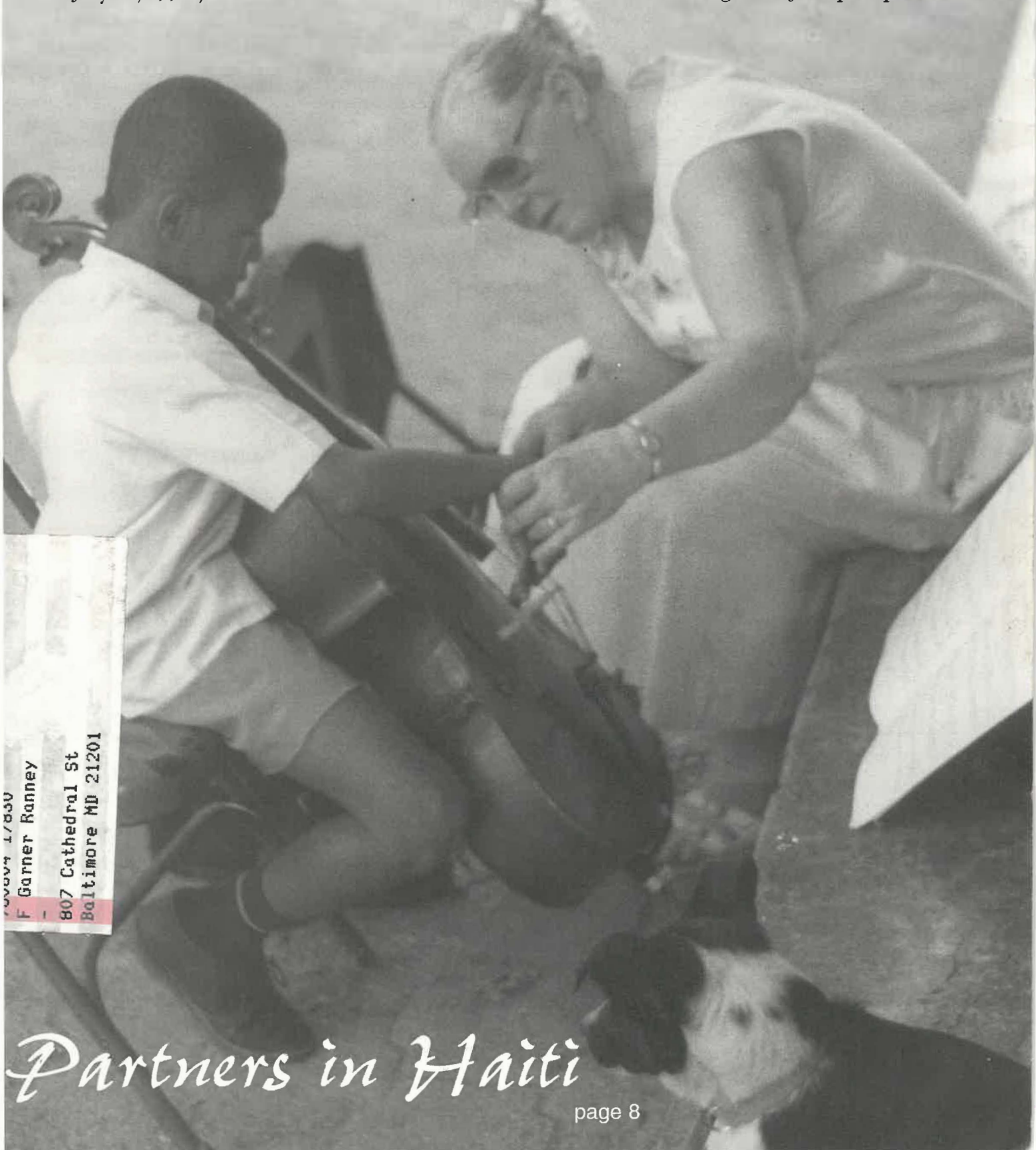


# The Living Church

July 14, 1996 / \$1.50

*The Magazine for Episcopalians*



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*Partners in Haiti*

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**Features**



*Partners in Haiti*

What if the relationship is the goal?

By **Robert C. Schwarz** page 8

On the cover: Music instruction at the cathedral in Port-au-Prince

Photo by **Mariah Schwarz**

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*Quote of the Week*

The Rt. Rev. John M. Allin, former Presiding Bishop, on his retirement: "I'm trying to learn a little Hebrew before I die because the dean let me out of seminary with the promise that I would."

*In This Corner*

**One More Group for Unity**

Do Episcopalians and other Anglicans concerned with the current direction of the church need another organization to join? Let's see, we already have Episcopalians United, the Episcopal Synod of America and Episcopal Renewal Ministries along with a few others. Then came the formation of the American Anglican Council [p. 6], somewhat of an "umbrella" organization which seems to have attracted followers from each of the aforementioned. Now we have the launching of the Ekklesia Society, formed "to promote biblical witness and encourage international cooperation among churches in the Anglican Communion."

The Ekklesia Society is unlike the others simply because of its international emphasis. It has offices in the U.S., West Africa, East Africa and the Caribbean, and soon plans to announce its organization in Asia and South America.

The Rev. Bill Atwood, rector of Trinity Church, Carrollton, Texas, general secretary of the society, said Ekklesia (Greek for assembly) is a reaffirmation of the Chicago-Lambeth Quadrilateral (BCP, p. 876), which states the essentials for a reunited Christian church.

"There is also a great need to counteract the negative impact of a small influential group which seeks to revise the essential elements of the faith," he said.

The Ekklesia Society's literature lists some objectives: 1. A commitment to live out, and bear witness to, the historic biblical faith from within the church. 2. A commit-

ment to link parishes in the U.S. and other industrialized nations with our brothers and sisters in the two-thirds world, to pursue the great commission to make disciples of Jesus Christ. 3. A commitment to offer opportunities for encouragement and education to help build the witness and evangelistic mission of the church to its full potential.

The society hopes to enroll individuals, parishes and dioceses. Bishops and other leaders around the world were contacted first before announcing the idea to the rest of the church.

"We are thrilled that the response has been so positive," Fr. Atwood said. "Our phone bills have gone through the roof."

One of the first major endeavors for Ekklesia will be a symposium on evangelism to be held in Dallas in October 1997.

In order to join Ekklesia, one needs to affirm the spiritual and theological elements of the Quadrilateral and either the sponsoring recommendations of two society members or a short essay describing one's understanding and commitment to each of the four elements of the Quadrilateral. The Ekklesia Society may be contacted at 1415 Halsey, Suite 320, Carrollton, TX 75007 or by calling 800-303-6267.

So do we need another organization for Episcopalians?

"We're not an '815' kind of Anglican," Fr. Atwood said, "but an Anglican Communion kind of Anglican."

Hmmm. Perhaps we do need this group.

*David Kalvelage, editor*

*Sunday's Readings*

**The Vagaries of Seed Sowing**

*Pentecost 7: Isa. 55:1-5, 10-13, Ps. 65:9-14, Rom. 8:9-17, Matt. 13:1-9, 18-23*

The prophet Isaiah describes the power of God's word in this way: The word that goes forth from my mouth, it will not return to me empty. It will accomplish what I purpose; and prosper in that for which I sent it. God's word seems to carry within itself the power of its own fulfillment.

Jesus sits in a boat by the shore and tells his audience a story about sowing seeds. Some, he says, sprout and fulfill their role. Other seeds are spread in places where they do not fulfill their role. His audience was well aware of the vagaries of seed sowing and harvest. They understood well the vicissitudes of farming, but they kept at it. Each

spring they sowed and each fall they harvested what had grown. But they also worked that land and gained knowledge of where seeds grew and where they would not grow. They labored to improve their land, always with a goal of improving the harvest, being careful to return their first fruits to God who held sway over all creation.

While God's word in the short run may not appear to be fruitful, human beings can learn much from their experience. They can work to be more open to God's seeding, more ready to respond to his efforts.

Ultimately, God will have his way with us. We will not be able to hold out against the great lover who addresses us each moment of our lives. While we may not be able to see what God sees, we can rest in his faithfulness.

## Kudos for the Trial Court

I was most disappointed to read the recent letters to the editor [TLC, June 30] that take the bishops of "The Righter Court" to task for doing their duty as properly defined in virtually all Western world systems of jurisprudence, and their dispassionate, accurate application of the law. Faced with a charge that Bishop Righter violated the standard of "holding and teaching publicly, or privately, and advisedly, any doctrine contrary to that held by this Church," the obvious defense is to suggest that no stated doctrine exists that prohibits ordination of a practicing homosexual. The attack was made, and the court wisely limited its consideration to the narrow question presented. The ultimate ruling held that no formal statement of doctrine had been made, and therefore no violation could exist.

In its determination, the court is to be congratulated for maintaining its own internal discipline to focus on the precise question presented and to resist being swayed by the impulse to inject members'

own individual beliefs of what church doctrine should be, the temptation to enter into the current popular controversy of examining the impact of sexual orientation, and the most important concept that the court has, and had, no authority to write or determine church doctrine.

The decision of the court did, however, bring attention to the fact that a question of a declaration of church doctrine may be appropriate, as defined and adopted by the church in General Convention.

Yes, the members of the court, and their lay assessors, should be congratulated, not castigated, for discharging their duty on clearly legal principles. Their action speaks to their dedication and recognition of proper proceedings, and further rises above those few decisions by professional secular courts who find it most difficult to render true and proper determinations that define the common law, without the injection of personal prejudices.

