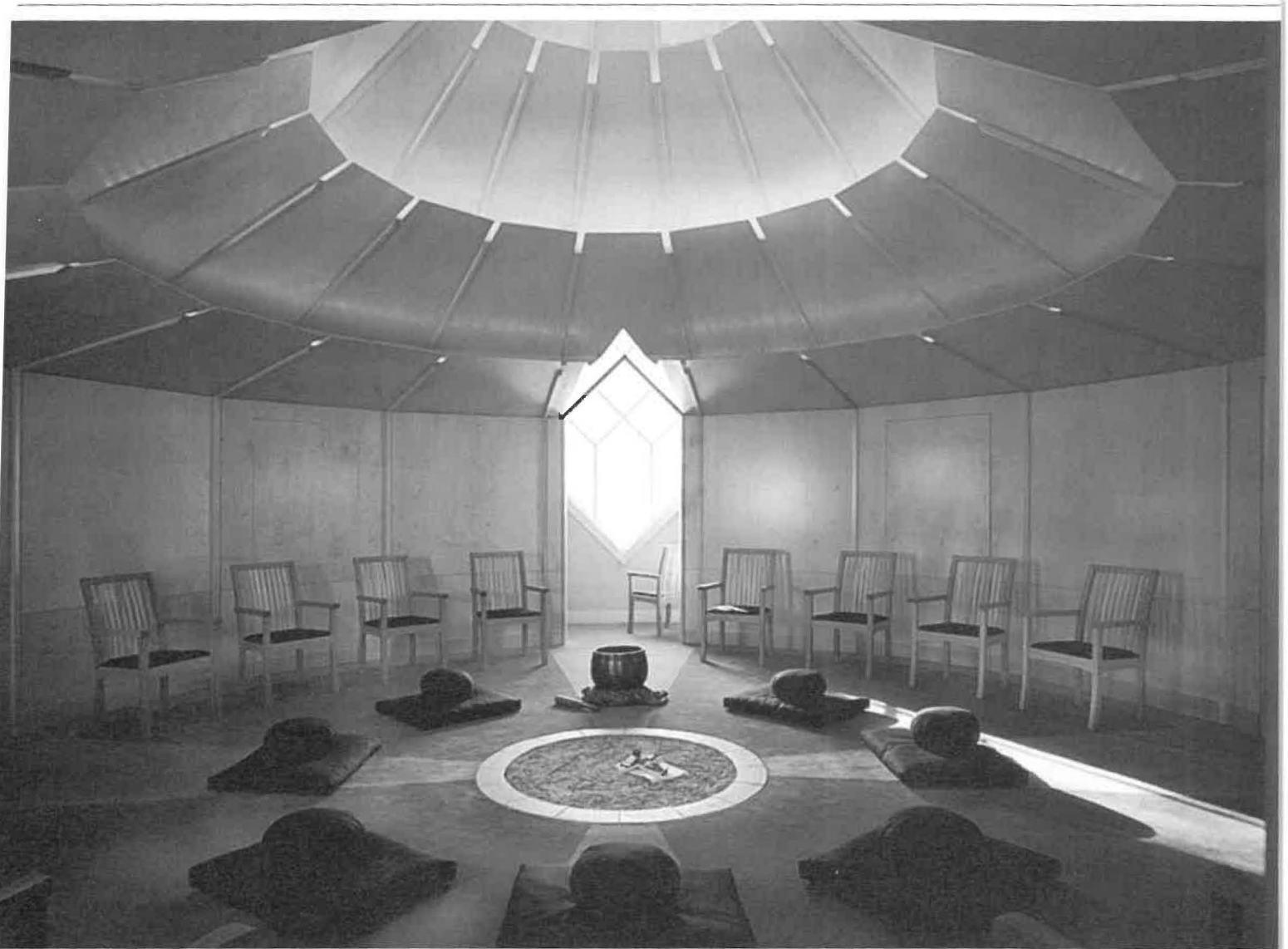


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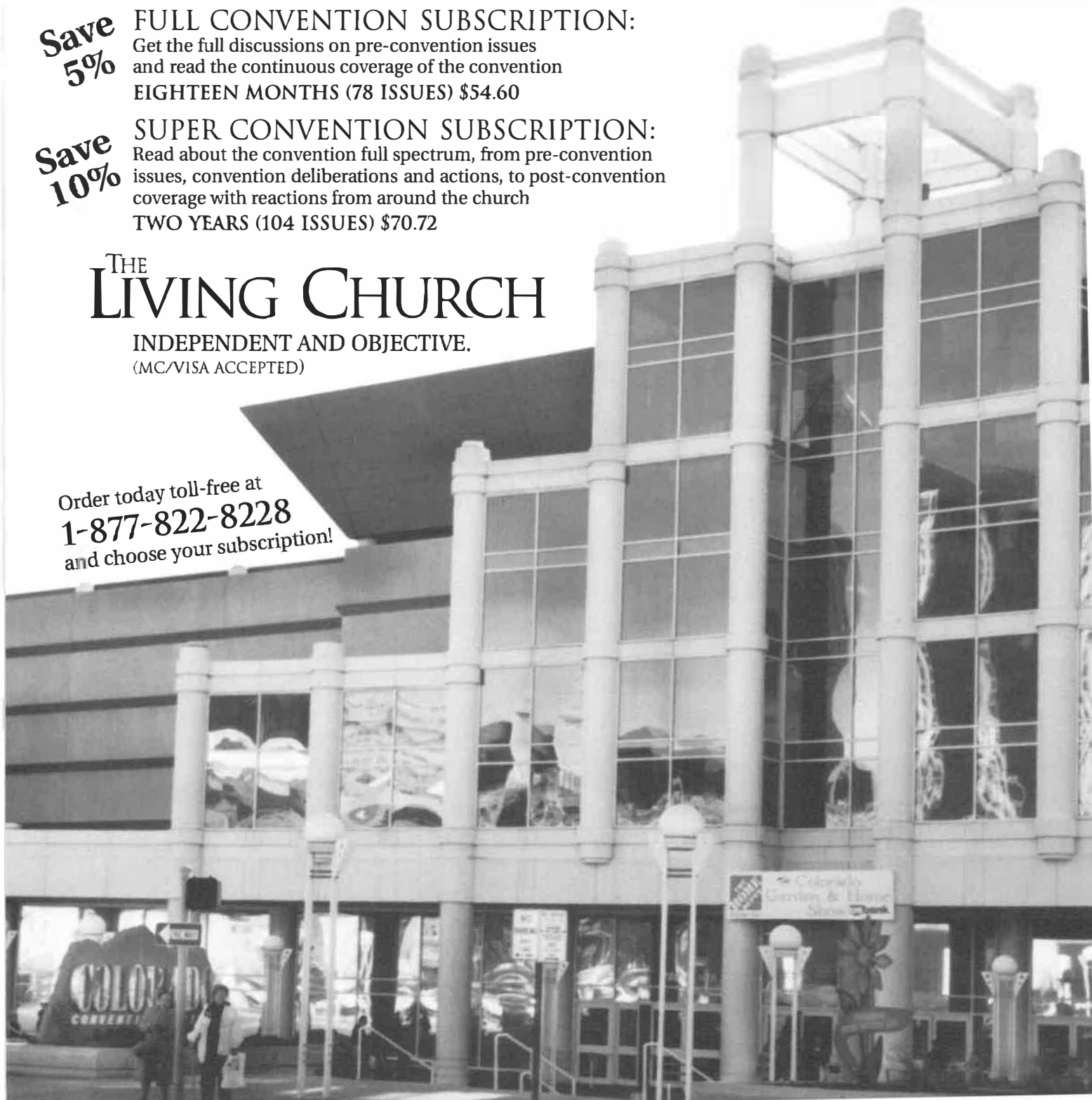
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Volume 219 Number 3

# THIS WEEK



## The Cover

The Oratory at the Episcopal House of Prayer on the grounds of St. John's Abbey, a Roman Catholic monastic community at Collegeville, Minn. Only 24 people can be seated around a circle of bare earth lit by a clerestory window. Set in a quiet woods, the retreat center offers programs "to guide and support its guests in their desire to seek God in the midst of busy lives." The Episcopal center on Catholic monastic land was an outgrowth of a friendship between the Rt. Rev. Robert Anderson, retired Bishop of Minnesota, and the late Abbot of St. John's, Jerome Theisen, OSB.

## Features

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- 7 The Diocese of Ohio holds leadership summit to plan for the future.**
- 9 Tithe guides funding in the Diocese of Florida.**



The Rt. Rev. A.C. Marble, Jr., Bishop of Mississippi, presides at the dedication of the John Maury Allin Diocesan House in Jackson.  
*another photo, page 6*

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## SUNDAY'S READINGS

# Now and Not Yet

*The creation waits with eager longing for the revealing of the children of God (Rom. 8:19)*

### Pentecost 8, Proper 11

Wis. 12:13, 16-19; Ps. 86 or 86:11-17; Rom. 8:18-25; Matt. 13:24-30, 36-43

The lessons from both Romans and Matthew display the tension between the now and the not yet of Christian living. We have received the "Spirit of sonship" (Rom. 8:15), yet we "wait for adoption, the redemption of our bodies" (Rom. 8:23). In the parable of the weeds, Jesus says that both wheat and weeds grow together and that the harvest awaits "the end of the age" when the sorting-out process occurs. We are all painfully aware of the conflicts that dot the earth today. The wreckage of humanity's rebellion against God is demonstrated daily in scenes from

Kosovo to Columbine High School. As Christians, we have received the gift of the Holy Spirit; yet, this is the "first fruits" of God's redeeming work. The kingdom of God is here in part, yet daily we pray "thy kingdom come." We see evidence of God's power and presence working when we are spreading the gospel and loving our neighbors as ourselves. In this, we rejoice. We must not be shocked, however, when people act out their hostility to God in even horrific ways. What should we do? Our task is to plant, to serve and to wait.

### Look It Up

"The field is the world" (Matt. 13:38).

### Think About It

Do we give sufficient attention to the Second Coming of Christ? The New Testament is a future-directed book. Has our prosperity blinded us to our future hope?

### Next Sunday

#### Pentecost 9, Proper 12

1 Kings 3:5-12; Ps. 119:121-136 or 119:129-136; Rom. 8:26-34; Matt. 13:31-33, 44-49a

### A New Birth

The heavens stilled  
and angels held their breath,  
although some little ones  
ran back and forth  
bumping into each other  
in their excitement.

It was a day saved for remembrance  
in God's own ledger,  
for somewhere on earth  
a Christian in name  
was born again —  
to become a Christian in spirit.

