

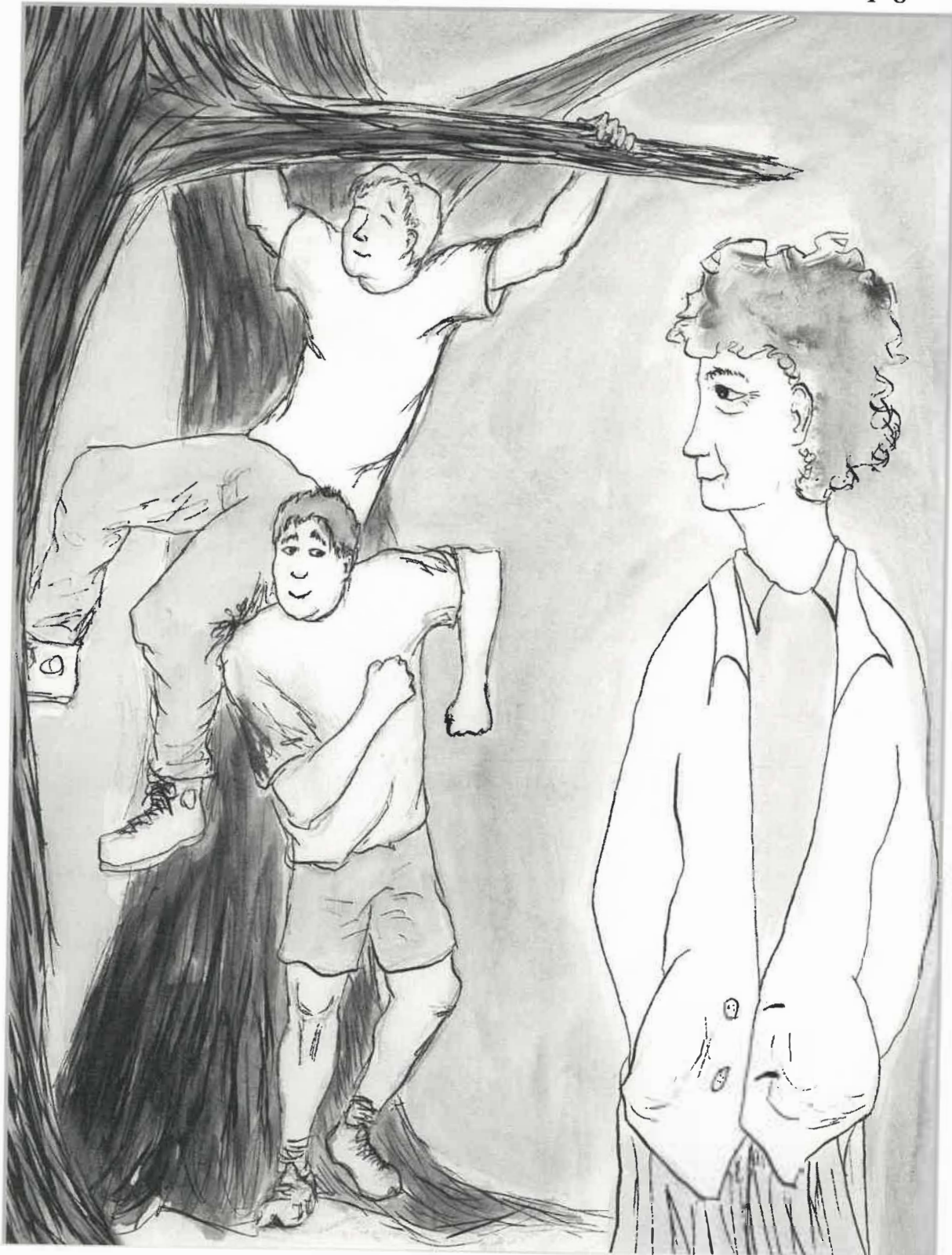
The Living Church

July 19, 1998 / \$1.50

The Magazine for Episcopalians

The 'Tough Eggs' Among God's Children

page 2



July 19, 1998
Pentecost 7

In This Corner Tough Eggs

Features Metaphors of Motion

Global Initiative
in a New Century

By Frederick Quinn

page 8

Feasts, Fasts, & Ferias

Recalling Abraham

By H. Boone Porter

page 10



Departments

Letters:

Missed opportunity (p. 3)

News: African bishops
prepare for Lambeth (p. 6)

Viewpoint:

Two kinds of suffering
By William Roberts (p. 11)

Editorials:

Dialogue damper (p. 12)

Books:

Thinking clearly (p. 13)

People and Places (p. 16)

cover art by Ben Nelson

Quote of the Week

The Rt. Rev. John Smith, Bishop of West Virginia, on reconciliation: "We are called to build communities pointing to the one community of God's people."

I first met Bill and Bob when they were 10 and 12. I was new in the area, so I didn't know these brothers were the scourge of the neighborhood, but I caught on fast. There was something ominous in the way they glanced in my direction, put their heads together, and whispered behind their hands.

I figured it was time to put into action some advice I'd picked up from a neighborhood watch program: Befriend your neighborhood children and they'll leave your house alone. So instead of crossing the street, I said, "Hey, you guys, does that little creek over there have any fish in it?" Immediately, it was good-bye Kids With Mischief In Mind, hello Local Information Bureau.

They told me to forget about fishing because the creek dried up in the summer, better that I check out the many interesting things to be found in a nearby woods. They were right. Soon the little stretch of trees threaded with paths became a favorite spot of mine. Occasionally I'd see the boys there. Once they swooped by me on a path, warning cheerfully, "Move over, Terry! We don't want you to get hurt!"

Another time, when our family was getting ready for our yearly reunion, I asked them about some fun games for little children. They came up with all sorts of old-fashioned alley-type games kids play when they have no equipment. I was touched when they were back at my door a short time later, wondering if they could help me decorate for the party.

In between these once-in-a-while meetings, I heard news of the boys, none of it good. Their mom, a single mother worn out from life's trials, had long ago lost control

Sunday's Readings

Why We Defend Martha

Pentecost 7, Proper 11;
Gen. 18:1-10a (10b-14); Ps. 15;
Col. 1:21-29; Luke 10:38-42

The account of Mary and Martha raises feelings and provokes questions in many people. Most sympathize with Martha and are eager to defend her. But the incident is not about whether "kitchen work" is necessary (of course it is), or whether listening to Jesus is of paramount importance (of course it is). This incident does not address the tension between work and prayer. Martha is gently chastised by Jesus, not for working while he is teaching, but for being "distracted by much serving" and "anxious and troubled about many things." Mary is commended for not allowing what is obviously necessary work to control her. Martha lives her life in a blender; Mary keeps in balance.

of them. She'd apologize profusely when they vandalized a neighbor's new swimming pool, tore down holiday decorations, beat on other people's kids. Teachers at our neighborhood school had given up on them. At the mere mention of their names, eyes rolled heavenward. To all this I would respond, "But they're good to me."

It's not always easy to think of the tough eggs among God's children as brothers and sisters in our Lord Jesus Christ. But even more difficult is just plain seeing them. It's not a case of not looking lest they catch one's eye. It's worse. It's as if they were not merely bothersome or even invisible, but simply not there. I think often of the comments of a woman whose childhood home was so violent that in the worst of times she would go outside and stand in the street. "It would have been nice," she said, "if someone had noticed me."

But back to Bob and Bill. One day not so long ago I learned the boys, their mom and little sister were gone. To get rid of them, a neighbor bought their rented house. Imagine that . . . So the boys who no one wanted are on the loose. Bob and Bill had been my neighbors and now they are someone else's. Yours maybe?

Terry Lorbiecki
Milwaukee, Wis.



The Christians of our frenetic age are uncomfortably challenged by this teaching, and so are moved to defend Martha rather than to imitate Mary — even when this is the strong and clear teaching of Jesus. The incident ties directly into the much-loved but little-imitated and less-understood passage about the lilies of the field. The command there is "be not anxious." Abraham, Sarah, and their servant work quickly and busily to provide food to three strangers; words for "haste" are used three times, once for each of them. But their busyness is not driven by anxiety, but by eagerness to provide hospitality. They are not "troubled by many things." They are about the Lord's business; Martha, however, though the Lord is in her home, is distracted from him. The chastisement is appropriate and needed; Mary has indeed chosen the best part.

Missed Opportunity to Encourage the Bishop

It is remarkable to me that the very diocese who elected Bishop Doss in the first place would now deny itself representation at the Lambeth Conference [TLC, June 21]. Has it ever crossed the council's collective minds that a world gathering of bishops might offer some insight and pastoral encouragement to their bishop. Alas! Keep your bishop from both the house and Lambeth and then continue the parade in the press. The diocese should be represented more ably by its council.

(The Rev.) Robert V. Burrows
Redlands, Calif.