*Burns H. Davison, II  
Des Moines, Iowa*

### Timely

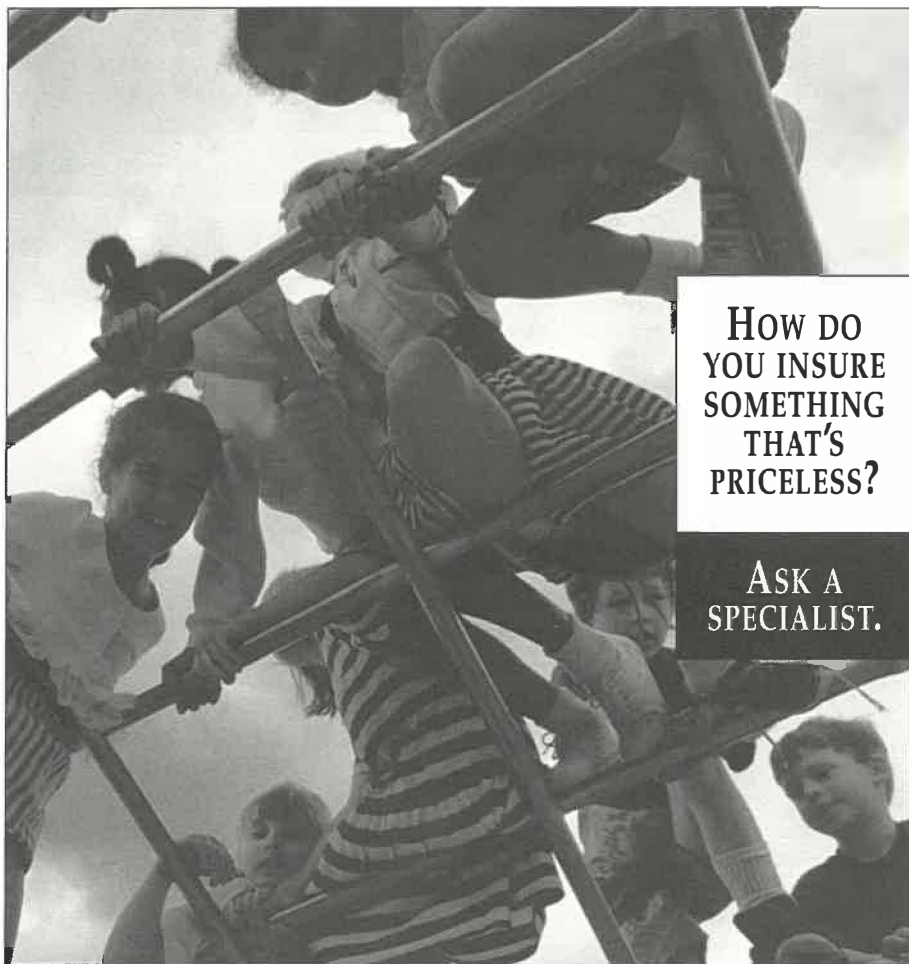
I appreciated Fr. Libby's well-written interview of the prominent Anglican New Testament interpreter and preacher N.T. Wright [TLC, June 9]. Thank you for providing the timely and informative essay.

*(The Rev.) Ted Cobden  
Christ Church  
Grosse Pointe, Mich.*

### Hasty Decision

It would appear from your article [TLC, June 16] regarding the decision of the diocesan board of the Diocese of Central Florida, that the "letter of conscience" submitted to our convention was a sign of the diocese's wholehearted approval of the measure to cut funding to the "national church," in the aftermath of the Righter trial. It passed by only six votes in convention.

I stress it was not a policy but rather a letter of conscience to be sent to the national church which stated: "Should the



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## Letters

### **Not Much Change**

When I entered seminary 28 years ago the Episcopal Church had commissioned an extensive study of the state of theological education in the United States. What became known as the "Pusey Report" indicated that there should be four regional seminaries, rather than the 11 existing ones.

Subsequent to the publication of that report, various things were explored including possible ecumenical "mergers" and cooperative relationships with neighboring seminaries. However, it would seem that few of the suggestions in the Pusey Report were given long-term implementation.

Now some 25 years later it would seem that the Episcopal Church still has too many seminaries and that similar recommendations are being made. It also appears that a number of the seminaries will be struggling for very existence unless some significant modifications are made in the near future.

Perhaps had more attention been paid to the Pusey Report, theological education would not be in such a "precarious state" [TLC, June 23].

*(The Rev.) Charles G. Ackerson  
All Saints' Church  
Baldwin, N.Y.*

Episcopal Church abandon its own teaching we will in conscience be required to reconsider or rescind our pledge." Nothing in the letter specified that "Episcopal Church" meant the Righter trial court. Nothing in the letter identified the sign of what the abandonment of teaching would be. Nothing stated that "reconsider" would lead inevitably to rescinding. Many assumed that a one-day convention would be held to make such determinations at the appropriate time, but none has been held.

The diocesan board acted in knee-jerk haste much to the chagrin and embarrassment of many people of our diocese and at a cost in terms of unity we've only begun to assess.

*(The Rev.) Louis A. Towson  
Holy Apostles' Church  
Satellite Beach, Fla.*

### **Compassion and Charity**

I know in my heart that Prof. Bellah is correct [Quote of the Week, TLC, June 9]. In the meantime, I pray that brothers and sisters on both sides of the issue will choose compassion and charity as we journey into that future.

*(The Rev.) Brian Thom  
Church of the Ascension  
Twin Falls, Idaho*

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**Volume 213 • Number 2**

## Letters

### Outmoded

In his letter [TLC, June 16], Canon Whitman says he thinks "those who publicly proclaim their homosexual preference and practice" shouldn't be ordained, in deference to "simple folk who would not go to those priests as their pastor." To the extent that such people still exist in our church, it might be well to recognize their outmoded misgivings as a mandate for a bit of simple Christian education rather than as a pretext for excluding those whose ministries they haven't yet learned to accept.

As for what Canon Whitman sweepingly alleges to be "the mind of the church" in this matter, happily that mind is changing for the better today, as it did during our historic controversies over circumcision, slavery, race and gender. But how could it be otherwise for a body that claims to reflect the experience of a Spirit who leads us "into all truth"?

*(The Rev.) F. Hugh Magee  
St. James' Church  
Cashmere, Wash.*

### Another Version

Fr. Brumbaum's article [TLC, April 21] reminds me of the version my mother taught me and which I am teaching my 3-year-old: "Now I lay me down to sleep, I pray thee, Lord, my soul to keep. Keep me safe all through the night and wake me with the morning light."

*(The Rev.) Gregory Mansfield  
St. Andrew's Church  
Kansas City, Mo.*

### Only Temporary

My wife and I recently returned from a vacation in Great Britain which allowed me to experience again that which drew me into the Episcopal Church as a layman and has kept me there as a priest: spiritual peace. After reading church-related and other periodicals' descriptions of the divisions and impending demise of our church, I found occasion for rejoicing when I entered, as a member of the con-

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*Submissions that are typed with double spacing are appreciated and are more likely to be published.*

*Letters should be signed and include a mailing address.*




gregation, worship services in Exeter and Liverpool's cathedrals; when I was able to walk undisturbed in other cathedrals and parish churches; when I could simply be a Christian, an Episcopalian, and divorce myself from the trials of all sorts that seem to pervade our lives in the Episcopal Church these days.

Of course I realize my experience was transitory and that I have returned to the same church I left three weeks ago. But

that realization is tempered by an awareness that beneath our problems, we still share a facility for giving water to the thirsty, rest to the weary, food to the hungry. Would that this awareness could undergird and direct all of us as we strive toward a future in which a loving rather than a wrathful God prevails.

*(The Rev.) Richard M. Flynn  
St. James Church  
Union City, Tenn.*

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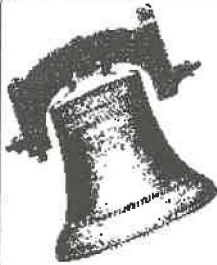
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## Southwestern Virginia Bishop Elected

Southwestern Virginia Episcopalians have chosen the Rev. Frank Neff Powell to lead them into the 21st century.

During a June 22 Eucharist at St. John's, Roanoke, Va., Fr. Powell was elected bishop on the fifth ballot from a field of five candidates.

"We're excited, stunned, honored and humbled," said Fr. Powell, executive assistant to the Bishop of Oregon.

Finishing second was the Rev. Canon Mark Sullivan, canon for ministry development in the Diocese of Easton. He led in votes until the fourth ballot when Fr. Powell took the lead in clergy votes, followed by a strong shift to Fr. Powell in the lay order. Others on the ballot were the Rev. Canon John E. Lawrence, canon to the ordinary in the Diocese of Southern Ohio; the Rev. David H. Pittman, rector of

Holy Trinity, Gainesville, Fla.; and the Rev. H.W. (Skip) Reeves, Jr., rector of St. Mark's, Cheyenne, Wyo.

"This election, a political event, was set into a Eucharist," noted the Rt. Rev. A.

Heath Light, who will retire when the new Bishop of Southwestern Virginia is consecrated. The voting took place at the time of the offering.

From 1983 to 1990, Fr. Powell was archdeacon and director for program in the Diocese of North Carolina. Earlier in Oregon, he had been vicar of St. Bede's, Forest Grove, and curate of Trinity Parish, now Trinity Cathedral, in Portland.

Fr. Powell and his wife, Dorothy, have three children, ages 15, 17 and 19.

A service of consecration is scheduled for Oct. 26 in Blacksburg.

*Mary Lee Simpson*

		SOUTHWESTERN VIRGINIA									
Ballot		1		2		3		4		5	
L = Laity; C = Clergy		L	C	L	C	L	C	L	C	L	C
<b>Needed to Elect</b>		72 30									
Lawrence		4	4	0	3	0	0	0	0	0	0
Pittman		26	10	17	9	4	5	0	2	1	0
<b>Powell</b>		<b>32</b>	<b>17</b>	<b>34</b>	<b>16</b>	<b>38</b>	<b>23</b>	<b>58</b>	<b>28</b>	<b>72</b>	<b>32</b>
Reeves		37	9	40	8	40	6	19	2	2	1
Sullivan		46	18	54	22	63	24	68	25	68	25

## Anglican American Council Prepares for Action

The name of the group has changed slightly, but a coalition of Episcopalians is moving forward in an effort to address common concerns about the future of the church.

More than 70 people met at a Roman Catholic retreat center near Chicago, June 17-19, as members of the Anglican American Council. The meeting continued discussions begun last December when 20 bishops, priests and lay persons gathered in Briarwood, Texas, to form what was then called the Anglican American Congress [TLC, Feb. 18].

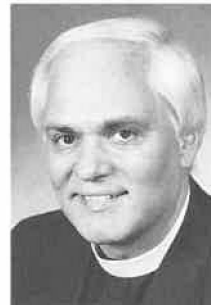
The change to the word "council" was made because it was believed "congress" sounded too legislative, said the Rt. Rev. James Stanton, Bishop of Texas, who was appointed interim chairman. Anglo-catholics, evangelicals and charismatics were among the participants.

An 18-member board was elected, consisting of six bishops, six priests and six

lay members. The board will meet in August to elect officers. In addition, "we expect to be working on a plan to coordinate our action together," Bishop Stanton said.

He said the purpose of the recent meeting was for "the melding together of the group," more than for making specific decisions. "It was very moving to see a number of women clergy as well as bishops who do not ordain women together in a frank discussion, but with a very open sense of mutual commitment and support.

"It was understood that the basis is the scriptures, that's the ground on which we stand."



Bishop Stanton

Bishop Stanton continued, "there was an awful lot of feeling of deep anger and resentment of those who by pressing their own agenda have created divisions in the church. But, at the same time, there was a commitment to stay together and model outreach and mission.

"During the course of 48 hours, a lot of anger turned to a positive impulse."

Worship, prayer and small group discussions formed the meeting.

In considering the group's purpose, Bishop Stanton said that there was a desire, "as so-called 'conservatives,' to stop reacting to another's agenda, but instead to uphold the faith of the church."

