archbishop Akinola said. He told how it took him a year to finally organize his first worship service of four people. The diocese grew, and by 1999 the Diocese of Abuja built (and paid for) a new cathedral which seats 3,000 people. He said those seats are filled every Sunday. Last year, the diocese was divided in order to accommodate recent growth.

3. Every Church Plant a Church. Congregations were trained, instructed and mandated to create new congregations in local villages. "One Sunday, I just selected people from similar neighborhoods, and told them to start a church next Sunday," the archbishop said. "They did it, and eight new churches were planted."

4. Itinerant Evangelists. Each district in each diocese deployed a full time, well-paid, specifically trained evangelist. These evangelists are not allowed to undertake parochial responsibilities. They are not even allowed to worship at an Anglican church on Sunday. Instead they go from village to village preaching the gospel, planting new churches, and turning these infant congregations over to the supervision of archdeacons.

5. Prayer. All this activity is totally supported by prayer cells throughout the church. "We cannot do this in our own power," Archbishop Akinola said. He explained that not infrequently, Satan tries to impede and compromise this work. "But we are conscious of this, and we stay totally focused. We look at obstacles and knock them down in the power of the Holy Spirit."

Archbishop Akinola's preaching mission went to four churches, during one week's time, through the sponsorship of the American Anglican Council of North Jersey. Although concerned about biblical revisionism in the Episcopal Church, he maintained that if believing Episcopalians will pray and evangelize, Jesus Christ will triumph in our country just as he did in Nigeria. □

*The Rev. John A. Donnelly is the rector of St. Michael's Church, Wayne, N.J.*



Bishop Duncan M. Gray III  
looks to the task of reaching  
a new generation in the  
Diocese of Mississippi.



Bishop Gray and his wife, Kathy.

## Building on the Past

By Carolyn McLendon

When the Rev. Duncan Montgomery Gray III was ordained and consecrated as Bishop Coadjutor of Mississippi [TLC, July 9], he was following in the steps of both his grandfather and father.

Duncan M. Gray served as Bishop of Mississippi from 1943 until 1966 — a time of war and of returning service men who needed to make the difficult adjustments to a normal life of work and family. In the 20-plus years the first Duncan Gray served as the diocese's fifth bishop, he was to see the rise of a new and very different generation of young people, the Baby Boomers; the rapid escalation in the numbers of women in the workplace; and increasing awareness and government involvement in assuring equal civil rights for all Americans, no matter their skin color.

Duncan M. Gray, Jr., was rector of St. Peter's Church in Oxford, the home of "Ole Miss," the university which was the scene of a major riot and armed federal troops when the first black student was enrolled. It was his calling to step forward to help quell that riot, to "stand tall" in the face of hundreds of angry Southerners and to preach racial reconciliation. As the seventh Bishop of Mississippi, from 1974 to

1993, he continued to be a state leader in endeavors designed to promote harmonious race relations and ensure justice and equality for all persons. He was a strong administrator for the rapidly growing Episcopal congregations and created a harmony in the diocese which is recognized nationally.

"Duncan Gray III is one of our top priests," said the Rt. Rev. Alfred C. Marble, Jr., Bishop of Mississippi. "He is like his grandfather and father in his ability to look ahead and also to look backwards so that his judgments rest on what has gone before and what he expects to come. His analytical mind is tempered with compassion and centered in Jesus Christ. Duncan has a spiritual depth which will serve him and the diocese well in years to come."

That the new Bishop Gray enjoys the respect of his peers — the other members of the clergy in Mississippi — is obvious in that at the election of the bishop coadjutor [TLC, March 19] from the first ballot he received the clergy majority. He was elected on the third ballot in less than two hours.

As bishop coadjutor, Bishop Gray will work in areas assigned to him by Bishop Marble, which include pastoral care and responsibility for all mission clergy and

'It is for these people that the church must go back to basics and proclaim the ancient truths in language, models and images that can be heard, understood and invite a response.' **Bishop Duncan Gray III on Generation X**

their families; oversight for missions during interim periods; supervision and oversight of the commission on ministry and all aspirants, postulants and candidates for holy orders; and oversight of other committees.

Like his father, Bishop Gray III has served as rector of St. Peter's in Oxford. It is there that he and his wife, Kathy, have reared their two sons, Duncan IV, 20 and

Peter, 17. Both sons will be in college this fall. Mrs. Gray is an English teacher who has worked extensively in teaching English as a second language.

Ministering to youth has always been an important part of Bishop Gray's priorities as rector in Oxford. "How do we speak to a culture that is increasingly secular?" he said. "Young people today — Generation X — do not necessarily have the background in Christian literacy that earlier generations had. As this

new generation was growing up, they did not necessarily learn stories from the Bible or their Christian heritage. They are a generation or two removed from immersion in the basics of the Christian faith."

Bishop Gray contends that Episcopalians have always been good at deepening the faith of people who come from other traditions. But he believes that is no longer enough. Now we have a generation of people who must be taught the basics of faith. "To put it another way," he said, "we need to start with Christianity 101, to teach the elementary doctrines and provide knowledge of the basic tenets of the Christian faith. We can no longer assume that young people know the details of the nativity or the passion of our Lord or much else in between.

"Young adults today have less institutional loyalty than previous generations. They may choose a church not because of denomination but because they like the choir or because it is near their home or has a convenient hour of worship. And that is not all bad," he said. "Many of today's young adults feel an organized church is not necessary; that they can have a personal relationship with God

without the trappings of organized religion.

"It will be the job of the church in the 21st century to make every effort to provide these young adults with basic knowledge of our rituals — the answers to their questions of why we believe as we do and the meaning behind our rituals. We must effectively answer such questions as "Why is the church important to the individual's faith journey? Why can't I simply do my own spiritual thing?"

