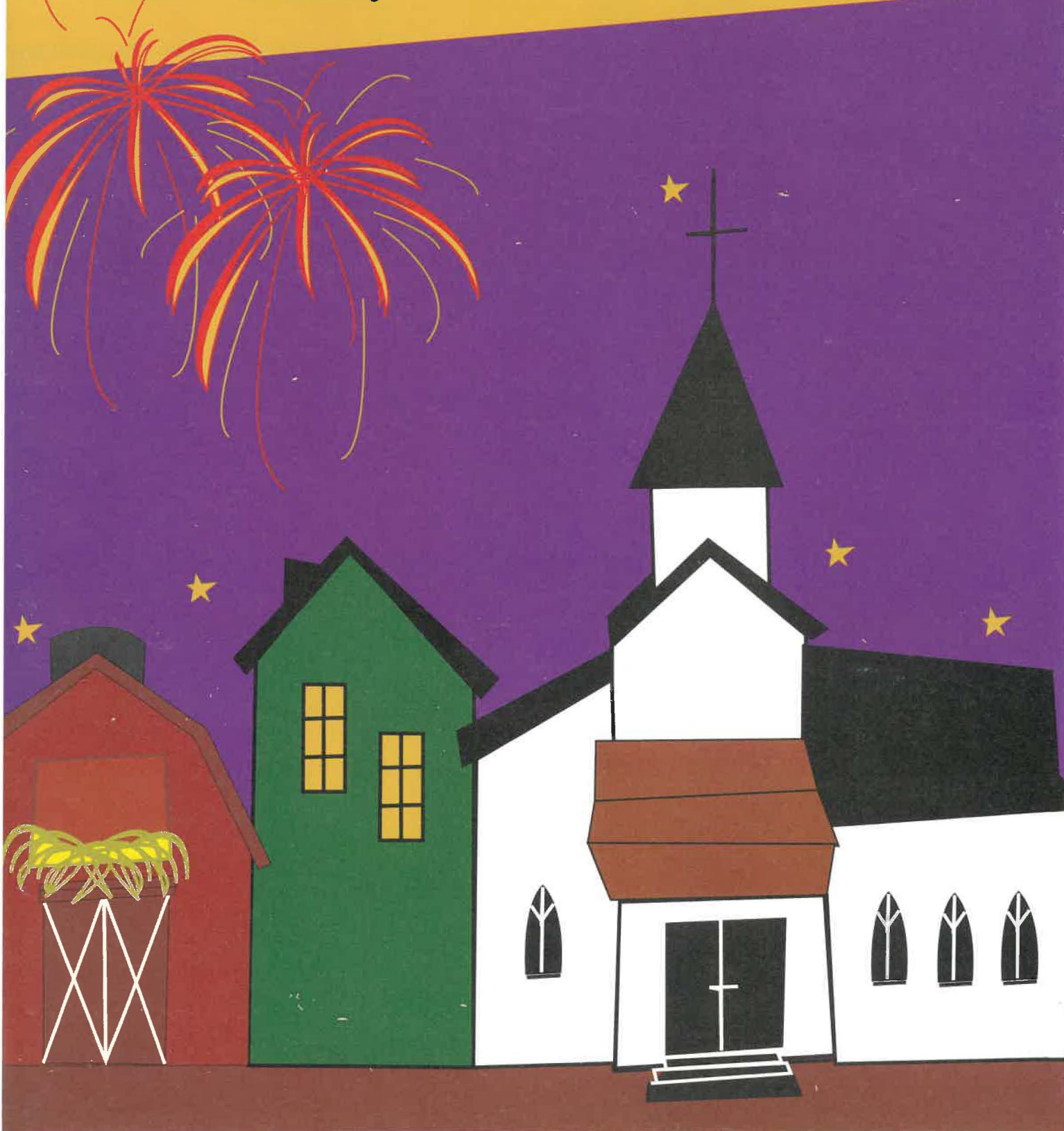


'Unlike our earthly fireworks, God's finale is not the end, but only the beginning.'
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Volume 219 Number 1



A time for worship at the Evangelism Congress '99. "There's a dramatic shift going on in the Anglican church," said the Rev. Michael Green, the keynote speaker [p. 8].

William Ferguson photo

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Illustration by Amy Marciniak

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SUNDAY'S READINGS

Grace and Lawlessness

"Come to me all you who are weary..."

Pentecost 6, Proper 9

Zech. 9:9-12; Psalm 145 or 145:8-14; Rom. 7:21-8:6; Matt. 11:25-30

Reginald Fuller calls Matthew 11:25-30 the "synoptic thunderbolt from the Johannine sky," because this pericope sounds so much like the Gospel of John. Thematically, however, it fits in very well with Matthew 11. Matthew 11:20-24 describes the condemned; vv. 25-30 describes the accepted. Despite his mighty miracles, the residents of Bethsaida (on the west side of Galilee) and Korazin (near Bethsaida) would not "come" to Jesus. Instead, they exulted in themselves. The accepted are those

who, though weary and burdened, find rest for their souls. In the words of Article 11, "we are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by Faith, and not for own works and deservings."

This good news of God's acceptance of us has been revealed to us by the Father because of the agency of his Son and at the gentle invitation of the Son. No longer under the burden of the law, in coming to Jesus we come under his gracious rule.

Look It Up

Look up Luke 10:21-22, which parallels Matthew 11:25-26. How does Luke apply God's revelation?

Think About It

Why is it that we resist the "easy yoke and light burden" which Jesus offers those who come to him on his terms?

Next Sunday

Pentecost 7, Proper 10

Isaiah 55:1-5,10-13; Psalm 65 or 65:9-14; Rom. 8:9-17; Matt. 13:1-9,18-23

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FIND IT IN THE CLASSIFIEDS

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SHARPS, FLATS & NATURALS

By Patricia Nakamura

On the Top Shelf

TO THE CREATOR OF LIGHT

Choral Music from the Episcopal Cathedral Church of St. John, Albuquerque, N.M. \$15, \$3 P&H. StjohnsABQ@aol.com

The title cut on this recording by the cathedral vocal and handbell choirs, directed by Bruce J. Barber II, Rutter's *Hymn to the Creator of Light*, ranges from a shimmering wall of dissonance to the gentlest of chorales. It typifies the high degree of excellence and musicality of the whole. Other selections are the brooding meditation of deVictoria's *O vos omnes*, the St. Cecilia Choir in Lallouette's *O Mysterium ineffabile*, and Britten's *Rejoice in the Lamb, Opus 30*, with powerful organ work by Louise Bass (and the delightful text, "For I will consider my Cat Geoffrey ... For I am possessed of a cat, surpassing in beauty, from whom I take occasion to bless Almighty God).

The listener can't help but note the first sopranos. The section may at times be slightly too prominent, but the absolute pitch and clear unison, sure, floating highest-of-the-high notes, and whispering pianissimi make these singers a treasure.

This one goes on the top shelf, to be played often.

Musical Fireworks

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For Independence Day, here's a collection of choral and instrumental fireworks, with terrific singing and serendipitously educational liner notes. For instance, did you know that, along with the Navy and the Marines, the Army and the Air Force, the Coast Guard has a marching song? It does: *Semper Paratus*. Do you know the words to *Hail to the Chief*, and that they come from Sir Walter Scott? Or that Jacques Offenbach wrote the music for the proud United States Marines? It's all here, with *Yankee Doodle's* whole story and all the verses of *The Star-Spangled Banner*.

The Washington Camerata was

founded in 1984 "to perform, promote, and preserve the rich legacy of men's choral music." They do so gloriously. *God of Our Fathers* and *Eternal Father* have gorgeous trumpet obligati and a bass section that ripples the soles of your feet. William Billings' *Chester* ("Let tyrants shake their iron rod and slav'ry clank her galling chains. We fear them not: we trust in God") and a setting by Randall Thompson of Thomas Jefferson's cry, "Life! Liberty!" could serve as counter-

points to today's headlines. There's a smashing version, arranged by director Beveridge as are many of these, of the *Battle Hymn of the Republic*, with Phil Snedecor's trumpet, piano by Michael Patterson, organ played by Donald Sutherland, and a smattering of other tunes sneaking in. And amidst all the crash and flash is the a cappella *America*, in the richest harmonies, deep and stirring.