Total Ministry

The article Total Ministry [TLC, June 21], puzzled me at first because it nowhere defined Total Ministry. Finally I came to the statement "... led the group in a resource identification activity to enhance coordination and collaboration in the continuing development of mutual ministry." It has been my experience that people who indulge in that sort of gobbledegook are incapable of rational thought. It became immediately clear that the perpetrators of the conference did not know the meaning, if any, of Total Ministry, presumably indistinguishable from "mutual ministry."

Robert C. Tompkins
Towson, Md.

Needing Discernment

Dana Netherton's letter, "There's a Risk" [TLC, June 7], may be the secret to straightening out the problems facing the Episcopal Church these days. We encourage parish calling by our clergy so the people can see just what sort of clergy we have and what we are feeding our flocks. Then pray that our family in Christ will be as discerning as Dana Netherton and as courageous in action when they find strange doctrine and agendas.

(The Rev.) James F. Graner, SSC
Larned, Kan.

Thanks and No Thanks

Thank you for the article by the Rev. Herman Page, "Styles of Life in the Church" [TLC, June 21]. Fr. Page's experience has been mine as well — that those who leave over one issue or another are

balanced (or more than balanced) by those who enter.

There are voices in the Episcopal Church who suggest that nothing else has happened in society or Christianity in the last 50 years except the one issue over which they are exercised. I thank Fr. Page for a reminder of just how much has happened which has affected us.

With that reminder, perhaps we can now get on with the job of bringing Christ to the world as we find it today.

On another matter, the article "Undisciplined Disciples" by Robert Hancock [TLC, June 28] started out sounding very reasoned, but it soon developed some language which was not only unhelpful, but hurtful. For instance, "If homosexual practice is a source of AIDS (I'm told it is), why should we have such difficulty putting it where it belongs — in the tool chest of the devil?" Interesting suggestion, since heterosexual practice is also a source of AIDS.

Is it true that the claim of "rights" is to

blame for everything (better quit talking about "certain inalienable rights" our creator has endowed us with)? Is it true that faddish, fashionable feminism is a silly game? Is it true that Jesus' "way" is to ordain men and not women as bishops?

Any real discussion of the issues is lost under the weight of the divisive, polarizing language. Aren't the issues divisive enough already without TLC making the choice to open its pages to material which presents itself in this manner?

(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.

Both Sides

Fr. Hungerford "was disappointed that TLC would allow room on its pages for John Shelby Spong..." [TLC, June 7]. *Au contraire*, if TLC only allowed one side to every position to be published, then it would indeed be a dull publication and

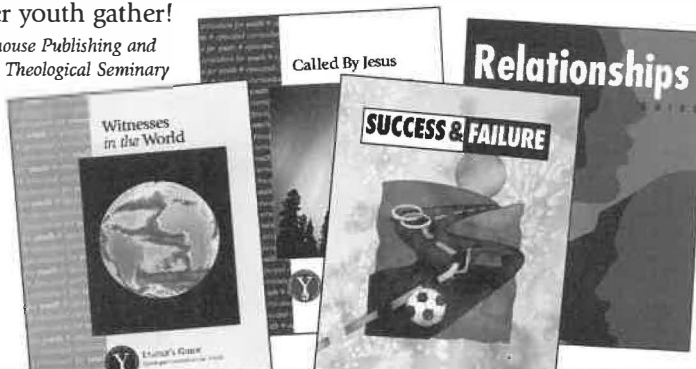
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Letters

would not have my financial support and subscription.

Accolades for having the guts to include Bishop Spong's contentions in this journal.

(The Rev.) Steven Giovangelo
St. John's Church
Union City, N.J.

Referring to the Rev. Donald Hungerford's letter in which he raises the supposed question of whether Bishop Spong "asks ordinands in Newark to sign ... a statement to the effect that [they believe that the scriptures] contain all things necessary for salvation," that should pose no difficulty to an ordinand, regardless of how he or she felt about Bishop Spong's views. Our scriptures do indeed contain "all things necessary for salvation," but those things are to be found in a single clause that is repeated twice in the First Letter of John: "God is Love" (1 John 4:8,16).

Nothing but this knowledge is "required for salvation."

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

The Rev. William S.J. Moorhead, wrote [TLC, June 7] that in the '60s John A. T. Robinson raised most of Bishop's Spong's questions, "even if Bishop Robinson's treatment of these issues was not very profound." Then follows his scandalous statement, without regard to fact, that Bishop Spong gave no recognition to his many predecessors. For a person to refer to Bishop Spong as an "ill-read intellect..." is ludicrous. He also swept Bishop Robinson's work aside as lacking profundity. Methinks I smell ego-jealousy longing for the recognition earned by scholars like Bishops Robinson and Spong who have the integrity to address questions of truth.

(The Rev.) Emory E. Byrum
St. Mary's Church
Belvidere, N.J.

The criticisms of Bishop Spong published in THE LIVING CHURCH do not grasp the main points he makes and are often critical of what he writes.

Bishop Spong is a mystic, in the great tradition of Christian mystics from the

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Letters

early church to today. He is speaking to the educated people of our time, not the average church member. If there is error, I think it may be in his failure to realize most of us cannot be mystics, and most of us need human images to express our faith. There is a difference between those who accept these images and those who know they are not reality but point to reality. An eternal, all knowing, all present God is beyond my feeble human condition to understand.

Bishop Spong is a man looking forward, much further forward, I believe, than he himself knows. The things about which he writes will take hundreds of years to influence our thought and faith, not two or four generations, if indeed they ever have any real influence. This is not to say I dismiss his ideas. They are very important.

*Richard Gavitt
Bristol, Conn.*

Memo to Bishop Spong: It is better to ask the good question than to know the wrong answer. The right question is to Christian principle; the wrong answer is to anything else.

The least one can ask of atheists is not to make their atheism an article of faith — especially bishops!

*Rosemary R.H. Aldrich
Valparaiso, Ind.*

I wonder how many of the ugly, condescending letters written about Bishop Spong are really self-projections of their authors. I know many people who find his thoughts to be challenging and helpful. I do too.

*(The Rev.) Richard Guy Belliss
Santa Clarita, Calif.*

In theses numbers one through seven Bishop Spong's tossed out our heaven. In one and two and three and four the ancient creeds have hit the floor. He rounds it out with twelve in all, which allows him room to deny the Fall. Each weekday morning from six to eight, the bishop likes to meditate. One hopes he'll put his books away, and stop such stuff and earn his pay. Such heresy has sprung before, from folks like Pike and many more. So please, dear bishop go back to sex, and get these chestnuts off our necks.

*(The Rt. Rev.) Robert W. Estill
Bishop of North Carolina, retired
Raleigh, N.C.*

The Real Church

A parable for those who see two Episcopal churches, want to make two Episcopal churches, or are thinking of joining another denomination:

A congregation built a building at a crossroads and put up a sign, "The Church of God." A rift in the congregation caused some of the people to go to a second corner and build a building, and put up a sign, "The True Church of God." But this congregation experienced a rift, so some members built a building on a third corner, and put up a sign, "The Only True Church of God."

*Stuart Bamforth
New Orleans, La.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. All letters, including those sent by e-mail, should include a mailing address.

Colors

I want to see the
Colors on the other side.
To lie in fields of
Perennial green. Under
Skies always, always blue.
I want to drench myself
In a friendly golden sun.
Just warm enough to
Keep my chill at bay.
I want to soak in
Silver crystals of rain.
And the faces, make
Them cheery multi-hued.
No saturnine expression,
Please, to spoil my
Brightest day. To greet
Me, I'll brook no
Somber grays. And
I'm tired of all
The stifling blackness
In this life. I
Want to see the
Colors on the other side.

Larry Jennings



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Better Communication the Goal of Provincial Leaders

Discussion Focuses on How to Develop Networks With Other Bodies in the Church

Heads of the nine provinces of the Episcopal Church met at the Diocese of Vermont's conference center June 14-16 to discuss organizational and procedural changes "to implement the common purpose of provinces." Proposals focused on the need for increased communication and cooperation between provincial leadership and the Presiding Bishop's staff, and between the provinces and the national

church's Executive Council.

Mechanisms for improving provincial programming and for accessing provincial and national networks and information were also discussed.

The Rev. Canon V. Gene Robinson, executive secretary of Province 1 (New England), said provincial ministry and communication is difficult because there is little coordination or uniformity of organization between provinces. Dioceses and the national church find the organization impossible to use. Some provinces, he said, have full or part time paid staff; others do not.

Under the new proposal, each province is asked to name a program officer, "paid or not, clergy or lay, so 815 has someone to talk to" concerning national networks. [815 Second Ave. is the national church headquarters in New York]. Provincial presidents, vice presidents, and program officers will meet at least once yearly, preceded by a meeting of program officers and members of the Presiding Bishop's program staff "to facilitate communication and resource sharing." Resources include people, print and finances, Canon Robinson said.