Bishop Gray does not find the Generation X group less spiritual than older generations. He noted that they feel a direct spiritual access to God. They feel a tremendous freedom to try new approaches to spirituality. "It is for these people that the church must go back to basics and proclaim the ancient truths in language, models and images that can be heard, understood and invite a response," he said.

Another area in which Bishop Gray sees dramatic changes in Mississippi is the increased migration of laborers and their families from Latin America. "This is one of the waves of the future," he said. "It is very important that the Episcopal Church be pro-active in helping these people to establish their homes in Mississippi and to find a welcoming church." Services in Spanish and help with English as a second language already have beginnings in the Episcopal faith in Mississippi. He said these efforts must be increased tremendously.

That Duncan Gray III is the third member of his immediate family to be elected bishop coadjutor is rare. However, each of the Bishops Gray have assumed leadership at different periods in the 20th and 21st centuries. When his grandfather became bishop, the 50-year-old bishop coadjutor was not yet born.

The various shades of Gray are unique to Mississippi, but each is well placed to color most effectively his times. □

*Carolyn McLendon is the editor of The Mississippi Episcopalian.*



Bishop Duncan Gray, Jr.



Bishop Duncan Gray, Sr.

# Wisdom from a Canadian Bishop

Chances are, unless you've been on one of the cruise ships that sails up the Atlantic coast and into the St. Lawrence River, you've probably never been to Newfoundland. And even if you've gotten that far, it's probably a safe bet that you've never ventured into Labrador. Which most likely means you've never heard the Rt. Rev. Donald F. Harvey deliver a sermon. A pity, for this is someone worth hearing.

Bishop Harvey, the Bishop of Eastern Newfoundland and Labrador, delivered the sermon at Nashotah House's commencement recently and tossed some humor, orthodox theology and hopefulness at a large congregation which included the Presiding Bishop and the Bishop of Washington. Some of the bishop's remarks are worth sharing:

On the priesthood: "It is not popular today to embellish the role of the priest, and in many areas priests of a certain age are undergoing a real identity crisis. It is a pity that in too many cases, emphasizing the role and ministry of the laity seems to go hand in hand with diminishing the role and authority of the priest. Suffice it to say that I rarely, if ever, have seen a parish come alive in spite of the indifference of its priest; but I frequently have seen it happen the other way."

On the possibility of schism: "I suggest that if we were to spend more time on the things that really matter, some of the other issues that predominate our synods and tend to rend us asunder to the degree that we openly contemplate schism within our own Communion, might in turn fall into their proper perspective, and like many of the great controversies which upstaged previous centuries, make us wonder what all the fuss was really about."

On Nashotah House: "It is a far cry from the little spiky Anglo-Catholic fortress it is perceived to be in much of Canada. Yet with all of this diversity it has been able to maintain a firm witness to the 'faith once delivered to the saints' — a quality that most, if not all, of our Canadian seminaries have reluctantly let go as they have found it necessary, or at least

convenient, to succumb to the political correctness of our age and to pay far more attention to cultural appeasement than to catholic truth."

On language: "Like Caesar's Gallic provinces, we differed from the rest of Canada in language, customs and law, and it is with the first of these in mind that I speak with some trepidation. Many of our neighbors refer to us as those who speak neither of Canada's official languages, though I hope that deficiency will not interfere with your interpretation of anything I have to say."

\*\*\*

Bishop Keith B. Whitmore of Eau Claire told an interesting story of his experience with evangelism at the recent tri-diocesan conference with the other two Wisconsin dioceses. He said he felt uncomfortable when he was part of an evangelism exercise where he had to approach strangers. Finally he made a promise to speak to the next person who came through the door of a coffee shop where he was seated.

The next person was "a huge biker." The bishop said he kept his word and the man cried with gratitude.

\*\*\*

Headline observed in *Church Times*:  
No plan to axe parish priests.

\*\*\*

Some readers are hopeful that the license-plate observations are dwindling. But never fear. I'm still looking. I saw ROM15 13, IMAKNTR, LUKE19 4, JN 15 15, and EFM4ME. Mrs. Kenneth Bohman of St. Petersburg, Fla., saw GODS MAN. Joseph Gamble, of Birmingham, Ala., spotted GOD SAVS and SING4JOY while traveling in Iowa.

\*\*\*

Note to H.M. in Louisiana: It's a little late to ask the Gallup people to poll people of the Episcopal Church on same-sex blessings and ordination of non-celibate homosexual persons.

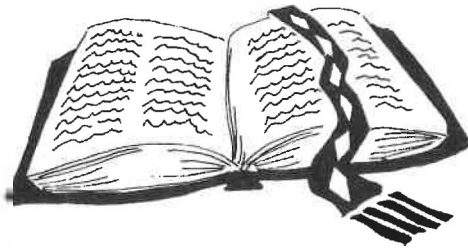
*David Kalvelage, executive editor*

## Quote of the Week

**The Rev. Todd Wetzel, executive director of Episcopalians United, quoted in *World* magazine, on the Episcopal Church: "In no church services is more scripture used than in the Episcopal Church — but less likely to be understood and taken seriously."**

## Did You Know...

**The music program of St. Mary's Church, Dorchester, Mass., has three steel bands.**



... we are constantly  
made aware of good news  
and bad news as well.

## Good or Bad, It's News

Members of the church are accustomed to hearing the words "good news." In our baptismal covenant, we are asked whether we will proclaim the good news of God in Christ. Christians are compelled to share this good news with persons who are unaware of it or who have not heard it proclaimed.

Being in the business of publishing news accounts, we are constantly made aware of good news and bad news as well. One of the most frequent complaints by readers of this magazine is that TLC, and other media, publish too much bad news. It is a subject worth addressing.