This recording surely stirs the Spirit of Freedom.

SEWANEE

The University of the South

Sewanee, Tennessee

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. The new Vice Chancellor and President will succeed Dr. Samuel R. Williamson, who will retire June 30, 2000, after more than a decade of distinguished leadership and service to the University and the Sewanee community.

Founded in 1856 and located on 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 approximately 1,300 and a faculty of 138 and a graduate School of Theology with some 90 students and faculty of 14. Owned by 28 southern dioceses of the Episcopal Church, the University is governed by its 135-member Board of Trustees, with an owning bishop acting as Chancellor and Chair, and by the 18-member Board of Regents. The Vice Chancellor and President serves as the University's chief executive officer. Additionally, the Vice Chancellor serves as mayor to a community of 2,500 members and steward of its 10,000 acre Domain. The University's budget is \$58 million and its endowment stands at nearly \$250 million. The recently completed *Campaign for Sewanee* raised \$175 million in current and deferred giving. The University is in the midst of \$75 million of building construction and renovation.

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 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, resiliency, humor and compassion.

For best consideration, please forward materials prior to September 15, 1999. The search committee will review candidate materials from July until the search is completed. Nominations, expressions of interest and inquiries should be forwarded to:

Vice Chancellor and President
The University of the South
c/o EDUCATIONAL MANAGEMENT NETWORK/WITT/KIEFFER
98 Old South Road
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Educational Management Network/a division of Witt/Kieffer, is supporting the University of the South Vice Chancellor and President Search Committee with this project. All questions concerning this search or requests for a copy of the comprehensive Position Specification may be directed to Nancy Archer-Martin or Lucy A. Leske via e-mail at sewanee@emnemn.com. Additional information about the University of the South can be found on their web site, located at www.sewanee.edu.

Minneapolis Recommended for 2003

General Convention Would Return to Site of Historic Legislation

The national Executive Council recommended Minneapolis as the site for the General Convention of 2003 when the council opened its meeting June 14 at an Appleton, Wis., hotel. The council, meeting in the Diocese of Fond du Lac for the first time, adopted Minneapolis as the site of the 74th triennial convention and sent the recommendation on to the presidents of the church's nine provinces for further approval.

The last time General Convention met in Minneapolis, in 1976, historic legislation was adopted, with the ordination of women to the

priesthood and revision of the Book of Common Prayer both approved. Next year's convention will be held in Denver.

The Rev. Barnum McCarty, council member from the Diocese of Florida, presenting the report of the Planning and Arrangements Committee, told the council of committee members' visits to Minneapolis and Salt Lake City in May before deciding on Minneapolis.

Fr. McCarty also listed the following cities as under consideration to be the host for the 75th General Convention, in 2006: Baltimore, Charlotte, N.C., Salt Lake City, San Antonio and Pittsburgh, Pa.

He also spoke briefly about next year's convention and reported that Presiding Bishop Frank T. Griswold would set the tone for the convention on the first Tuesday it is in session and that two days later there would be a "Jubilee Eucharist," with reflection on who we are as a church.

Bishop Griswold was supposed to address the council at its opening session, but flight problems forced a delay in his arrival. Pamela Chinnis, president of the House of Deputies,

presided and presented her address. She spoke of visits she had made to various dioceses and said she was "energized to reconnect with clergy and people who are not directly involved in church governance on a national scale, but are nonetheless interested, even enthusiastic, about what the national structures of the church can do to support their local ministries.



In her address to Executive Council, Mrs. Chinnis talked about balancing the church's concern for itself as an institution with a commitment to its mission.

ative aspects which undergird the mission of the church," Mrs. Chinnis said. "And yet it was most refreshing to meet so many people in pew after pew, so to speak, whose concerns had nothing to do with assessments or parochial reports or the finer points of canon law, but rather with how to live a Christian life in today's world, how the church can help them raise good children, or deal with serious illness or aging parents, or cope with tragic accidents, or bring stewardship ideals to bear on a local environmental conflict.

"This is the challenge always before us, to balance care for the institution of the church, Christ's body, with commitment to the mission of the church, to bring the reconciling love of Christ to all the world."

Mrs. Chinnis said that despite being impressed by the enthusiasm for mission and outreach of so many people "in the pews, I have also been dismayed by their lack of knowledge about the most basic facts of Episcopal Church history and governance. How can Episcopalians provide guidance to their leaders or understand the implications of decisions made if

they don't know the institutional and historical framework along with the biblical and theological foundations?"

Bishop Griswold spoke during the afternoon of the opening day and touched on a variety of subjects, including the report of the Anglican-Roman Catholic International Commission (ARCIC), the Zacchaeus Report and the House of Bishops.

Regarding "the Gift of Authority," the ARCIC report, "It is not a finished document in the sense that it does not purport to be the last word," Bishop Griswold said, "rather it invites our two ecclesial communities to reflect on authority as it is worked out in our several systems and particularly, in this report, there is very clear call to reflect upon the ministry of service expressed by the Bishop of Rome.

"The document has caused surprise to a great many Anglicans because they had not really thought of the possibility of the Bishop of Rome having some role to play in their ecclesial life."

He noted that the Zacchaeus Report, the project of the Episcopal Church Foundation, shows there is "incredible vitality and good spirit in our congregations," and we are "doing very, very effective ministry."

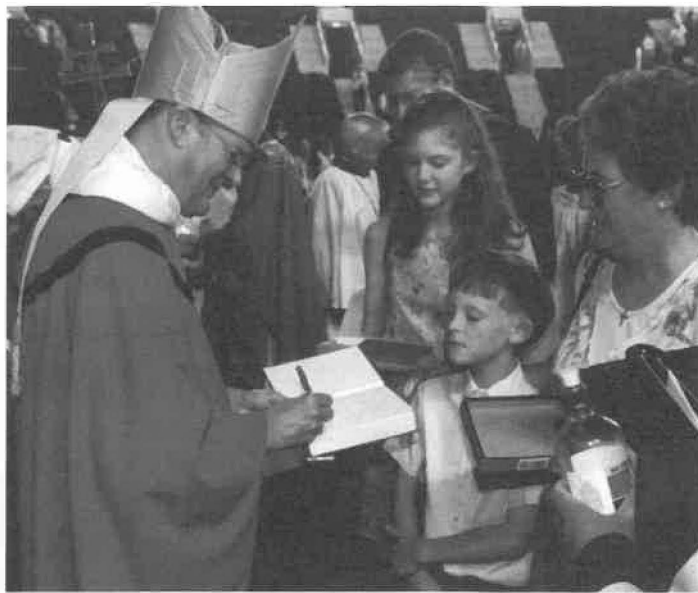
"Also, what the Zacchaeus Report reveals is that Episcopalians find their identity in large measure through common worship. And the Eucharist is absolutely central to Episcopalians' lives."

Bishop Griswold also said the Presiding Bishop's Fund board has endorsed a capital funds campaign, that he was thinking about the question of the public role of the Presiding Bishop on behalf of the church, and that he hoped to visit the Patriarch of Moscow, the Ecumenical Patriarch in Istanbul, and, as co-chair of the international ARCIC dialogue, the pope.

The council had three more days of meetings.

David Kalvelage

Central Pennsylvania Holds Pentecost Festival



Approximately 3,000 Episcopalians from 71 congregations in Central Pennsylvania gathered to celebrate their unity and reaffirm their faith in God during the diocese's first Pentecost Festival held May 23 at the Farm Show Arena in Harrisburg.

The Most Rev. Frank T. Griswold III, Presiding Bishop, preached and presided. He also led the people in the renewal of baptismal vows. Worship began at 12:30 p.m. with hymn singing and meditations by the Rt. Rev. Michael W. Creighton, Bishop of Central Pennsylvania.