**James Pecquet**

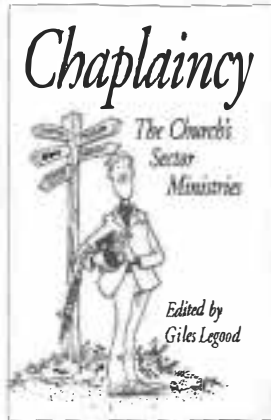


# Rites and References

By Travis Du Priest

**CHAPLAINCY: The Church's Sector Ministries.** Edited by **Giles Legood**. Cassell & Continuum. Pp. 192. \$24.95 paper.

Fills a real void in our church, presenting a theology of the ministry of chaplaincies. Chapters on airports, armed forces, hospitals, industry, universities, arts and recreation. I would have wished, because of my own vocation, more on retreat center work, but I highly recommend this collection of (British) essays as required reading for seminarians.



bury and a prayer of ecology by Prince Philip. The shortest, "Thank God," by Sir John Drinkwater, includes the notation: "My favourite Grace, used much at sea and rather like myself, short and broad."

**THE ART OF PUBLIC PRAYER: Not for Clergy Only** (Second Edition). By **Lawrence A. Hoffman**. SkyLight Paths (P. O. Box 237, Sunset Farms Offices, Rte. 4, Woodstock, VT 05091). Pp. 270. \$17.95 paper.

Draws from and lists for future reference many sources on structuring time, symbols, the presence of God, sacred space and design. Interesting discussion of Lost Symbols and Personal Memories. From Word As Stories, "Each worship service is a re-reading of a sacred script and the establishment of a new sacred reality."

**THE NEW INTERPRETER'S BIBLE. VOL. II: Numbers, Deuteronomy, Introduction to Narrative Literature, Joshua, Judges, Ruth, 1 & 2 Samuel.** Edited by **Leander E. Keck**,

convenor and senior N.T. editor. Abingdon. Pp. 1388. \$70.

Detailed commentaries on the above listed books of the Hebrew Bible or Old Testament. The essay on narrative literature is most helpful, with its explanation of style and its effect on the telling of a narrative. Contributors to this volume are from Princeton, the Iliff School of Theology in Colorado and the University of London, to name three.

**ADORATION: Eucharistic Texts and Prayers Throughout Church History.** Compiled by **Daniel P. Guernsey**. Ignatius. Pp. 250. \$14.95 paper.

After scanning the biblical and other eucharistic texts (from St. Ignatius of Antioch, d. 115, to the 1994 Roman Catholic Catechism), the editor compiles meditations and prayers of eucharistic adoration — "O Saving Victim," a number of litanies and acts of devotion for Benediction. Decidedly Roman Catholic but of interest to many Episcopalians.



**COME TO TABLE.** Pp.30. \$5 paper. **WHAT ARE WE DOING.** Pp.19. \$0.65 paper. Both by **Helen Barron**. Candle (7373 E. Iowa, #1100, Denver, CO 80231).

Two well written, neatly printed and illustrated pamphlets — the former intends to "show" children from something of a bird's-eye view what the Holy Eucharist is; the former introduces the Episcopal Church and its worship to visitors or newcomers from a non-liturgical background.

**GOOD GRIEF: For Life's Love Lost.** By the **Grief Group of St. Mark's-in-the-Valley**. (Good Grief Group, P.O. Box 39, Los Olivos, CA 93441). Suggested donation: \$1.25 paper.

This 18-page business-envelope-size pamphlet is the product of a grief group in a west coast Episcopal parish. At each meeting, notes were taken by the rector, the Rev. Charles H. Stacy. Several topics are loneliness, sleep, crying, grieving, remorse and finances. The Group is happy to send you several copies and does not mind if others sell the pamphlet.

**FAVOURITE PRAYERS: Chosen By People from All Walks of Life.** Compiled by **Deborah Cassidi**. Cassell & Continuum. Pp. 180 \$16.50 paper.

Chosen or written by British clergy, royalty, poets, politicians, historical figures and saints. Foreword by Lord Runcie, former Archbishop of Canter-

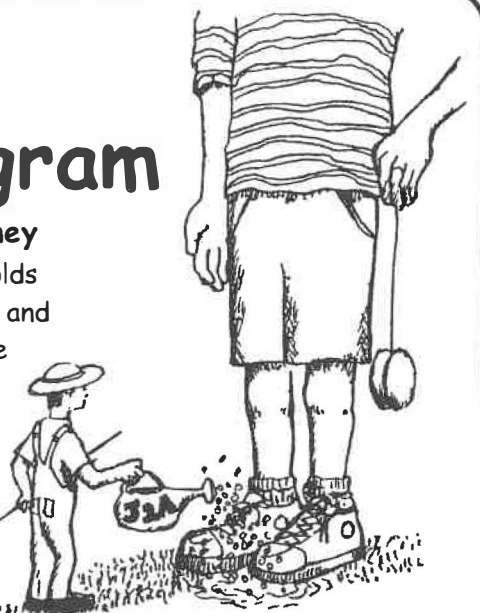
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## Allin House Dedicated

Eight of the grandchildren of the Rt. Rev. John Maury Allin participated in the June 19 Eucharist and dedication of the new diocesan house in Jackson, Miss., named for the 23rd Presiding Bishop and sixth Bishop of Mississippi. Located one and one-half blocks from the former offices at St. Andrew's Cathedral, the John Maury Allin Diocesan House will provide much needed work space for the Rt. Rev. A.C. Marble, Jr., Bishop of Mississippi, and his staff.

Carolyn S. McLendon photo



## Province 3 Synod Participants Urged to Live Out Baptismal Covenant

"Will you seek and serve Christ in all persons, loving your neighbor as yourself?"

"I will with God's help."

Beginning with this baptismal promise, almost 100 persons gathered for the Province 3 synod June 13-15, in Hagerstown, Md. Participants took part in several training sessions and social activities with the members of the provincial commission on ministry that met June 14-15.



Bishop Rowley

The Rt. Rev. Robert D. Rowley, Bishop of Northwestern Pennsylvania and president of the province, preached at the opening Eucharist. He challenged each participant to consider four things about faith: to be obedient to God's ways; to discern together God's will, even if amid dis-

agreements; to serve, to reach out to the marginalized and bring them into the family of God and his church; and to live out the baptismal covenant.

Following the opening Eucharist, attendees participated in a variety of workshops. In the business meeting, Bishop Rowley was re-elected president, and Ruby Van Croft of the Diocese of Washington was elected vice-president. The Rev. Edward E. Godden, rector of Immanuel on the Green, New Castle, Del., was elected to the national church's Executive Council. Carlyle Gravely, Diocese of Southern Virginia, was elected secretary, John McCarthy, Diocese of Northwestern Pennsylvania, treasurer, and 12 members (three bishops, five presbyters and four lay persons) to the court of review. The bishops and deputies also approved the budget and associated diocesan assessments to support the work of the province in 2000.

The gathered representatives heard

reports on the activities of the various "networks" through which most of the business and program activities of the province are carried out. Reports were received from the Ministry Lab; the Environmental/Justice, Peace and Integrity of Creation Network; the Higher Education Network; the Christian Education Network; the Youth Ministry Network.

John Vanderstar from the Diocese of Washington and a member of the Program, Budget and Finance Commission of the national church, reported on the beginning of active work on the proposed budget for 2000-2003. Similarly, the Rev. John Kitagawa, from the Diocese of Maryland and chair of the Church Structure Commission, asked for input as that body begins a review of the function of the nine provinces of the church, looking at how they do ministry and how they can do ministry better.

*Carlyle Gravely*

# Diocese of Ohio Looks at Past Successes During Summit to Plan for the Future

More than 100 clergy and lay leaders of the Diocese of Ohio met June 3-5 to pray, discuss, and discern what the Holy Spirit is calling the diocese to become during the next five years.

Called the Leadership Summit, the conference and the events preparing for it were designed by Helen Spector, a California-based consultant, who served as facilitator for the gathering of leaders in the diocese which consists of the northern half of the state.



Bishop Grew

Invitations to attend the meeting were mailed to all clergy, congregations, and members of diocesan committees and commissions by the Rt. Rev. J. Clark Grew II, Bishop of Ohio. He said

they would "define new ways to develop healthy and vibrant congregations, centered and faithful clergy, and ministries of peace and justice." They would also consider the need for a capital campaign for the diocese, he said.

During the summit, participants met in small groups and one on one, before reporting results back to the full conference.

Throughout the conference, the facilitator helped the participants consider the positive instead of focusing on the negative. "Where we focus our attention grows in energy," she said. "As a culture, we generally focus our attention on what doesn't work in order to solve the problems. But we can choose instead to focus on what does work, what gives joy and life and energizes us. Positive effect is just as contagious as negative effect."

The areas for discussion led to positive statements: Looking back, when did you feel most excited and alive in your faith as an Episcopalian? What interesting or novel things have you seen that could extend how we think about ministry in the diocese? Dream about how our diocese can really work by 2005. What can we do to

make the diocesan vision possible?

The conference was filled with personal stories about when Christ touched the lives of individuals and parishes. Participants heard story after story of new life developing through the power of the Holy Spirit.

Among the areas identified as most important to the attendees were issues about the care and nurture of the children and young people within and outside the church, issues of inclusiveness where everyone is valued and the poor and disenfranchised are helped; a desire for more spirituality; and a desire to work together across parish lines to use the gifts of each for the good of all.

One long-time member of the diocese pledged \$1 million for the building up of the diocese if \$3 million more could be raised in a capital campaign. An enthusiastic clergyman offered to lead the financial campaign to raise the additional \$3 million.

In the final exercise, each person wrote what he/she would do to make the vision become a reality. Representatives from one parish promised to work with other churches in their area to help their impoverished and unchurched neighbors. A deacon announced she would organize the clergy of the diocese to build a Habitat for Humanity house while working together to know each other better. A staff member who was not an Episcopalian announced that she and her husband would join an Episcopal church after experiencing the joy and love of the conference.

Bishop Grew said the next step would be to develop a steering committee from the conference members to draw up the future plan. "This is about fleshing it out," he said.

In summarizing the summit, the bishop said, "We recognized our overwhelming commitment and concern for children, the poor, and the forgotten. We want to be the church in a different way, and it has to be inclusive. Everyone matters." He added, "If we are going to raise money, we have to know why, and we will decide together."

*Marj Schlaeppli*

**Participants expressed a desire to work together across parish lines to use the gifts of each for the good of all.**



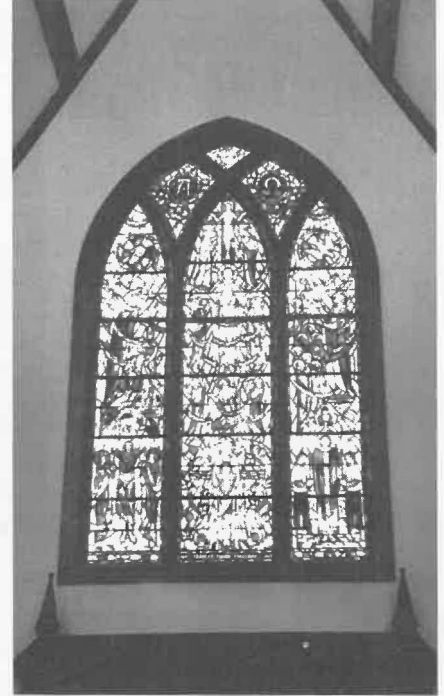
Jim Lough photo

## Back to Order

The congregation of St. Peter's Church, Pittsburg, Kan., returned to its buildings recently, nine months after arson fire did more than \$600,000 in damage.