Evangelism, the subject of two articles in this issue [pp. 7, 13], is the proclamation of the good news of Jesus Christ. Interestingly, the root, Greek word for evangelism is *euangelion*, which means good news. Our critics claim if we concentrated on publishing good news, even to the point of ignoring bad news, we could make a major difference in the Episcopal Church, or the communities in which we live. Publishing bad news, our detractors claim, serves no useful purpose and hinders or even prevents the church from its most important mission — proclamation of the gospel.

Unfortunately, there is bad news everywhere we turn. We find it in scripture, in our communities, our families, and, yes, even in the church. That, to use a well-worn cliché, is life. We are aware that the publication of "bad," or unfortunate, news, can make the church's work more difficult. At the same time, the publication of news of the church, whether good or bad, can make better-informed church members. Publishing news of the church helps those involved in decision-making processes — General Convention deputies, diocesan convention delegates, vestry members and others — reach conclusions more intelligently.

To complicate the matter, persons sometimes have radically different opinions on whether news is good or bad. The church's discussions, dialogue and debates over homosexuality is a good example. What might be perceived as good news by one reader could be viewed as bad news by another.

Fortunately, THE LIVING CHURCH is published by an independent foundation, enabling TLC to present objective news reports and balanced opinions about that news. We believe it is important for readers to know what is going on in their church. Sometimes that means publishing stories of good news; at other times, it involves presenting bad news. Like the Bible, which contains stories of horrific violence and abusive human behavior, an independent publication should include such news as tales of wrongdoing in the church.

No matter where we are, we are unable to avoid bad news. While we will continue to strive for the publication of good news, we would not be responsible journalists if we ignore the bad. We wouldn't have it any other way.

# Courage Lacking

By Russell Levenson, Jr.

Though I had not seen a copy of *The Blue Book* 2000, it was disheartening to read the summary report of the Committee on the State of the Church, [TLC, May 21]. To learn that the report, in sum, is blatantly defensive as to why we have not experienced church growth, offering excuses such as the broad diversity of opinions in the Episcopal Church, (something which most tout as a reason to be a member of the Episcopal Church!), and noting, "Without a recent history of being evangelized ourselves, evangelism was an alien concept for many of us." Such reasoning is inexcusable and fails to give any credence, not only to the great commission, but to the dawn of the Decade of Evangelism itself.

Quoting perhaps a rather unlikely source, former Presiding Bishop Edmond L. Browning spoke to the House of Bishops in 1987 regarding his thoughts on the need for the Decade of Evangelism with some powerful words: "My friends, the time that God has put before us is precious and God's call is clear. We don't have time for navel gazing, we don't have time for nit-picking, we don't have energy for fanciful distractions . . . I'm here to tell you that the train is leaving the station, and it's time to either get on it or continue to sit on our bags."

Why are so many in the church confused about evangelism? The Joint Commission on Evangelism and Renewal, under whose leadership the Decade of Evangelism was spawned, borrowed its "watchword" definition from the pen of former Archbishop William Temple, who was clear and to the point: "Evangelism is the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to him as Savior, and follow him as Lord within the fellowship of his Church." This, nothing more, nothing less, is evangelism. The arena is the church of God; the focus is on Jesus Christ; the ability to do the work comes from the Holy Spirit and the goal is moving people toward this unique, powerful, life-changing relationship with the living Lord.

The church is not another arm of the United Way, or Amnesty International or the Red Cross. We are concerned about the ills of the world, and we are called to, in the name of Christ, minister to others with both our words and our deeds. But the unique message we bring to the world is Jesus Christ and him crucified, (1 Cor. 2:2) — the chief, overarching message that God in Christ has reconciled all humanity to its Creator. Need more be said? Is it that hard to understand? Is it that difficult to communi-

cate that this is chiefly what the church is about?

If we are honest, we know that the primary reason people do not evangelize is that they lack not understanding, but courage. Those of us who were evangelized by a caring priest, or parent, friend or stranger, know that something about what they said and did touched us so deeply with a message of hope, healing, forgiveness and mercy, that we were willing to offer lives to God in Christ. We know the message; the great challenge is to take a deep breath, let go of our anxiety about what others may think or do, and have the courage to share the good news of God in Christ. Aleksandr Solzhenitsyn



**Bishop Browning was right with his remark about the train leaving.**

Bishop Browning

David Skidmore photo

wrote, "Must one point out that from ancient times a decline in courage has been considered the first symptom of the end?"

It is deeply saddening that the State of the Church Committee could collectively write that they had no "recent history of being evangelized," and thus "evangelism was an alien concept for many of us." For some, the shadow of the Decade of Evangelism disappeared as soon as the ink dried on the initial report. Thankfully, there are bishops and dioceses — Texas, under the leadership of Claude Payne; South Carolina, under the leadership of Ed Salmon; Alabama, under the leadership of Henry Parsley; Virginia, under the leadership of Peter Lee; the Central Gulf Coast, under the leadership of Charles Duvall, and several others — who have modeled to the greater church over the years through their words and actions the true fruits of courageous evangelism: new churches, new ministries, explosive growth, mission, outreach, concern, care — new members incorporated into the body of Christ. For these, the long shadow of the Decade of Evangelism is a source of inspiration and exhilaration.

Bishop Browning was right with his remark about the train leaving. The whistle is still blowing and it's not too late for anyone, even the State of the Church Committee, to climb aboard. □

*The Rev. Russell Levenson, Jr., is the rector of the Church of the Ascension, Lafayette, La.*

## They Need to Listen

... surely  
their witness  
is at least as  
important  
as scientific  
opinion.

My compliments to Laura Rico for her helpful column, "Gripping the Hard Questions" [TLC June 18]. She writes: "The church needs to pay close attention to what scientific research is able to discover ... then deal with the theological implications of what science has found." I agree entirely, but would add (as Lambeth '98 mandated) that we also need to pay close attention to what homosexual men and women have to say to the church about themselves. I hope no one in the church would suggest that gay men and lesbians are cynical enough to lie about their own experience of being homosexual and Christian. Since their lives are what is at stake in the discussion, surely their witness is at least as important as scientific opinion. Perhaps it is even more important.