"This gathering is for each one of you to renew and rekindle your Christian faith," Bishop Creighton noted in his remarks prior to the start of the service of Holy Eucharist. "The limelight is on you."

Many of the members of this diocesan family — which currently numbers about 17,500 people — attend tiny, rural congregations. Several worshippers at the festival noted that they were strengthened by the realization of being part of a much larger body.

A parishioner from St. Luke's, Altoona, commented that "it feels like the spirit's here."

A writer from the local daily newspaper reported that "it was a luminous affair."

"On Pentecost, we experience a profound unity, strength to serve the needs of others and great power and cheer for living that comes from God," Bishop Creighton noted.

An all-diocesan choir of 340 voices, timpani and a brass quartet and organ filled the cavernous arena — typically host to tractor pulls, soccer games and agricultural events — with rich, uplifting song. Joining the choir members on the arena floor were nearly 100 acolytes and torchbearers, all clergy and seminarians of the diocese, and a children's choir some 75 voices strong.

"What we're doing here, basically, may be a first in Episcopal life in the U.S.A.," Bishop Creighton said earlier in the week of the coming together of the entire Episcopal Church family.

In the parking lot prior to the start of the service, about 30 chartered buses brought loads of worshippers from all corners of the geographically broad diocese. Some parishes set up tables for picnic lunches. Others enjoyed live music.

Carl DeFebo



The adult choir, composed of more than 340 voices, performed with timpani, brass quartet and organ under the direction of Walter Wells.

Top left: About 75 youngsters from across Central Pennsylvania sang in the all-diocesan junior choir.

Top right: Presiding Bishop Frank Griswold signs a youngster's prayer book as his mother and sister look on.

Carl DeFebo photos



Bill Ferguson photo

Young people lay hands on adults in an impromptu prayer session at the Evangelism Congress '99. The youth group had just completed a concert.

Fr. Green: The Way Forward Is Through Evangelism

"There's a dramatic shift going on in the Anglican Church with great growth in Africa and Asia while in America, the church continues to lose ground. The average person in the Anglican Communion is no longer white, well off and comfortable but Third World, black, poor, evangelical and almost certainly charismatic."

This was the observation of the Rev. Michael Green of Oxford, consultant on evangelism to the archbishops of Canterbury and York, in a keynote address at the Evangelism Congress '99 held June 3-6 at Ridgecrest Conference Center in North Carolina.

The conference was sponsored by the Brotherhood of St. Andrew and the Evangelism Office of the national Episcopal Church. Nearly 500 people from all over the U.S. participated in

three days of worship, gospel music, noted speakers and workshops all dealing with aspects of evangelism.

Using Dickens' words, "It was the best of times, it was the worst of times," Fr. Green described the "best" as the growth of the church in the Third World, "80 to 90,000 becoming Christians every day — 20 percent in China." Against this, he related the statistics for the Episcopal Church over 10 years, "loss of a third of membership including 400,000 in the Decade of Evangelism."

He spoke of disunity, internal conflict and "single issue people" as contributing to the decline. But he was optimistic about the possibilities. Calling the congress "very wise," he said that the best defense is to advance, "and this congress is doing just that.

There's no reason why you can't turn the tide through evangelism."

With the vision of church growth in Africa before them, the congress heard from the Most Rev. Emmanuel Kolini, Archbishop of Rwanda. He spoke of "mysterious" events in his land, the 1935 East African Revival which started in Rwanda, and of the 1994 genocide which swept his country.

"Ninety percent of Rwandese are supposed to be Christians," he said, yet terrible events happened. He witnessed killings in Uganda by Idi Amin's soldiers. And he said he struggled with the Christian way of forgiveness. Finally he decided, "by the grace of God I can do it."

The Rev. Franklin Reid, rector of St. Luke's Church, Bronx, N.Y., achieved rapid and rapt attention when he declared, "I bury more children than adults." He said "there is pain in the city," citing gangs, drugs and crime.

He sees the crying need for evangelism relating to the "something" people are looking for, the "something" they are coming to church to find. He urged his listeners to evangelize "by the working of God's Spirit."

The Very Rev. John Rodgers, Jr., former dean of Trinity Episcopal School for Ministry, chose 1 Peter 3:15 to emphasize the need for Christians to speak out about their beliefs. Peter was speaking of Christians being persecuted for the gospel's sake.

He said people are not allowed to speak out in many places such as Sudan, India and Islamic nations. "But we are protected by law, so be faint hearted no longer. Be a witness no matter the cost."

Bishop's Stepson Dies in Car Accident

The business session of the 24th annual **Convocation of the Navajoland Area Mission**, June 11-13, was cut short with the tragic news that the stepson of the Rt. Rev. Steven Plummer had been killed in an auto accident near the family home at Bluff, Utah.

Delegates to the convocation canceled the business portion of their meeting, and gathered for a prayer and memorial service at St. Luke's Church, Carson Post, N.M. The business session will be rescheduled.

Bishop Plummer and his wife, Kathy, left the convocation and returned home after learning of the death of Byron Lance Tso, 26, in a one-vehicle auto accident. Also hurt in that accident was the Plummers' son, Steven,

Jr., who sustained minor injuries.

The funeral took place June 16 at Bishop Plummer's church, St. Christopher's, in Bluff.

Byron Tso is survived by brothers Brian Tso, 28, of Corpus Christi, Texas, and Steven, 22, and a sister, Cathlena, 18, his parents and other relatives.

Bishop Plummer said the police theorized that Byron had fallen asleep at the wheel and left the road. When he tried to regain the roadway, the car flipped over.

Delegates to the convocation decided to participate in planned workshops, said the Rev. Jack Fowler, president of standing committee.

Dick Snyder contributed to this article

Bill Ferguson

Rebuilding Begins

"We're still camped out at Immaculate Conception," said the Rev. David Murray, rector of Trinity Church, Clarksville, Tenn. The Roman Catholic parish has provided worship and office space to Trinity since its church and parish house were heavily damaged by a tornado Jan. 22 [TLC, Feb. 14].

Fr. Murray said reconstruction started in early June. First up was scaffolding for the steeple. During the tornado, the roof collapsed into the nave. The church walls are standing, but stone work will be needed before the roof can be rebuilt.

"We're trying to replicate the beams inside the church," Fr. Murray said, and although the pews were destroyed, there are some pew ends from which the builders are making templates for new pews.

The altar and sanctuary furnishings were damaged by weather after the roof fell, he said, so they will be



Trinity Church, Clarksville, Tenn., is being restored after it was heavily damaged by a tornado in January.

David Murray photo

refinished. "The church will be pretty much the same," Fr. Murray said.

The parish house was extensively damaged and will most probably be replaced. The plan is to expand the facilities somewhat, Fr. Murray said, while maintaining the character of the former building.

"This is an opportunity that doesn't happen every day," he said, "We want to have something our grandchildren's children can use."

The insurance settlement left the

parish more than \$1 million short of the estimated \$3.5 million needed. The parish is in the early stages of a capital campaign to raise those funds.

The architect has told Fr. Murray that the church, though not completed, may be usable for services next Easter.

Members of the parish joined together on May 30 in their roofless church, to honor one of their acolytes who recently achieved the rank of Eagle Scout.

EdFest Builds Community with an International Flavor

No sooner had the Episcopal Divinity School sent its most recent class of graduates out into the world, than it welcomed in Christian educators for a weekend of learning, networking and celebration.

Gertrud Mueller Nelson, German-born artist, writer and educator and director of Christian formation at All Souls' Church, San Diego, highlighted the event, which took place June 3-5 on the EDS campus in Cambridge, Mass. The theme was "Celebrating the Holy in the Ordinary."

In her keynote address, Ms. Nelson invited the audience to seek God in dirt and mud, in air and water, and in the everyday chores and routines of our lives. In subsequent lectures, she moved easily from discussing Celtic spirituality to Buddhism, in demonstrating how every aspect of our lives can be linked to the divine. The participants were challenged to see all aspects of their lives in a new light of interconnectedness.