**Left:** The burned portion of the roof on the 104-year-old church stood open to the elements as workers began restoration. The stained-glass window above the altar was removed for repairs.

**Right:** The altar window, repaired and back in place.



Melodie Woerman photo

## Mission 2000: American Churches in Europe Develop Mission Strategy

Becoming a diocese of the Episcopal Church is one part in a six-part mission strategy that was drawn up recently for the Convocation of American Churches in Europe.

The Mission 2000 Consultation, drawing 70 representatives from eight parishes and five missions as well as other Anglican churches, also called for the convocation to establish a training center for lay and ordained ministries, to develop youth ministry, to work with other Anglicans toward forming a new province of Europe, to plant additional mission churches, and to create multicultural, European forms of Anglicanism.

The consultation, held in Nice, France, in May, was called by the Rt. Rev. Jeffery Rowthorn, Bishop-in-Charge of the convocation, and the Council of Advice to take stock of a developing Anglican presence in Europe. In his letter of invitation, Bishop Rowthorn described the event as a sign of a "new missionary awareness which has become evi-

dent in each of our churches."

The proposals respond to the mandate given by the 1998 Lambeth Conference to the various Anglican jurisdictions in Europe (Resolution V.6) that steps be taken toward establishing a new province. The call for establishing an Episcopal diocese in Europe was viewed by the consultation as a first step toward independence from the American church, establishing it on equal footing with the English, Spanish and Portuguese Anglican presence in Europe.

The convocation originated with the establishment in the 19th century of Episcopal parishes in several cities of Europe by wealthy expatriate Americans. These churches were mainly chaplaincies for these well-established American communities abroad and remained relatively isolated from each other.

In recent years, however, the character of the convocation has changed radically. Now the churches minister to a wide spectrum of English-speak-

ing persons who are in Europe for a variety of reasons. Six new mission churches have been started, welcoming into the breadth of Anglicanism families and individuals of mixed cultural and religious backgrounds. Social outreach programs to refugees and the local poor have also become part of each church's ministry. These changes have brought change in the convocation itself, including a full-time bishop.

Among the priorities, the expansion of youth ministry would build on recent "Youth Across Europe" programs. The need for training programs is in part the result of persons presenting themselves for church leadership specifically in the European context without any intention of returning to the United States or England. The consultation, having heard first-hand testimony from lay leaders of four existing mission churches, was encouraged by their example and success to seek new opportunities for planting churches.

## Tithe as a Guide

Refining a resolution passed in January, clergy and delegates of the 156th convention of the **Diocese of Florida** reconvened on June 19 to define for their diocese in the year 2000 a new funding protocol that "reflects normative biblical stewardship; that is, tithing, the minimum standard for the Episcopal Church."



The special convention voted unanimously to fund the diocese's annual common ministry budget, which equals the sum of pledges from all congregations, by asking each congregation to give a tithe of the total operating income stated in its parochial report for the prior year.

During a transition period, any congregation now giving more than 10 percent to the common ministry budget of the diocese is asked to continue to give at least the dollar value of its current pledge, for five years or until that amount equals 10 percent of its total income.

Envisioning a "Great Commission Diocese," the special convention vote reflected the "ten-ten-ten" concept: tithing as the goal of communicants,

congregations and diocese. Tithing on the income received from its congregations, the Diocese of Florida will contribute 10 percent to the mission and ministry of the national church.

Because this new protocol tithes on the prior year's income, the proposed diocesan budget will be available for review and fine tuning by clergy, vestries, and delegates in the fall, months ahead of diocesan convention in late January.

The Rt. Rev. Stephen Jecko, Bishop of Florida, said the new or renewed pledging discipline has already worked well in several other dioceses and that he believes the spiritual consequences will be a blessing. "The old process we used is no longer adequate for the church of today," said Bishop Jecko. "The institutions of our church must serve us, not we them. I'm proud of the creativity and leadership of clergy and laity in this diocese."

*Virginia Barrett Barker*

## Six-Year Growth Strategy

At the annual convention June 11-12 at Bucknell University, Lewisburg, Pa., some 400 delegates of the **Diocese of Central Pennsylvania** approved a mission vision and strategy that calls for an increase in baptized members of

more than 10,000 over a six-year period.

The plan, titled "Called to Grow," set a goal to expand the number of baptized members from 17,500 to 28,000 by 2005. It also calls for an increase in the average worship attendance from 120 to 200 during the six-year cycle.

The mission vision and strategy will accomplish these goals by reaching out to the unchurched, the ex-churched, children and youth, and the spiritually hungry by "creating an atmosphere ... that is welcoming, hospitable and easy for newcomers to enter, encounter Christ and be valued in congregational life."



Besides growth in number of disciples, the strategy also calls for growth in grace by strengthening faith (or trust in God) and character (or Christian morals and values). Finally, it calls for growth in service by "increasing efforts ... to stand by the side of those in need."

The mission vision and strategy will be fueled by a capital campaign — also titled *Called to Grow* — to raise "\$2 million in 2000." The campaign, approved by clergy and lay delegates to the convention, will provide resources to strengthen current congregations and initiate new missions throughout the 23-county diocese. Money raised in the campaign — to be launched at the diocesan convention in June 2000 — will be used to plant new congregations, support local outreach programs, establish a new diocesan center, and hire youth ministers.

Delegates also approved a major overhaul of the diocesan constitution and canons. The revisions eliminate overlaps in governance by combining three governing bodies into a single entity called the council of trustees.

*(Continued on next page)*

## BRIEFLY

The **Episcopal Church Center** will be closed Aug. 7-22 for the removal of asbestos from the heating equipment room and for other building maintenance procedures. A "skeleton crew" will maintain essential functions from a room at the center equipped with a portable ventilation system. Patricia Mordecai, assistant for administration, said that the automated phone system and e-mail system will forward and redirect messages, or some e-mail users may receive an automated response.

**Roderick Dugliss** has been elected dean of the School for Deacons in Berkeley, Calif. Mr. Dugliss has an extensive background in education and has served as a missionary teacher at the International Christian University in Japan. The School for Deacons has been educating deacons for the Episcopal Church since 1980. In 1998, the school moved to Berkeley to take advantage of the resources of the Church Divinity School of the Pacific.

## AROUND THE DIOCESES

### Central Pennsylvania

(Continued from previous page)

This new body, which replaces diocesan council, incorporated trustees and finance committee, will function much like a nonprofit corporation's board of directors.

Two separate measures on urgent social issues — racism and capital punishment — were considered and approved by the convention. The first measure directs all parishes to be informed of hate groups in their communities and to create coalitions to take a stance against such groups. The second calls for a two-year moratorium on state executions in order to study issues of justice and fairness regarding the demography of those condemned to death row.

In other actions, the delegation backed a plan proposed by the Rt. Rev. Michael W. Creighton, Bishop of Central Pennsylvania, to open a satellite diocesan office in the fall. The office,

to be located at Christ Church, Williamsport, will help facilitate better communication between parishes and the diocese. The bishop will spend a number of scheduled days per month at the branch office, which will also host various diocesan activities.

In his address, Bishop Creighton also noted that a plan to create three live videoconferencing sites in the diocese is currently in the research-and-development phase. The sites, one each in York, Harrisburg and Williamsport, will facilitate real-time video meetings to link the geographically expansive diocese.

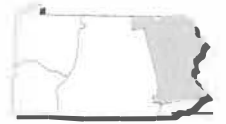
*Carl DeFebo*

### 'Truth Is a Person'

"The church of our day will not be reformed by debate or arguments," the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, said in his address to the June 11-12 convention of the **Diocese**

**of Bethlehem.** "It is in our doing the work of the gospel, that the church will be reformed."

"When Jesus said, 'I am the way, the truth, and the life,' he



taught us that truth is not just an idea that can be freeze-dried and meditated upon: In the long run, truth is a person, Jesus. . . ."

Some 300 clergy and lay delegates and visitors from 68 congregations in eastern and northeastern Pennsylvania gathered at St. Luke's Church, Scranton, for the convention.

Delegates approved a \$1.3 million diocesan budget for 2000, adopted a resolution providing for the election of four youth delegates to the diocesan convention, approved a 2000 clergy salary schedule that represents a 3 percent increase over this year's schedule and encouraged congregations to explore the appropriateness of some merit increase for clergy and laity employed in congregations.

Delegates also adopted, almost unanimously, "the standard that clergy of the diocese shall spend time each year in a retreat setting to strengthen and enrich their spiritual lives and that the standard be incorporated in all vestry-clergy agreements . . . that clergy of the diocese have a spiritual director, that clergy of the diocese make use of the funds and time mandated as part of all clergy agreements for continuing education . . . [and] in order to strengthen and enrich clergy lives and ministry the standard of the diocese shall be refresher leaves for all clergy of three months every five years of service in a position . . ."

Bishop Marshall designated St. Stephen's Church, Wilkes-Barre, as a pro-cathedral.

The offering received during the convention Eucharist was designated to aid persecuted Christians in Southern Sudan.

*Bill Lewellis*

## Order of St. Luke Installs Warden

More than 200 members of the International Order of St. Luke the Physician gathered in Toronto, Canada, June 16-19 for the order's annual conference and to witness the installation of the Rev. Don Baustian as its new North American warden.

An Episcopal priest, Fr. Baustian lives in Camden, Ark. A graduate of General Theological Seminary, he was ordained in 1957, retiring from parish ministry in 1997. He has been involved in parish renewal, the Cursillo movement and Faith Alive for many years. From 1988 to 1991, Fr. Baustian and his wife, Beverly, were missionaries of the Episcopal Church to Haiti. He was on the faculty of the theological seminary in Montrouis, West Indies.

As North American warden, Fr. Baustian will lead the order's nearly 10,000 members in the United States and Canada for the next five years. At

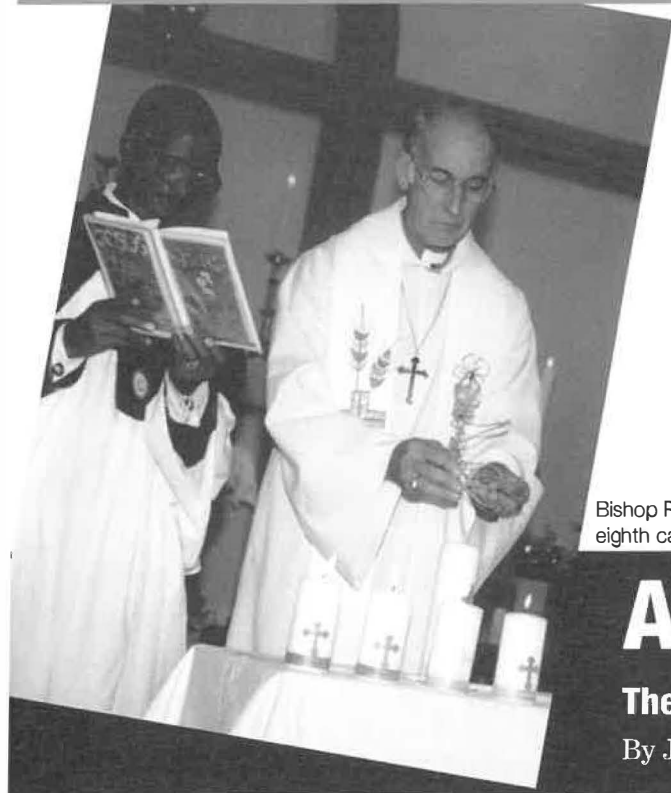
his installation, he stressed that the order is on firm footing and added that "God has exciting things" in store for the healing ministry as the world faces a new millennium.