To build relationships between provincial leadership and Executive Council, the conference requested that "an executive council agenda packet [be] sent to each provincial president at the same time it is mailed to the Executive Council ... to encourage input from the province to the Executive Council representatives before ... decisions are made." Executive Council will be asked to send a liaison to provincial leadership conference meetings.

Several members of the Presiding Bishop's staff attended, including assistant for administration Pat Mordecai, assistant for program Sonia Francis, and ecumenical officer David Perry. The conference followed the June 8-12 meeting of the Executive Council in Burlington, Vt.

Report on New Jersey Criticized

A group of "current and past leaders of the Diocese of New Jersey" has issued a letter to the congregations of the diocese criticizing the report of the Rt. Rev. George Hunt, "Observations Regarding the Diocese of New Jersey" [TLC, June 14].

The retired Bishop of Rhode Island had been asked by the Presiding Bishop to evaluate differences between the standing committee and the diocesan council and their bishop, the Rt. Rev. Joe Morris Doss. Bishop Hunt's report stated, in part, his opinion that "all parties" should be willing "to try again, in good faith" rather than force the bishop to resign.

The letter criticizes Bishop Hunt's objectivity and says his memorandum was also "flawed ... by his willingness to disregard, ignore or simply gloss over crucial information." It charges that the "Day of Reconciliation" at Trinity Cathedral in Trenton was scripted and directed by Bishop Doss. "Those who came to the cathedral were given no input in the day's agenda and ... would receive no opportunity to voice their concerns."

The letter raises questions concerning Bishop Doss' discretionary fund, with which Bishop Hunt "found only nominal problems." The writers ask the auditors to "disclose ... all of the expenditures ... deemed to be personal, inappropriate, or questionable ..." It quotes an audit committee report's finding that "there has

been no systematic documentation of expenditures." The letter continues, "We believe the people of this diocese should determine for themselves" whether funds were used appropriately.

The writers state that the "atmosphere of friendly interpretation" called for by Bishop Hunt, as well as "a reserve of trust built up over many years" existed in the diocese before the current episcopate. But, they continue, "people who, at great sacrifice, supported him have been, in the end, disheartened and even outraged."

The letter concludes that "no one ... will have been well served" by Bishop Hunt's report, and states that "there is no desire to be punitive" but that "the Standing Committee and the Council are willing to provide a generous package for Bishop Doss to move on to a position where he can use his gifts."

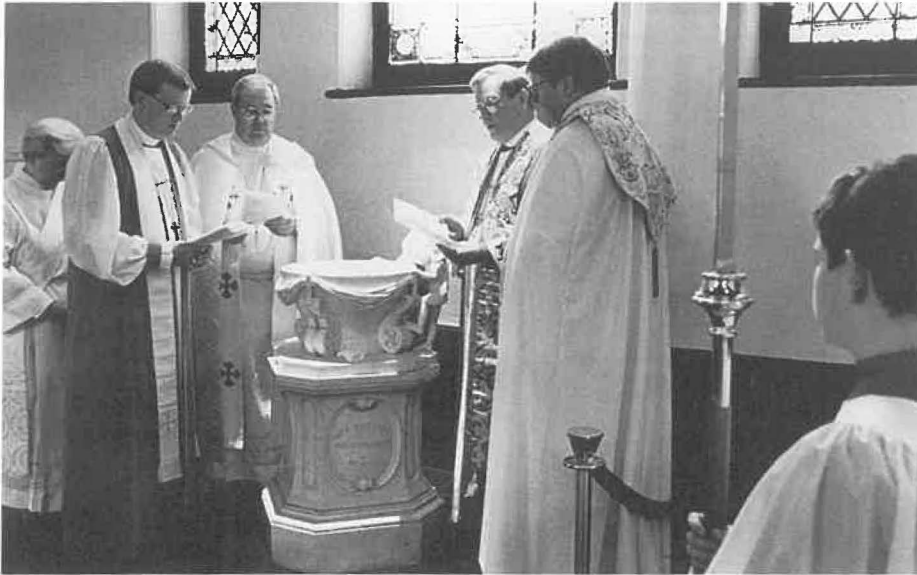
The letter was signed by five rectors (the Rev. Alan French, president of the diocese's standing committee, and four past presidents) and three lay persons (two former chief financial officers and a former treasurer).

In other related action, the diocesan council of New Jersey, meeting June 23, tabled plans to hire an attorney to investigate Bishop Doss. And it was agreed that funding could not be removed for a leased vehicle and driver for the bishop, as the diocese was bound to the lease agreement [TLC, June 21].

Briefly

The Rt. Rev. **Walter D. Dennis**, Suffragan Bishop of New York, has announced that he will retire at the end of August. Bishop Dennis has been suffragan for 18 years.

The Very Rev. Don Brown, dean of Trinity Cathedral, Sacramento, Calif., and the Rev. Thom Parrott-Sheffer, a minister in the United Church of Christ and pastor of Skyline Community Church, Oakland, Calif., are the **first graduates** of the three-year-old Doctor of Ministry (D.Min.) program at Church Divinity School of the Pacific, Berkeley, Calif. Degrees were awarded at the school's May 22 commencement. The D.Min. program is offered collaboratively with the Pacific School of Religion, a neighboring seminary.



Episcopal and Lutheran bishops blessed the baptismal water for the congregational renewal of baptismal vows at a Trinity Sunday Covenant service, June 7, at Church of the Ascension in Frankfort, Ky. The covenant pledges the Episcopal Dioceses of Lexington and Kentucky and the ELCA Synod of Indiana-Kentucky to join in "a united witness . . . for pursuing common interests, activities and ministries" and to join together in assemblies, conventions, and worship.

ENS photo (Fritz Cole/Advocate)

African Archbishops State Issues in Preparing for Lambeth

Archbishops and bishops of the Great Lakes Region of Africa met in Kampala, Uganda, June 2-5, for a pre-Lambeth conference. The bishops made clear resolutions concerning the relationship between church and state, the debt burden, and the need for regional unity and cooperation.

The bishops also issued a document "concurring fully with the Kuala Lumpur and Dallas Statement regarding the authority of the scriptures and their orthodox interpretation regarding sanctity of Christian marriage and celibacy."

The resolution continues, "The holy scriptures are clear in teaching all sexual deviation and promiscuity is sin . . . include[ing] homosexual practice as well as heterosexual relationships outside of marriage.

'Lead to Repentance'

"It is therefore the responsibility of the church to lead to repentance all those who deviate from the teachings of the scriptures and live in sin. Those who practice such things, as well as those bishops who ordain them or encourage these practices,

have automatically cut themselves from the Anglican Communion.

"However, as the church we have a pastoral responsibility to them, loving and counseling them to follow the traditional biblical teachings on sexual ethics."

The Great Lakes conference had been planned for March but had been unable to secure funding until the clergy and laity of the First Promise movement undertook sponsorship. (This movement in the Episcopal Church has been described as one adhering to the first promise made at ordinations to be "loyal to the doctrine, discipline and worship of Christ as the church has received them.")

Although many of the African bishops had attended the Ekklesia gathering in Dallas last September, it was the first time these bishops from Uganda, Kenya, Rwanda, Burundi, and Congo had come together for a regional meeting.

At the closing Eucharist, the Martyrs of Uganda (feast day, June 3) were honored for their uncompromising stand for Jesus Christ.

(The Rev.) Thaddeus Barnum

Lawsuit Settled for \$3 Million

The Diocese of Milwaukee has settled the final chapter of a lawsuit resulting from the failed Lake Oaks senior citizen housing project on the grounds of the DeKoven Center in Racine, Wis.

Church Insurance, the diocese's insurer, has agreed to pay the \$3 million settlement; the diocese will pay legal costs. The investors, some 1,500 people, will receive about \$1.62 from the agreement, for a total reimbursement of about \$6 million of their \$11.7 million investment. Executive officer Carl Eschweiler said Church Insurance representative David Rider met with diocesan executive council June 24 in "a show of support at a difficult time."

The settlement was announced on the day the case would have gone to trial. The Rt. Rev. Roger White, Bishop of Milwaukee, said the closure was not an admission of wrongdoing. "The failure of the project was disappointing to us as well as to investors," he said, adding that "all parties recognized the financial benefit of a swift settlement."

Lake Oaks is not connected with the DeKoven Center; the two properties are separately owned. The center's director, the Rev. Travis Du Priest, said the settlement "clears the way" for the DeKoven Foundation's possibilities of repurchasing the historic property.

Metaphors of Motion

Global Initiative in a New Century



What seemed like an

became an

**impossible
implementation**

**international
interfaith test.**

By FREDERICK QUINN

“We are building the plane as we head down the runway.” The Bishop of California is talking and you hear wind whistling and flaps rattling as he describes a bold new vision for the world’s religions called United Religions. In June, religious leaders from all over the world gathered in San Francisco to work on a charter for the organization, which will become a reality on June 26, 2000, the 55th anniversary of the United Nations’ founding.