Workshops complemented the mas-

ter classes. The arts received particular emphasis, with workshops on liturgical dance, storytelling, mobile making, music and visual arts. Other seminars covered emancipatory language in worship, women's groups, intergenerational education and worship, and teaching skills and resources.

EdFest, an annual event, attempts to build community among participants. Never were the approximately 300 attendees (clergy, educators, youth leaders, seminarians and others) together at once, as some arrived late after day jobs and others departed for other obligations. Yet there was ample time at meals and breaks for conversation and sharing. Friday's supper was an international festival, with a buffet of delicacies from around the world. Participants were invited to share artifacts and symbols of their cultural heritage, and the stories behind them. Evening worship centered around a display that included Jamaican handicrafts, the English hymnal, African

kinte cloth, a Swedish horse figurine, Chinese prints, and representations of other cultures.

A new addition was the EdFest choir. Under the leadership of Fiona Vidal-White, children's music director at St. Andrew's Church, Wellesley, Mass., the volunteer group rehearsed during breaks in the program and led the singing at the closing Eucharist. Worship services were structured to expose participants to a variety of forms and liturgical resources, with liturgies from the Book of Common Prayer, *Enriching Our Worship*, *The New Zealand Prayer Book*, and Taizé materials; and music from *El Himnario* and *Wonder, Love, and Praise* as well as *The Hymnal 1982*.

Under the leadership of the Rev. Sheryl Kujawa, director of congregational studies at EDS, EdFest has grown from modest beginnings to a major event for Province I. EdFest 2000 will expand from three to four days, June 1-4, 2000.

James Pratt



SHAPERS OF THE CHURCH
IN THE 20TH CENTURY
(One of a series)

Blessed Are the Peacemakers

JOHN MAURY ALLIN

By O.C. Edwards, Jr.

It is a matter of policy that Archbishops of Canterbury are chosen alternately from the catholic wing of the Church of England and its evangelical counterpart. There is no such policy governing choices of Presiding Bishops of the Episcopal Church, but it does seem that in recent elections social activists have been succeeded by peacemakers. That is one way of looking at Frank Griswold's coming after Edmond Browning and even more at John Allin's coming after John Hines.

When the Rt. Rev. John Allin succeeded John Hines, the church like the nation was greatly divided over social issues. The civil rights movement, the protest against the war in Vietnam, and the campaign for women's rights had come one right after the other, and activists among the clergy and laity had alarmed many conservative Episcopalians about the direction their church seemed to be taking. Especially problematic in the eyes of some was the General Convention Special Program that sought to raise millions of dollars to help the poor and disadvantaged, but which seemed to many to be inadequately supervised.

In the turmoil, Presiding Bishop Hines took early retirement and Bishop Allin was chosen to follow him. The pressure did not relax during the dozen years from 1974 to 1985 when Bishop Allin was in office. While he was primate, the decision was made to ordain women and a new prayer book and hymnal were approved. The church had another

huge capital funds drive, Venture in Mission, which raised more than \$170 million for special mission and missionary projects. During the same period, losses of membership bottomed out and the budget of the national church more than doubled, indication that, even during continued turmoil, a high measure of reconciliation had been achieved in the church.

A native of Helena, Ark., John Allin received both his undergraduate and

succeeded to the see, which he held until chosen Presiding Bishop in 1973. He remained in that ministry through 1985. He died in 1998.

Two qualities for which he should be remembered are his sense of humor and his deep spiritual life. There is no room to relate examples of his wit. A fitting symbol of his devotional life, however, is his Bible. It had a limp leather binding that had become much limper through years of

Bishop Allin's Bible, with its limp leather binding, the black cover rubbed off in places and little of the gold remaining on the edges of the pages, is a fitting symbol of his devotional life.

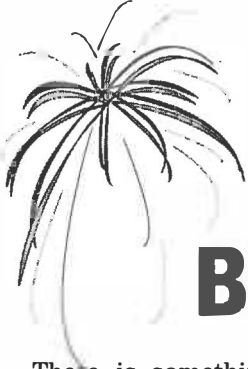
his theological education at Sewanee. After four years in a mission in his home diocese, he went to New Orleans to serve as curate to his future bishop, Girault Jones. Next he was chaplain to students at Tulane and to other institutions in the Crescent City. While he was rector of Grace Church in Monroe, La., he chaired the trustees of All Saints' Junior College in Vicksburg. When they could not find another satisfactory headmaster, he took the job himself, even though he hated to leave his parish.

That commitment, however, brought him to the attention of the Diocese of Mississippi, which chose him as its bishop coadjutor. For five years he took over much of the burden of the diocese from Bishop Duncan Gray, who was in poor health. Then he

heavy use. The black was rubbed off in places and little of the gold remained on the edges of the pages. It was the well-worn tool of a worker who had no need to be ashamed.

Another book from the time also seems symbolic, a cookbook compiled by the bishops' wives in which Bishop Allin's wife, Ann, had a hand. In it are line drawings of bishops leading ordinary domestic lives — a far cry from the aristocratic image they had carried before. The drawings were in character for a man of peace who walked humbly with both God and fellow human beings. □

The Rev. O.C. Edwards, Jr., professor emeritus of preaching at Seabury-Western Theological Seminary, lives in Weaverville, N.C.



Blaze of Glory

There is something special, almost magical about fireworks. On July 4, the shows are held in communities, fairs, cities and on television. It is the highlight of summer. The pride of our nation is celebrated again. There are fireworks displays for everyone, and old and young alike await them with anticipation. Their appeal is universal.

I watched last year, not as I once did in dark Nomahegan Park, uncomfortably cramped on a blanket with the kids, who were awake much later than their bedtime; but on a comfortable sofa in front of the TV, as my dignified age allowed. And yet, I had the same reaction that has come every year, regardless of the locale. The feelings are individual, but the response is communal. With the first burst and with each one thereafter, the "oohs" and "ahs," the phenomenon of fireworks is heard.

The sounds are instant reaction to the spectacle of sunbursts, showers of falling stars, and popping of flower buds, whose blooming telescopes their natural sequence. Though I may have been silent, except for an occasional "wow" or "look at that one" to my husband, I was caught up in the mood.

How great it was! And I suddenly thought of God, whose greatness is immeasurably beyond anything the fireworks might offer. In the light of God's glory, the fireworks are dwarfed and shrink to insignificance.

My mind shifted to another spectacle, the grand show that John, on that rocky island of Patmos, must have seen as part of the Revelation of Jesus Christ. And as anyone who has watched a fireworks display

knows, the finale is burst upon burst, color upon color until all is spent. John's view is climaxed by the description of the New Jerusalem. It is bursting with colors not equaled on earth, even in fireworks. John writes of jewels in a vast array of splendor — sparkling, shimmering, glowing. He describes them as jasper, gold, sapphire and agate; emerald, onyx and carnelian; topaz, amethyst, pearl and more. Just imagine that eye-splitting vision. It's a wonder John could contain himself, and perhaps he couldn't. We read his words, but we cannot imagine his excitement, his breathless wonder at God's display. And unlike our earthly fireworks, God's finale is not the end, but only the beginning.

Our fireworks? They shine for a few seconds and then are gone in puffs of smoke. John's vision ended but his words revealing the promise of spiritual reality remain.

Our spectacular displays are fizzles, duds compared to the marvelous works of God. That blaze of glory in the New Jerusalem is beyond human comprehension and yet the wonder of its reality lives on.

That makes me excited, and lifts my spirit. I can feel the "oohs" and "ahs" welling up in my soul. Perhaps you do, too, and we can worship and praise together as we await the promise Christ, his coming in glory. That may well be bigger and grander fireworks than we can ever imagine. Praise be to God!

Our guest columnist is Nancy H. Miller, director of religious education at St. Andrew's Church, New Providence, N.J. She lives in Cranford, N.J.



Our spectacular displays are fizzles, duds compared to the marvelous works of God.

Did You Know...