"We're going to be challenged to our fullest potential," he said. "But just hang on. There are glorious days ahead, and we can expect that God will bless us."

The Order of St. Luke is an ecumenical healing ministry founded in 1930 by an Episcopal priest, the Rev. John Gayner Banks, and his wife, Ethel, in California. Since then, the order has grown to include members of other churches, primarily Lutherans, Presbyterians and Methodists, both clergy and laity. Its business offices are located in San Antonio, Texas. Affiliated OSL organizations are found around the world.

*Marjorie George*





**Settled in his office over a cup of tea, Bishop Pike exudes a quiet commitment to completing the process of reconciliation he and hundreds of South African Christian clergy have been pursuing for decades ... a process that has been crucial to the country's transition from a white minority ruled society to one of the few operating democracies on the African continent.**

Bishop Pike removes a coil of barbed wire from the eighth candle during a reconciliation service.

## A Nation Moves On

**The Rt. Rev. Eric Pike looks ahead in South Africa**

By John R. Thomson

He walks into the waiting room of the diocesan offices in Port Elizabeth, South Africa, and looks around. Tall, so thin he appears almost frail, he is wearing a purple polo shirt, with a cross suspended from his neck, and well-pressed gray slacks. A visitor, who has never previously met him, hesitates and then decides this is the Bishop of Port Elizabeth.

The Rt. Rev. Eric Pike likes it that way: low-keyed, informal, with as little pomp as possible. Perhaps it comes from his background as a missionary's son growing up in a remote rural, tribal community. However understated, this is a Christian with a clear and defined mission: to complete the healing in his land and move forward in forgiveness, hope and love.

Settled in his office over a cup of tea, Bishop Pike exudes a quiet commitment to completing the process of reconciliation he and hundreds of South African Christian clergy have been pursuing for decades ... a process that has been crucial to the country's transition from a white minority ruled society to one of the few operating democracies on the continent.

Bishop Pike's diocese, established in 1970, covers about a quarter of the Eastern Cape Province of South Africa, the stunningly beautiful, southernmost part of Africa. Indeed, Port Elizabeth is the continent's southernmost city, lying further south than the more well-known tourism center, Cape Town. With 40 parishes

and many missions, the Diocese of Port Elizabeth is a rich mix of urban and rural, black and white.

Eric Pike grew up on a Church of Scotland mission station in the Transkei, where he became as fluent in the Xhosa language, one of two major tribal tongues (in a total of 11) as in his native English. This background has made it as natural for him to be among black South Africans as white, not a widespread feeling of most whites in South Africa, during or post apartheid.

In fact, his ministry was more among black communities prior to election in 1989 as Bishop Suffragan of the Diocese of Grahamstown, in South Africa's Eastern Province. As a priest based in East London, he worked for many years planting churches in Xhosa tribal areas in the Ciskei region of the province.

During four years as suffragan in Grahamstown and since becoming the third Bishop of Port Elizabeth, Bishop Pike has focused the church on reconciling various South African communities (in addition to black and white, there are large South Asian, as well as formerly set apart mixed race, communities).

Shortly before Lent, Anglicans from around the diocese gathered at St. Stephen's Church in New Brighton for a great reconciliation service. More than one thousand faithful participated in a three-hour pageant, "Building a United Family under God." The central moment occurred when seven archdeacons from every corner of the diocese moved to the front of the chancel and each lit a candle. Next, the bishop came forward and led the congregation in prayers. He then removed a symbolic coil of barbed wire from a larger eighth candle and ceremonially lit the candle.

While Bishop Pike agrees with many who believe

*International businessman John R. Thomson has served in Asia, Africa and Latin America, in commerce, diplomacy and journalism. He is a member of St. Christopher's by-the-Sea Church, Key Biscayne, Fla.*

the phase of reconciliation statements and ceremonies is drawing to a close, he continues to feel the need to be a focus of healing, forgiveness, and hope. In the last week of Lent, he walked more than 200 kilometers (125 miles) on a personal pilgrimage that brought him to major atrocity sites in his diocese during the past years of increasing lawlessness.

As he proceeded from town to town on his three-fold mission of presence, prayer and protest, Bishop Pike encountered a remarkable series of experiences. "On the first day, a farmer said to me, 'I hope your boots are as strong as your faith.' Well, my boots may have taken a pounding but my faith grew ... carried by the prayers and encouragement of so many people.

"I knew from the start that it would be asking much of people who had suffered as a result of murder, rape and violent crimes to visit with me, but praise God they came. There were often tears, both theirs and mine, but God was present to heal."

Then, as if signaling the need for the nation to move on, "One day, while walking on a long and lonely stretch of road, I was tempted to look back before the crest of a hill, to see how far I had come. However, the Lord seemed to be saying, 'Look ahead, not back!' While I know that there has been a need for us to look back so that the evil of the past would never be repeated, God seemed to be saying 'Now, look ahead,' and I kept seeing the word HOPE reflected in the clouds."

Bishop Pike has high praise for retired Archbishop Desmond Tutu's role in the years leading up to and following the end of apartheid. "He held us together,

from the beginning and expressed its opposition openly. A smaller arm, the Church of England in South Africa, tended to be less critical of state policy.

If Bishop Pike strongly endorses — even lauds — the conciliatory role of the first black to serve as Archbishop and Metropolitan of the Anglican Church in Southern Africa, he is considerably less so concerning Bishop Tutu's position on the burning issues of homosexual ordination and blessing of same-sex unions. "He seems to be looking at the question solely from a human rights perspective; whereas it must be considered on a theological basis," Bishop Pike said. "He appears to support the blessing of same-sex unions and the ordination of practicing homosexuals."

Not so Bishop Pike: "Lambeth strongly endorsed a traditional, orthodox view in relation to homosexuality. No matter the media saturation, we have to continue to study this issue in the light of biblical theology."

The rush to change long-standing biblical interpretation of such a central issue as sexuality fits the mood of the times, as Bishop Pike sees it. "The advertising line of a well-known brand of sports gear [Nike] sums it all up for millions: 'Just Do It!' That translates into anything goes.

"God's got different standards: the 10 Commandments. He seeks us to be salt and light. If this is so, we can't just do it! The church has a major task to teach that this is a false morality."

Bishop Pike's thoughts are not so tightly fixed on issues of the day as to ignore the significance of our

**"On the first day, a farmer said to me, 'I hope your boots are as strong as your faith.' Well, my boots may have taken a pounding but my faith grew ... carried by the prayers and encouragement of so many people.**



throughout the struggle, despite all the forces seeking to tear us apart. He has been the very essence of reconciliation.

"Desmond was opposed to apartheid, in every part of his being. It was both a theological and human rights issue for him, of the greatest importance." Over the years, many South African clerics had not seen apartheid's theological inappropriateness so clearly. The Afrikaner government effectively co-opted the Dutch Reformed Church as the national church, and its elders expounded contorted biblical excuses for the separation of the races and subordination of blacks. A verse from the Book of Joshua, chapter nine, was interpreted to serve as the very foundational rationale for the regime:

*"Let them live; but let them be hewers of wood and drawers of water into all the congregation."*

Fortunately, the Church of the Province of Southern Africa, the dominant branch of the Anglican Communion in Southern Africa, was opposed to apartheid

times, however. "I have a clear vision: we are called to hold a celebration of Jesus as the hope for the new millennium."

True to his vision, Bishop Pike called pastors from all Christian denominations in the area to a lunch in March. Some 75 attended and all agreed to hold a massive celebration on New Year's Eve in the largest stadium available. Telkom Park rugby stadium in Port Elizabeth, seating more than 30,000, has been booked and a group of 24 pastoral elders and an executive committee of eight have taken on the enormous task of organizing what Bishop Pike calls "no second rate event, but a great and joyous occasion."

Bishop Pike has a canny, quiet way of seeing beyond the trials of the moment. Working with all his energy to improve the needs of his flock, he nevertheless constantly seeks to show the way down the road, the road of faith, of hope. "We are moving on," he says, "Moving on to seek and find God's purpose for us, and to serve his greater glory." □



## Musician, Linguist, Priest and Poet

CHARLES  
WINFRED  
DOUGLAS

By Dorothy Mills Parker

Winfred Douglas was largely responsible for bringing plainsong, the ancient music of liturgical worship, into general use, and with it the full choral service.

In the annals of church music in the 20th century, the name of Charles Winfred Douglas still shines brightly. Musician, linguist, priest and poet, his translations and arrangements of medieval and reformation hymnody have greatly enriched the Episcopal Church. He moreover was largely responsible for bringing plainsong, the ancient music of liturgical worship, into general use, and with it the full choral service.

Winfred Douglas, born at Oswego, N.Y., in 1867, received the Mus.B. at Syracuse University, and after local study at St. Andrew's Divinity School, was ordained deacon. Shortly thereafter, in 1894, he went west for his health to Denver, as minor canon at St. John's Cathedral, settling nearby at Evergreen, where he was priested in 1899. It was here, years later, that he founded the Evergreen Conference and its famed School of Church Music, still in continuance today, where each summer participants had the benefit of his scholarly teaching, gentle humor and deep spirituality. He studied extensively in England, Germany and France, especially with the Benedictine monks of Solesmes.

From 1906 he was music director of the Community of St. Mary at Peekskill, N.Y. Here he carried on the adap-

tation of English texts to the austere beautiful chant tunes, and the production of countless music editions, articles, and books. He had become canon in the Diocese of Fond du Lac in 1907, and later a trustee of Nashotah House, which gave him an honorary doctorate. An acclaimed musicologist and liturgist, he lectured widely, and headed numerous learned societies.

Over the years he edited many definitive works, notably *The Choral Service*, *American Psalter*, *Plainsong Psalter*, *Monastic Diurnal*. In 1933 he published the *St. Dunstan Kyrial*, his compilation of 12 plainsong masses and other service music.

As a member of the Joint Commission on Hymnal Revision his work on *The New Hymnal* of 1916 led to the transition from the heavily Victorian content of its predecessor. For *The Hymnal 1940*, with Canon Douglas as music editor, contained his many translations or arrangements of German chorales, Latin office hymns, all the plainsong tunes, and the *Missa Marialis*, a plainsong setting for the Eucharist. His hymnody lives on in *The Hymnal 1982*, which also features seven plainsong masses and plainsong for other services.

Episcopalians today know and love

the Christmas chorale *Vom Himmel Hoch*, the great medieval processional *Lauda Sion*, *Pange Lingua*, *Vexilla Regis*, and his own familiar *He who would valiant be*. And whole congregations now sing the Communion Service to *Missa de Angelis*.