One of the AAC board members, the Rev. Geoffrey Chapman, rector of St. Stephen's, Sewickley, Pa., said prior to the meeting, "we want to offer a framework that would give a positive, orthodox, mission-centered vision for parish life."

The renewal movement, he said, "has been driven by the reactive ... but we want to be proactive and positive. Get on with the gospel."

He said the group is developing statements in six areas of concern: theology, parish life, missions, leadership development and recruitment, impact upon the national church, and creating "ongoing structures to serve the needs of individuals and parishes" who associate with the organization.

## Diocese of Dallas Sends Aid to Black Churches

The Diocese of Dallas has sent \$25,000 in emergency funds to assist two churches in Greenville, Texas, destroyed by arson in the early part of June. The two predominantly black churches are New Light House of Prayer and the Church of the Living God.

A parish cluster task force was created

in the diocese to better coordinate relief efforts and was designed to allow two or more churches to band together in new mission work. Peter Vescovo of St. Michael and All Angels, Dallas, lead the operation, and was joined by the Church of the Good Shepherd, Terrell, and St. Paul's Church, Greenville.

# Bishop Wolf Undergoes Cancer Surgery

The Rt. Rev. GERALYN WOLF, Bishop of Rhode Island, was scheduled to undergo a mastectomy July 3 after being diagnosed with breast cancer. Bishop Wolf revealed, in a letter to the clergy and parishes of her diocese dated June 14, that on June 5 she learned that a biopsy had indicated "that I have a malignant lump in my right breast."



Bishop Wolf

Bishop Wolf said additional tests and evaluation confirmed that "it is a Stage I cancer (lowest level) with no signs of involvement in other areas or systems of my body.

The prognosis for a full recovery is excellent."

The bishop expected to be hospitalized in Providence for about a week before returning home for recuperation.

News of Bishop Wolf's illness was delivered in person when she visited St. Michael's Church, Bristol, on Sunday, June 16.

"What I need from you is your prayers, your thoughts," she said at St. Michael's. "What I don't need from you is for you to tell me every prognosis your cousin or aunt had. I've already received that from members of my family."

"It was a shock, but she has such a positive attitude that we're very encouraged," said Marie Tucker, a member of St. Michael's, to an Associated Press reporter.

Bishop Wolf said she found a lump smaller than a pea during a self-examination in April. In her letter, she said, "I have found inner peace and resolve during this time of prayer and preparation."

After being elected last October, Bishop Wolf, 49, was consecrated in February as the 12th Bishop of Rhode Island. She was dean of Christ Church Cathedral, Louisville, Ky., when she was elected to the episcopate.

# More Allegations in New Jersey

A second lawsuit has been filed in New Jersey against the former dean of Trinity Cathedral in Trenton, the Very Rev. J. Chester Grey. Nine current and former maintenance employees alleged a pattern of sexual abuse exploiting their status as "young, vulnerable black males," and using knowledge of personal problems to coerce sexual favors, according to court affidavits.

According to the lawsuit, as reported in the *Trenton Times*, "two of the plaintiffs, both Liberian nationals, said [Fr.] Grey used their immigration status as leverage to request sexual favors." The suit claims that one man had been threatened with jail if he did not acquiesce. Some of the men said Fr. Grey initially counseled them.

The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, canon to the ordinary Jane Henderson, and financial officer Charles Perfator are also named in this suit. The lawsuit states that one of the plaintiffs informed Canon Henderson of incidents of harassment and molestation, that she passed on the information to Bishop Doss and others in "the church hierarchy," but that no action was taken.

The suit further claims a pattern of racial discrimination, stating that diocesan

policies governing sexual misconduct were explained to "mostly white clerical and professional staff" but not to maintenance and grounds workers who were most often black or Hispanic. According to the *Times*, professional and clerical staff were offered counseling when Fr. Grey resigned and the initial sexual harassment suit was filed [TLC, June 16]. In that lawsuit, Jerome Browne, a former maintenance employee of the cathedral, claims he was fired because he was unwilling to provide sexual favors to the dean.

Anne McHugh, speaking as attorney for plaintiffs in the second lawsuit, said, "Not one of my clients, all of whom had been victimized, were offered these services." Neva Ray Fox, public relations officer for the diocese, said the bishop had made counseling available to "all cathedral employees."

Bishop Doss met with the Trinity congregation and with diocesan clergy to discuss the matter. In a press release, he offered assurance that the cathedral will continue "our faithful worship, important social programs and other services."

The bishop said Fr. Grey "is being evaluated at a mental health facility" somewhere outside of New Jersey.

# Maryland Priest Wins Sermon Contest

The Rev. Jonathan Currier, rector of St. Christopher's Church, New Carrollton, Md., was named winner of the 1996 Best Sermon Competition by the Episcopal Evangelism Foundation, sponsor of the annual event, now six years old.

The announcement was made at EEF's annual Preaching Excellence Program June 1-7 at Capital University in Columbus, Ohio, where 44 seminarians from the 11 Episcopal seminaries participated in a program on the art and practice of preaching led by five homiletics professors and five skilled parish preachers. Presiding Bishop Edmond Browning preached and met with seminarians.

The top five winners, as well as their parishes, will be awarded cash prizes donated by John C. Whitehead, former Deputy Secretary of State and an active Episcopalian.

"The sermons showed a remarkable degree of wisdom, insight, theological acumen and practical everyday knowledge relating the word to the world," said



Fr. Currier

the Rev. Canon David Thomas, rector of Church of the Good Samaritan, Paoli, Pa., and an EEF director.

The nine top finalists were, in order: The Rev. Dayle Casey, Chapel of Our Savior, Colorado Springs, Colo.; the Rev. James Law, All Souls', Oklahoma City, Okla.; the Rev. James Adams, Episcopal High School, Alexandria, Va.; the Rev. Rick

Oberheide, McChord AFB Chapel, Washington; the Rev. William J. Eakins, Trinity Church, Hartford, Conn.; the Rev. Beth Wickenberry Ely, All Saints', Charlotte, N.C.; the Rev. Margaret Schwarzer, Trinity Church, Princeton, N.J.; the Rev. Meredith Woods Potter, One in Christ Church, Park Ridge, Ill.; and the Rev. Nathaniel Pierce, Christ Church, Cambridge, Md.

"Our desire over the long term is to improve the quality of preaching in the national church and help the next generation of preachers relate the gospel to the world," said A. Gary Shilling, chairman of the foundation.

More News

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# Partners in Haiti



## What if the relationship is the goal?

By ROBERT C. SCHWARZ

A couple dozen children of Jeannette are gathered around Norda Gromoll near the entrance to *Legliz Saint Marc*, learning to weave pot holders. They laugh, squeal, sing in their eagerness to learn something new. The older children watch. There is one argument. They crowd as close as they can to Norda, trying to see what she's doing. She's patient, and the language difference is taxing. Knowing as little Creole as most of us do, the Haitians' patience with us is very much appreciated, too.

Inside the courtyard, my daughter, Mariah, painting a mural, has gathered a crowd also. Jean-Marc Goulain has stopped to watch on his way from high school in Miragoane, about 30 miles away, to his home in the valley below. He's tired. It's a four-mile walk to the road where he can get a ride, and he had left home at 5 a.m. We chat, then he asks me if I will help him with his English homework. We sit down and work on it — I'm

far from fluent in French — acting out verbs: take, lift, carry. When we're finished, he copies it all out for me so I will have the French version. The next day, he delights me with four pages of Creole words and phrases translated into English.

The Diocese of Milwaukee has a 10-year relationship with the people of Jeannette. We have collaborated with them in the formation of the parish, in establishing a school that now teaches 450 children, a clinic, and an agricultural center and farmers' co-op. As Pere Lafontant, the priest there since the mission was founded, says, "You don't do it for us; we don't do it for you. We all do it for God."

The Diocese of Haiti is one of the largest in the Episcopal Church, with nearly 100,000 members. Haiti is the poorest and the most densely populated country in the Western Hemisphere. The illiteracy rate is estimated at 85 percent, as is



# Thoughts along the way

Mariah Schwarz reflects on the the trip that she and her father, the Rev. Robert Schwarz, took to Haiti.

**W**e are riding a bus through Port-au-Prince. Many cars are lined up in two lanes for miles. People walk between them and against the plaster walls while others sell fruit, soap and cigarettes on tiny sidewalks. Chatty school children wear plaid uniforms proudly.


Later, in a port town, the white sails of returning fishing boats flap briskly in the blue Caribbean. Women wash laundry in the streams. Their children play nearby and scream. Dogs bark along our way. Cattle march to market. Teenagers stroll down paths.

In the mountains, Ann and Diane crochet with Mirelle, Magala and other teachers on the presbytery porch. The women laugh together. Guerda's skills so surpass Ann's knowledge that Guerda is modest. Their faces are cracking and smiling often. In the falling blue night, the circle grows louder.

The next afternoon, Mary Alice stands on the red dirt under the blue-green trees. The sun is high in the bright sky. She is amidst the church and school when a boy Mary Alice recognizes approaches. They greet each other and Mary Alice asks, "Are you Denni's brother?" This 8-year-old's answer is quick: "In God's family." The following day, he probably watches me paint. But mostly he would watch me teasing the children. They laugh at everything and everyone, and I make them laugh right back.