The idea came about when the United Nations Secretary General asked the Rt. Rev. William E. Swing to organize a commemorative service

at Grace Cathedral, San Francisco, in June 1995 to mark the 50th anniversary of the UN’s found-



Bishop William Swing (left) with NAMES director Anthony Turney

ing in that city. Bishop Swing agreed, then asked “If the world’s political bodies can get together, why not the world’s religions?”

“I began a long inward journey,” he said in an interview. “During a 24-hour period, I moved from being a person totally uninterested in interfaith matters to a person totally committed to being a catalyst for the creation of a United Religions. No coaching or coaxing. No reading or hearing. Just a sudden realization that religions, together, have a vocation to be a force for good in the world.”

San Francisco is a global crossroads and Bishop Swing spoke with many international interfaith leaders. “The timid part of me hoped that there were already groups working toward a United Religion and I would then happily assist in promoting their cause,” he said. “Instead, I discovered that many international interfaith movements had, years ago, pursued a United Religions

but had abandoned the idea . . .”

During the next two years the bishop assembled an embryonic staff, created a tax-exempt organization, and began meeting with the humble and high-placed in world religions, including Mother Teresa, the pope, the Archbishop of Canterbury, the Shiek of Al-Hazar, the Dalai Lama, and the Orthodox Ecumenical Patriarch.

Formative to the founder’s thinking was an encounter with the brilliant Roman Catholic theologian Hans Küng, who wrote in his *Global Ethic*, “No peace among nations without peace among the religions; no peace among the religions without dialogues among the religions; no dialogue between the religions without the investigation of the foundations of the religions.” Bishop Swing adds, “I came to the realization that the one distinct offering of a United Religions would be the pursuit of peace among the religions.”

His formulation of the United Religions Initiative’s purpose is, “In order for various religions, together, to agree on basic principles, a consensus must be reached, a forum of interfaith engagement must be established, a fair and hospitable process must be open to all for its creation.”

The planning process — consultations, regional and global meetings, youth conferences, etc. — comes under the umbrella of the United Religions Initiative, which will become the the United Religions Organization two years from now.

The organization’s purpose “is to create a new global forum where the world’s faith communities, continuing to respect each other’s distinctness, will meet together on a daily and permanent basis to

**“No peace among nations without peace among the religions;
no peace among the religions without dialogues among the religions;
no dialogue between the religions without the
investigation of the foundations of the religions.”**



Hans Küng

The 'Christian sin of Pentecost is that we have attempted to domesticate the Holy Spirit of God. We want the Spirit for us. For our religion. We want the Spirit to conform to our credal statements. To operate within parameters that we define.'



deepen mutual understanding, recognition and respect; to create an open dialogue for exchanging ideas and finding a common voice; and to cooperate in new ways to address urgent suffering.”

Religious violence spurred the idea for the new organization. Instead of being a source for world peace, religions have a history of supporting violence, the bishop said. “When not actually fighting themselves, they have all too often fanned the flames of hatred, or stood mute in the presence of injustice,” he added. Recent examples: Bosnia, Chechnya, Palestine, Northern Ireland, Afghanistan, Sri Lanka and East Timor are places where large scale violence “is caused, encouraged or abetted by religion.”

Slowly but surely the organization is taking hold. In June 1996, when 56 people came together to form the URI, it had no office, and no staff. By June 1997 an office was rented, a staff was in place, and 21 research and development groups were at work worldwide. Working groups meet periodically, preparing a draft charter. Successful regional conferences were held in Oxford, New York, Buenos Aires, Johannesburg, Cairo, Nairobi, New Delhi, and elsewhere. Overcoming a \$400,000 deficit, the organization has close to \$2 million in pledges toward the \$10 million needed by 2001. The former dean of Episcopal Divinity School in Cambridge, Mass., the Rev. William Rankin, has joined the organization this summer as development director.

The bone yards of history are filled with visionary organizations that have made it to but not over the precipice. William Temple, Dietrich Bonhoeffer and G.K.A. Bell come to mind as admirable figures who tried and failed within recent memory. Bishop Swing had obviously

considered the question when I put it to him: Why will United Religions work when the World Council and National Council of Churches and similar organizations have run out of gas?

He was careful to point out that United Religions will not compete with other groups for members or money. Likewise, no denomination is asked to change its structure or modify its beliefs.

How compatible is such an effort with Christianity? With Anglicanism? Bishop Swing recalled a meeting with an old friend, Lord Runcie, the 101st Archbishop of Canterbury. “What was liberating was to hear him wrestle aloud with the frontiers of divine truth that go beyond our belief system,” he said. “How vast is all that we do not know about how God has been revealed beyond our language, history, culture and symbols.”

Similarly, Pope John Paul II wrote in *Nostra Aetate*, “From ancient times up to today all the various peoples have shared and continue to share an awareness of that enigmatic power that is present throughout the course of things in which, at times, even the supreme divinity of the Father is recognizable.

“The Catholic Church rejects nothing that is true and holy in these religions (and) has high regard for their conduct and way of life for those precepts and doctrines which, although differing on many points from that (which) the Church believes propounds, often reflect a ray of truth that enlightens all men.”

In his own sermons, Bishop Swing has sought to introduce global audiences to the cosmic Christ. For instance, in a Lenten sermon he used the passage in Matthew (26:52) — “All who take the sword die by the sword.” — to argue that Jesus was opposed to religious violence.

At Pentecost, he said that the “Christian sin of Pentecost is that we have attempted to domesticate the Holy Spirit of God. We want the Spirit for us. For our religion. We want the Spirit to conform to our credal statements. To operate within parameters that we define.

“I do believe that the Holy Spirit has come to move all religions towards the Oneness of God. Though we at first understood Jesus Christ as only for the Jewish religion and race, we have, since the first century, been on an inexorable journey to know Jesus Christ in global and cosmic dimensions. The Spirit provokes and enlivens us and, like it or not, God is one. Jesus Christ delivers us Christians, not into religious superiority but into the Oneness of God. Islam says ‘God is One.’ Judaism says ‘God is One.’ Christianity says, ‘God is One.’ If so, then let the journey begin. In the power of that Spirit.”

My interview with Bishop Swing ended as it began, with metaphors of motion, somehow appropriate for a global initiative in a new century. The plane being built as it heads down the runway. The Internet as electronic cathedral. E-mail and fax machines allowing Jews and Gentiles, Parthians and Medes to communicate with Hindus and followers of Mohammed. Wind. Fire. Multiple voices, numerous languages. The Spirit stirring up the Spirit’s people. Why not? It happened one Pentecost. It can happen again. □

The Rev. Frederick Quinn is a frequent contributor to TLC. He lives in Chevy Chase, Md.



Recalling Abraham

By H. BOONE PORTER

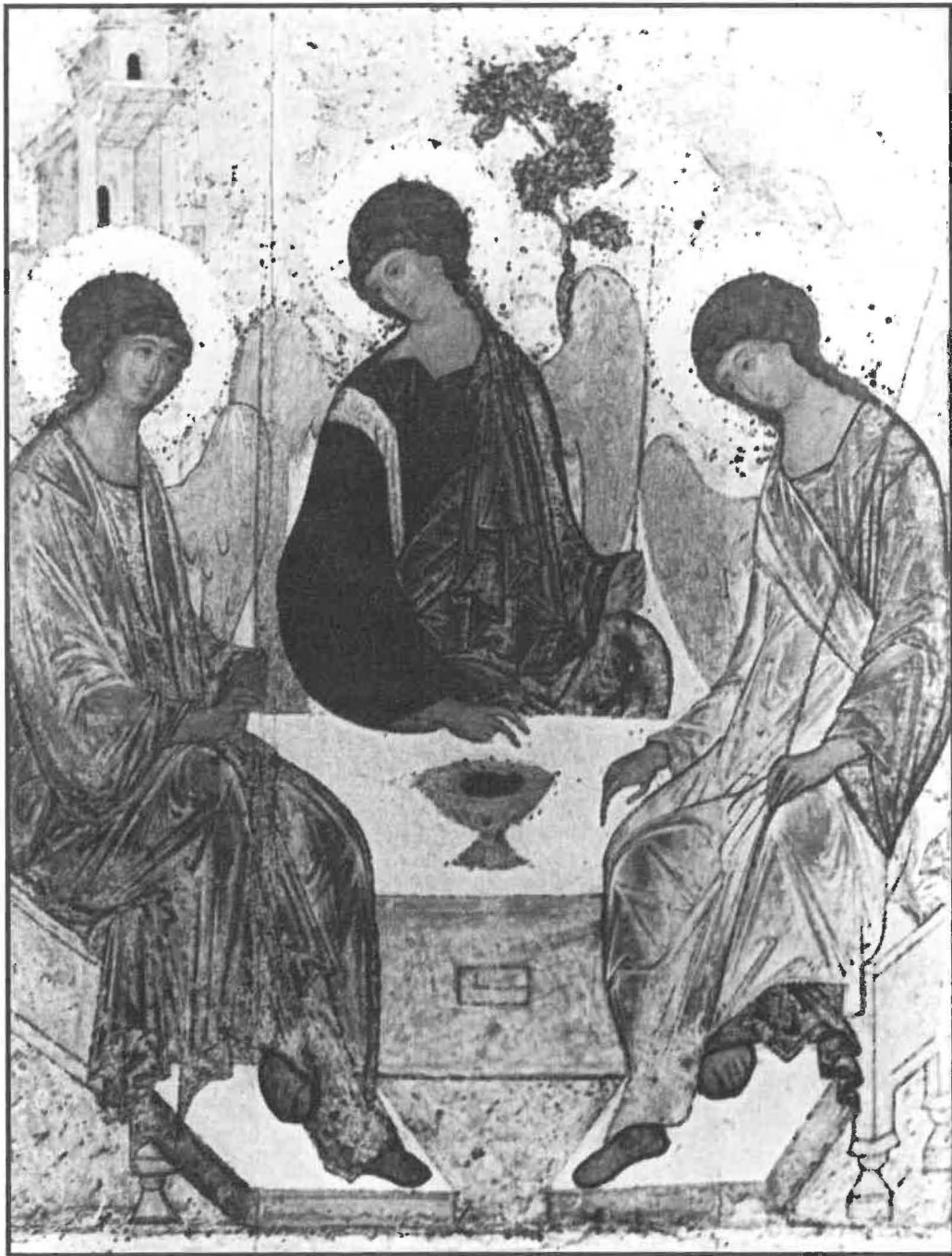
As we look at the weeks ahead this summer, one distinctive feature is the reference to Abraham in the Old Testament lessons of Propers 11 and 12 (July 19 and 26) and in both the lesson and Epistle for Proper 14 (Aug. 9). Some attention and thought to this major biblical figure are certainly called for.