In 1943 he started work on *The 1940 Hymnal Companion*, but did not live to see its completion. A year later he began composing an organ prelude one day, finished it the next, and died that evening, January 18, at the age of 77.

Of the myriad tributes from around the world, his colleagues on the hymnal commission said it best: "He was Catholic in the complete sense of the word, a member of the Universal Church who was happily at home in all parts of it ... He began his career dedicated to the Praise of God. He ended his life with the Praise of God on his mind and pen, and in his heart."

His portrait is the frontispiece of *The Hymnal 1940 Companion*, which is dedicated to his "dear and honored memory," and his library is now at the Washington National Cathedral for the use of future scholars. □

*Dorothy Mills Parker was Washington correspondent for TLC for 26 years until her retirement in 1995.*

# Can Divorce for Financial Reasons Be Ethical?

## *Did You Know...*

**St. James' Church, Lenior, N.C., was used as a temporary prison for Confederate soldiers during the Civil War.**



On the one hand, she had never counseled for a divorce. On the other, she had seen people lose their homes to pay for nursing home care for senile elderly. Did it matter that Al was too far gone to know? Did it matter that in Betty's eyes they would still be married?

## *Quote of the Week*

**Oklahoma State Prison inmate Bo Cox, in *Forward Day by Day*, on finding God: "God is not in the thesaurus."**

I got a phone call from a colleague asking for advice and counsel. "I am perplexed," she said. This is her story.

A priest of many years and an excellent pastor, she had received a phone call from a very loosely associated member of her congregation. The woman wanted to ask for some moral guidance and wondered if her rector could help her. Her name was Betty.

Betty and her husband had lived in the small town where my friend worked for the past 20 years. Her husband, Al, was a Reformed Jew who was non-practicing. Betty had grown up as an Episcopalian and felt vaguely guilty that she had not attended worship, except on Christmas and sometimes Easter, for many years. They have been married more than 50 years. Last summer, Al, who was now 85 years old, developed Parkinson's Disease and the beginnings of Alzheimer's dementia.

Betty cared for him herself for the first few months. He fell some, was vague, occasionally incontinent, but this was her duty and grim joy. She said she was satisfied to be helping the one whom she had loved for years. This was for better or for worse, in sickness and in health.

Since December, she has needed the assistance of a home health aid. Medicare would not pay for it; it was not medically necessary. Yet Al is more and

more difficult to care for and they have been dipping into their meager assets to pay for this assistance. She fears that if he needs to enter a nursing home the costs will cause her to lose their home before he qualifies for Title XIX.

She consulted a lawyer who told her that she had three options. Spend everything she had, care for him as well as she could and just endure, or divorce him, leave him penniless and let Title XIX pay for his medical bills.

This led to her counseling request. Was it moral in the eyes of the church to divorce her husband? In the eyes of God they would still be married. But under the laws of the state governing marriage, a divorce would guarantee him the best possible care. What did her priest think?

My friend was perplexed. On the one hand, she had never counseled for a divorce. On the other, she had seen people lose their homes to pay for nursing home care for senile elderly. Did it matter that Al was too far gone to know? Did it matter that in Betty's eyes they would still be married?

What did I think, my friend asked me. I ask the readers of this magazine: What counsel do you have for us? □

*The Rev. Canon Peter A.R. Stebinger is rector of Christ Church, Bethany, Conn.*

# The Way of Christ

The all-too-frequent pattern of Christians who know they are right hating Christians they know are wrong has been argued to a stalemate. What *options* do we have?

By Robert C. Morris

As we face a seeming stalemate in the debate and diatribe over sexuality, church order, and theology, we have an opportunity to do something almost unprecedented in the history of the church — to deal with very serious issues patiently, “forbearing one another in love” (Eph. 4:2), rather than repeat the all-too-frequent pattern of Christians who know they are right hating Christians they know are wrong.

Once again, we have one religion with two interpretations; nay, multiple interpretations. Each side preaches, parades, seeks to persuade, and then pulsates with frustrated anger or wounded righteousness. It’s a virtual characteristic of our religion to face such “identity-based conflicts,” as described by the Rev. Brian Cox in his recent proposal for mediation of our war [TLC, July 13, 20].

We’ve been here many times: Patriarch versus pope; catholic against protestant; Anglican against Quaker and Free Church; “twice born” against “once born”; on and on, with each party sincerely seeking to follow Christ, according to its own lights. Our track record shows real skill at the dark stuff — anathemas, burnings, excommunications, all manner of Bible barbs and scripture swords. As a famous Man once said, “By their fruits you shall know them” (Matt. 7:16) and the rest of the world has long since noticed.

Can we do something different this time? Fr. Cox points out “bridge builders” in each party. As a “liberal” on most

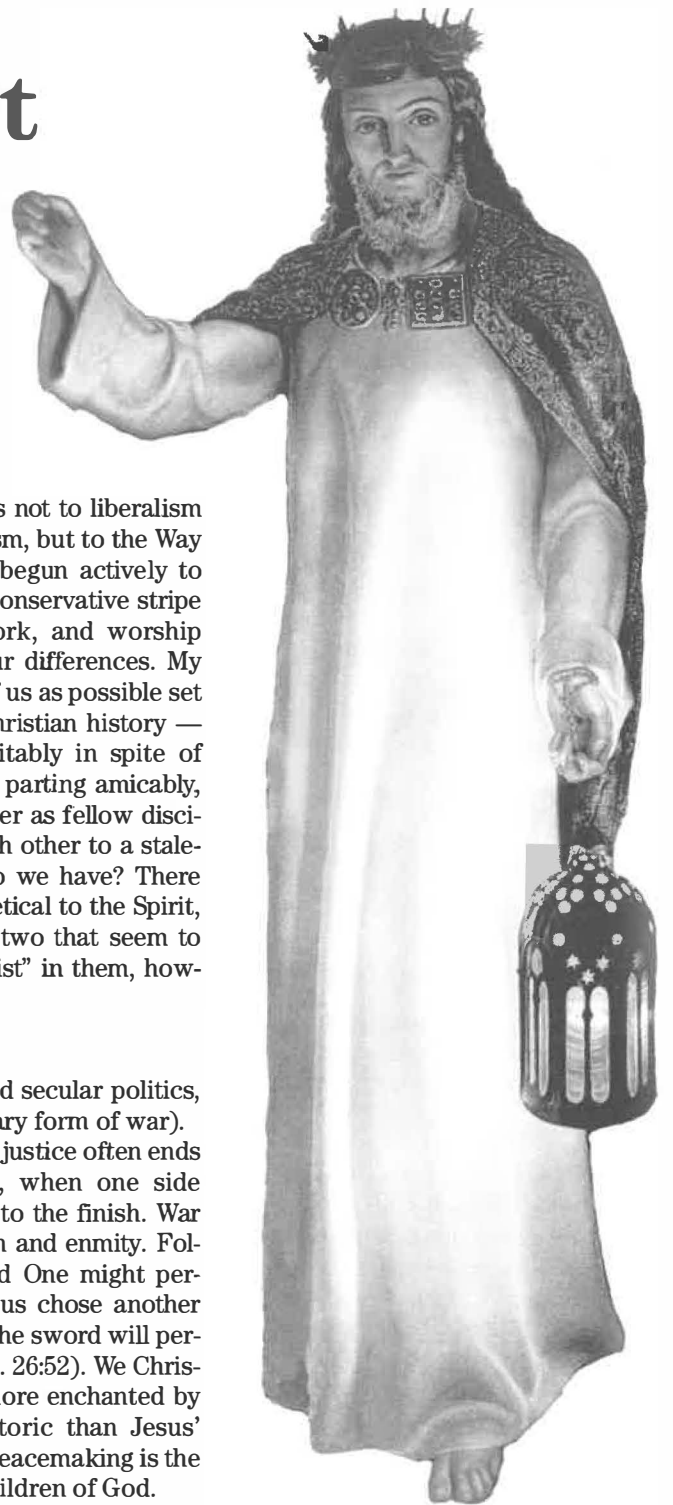
issues, my allegiance is not to liberalism nor against conservatism, but to the Way of Christ, and I have begun actively to seek out any of more conservative stripe who wish to talk, work, and worship together in spite of our differences. My hope is that as many of us as possible set a new precedent in Christian history — either coexisting charitably in spite of serious differences, or parting amicably, still affirming each other as fellow disciples. We’ve argued each other to a stalemate. What options do we have? There are two options antithetical to the Spirit, however popular, and two that seem to have the “mind of Christ” in them, however hard.

## Option 1: War

(or sheer, unadulterated secular politics, which is the non-military form of war).

The search for God’s justice often ends in war of some kind, when one side decides to duke it out to the finish. War costs a lot, in loss, ruin and enmity. Followers of the Crucified One might perhaps consider that Jesus chose another way: “Those that take the sword will perish by the sword” (Matt. 26:52). We Christians seem too often more enchanted by righteous warrior rhetoric than Jesus’ plain declaration that peacemaking is the characteristic of the children of God.

St. Paul demanded that Christians settle in a non-war like fashion their bitter dispute about meat “contaminated” by being offered to the gods (see 1 Corinthians 8 and Romans 14). Those more “advanced,” free from scruple, were to be gentle with those who feared contamination by pagan ritual, rather than trouncing them as benighted fools. Just so, must everyone working to avoid win-lose voting be seen as opposing justice for les-



*The Rev. Robert C. Morris is founding director of the Interweave Institute for Spiritual Training in Summit, N.J., and a priest in the Diocese of Newark.*



## VIEWPOINT

**We will have to negotiate some agreement on what the “rock bottom” essentials are for staying together in fellowship. Maybe it’s simply the willingness to accept Jesus Christ as God’s revelation, and to follow his way to God, even if we can’t always agree on how to do that.**

bians and gays? Must pressing for a vote imply one is lost in a “secular” mind set? In any case, there is agony either way — voting or not voting. We are now united in a fellowship of suffering. We might remember the One who is here with us in this agony. What might he be feeling? How does he want us to bless those who are our opponents?

### **Option 2: Separation and Cold War**

This is the usual state of Christian division — “Well, they (almost) might be real Christians, but ... Let me tell you how wrong they are. 1, 2, 3 ...”

I grew up as a sectarian fundamentalist knowing by heart the 12-15 ways Methodists, Baptists and everybody else was almost certainly headed for hell. What a relief it was for me to find the real Jesus — who chose a zealot and a tax collector, some fishermen and a formerly demon-possessed woman as disciples and ate with peasants and rich alike — as an alternative to this dread departure from the Spirit of his catholicity.

### **Option 3: Living together in disagreement while practicing charity**

Why not try something the New Testament actually encourages? Some are “of Paul” and some “of Cephas.” But Christ cannot be divided.