The day my father arrives, we walk with three children before dinner. We ramble over tiny red footpaths between potato patches and tall, pink and red flowers. There are thatched houses and coconut trees lining the path. The boys talk patiently and excitedly to us and show us their open, unconfined home. They teach us Creole snatches and hold our hands tightly. They have such huge smiles. We walk a mile, and they walk us home. □

Mariah L. Schwarz



*A street scene in Port au Prince.  
Inset: Jean-Marc Goulain.  
Photos by Mariah Schwarz.*

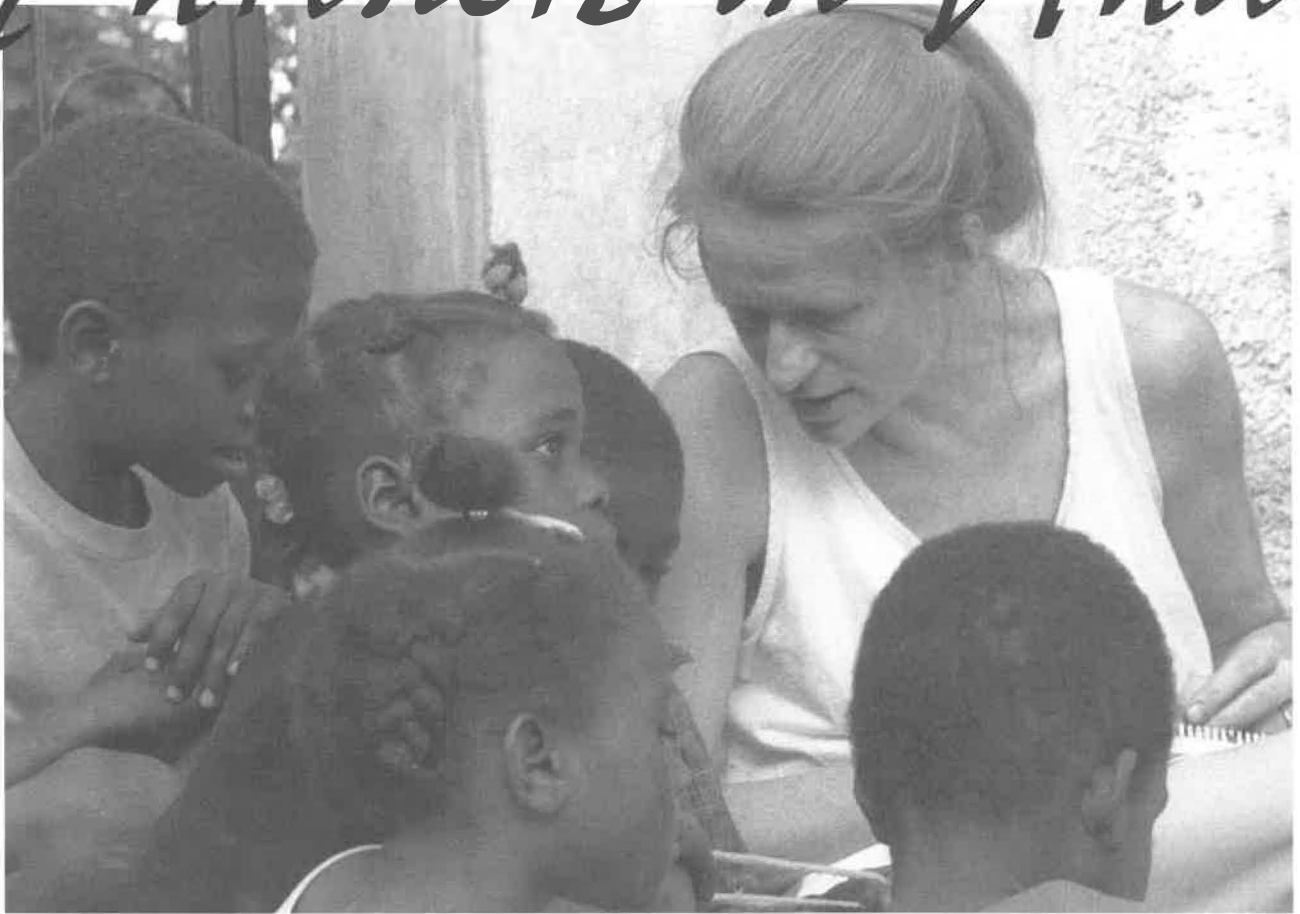
the unemployment rate in the cities. In many areas, the infant mortality rate is more than 50 percent.

The Episcopal Church has been active in Haiti since Jacques Theodore Holly, a black American priest, went there before our Civil War. A great deal is being done, more than could be mentioned. There are vocational schools, an agricultural college, College St. Pierre, two major hospitals, a center for relief through the parishes, a home for the elderly, feeding programs and sanitation projects. Almost every mission has a school and clinic.

*Cathedral Saint Trinite* in Port-au-Prince has a music school. The Diocese of East Tennessee, Haiti's companion diocese, also is very active. Parishes in 23 states, Washington, D.C., and two Canadian provinces participate in the Diocese Partnership Program. The need is beyond our imagination. The greatest

*(Continued on next page)*

# Partners in Haiti



Norda Gromoll teaching the children to weave potholders.

*(Continued from previous page)*  
emphasis is on education, and this will probably remain the emphasis in the future.

North Americans go to Haiti to share: to help teach, build, grow, organize, feed, heal and evangelize. We're prompted by innumerable unknowable motivations, which may in any case be immaterial. But we can examine our intentions and goals.

"The mission of the Church is to restore all people to unity with God and each other in Christ" (BCP, p. 855). Our God is Trinity: three co-equal Persons, distinct and unified by love. The three are so distinct as to be able to give themselves to each other; they give so perfectly that they are One. This mutual relationship characterizes our nature. In the life, death, Resurrection and Ascension of Jesus Christ, we know that we are created by love for love. So, says Richard Hooker, the human race is "coupled everie one to Christ their head and all unto everie person amongst them selves" (V.56.11). Further, "God hath created nothing simply for itself . . . in the whole world nothing is found whereunto anie thing created can

saie, I need thee not" (Pride, II). We are created in community for community. The Partnership Program is aptly named.

Means must serve their ends. The end does not justify the means, the end determines the means.

On my return from Haiti, I was struck by how many people asked me what work I had done. After hearing, they often seemed disappointed, and I wondered if I had measured up. I hadn't built a new school building, nor had I performed brain surgery, nor done, in fact, any of those wonderful, technical, useful tasks that we North Americans are so good at and proud of.

We do have abilities, talents and resources that Haiti needs and welcomes. We would be inhumanly selfish to hold back what we have to offer. A new school building in the mountains gives new hope to the people there. A new well dug, where people carry water three miles, is a valuable gift. But perhaps we in the North do not rightly value the end that is being served. Too, one hears from others that they have nothing useful to offer. You

know that can't be true . . . but what might they receive?

What if the community formed through working together is the goal, rather than the school building? What if the relationship is the goal, rather than the well? Not that the task is unimportant or unneeded, but what if the task is a means serving a greater end? And why is it that acting out verbs with Jean-Marc remains so sacramental for me?

God has given us in the North a great gift. We who talk about community as a memory or a theoretical possibility can enter into it in Haiti. The very strangeness of it can open our hearts and minds to know that the people we are working with are our brothers and sisters. The otherness of Haiti provides the possibility, the hope, that we might place ourselves in God's hands, trusting that he is leading us in the work that needs to be done in the mission that calls, toward the end that is promised.

Go to Haiti. Take what you have and be poor. □

*The Rev. Robert C. Schwarz is rector of St. Luke's Church, Milwaukee, Wis.*

## Editorials

### Responding to Racial Hatred

For the past several years, the House of Bishops, Executive Council and General Convention have devoted sizable amounts of time to studying and talking about racism. While the reasons for such a commitment may not have been clear to everyone at the time, they should be now. The recent spate of burning of black churches in the South illustrate graphically and horrifyingly that racism continues to be a major problem.

For most of us, the thought of having our church destroyed is beyond comprehension. The sight of charred remains of churches in newspapers, magazines and on television can be jarring to the most passive onlookers. The facts that most of the 50 fires appear to be the result of arson and seem to be racially motivated are particularly frightening.

What can Episcopalians do in response to such hatred? We can follow the recommendation of Executive Council, which in a resolution urged congregations, dioceses and other bodies to find tangible ways to assist in the rebuilding of these churches. We can learn from the example of St. Paul's Church, Concord, N.H., which has put forth \$10,000 in hopes that its community will follow its attempt to help southern churches. We can pray for those who have been affected by the burnings, and we can work toward the eradication of racism in our own communities.

So far, Episcopal churches have been spared these acts of violence, which makes it all the more encouraging to see this

church react. From the Presiding Bishop's Fund, which committed \$100,000 toward the rebuilding of churches, to the willingness of individuals to give their time and money to help churches reconstruct their buildings, the church is making a compassionate, appropriate response. The sins of racism and hate must be condemned and overcome.

### Restoring Confidence

Watching the national Executive Council do its business recently [TLC, July 7], it was encouraging to see how it deals with financial matters. Confidence in the treasurer's office seems to have been restored by the leadership of treasurer Stephen Duggan, assistant treasurer Catherine Lynch and comptroller Anthony Perfetti. Financial reports seem complete and understandable, and questions by council members receive helpful answers.

Particularly hopeful was the decision by the council to reopen the Office of Planned Giving. Once a vital and helpful part of the ministries at the Episcopal Church Center, the office was closed at the time of a staff cutback. Planned giving was taken over by an affiliated organization.

It may take some time for the level of trust to be regained, but the resourcefulness and honesty being shown by persons with financial responsibilities is a positive sign.

## Viewpoint

### Will the Episcopal Church Become Atheistic?

The question posed by the title of this article may strike many readers as absurd. They may well reply that of course the Episcopal Church will not become atheistic because it will always affirm the existence of God.

However, the type of atheism that I am addressing is not a philosophical or ideological denial of God's existence. Rather, I am addressing the dominant form of atheism in the United States: being indifferent to God.

In order to deal with this prevalent form of atheism, we must appreciate what it means to say that God exists. What is meaningful for us and for others to affirm God's existence? Many people are in the habit of not considering God; they are indifferent to God. These habitual atheists lead lives that are presumably unaffected by God. They do not allow God to address them in any form. God will not change their world; they determine their world. Is this self-determination not a version of the American dream?

The putative father of modern atheism, Ludwig Feuerbach (1804-72), published

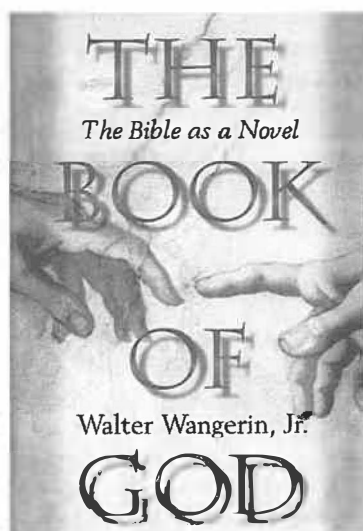
his book, *The Essence of Christianity*, in 1841. In this book, Feuerbach presented the essence of Christianity as human self-projection. Humans projected some of their attributes on God and thereby alienated themselves from their true selves. God was a human construct of self-alienation, and for humanity to gain itself back, it had to give up the idea of God. In one seminal passage, he wrote: "Consciousness of God is self-consciousness, knowledge of God is self-knowledge. By their God you know the human person, by the person their God; the two are identical. Whatever is God to someone, that is one's heart and soul; and conversely, God is the manifested inward nature, the expressed self of humanity — religion the solemn unveiling of someone's hidden treasures, the revelation of one's intimate thoughts, the open confession of one's love secrets."

We have in Feuerbach the turn away from theology to anthropology for the sake of humanity. Since Feuerbach, theology has sought to answer his charge of alienation in a variety of ways: show that anthropology is the starting point for the-

By RALPH N. McMICHAEL, JR.

The dominant form of atheism in the United States is not denying God's existence, but rather being indifferent to God.