On the first of these three Sundays, the sermon can introduce him and give a brief sketch of his life. The story of the Three Angels [right], interpreted by Christians as representatives of the Holy Trinity, has always fascinated people. The great Russian artist St. Andrei Rublev (15th century) produced the icon of the Three which has become the widely accepted Eastern Orthodox representation of the Holy Trinity. It is a work of great beauty. If a colored illustration of it is available in a large book (it is reproduced in many art books), this may be fixed open and exhibited to the congregation in the front of the church.

The second of these Sundays, July 26, has an explicitly humorous story of Abraham bargaining with God. The preacher can present the humor and then speak of the value of earnest, insistent and continuing prayer.

On the third of these Sundays, Aug. 9, God's promise to Abraham can be explained in terms of St. Paul's doctrine that those who have faith, of every nation, race and tongue are the true heirs of Abraham and Sarah.

It is disappointing that on no one of these three Sundays does the lectionary give a psalm speaking of Abraham. As has been repeatedly said in this column, the psalms in the Sunday lectionary are not mandatory. As a close study of the rubrics show, other psalms may be chosen. It is here suggested that Ps. 47 be used on July 19, and Ps. 105:1-11 on Aug. 9. The latter provides the preacher with an opportunity to explain that the Israel in verse 10 is not the contemporary secular state which



has taken that name.

Meanwhile, we can continue to hope for the day that the Standing Liturgical Commission will produce a list of optional psalms for Sundays which will relate more closely, in many places, to the readings. This, unlike some other things, would be a useful publication for ordinary parishes.

It is also shocking that *The Hymnal 1982* has only one hymn, #401, referring to Abraham. *The Episcopal Musician's Handbook* rightly recommends this hymn for both July 19 and Aug. 9. If this hymn is unfamiliar to the congregation, they will sing it well enough when they have a second try! Any or all of these weeks are also appropriate for Eucharistic Prayer C

with its reference to Abraham (BCP, p. 369).

It is regrettable that Episcopalians are forgetting the canticles which were formerly such an important part of our morning and evening worship. The Magnificat (Canticle 3 or 15) and the Benedictus (Canticles 4 and 16), with their conspicuous references to Abraham, are possible choices to replace psalms, anthems or hymns on any of these Sundays.

For a suitable collect by the priest at the end of the Prayers of the People, the third or fourth collect of the Easter Vigil (BCP, p. 289) are recommended. This is also an occasion we can use the Thanksgiving for Saints (BCP, p. 838). □



Two Kinds of Suffering

Viewpoint By WILLIAM D. ROBERTS

A recent article, "Embracing the Cross" [TLC, June 14], equated bearing illness with bearing the cross. This equation is wrong biblically and theologically, and harmful pastorally. The heart of the error is the mixing of two categories: suffering for the sake of the kingdom of God, for which the cross of Jesus Christ is the ultimate example; and suffering from the consequences of living in a creation which Paul describes as "subjected to futility," in "bondage to decay" and "groaning in labor pains" (Rom. 8:20-22).

Illness falls in the latter category. Illness is a manifestation of the bondage from which Jesus came to free us. Jesus never inflicted sickness, and never refused to heal the sick. St. Mark tells this story about Jesus and a leper:

"A leper came to him begging him, and kneeling he said to him, 'If you are willing, you can make me clean.' Moved with pity, Jesus stretched out his hand and touched him, and said to him, 'I am willing. Be made clean.' Immediately the leprosy left him, and he was made clean" (1:40-42).

Everything we know about Jesus assures us that it is not God's will or desire that we get sick or have an accident. To the contrary, everything we know about Jesus assures us that God's will and desire is for our healing and our wholeness. But the Lord's Prayer reminds us that God's will is not always "done on earth as it is in heaven."

The crucial distinction between suffering for the sake of the gospel and suffering from the consequences of living in a broken creation is choice. Sickness and accidents happen to us: "an enemy has done this" (Matt. 13:28). Suffering for the kingdom of God is something we choose. That's why Jesus said, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me." And that's why Jesus struggled so hard in the Garden of Gethsemane:

"He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me.' And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.' ... Again he went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done'" (Matt. 26:37-39, 42).

Although it is not God's will for us to suffer from sickness or injury, it is sometimes true that doing God's will brings suffering. If someone is being abused and you intervene, you may be attacked as well. If a corporate policy is unethical and you object,

(Continued on next page)

Editorials

Once in a Decade

Nearly 900 bishops of the Anglican Communion are gathered this week in Canterbury for the Lambeth Conference, the once-a-decade event which brings the episcopal leadership of the 37 Anglican provinces together. During the three-week conference, bishops will be divided into groups working on a variety of topics. Papers will be presented, addresses given and worship will take place daily. Our prayers and the prayers of countless other Anglicans will be with the bishops as they spend this time together. While the bishops are unable to address canonical matters or to speak in much detail about concerns of the individual provinces, they do have a wonderful opportunity to address Anglicans everywhere and the rest of Christendom. We hope they make the most of it.



Dialogue Damper

The recent reception of communion by Presiding Bishop Frank T. Griswold in a Roman Catholic church [TLC, June 14] has not caused much of a stir. A few somewhat strident letters have been received by TLC, and the religious press in England has commented disapprovingly in editorials, but for the most part the American church has paid little attention to the Presiding Bishop's action. His forthrightness in explaining the incident to the Executive Council [TLC, July 5] is to be commended. It is ironic that on the same day Bishop Griswold received communion in a Manhattan church, the Archbishop of Canterbury was speaking in a Roman Catholic cathedral in Luxembourg, urging the Church of Rome to reconsider its view of intercommunion.

While it seems to us that Bishop Griswold's action was not a major incident, there are troubling aspects to what took place. With so many persons in both churches longing for reconciliation between the two, it is a concern to see a church leader do something which could hamper further dialogue. And, if Bishop Griswold thought it was all right for him to receive communion, then is it all right for lay persons to ignore the Roman policy that only members of that church are to be communicated? The matter of church unity remains of major importance. Hopefully, an incident like this won't affect future dialogue.

Viewpoint *(Continued from preceding page)*

you may find your position imperiled. If you minister to the hungry, the naked, the sick, those in prison, or the strange ones, others may avoid you or scorn you, or your own wealth or health may be threatened. We do not choose to be sick, but we can choose to do what is right, and sometimes doing God's will brings suffering.

When we confuse bearing illness or injury with bearing the cross, we can also find ourselves confused spiritually. It is hard not to be angry at God when we think our unchosen suffering is God's will. It is hard to "love the Lord your God with all your heart and with all your soul and with all your mind" when we believe that God desires our pain. It is hard to pray for healing when we understand "thy will be done" to mean that God may not desire our wholeness.

Whenever we suffer, for whatever reason and in whatever way, physically, mentally, emotionally, or spiritually, we need to know in the depths of our hearts that the God who created us is for us; that the God who is Emmanuel is with us; and that the God who is Comforter is on our side. And whenever we pray, we need to know that we are cooperating with God's desire to heal us, to save us, and to make us whole.

Let the holy scriptures have the last word: "Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!" (Matt 7:9-11).

"Who will separate us from the love of

Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:35-39). □

The Rev. William D. Roberts is rector of St. Gregory's Church, Deerfield, Ill., and ecumenical officer of the Diocese of Chicago.