Is it imaginable that the Anglican

church could model something almost unprecedented in history, and hold together with our sharp division of interpretation and practice? Could we have open and out gay-welcoming parishes and “recovering” gay-welcoming parishes and “abstinent” gay-welcoming parishes? Could we do that with all our unhappy divisions, even down to allowing (heaven forbid!) 1928 prayer book parishes? We would have to “forbear” one another in love, as Paul insists. He should know. Look at James sending emissaries after him at every point tidying up his message with their footnotes. Yet, thunderclaps, expostulations, and all, Paul stayed “in communion” with James and the Jerusalem church, and (apparently) they with him.

So, we have a chance to do this almost-new thing in Christian history. Ideally, General Convention could adopt some strong “rules of the road” for discussion and living together that would moderate our passions. If we can’t, it may end up requiring the kind of outside mediation Fr. Cox urges. Most importantly, it involves people cultivating the Spirit manifested in Jesus Christ toward his friends and enemies. It can’t happen unless there’s more real willingness to listen to the people who aren’t going to be converted to our viewpoint through “dialogue.”

We will have to negotiate some agreement on what the “rock bottom”

essentials are for staying together in fellowship. Maybe it’s simply the willingness to accept Jesus Christ as God’s revelation, and to follow his way to God, even if we can’t always agree on how to do that.

The coexistence of sharply differing parties is a hallmark of historic Anglicanism. “Party spirit,” on the other hand, is a work of fallen human nature, and opposed to the Spirit of God (Gal. 5:19-20). Each party needs to get on with its call to a world of physical suffering and confused, lost souls, instead of passing judgment on “another’s servant” (Rom. 14:4).

### **Option 4: Separation Without Recrimination**

And if, in the end, that doesn’t work to hold the family together, then what will we do? Something new, I hope — part amicably, with sorrowing love, rather than self-righteous recrimination. Commending each other to God, we could pray for God’s grace to work through each other, even if our ways seem alien and strange to each other. We could pray for God to correct each of us in God’s own good time as God sees best.

That would be a refreshing new chapter in the struggles of Christ with his people. They would talk about it for centuries to come; and maybe, in their own time of trial, follow our example. □



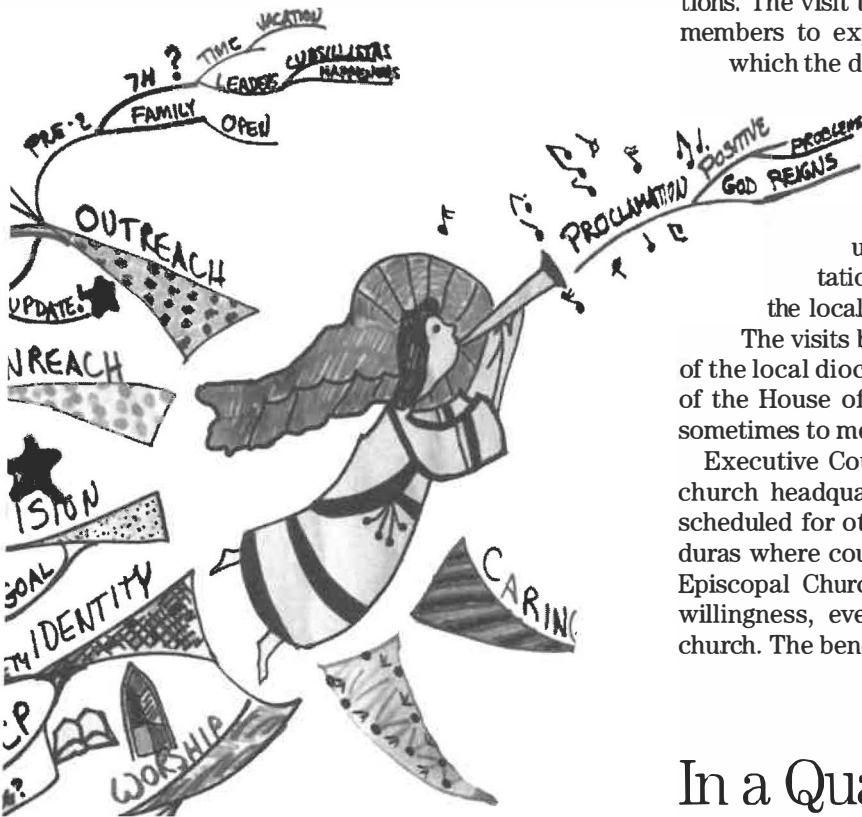
## Getting Around the Church

We are hearing a great deal about the church at the grassroots level these days. The release of the Zacchaeus Project [TLC, July 11] is the latest attempt to reach persons in "in the pews" in local congregations. The national Executive Council, the elected body that does the business of the church between sessions of General Convention, has been pointing toward the grassroots level for years. Its recent meeting in the Diocese of Fond du Lac [TLC, July 4, 11] is council's latest visit to the church at the regional level. Fond du Lac is one of the church's smallest dioceses, a section of northeastern Wisconsin known best for its adherence to catholic liturgical traditions. The visit to Fond du Lac afforded an opportunity for council members to experience first hand the piety and ceremonial for which the diocese is known.

Council members found in Fond du Lac, as they have in other dioceses where they've met, warm hospitality and a genuine interest on the part of local people to experience the national church in action. In these visits, council members usually get an opportunity to see or to hear presentations by persons involved in significant ministries at the local level.

The visits by council also provide an opportunity for members of the local diocese to hear the Presiding Bishop and the president of the House of Deputies express their views of the church, and sometimes to meet them personally.

Executive Council's days of holding all its meetings at national church headquarters are all but forgotten. Future meetings are scheduled for other dioceses, including one later this year in Honduras where council members will see for themselves some of the Episcopal Church's most effective ministries. We salute council's willingness, even enthusiasm, for holding meetings around the church. The benefits are significant for many.



The evangelism commission in the diocese of Fond du Lac centered its process of "mind-mapping" around its angel logo. The map was displayed to the Executive Council during its recent visit to the diocese.

## In a Quandary

The election of a bishop coadjutor in the Diocese of Rochester [TLC, July 11] normally would not create significant national media interest, but the presence of the Rev. Canon V. Gene Robinson in last month's balloting changed that. Canon Robinson, canon to the ordinary in the Diocese of New Hampshire, is the first non-celibate homosexual person to be on the ballot in an episcopal election. His appearance on the slate in the Diocese of Newark last year aroused curiosity and attention, so when he wound up on the Rochester slate, it was not surprising to find most of the attention directed at him.

From all indications, Canon Robinson has had an effective ministry in New Hampshire. Like many runners-up in episcopal elections, his name is likely to surface again when other dioceses elect. If he should be elected, an interesting dilemma will be raised. Could Canon Robinson, or any other openly gay candidate for that matter, achieve the necessary consents of a majority of standing committees and bishops holding jurisdiction? Because most Episcopalians continue to regard homosexual behavior as contrary to holy scripture, there is no guarantee that such an election would be approved. It's a quandary the church eventually will have to face.

## She Set an Example

I am grateful for the recognition given to Dora Chaplin in "Shapers of the Church in the 20th Century" [TLC, June 20], but I am even more grateful to Dora for the power of her example while I was a student at General Seminary during the late and turbulent '60s.

To finance part of my seminary education, I worked for Dora, frequently serving as her legs, running her errands, doing her shopping, because when she was a child, polio had sapped the strength from her legs. It was my privilege to be welcomed into the Chaplin household, where I learned the meaning of "oblation."

I remember her daughter Ann, returning to work at Harlem Hospital, after recovering (with-out complaint) from a brutal mugging. And I remember Dora, with her customary English grace and humor, courageously teaching at a seminary, which, at that time, had segregated seating for women in the chapel of the Good Shepherd.

So much of the news of our church today reflects the cacophonous din of arrogant and clanging brass intent on calling attention only to themselves; a din that was decidedly absent from Dora's apartment. For that I shall always be grateful. I owe her.

*(The Rev.) Timothy O. Carberry  
St. Alban's Church  
Columbus, Ohio*

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### Despair, Not Hope

For most of my 74 years I have backed away from confrontation. When it comes to controversial issues, I try to find a way toward reconciliation between persons. I have worked as a mediator on a local human rights commission. So I read the two parts of the "Bridging the Gap" article [TLC, June 13, 20] with hope and expectation. When I finished, a feeling of despair overwhelmed me.

All I could think of was how to tell my 47-year-old lesbian daughter that the church says its OK for some members of Christ's body to continue to believe that she is sinful because of who she was created to be? How am I to tell her that she is not welcome in some congregations/dioceses unless she becomes what she never was and never can be: heterosexual? How can I tell her that people like her continue to be unwelcome in the ranks of the clergy even though she knows ordained persons who are homosexual? How can I tell her that the church will not even allow the simplest service of blessing for a same-sex union, even when she and her partner have lived together faithfully for 18 years? How can I tell her that the church seems to value unity more than persons?

I cannot tell her. She already knows. She has known for a long time. A baptized, confirmed member of the Episcopal Church, she weeps when she tells me she cannot even attend the Eucharist where my husband and I celebrate our 50th wedding anniversary. This is not a protest vote. She is so anguished she

can't go. She searches for God outside the church. I weep because I am being asked not to rock the boat.

*Mildred Boesser  
Juneau, Alaska*

I read with interest the first of the two-part article by the Rev. Brian Cox [TLC, June 13], and I applaud your offering of an article which attempts to address the issues surrounding homosexuality with parity to both viewpoints.

My difficulty with the author's portrayal of the "liberals" is his use of the term "alternative lifestyle" for same-sex relationships. This term implies that one chooses a same-sex relationship as an option, much as one might choose Rite One rather than Rite Two. This flies in the face of overwhelming evidence that sexual orientation is a given, not a choice.

I do not believe there will be any progress in the dialogue on this issue until it is recognized that a same-sex relationship is not an option but is the only possible relationship for a person of homosexual orientation.

*(The Rev.) Robert S. Bates  
Belvidere, Ill.*

### Toward Unity

The coverage of the parish of St. James the Less leaving the Diocese of Pennsylvania [TLC, May 30] quoted Bishop Charles Bennison in which he called the act "foolish." This parish's action is not foolish. It is courageous

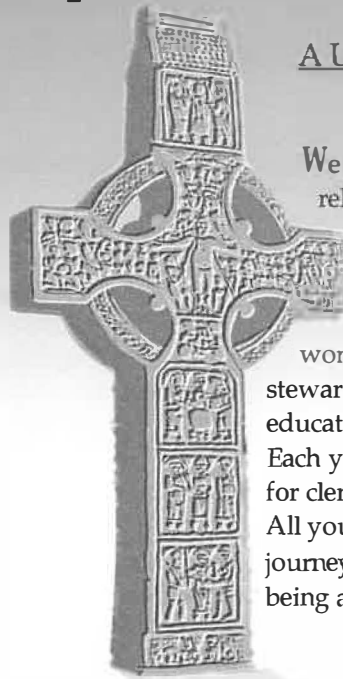
# Experience "Sabbath" On Pilgrimage

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— The Rev. Dr. Steven I. Woods,  
Director, Clergy Wellness



and clear headed.

Five parishes in this diocese will not allow Bishop Bennison in the door to interact with their members, because they want to keep intact the faith delivered to us by the apostles.

