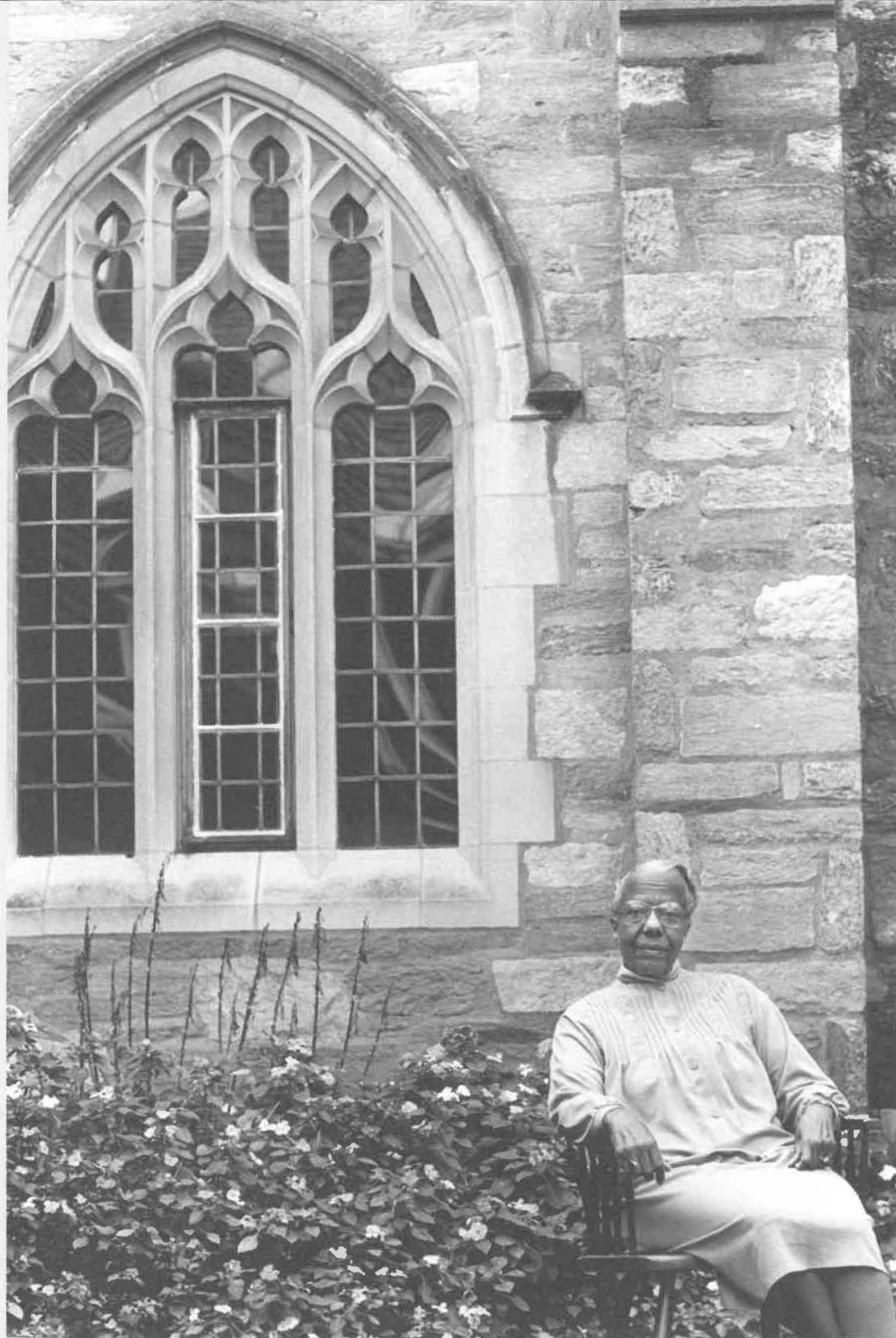


SHAPERS OF THE CHURCH IN THE 20TH CENTURY

VERNA DOZIER

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**THE LIVING CHURCH** INDEPENDENT AND OBJECTIVE.



Joel Phillips, front row center, joins fellow Americans, Britons and Kenyans in a walk from Oxford to Cambridge, England, along with Cleo, the camel, to raise money for church schools for nomadic children in northern Kenya.

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EPT Corporation/Mel Lehman photo

## THE LIVING CHURCH

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Volume 219 Number 5

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Verna Dozier in the garth at the College of Preachers. Photo courtesy of College of Preachers/Louis Benzecze

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## SUNDAY'S READINGS



# 'This Is Your God ...'

*'...ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and you did not forsake them'*

(Neh. 9:17)

### Pentecost 10, Proper 13

Neh. 9:16-20; Ps. 78:1-29 or 78:14-20, 23-25; Rom. 8:35-39; Matt. 14:13-21

Bishop Michael Baughen of England has said: "After 37 years of Christian ministry I have concluded that 90 percent of the spiritual problems I encounter have at their root the fact that Christians have stopped praying and reading the Bible each day."

In chapter 8 of the Book of Nehemiah, Ezra reads the law to the people of Israel; in chapter 9, he prays on their behalf. The word of God and prayer were instrumental in the spiritual renewal of the people of God. In the section appointed for today, Ezra acknowledges his people's pattern of disobedience that began with their liberation from

Egypt. Although they exchanged the glory of God for an idol (Exodus 32), the Lord proved himself "ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love."

In the Bible, we read of God's love, our faithlessness and his unnumbered mercies. In prayer, we confess our waywardness, express our gratitude for his grace and mercy, and pledge ourselves once again, in the power of the Spirit, to "offer ourselves as living sacrifices, holy and pleasing to God ... (Rom. 12:1).

Prayer and Bible reading are at the heart of Christian discipleship.