St. Andrew's Church, Kokomo, Ind., has an "alternative service" at 11:11 a.m. each Sunday.

Quote of the Week

The Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, on the size of his diocese: "In this diocese, when we talk about my staff, it's my crozier."

Issues of race,
gender and
sexuality, while
still prominent
and in need
of considerable
attention, may
not involve
welcome as
much as they
once did.

To Be Truly Welcoming

As Episcopalians travel around the country this summer, they ought to see many of the familiar blue-and-white signs which read "The Episcopal Church Welcomes You." For the most part, those signs are used to direct travelers, visitors and seekers to a building nearby. Rarely is the message of the sign given much thought. Does the Episcopal Church really welcome you?

When she addressed the national Executive Council recently [p. 6], House of Deputies president Pamela Chinnis addressed the topic briefly. Mrs. Chinnis spoke of "the majority" in the Episcopal Church, noting how the apathy of that majority is among the factors giving rise to the "causes" presented by minorities within the church. She asked whether the Episcopal Church welcomes "the majority," and whom that includes, or does not include. Mrs. Chinnis pointed out the racial divisions of the 1950s and '60s, issues involving women in the '70s and '80s, and sexuality in this decade and beyond as the defining issues facing the church.

When those blue-and-white signs were first being erected, much of "the majority" in the Episcopal Church was not enthusiastic about welcoming "the minority" to the life and ministry of the church. Thankfully, that has begun to change. Issues of race, gender and sexuality, while still prominent and in need of considerable attention, may not involve welcome as much as they once did.

Unfortunately, a new minority has arisen. Traditionalists, once firmly entrenched in the church's majority, now find themselves in a situation in which many of them no longer feel welcome. Persons who uphold traditional Anglican beliefs on such issues as ordination of women, prayer book revision and even sexuality are finding that the church's message of welcome no longer extends to them.

In her address, Mrs. Chinnis pointed out that as long as "the majority" is defined to exclude categories of people, the church cannot realize the fullness of its mission, defined in the baptismal covenant, as "to restore all people to unity with God and each other in Christ."

As we travel this summer, let us ponder the message on those signs. May we show the world that the church means what it states in its advertising.

Gifts Honoring Canon Porter

Readers and friends have been inquiring about opportunities to make gifts in memory of the late Canon H. Boone Porter, senior editor of *THE LIVING CHURCH*, who died June 5.

A major gift from a subscriber has established a memorial fund in memory of Canon Porter. The Porter family has requested that gifts in his memory could be made to the magazine. The mailing address is PO Box 514036, Milwaukee, WI 53203-3436.

In addition, the Council of Associated Parishes for Liturgy and Mission has established the H. Boone Porter Memorial Fund to support projects for the renewal of liturgy and mission. Checks should be made payable to Associated Parishes, designated for the Porter Fund and sent to Associated Parishes, PO Box 27141, Baltimore, MD 21230-0141.

Hankering for the Middle

By David Cox

Quoth a friend of mine, "There are two kinds of people in the world: Those who divide people into two groups, and those who don't." He adds impishly, "I'm not either one."

Wary of the pollster's penchant for segregating sheep and goats into ever-distinct species, sociologist Alan Wolfe set out to explore whether Americans could be so consistently categorized. He finds that, to the contrary, we may be more unified, if complexly so, than we realize.

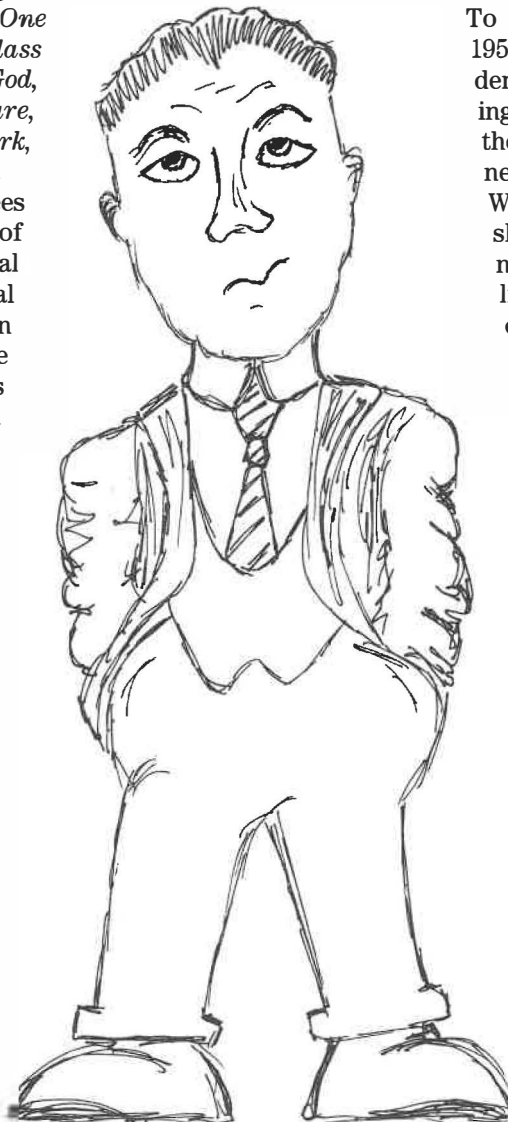
Wolfe, an admitted Northeastern intellectual who teaches at Boston University, organized the grandiloquently-named "Middle Class Morality Project" to survey and then interview in depth 200 Americans from suburbs of four cities around the country. He reported his findings in the long but descriptively-titled *One Nation After All: What Middle-Class Americans Really Think About: God, Country, Family, Racism, Welfare, Immigration, Homosexuality, Work, and Each Other* (Viking Press, 1998).

Only 2.5 percent of his interviewees registered as Episcopalians — five of 200, a wee bit more than the national average. But because the Episcopal Church is a middle-class phenomenon — OK, more toward the "upper" side if stereotypes have any weight — his findings may warrant Episcopal attention. Its news, while provocative, is not altogether bad.

Wolfe's project involved 25 people in eight suburban communities, two each outside Boston, Atlanta, Tulsa and San Diego. Together, they gave an in-depth image of what at least one substantial group of Americans is thinking.

Those 200 don't entirely agree: No surprise there. Yet Wolfe unearthed a deeper, more intricate unity than the either-or approaches of pollsters or politicians perceive. "There are surely differences between more conservative and more liberal Americans," he writes, "but those differences mark where a discussion of America's values starts, not where it ends." The terms "traditional" and "modern" conveniently posit two poles of

"There are two kinds of people in the world: Those who divide people into two groups, and those who don't. I'm not either one."



debate, but overlook how each pole has incorporated the values of the other. "It is a basic truth of American society that no one is a traditionalist or a modernist, but that everyone lives with varying degrees of both."

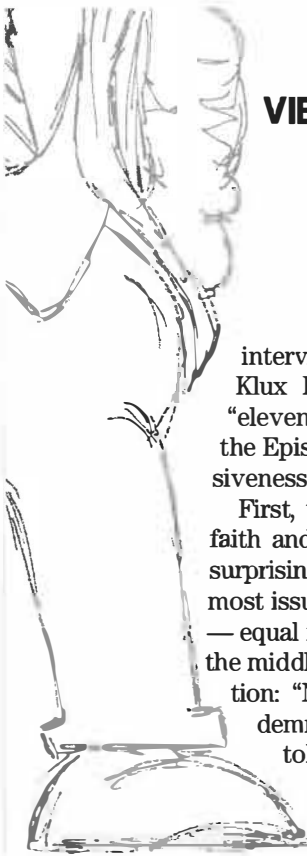
He may overgeneralize, but the point is helpful that Americans avoid extremes, having assimilated new realities of life into their values. Though many regret the effects of mothers working outside the home, for instance, they typically recognize either the economic necessity or its personal importance to women — or both. Thereby, they have developed a high degree of tolerance, even to a fault — certainly when it comes to religion.