I was present when Charles Bennison was welcomed to one of the largest parishes in this diocese on Dec. 7, 1997. Today I listened again to the cassette tape of his remarks as he gathered scores of young children to the chancel steps to teach them from 1 Samuel 16:1-13. Standing in the garb and authority of a bishop he taught them that the prophet Samuel anointed "Davita," daughter of Jesse, to be the "first queen of Israel." Later, in the adult forum, when he was confronted about being playful with a Bible story, he claimed he had been quite serious and was giving us an example of inclusive language. That same morning he repeated his statement still vibrating through the diocese: "The Church wrote the Bible, and the Church can rewrite the Bible."

It is not surprising that since Charles Bennison is perceived as not taking our sacred book seriously, the leadership in a number of diocesan parishes cannot take him seriously as a bishop of Jesus Christ. They are feeling an urgent need to be seen by the rest of Anglicanism and by potential converts as clear spokesmen for the Christian faith and are acting accordingly. Separation from an authority who is making such alarming pronouncements is actually a move toward unity — unity with those teaching the faith as understood for 2,000 years.

Many of us in this confused diocese are praying for unity, but by that we mean a reassembling of those throughout Christendom who embrace the faith as it was entrusted to us.

Margaret A. Heidengren  
Berwyn, Pa.

## Seder Meals

The editor asks, "Is there a good reason why Episcopal churches should have seder meals on Maundy Thursday?" [TLC, June 6]. I'm not cer-

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tain how good the reasons are. Here are my reasons:

1. A seder meal is unusual for most of my people. The other side of that coin is that the celebration of the eucharistic liturgy is the norm for this congregation. Making the Maundy Thursday liturgy unusual is difficult — even with the washing of the feet.

2. A seder meal is an opportunity to stress Jesus' heritage. Christianity began as a sect within Judaism. And it is a chance to stress that connection precisely in the midst of the annual Christian proclamation of anti-Semitism, repeated again and again as the Passion narratives are read during Holy Week. "Kill him!" cried the Jews. In the light of 20th-century history — those were mostly Christians who exterminated the Jewish population of Western Europe — such a stress is appropriate.

3. A seder meal gives people a taste of Judaism, literally and figuratively. We do a full seder. We are here for two to three hours. (I can't imagine doing a two- or three-hour Eucharist and having people stay for the whole thing!) This, along with a Vigil service at 5:30 a.m. Easter Day, is a major element of our annual Holy Week/Easter passage.

*(The Rev.) David B. Rivers  
Gloria Dei Church  
Philadelphia, Pa.*

**They're Alike**

I'm a life-long Cubs fan too [TLC, June 20], having watched games from nearby roofs in the days when people brought their own folding chairs.

I can't prove it, but I expect that Episcopalians and Cubs fans all love the underdog. We buy Pepsi, not Coke. We eat at Burger King, not McDonald's. We may not be the biggest denomination, but, like Avis, we try harder.

But, unlike the Cubs, the Episcopal Church only rarely breaks our hearts.

*(The Rev.) Michael S. Jones  
St. Stephen's Church  
Stebenville, Ohio*

**Next week...**  
**Youth Events**

**Appointments**

The Rev. **John Hardie** is rector of St. Mark's, 2727 Airline St., Corpus Christi, TX 78214.

The Rev. **Bruce Henne** is rector of All Saints', 704 S Latah St., Boise, ID 83705.

The Rev. **Nancy Idenden** is rector of St. Mary's, 1734 Grant St., Blair, NE 68008.

The Rev. **Joseph A. Patronik** is rector of Holy Trinity, 90 Leonardine Ave., South River, NJ 08882.

The Rev. Canon **Rex D. Perry** is canon for development and mission for the Diocese of Louisiana, 1623 7th St., New Orleans, LA 70115-4411.

The Rev. **Gabriel Sinisi** is rector of St. Christopher's, 95 Harbor Dr., Key Biscayne, FL 33149.

The Rev. **Ben L. Somerville II** is rector of St. Stephen's, 2750 E Cardinal Dr., Sierra Vista, AZ 85635.

The Rev. **G. Richard Thayer** is rector of St. Matthew's, 2620 Crestview St., Edinburg, TX 78539.

**Deaths**

The Rev. **Francis Wingate Hayes, Jr.**, retired priest of the Diocese of Virginia, died May 26 at his home in St. Michaels, MD. He was 85.

Fr. Hayes was born in Bristol, RI. He was a graduate of the University of Texas, Virginia Theological Seminary, and General Theological Seminary. He was ordained deacon in 1939 and priest in 1940. Fr. Hayes served as priest-in-charge of St. Paul's, Houston, TX, 1939-41; assistant at Trinity, Houston, 1941-43; canon of the Cathedral of the Incarnation, Garden City, NY, 1943-45; rector of The Falls Church, Falls Church, VA, 1945-57; rector of St. Timothy's, Catonsville, MD, 1957-60; and rector of St. John's, Hampton, VA, 1960-79. Fr. Hayes is survived by his wife, Elizabeth Clarke MacRae Hayes, three daughters, one son, two stepdaughters and 12 grandchildren.

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**POSITIONS OFFERED**

**RECTOR:** Grace Episcopal Church, New Orleans, LA, a diverse, multi-racial, multi-cultural urban parish is searching for a rector. Those interested should have a strong commitment to lay ministry, pastoral care, community outreach and adult/youth education. Applicants should preach in a meaningful, spiritually enlightened style that relates the message of the readings to the issues and concerns of every day life. An ability to celebrate the Eucharist in both English and Spanish is a plus. Please send profiles and resumes to: **Search Committee Chairman, c/o Grace Episcopal Church, 3700 Canal St., New Orleans, LA 70119.**

**MOVE TO THE SUNSHINE STATE?** The Episcopal Diocese of Florida is receiving resumes and CDO profiles from clergy with a track record of congregational development and growth. If you have the skills and desire to "equip God's people for the work of ministry" and want to become part of a team committed to building a "Great Commission Diocese," please contact: **The Rev. Canon Ellis Brust, 325 Market St., Jacksonville, FL 32202** or e-mail: [ebrust@diocesefl.org](mailto:ebrust@diocesefl.org)

**CHRISTIAN FORMATION DIRECTOR:** St. Mark's Church, an established and vibrant corporate size parish in Jacksonville, FL, is seeking a Christian Formation Director to strengthen and expand our education program. The CFD will be responsible for all ages, from young children to adults, and will partner with a full-time lay youth director. Minimum qualifications include a bachelor's degree, five years experience a Christian Formation Director or as a professional educator and training in Journey to Adulthood curriculum. In addition the CFD will be highly personable, will be able to relate effectively to a broad range of people and will have strong planning and organizing skills. To inquire, please send letter of interest and resume to: **Christian Formation Director Search Committee, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, FL 32210.**

**RECTOR:** Trinity Church, Potsdam, NY, is seeking a rector for pastoral-sized, program-oriented parish in a small, culturally rich college town located adjacent to the Adirondacks and within 2 hours of Montreal, Ottawa and Lake Placid. We are a caring, supportive parish community with committed lay leadership. Our liturgy is eucharistically centered with a strong tradition of music. Enhanced education program for all ages, improved communication throughout the parish, a strong pastoral care program and expanded participation in parish life by both newcomers and established members are important goals. Specialties we have chosen to emphasize are Teacher, Preacher, Pastor, Administrative Leader, Stewardship Leader and Spiritual Guide. Send resume to: **Thomas Stone, Search Co-Chair, 17 Hillcrest Dr., Potsdam, NY 13676.**

# CLASSIFIEDS

## POSITIONS OFFERED

**RECTOR:** We seek a person who will challenge us to grow and to reach out to others. We seek a guide, founded solidly in a life of personal faith and prayer, to help us find and draw upon our own. We also seek a leader who will assist us to use the gifts which God has so generously bestowed upon us. We are looking for a rector who will preach the Gospel to our Eucharist centered congregation. Our candidate should be willing to embrace all age groups with an eye towards expanding our outreach programs in the local community. We seek parish-wide education to become more informed about the traditions of the Episcopal Church. Our suburban New York City (25 miles) church of 400 families maintains services which are conservative and traditional. Please send resume to: **Search Committee, St. Paul's Episcopal Church, c/o Sara Clarkson, 59 N. Euclid Ave., Westfield, NJ 07090.**

**ASSISTANT RECTOR** for large, dynamic suburban parish: We're looking for a full-time assistant to the rector for special ministries including newcomer assimilation, volunteer and program ministries, pastoral care groups and children's ministries. Housing provided along with strong salary and full benefits. Send resume, CDO profile and cover letter to: **Search Committee, Christ Church Cranbrook, 470 Church Rd., Bloomfield Hills, MI 48304.** You may also e-mail: [church@concentric.net](mailto:church@concentric.net) or call **Edward L. Mullins** at (248) 644-5210, ext. 32.

**THE DIOCESE OF NORTHWEST TEXAS** is seeking a director for the Bishop Quarterman Conference Center. The diocesan conference center is a seven-building campus on the high plains just north of Amarillo, Texas. It is a setting for year-round conferences, retreats and youth camps. We seek a person with good organizational, marketing and public relations skills. Salary competitive. Send resume to: **The Rev. Jake Clemmens, 727 W. Browning, Pampa, TX 79065.**

**FULL-TIME MINISTER TO YOUTH** for 1500+ member urban parish in the beating heart of Cajun Country, Lafayette, LA. The Episcopal Church of the Ascension is a growing evangelical/orthodox parish with a parish day school (K-6<sup>th</sup> grade) of over 400 students. There is a wealth of opportunities for a young person to share the faith with literally hundreds of youth. We seek an enthusiastic and deeply committed Christian who is willing to give a minimum two-year commitment to build and implement a comprehensive ministry to Jr. and Sr. High youth and their parents. Interested persons should contact: **The Rev. Dr. Russell Levenson, Jr., Rector, Ascension Church, 1030 Johnston St., Lafayette, LA 70501.** Phone: (318) 232-2732.

**RECTOR:** St. Mary's of the Snows, Eagle River, WI. We are looking for a warm, down to earth, traditional rector for our active, dedicated congregation. Our beautiful church has a new pipe organ and the rectory is located on the church grounds. This is a delightful area where one can truly enjoy the four seasons. It is the perfect location for the right person. For more information, please contact: **Senior Warden, Fred Prange (715) 479-9215** or **Junior Warden, Dr. Jim Bardenwerper (715) 479-4752** or send resume to: **St. Mary of the Snows Episcopal Church, 112 Silver Lake Rd., Eagle River, WI 54521.**

**ALL SAINTS' EPISCOPAL CHURCH**, located in sunny Southeast Washington on the banks of the Columbia River, is seeking a rector. Our church is made up of 214 households. We are looking for a priest who can provide leadership for our growing parish. We have a dedicated lay ministry, an excellent music program, an established outreach program, and an active education program for both young persons and adults. We have recently completed phase one of a two phase building program. The successful candidate should have good leadership skills, be able to work with persons of all ages, should have an interest in music, and be an effective preacher. Our church profile is available on request. Please send CDO profile to: **All Saints' Search Committee, P.O. Box 2132, Richland, WA 99352-2132.** Website: <http://home.att.net/~robisonst/all-saints/>

## POSITIONS OFFERED

**BUSINESS MANAGER:** St. Andrew's Cathedral in Jackson, MS, is looking for a full-time business administrator to oversee personnel, purchasing, service contracts, insurance and property and facility issues in a vibrant congregation of 2,000+. Needs skills to oversee office computer network and to be a part of a large team-approach ministry. Requires strong supervisory and people skills; answers to the dean. Send resume and salary requirements to: **Office of the Dean, St. Andrew's Cathedral, P.O. Box 1366, Jackson, MS 39215-1366.**

**WANTED: Organist/choir director** for growing Episcopal church in beautiful Salisbury, CT, with strong commitment to the music ministry. Please call **Fr. John Carter** at (860) 435-9290. Resumes may be faxed to (860) 435-3577.