*(The Rev.) Glynn Harper  
St. Anna's Church  
New Orleans, La.*

"Gripping the Hard Questions" points out four areas that need more focused study and discussion if we are to resolve today's divisive issues. The author rightly discerns that different assumptions underlie arguments of opposing sides, preventing resolution, one of key importance being "biblical interpretation." The writer, Laura Rico, asks how we decide which parts of scripture to give weight to and which to pass over.

An answer comes into view via the creed, as expressed in the 1888 Lambeth Quadrilateral, as "the sufficient statement of the Christian faith." Anything in scripture not consistent with the creed, we can "pass over" in effect. As the creed is the symbol that, in its many lines, sums up the faith we have received from Jesus Christ, we can say that anything in scripture not consistent with the mind and spirit of Christ, we thus "pass over." Jesus frequently took up matters for which previous scripture writings provided loopholes for actions and ideas that were inconsistent with God's intentions, when properly clarified by Jesus' mind, spirit and example.

*(The Rev.) David W. Cammack  
Baltimore, Md.*

Laura Rico rightly notes that different assumptions feed the divisions of our church. However, she fails to grasp the complexities involved, and falls into simplistic thinking. "If orientation (homosexual) is acquired, it cannot be part of God's creation ... If ... it can be shown to be innate, then the church has some hard thinking to do."

If only it were so easy. The opposite is also true. If I acquire new inward dispositions through moral effort, who is to say this is not part of our created human capacity and in no way at odds with God's creation? And I may have innate dispositions, even genetically

"hard wired" ones, such as bi-polar disorder, that few would want to affirm as necessarily good. We do live in a flawed or fallen creation. Yes, we do have a lot of hard thinking to do, but science will not make our thinking very much clearer in the end.

Ms. Rico also uncritically accepts the frequently expressed idea that no previous generation knew that persons do not choose to be homosexual. I think there is ample evidence to the contrary, supplied by cultural anthropology, that is ignored today. The complexity of the issue of homosexuality (and all human nature) goes far beyond what most of us on either side of the divide are willing to consider.

*(The Rev.) David S. Robinson  
Maple Glen, Pa.*

Laura Rico's column contained many good and salient points about why those of differing opinions are unable to speak with each other on the issues. But I must take exception to her assertion that, "If, on the other hand, it can be shown to be innate (homosexuality), then the church has some hard thinking to do."

This is an example of why we have such a hard time discussing issues. Biology does not set the standard for theology, but is rather an observation of God's creation. That creation, however, has been distorted by sin. God created us good, but we are distorted by sin. Whether the propensity toward homosexuality is acquired or innate, the activity is still sinful. The alcoholic has a condition that is affected by acquired environmental stimuli, and in many cases a genetic innate propensity toward the disease.

Should we then say that because "God made me an alcoholic" I should drink all I want? By no means. Rather, we realize the biblical stan-

dard is to be sane and sober, just as the standard for sexuality is to be in a monogamous, heterosexual marriage. If we fall short of that standard we are called to repentance, and to seek God's grace to carry out his standards. We are not called to look for biological exemptions.

*(The Rev.) Steven J. Kelly, SSC  
St. Mary's Church  
Charleroi, Pa.*

## More Questions

I agree with the editorial, "CCM: Not the Right Time" [TLC, June 18] and would like to voice some additional comments on the subject.

It appears the ecumenical relations offices of both churches are more interested in a prize for their trophy cases than in upholding the traditions of either church. CCM (compared to the previous *Concordat of Agreement*) only reluctantly recognizes the historic episcopate and some Lutherans are already trying to subvert that. It does not recognize the historic three orders of ministry. Will Lutherans give any recognition to Episcopal deacons? Will Lutherans really recognize bishops as a separate order for life? The Lutherans have a tradition rooted in the continental reformation and are more comfortable with other churches of that tradition. Even though Anglicans have been influenced by the continental reformation, they are also more strongly influenced by Roman and Eastern church traditions than are the Lutherans.

CCM should be rejected and replaced with an agreement of lesser scope. A common ministry should be developed for two cases. One being for rural locations where both churches cannot afford separate buildings and clergy. The other for chaplaincies where both churches cannot provide separate clergy.

*Michael Richerson  
Wichita, Kan.*

## It's a Mystery

It is always a pleasant surprise to be quoted in *The Living Church* [TLC, June 11]. Like all speakers/preach-

ers/story tellers, the material we use is not always original with us. So it is with the delightful story of the Advent wreath. Two questions persist in my mind. Where did I get that story originally? How did the *Church of England Newspaper* know I had used it? Life is a mystery.

*(The Rt. Rev.) Charles F. Duvall  
Bishop of the Central Gulf Coast  
Pensacola, Fla.*

## ADLMC Lives on

Thanks for the helpful and succinct article by H. Clifford Gain [TLC, June 11], and for TLC's editorial support to Resolution A063.

Readers may be interested to know that the author of the article, elected in 1998 by the Association of Diocesan Liturgy and Music Commissions as president-elect, to repeat (after many years) a one-year term as president of that body from 1999-2000, no longer holds that title. ADLMC is no more, although the association lives on as Transforming Common Worship. Cliff Gain (as he styles himself) is now convenor of the new organization. The

liturgical officer at the Episcopal Church Center (the Rev. Clayton L. Morris) acts as consultant to this group.