In the practice of faith, times have changed from the first suburban heydays. To be sure, mainstream religion in the 1950s never got much respect from academics who figured that "people's willingness to go to church was not due to their inner convictions but to what their neighbors might think if they did not," Wolfe recalls. Though church membership reached its peak in 1958, the nature of religion in the suburbs was a limited one, "a private matter to be discussed only reluctantly with others."

"By the 1990s, however," Wolfe writes, "... this solution of relegating religion to the realm of private life seemed to be breaking down." Its most public evidence of a "return to religion" was "the huge growth in conservative Protestant sects." As a result, religion now occupies a more vocal corner of the public square.

But Wolfe found few who wanted religion to take over the marketplace altogether. "Clearly, most middle-class Americans take their religion seriously. But very few of them take it so seriously that they believe that religion should be the sole, or even the most important, guide for establishing rules about how other people should live." Judgmentalism is their bugaboo. The '60s credo of "Do your own thing" has become '90s middle-class orthodoxy so thoroughgoing that the two black ministers he

Wolfe's findings support Loren Mead's notion of a shift to grassroots levels.



interviewed in Atlanta defended the right of the Ku Klux Klan to stage a march. Wolfe discerned an "eleventh Commandment: 'Thou shalt not judge.'" For the Episcopal Church, with its heritage of comprehensiveness, that word is hopeful. But not altogether.

First, there is the One Big Exception. In matters of faith and morals, these live-and-let-live Americans are surprisingly tolerant. But not on homosexuality. While most issues showed a consistent bell-curve distribution — equal minorities on both sides, the bulk of opinion in the middle — this one elicited a singularly negative reaction: "Nearly three times as many respondents condemned homosexuality as accepted it." Here, again, tolerance becomes a moderating force; a "relatively large number of people ... take a nonjudgmental position." Nonetheless, "[t]he best that can be said is that support for public acceptance of homosexuality is negative rather than positive, rooted more in a libertarian appreciation of privacy than in active acceptance of homosexuality."

Second is trust and involvement in the institutions of society. Wolfe's findings agree with an oft-cited phenomenon: "Americans have lost faith in many of their institutions," government in particular.

Anxious about society at large, still they are optimistic about their own future, the project finds. Moreover, theses such as Robert Putnam's that Americans are "bowling alone" more than joining community groups are too pessimistic. Three-quarters of Wolfe's group belonged to at least one organization. Notable among them were churches.

Again we might infer both good news and bad. As religion still plays a vital role in middle-class America, so does the church. Meanwhile, the persistent unease over national institutions and leadership, like politics and government, unions and megacorporations, could possibly transfer to other larger institutions ... like a nationally-structured church.

Finally, middle-class morality, in Wolfe's view, looks at narrowed horizons. Jeffersonian in mistrust of big government, big corporations, big unions and big issues that might violate an innate individualism, Americans have nonetheless accommodated themselves to a complex political economy. Still, "they want very much to be Jeffersonian moralists ... The best moral relations, they believe, are between those closest to each other. We can call it morality writ small: not only should our circles of moral obligation never become so large that they lose their coherence, but morality should also be modest in its ambitions and quiet in its proclamations, not seeking to transform the entire world but to make a difference where it can."

For parish life, that bodes well. It supports such notions as Loren Mead's that emphasis has shifted firmly

to grassroots levels. Americans remain a generous and energetic people, committed to local action, seeking the right thing to do and welcoming advice, not commandment, on how to do it. If they shun the role of neighbor's keeper, they see themselves, as one woman told him, as neighbor's helper.

Wolfe himself admires the ways this morality unifies disparate people while also allowing them to integrate the multifarious dimensions of modern life. Yet he holds some reservations, even exasperations. "Reluctant to impose their values on others, they are committed to tolerance to such an extent that they have either given up finding timeless morality or would be unwilling to bring its principles down to earth if, by chance, they came across it." At worst, it can become what he finally calls "wishy-washy." Anglicans might phrase the question, Are there limits to comprehensiveness?

There is as well a profound theological issue, for in the midst of such rampant individualism, truly — as Bishop Stephen Bayne warned a half century ago — God is optional.

Still, in the end, those whom he interviewed "do understand that what makes us one nation morally is an insistence on a set of values capacious enough to be inclusive but demanding enough to uphold standards of personal responsibility." Against those who spot a rigid and growing dichotomy within the body politic (or the body of Christ — the "two church" theory as a bishop recently enunciated it [TLC, May 7, 14 1995]) — Wolfe finds a chronic hankering for the middle, a distaste for extremes, and a dislike of polls which measure by polarizing.

If Wolfe is correct, most middle-class Americans are, in fact, in the middle, on issues as well as the economy. As he alludes, there can be more than a vowel's distance between "middle" and "muddle," especially on moral thinking. For a church whose purpose in part is to help shape that thinking at least of its own, there's another challenge.

So the middle-class morality that Wolfe unveils anew surely warrants Episcopal scrutiny. I suspect it is, somewhere between Bishop Spong and Episcopalians United, waiting for some long-denied recognition and even a modicum of respect. And leaders of church and state might start addressing this inchoate middle as well as the wings, for it is there that leadership may most be needed. For, to speculate from Alan Wolfe's project, if Episcopalians manifest the same centrist tendencies as the nation at large, for better and for worse, then it too is one church after all. □

The Rev. David Cox is rector of R.E. Lee Memorial Church, Lexington, Va.

An Unwise Visit

I was disappointed to read of Bishop Allison's visitation to Brockton, Mass. [TLC, June 6].

My understanding of the situation — as reported in the church press, local newspapers, and episcopal letters — is that the former rector of St. Paul's, Mr. Hiles, was found guilty of sexual misconduct by an ecclesiastical court of his peers (lay and ordained) and was relieved of his sacerdotal responsibilities. Yet, instead of resigning from his parish, he has used his "cult of personality" to manipulate those under his pastoral care.

We have witnessed the tragic misuse of power in places such as Waco, Texas, and Jonestown, Guyana. Given this situation, I was shocked by Bishop Allison's comment that while Mr. Hiles and his congregation "might feel isolated in the diocese (of Massachusetts), they had a lot of sympathy and support in the worldwide Anglican Communion." Support for what? The sexual abuse and misconduct of a priest? Support for the misuse of his pastoral responsibility? Or support for focusing on keeping his job and position instead of trying to help his parishioners to undertake the difficult work to try to remain in relationship with their bishop, their diocese, the Episcopal Church, and the worldwide Anglican Communion? Bishop Allison should know better. Given the pain caused by Mr. Hiles, Bishop Allison's grandstanding for the ESA while turning a blind eye to clergy sexual misconduct lacks pastoral sensitivity, and comes at much too high a price.

*(The Rev.) Mark S. G. Nestlehutt
Hingham, Mass.*

Null and Void?

I have no idea what ARCIC means by a new, interim association with the papacy [TLC, June 6]. Perhaps when that is spelled out, I will be less appalled.

But either Cadrinal Ratzinger speaks for the pope or he doesn't. If he doesn't, the pope has an authority problem right at home. If he does, ARCIC has got to be kidding itself, if not us. A declaration that Pope Leo XIII's judgment that Anglican orders are "null and void" is infallible means, on the most obvious level, that every Anglican priest who has ever been the agent of God's forgiveness, ever fed us with the body and blood, ever declared the church's blessing — i.e., ever tended our souls' hungers with priestly care — was not authorized to do so, and every sacrament we have received (after baptism) only delusion. How can we honestly make a nearer approach to that, without insulting our inmost experiences of God in the church, to say nothing of the men and women who mediated them?

On the less obvious level, if we have

no valid priesthood, we really don't have a church, and have nowhere to stand in order to converse.

Of course we have a relationship with the papacy. To use the old cliché in a new setting, it is the elephant in Christianity's living room. And we may honor individual popes as men of God. But I can see no way to come closer to the papacy as primacy that does not involve untruth unless and until some pope sometime backs down on Leo's statement and takes the "infallible" stamp from it. And untruth is not the way to "say 'Yes' back to God."