## Look It Up

Read Acts 2:42-43. Why did they meet together? What did they do? Are these concerns central to our worship services? What things crowd out our devotion to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer?

## Think About It

In our Sunday gatherings, in addition to remembering the Lord's great mercies, hearing his word read and explained, should we not also admit how we have acted presumptuously and "stiffened our necks" and have not obeyed the Lord's commandments? Such confession sparked renewal among God's people in the Book of Nehemiah.

## Next Sunday

### Pentecost 11, Proper 14

Jonah 2:1-9; Ps. 29; Rom. 9:1-5; Matt. 14: 22-33

# In the Light of a Resurrection Faith

## Living Jesus

*Learning the Heart of the Gospel*  
By Luke Timothy Johnson  
HarperSanFrancisco. Pp. 219. \$22

The central thesis of Luke Timothy Johnson's most recent book is that the only way to read the New Testament is in the light of a resurrection faith in the continuing Christian community. Johnson talks about the resurrection as an event, emphasizing it as an ongoing experience.

Although Johnson continually dismisses the "questers" after the historical Jesus, he clearly is strongly influenced by the results of the historical critical approach to the New Testament writings.

The first half of the book expands the central thesis. The second half is a brief survey of the epistles and gospels designed to show that in spite of considerable differences of emphasis, time of writing and provenance, all the writers assume the centrality of the present risen Lord in the life of the church.

The result is a book that is, perhaps, more a guide for meditation than another New Testament study, written, nevertheless, with an impressive grasp of current scholarship.

*(The Rev. Canon) Simon Mein  
Middletown, Del.*

## Jesus as a Figure in History

By Mark Allan Powell  
Westminster John Knox. Pp. 238 \$22 paper

The Jesus Seminar looms large in New Testament studies. Those of us outside that small circle often feel caught in the middle of a feud.

Mark Allan Powell comes to the rescue. He holds the chair in New Testament at Trinity Lutheran Seminary, and is well equipped for this assignment. Powell begins by outlining the requirements for taking the quest for the historical Jesus seriously.

Powell makes crucial distinctions between the different problems which sources, criteria and approaches pose for the conceptual and methodological activities involved in historical inquiry, and adroitly applies these considerations specifically to the study of

the historical Jesus.

Powell then treats us to an analysis of the Jesus Seminar and five of the leading figures in the contemporary quest for the historical Jesus (John Dominic Crossan, Marcus J. Borg, E. P. Sanders, John P. Meier and N.T. Wright). Powell's treatment will disap-

point only those who are seeking vindication for one side or the other in the ongoing debate. Others will be delighted with his wise and pithy insights into what is valuable, what is dubious, and what is silly in the quest.

*Gregory Holmes Singleton  
Chicago, Ill.*

## Thinking Something Different

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*Liturgical Theory, Practice, and Environment*

William Seth Adams



Author William Seth Adams, Professor of Liturgics and Anglican Studies at the Episcopal Seminary of the Southwest, Austin, Texas, focuses on the themes of the ministry of the baptized, justice, and the conviction that the church's liturgical life is formative of its life and spirit. These themes interweave throughout the three sections of the book which instruct the reader to move spiritual and

intellectual furniture by thinking something different, doing something different and finally, physically moving the furniture in the liturgical space. If you've ever wondered what's missing from your liturgies, read this book.

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## Black Episcopalians Called on to Lead

*Speaker at UBE Conference says the time is right for 'a mighty spiritual transformation.'*

Doing the work of Christ, finding power in the margins, and laying a foundation for the future. These were the themes coursing through the Rt. Rev. Quintin E. Primo, Jr. Leadership Summit and the 31st annual meeting of the Union of Black Episcopalians (UBE), June 28-July 2, in Miami, Fla.

More than 300 lay people, clergy and bishops gathered to reflect upon what it means to be black in the Episcopal Church and to chart a course for the future. The leadership summit was named in honor of Bishop Primo, the Bishop Suffragan of Chicago, 1972-84, who died in January 1998.

The summit started on a rousing and inspirational note as world renowned preacher, the Rev. James A. Forbes, Jr., senior minister of the Riverside Church in New York City, opened the first plenary session.

Drawing on his personal experience as a young black man growing up in the South during integration and taking the story of Jesus' healing of a

blind man from the ninth chapter of John's gospel as his text, Mr. Forbes posited that America is in need of a "mighty spiritual transformation." He suggested that black Episcopalians are being called upon to lead the way.

"We [the black church] have been sent to do the works of the God who sent Jesus into the world," Mr. Forbes said. And, namely, that work is "the liberation of the oppressors and the oppressed so that all God's creatures may be served and serve, that all would learn to function in a cosmic web of caring and interdependence."

Later that evening, conference participants and clergy and laity from the Diocese of Southeast Florida packed St. Agnes' Church for the opening Eucharist. The Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, preached, and the Rt. Rev. Barbara Harris, Bishop Suffragan of Massachusetts, presided, with eight black bishops concelebrating. St. Agnes' was the church where Bishop Primo was ordained to the priesthood.

A panel discussion featured the Rev. Kelly Brown Douglas, a professor at Howard University Divinity School;

the Rev. William Guthrie, rector of Christ Church, East Orange, N.J., on behalf of the Caribbean Anglican Consultation; Jesse Milan, who discussed the impact of HIV and AIDS on the black community; and Erika Clifton, a college student from Massachusetts. The panel looked at what must be done to develop a unified vision.

After the panel discussion, participants worked in nine vision groups to develop a vision statement and plan of action in the following areas: justice and oppression, lay and clergy leadership development, worship, community involvement, coalition building, youth and young adult ministries, parish program development, global issues, and church structure.

The gathering also included a youth rally. The opening Eucharist, led by young persons, included a sermon by Edwin Johnson, a high school student from the Diocese of Massachusetts.