Interested persons, who need not be members of a diocesan commission, may be put in touch with the organization by writing to the secretary, the Rev. Robert J. Vanderau, Jr., at 390 Pontiac Ave., Cranston, RI 02910-3322, or by email to RVanderau@aol.com

*Nigel A. Renton  
Berkeley, Calif.*

## Term Limits

I would second Colorado's resolution to extend General Convention to every five years instead of three [TLC, July 2], as no one's liberty is safe while the legislature is in session.

I have another suggestion: term limits. Dioceses tend to re-elect the same people year after year because the names are familiar and newcomers do not have much of a chance.

Why not make the church more representative of the people in the pews?

*Charles C. Wicks  
Elkhart, Ind.*

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**Appointments**

The Rev. **Robert C. Granfeldt** is rector of Calvary Church, 667 Mount Rd., Aston, PA 19014.

The Rev. **John Harris Harper** is canon-at-large at the Cathedral Church of the Advent, 2017 Sixth Ave. N, Birmingham, AL 35203-2701.

The Rev. **Donald Sullivan** is rector of St. Faith's, 10600 Caribbean Blvd., Miami, FL 33189.

The Rev. **Stephen L. White** is chaplain at the Episcopal Church at Princeton University, 53 University Pl., Princeton, NJ 08540.

The Rev. **Lorna Williams** is assistant at St. Andrew's, 306 N Division St., Ann Arbor, MI 48104.

**Ordinations**

*Deacons*

**New Jersey – Idalia Craig, Joanna Graham, Mary Lindquist, Jayne Oasin, Stephen L. White**  
**Northwestern Pennsylvania – Carol Emma Carlson, Grace, Ridgway**

**Southeast Florida – Kimberly Knight, Alison Propeck-Harrity, Mark Sims**

**Springfield – Michael E. Hardwick, Christine C. Hopkins, Todd S. McDowell, Mary L. Milano, Emily J. Schnabl, Ann H. Tofani, Suzanne Wolfenbarger**

*Priests*

**Honduras – Dori Peterson**

**Resignations**

The Rev. **Karen Lewis**, as assistant at St. John's, Plymouth, MI, and co-dean of the Westside Area Council; add. 3173 Elder Rd. N, West Bloomfield, MI 48234.

The Rev. **Jennifer Walters**, as co pastor of Incarnation, Pittsfield Township, MI; add 1516 Glen Leven Rd., Ann Arbor, MI 48103.

**Retirements**

The Rev. **Elliot H. Blackburn**, as rector of St. George's, Belleville, IL.

**Change of Address**

The Rev. **Bruce M. Shipman**, 241 Monument St., Unit 6, Groton, CT 06340.

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General  
Convention  
News**

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**POSITIONS OFFERED**

**YOUTH MINISTER** sought to help us grow in faith. Large parish in Mobile, AL, is looking for a creative, energetic full-time youth minister to continue development of an active, growing youth program. Candidates should bring a strong faith in Jesus Christ with an enthusiasm for sharing that faith with all ages. Responsibilities include direct involvement in planning and implementation of youth ministries with emphasis on youth trips, leading weekly youth meetings and worship (musical skills helpful), outreach projects, Bible studies, serving as youth liaison to the diocese and other parishes, and working closely with staff. Salary negotiable. Please send resumes to: **The Rev. John Riffin, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608.**

**PRESIDENT-ELECT.** The Saint Francis Academy, an affiliate of the Episcopal Church, is an ecumenical, not-for-profit, multi-corporate, behavioral healthcare provider with programs in eight states. Our approach of Therapy in Christ implements a variety of ministries for healing children, youth and families in spirit, mind and body so that they may live responsibly and productively with purpose and hope. Our continuum of care for children, youth and families ranges from early intervention activities to intensive residential programs. We are accredited with commendation by the Joint Commission on Accreditation of Healthcare Organizations (JCAHO). We are seeking an Episcopal clergy person for the position of President-Elect. This individual will carry forth our primary goals: model healing through Therapy in Christ; maintain a secure financial base; ensure quality staff and programs; promote and market The Saints Francis Academy as a leading provider of behavioral health care. Responsibilities of the position are: To be a strong spiritual leader and skilled administrator who will continue to build an effective management team. To oversee the raising of significant monies to further build our ministries. To be a creative and articulate visionary who will inspire us to move forward in an ever-changing, behavioral healthcare environment. To passionately communicate to congregations, institutions and other constituencies our successes and commitment to God's children and their families. Please respond by mail with cover letter, CDO profile and resume to: **Secretary of the Search Committee, The Saint Francis Academy, Inc., P.O. Box 1340, Salina, KS 67402-1340.**

**POSITIONS OFFERED**

**YOUTH PASTOR/ASSISTANT RECTOR.** Suburban East Tennessee parish seeks pastor for youth. Seek committed and trained person to become a leader, mentor, teacher, companion and spiritual friend to our young people and to increase their involvement in the life of the church. Priest would also serve as assistant rector with shared pastoral and liturgical responsibilities. Willing to consider a lay person and to create a full-time position with other responsibilities depending on gifts of candidate. Send resume, letter and CDO profile to: **Gary Callahan, Rector, St. Martin's Church, P.O. Box 21275, Chattanooga, TN 37424 or gcalla@aol.com**

**RECTOR:** Calvary is a growing, 150-year old parish at the historical center of the quaint Eastern New York Village of Burnt Hills. Our suburban community is midway between Albany and Saratoga Springs, NY. The Calvary Church family is eager to welcome the successor to our current rector, who has recently been consecrated Bishop Suffragan of the Albany diocese. We are excited to continue growth trends in membership, our active youth programs and the Christian faith. Calvary's "church family" is a relaxed traditional, orthodox congregation. A program church with a family-centered atmosphere, our parish is routinely described by new parishioners as warm and alive. For a view of our parish profile please visit our web site at [www.calvarybh.org](http://www.calvarybh.org). Above average compensation and a rectory are included. If so guided by the Holy Spirit, please respond by July 10, 2000 to: **The Rev. Mary Chilton, Deployment Officer, Episcopal Diocese of Albany, 68 S. Swan St., Albany, NY 12210 or (518) 465-4737, ext 204 or mchilton@global2000.net.**