(Continued on page 15)



*Wangerin sifts  
out geneology,  
sets down  
chronology,  
and puts before  
readers  
God's book.*

## Fiction in Plain Language

**THE BOOK OF GOD**  
*The Bible as a Novel*  
By Walter Wangerin, Jr.  
Zondervan. Pp. 850. \$27.99

The author divides God's story into eight parts: The Ancestors, The Covenant, The Wars of the Lord, Kings, Prophets, Letters from Exile, The Yearning, and The Messiah. In moderately large print, a total of 39 chapters and a brief epilogue, the proportion of Old to New Testament material roughly matches that of the Bible.

Wangerin sifts out geneology, sets down chronology, and puts before readers God's book. Old Testament tales retold in plain language include Joseph and his brothers, Jonathan's battle at Michmash, and the Ruth-David link. In a notable exception, the 23rd Psalm reaches us in fine rhythmic and rhymed translation.

One minor character, Ahikam, expands in importance as he becomes letter writer to Jeremiah, allowing us to consider some prophecies of Isaiah from another perspective. Other settings shift, for example, Jesus' healing of the paralytic lowered through the roof. As the apostle Andrew evokes our sympathy, Satan beguiles us.

While our spiritual heritage becomes accessible in this work, it does have weaknesses. The book needs a concordance. Besides that, flashback sections lack transitions (pp. 232, 459, 553). Further, Mary Magdalene seems an overdrawn, ever-present, popular musical type character.

Amid hunger for such material, this work could make the *New York Times* bestseller list, as did Jack Miles' *GOD: A Biography* [TLC, Nov. 19, 1995]. This fiction offers good, essential reading for church lecturers, educators and general readers in its telling of God's story.

Patricia Swift  
Fort Lauderdale, Fla.

### Likeable Sorts

**VESSELS OF HONOR**  
By Virginia Myers  
Thomas Nelson. Pp. 244. \$9.99, paper

The reader instantly cares about the cast of characters at St. Polycarp's Church: Mark, the polite streetboy; Peter,

the bitter husband in the wheelchair; Andrew, the dedicated, athletic young associate. It's a bit harder to like Dick, the privileged bishop, and Kim, the liberal deacon. And of course one loves Fr. Leffingwell, and is glad to discover, after a chapter or two, that he is not as frail and helpless as he first seems. The novel is about good people who do not always agree but who try to get along, try to do the right thing.

Fr. Leffingwell is the wise and caring elder churchman we all wish we knew. If there is a villain(ess), it is Kim, the young woman about to be ordained priest, whom Fr. Leffingwell describes to himself as "bitter and angry, trying to reshape her religion because she loved her impaired brother." Modern social issues are addressed: drugs, abortion, AIDS. The author's own conservative ideology comes through clearly — at times uncomfortably so, when the book becomes preachy and the characters stereotypical.

You can't help but root for Fr. Leffingwell!

Patricia Nakamura  
Muskego, Wis.

### Giving and Receiving

**THAT'S HOW THE LIGHT GETS IN**  
By Donald B. Harris  
Credo Institute (P.O. Box 2105,  
Williamsburg, VA 23187)  
Pp. 332. \$18.95 paper

For nearly 30 years Sister Letitia and I have spent countless hours reading books aloud together. So when we received a copy of *That's How the Light Gets In*, it soon accompanied our goings and comings. It touched us so deeply that we asked for more copies to share with friends.

I believe Donald Harris's book has a vital message for the church and for religious communities: That at bottom we all share the pain, limitations, fears and loneliness of the human condition as well as the need to give and receive love. The good news is that it is precisely at this level that we can connect. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

To this end Harris writes, "Credo encourages personal honesty so that all may experience acceptance just as they are."

## Books

In a society, in a world where most people believe in a scarcity principle (not enough resources, success or love to go around) and where propaganda and advertising inflame our hungers, legitimate and otherwise, I see *Credo* as a clearing in the jungle of competition and an oasis in the desert of alienation which surrounds the jungle. In part 3 of the book, the author describes how the *Credo* Weekend is geared to enfold broken, alienated people by creating the conditions where intimacy, friendship and community can be experienced by participants, perhaps for the first time in their lives.

If the church could model itself on the *Credo* pattern, perhaps the whole world would become more Christ-like than the church has ever yet been.

*Sister Dorcas, C.S.M.  
Mukwonago, Wis.*

### 'Spirit-Possession'

#### *JESUS THE HEALER*

*Possession, Trance and  
the Origins of Christianity*  
Stevan L. Davies  
Continuum. Pp. 216. \$22.95

Davies begins by observing that the contemporary "quest for the historical Jesus" has resulted in a plethora of models ranging from Jesus the Magician to Jesus the Palestinian Cynic. He attributes this confusion to the use of the wrong paradigm, namely Jesus the Teacher. In its place he sets the paradigm of "Spirit-possession" suggested by the late Geoffrey Lampe, but with a significant qualification: "Spirit-christology in crucial aspects in not only a theological theory but a historical fact."

Davies' argument allows for the grounding of both classical Christology and modern secular scholarship in the same set of historical facts while acknowledging their different interpretive results.

This book is not a detailed argument; rather it is the statement of a thesis. We are never introduced to the internal interpretive debates within the disciplines. And, at times, interesting conjectures become assured results as when the "demon possessions" Jesus exorcizes are attributed to abusive families of origin or spousal conflicts. Nevertheless, the book deserves a reading.

*John M. Flynn  
Saskatoon, Canada*

### Catchy & Convincing

*THE EARTH'S KILLER C'S*  
*An Eco-Conservative's Easy Guide  
to the Environmental Crisis*  
By Peter Gwillim Kreidler  
Morning Sun Press (P.O. Box 413,  
Lafayette, CA 94549). Pp. 68. \$5.95

For those who wish a quick, easy-to-read, hard-hitting summary of the current environmental crisis written from a Christian viewpoint, here it is. The title reflects the ingenious arrangement of discussions of a dozen things in our present way of life which threaten the environment, all of which begin with the letter c — clear-cutting of forests, chlorine, conspicuous consumption, cigarettes, etc. It makes for a catchy, convincing and creation-centered book. Some of his c's are familiar to the public, but some will surprise most readers.

Among the good c's, the author emphasizes children. By defacing the earth, we are robbing our children and their children, and leaving them an irretrievably impoverished world. The author is an Episcopal priest now devoting his entire work to environmental concerns.

*(The Rev.) H. Boone Porter  
Southport, Conn.*

### Symbolic River

*WHITE GLOVES*  
*How We Create Ourselves  
Through Memory*  
By John Kotre  
The Free Press. Pp. 276. \$21.50

"Creating ourselves" may sound arrogant to a theologian, but given John Kotre's understanding of the self it is not only possible but desirable. St. Paul used the image of a poor mirror to suggest how we look at ourselves and the world around us. Kotre gives us important insights into the mirror of memory.

The title comes from the author's mental image of his grandfather's white gloves cast off when he stopped playing a musical instrument for a living. Never having actually seen the gloves, he wondered how the image had so vividly formed in his mind based only on stories he had been told.

In *White Gloves*, memory is understood both as a neurological process and as a symbolic river flowing throughout a person's lifetime.

In comparison to people who are depressed, have failed to overcome obstacles and are lonely, those who rise above life's crises tend not to remember their failures. It is noted that cancer patients who imagine they can personally prevent the disease from coming back make a better adjustment to their condition.

*White Gloves* can be especially useful to spiritual directors and Christian educators who must understand the process of constructing autobiographical memory in order to facilitate growth and healing. There can be no more helpful approach to spiritual development than prayerful listening to another's story, including the distortions and myths by which we live our lives.

*(The Rev.) Charles V. Day  
Center Valley, Pa.*

### Vision of the Church

*STAYING POWER*  
*Reflections on Gender, Justice  
and Compassion*  
By Carter Heyward  
Pilgrim. Pp. 175. \$12.95, paper

This book, which is a collection of sermons, meditations, articles and speeches by the author, reminds us of the interrelatedness of all things. Carter Heyward begins her book with a section titled "Mutuality," which focuses and unites her three interrelated subject areas. She is clear in her definitions and dynamic in her presentation. There is no fuzzy thinking here and the questions which may arise are responded to as one continues to read.

As the vicar of a relatively small mission (family size) in a somewhat rural area of Southern California, I was pleased and delighted to once more be in theological dialogue with Carter. To be challenged and also affirmed by her vision of the church of God which is the body of Christ in the world today was stimulating and energizing. Read it and you will catch the vision of the new creation to which we are all called.

At a time when there is a challenge to the basic tenet and grounding in the Episcopal Church concerning diversity within unity, she reminds us that questioning and challenging are central to the ongoing life of the church and do encourage an openness to the Holy Spirit, sometimes called discernment.

*(The Very Rev.) Victoria T. Hatch  
Banning, Calif.*

## *Preachers, Pilgrims and Parents*

By TRAVIS DU PRIEST



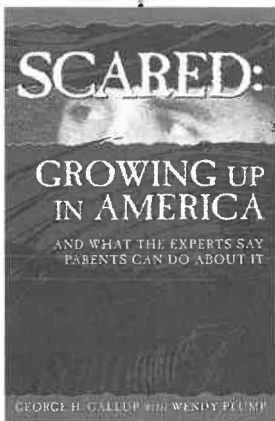
### *Religion and Literature ...*

**COMMUNION: Contemporary Writers Reveal the Bible in Their Lives.** Edited by David Rosenberg. Anchor. Pp 547. \$30.

This is a beautiful and interesting book of personal essays and meditations, often by well-known writers such as Joyce Carol Oates, John Barth and Denise Levertov, on how different books of the Bible have influenced their lives. Yet one wonders: Where are Reynolds Price, John Updike, Wendell Berry, Guy Davenport? Let us hope for a second volume.

**LOVE IN A LUNCHBOX: Poems and Parables for Children's Worship.** By Elaine M. Ward. Abingdon. Pp. 168. \$12.95, paper.

Stories, short dramas, questions to ponder, and mini-liturgies (lighting Advent candles, for example) for children's discussions and worship throughout the church year. Quite helpful, as the author has a good grasp of how children worship through their feelings.



### *The contemporary scene ...*

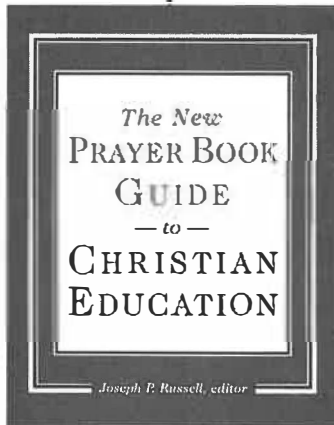
**SCARED: Growing Up in America and What the Experts Say Parents Can Do About It.** By George H. Gallup with Wendy Plump. Morehouse. Pp. 92. \$9.95, paper.