*(The Rev.) Mary Kay Bond
Salina, Kan.*

I find Dean Franklin's comments on the ARCIC statement interesting, but I am not as concerned with authority as "Being One in the Spirit." Perhaps when we are all willing to relinquish positions of authority — including the Bishop of Rome — we shall begin to experience greater Christian unity.

*(The Rev.) James G. Estes
St. Francis' Church
Pauma Valley Calif.*

"Support for what?
The sexual abuse
and misconduct
of a priest?"

PEOPLE & PLACES

Appointments

The Rev. **Floyd W. Brewer** is vicar of St. Cecilia's, 1920 Maydell Dr., Tampa, FL 33619.

The Rev. **Charles Cannon** is deacon at St. Christopher's, 1063 Haverhill Rd., West Palm Beach, FL 33417.

The Rev. **Richard C. Doscher, Jr.** is rector of St. Philip's, 1072 80th St., Brooklyn, NY 11228.

The Rev. **Joseph E. Griesedieck III** is curate at St. Thomas', 1 W 53rd St., New York, NY 10019.

The Rev. **Barbara Handelsman** is chaplain and director of pastoral care at Canterbury on the Lake, 5601 Hatchery Rd., Waterford, MI 48329.

The Rev. **Alejandro Hernandez** is rector of Holy Cross, PO Box 370748, Miami, FL 33137.

The Rev. **David Karcher** is deacon at St. Philip's, 1142 Coral Way, Coral Gables, FL 33134.

The Rev. **Modesto E. Mursuli** is rector of Iglesia Episcopal de San Pablo, 527 W Pima St., Phoenix, AZ 85003.

Deaths

The Rev. **Christina Guiffre Bauschard**, 49, deacon of the Diocese of Northwestern Pennsylvania, died May 9 at her home in Warren, PA, of cancer.

A native of Warren, Deacon Bauschard graduated from the Northwestern Pennsylvania Diocesan School for Ministry and was ordained deacon in 1998. She served at Trinity Memorial, Warren. She is survived by her husband, the Rev. Michael Bauschard, a son, a daughter, stepchildren, grandchildren and siblings.

The Rev. **Donald O. Chilton**, 70, retired priest of the Diocese of Arizona, died March 15 in Phoenix, AZ. In his retirement he was serving as associate at St. John the Baptist, Glendale, AZ.

Fr. Chilton was born in Syracuse, NY. He graduated from Hobart College, Berkeley Divinity School and Northern Arizona University. He was ordained deacon and priest in 1955. Fr. Chilton served as assistant at Holy Trinity, Pawling, NY, Christ Church, Patterson, NY, and chaplain at Trinity/Pawling School, Pawling, 1955-56; vicar of St. John's, Ellenville, NY, 1956-59; chaplain in the U.S. Air Force, 1959-77; and rector of St. Alban's, Wickenburg, AZ, 1977-81; associate at All Saints' on the Desert, Sun City, AZ, 1984-91. Fr. Chilton is survived by his children.

The Rev. **Robert H. Greenfield, SSJE**, priest of the Diocese of Massachusetts, died April 23. He was 74.

Fr. Greenfield was born in Portland, OR. He graduated from Reed College and Oxford University and was ordained deacon in 1951 and priest in 1952. He served as a general missionary in southwestern Ore-

gon, 1951-52; vicar of St. John's, Brandon, OR, St. Paul's, Powers, OR, St. Matthew's, Gold Beach, OR, St. Timothy's, Brookings, OR, and St. Christopher's, Point Oxford, OR, 1953-54; curate at St. Margaret's, Oxford, England, 1955-56; vicar of St. Michael's, Newberg, OR, 1957-64; chaplain at St. Helen's Hall, 1957-72; dean of St. John the Baptist Cathedral, Portland, OR, 1973-80, where he was named honorary canon. In 1980 he was professed the Society of St. John the Evangelist.

The Rev. **Eric Sutcliffe Greenwood, Sr.**, 86, retired priest of the Diocese of Tennessee, died April 8, from complications of Parkinson's Disease, in Nashville, TN.

Fr. Greenwood was a native of Halifax, Yorkshire, England. He graduated from the University of Chattanooga and the School of Theology, University of the South. Fr. Greenwood was ordained deacon in 1944 and priest in 1945. He served as priest-in-charge of St. James', Greeneville, TN, and All Saints', Morristown, TN, 1945-48; priest-in-charge of Calvary, Memphis, TN, and vicar of Holy Communion, Memphis, TN, 1948-50, then rector of Holy Communion, 1950-71; and rector of Christ Church, Nashville, TN, 1971-80. Fr. Greenwood was a deputy to seven General Conventions and served as a member of the Standing Commission on Church Music. He is survived by his wife, Florence, two sons, a daughter and six grandchildren.

The Rev. **Vernon E. Johnson**, 78, retired priest of the Diocese of Minnesota, died of cancer on April 30.

Fr. Johnson was born in Ironwood, MI. He graduated from Carlton College and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1944. Fr. Johnson served as minister-in-charge of Good Shepherd, Windom, MN, and Calvary, St. James, MN, 1944-47; rector of St. Paul's, Winona, MN, 1947-50; rector of St. Paul's, Minneapolis, MN, 1951-63. He spent the remainder of his career serving people with alcohol and other drug addictions. Fr. Johnson is survived by his wife, Mary Ann, four children and five grandchildren.

The Rev. **Calvin R. Miller**, 75, retired priest of the Diocese of Northwestern Pennsylvania, died May 14 of a heart attack in Mercer, PA.

A native of Lancaster, PA, Fr. Miller graduated from Byran University and Episcopal Theological Seminary of Kentucky. He was ordained deacon in 1954 and priest in 1955. He served as deacon-in-charge then rector of Ascension, Mt. Sterling, KY, 1954-56; rector of St. Paul's, Newport, KY, 1956-59; vicar of All Saints', Selinsgrove, PA and St. Mark's, Northumberland, PA, 1959-64; rector of St. Luke's, Smethport, PA, 1964-75, rector of St. John's, Franklin, PA, 1975-86. After his retirement, he served as interim of St. John's, Marietta, PA, 1993-95. He is sur-

vived by his wife, Grace, and four adult children.

The Rev. **George W. Murphy**, retired priest of the Diocese of Arizona, died March 22 in Scottsdale, AZ. He was 73.

A native of Steamboat Springs, CO, Fr. Murphy graduated from the University of Colorado and the University of London, England. He was ordained deacon and priest in 1958. Fr. Murphy served as priest-in-charge of Trinity, Marshall, MO, St. Paul's, Carrollton, MO, and St. Paul's, Brunswick, MO, 1958-61; associate at St. Michael and All Angels, Prairie Village, KS, 1961-63; vicar of St. Thomas the Apostle, Overland Park, KS, 1964-75; chaplain at Ft. Leavenworth, KS, 1973-89; and assistant at St. Barnabas' on the Desert, Scottsdale, AZ, until his retirement in 1989. Fr. Murphy is survived by his wife, Dorothy.

The Rev. **Allen P. Rothlisberg**, 57, deacon of the Diocese of Arizona, died March 18 in Prescott, AZ. At the time of his death, he served as a deacon at St. Luke's, Prescott.

Deacon Rothlisberg was born in Jamaica, NY. He graduated from San Diego State University. He was ordained deacon in 1989. He served as an assistant at St. George's, Holbrook, AZ, 1989-92, before moving to St. Luke's. He is survived by his wife, Linda, and two children.

Corrections:

Because of a reporting error, author John Marshall was identified as organist-choirmaster of St. Matthew's Church rather than vicar, in the article about psalms [TLC, June 13].

Because of an editing error, Paul Dunnavant was mis-identified as a member of the clergy in a letter to the editor [TLC, June 6].

Because of an editing error, the editorial about Bishop Herbert Donovan [TLC, June 20] mis-identified one of the bishop's previous positions. He was rector in the Diocese of Newark, rather than the Diocese of New Jersey.