**VICE CHANCELLOR AND PRESIDENT:** The University of the South, commonly known as Sewanee, seeks nominations and expressions of interest in the position of Vice Chancellor and President. Located in Tennessee's Cumberland Plateau, the university is comprised of a highly selective, undergraduate liberal arts college, ranked among the nation's finest, with a student population of 1,300, a faculty of 138, and a graduate School of Theology with some 90 students and a faculty of 14. Owned by 28 Southern dioceses of the Episcopal Church, the university is governed by its 135-member board of trustees. The Vice Chancellor and President serves as the chief executive officer. The university seeks a leader of intellect, integrity, creativity, and energy who has the capacity and background to embrace the university's commitment to the liberal arts, its special relationship with the Episcopal Church, the relationship between the College of Arts and Sciences and the School of Theology, and its traditions. The ideal candidate will have a record of outstanding achievement in higher education or another professional field. An earned doctorate or its equivalent is expected, as is proven intellectual leadership, acumen for fund raising and solid experience in strategic planning and fiscal management. The successful candidate will be committed to excellence in teaching and learning, advocate diversity in its broadest context, understand the pressures and issues facing liberal arts colleges, and possess courage, resilience, humor and compassion. For best consideration, please submit materials prior to September 15, 1999. Contact: **Educational Management Network/Witt/Kieffer, 98 Old South Rd., Nantucket, MA 02554-6000.** E-mail: [sewanee@emnemn.com](mailto:sewanee@emnemn.com); University website: [www.sewanee.edu](http://www.sewanee.edu)

**CHURCH MUSICIAN—PART-TIME.** Historic colonial church, excellent pipe organ. Seeking organist/choir director or organist only. **Christ Church, P.O. Box 1374, Dover, DE 19903** or FAX (302) 734-7702.

**YOUTH DIRECTOR:** The Episcopal Church of Reconciliation, a growing, program sized parish of 250 families in urban/suburban northeast San Antonio, seeks a full-time youth director (lay or ordained) to coordinate the *Journey to Adulthood* program for middle and high school youth, to work collegially with an adult support team, and to lead local, national and international service projects. Candidates should be at least 21, well organized, capable of conveying their enthusiasm for youth ministry and committed to the faith and practice of the Episcopal Church. A college degree and previous youth leadership experience are preferred. Reconciliation has a rich, 30-year tradition of creative liturgy, compassionate pastoral care, excellent adult education and contemplative spirituality. We now seek to rebuild a strong community of youth and adult mentors. Resume and cover letter to: **The Rev. Craig MacColl, The Episcopal Church of Reconciliation, 8900 Starcrest Dr., San Antonio, TX 78217.** Telephone: (210) 655-2731; FAX: (210) 655-3910; e-mail: [reconcil@flash.net](mailto:reconcil@flash.net)

**ORGANIST/CHOIR DIRECTOR:** To develop music program in growing downtown historical Episcopal church. Master's degree with choral experience is essential. Willing to work with all ages. Part-time position. Please send resume to: **The Rev. Liam Collins, St. Mark's Episcopal Church, 900 Gloucester St., Brunswick, GA 31520.**

## POSITIONS OFFERED

**ORGANIST/CHOIR DIRECTOR.** Salary 18-21K, 36 rank Holtkamp organ. Please send resume to: **St. Paul's Episcopal Church, Music Search Committee, P.O. Box 1306, Selma, AL 36702.**

**MINISTER FOR MUSIC.** St. Paul's is seeking a person with a call to the ministry of music. Should be a person with strong choral and liturgical skills, and be an accomplished organist. The liturgical tradition encompasses the celebration of Holy Eucharist and Morning Prayer. Position involves musical and spiritual leadership by a dedicated Christian. Church has a vibrant children's and adult choral program including eight choirs. Applicants must be professional with interpersonal skills, motivational with pastoral orientation, and able to work collegially with church and music staffs. Ability to administer music program, staff organization and large budget important. Music department has excellent facilities and offices. Church acoustics superb with an M.P. Moller organ, Opus 10768, 1971 (7 divisions, 63 ranks), a Flemish single manual Frank Hubbard Harpsichord, #72, a refurbished 1904 Steinway piano, and DAT recording equipment. This large parish plays a leadership role in the community and diocese with a long tradition of good music. Full-time position is open and receiving inquiries. Send resume to: **Music Committee, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608** or contact **the Rev. Roger C. Porter (334) 342-8521.**

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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.

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Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

## AUGUSTA, GA

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**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
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**ST. PAUL THE APOSTLE** 34th & Abercorn  
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Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

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## BATON ROUGE, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## NATCHITOCHE, LA

**TRINITY** 533 Second St.  
The Rev. Richard M. Flynn (318) 352-3113  
Sun: 7:30 & 10:30

## NEW ORLEANS, LA

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

## MT. OLIVET

Across the ferry in Old Algiers Pelican at Olivier Sts.  
Sun Eu 10 (504) 366-4650

## GLOUCESTER, MA

**ST. JOHN'S** 48 Middle St.  
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc H Eu Sun 8, 9:30. Wed 12:15 (978) 283-1708  
Website: [www.shore.net/~pmcgear](http://www.shore.net/~pmcgear)

## LENOX, MA

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



St. Mary's Church, Stuart, Fla.



# SUMMER CHURCH DIRECTORY

## MARBLEHEAD, MA

**ST. MICHAEL'S** 26 Pleasant Street (781) 631-0657  
The Rev. Kent W. Johnson, r  
Masses: Sun 8 Low; 10 Sung. Wkdays as announced

## PLYMOUTH, MA

**CHRIST CHURCH PARISH**  
149 Court St. (508) 746-0465  
Sat Informal Eu 5. Sun Eu 9; Wed Eu 12:15

## BALTIMORE, MD

**MOUNT CALVARY (Founded 1843)** (410) 728-6140  
N. Eutaw St. at Madison Ave. <http://www.mountcalvary.com>  
The Rev. William H. Ilgenfritz, SSC, r, The Rev. Harry E. Shelley, asst  
Sun Masses: 8 (Low), 10 (Low with hymns). Wkdy Masses: Mon-Thurs noon; Fri 8. A/C & H/A

## MT. DESERT, ME

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

**ST. JUDE'S, Seal Harbor** Rt. 3  
July-Aug: Sun 10:30 H Eu (1S, 3S), MP (2S-5S)  
The Rev. Charlene S. Ailing, r

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat  
(816) 842-0975

## BILLINGS, MT

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

## ASHEVILLE, NC

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

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

## ATLANTIC CITY, NJ

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

## NEWARK, NJ

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

## CARLSBAD, NM

**GRACE CHURCH** (506) 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. Logan Craft, c, the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10.  
Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

## BUFFALO, NY

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

## LONG BEACH, LI, NY

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

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5. Mon-Fri MP 8, Eu 12:05, EP 5:30.  
Sat MP & Eu 10. Church open 365 days 8-6. For tours cal 378-  
0252. Cafe St. Bart's 7 days lunch and dinner

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 6; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, MajHD 5:30-6:50

**ST. THOMAS** 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r (212) 757-7013  
The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD.  
Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert  
H. Stafford, asst  
Sun Eu 8, 9, 11. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat  
Eu 10:30. [www.saintthomaschurch.org](http://www.saintthomaschurch.org)

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar

(212) 602-0800 Internet: <http://www.trinitywallstreet.org>  
**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## SARATOGA SPRINGS, NY

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

## TUXEDO PARK, NY

**ST. MARY'S-IN-TUXEDO** Fox Hill Rd.  
The Rev. Dr. Edwin H. Cromey (914) 361-6122  
Sun 8 HC, 10 HC

## WESTHAMPTON BEACH, NY

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

## WHITE PLAINS, NY

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

## GETTYSBURG, PA

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

## PHILADELPHIA, PA

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

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

**HOLY TRINITY** 1904 Walnut St. Rittenhouse Sq.  
The Rev. Terence C. Roper, r; the Rev. Letitia L. Smith,  
assoc; Dr. John French, organist-choirmaster  
(215) 567-1267  
Sun H Eu 8:30, 11 (1,3,5S); Sun MP 11 (2,4S). Thurs H Eu 12:15

## PITTSBURGH, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin  
Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:16, Garden Eu 9:15, Sung Eu 10:30, Mon-Fri  
H Eu 7 also Wed 10:30

## SELINGROVE, PA

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

## WHITEHALL, PA (NORTH OF ALLENTOWN)

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

## WILLIAMSPORT, PA

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

## PAWLEYS ISLAND, SC

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

## RAPID CITY, SD

**EMMANUEL** 717 Quincy St.  
(On the way to Mount Rushmore) (606) 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) 882-1736  
The Rev. James R. Murguia, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

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

**TRINITY** (972) 991-3601 12727 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository  
Preaching

## FORT WORTH, TX

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

## HOUSTON, TX

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

## TOMBALL, TX

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

## BAYFIELD, WI

**CHRIST CHURCH** 125 N. 3<sup>rd</sup> St.  
The Rev. Dennis Michno, CSSS (715) 779-3401  
Sun High Mass 10. Wed Mass noon. Concert Thurs 6

## HAYWARD, WI

**ASCENSION** 10612 N. California Ave. (715) 634-3283  
The Rev. Bruce N. Gardner, CSSS [bngcss@aol.com](mailto:bngcss@aol.com)  
The Rev. Fern Penick  
Sun Sung Eu 10:15

## MILWAUKEE, WI

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

## SPOONER, WI

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

## PARIS, FRANCE

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

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# Illuminations

**ILLUMINATION for the First Lesson**  
*Pentecost 9 (Proper 12), July 25, 1999*  
**1 Kings 3:5-12**

Solomon asks God for a discerning mind and for the ability to distinguish good from evil. The Lord is pleased with the king's request, and he grants it readily.

**A reading (lesson) from the First Book of Kings:**  
(Lead in with) RSV and NRSV: At Gibeon the Lord appeared...; Jerusalem: At Gibeon Yahweh appeared...; NEB: (At Gibeon) the Lord God appeared to Solomon...

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**July 25, 1999, 9 Pentecost, First Lesson**

(CUT ALONG DASHED LINES)

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