The UBE was founded in 1968 to work toward the eradication and neutralization of racism as a causative agent of "dividedness" within the Episcopal Church.

*(The Rev.) Jennifer Lynn Baskerville*

## Presiding Bishop's Fund Approves \$1.5 Million in Grants

The Presiding Bishop's Fund for World Relief has announced the approval of more than \$1.5 million in emergency and development grants during the first six months of 1999.

A large portion of the nearly \$748,000 in emergency grants went to foreign aid programs. More than \$640,000 in grants were awarded to these programs with the highest dollar amounts going to: Honduras (in the aftermath of Hurricane Mitch), \$200,321 in three grants; Albania (to aid Kosovo refugees), \$120,000 in two grants; and Haiti to develop a pediatric AIDS intervention program, \$120,000.

United States dioceses received \$106,500 in emergency grants, \$75,000

of which assisted the dioceses of West Tennessee, Arkansas and Oklahoma following tornadoes (\$25,000 each diocese).

Development grants in the amount of \$764,689 were awarded on foreign and domestic applications, with mar-

ginally more of those monies (\$393,000 vs. \$372,000) going to domestic programs.

It was announced that by mid-June the fund had received more than \$1.3 million in direct contributions for Kosovo refugees.

### PRESIDING BISHOP'S FUND FOR WORLD RELIEF HIGHEST EMERGENCY & DEVELOPMENTAL GRANTS — JAN/JUN 1999

HURRICANE MITCH — HONDURAS \$200,321

KOSOVO REFUGEES — ALBANIA \$120,000

PEDIATRIC AIDS — HAITI \$120,000

TORNADO DAMAGE — U.S. \$75,000



## From Swaziland to Iowa

# Companions Get Work Done While Building Friendships

Seven people from Swaziland visited Iowa cities and parishes June 18-July 5 as part of the companion relationship between the two dioceses. Working as "reverse missionaries," the visitors helped with parish projects, joined in worship, and provided Christian witness, "person to person," said the project coordinator, the Rev. Celene Burke, rector of St. John's, Clinton, Iowa.

Parishes in Charles City, Iowa City, Clinton, Davenport and Des Moines were hosts to the visitors, three women and four men. They each came from different parishes, mostly in towns and small villages. Swaziland is a small country with only two major cities, Mbadane and Manzini.

Work by teams was done in four places: painting and landscaping in Charles City, construction of a Habitat for Humanity home in Iowa City, construction of a prayer and memorial garden at St. Alban's, Davenport, and, as part of an ecumenical effort, painting of a building used by Life Tabernacle and owned by St. John's, Clinton. Bethel AME Church, located in the same block as the other two churches in Clinton, also helped with the painting project.

Nomsa Sigudia had visited New York City about 20 years ago, she said, but she had never been to middle America. She called Charles City "a beautiful place, not as I thought, not busy (like New York) — here is a different thing altogether." Mrs. Sigudia has enjoyed visiting with wonderful people, sharing meals, riding in boats, and visiting nursing homes and a food pantry.

Mrs. Sigudia said that while painting in Clinton, the Swazi visitors spent time with children "sharing the good news of Jesus Christ a little bit. We shared how we do things at home," she said, "how schools are

free here, but there the parents pay; if parents don't have money, the children stay home." She said the kids in Clinton were "... so sorry for the children back home, we gave them names to make pen friends with."

The Rev. Canon Mandla Dlamini has acquired a better sense of unity with his visit. "We have prayer intentions where we pray for the parishes in the Iowa diocese every week, (but) there is a sense in which people have been turned into a number ... coming to Iowa is most meaningful. You can relate better when you've met some of them," he said.

He spoke of last summer, when 21 people from Iowa went to Swaziland to build a priest's house. "It is so expensive," he said, "we cannot have just anyone doing that for free. Our companions went down there to build the house for the priest for free." He called the house an "icon of the diocese, the wideness of the companion dioceses, and the unity they share."

The prayer and memorial garden at St. Alban's made a strong impression on Canon Dlamini. "If you look after nature well, you will come close — close to God," he said. "Working in the prayer garden is getting close to God himself. It is in nature that we come close to God ... Lots of energy gets involved making prayer garden."

Canon Dlamini said his first impression of the United States is "very fast — and easy, such a nice and comfortable network of transportation." If you can't find someone, he said, "you can phone them up, e-mail, or drive around and look for them." At home when he visits, he drives a few kilometers and then walks a long distance.

Calling Iowa "a very beautiful place," he said he was surprised to see "growing corn fields and lots of



Visitors from Swaziland join members of St. John's, Clinton, Iowa, in painting a church property. The workers from Swaziland include Nomsa Sigudia (center) and Siphon Shongwe.

hogs and cattle ... I never think of (American) people in the soil ... I find that very interesting ... they have so much at their disposal, but they are not removed from God. To me it is very powerful."