Send your clergy changes to People and Places:

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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.**

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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.**

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.**

ST. ANNE OF GRACE EPISCOPAL CHURCH, SEMINOLE, FL. Full-time rector prayerfully sought for a small parish in a stable suburban Tampa Bay community. Currently the parish is made up of professional, retired and seasonal residents in a community with many young families. We have a dynamic youth program that is the spearhead for incorporating more new families into our strong sense of fellowship and faith. We hope to preserve the beauty of the tradition we have but to expand what we offer liturgically. We need to grow and incorporate a commitment to stewardship in our parish life. We look for a faith-filled person who is a strong pastor and preacher willing to lead us into the future respecting our heritage. The parish is known for its strong lay leadership. A new center for ministry is now open and active. The position is open May 1. The closing date for applications is August 1, 1999. Please send resumes or requests for information to: **Search Committee, Box 48493, St. Petersburg, FL 33743.**

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-6th 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.**

CHRIST CHURCH, Alexandria, VA, seeks associate rector to complete four-member clergy team. Full participation in worship, pastoral care and teaching, with specific oversight of adult education and small group ministries. We are a 2,500-member growing congregation in an historic setting in the heart of Old Town Alexandria with a total staff of 31. Ability to be team member essential. Send CDO form and CV to: **Associate Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.**

YOUTH MINISTER: Christ Episcopal Church, Cooperstown, NY, is looking for a spirit-filled, Christ centered person to continue to build up its middle and high-school youth groups. Prior education and experience is highly desirable. Salary and benefits are commensurate with experience. Housing is provided, specifics to be negotiated. Please send resume to: **Christ Church, 69 Fair St., Cooperstown, NY 13326, Att: the Rev. Doug Smith.**

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.**

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.**

POSITIONS OFFERED

CHILDREN/YOUTH MINISTRY COORDINATOR sought for congregation in scenic Coeur d'Alene, ID. Qualifications include ability to relate to youth of all ages from Pre/K thru senior high, effective written and verbal communications skills with youth and adults. The successful applicant will hold a bachelor's degree or have job-related experience in youth ministry. A valid driver's license, ability to pass a background check and a drug screen are required. Complete job description and application materials available from: **St. Luke's Episcopal Church, 501 Wallace Ave., Coeur d'Alene, ID. Closes July 1, 1999.**

RECTOR: A small church in New Jersey is seeking a rector with traditional values. All Saints', a diverse congregation, seeks spiritual leader, enthusiastic teacher for all ages, facilitator for growth of the congregation in numbers and promote outreach into the community. Send resume to: **Search Committee, Box 2125L, All Saints' Episcopal Church, 559 Park Ave., Scotch Plains, NJ 07076.**

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

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ST. LUKE'S 1504 Myrtle St.
The Rev. William T. Rontani
Sun Eu 9 (Contemporary), 10:30 (Traditional); Wed Eu 10

CARLSBAD, CA

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

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H Eu Sun 8 & 10

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<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

SALISBURY, CT

ST. JOHN'S 12 Main St. (860) 435-9290
The Rev. John F. Carter
Summer Schedule 8 & 9:30

WASHINGTON, DC

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

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

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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Corner of Concord Ave. & Market St. (302) 654-6279
The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor Benjamin Twinaamaani; the Rev. Lois Keen, d.c.e.; Canon Precator Darryl Roland, D.M.A.
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu 12:10. Ch S, H/A, Welcoming

CHRIST CHURCH CHRISTIANA HUNDRED
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ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r, the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, 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.

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. Alicia Schuster Wettner, the Rev. Hunt Comer
(404) 377-2622
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing

SAVANNAH, GA

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

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

SNELLVILLE, GA

ST. MATTHEW'S 1520 Oak Rd.
The Rev. Douglas Coil, r; the Rev. Dr. James Johnson, asst
Sun H Eu 8 & 10:30. Wed H Eu 10 & 7 (770) 979-4210

WATERLOO, IA

TRINITY 4535 Kimball Ave.
(1/4 mile south of Hwy 10 on Kimball Ave.)
The Rev. Canon Ronald D. Osborne
Call office for service hours (319) 232-4714

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ASCENSION N. LaSalle Blvd at Elm (312) 684-1271
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.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9 & 11, 10 Christian Ed

BATON ROUGE, LA

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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

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Sun Eu 10 (504) 366-4650

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ST. JOHN'S 48 Middle St.
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H Eu Sun 8, 9:30. Wed 12:15 (978) 283-1708
Website: www.shore.net/~pmcgeary

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

MARBLEHEAD, MA

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

PLYMOUTH, MA

CHRIST CHURCH PARISH
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Sat Informal Eu 5. Sun Eu 9; Wed Eu 12:15

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N. Eutaw St. at Madison Ave. <http://www.mountcalvary.com>
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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. Alling, r

KANSAS CITY, MO

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



St. Paul's Cathedral, Buffalo, N.Y.

SUMMER CHURCH DIRECTORY

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

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

HISTORIC TRINITY CHURCH (Downtown) 60 Church St. (704) 253-9361
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Fr. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

RUIDOSO, NM

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The Rev. Canon John W. Penn, r
Sun: H Eu 8; 10:30. Wed H Eu 5:30

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev. Robert Dinegar, Ph.D., assoc.
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Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

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Sun H Eu 8, 10. Mon-Fri 8:45; Eu 12:05 (Wed Unction)

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

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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.) 10038
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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

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The Rev. Dr. Edwin H. Cromey
Sun 8 HC, 10 HC

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Sun Eu 8 & 10

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Sun H Eu 8:30, 11 (1,3,5S); Sun MP 11 (2,4S). Thurs H Eu 12:15

S. CLEMENT'S, Shrine of Our Lady of Clemency 20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, SSC, r
The Rev. R. Trent Fraser, c
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. (June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily: Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 & Sun 10:30, at any time on request.

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SELINGROVE, PA

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WHITEHALL, PA

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

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

PAWLEYS ISLAND, SC

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HWY 17 S (at Baskerville Ministries)
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CHURCH OF THE GOOD SHEPHERD 700 S. Broadway (512) 882-1735
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave. (214) 351-5122
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

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SAN ANGELO, TX

EMMANUEL 3 S. Randolph (Downtown) (817) 779-3401
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Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

TOMBALL, TX

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

BAYFIELD, WI

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

HAYWARD, WI

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

MILWAUKEE, WI

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

SPOONER, WI

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

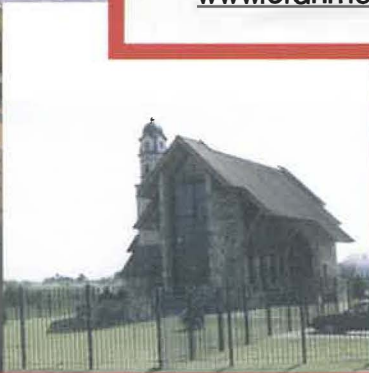
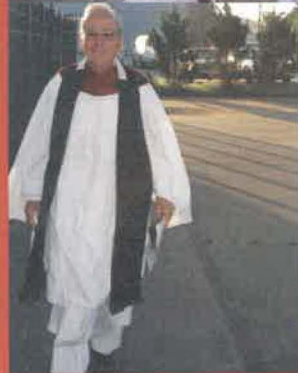
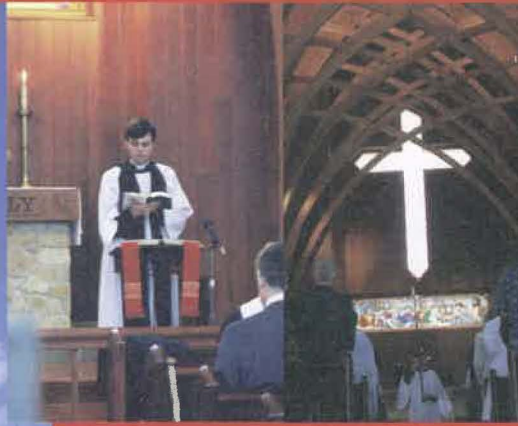
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