**RECTOR SEARCH:** Grace-St. Luke's Episcopal Church ([www.gslepis.org](http://www.gslepis.org)), Memphis, TN, a historical and dynamic corporate-sized parish in a neighborhood setting with a 485-student parish day school, is seeking an energetic rector with a commitment to pastoral care and spiritual leadership. Interested persons should submit a cover letter, resume and current CDO profile, if available, by August 15. To express an interest or receive more information, please contact: **Daniel B. Hatzembuehler, Rector Search Committee, 1544 Carr Ave., Memphis, TN 38104 (dbhatz@ixlmemphis.com).**

**FULL-TIME ORGANIST/CHOIRMASTER,** Trinity Episcopal Church, 520 11<sup>th</sup> St., Huntington, WV 25701 to develop and manage music program for liturgical Episcopal church. Weekly Sunday and seasonal services. Programs include: adult, children's and bell choirs and a church budgeted community concert series, Music-at-Trinity. The church is located near Marshall University and the adult choir has a choral scholarship program. Three-manual, 35-rank, Austin Pipe organ, new in 1979. Teaching privileges. Competitive salary w/full benefits. Position available immediately. Send resume to: **Organist Search Committee** at the above address.

**ASSOCIATE PRIEST** for family/young adults and singles. St. Luke's Episcopal Church in Atlanta, GA, is seeking an enthusiastic and outgoing associate priest for our large urban parish. This associate will serve as a catalyst for fellowship among young families and singles within our greater parish family. Primary responsibilities include ministering to young families and adults, supervising the youth and children's staff, and participating in worship, preaching and teaching. Organizational and program development skills are valued. Interested persons should forward their resumes to: **Search Committee, 1133 Swarthmore Dr., Atlanta, GA 30327.**

**CURATE:** St. Mark's, a large pastoral size parish, is seeking a curate who would share pastoral, preaching, teaching and sacramental responsibilities with the rector. Check out our web page ([www.st-marks.com](http://www.st-marks.com)) and if you would like to learn more about the position write: **The Rev. Edward J. Morgan, St. Mark's, 1000 Mississippi, Little Rock, AR 72207 or call at (501) 225-4203 or e-mail Ejmorgan@aol.com**



# CLASSIFIEDS

## POSITIONS OFFERED

**DIRECTOR OF CHRISTIAN EDUCATION:** Calvary Episcopal Church in Rochester, MN, seeks a new director for dynamic, growing Christian education program. We are a parish of 700 members, including many young families, located in the heart of Rochester, a city of 80,000 that is home to the Mayo Clinic. Our thriving Sunday school and youth groups need a creative, energetic leader to continue their growth. We also wish to expand educational opportunities for adults. We seek a full time, paid staff person with good communication skills and experience in both education and our Episcopal tradition. We are an active and financially sound parish, with a creative rector and staff, dedicated parishioners, faithful young people, enthusiastic parent volunteers, and a vigorous music program. Our historic church building, adjacent to the Mayo Clinic campus, lends itself to traditional and contemporary worship rites, including Evensong and healing services. Rochester is located 70 miles southeast of Minneapolis and consistently ranks as one of the country's most livable cities. For a detailed job description and other enquiries, phone (507) 282-9429; or write to us at 111 Third Ave., SW, Rochester, MN 55902 or e-mail us on [calaroch@ix.netcom.com](mailto:calaroch@ix.netcom.com). Please reply by July 21.

**THE CATHEDRAL CHURCH OF ST. JOHN** in Albuquerque, NM, seeks a priest to serve as Canon for Pastoral Care and Outreach. Duties include coordination, training and supervision of several pastoral and volunteer ministries including follow-up and evaluation of each. This priest will be expected both to implement and phase out programs in accordance with the Mission of the Cathedral. A member of the program staff, the priest will be asked to participate in sacramental roles and pay particular attention to growing lay ministry in all areas of cathedral life. Mail replies to: **The Very Rev. David F. K. Puckett, Dean, Cathedral Church of St. John, P.O. Box 1246, Albuquerque, NM 87103-1246.**

**FULL-TIME YOUTH DIRECTOR.** Episcopal church of 600 members seeks Youth Minister/Director. College degree and two years work experience preferred. Candidate must have history of working in Christian ministries. Required skills are exceptional organization abilities, capable of delegation, computer literate, management of budget, musical, comfortable with leadership role that frequently makes you look silly and a commitment to the Journey to Adulthood Curriculum. Ministry is directed at young people in 5<sup>th</sup> through 12<sup>th</sup> grades. Competitive salary and benefits. Send letter of application and resume to: **Youth Director Search Committee, 538 Walnut St., Macon, GA 31201.**

**VICAR:** Part-time or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resumes and inquiries to: **The Rt. Rev. Dr. Terence Keshaw, Bishop Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107-4811.** E-mail: [tskeshaw@dioceseog.org](mailto:tskeshaw@dioceseog.org)

**RECTOR: Hilltown, PA.** Seeking a full-time rector for a congregation of about 165 families in the heart of Bucks County's bucolic landscape. Visit our website <http://good-shepherdhilltown.webjump.com> for an overview. Our call will be to a rector who is spiritually grounded, resilient, ambitious, personable and sensitive. Send queries to: **Good Shepherd Episcopal Church, Search Committee, c/o Gerry Livesey, P.O. Box 132, Hilltown, PA 18927-0132.** Phone: (215) 529-7654.