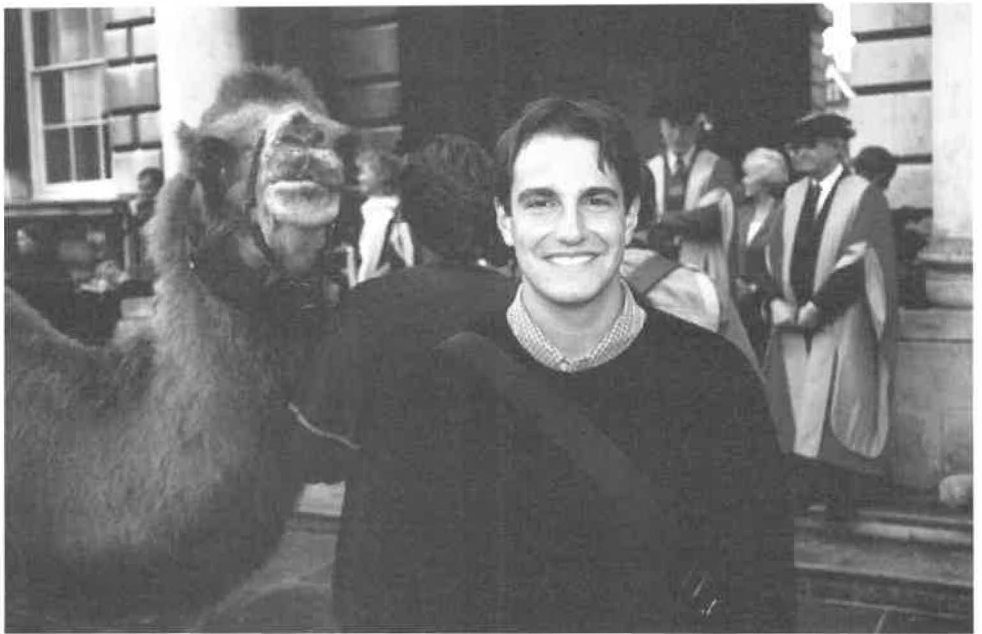
The Rev. Kathleen Milligan, rector of St. Alban's, said, "It is wonderful to see people from such a vital church." She finds the young people from Swaziland "so very committed to their church." And that "it is so interesting to bring people into our homes where we take so much stuff for granted — it's raising some interesting questions for some of us."

The dioceses of Iowa and Swaziland are both also companions to the Diocese of Brechin, Scotland. Youth from all three dioceses planned to participate in the 850th anniversary of the Diocese of Brechin in late July.

*Judi Amey*

The "Camel Walk," from Oxford University to Cambridge, took place in late June to raise funds for school children of the Gabbra tribe in northern Kenya. An appeal to the people of England and the world, the event was organized by the Rev. Canon Graham Kings, vice president of the Church Mission Society. The walk featured Cleo, a camel similar to those the Gabbra children walk with every day, shown with the author, Joel Phillips.

Mel Lehman/EFT Corp.



## Of Church Spires and Camels

When England's Church Mission Society came into being 200 years ago, I hardly think it would have anticipated the motley and rag-tag group of people gathered in Oxford in June on the society's behalf. Its members could not have foreseen the conglomeration of Kenyans, Americans, Britons, bishops, deacons, lay people, and, yes, beasts of burden. Even today, there would be plenty of folks skeptical of the Rev. Canon Graham Kings' idea of raising money for Kenyan nomads by walking, with a camel, on an 85-mile pilgrimage from England's oldest university, Oxford, to its second oldest, Cambridge.

Fr. Kings, who lectures in theology at Cambridge, spent a great deal of time doing missionary work in Kenya with his family, and he knew of the great physical and spiritual need of the people in the northern desert. He knows of the camel's importance in the culture of the nomads there. He knows that a camel would be the perfect eye-opener in spearheading a charity walk. And open many eyes, Cleo the camel certainly did.

I became part of the walk when the coordinators decided it might be nice to have a bit of youthful exuberance on board. Which was fine by me, because I have a lot of that. Like every student, I was short on cash, so they didn't recruit me for my fund-raising

prowess. Instead, I lent the Church Mission Society my feet (blisters, anyone?), my voice (raising songs while walking through the countryside), and my pen ("oh, you're an English major!").

On June 22, after a dinner in Hertford College the night before, and a good rest, the walk began. At about 9 a.m., we met Colin Lucas, the vice-chancellor of Oxford, who gave a speech, and then the animal people brought the camel in. We saw Cleo for the first time and were astounded at her cute black eyes and soft coat. What's that? Ah, she grinds her teeth. Watch out! She likes to spit at you. Such a nice camel.

We started by heading out of North Oxford and into the hills. We stopped for lunch and got a great view of the lowland that Lewis Carroll termed "Alice's Checkerboard" in *Through the Looking Glass*. Beautiful.

We were dined and housed by hospitable residents of the town of Aylesbury. Brian Sweet was my host, and he cooked a very English supper of boiled vegetables and potpie. Close to heaven. Nurse the blisters, get some sleep.

On day 2, we rendezvoused at yes-

terday's ending point and began again. Our walk provided us with the most amazing conversations. I was introduced to the Rt. Rev. Bob Beak, who worked in Kenya for much of his life. He has inspired me to look seriously at Kenya as a missions possibility, sometime in the near future.

**We started  
by heading  
out of North  
Oxford and  
into the hills.**

On day 3, we noted how magnificent the countryside was. England's thousands of miles of footpaths are a national treasure and have given pilgrims free passage for millennia. We walked through cattle pastures and over gates. There were fields of flax, wheat and linseed all around. Our

hosts were parishioners of the bustling river town of Bedford. In the evening we had a worship service at Trinity Church.

My traveling companions for the six-day walk were an interesting bunch. The Rev. Joseph Galgalo is from the Gabbra tribe in Northern Kenya, the people who will immediately benefit from this walk. My rector, the Rev. Peter Rodgers of St. John's, New Haven, Conn., and the Rev. Geoff Little, the director of Church Mission Society in America, also participated. Other Americans



## CAMEL WALK

(Continued from previous page)

included Willets Sawyer, the business mastermind behind the fund raising, and his fiancée, Rosalie Hornblower; Christian Kling, a New Haven businessman, Gwen Walters, an illustrator and literary agent, and Sasha Lewis, a student at Harvard (completing the Yale-Harvard-Oxford-Cambridge tetragon).

During lunch I recited the opening lines of *The Canterbury Tales* for our company of walkers. In the evening we had a worship service in Bedford, complete with Kenyan songs of praise, personal testimonies, and hymns.