In Community

THE COURAGE TO TEACH
Exploring the Inner Landscape
of a Teacher's Life
By Parker J. Palmer
Jossey-Bass. Pp. 199. \$22

Prof. Parker Palmer writes eloquently about living with paradox, learning more truly to be one's self, living in community, and moving toward the sacred truths of life. Though ostensibly about teaching, the implications of Prof. Palmer's argument are more far reaching than the title of the book would indicate.

"Teacher" is easy for me to translate to "Christian" or "priest": "The courage to teach is the courage to keep one's heart open in those very moments when the heart is asked to hold more than it is able so that teacher and students and subject can be woven into the fabric of community that learning, and living, requires" (p. 11). Exploring one's "inner landscape" is important for all of us in order to live an integrated life, a life of integrity, a life in which God, self and others are integrated.

Teaching, he argues, comes not from learning special techniques but from one's inner self, one's identity and integrity, one's heart. One special joy in reading this book is the generous use of examples from his own life and experience.

Prof. Palmer articulates a model that sounds much like our new Presiding Bishop's theme of creating space and respect for "the other." This is an important book that advances the movement taking place in our society and in our church from competitive to collaborative thinking, and one I highly recommend.

(The Rev.) Kenneth J. G. Semon
Vail, Colo.

Thinking Clearly

THE GENESIS OF DOCTRINE
A Study in the Foundation
of Doctrinal Criticism
By Alister E. McGrath
Eerdmans. Pp. 200. \$25

Alister McGrath's careful study of the genesis of doctrine sets this complex issue in a balanced Christian context. The book is not light reading, but never falls into the error of obfuscation.

McGrath's long and profound involvement with the history of Reformation and Enlightenment theology has enabled him to give special attention and insight when dealing with their impact on the reassessment of received Christian theology. These insights are also useful to the serious thinker who is interested in the genesis of doctrine in the several divisions of Christian thought today.

The clarity with which McGrath introduces the differences between theology and doctrine and distinguishes academic theology and the theology of the church, are helpful and dispel a good deal of careless generalization. A helpful book for anyone who is trying to sharpen theological understanding and expression.

(The Rev.) Donald J. Maddux
Shelton, Wash.

One Voice

YESTERDAY, TODAY AND FOREVER
Jesus Christ and the Holy Trinity in the
Teaching of the Seven Ecumenical Councils
By Peter Toon
Preservation Press. Pp. 224. \$9.95 paper

If those Christians who consider themselves to be part of Catholic Christianity are ever to re-unite, the starting point of their union will have to be the decrees and canons of the seven ecumenical councils. These councils represent the whole church (or nearly so) speaking with one voice. They are the tradition of the Catholic church. Their decrees are the authoritative interpretation of the holy scriptures. A book whose aim it is to show how accessible and relevant these councils are is indeed welcome.

Peter Toon's book on the seven councils is an important step toward bringing the councils to our attention. The book gives historical introductions to the councils and summarizes the theological stances against the heresies. Especially valuable is the author's concern to show us the biblical roots of the arguments. He

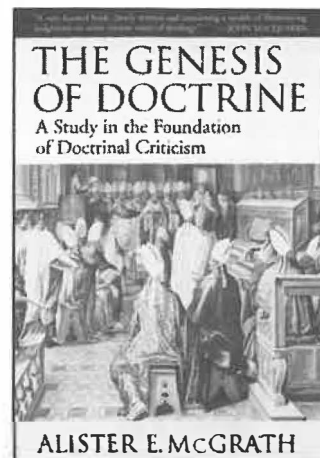
tries to be as simple as possible, but, as the author points out, the subject matter is not simple.

Anglicans have a lot to learn from these councils. We must recapture a deeper understanding of Mary as Mother of God (*Theotokos*). We have only begun to appreciate the ancient icon tradition. (Read Bede and see that one of our great abbots brought icons to his monastery at Wearmouth.)

We could also learn lesser things: the councils insist that Christians stand for prayer and reception of holy communion; they also insist that a loaf of leavened bread be used in the Eucharist.

This otherwise valuable book is marred by a few defects. The author approaches the consequences of the Incarnation from the point of view of a Western nominalist (individualist). He approaches the meaning of the cross from the point of view of a Reformed Protestant. Thirdly, the appendix is too much a continuation of his vendetta against the Episcopal Church.

(The Rev.) Fred Himmerich
Watertown, Wis.



No. Michigan Bishop Search

The Discernment Committee for the election of the Bishop of the Diocese of Northern Michigan will be accepting candidates' names for the position of bishop between June 15 and August 15, 1998. Nominations must be submitted on a prescribed form, which may be obtained by calling the Diocesan Office (800-236-0087). Names may be submitted by the candidates themselves or by others. Persons submitting the names of others must confirm their willingness to be candidates. All candidates who enter the process will be asked at a later date to submit resumes and CDO profiles and to complete a questionnaire. To assure all candidates are treated equitably, no nominations will be accepted after August 15.

The Diocese of Northern Michigan has been on the forefront of ministry development, attracting the attention of the Anglican Communion. We are a rural diocese of thirty congregations in the beautiful Upper Peninsula of Michigan. We seek candidates who will understand, accept, and respect the diversity of congregations in Northern Michigan in their development of baptismal ministry and will provide visionary leadership embracing mutual ministry (total ministry). All baptized Episcopalians are encouraged to apply.

Copies of the Diocesan Profile are available from the Diocesan Office. To request a copy, call or write. All correspondence should be addressed to: Discernment Committee to Elect a Bishop, Diocese of Northern Michigan, 131 E. Ridge St., Marquette, Michigan 49855.

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Books

Helpful Introduction

ABC OF ARCHITECTURE

By James F. O'Gorman

Univ. of Pennsylvania. Pp. 127. \$14.95 paper.

I don't usually read books on architecture, but I do enjoy knowing the difference between, say, Romanesque and Gothic, and comprehending such basics as a vault, a dome and a cantilever. I appreciate the majesty of Washington National Cathedral and the bring-the-outdoors-in of Frank Lloyd Wright's Taliesin. So I was drawn to Dennis McGrath's pen and ink drawings that fill this little book, and then fascinated by Prof. O'Gorman's text that explains how the style of buildings evolved, how the Hagia Sophia differs from the parish house at Trinity Church, Boston, and, most important perhaps, how and why buildings stand up.

Not all examples are houses of worship; the Golden Gate Bridge, Chicago's Hancock Building, and Mad King Ludwig's Neuschwanstein are featured, among many others. The author ties a building's form not only to its function but to its society.

"Architecture and history," he writes, "go hand in hand." If occasionally his language becomes a bit pedantic he can be forgiven. Overall, the book accomplishes its stated purpose: It gives the reader "a slender toehold" and "make[s] him or her more critically aware of the built environment."

Patricia Nakamura
Muskego, Wis.

Distinctive Portrait

JESUS AS HEALER

By Harold Remus

Cambridge. Pp. 149. \$10.95 paper

Responding to a growing interest in the historical Jesus, an international team of distinguished scholars has been assembled to address various important aspects of Jesus' teaching.

Remus, past president of the Canadian Society of Biblical Studies, sets the ancient reports of Jesus as healer in the context of the ancient world. He compares Jesus with other healers of the day (including Hippocrates and Galen), and presents a distinctive portrait of him in that role in each of the four New Testament gospels. Common to all four evangelists, whatever their differences, is the conviction that Jesus performed healings.

Drawing on recent scholarship on Jesus and on sociological, anthropological and medical studies of sickness and healing, the author offers a careful analysis and response to the question, "Did Jesus really heal?" Remus then concludes his work with a deeply meaningful theodicy. Questions for further thought and discussion and a comprehensive bibliography make this book ideal for personal use and group study. It is one of seven volumes in a series edited by Howard Clark Kee.

(The Rev.) Derald W. Stump
State College, Pa.



Distressed Society

FALSE HOPES

Why America's Quest for Perfect Health Is a Recipe for Failure

By Daniel Callahan

Simon & Schuster. Pp. 289. \$24

A primary challenge in pastoral care is helping people deal with utopianism in modern medicine, the conviction that medical progress has made it possible to "fix" everything all the time. This leads, inevitably, to demands on doctors and hospitals that cannot be met.

The author fully appreciates the gains that have been achieved, but points out that much of the gain in longevity began before the age of antibiotics and modern miracle drugs. The rise in economic status, good nutrition, and the understanding of sanitation were major factors.

Callahan tries to balance cost effectiveness in an interesting and profound way. He reminds us that no one technology or set of technologies applicable to one category of patient allows us to exclude the rights of all patients to a proportion of the available medical care. Nor can medicine wisely take a disproportionate share of the national resources to the serious detriment of other social needs.

"A sustainable medicine," he writes, "will have three characteristics." First, it will provide society with a level of health care "sufficient to give them a good chance of making it through the life cycle and of functioning at a decent level of physical and mental competence."