**ASSOCIATE RECTOR FOR EDUCATION AND FAMILY MINISTRIES.** St. Thomas' Church, Whitmarsh, one of Philadelphia's largest suburban Episcopal churches, seeks priest. Formed in 1698, St. Thomas' is located on 42 beautiful acres with nine separate buildings. Membership is growing and with it the need for a balanced ministry in a dynamic parish. We seek experienced priest with young families and children, liturgy planning, small groups and women's ministries. Collegial ministry with outstanding staff. Send resume and compensation requirements to: **Maralyn Cooch, St. Thomas' Church, Whitmarsh, P.O. Box 247, Fort Washington, PA 19034.**

## POSITIONS OFFERED

**COORDINATOR FOR YOUTH MINISTRY.** For a growing suburban parish of 1,200 with a strong history of innovative, comprehensive programs for persons of all ages. They youth coordinator will work with the associate for Christian formation in the development and implementation of programs for youth from 6th grade through young adults. This person will facilitate the Sunday morning educational program, fellowship programs based on Journey to Adulthood, sports programs, retreats, service projects and other youth components of parish and diocesan programs. The coordinator will spend maximum time with the young people both in the parish and in the community and be able to give wise counsel to youth as in times of decision or crisis. Background check required. For complete job description and application contact: **The Rev. Michael A. Bullock, Rector, St. Martin's-in-the-Fields Episcopal Church, 5220 Clemson Ave., Columbia, SC 29206; (803) 787-0392. FAX (803) 782-5658.**

**THE CHAPEL HILL AREA** of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast growing area near Chapel Hill with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated, have a heart for the unchurched and for extending ministry out into the community. Contact: **The Rev. Stephen Elkins-Williams, Search Committee Chair, 304 E. Franklin St., Chapel Hill, NC 27514.**

**RECTOR: St. John's, Mt. Pleasant, MI,** a diverse congregation with a strong music program and liturgical tradition, worships in a completely renovated historic building. We have extensive lay involvement and community service, are located in a university community, and have excellent recreational and cultural opportunities. Please direct your response to: **Mrs. Lee Wirth, Co-Chairperson Search Committee at (517) 773-3655.**

**YOUTH MINISTRY COORDINATOR, Essex Fells, NJ.** St. Peter's Episcopal Church is a suburban congregation of 700+ communicants in northern New Jersey seeking a self-motivated and energetic person to coordinate our various ministries with children and young people. Full-time lay position. College degree required with experience in youth ministry and/or children's education. Competitive salary and benefits. Contact: **The Rev. Dr. Gordon H. Tremaine, (973) 226-6500; FAX (973) 226-5477.** E-mail [GHT@aol.com](mailto:GHT@aol.com)

**FULL-TIME RECTOR WANTED.** St. John's Chapel has begun the prayerful endeavor of finding a rector for this historic parish located in central California in the Diocese of El Camino Real. We are committed to traditional values, using the 1928 BCP exclusively. We are looking for a priest who wants to be an integral part of this 108-year-old church on the Monterey Peninsula. St. John's serves over 190 communicants. We are seeking an enthusiastic priest who has a vision for growth with an emphasis on pastoral care. If you or someone you know has an interest, please contact **St. John's Search Committee** via (831) 375-4463; FAX (831) 375-4350; e-mail: [stjohnschapel@redshift.com](mailto:stjohnschapel@redshift.com)

## RETREATS

**ART AS PRAYER,** a Benedictine Retreat. Painting, clay, journaling, poetry and music. Sept. 10-14, Black Mountain, NC. **Stillpoint Ministries.** Tel. (828) 669-0606.

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## FOR SALE

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

## TRAVEL/TOURS

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and wavel 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](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

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# SUMMER CHURCH DIRECTORY

## CARLSBAD, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC, r  
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

## EL CENTRO, CA

**ST. PETER & PAUL** 500 S. 5<sup>th</sup> St.  
The Rev. Robert J. Tally, r  
H Eu Sun 9 & 10:30

## PACIFIC GROVE, CA

**ST. MARY'S BY THE SEA** 12<sup>th</sup> St. at Central  
The Rev. Richard B. Leslie, r; the Rev. Marcia Lockwood, assoc  
Sun Eu 8 & 10, Wed Eu 10

## CRIPPLE CREEK, CO

**ST. ANDREW'S** 367 E. Carr  
The Rev. Todd Sermon (719) 689-2920  
Sun H Eu 9:30

## CHERRY HILLS VILLAGE, CO

**ST. GABRIEL THE ARCHANGEL** 6190 E. Quincy  
H Eu Sun 8 & 10:15. Wed 9, 7  
www.stgabrieis.org (303) 771-1063

## 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 Rev. Kelsey G. Hogue (970) 887-2143  
Sun HC 8:30. 4<sup>th</sup> & Garnet in Granby  
Call about Sunday EP on Grand Lake (vacation attire appropriate)

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. W. borne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor  
Sun Eu 8, 10:30. Daily Eu 12 noon

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave. at Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster  
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

## CHRIST CHURCH CHRISTIANA HUNDRED

Off Rte. 52 & 100 Near Brandywine Valley Attractions  
The Rev. John Martiner, the Rev. Mary Duvall, the Rev. Charles Weiss  
Sun Eu 8 & 10. Wed Eu 9 (chapel). MP wklys 8:30

## 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 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP (Mon-Fri 6)

## ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
Sun H Eu 8, Cho Eu 11. Wklys MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sloane, r  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book  
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## AUGUSTA, GA

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

## SAVANNAH, GA

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

## ST. PAUL THE APOSTLE

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

## 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

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
www.stpaulsparish.org (708) 447-1604  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

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

## WATERLOO, IA

**TRINITY** 4535 Kimball Ave.  
(1/4 mile south of Hwy 20 on Kimball Ave.)  
The Rev. Canon Ronald D. Osborne  
Sun 8, 10:30 & 5:30; Wed 10