As we approached Cambridge on day 5, the media attention thickened. Sasha and I were interviewed live by the BBC, and local news stations filmed the walkers. Fr. Kings had his hands full with everything, but he kept order. Even as we had a pickup game of soccer, Fr. Kings was on the phone with a radio station as he made a head-ball goal!

On day 6, we had a morning service in a small, medieval church in the countryside. There was a bit of rain, but that didn't dissuade us from our big entrance into Cambridge. We were greeted by Viscountess Gill Brentford, the president of the Church Mission Society, the Rt. Rev. Stephen Sykes, the Bishop of Ely, and Sir Alec Broers, vice-chancellor of Cambridge University. The camel walked through Kings College, and we had a service at Great St. Mary's Church. In the evening we had a feast in Selwyn College, and each of us told of our experiences on the walk.

One more day remained. The actual walking was over, but we had one more important person to meet: Prince Philip. We were surprised by a visit from the Most Rev. Desmond Tutu, retired Archbishop of Cape Town. Fr. Kings introduced everyone to the prince, and then had me recite more Chaucer. I hope I made my English professors proud.

*Joel Phillips*

## Presiding Bishop and Russian Patriarch Talk About Ways to Work Together

Presiding Bishop Frank T. Griswold recently completed his first official visit, at the invitation of His Holiness Alexei II, Patriarch of Moscow and All Russia, to Russia and the Russian Orthodox Church.

During the July 3-7 visit, Bishop Griswold participated in conversations with His Eminence Kyrill, Metropolitan of Smolensk and Kaliningrad, chairman of the Department for External Church Relations of the Moscow Patriarchate.

The Presiding Bishop and Metropolitan discussed the situation in Yugoslavia and talked of collaboration between the two churches to promote peace and avoid crises such as Kosovo in the future; the work of the Joint Coordinating Committee in developing relations between the two churches; a jointly sponsored theological dialogue focusing on the new millennium and ways to understand and surmount ideological differences between East and West.

They also discussed restructuring the World Council of Churches to reflect more fully the commitments and objectives of member churches, and student exchanges in the future.

Bishop Griswold and his delegation visited the Danilov Monastery (including the shrine and relics of St. Patriarch Tikhon, Russian Archbishop in North America and Patriarch of Moscow), and several well-known Orthodox churches, as well as St. Andrew's Anglican Church in Moscow.

The Presiding Bishop was accompanied by, among others, the Rt. Rev. Roger J. White, Bishop of Milwaukee, the Rt. Rev. Richard Grein, Bishop of New York, the Rt. Rev. Charles Keyser, Bishop for Military, Prison and Hospital Chaplaincies, and the Rev. Canon David Perry, officer for ecumenical relations of the Episcopal Church.

*Anglican Communion News Service contributed to this article.*

## Former Members File Counter Suit

Former members of St. Paul's Church, Brockton, Mass., filed a counter suit July 7 against the Diocese of Massachusetts.

The former wardens, vestry and members of the parish seek a permanent injunction from the court, restoring to them the historic church building (to which the parish holds title) and the parish's assets, and reinstatement of their right to use the name St. Paul's Parish — all of which were taken into custody by the Diocese of Massachusetts after the Plymouth County Superior Court granted it a preliminary injunction March 11 [TLC, April 11]. It also seeks protection for the interred remains of parish members housed within the church.

The dispute began with a 1994 change in the diocesan canons to recognize same-sex unions and to allow the ordination of non-celibate homosexual persons. In 1996, the parish responded by seceding from the diocese, but remaining a part of the Episcopal Church. It became an affiliate of the Episcopal Synod of America (now Forward in Faith/North America).

St. Paul's building and land are valued in excess of \$4 million and its assets include approximately \$550,000 in contributions, bequests and gifts.



St. Paul's, Brockton, Mass.



By Martha Horne

On May 23, a new stained glass window was dedicated at St. Mark's Church, Capitol Hill, in Washington, D.C. The window, commissioned by friends of Verna Dozier and dedicated in her honor, features the prophet Amos speaking the word of the Lord to the people of Israel. In the foreground stand Verna and her sister Lois, depicted as young girls, while two male figures — the king and a priest — stand in the background, angered by the prophet's blistering rebuke.

Many of the themes of Verna Dozier's life converged in her parish church on that Sunday afternoon. Amos has long been a mentor to this teacher who has often reminded us of the prophetic call for justice that resounds throughout the pages of scripture. As an African American, a woman, and a lay person, she has seen firsthand how the powers and principalities of this world exert their authority over others, and how sorely justice is needed for all of God's people.

Ms. Dozier is well known for her deep familiarity with the Bible, a text she cherishes as the chronicle of God's activity in human history and the assurance of God's abiding love for us. She has repeatedly called us to an attentive reading of scripture, reminding us that the Bible is a document to be studied carefully, as well as one to be read devotionally. She urges all Christians to appropriate the riches of scripture for themselves, even as she warns of the dangers of a simplistic reading that searches only for proof texts.

She was born in Washington, the daughter of a devout Baptist mother and an agnostic father. (Like Amos, he had seen too much hypocrisy on the part of wealthy and privileged clergy.) Her parents were powerful models for Verna, teaching her the power of the written and

## SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

VERNA DOZIER

# Prophet of Justice

As in everything else, Verna Dozier goes beyond her own words to the words and the example of Jesus Christ.

spoken word, encouraging her to ask the hard questions about the meaning of life. She earned both a bachelor's and master's degree in English from Howard University, then taught English in the D.C. schools for 32 years.

Her retirement from the D.C. schools proved to be a great blessing for the Episcopal Church, the grateful recipient of so many of her lessons. She taught us to understand the ministry of the laity, the whole people of God. In her speaking and writing, she challenged people to accept the authority they received in baptism, and to live out their faith in their homes and offices. She taught us so well that we now take for granted what were then new insights about the ministry of the laity in the world.