Second, it will be affordable to the society, equitably distributed without undue strain.

Third, it will be "a medicine that has, with public support, embraced finite and steady-state health goals and has limited aspirations for progress and technical innovation."

Much of the dilemma, he believes, is a natural but ominous result of the conviction after Newton, Bacon and Darwin, though not truly held by them, that all things can be perfected through science and mechanics, combined with the rise of individualism in America, and a loss of faith and a consequent irrational fear of mortality. He strongly supports modern medicine, but with the precautions of a person who feels that some of its servants and many of its entrepreneurs distort it.

(The Rev.) Ward McCabe
San Jose, Calif.

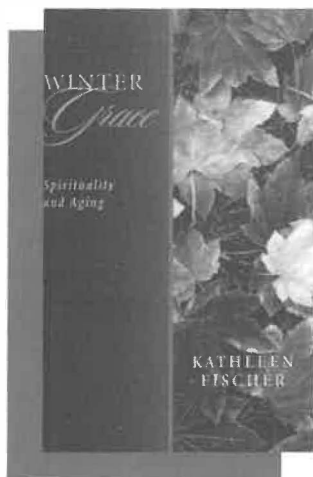
The Depth of Time

WINTER GRACE

Spirituality and Aging

By Kathleen Fischer

Upper Room. Pp. 210. \$11.95 paper



Kathleen Fischer, a professional counselor and spiritual director in Seattle, Wash., writes of the "ascent and descent" of aging. "A spirituality of aging," she says, "must help us find a way to turn losses into gains, to learn how the stripping process which often accompanies aging can be a gradual entrance into freedom and new life, how, in fact, aging can be winter grace."

Drawing on examples from her practice, she shows how the aging can move from quantity to quality of time until "we are finally able to ... experience the depth of time as well as its duration." Her chapters on "Older Women" and "Humor and Hope" are especially insightful.

This book's greatest value would be in helping younger people understand those who are quite comfortable with the opportunities, as well as limitations, of advanced age.

Helen D. Hobbs
Salem, Ind.

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Appointments

The Rev. **Art Bevins** is rector of Advent, Brownsville, and vicar of St. Paul's, Brownsville, TX.

The Rev. **John Capellaro** is rector of St. Paul's, 201 St. Paul Blvd., Norfolk, VA 23510.

The Rev. **David Carlson** is deacon assistant at St. Luke's, Ferndale, and St. Margaret's, Hazel Park, MI.

The Rev. **Jonnie L. Cassell** is rector of St. Andrew's, 4520 Lucas-Hunt Rd., Northwoods, MO 63121.

The Rev. **Pat Connell** is rector of Trinity, 720 Ford Ave., Owensboro, KY 42301.

The Rev. **Richard Edwin Craig** is vicar of Our Saviour, Aransas Pass, and Sts. Thomas and Martin, Corpus Christi, TX.

The Rev. **Richard Draper** is rector of Christ Church, 500 Mulberry St., Madison, IN 47250

The Rev. **Richard B. Elberfeld**, rector of St. Mark's, Erie, PA, is also vicar of St. Mary's, Erie.

The Rev. **Paul Frey** is rector of Redeemer, 648 Madison St., Eagle Pass, TX 78852.

The Rev. Canon **Mary Maggard Hays** is canon missionary of the Diocese of Pittsburgh, 325 Oliver Ave., Pittsburgh, PA 15222-2467.

The Rev. **Ross Kenner** is rector of Glebe, 4400 Nansemond Pkwy., Suffolk, VA 23435.

The Rev. **Michael Mayor** is rector of St. Stephen's, 1112 St. Stephen's Church Rd., Crownsville, MD 21032.

The Rev. **Dabney Smith** is rector of Holy Trinity, 50 W Strawbridge Ave., Melbourne, FL 32901.

The Rev. **James Scott Spencer** is rector of St. Simon's, 28 Miracle Strip Pkwy., Fort Walton Beach, FL 32548.

The Rev. **David Stenner** is rector of All Saints', 203 Chatsworth Rd., Reisterstown, MD 21136.

Ordinations

Deacons

Alabama - **Earl F. Gossett**, assistant at Cathedral Church of the Advent, 2017 Sixth Ave. N, Birmingham, AL 35203-2701; **Jerrilee Parker Lewallen**, deacon-in-charge of St. Timothy's, 207 E Washington St., Athens, AL 35611; **Jayne Collins Pool**, assistant at St. Mary's, Box 55245, Birmingham, AL 35255; **Louie Dean Skipper**, assistant at Epiphany, Box 116, Gunterville, AL 35976-0116.

California - **Michael Carney**, **Gloria Rosa de Castillo**, **Ann Mary Meunier**.

Idaho - Ann Halpin Baltz.

Northwestern Pennsylvania - **Christine Bauschard**, assistant at Trinity Memorial, 444 Pennsylvania Ave., Warren, PA 16365; **Michael Bauschard**, assistant at Trinity Memorial, 444 Pennsylvania Ave., Warren, PA 16365. **Martha Staman Ishman**, vicar of St. Clement's, 103 Clinton St., Greenville, PA 16125.

Olympia - **Dennis Curtis Cole**, **Bernard Kim Forman**, **Catherine Woods Richardson**, associate at Grace, 341 Washington St., Traverse City, MI 49684.

Southern Virginia - **Marguerite Alley**, assistant at All Saints', 1968 Woodside Ln., Virginia Beach, VA 23454; **Katherine Gray**, assistant at St. Paul's, 221 34th St., Newport News, VA 23607; **Raymond Souza**, assistant at Trinity, 207 W Main St., Moorestown, NJ 08057.

Western Louisiana - **Todd Robert FitzGerald**, **Don Curtis Leger**.

West Missouri - **Mary Siegmund**.

West Texas - **David Andrew Luckenbach**, assistant, Advent, 104 W Elizabeth, Brownsville, TX 78520; **James Raphael Murguia**, assistant, Good Shepherd, 700 S Broadway, Corpus Christi, TX 78401.

Priests

Olympia - **Jerry Good**, **Linda M. Johnson**, **Gregory William Peters**, **Jennifer Pratt**, **Douglas Clark Simonsen**

Resignations

Sarah Bartenstein, as communications officer of the Diocese of Virginia.

Retirements

The Rev. **Lynn C. Edwards**, as rector of Good Shepherd, Hazelwood, PA.

The Rev. **Grady W. Richardson**, as rector of Epiphany, Tunica, MS.

Deaths

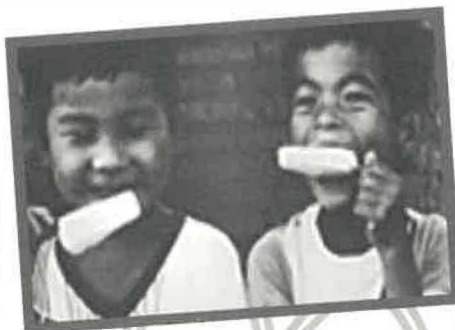
Marjorie O. Adams Gosnell, wife of the Rt. Rev. Harold Gosnell, fifth Bishop of West Texas, died May 28 in San Antonio. She was 92.

Mrs. Gosnell was born in East Marion, NY, and was a graduate of Smith College. She lived in San Antonio from 1948 until the time of her death. She is survived by her husband, their two children, Harold, Jr., and Judith Cavender, three grandchildren and four great-grandchildren.

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ORGANIZATIONS

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

POSITIONS OFFERED

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

ST. JOHN'S OF NEW CASTLE, CO, and **St. John's of the Mesa, Battlement Mesa, CO,** are seeking applications for a vicar. This is a part-time position with an annual compensation between 15-17K. New Castle and Battlement Mesa are communities in the Grand Valley of western Colorado, where the weather is seasonal and skiing, fishing, hiking, hunting and golfing are readily available. We are searching for a person who will serve as our pastor and work with us to develop our Christian education and outreach programs. Retired priests are encouraged to inquire. Short term contracts/service will be considered. Please direct inquiries to: **Mrs. Candyce Lowery, c/o St. John's, Box 82, New Castle, CO 81647.**

POSITIONS OFFERED

YOUTH MINISTRY OPPORTUNITY: St. Paul's Church, Augusta, GA, a downtown, colonial, vibrant and growing congregation, seeks an enthusiastic person called to youth ministry. This is an important position on our ministry team of lay professionals and clergy serving a congregation of 1,000. Experience in and enthusiasm for "Journey to Adulthood" is a must. Augusta is the state's second-largest metro area and is a pleasant drive from Atlanta, Charlotte, Savannah, the coast and the mountains. Read about Augusta in *Money* magazine's ranking of cities and visit us at our web site: saintpauls.org. Call **Donald Fishburne** for more information: (888) 724-2485.