## BATON ROUGE, LA

**ST. JAMES (Founded 1844)** 208 N. 4<sup>th</sup> St.  
(225) 387-5141 Internet: http://www.stjamesbr.org  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Lou Taylor, Dir. of Christian Ed; Chris White, Dir. of Youth Min.; Dr. David Cubert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## NEW ORLEANS, LA

**ST. ANNA'S** 1313 Esplanade Ave.  
Serving Christ in the French Quarter since 1846  
Masses: Sun 8 (low); 10:30 (sol high); Wed 6 Healing/Mass

## HULLS COVE, ME (3 MI. NW OF BAR HARBOR)

**CHURCH OF OUR FATHER** on Rte. 3  
The Rev. Charles R. Bradshaw, r; the Rev. Mary-Carol Griffin  
H Eu Sun 7:30 & 9. Wed 7 (207) 288-4849

## MT. DESERT, ME

**ST. MARY'S-BY-THE-SEA** Northeast Harbor So. Shore Rd.  
June 18-Sept. 10: Sun 8 H Eu; 10:30 H Eu (1S), MP (2S-5S)  
**ST. JUDE'S, Seal Harbor** Rt. 3  
July 2-Sept. 3: Sun 10:30 H Eu (1S, 3S), MP (2S, 4S, 5S)  
The Rev. Charlene S. Ailing, r (207) 276-5588

## BOSTON, MA

**CHURCH OF THE ADVENT**  
30 Brimmer Street (617) 523-2377  
Email: office@theadvent.org Web: www.theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Franklin E. Huntress, Jr.; the Rev. David J. Hogarth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## LENOX, MA

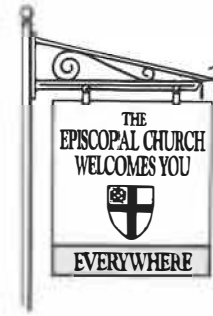
**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

**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.



Emmanuel Church, Rapid City, S.D.

# SUMMER CHURCH DIRECTORY



## NANTUCKET, MA

**ST. PAUL'S**  
The Rev. Joel M. Ives, p-i-c; Richard Busch, organist, choir-master  
Sun H Eu 8, Cho Eu 10, MP Mon-Fri 8; H Eu Wed 8:30, Sat 5:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
The Rev. Paul Cook (816) 842-0985  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## BILLINGS, MT

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

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat)

## MINDEN, NV

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

## CAPE MAY, NJ

**CHURCH OF THE ADVENT** Franklin & Washington Sts.  
The Rev. Dr. James A. Fisher, r  
Sun H Eu 8 & 10:30, Thurs noon (609) 884-3065

## NEWARK, NJ

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

## CARLSBAD, NM

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

## RUIDOSO, NM

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

## 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 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## BRIDGEHAMPTON, NY

**ST. ANN'S** (LONG ISLAND) (631) 537-1527  
2463 Main St. at Hull Lane  
Sun Eu 8, 9:30. Wed Bible Study 11, Eu 12

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200 www.stbarts.org  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. 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 open for lunch M-F. Book & Gift Shop open daily.

## 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  
www.stmrvirgin.com  
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. (212) 757-7013  
www.saintthomaschurch.org  
The Rev. Andrew C. Mead, r 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

## NEW YORK, NY

**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. (716) 282-1717  
(a block from the Falls)  
The Rev. Guy R. Peek, r  
Sun: 8 H Eu, 10:30 H Eu (Sung)

## SARATOGA SPRINGS, NY

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

## ASHEVILLE, NC

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

## TRINITY CHURCH (Downtown)

The Rev. William Whisenhunt, r 60 Church St. (828) 253-9361  
Sun H Eu 8 & 10:45, Wed 5:30

## SAND SPRINGS, OK

(WEST OF TULSA) 601 N. Lake Dr.  
**ST. MATTHEW'S**  
The Rev. L. Clark Shackelford  
Masses: Sun 8, 10:30; Tues 9:30. Rosary 6 Wed  
Sun H Eu 8 & 10 (traditional, racially mixed)

## PHILADELPHIA, PA

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

## PITTSBURGH, PA

**CALVARY** www.calvaryppgh.org 315 Shady Ave.  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120  
Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 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) 3900 Mechanicsville Rd.  
**ST. STEPHEN'S**  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

## CHARLESTON, SC

**ST. MARK'S** Thomas & Warren Sts.  
The Rev. Dr. Richard Cornish Martin  
Sun Sung Mass at 10

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL** (843) 237-3459  
HWY 17 S (just N. of M.L. King Rd.)

## RAPID CITY, SD

**EMMANUEL** 717 Quincy St. (805) 342-0909  
(On the way to Mount Rushmore)  
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 (512) 882-1735  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst  
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. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. 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. Hugh Magers, interim r; the Rev. Michael Fry, the Rev. Stanley Maneikis, assoc.  
Sun Services 8 & 10. www.st-andrew.com  
Evangelical and Anglican in the heart of Fort Worth

## SAN ANTONIO, TX

**ST. LUKE'S** 11 St. Luke's Lane (210) 828-6425  
The Rev. William K. Christian III, r; the Rev. Omar W. Pitman, Jr., assoc; the Rev. David A. Luckenbach, asst  
Sun Eu 8, 10, 6; Wed Eu 10; Thurs Eu 7

## BAYFIELD, WI

**CHRIST CHURCH** (1870) 125 N. 3rd St. (715) 779-3401  
The Rev. Dennis Michno, C.S.S.S.  
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 bngcsss@aol.com  
The Rev. Fern Penick  
Sun Sung Eu 10:15 Air-conditioned

## 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 Sts.  
The Rev. Alan P. Coudriet, v; the Rev. Leigh F. Waggoner, d  
Eu Sun 10:30, 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, 3 H Eu in Chinese. Wkdy Services: 9:15 MP daily, 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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