Covers topics of home and school, sex, drugs and values. Each section begins with a reality check, coverage of the situations our young people are dealing with, and practical suggestions parents can use. I am glad to see that the authors speak out against hitting and verbal abuse of children.

### *Two on preaching ...*

**STORY TELLING THE WORD: Homilies & How to Write Them.** By William J. Bausch. Twenty-Third. Pp. 208. \$14.95, paper.

The first section of this "how-to" book is on principles such as proclaim the word not your pet peeve and watch carefully your opening line; the second half offers 42 "Homilies to Go," that is, brief sermons on different biblical texts. The author, a Roman Catholic priest, always highlights Jesus as storyteller.



### *Service to others ...*

**BEING PRIEST TO ONE ANOTHER.** By Michael Dwinell. Triumph. Pp. 198. \$10.95, paper.

Originally published — and reviewed in TLC — as *Fire Bearer*, this 1993 book is now available under a new title.

**THE ABINGDON WOMEN'S PREACHING ANNUAL.** Series 1 — Year B. Compiled and edited by Jana L. Childers and Lucy A. Rose. Abingdon. Pp. 159. \$16.95, paper.

Includes scriptural reflections and brief sermons for Year B (Revised Common Lectionary), as well as litanies, prayers and benedictions.

### *Christian education for young and old alike ...*

**THE NEW PRAYER BOOK GUIDE TO CHRISTIAN EDUCATION.** Edited by Joseph P. Russell. Cowley. Pp. 225. \$15.95, paper.

A newly formatted and updated Prayer Book-Lectionary teaching guide to the themes of the Christian Year and feast days. Uses the New Revised Standard Version of the Bible. Originally published by Seabury in 1983.

### *For the pilgrim ...*

**THE HOLY LAND: A Pilgrim's Guide to Israel, Jordan and the Sinai.** By G.S.P. Freeman-Grenville. Continuum. Pp 224. \$18.95 paper.

Beautiful color photographs illustrate this highly readable guidebook. My compliments to the editors for such an uncluttered, well laid out book which includes history, travel tips, and maps and charts. Good reading even for armchair traveling.

## Viewpoint

(Continued from page 11)

ology; theology is anthropology; or, theology is the proper point of departure for consideration of anthropology.

Feuerbach's legacy is found in any effort to view each person as a self-enclosed place of truth: to your own self be true. In order to maintain our true selves, we cannot allow someone else to define us for ourselves. We cannot let truth be addressed to us from some outer divine place because this address would inevitably challenge us to change. Change that occurs on someone else's terms is dangerous because it could lead to self-alienation.

In order to avoid being alienated from our true self, we must not let anyone or anything be God: someone who can address us with divine authority with a truth that is not already our own. Instead, let each of us claim our hearts and love secrets as our God's and our individual truths. Truth is no longer something that can be addressed to us from outside of ourselves. Truth cannot be alien or alienate. Rather, truth is inward nature and the heart's desire.

Feuerbachian discourse avoids talk of my experience of truth while exalting the proclamation of the truth of my experience. If Feuerbach were a bishop of the Episcopal Church, would he be brought to ecclesiastical trial, or would he be elected the next Presiding Bishop?

Will the Episcopal Church become atheistic? In other words, will the Episcopal Church become a Feuerbachian religion that shuns all forms of outward address from a place or person of divine truth lest someone become alienated from one's "true" self?

Certainly, the Episcopal Church will not deny the existence of God. Indeed, at times the existence of God is useful as a prop for our own determination of self and truth. God becomes the champion of all those who work to eliminate all forms of self-alienation. However, the question is not simply the existence of God; it is what does God's existence mean for us?

The Episcopal Church is in danger of upholding an amorphous God, a God without forms of revelation, doctrine, and discipline that claim us for the truth. We can continue to shrink revelation, doctrine, and discipline to its core so that this core of doctrine leaves our human core untouched and untaught. Revelation, doctrine, and discipline become objects that

exist outside of our daily human existence, and to which we can or cannot choose to relate depending upon the possibility of self-alienation. We can replace proper categories of ecclesial reality such as catholicity, apostolicity and orthodoxy with the paradigm of inclusivity, which is given meaning only insofar as each of us can determine it.

When truth no longer takes the form of an outward address, all human forms become the way truth is to be known and lived. Everyone becomes his or her own God. Even Jesus Christ can no longer be a unique form of God's presence. Jesus cannot really be God. Rather, Jesus shows us how we can be our own form of God just like he was.

The absence of God's historical and formal address to us, God's outer word of truth to us, leads to God addressing others only through our individual human forms: to reject me as I am is to reject God. The practice of righteousness is becoming the practice of justice defined as liberation of individuals to be their own gods. The good news proclaimed by the Episcopal Church is becoming affirmation, not transformation.

Dotted all across this country are signs that say "The Episcopal Church Welcomes You," but we are not welcoming very many people. Instead, those churches that offer an outer word of truth, which call people to change and to be transformed, are growing.

The Episcopal Church is called to welcome others as God wills to welcome us. At the Resurrection, Christ was welcomed into the life of the Trinity, which was a life he always shared and yet called for him to pass through the cross. To be welcomed by God is to "offer ourselves, our souls and bodies" in response to the presence of truth among us.

If the Episcopal Church wishes to turn back (even to repent) from its path to atheism, it must become more eucharistic. It must allow itself to be addressed by the outer word of truth (Liturgy of the Word), and it must offer itself to the sacramental presence of this truth (Christ) and to follow the Holy Spirit, who will lead it into truth. Hearing, offering and following are the eucharistic movements of redemption, the way to perfect communion in the God where we discover our true selves. □

*The Rev. Ralph N. McMichael is assistant professor of systematic and sacramental theology at Nashotah House.*

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# Regional Control in Navajoland

Presiding Bishop Edmond L. Browning was a special guest at the Convocation of the Episcopal Church in Navajoland, where participants took steps to "own our church."

Delegates meeting June 7-9 in Farmington, N.M., approved restructuring of the area mission which calls for greater autonomy in each of the three regions — Utah, Arizona and New Mexico. A mini-convocation had approved plans in April.

The restructuring was sought by the Rt. Rev. Steven Plummer, Bishop of Navajoland, and was the subject of a committee formed at last year's convocation.

"I can tell you that a year ago we made an agreement with God about this restructuring, and today you have the results in your packets," Bishop Plummer told delegates.

There will be a decentralization of power from the ECN office in Farmington, N.M. Each region will become accountable for its own finances, and

work continues on developing new job descriptions for employees of the area mission.

Bishop Plummer said training of regional treasurers and developing job descriptions will continue over the next several months.

"I feel very close to the Episcopal Church in Navajoland," Bishop Browning said in his homily at the Eucharist. "You have been through every kind of pain and sorrow and yet you continue on in faith and hope.

"I call you, the people of Navajoland, to reach out, and out of the healing of your brokenness, you will offer the healing love of Christ to the world."

Bishop Plummer, in opening the business session, said, "It is time for us, we the *Dineh*, the people of the Episcopal Church in Navajoland, to own our church."

Delegates approved a budget of more than \$337,000 for 1996, a reduction of about \$27,000 from 1995.

Dick Snyder

## 'Ecclesial Disobedience' Proposed

A proposal for "civil disobedience and ecclesial disobedience" in matters of blessing same-sex couples and ordaining non-celibate homosexuals, was made at a forum in Columbia, S.C.

The Rev. Ellen Wondra, associate professor at the Rochester Center for Theological Studies, presented a proposed statement at the forum, "Out of the Whirlwind: Claiming a Vision of Progressive Christianity," June 13-15, at Trinity Cathedral. She also called for an organization known as the Center for Progressive Christianity to promote inclusive language liturgies and liturgies for

blessing same-sex couples.

The Rev. James R. Adams, who recently retired as rector of St. Mark's Church, Washington, D.C., an organizer of the program, spoke of the need to transform "an institution with a 1,900-year history of oppression and exclusion."

The Rt. Rev. Bennett Sims, retired Bishop of Atlanta, the Rev. Frederica Thompsett, academic dean of Episcopal Divinity School, and the Rev. Janice Robinson, director of education at the College of Preachers, were among the speakers. Workshops and small-group discussions were held.

## Briefly

**Manchester Cathedral** in England sustained heavy damages from the bombing in a nearby shopping area May 15. The *Church Times* said repairs could run to hundreds of thousands of pounds and the cathedral may have insufficient insurance to cover the costs.

The Ven. Alexander Rattery, Archdeacon of Bermuda, was consecrated **Bishop of Bermuda** May 19 by the Archbishop of Canterbury. He is the first Bermudian to head the diocese.

A lay employee of the Roman Catholic Diocese of Brooklyn has been fired after

the discovery that \$1.1 million of **church funds had been diverted** to her personal bank account. Vincenza Bologna, manager of lay pensions for the diocese, had been employed there for more than 32 years.

Seventy couples from the Diocese of Missouri who have been **married for 50 years or more** were honored June 9 at a Eucharist at Christ Church Cathedral, St. Louis. The couples renewed their marriage vows at the service, celebrated by the Rt. Rev. Hays H. Rockwell, Bishop of Missouri. One couple has been married for 68 years; two others for 67.



# Classifieds

## ACCOMMODATIONS

**1996 ATLANTA SUMMER GAMES.** Accommodations available! Parish members of the Episcopal Church of St. Peter and St. Paul, Marietta, GA, are offering lodging in their homes. Proceeds go to building fund. Please call parish administrator for information: (770) 977-7473.

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS**—scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

## CATECHUMENATE

**CHRISTIAN FORMATION:** A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Chris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.

## CHURCH MUSIC

**ST. MICHAEL'S MASS, RITE II** reprinted again! Send \$3.00 for packet w/accomp. and pew editions. Benjamin Harrison, 6902 W. 52nd Pl., #2A, Mission, KS 66202.

## COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh. Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.

## CONFERENCES

**CELEBRATE 3,000-YEAR HISTORY** of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sight-seeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: Everett, Journeys Unlimited 800-486-8359.

## NEEDLEWORK

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

## ORGANS

**REED ORGANS** for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. PHOENIX Reed Organ Resurrection. HC 33-28, Townshend, VT 05353. (802) 365-7011.

## ORGANIZATIONS

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

**ANSWER ARCHBISHOP CAREY'S CALL** to the Anglican Communion to revitalize Anglican Catholicism. Join The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.

## PILGRIMAGES

**RUSSIAN CHRISTMAS FESTIVAL:** January 2-10, 1997. Celebrate Orthodox Christmas in St. Petersburg while experiencing the rich cultural, historic & spiritual treasures of Russia. Special highlight: attend a Russian Christmas "Yolka" (Children's Party). The Telios Foundation 1-800-835-3467.