Ms. Dozier worked hard to equip the laity for ministry, even as she inspired them with her words and by the example of her life. She encouraged people to study scripture diligently, and to bear witness to the gospel in their daily life and work. A faithful and tireless teacher, she offered classes and workshops throughout the country, wrote books and articles, and recorded audio and videotapes as resources for the church. Her wisdom and experience enriched the councils of the church, as she served on her parish vestry, her diocesan standing committee and commission on ministry, and various committees of the national church. In thanksgiving for her many contributions, three Episcopal seminaries have conferred honorary doctorates upon her.

Now 81, Verna Dozier often speaks of going to meet the God she has served so long and so well. Her friends are reluctant to hear such talk. They don't want to lose this woman who has meant so much to them. But there's more. They believe that she still has lessons to teach us and a book yet to be written, on a topic dear to her heart. We live in a time, she says, that has difficulty coping with the ambiguities of life. We grasp too quickly for solutions that promise certainty and suggest easy answers to difficult questions. Our Christian faith requires us to live within the ambiguity of human existence, she reminds us, to live with all the doubts and uncertainties of life this side of heaven. It's a lesson this teacher received from the Great Teacher himself. As in everything else, Verna Dozier would point us beyond her own words to the words and the example of Jesus Christ. □

*The Very Rev. Martha Horne is the dean and president of Virginia Theological Seminary.*

# The Bigger Picture of Lambeth

Believe it or not, other things happened at last year's Lambeth Conference of Anglican bishops besides adoption of the resolution on homosexuality. There were in fact more than 100 resolutions on a myriad of topics which went before the bishops a year ago this week in Canterbury. All we have heard since then is that the bishops adopted overwhelmingly a resolution loved by traditionalists and belittled by revisionists.

Persons who truly care about Lambeth, and what went on there besides that resolution, will be interested in getting their hands on a copy of *The Official Report of the Lambeth Conference*, published by Morehouse. This new book is a record of the resolutions, reports and principal addresses of the 13th Lambeth Conference. It makes no attempt to capture the flavor and color of that event, or the daily worship and Bible studies. As Archbishop of Canterbury George Carey writes in his introduction to the book, "These elements of common life cannot be captured in printed form." These elements to which the archbishop refers are what make the Anglican Communion what it is — "a vibrant, faithful Christ-centered community ..."

So why, you may ask, should I be interested in this volume? Good question. It contains some valuable teaching which ought

to be shared with more Anglicans than those who gathered in Canterbury. Five sermons are printed, including those delivered at the opening and closing services and the one by Jean Vanier of the L'Arche community. The Archbishop of Canterbury's pastoral letter, sent to all churches at the close of the conference, is reprinted, along with the report on the bishops' and spouses' program.

Every resolution is listed along with the names of each of the participants at Lambeth, members of the staff, other participants and observers. The detailed reports of each of the six sections of the conference are printed, and turn out to be the most

interesting and informative portion of the book as well as the greatest portion of it. Before this book I had not read how the bishops viewed, for example, the Oriental Orthodox churches, the Reformed churches or the Moravian Church.

The Virginia Report, produced by the Inter-Anglican Theological and Doctrinal Commission, considers the nature and meaning of communion and provides some of the most fascinating reading of the 534-page book, hence its position up front. For example:

"Bishops are accountable for their words and actions at Lambeth, before God and the whole church. The bishops at Lambeth are to represent those who have no voice: those who can rely on no one else to tell their story and plead their case; those whose concern society and/or the church have chosen, sometimes deliberately, sometimes forgetfully to address. It is when the bishops consider themselves to be accountable to those who have the least that they discover the way of God's kingdom."

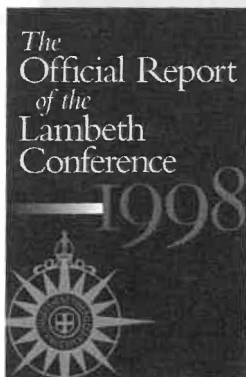
There is a section of photographs from Lambeth, and other high-quality photos are scattered throughout the book.

Is this book for everyone? Probably not. Those in positions of church leadership, and others who care about where the Anglican Communion might be headed may want to shell out \$22.95 for this book,

but average Episcopalians (is there one?) might rather use their money to purchase one or more of the reports from Lambeth, which also are available from Morehouse at \$9.95 apiece, or \$49.95 for all six. They include four section reports, the Virginia Report and the Interfaith Report. Or if you want just the briefest presentation, you can purchase summaries of the section reports in magazine form and nicely illustrated for \$5.95.

Most people probably have more interesting things to read this summer, but who knows? This could prove to be enlightening.

*David Kalvelage, executive editor*



*The Official Report of the Lambeth Conference.*  
Morehouse Publishing, \$22.95.

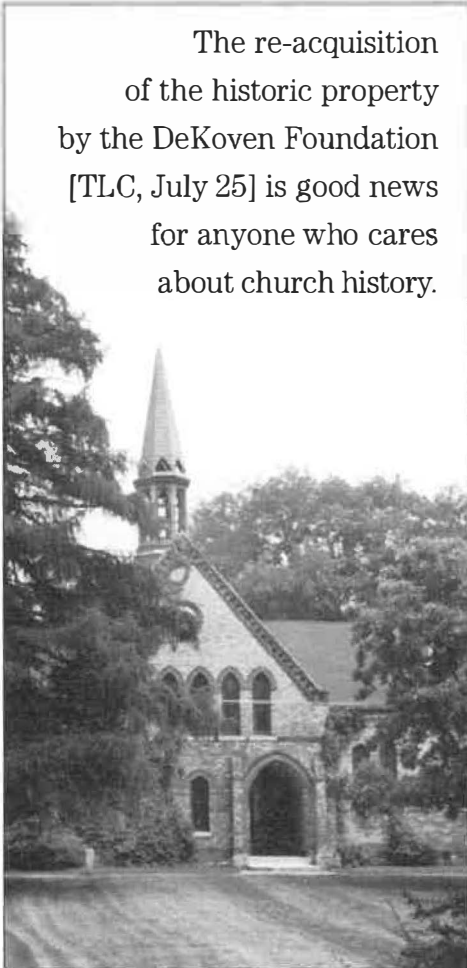
## Did You Know...