ST. MARY'S CATHEDRAL, a eucharistically centered urban church which seeks to be the standard bearer of the Diocese of West Tennessee, and a nurturing parish of this faith community, seeks an experienced person who is a leader with vision and enthusiasm to be our dean. We want him/her to help us expand our already extensive outreach program to our minority, build new programs and attract new members. We desire a dean who genuinely cares about his flock with a love for all kinds and conditions of people. In the pulpit our new dean will speak to the heart as well as the mind and will be deeply grounded in theology and its relationship to the world. Replies to: **The Rt. Rev. James Coleman, Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105.**

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

SCHOOL CHAPLAIN: Saint Mary's School in Raleigh, NC, seeks an Episcopal priest to serve as chaplain. Founded in 1842, Saint Mary's is a day and boarding high school for girls and has been associated with the Episcopal Church since its founding. Saint Mary's seeks an individual who has the interest and talent to participate in other areas of school life in addition to daily chapel, and would be delighted to find a chaplain who could teach or coach or direct other activities. The school is flexible and could arrange a part-time position under the right circumstances. Salary will be competitive depending upon duties. For the first year housing would not be provided. Interested individuals should contact: **Clauston Jenkins, President, Saint Mary's School, 900 Hillsborough St., Raleigh, NC 27603-1689. (919) 424-4138; Cjenkins@saint-marys.edu**

RECTOR: Christ Episcopal Church of Pittsburgh, PA, is in search of a new rector. Christ Church is located in the growing suburban community of North Hills. Due to the upcoming retirement of our present rector, we are seeking a unique individual to lead a very diverse church family into the future. If interested, please send a resume to: **Search Committee, c/o Colleen Kilbert, 7401 Bennington Woods, Dr., Pittsburgh, PA 15237.**

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

(Continued on next page)

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POSITIONS OFFERED

MUSIC MINISTER: Requires fluency with diverse musical styles, undergraduate degree, vocal, directing, organ training and experience. Advanced degree desirable, 20-30 hours per week. Salary \$13,000-\$23,000 per year. Send resume to: **St. Luke's Episcopal Church, 114 S. Marina St., Prescott, AZ 86303.**

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

RECTOR wanted for All Hallows' Episcopal Parish of 120 communicants located in a rural setting near historic Annapolis, MD. Our parish is approximately 45 minutes from Washington, DC, and Baltimore, MD. We desire a priest who is grounded in the traditional liturgy of the church with a strong focus on the Holy Eucharist. We want a priest who will help us grow in the love and knowledge of Jesus Christ and who will promote growth in our membership. All interested parties please send a resume, cover letter and CDO profile to: **Joan King, Search Committee Chairperson, 3900 Greenmeadow Lane, Davidsonville, MD 21035** or contact her at (410) 798-1737 by July 31, 1998.

ASSOCIATE RECTOR FOR PASTORAL CARE for Church of the Holy Comforter, a dynamic, corporate-size parish in Vienna, VA, seeks experienced priest to join a staff consisting of the rector, assistant rector for youth and family ministries, minister of music and director of children's ministries. The associate will have primary responsibility for the coordination of pastoral care ministries which will be shared with other clergy and a committed laity, oversight of the Stephen Ministry, plus liturgical and teaching responsibilities. Competitive salary and benefits commensurate with experience. Applicants are asked to send a letter of interest, CDO profile and resume to: **The Rev. Richard A. Lord, 543 Beulah Rd., NE, Vienna, VA 22180-3599; Office (703) 938-6521; Fax (703) 281-1360; E-mail: RK1953@aol.com.** See our Home Page at <http://www.us.net/edov/5/holyrc>, for additional parish information.

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

CLUSTER MINISTRY in north central Illinois is looking for a priest to assist primary pastor, part-time. Housing provided in Streator, IL. Additional compensation and level of involvement to be negotiated. Call or write or FAX: **The Rev. Rex Fliess, 113 E. Lafayette St., Ottawa, IL 61350. (815) 434-0627 (phone/FAX).**

YOUTH WORKER, LAY OR ORDAINED. Rapidly growing suburban parish seeks a very special person for youth ministry leadership. We want either a priest who is willing to devote 80% of the time to youth work and pastoral care of families of youth, or a lay person who has the skill and ability to offer pastoral care and preach occasionally. Send applications to: **Christ Church Episcopal, 21 Aurora St., Hudson, OH 44236.**

POSITIONS OFFERED

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

ALL SAINTS' EPISCOPAL CHURCH seeks experienced candidates for rector. Growing program parish located in Boise, Idaho. Send resume and current CDO profile by 9/1/98 to: **Search Committee, All Saints' Church, 704 S. Latah St., Boise, ID 83705.**

RETIRED? Small mission in southwest New Mexico is looking for a retired priest to live in the Lovington area and to promote church growth. Send letter with resume to: **The Office of the Bishop, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107,** with copy to: **St. Mary's Episcopal Church, P.O. Box 883, Lovington, NM 88260.**

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

POSITIONS WANTED

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

SEEKING EMPLOYMENT. Liberal priest and former attorney seeking faith community concerned with issues of social, economic and environmental justice and committed to respecting the dignity of every human being regardless of race, gender or sexual orientation. Reply **Box C-773**.

PROGRAMS

BENEDICTINE EXPERIENCE—September 24-27— Episcopal House of Prayer, Collegeville, MN, faculty Dr. R. William Franklin, Dean, Berkeley Divinity School at Yale; the Rev. Columbo Stewart, OSB, St. John's Abbey, Collegeville. Contact: **Friends of St. Benedict, 2300 Cathedral Ave., NW, Washington, DC 20008. (301) 588-9416; FAX (301) 6260; E-mail SaintBenedict@msn.com**

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The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Carlsbad, CA

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

Yucaipa, CA

ST. ALBAN'S 12692 Fifth St.
The Rev. Bruce Duncan, v (909) 797-3266
Sun Services: 8 H Eu, 10 Sunday School & H Eu

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. M. Paul Garrett (970) 586-4504
Sun: H Eu 8 & 10:30; Sat 5:30 H Eu (June-Aug)

Rocky Mtn. Nat'l Park—west side

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Sun HC 8:30, Wed HC 7 4th & Garnet in Granby
Call about Sunday EP on Grand Lake (vacation attire appropriate)

Hartford, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

Roxbury, CT

CHRIST CHURCH Church & North Sts.
The Rev. Bruce Shipman, r; Jack Gilpin, lay theologian
Sun 8 & 10:30 H Eu (860) 354-4113

Washington, DC

CHRIST CHURCH, Georgetown
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The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4 (1S & 3S, Oct-May), Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

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2430 K St. NW — Foggy Bottom Metro
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Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
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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.

Stuart, FL

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

Atlanta, GA

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

Augusta, GA

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

Decatur, GA

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

Savannah, GA

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

ST. PAUL THE APOSTLE

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Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

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Sun Eu 7 & 9:30. Prayer & Praise 1st Fridays 7

Chicago, IL

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

Peoria, IL

CHRIST CHURCH (Limestone) Christ Church Rd.
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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

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

Baton Rouge, LA

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The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-master, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

Boston, MA

ADVENT 33 Brimmer St.
The Rev. Dr. Richard Cornish Martin (617) 523-2377
Sun Masses 8 (Low), 9 (Sung), 11 (Sol). MP 7:30. Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30. Mass 9). Wed Mass 6—Reconciliation, Wed 5, Sat 9:30

Gloucester, MA

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

Mt. Desert, ME

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

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

(Continued on next page)



St. Mary's-by-the-Sea, Mt. Desert, Maine

Summer Church Services

Kansas City, MO

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

Billings, MT

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

Asheville, NC

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

Hertford, NC (Dio. of East Carolina)

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

Lincoln, NE

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

Newark, NJ

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

Carlsbad, NM

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

Ruidoso, NM

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

Santa Fe, NM

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

Minden, NV

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Long Beach, LI, NY

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Gethsemane Garden Cemetery/St. Rocco Pet Cemetery
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Lewis, Jr., h.r.
Sat 5; Sun 8 & 10 (High Mass)

New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
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asst
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

New York, NY (Cont'd)

ST. THOMAS 5th Ave. & 53rd St.
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Sun Eu 8, 9, 11. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30.
Sat Eu 10:30

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Mon-Thurs 8:30-6; Fri 8:30-5:30.

Niagara Falls, NY

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

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses: 6:30, 8 & 10

Westhampton Beach, NY

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peter-
son, M.Div., priest assoc (516) 288-2111
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S, 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,
4S, 5S)

Gettysburg, PA

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

Philadelphia, PA

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

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

Pittsburgh, PA

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

GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by app.

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Pawleys Island, SC

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

Rapid City, SD

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

Corpus Christi, TX

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

Dallas, TX

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

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

Fort Worth, TX

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

Houston, TX

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

Tomball, TX

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

Bayfield, WI

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

Hayward, WI

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

Milwaukee, WI

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

Rhineland, WI (Northwoods)

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

Paris, France

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

Encourage attendance among your parishioners and invite travelers to your church.

Invest in a Church Directory listing.