**RUSSIAN QUICK STUDY PROGRAM:** St. Petersburg/Moscow. Experience the rich cultural, historic and spiritual treasures of Russia in autumn, staying at the St. Petersburg Theological Academy and Seminary and hearing special lectures on Russian history, icons, culture and Orthodoxy. September 2-12. The Telios Foundation 1-800-835-3467.

## POSITIONS OFFERED

**RECTOR:** All Saints' Parish, Memphis, TN, is a traditional, Rite I parish that believes in preaching the gospel and that recognizes the authority of scripture, not political correctness. All Saints' is a program-size church with a membership of varied ages. Strong pastoral and preaching abilities have been requested by the congregation as we seek to call a priest to be our rector. Please send resume and CDO profile to: Search Committee, All Saints' Episcopal Church, 1508 S. White Station Rd., Memphis, TN 38117.

**RECTOR** wanted for St. Paul's Episcopal Church. We are a 100-year old church of 300 communicants (75 children) in a lovely new building. We seek an energetic enthusiastic priest with strong business and people skills to guide us and help us grow. BCP Rite 1 and 2. We offer some challenges and many blessings. Our current rector retires at the end of this summer. Please tell us of your interest asap. Contact: Priest Search Committee, Sandy D. Boyer, 1432 Wellington Terr., Munster, IN 46321.

**MEDIUM-SIZE PARISH** seeking full-time rector to lead congregation. Sandhills of Nebraska, low crime area and outdoor recreation opportunities. Contact: Richard Speck, P.O. Box 430, Alliance, NE (308) 762-4001.

**RECTOR:** St. Mark's Church, Beaver Dam, WI, an active family type parish ideally located in southern Wisconsin seeks energetic priest to expand membership and assist in program development. Contemporary physical facilities are ideal for expansion. Please send CDO/resume to: Joe Lawlor, 844 N. Lewis St., Columbus, WI 53925.

## POSITIONS OFFERED

**DIOCESE OF NAMIBIA, Province of Southern Africa (Anglican).** The Rt. Rev. James Kauluma, Bishop, is accepting applications for the position of diocesan secretary/treasurer. The diocesan office is located in the capital city of Windhoek, a cosmopolitan city with a pronounced European ambiance and international flavor. English is the daily language of the office and the official language of the nation. While a nominal stipend would be paid based on the local economy, realistically the candidate(s) would need to be financially self-sustaining or with a solid and reliable mission support base. The Diocese is Anglo-Catholic in its worship and Evangelical in its faith. Further detailed information may be obtained by contacting Don or Diane Brown, P.O. Box 81746, Bakersfield, CA 93380 or telephone (805) 589-2492; FAX (805) 588-9351. Send detailed resume and a brief statement of your Christian faith affirmation to: The Rt. Rev. James Kauluma, P.O. Box 57, Windhoek, Republic of Namibia.

## FOR RENT

**DISNEY WORLD** vacation villa. Sleeps 6. Deluxe 2 BR, 2 BA, full kitchen, washer/dryer, pool, private telephone, tennis. Special rates: \$82/night, \$500/week. 1-800-684-6492 (ext. 2713).

## 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. (904) 562-1595.

## TRAVEL

**ISRAEL '97:** Come, walk and learn the land of the Bible. 13 days, 6-18 Jan. See crossroads and breathless historic panoramas. Walk the ancient paths that Jesus and the prophets walked. Stopover in Rome (2 days) on return. Kibbutz stay (2 nights). Call for brochure & itinerary: The Rev. Bill Tumbleson (216) 835-5717. Jeremiah 6:16.

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- Copy for advertisements must be received at least 26 days before publication date.

The Living Church  
P.O. Box 92936  
Milwaukee, WI 53202-0936  
Fax: 414-276-7483

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When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

## People and Places

### Appointments

The Rev. **Harry Allagree** is regional missionary of Holy Trinity, Ukiah, and St. John's, 11190 Forbes Ave., Lakeport, CA 95453.

The Rev. **Alice Babin** is rector of St. George's, 6 "C", Mt. Savage, MD 21545.

The Rev. **Cora E. Booth** is priest-in-charge of St. John's, Catherine, St. Paul's, Mountain Falls, and St. James', 112 6th St., Watkins Glen, NY 14891.

The Rev. **Geoffrey Boyer** is rector of St. Michael's, 6500 Amwood Dr., Lansing, MI 48910.

The Rev. **James A. Fisher** is rector of Advent, P.O. Box 261, Cape May, NJ 08204.

The Rev. **David L. Gable** is interim rector of St. Matthew's, 330 N. Hubbards Ln., Louisville, KY 40207.

The Rev. **Michael Gray** is rector of Resurrection, 11173 Griffing Blvd., Miami, FL 33161.

The Rev. **Joseph E. Griesedieck, III**, is assistant rector of St. Mary's, 10630 Gravelly Lake Dr. SW, Tacoma, WA 98499.

The Rev. **James A. Higgins** is vicar of St. James', 1702 Briery Rd., Warfield, VA 23889.

The Rev. **James L. Johnson** is rector of All Saints', 4032 McCorkle Ave., South Charleston, WV 25309.

The Rev. **Susan S. Keller** is director of pro-

gram and education ministries of the Diocese of Southern Virginia.

The Rev. **Ruth B. McAleer** is rector of Grace, P.O. Box 601, Ottawa, KS 66067.

The Rev. **Charles L. McLean, Jr.**, is rector of St. James', 32 Main, Westernport, MD 21562.

The Rev. **Daniel J. Messier** is rector of St. Thomas', 1150 E. Montague, North Charleston, SC 29406.

The Rev. **Anne Miner-Pearson** is rector of All Souls', 1475 Catalina Blvd., San Diego, CA 92107.

The Rev. **Gary L. Rowe** is rector of St. David's, 2320 Grubb Rd., Wilmington, DE 19810.

The Rev. **Josephine A. Taylor** is interim of All Saints', 203 Chatsworth Ave., Reisterstown, MD 21136.

The Rev. **Fred H. Tinsley, Jr.**, is rector of St. Matthew's, Box 568, Houma, LA 70361.

The Rev. **William Trumbore** is priest-in-charge of All Faith Chapel, 26281 Tunis Mills Rd., Tunis Mills, MD 21601.

The Rev. **Karla Woggon** is assistant rector of Ascension, 205 S. Summit Ave., Gaithersburg, MD 20877.

### Ordinations

#### Deacons

Connecticut — Donald F. Allen; Manuel P.

**Faria, III**, assistant of St. Stephen's, 67 East St., Pittsfield, MA 01201; **Julie V. Kelsey**; **Christine T. McSpadden**, assistant of St. Bartholomew's, 109 E. 50th St., New York, NY 10022; **Marjorie R. Roccoberon**; **Margaret S. Russell**; **Janice M. Walden**; **Gladys K. Whitney**; **Steven E. Woolley**.

Georgia — **David Basinger**, **Brent Norris**. Louisiana — **Frederick D. Devall, IV**; **James R. Young**.

Maryland — **Chris Tang**; **Stephanie Chase Wilson**.

North Carolina — **Michael Dunnington**; **Reed Freeman**; **Lisa Frost-Phillips**; **Helen Jenner**; **Kimberly Lucas**; **Brad Mullis**; **Neil Willard**.

Southeast Florida — **Roger Gene Allee**. Southern Virginia — **M. Mantelle Bradley**, assistant rector of Trinity, 207 W. Main, Moorestown, NJ 08057; **Marjorie H. Holm**, prison chaplain of Southampton Correctional Center, Capron, VA.

Upper South Carolina — **John B. Pollock**; **Joseph E. Weatherly**.

Western Kansas — **Dennis Zimmerman**.

Next Week ...

## Olympic Hospitality

# Summer Church Directory

### Birmingham, AL

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

### Buena Park, CA

**ST. JOSEPH'S** 8300 Valley View  
Near Knott's Berry Farm and Disneyland  
Sun H Eu 8, 10. Wed 10

### Estes Park, CO

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
Sun Eu 8, 10:30. June 2-Sept. 1: Sat Eu 5:30

### Branford, CT

**TRINITY-ON-THE-GREEN** 1109 Main St. (203) 488-2681  
The Rev. Richardson A. Libby, r; the Rev. Allyn Benedict, ass't; the Rev. Archibald Hanna, d  
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

**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.

### New Fairfield, CT

**ST. THOMAS OF CANTERBURY**  
"Serving the Candlewood Lake Area"  
Meets at New Fairfield Town Hall  
The Rev. Michael C. Coburn, v, the Rev. Barry W. Miller, pastoral ass't  
Sun H Eu 9, Church School 9

### Washington, DC

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

### Seaford, DE

**ST. LUKE'S** Front St.  
The Rev. Jeanne Wise Kirby, r (302) 629-7979  
Sun 9 H Eu, 9 Storytelling for children, 10 Brunch. Wed 7 H Eu/LOH

### Wilmington, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave., 19802 (302) 654-6279  
The Very Rev. Peggy Patterson, dean  
Sun H Eu 7:30 & 10:30, Tues 12:10, Sung Compline Wed 8:30

**CHRIST CHURCH CHRISTIANA HUNDRED**  
E. Buck Rd. (off Rt. 100) — Greenville  
Near Brandywine Valley Attractions  
The Rev. John Martiner, r; the Rev. William Lane, assoc  
Sun 8 & 10 Eu; Wed 9 Eu; Daily 8:30 MP

### Hollywood, FL

**ST. JOHN'S** 1704 Buchanan St.  
The Rev. Hobart Jude Gary, interim r  
Sun 8 & 11 (Sung), Weekdays as anno

### Atlanta, GA

**ALL SAINTS'** 634 W. Peachtree St., NW  
The Rev. Harry H. Pritchett, Jr., r  
Worship Services during Olympic Games (July 19-Aug 4): MP 9 & EP 5 (Mon-Fri); Noonday Eu Wed 12:05, H Eu (Rite 2) 11 Sun. July 21: Preacher & Celebrant the Most Rev. Edmond L. Browning. *Concerts in Church*: Tues July 23 & 30 5:30; Thurs July 25 & Aug. 1 5:30. *Dances of Universal Peace in Courtyard*: Mon July 22 & 29 5:30; Wed July 24 & 31 12:30, Fri Aug 2 5:30; Sun July 28 12:30

**EPIPHANY** (404) 373-8338  
2089 Ponce de Leon Ave., NE  
Web Page: <http://www.netdepot.com/~jyntema/epiphany>  
E. Claiborne Jones, r; Ruth T. Healy, assoc  
*Olympics Schedule, July 19-Aug. 2*: EP 7 Mon-Fri. Sun H Eu 8:30 & 10:30. Tues H Eu 7 & 7:30