**Christ Church Cathedral, Louisville, Ky., recently received a \$1 million gift from an anonymous donor.**

## Quote of the Week

**The Rt. Rev. Jack McKelvey, Bishop Suffragan of Newark, on whether he would accept election as Bishop Coadjutor of Rochester: "You bet your bippy I do."**

The re-acquisition of the historic property by the DeKoven Foundation [TLC, July 25] is good news for anyone who cares about church history.



## Continuing DeKoven

The re-acquisition of the historic property by the DeKoven Foundation [TLC, July 25] is good news for anyone who cares about church history. The picturesque buildings of the DeKoven campus, featuring its handsome Gothic chapel, are a heritage from an era which produced leaders of the church, especially in its high-church movement, and successful missionaries.

DeKoven Foundation, once the campus of the defunct, church-related Racine (Wis.) College, has been the site of many important meetings and other gatherings during the past century. Formerly inhabited by the sisters of the Community of St. Mary, it has in recent years been the site of retreats, conferences, quiet days and other programs which have been beneficial both to the participants and to the Episcopal Church. DeKoven Foundation, named for the American saint James DeKoven, whose grave is found on the grounds, is a holy place. It is fitting that its relationship to the Episcopal Church will continue.

## At Your Bequest

We have been pleased to note that some sizable bequests have been made recently to parish churches and to two of the Episcopal Church's seminaries. The importance of making a will which includes churches and other church-related institutions cannot be over-emphasized. Sound teaching by parish clergy concerning giving, and effective presentations by diocesan stewardship and planned-giving officers have done a great deal to improve the well-being of churches, dioceses and various institutions. Parishioners are often amazed to learn that even a modest bequest can make an enormous difference in the life of a congregation.

As they are with church-related agencies, bequests mean a great deal to the Living Church Foundation. In recent years bequests to this foundation have enabled it to increase its endowment, to embark on a strategic planning process which is producing enormous results, and to improve our methods of operation. Because of our non-profit status, bequests to the Living Church Foundation are tax deductible. Persons who are considering making a bequest to the foundation may contact the executive editor for more information.

Persons willing to leave money to the Living Church Foundation will have the satisfaction of knowing they are making it possible for future generations to have this magazine. For more than 120 years THE LIVING CHURCH has raised the thinking of Episcopalians from local congregationalism and protestant sectarianism to an understanding of themselves and of their church as a worldwide and catholic communion. We urge readers to remember their parish churches, and the Living Church Foundation, in their wills.

# Frames of Reference in Mission

Transforming attitudes as well as practice.

By Walter Righter



No person is a person except in relationship to another.

Everywhere I turn these days I find an article about “mission” in church periodicals. It’s almost as if God is bringing about a transformation in our attitudes as well as our practice of “mission.”

In my life as an ordained person, I have had two unusually significant encounters with persons who had been in what we used to call “the mission field” for a long time. Both experiences occurred while I was attending the College of Preachers in Washington, D.C. I offer them for thought in the midst of our current discussion.

The first experience was with the Rt. Rev. Ronald O. Hall, Bishop of Hong Kong. It occurred shortly after China had “gone communist.” Bishop Hall’s gentle manner belied the strength of conviction and the beauty of his inner spirit. (Readers may remember him as the bishop who ordained the first woman priest in the Anglican Communion, in 1944.)

I listened carefully to his description of his many trips to China and his work in Hong Kong. At that time I had been out of seminary only a few years. I was intensely interested in the mission of the church and in the spread of the gospel. At the end of the bishop’s remarks, I asked, “Now that China is effectively closed to the West and to the church’s work, how do you think we can bring the gospel to the Chinese people?” The bishop smiled and said, “Young man, that’s the wrong question!” I responded, cautiously, “What is the right question?” His answer is one that is still exciting for me, even as I tell it more than 30 years later.

Bishop Hall described Chinese ideographic writing as picture writing. He pointed to one picture which meant a great deal to him — the stick figure of a person with a line alongside it. He described its meaning in Chinese language and thought: “No person is a person except in relationship to another.” Then he went on to say that the figure appeared in Chinese ideographs many hundreds of years before Jesus Christ was born. Yet that figure contained

within it God’s incomplete revelation to the Chinese people of the truth God revealed to the Western world in the birth and death and Resurrection of Jesus Christ. So, said Bishop Hall, the question we need to ask is something like this: “How can we help the Chinese people recognize God’s revelation that exists right in their midst?”

The second experience occurred with a priest from India named Paul Devanandan. He was helping us understand the complex world of Hinduism. Among other things, during his lecture, he said, “For the Hindu, there is no absolute.” Aha. I saw another opportunity to be active in Christian mission. So I said, when the lecture ended, “The Hindu believes that there is no absolute. Is that not an absolute statement in itself?” Dr. Devanandan’s reply was kind, but firm and filled with a spirituality that he had been practicing in mission in India for many years. He said, “Theologically you are absolutely right. But the minute you say that to a Hindu, you will lose contact with him. He does not share the same frame of reference with you. What we are trying to do in India is stay in dialogue with the Hindu — Christian to Hindu and vice versa. So we will not use that language.”