**ST. BEDE'S** 2601 Henderson Mill Rd., NE  
The Rev. John J. Porter (770) 938-9797  
Sun Eu 8:30 & 10

**ST. MARTIN IN THE FIELDS** 3110 Ashford Dunwoody Rd.  
The Rev. Douglas E. Remer, r (Just off of Peachtree Road)  
The Rev. R. Kevin Kelly, the Rev. Paul C. Elliott  
Sun Eu 7:45, 10 (MP July 28), 5:30. Wed Eu 10; Sat Eu 5:30

### 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

### College Park, GA

**ST. JOHN'S** 5 min. from ATL International Airport  
Fr. Stan McGraw (404) 761-8402  
H Eu Sun 8 & 10:30; Tues 7:30; Thurs 10:30

### Dalton, GA

**ST. MARK'S** 901 W. Emery (706) 278-8857  
The Rev. Dean Taylor  
Sun 8 (Rite 1), 10 (Rite 2). Wed HS 12:15

# Summer Church Directory

## Decatur, GA

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

## Hinesville/Fort Stewart, GA

**ST. PHILIP'S** General Stewart at Bradwell St.  
The Rev. Canon Samir J. Habiby, D.D.  
7 H Eu, 9 H Eu & ChS. Call (912) 876-2744 for Episcopal Community Services at Fort Stewart Military Installation

## Kennesaw, GA

**CHRIST CHURCH** 1210 Wooten Lake Rd.  
The Rev. R. B. Dendtler  
Sat Ev 5. Sun Eu 8, 10:30

## Newnan, GA

**ST. PAUL'S** 576 Roscoe Rd.  
The Rev. David W. Lovelace  
Sun HC 8 & 11

## Savannah, GA

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

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

**ST. THOMAS** Isle of Hope  
The Rev. R. Dale Harmon, r  
H Eu 8 & 10:30. Wed 10 H Eu/HU (912) 355-3110

## Snellville, GA

**ST. MATTHEW'S** 1520 Oak Road  
The Rev. P. Douglas Coil, r; Jeffrey Tait, youth minister  
Sun H Eu 8 & 10:30. Wed H Eu 7 (770) 979-4210

## Stone Mountain, GA

**ST. MICHAEL & ALL ANGELS** (770) 469-8551  
Fr. Emmett Jarrett, r 6740 Memorial Dr. at Park  
Sun H Eu 7:30 & 10, 7 (w/healing). Wed H Eu 9. Mon-Fri MP 8:30, EP 5:30

## Honolulu, HI

**ST. ANDREW'S CATHEDRAL** Beretania & Queen Emma  
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

## Riverside, IL (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## Angola, IN

**HOLY FAMILY CHURCH** 909 S. Darling  
The Rev. J.P. Carver, r; the Rev. Barbara S. Carver, d  
Sat Eu 5, Sun Eu 8 & 10, Rite 2 (1S, 3S, 5S), MP Wed 8, Fri 8:30 on the water (219) 665-5067

## Indianapolis, IN

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

## Baton Rouge, LA

**ST. JAMES** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed  
Sun 7:30, 9, 11, 4:30 H Eu

## Plymouth, MN

**EPIPHANY** 4900 Nathan Lane N  
(W of 169 N on 49th Ave. N) (612) 559-3144  
The Rev. Dr. Fred Nairn, r; the Rev. Judy Hoover, assoc  
Sat HC 5; Sun HC 8 & 9:30 (1S HS 5; 3S Prayer & Praise Ser 5). Wed HC 7:30 Maple Grove. Call for info

## Kansas City, MO

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

## St. Louis, MO

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown Blvd., at Ellenwood  
The Rev. Kenneth J.G. Semon, r; the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf  
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP & HC (2S, 4S, 5S); Sun Sch 9, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

## Kearney, NE

**ST. LUKE'S** 2304 2nd Ave., (308) 236-5821  
Sun Eu 8 & 10:30; Sat 5:30; Wed HS & Eu 6:15. Sun MP 8:45 at Kearney Holiday Inn (I-80 Exit 272)

## Barnegat Light, NJ

**ST. PETER'S AT THE LIGHT** W. 7th & Central  
The Rev. Canon William H. Paul, v (609) 494-2398  
Masses: Sun H Eu 8 & 10. July & Aug. H Eu 5 Sat

## Newark, NJ

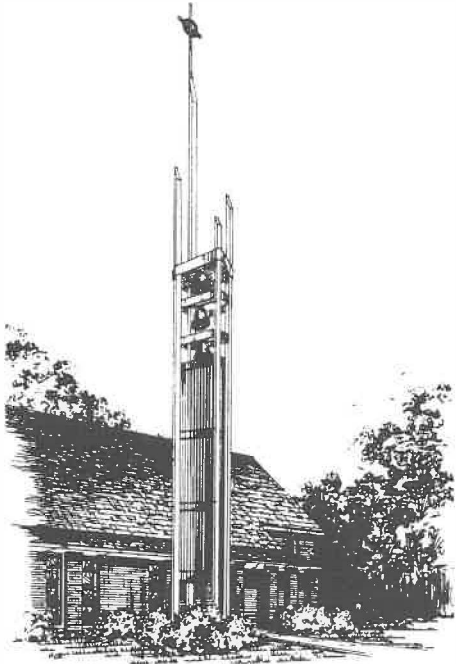
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## Ruidoso, NM

**CHURCH OF THE HOLY MOUNT** 121 Mescalero Trail  
(505) 257-2356  
Sun H Eu 8, 10:30. Wed H Eu 5:30

## Santa Fe, NM

**CHURCH OF THE HOLY FAITH** 311 E. Palace  
The Rev. Dale Coleman, r  
HC Sun 8, 10:30. HC Thurs 12:10. MP or EP daily



St. Martin in the Fields, Atlanta, GA

## Long Beach, L.I., NY

**ST. JAMES OF JERUSALEM BY THE SEA**  
W. Penn & Magnolia  
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., hon. r  
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

## New York, NY

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPISCOPAL CHURCH CENTER

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
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. MICHAEL'S Amsterdam Ave. at 99th St.** (212) 222-2700  
The Rev. Canon George W. Brandt, Jr., r; the Rev. Thomas T.P. Pellaton; the Rev. Georgene D. Conner; Deacon Lawrence Schacht  
Sun 8 HC, 10 HC (Sung) and sermon; Mon-Fri MP & HC 7:45, Sat 9. Tues EP & HC 6:30

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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

**Trinity Welcome Center (in Trinity Church, Broadway at Wall St.)** Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.

**Trinity Museum (in Trinity Church)** Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.

**Trinity Churchyard (north & south of Trinity Church)** Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.

**Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):** Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8 (212) 602-0800  
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

## 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 10

## Saratoga Springs, NY

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r (518) 584-5980  
Sun Masses: 6:30, 8 & 10

## Asheville, NC

**HISTORIC TRINITY CHURCH (downtown)** 60 Church St.  
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361  
Sun H Eu 8 & 10:30. Daily MP 9, H Eu 12 noon

## Pendleton, OR

**CHURCH OF THE REDEEMER** 241 SE Second  
The Rev. A. James N. MacKenzie, r; the Rev. Ken Cryslar, assoc (541) 276-3809  
Sun H Eu 8 (Rite 1), 10 (Rite 2); HS (3S). HD as anno A/C, H/A

## Douglassville, PA

**ST. GABRIEL'S** Rt. 422, East of Reading, PA  
The Rev. Calvin C. Adams, r (610) 385-3144  
Sun Service: Eu 8 & 10. Sunday School 10; Recovery Liturgy 5:30. Wed 9 Healing & Bible Study; 7 Bible Study

(Continued on next page)

# Summer Church Directory

## Gettysburg, PA

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

## Philadelphia, PA

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

## Phoenixville, PA

ST. PETER'S 143 Church St.  
The Rev. Thomas C. Wand, r  
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## Pittsburgh, PA

GRACE 319 W. Sycamore (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said  
Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD  
7:30. C by appt

## Norristown, PA

ST. JOHN'S (Founded 1813) 23 E. Airy St.  
(Across from Court House) (610) 272-4092  
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpk  
The Rev. Vernon A. Austin, SSC. r; the Rev. Frederick C.  
Watson, assisting  
Sun: MP 7:40, H Eu 8, 9:30; Wkdays: Tues & Thurs 9, Wed 6; Sat  
10. Traditional worship, Gospel preaching, liturgical music

## Selinsgrove, PA

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

## Wellsboro, PA

ST. PAUL'S Pearl & Charles Sts.  
The Rev. G. P. Hinton, r (717) 724-4771  
Sun HC 8, 10, Wed 12:10

## 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

## Rapid City, SD

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

## Chattanooga, TN

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.  
The Rev. James F. Marquis, Jr., r  
Sun H Eu 8 & 10:30. HDs as anno

## Nashville, TN

ST. PHILIP'S 85 Fairway Dr. (Donelson)  
The Rev. Peter Whalen Near Opryland  
Sun H Eu 8 & 10 (615) 883-4595

## Arlington, TX

ST. ALBAN'S 911 S. David Dr.  
Sun Eu 7:45, 9, 11:15 & 5.  
Daily Eu (817) 274-7826

## Corpus Christi, TX

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

## Dallas, TX

INCARNATION 3966 McKinney Ave.  
The Rev. Frederick C. Philpott; the Rev. George R. Collina;  
the Rev. Thomas G. Keithly; the Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP 5 (214) 521-5101

## Fort Worth, TX

HOLY APOSTLES 3900 Longvue Ave.  
The Rev. Canon James P. DeWolfe, Jr., interim r  
Sun H Eu 9:30; Tues H Eu 9:30

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

## Houston, TX

ST. DUNSTAN'S 14301 Stuebner Airline Rd.  
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the  
Rev. George W. Floyd  
Sun 7:45, 9, 11:15 Eu. Tues 7 H Eu, Thurs noon H Eu

## San Angelo, TX

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

## Halifax, VA

ST. JOHN Sun 9 Mountain Rd. (804) 476-6696  
EMMANUEL Sun 10:30 Rte 360  
CHRIST CHURCH 10:30 Main St.  
The Rev. Dr. Michael G. Cole, r. Traditional Worship Service

## Bayfield, WI

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

## Hayward, WI

ASCENSION 216 California Ave.  
The Rev. Bruce N. Gardner, CSSS  
Sun Mass 10:15

## Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau  
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719  
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

## St. Croix, Virgin Islands

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

## The Episcopal Churches of Europe (Anglican)

### Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY  
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.  
Rosalie H. Hall, M.Div., canon missionary; the Rev. George H.  
Hobson, Ph.D. d  
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

### Florence

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

### Frankfurt

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

### Geneva

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

### Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Canon J. Fletcher Lowe, Jr., interim r  
Sun 11:45

### Rome

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

### Brussels / Waterloo

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

### Wiesbaden

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



Holy Trinity Church, Decatur, GA