These experiences enriched my understanding of both the meaning and the strategy of “mission,” and they still do. They reminded me of the necessity to know and understand other cultures and languages, especially since God’s activity in history in those other cultures and languages provides us with opportunities to enrich the work God would have us do now, in our time. They remind me, also, of the necessity to establish and continue in dialogue with persons who seem to differ greatly from us.

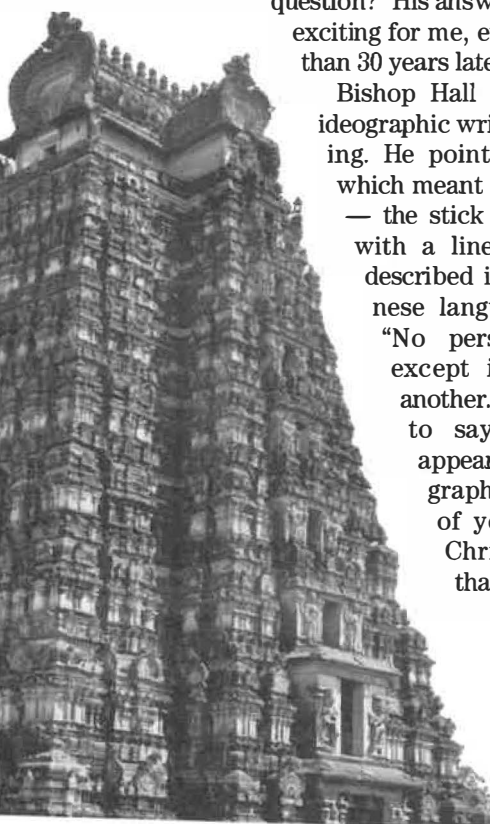
Keith Ward, former professor at King’s College, London, and now a professor at Oxford University, wrote, in *Images of Eternity*, one of his most seminal books, “the great traditions are not just different and incompatible; they exhibit deep convergence of thought and practice and many overlapping strands of particular similarity.”

It is my hope the discussion going on now will help us see the profound opportunities that exist for us as we not only understand, but practice in greater depth than any previous generation has been able to do, the theology of “mission.” □

*The Rt. Rev. Walter C. Righter is the retired Bishop of Iowa. He resides in Alstead, N.H.*



A practicing Hindu does not share  
the same frame of reference with you.



A Hindu temple in India.

## Faithful Parish

Fr. Nestlehutt asks concerning my visit to the Brockton church, "Support for what?" [TLC, July 4]. It is to support a parish that is loyal to the historic and official positions of the Episcopal Church, the Anglican Communion, and the Lambeth Conference regarding issues of sexuality and toleration of those who do not believe in ordination of women. The Anglican teaching, recently ratified by the Lambeth Conference, is reflected in this faithful parish and denied by the Diocese of Massachusetts. Significantly, Fr. Nestlehutt, among others, fails to mention the fact that the charges against Fr. Hiles were allegations dating from more than a quarter of a century ago, and which charges Bishop Coburn had dismissed as unfounded.

(The Rt. Rev.) C. FitzSimons Allison  
Georgetown, S.C.

### Not the Issue

The Viewpoint article by William and Bonnie Shullenberger, "A Lesson in Humility from Bishops at Lambeth" [TLC, June 27], has missed the point. There are already "exemplary lives and loves of gay Christians in witness, outreach and ministry," but that is not the issue. They are asking that we make a "compelling alternative account of homosexuality." How can we make a compelling alternative account of what scripture clearly calls sinful? It can't be done! No amount of "exemplary lives" can change what is the bottom line for us as Christians: the authority of scripture.

Once again we have tried to water down Lambeth by saying the differences are only cultural and after long, careful dialogue, they will see things our way. The issue at stake here is not sexuality, but the authority of scripture and for many this is the line in the sand that we cannot and will not cross.

(The Rev.) Thomas R. Minifie  
St. Philip's Church  
Marysville, Wash.

I found myself outraged at Bonnie and William Shullenberger's Viewpoint article. When they quote students as stating "there are no homosexuals in Uganda" and the suspicions of Ugandans that homosexuality is a "decadent colonial practice" and fail to qualify these utterances, one can be

led to believe that they accept such absurdities. Introduced in East Africa by Arab traders and slavers, indeed! Their viewpoint seems to support the baseless concept that homosexuality is culturally, not biologically, driven. The enlightened, shall I say inspired?, view sees it as another expression of human sexuality, needing no one to apologize for it, celebrated and sustained throughout the world — yes, even in Africa.

My heart goes out to those gay Africans who apparently have a much more difficult time than we Americans in finding and accepting themselves as loved by God because of their gayness and not in spite of it. And for me to be asked to subscribe to a viewpoint, based as it is on biblical misunderstanding and a consideration of societal and cultural deprivations, no matter how grievous and however noble in its reasoned approach, is more than I can do.

(The Rev.) Fred G. Coleman  
Berwick, Pa.

### There's a Difference

It is my understanding that the primacy of the pope and the supremacy of the pope [TLC, May 30] are not the same thing.

His "primacy" is a historical reference to the ancient See of Rome, once the capital of the world, and the honor thus accorded to the bishop of

The Anglican teaching, recently ratified by the Lambeth Conference,



Bishop Allison

is reflected in this faithful parish and denied by the Diocese of Massachusetts.

that diocese.

His "supremacy" is a different matter and came to a head on July 18, 1870, with the declaration of papal infallibility by the then pope, Pius IX.

It might help in the discussions now taking place to keep these two terms in their correct perspectives. The primacy of honor accorded to the Bishop of Rome, because of his ancient see, does not bother me a bit, but the supremacy of the pope and the dogma of papal infallibility, as it is currently taught by Rome, does. It increasingly bothers many Roman Catholics as well, and is, as the present pope confessed in his document "Ut Unum Sint," an obstacle that must be confronted by the Christian world in its ecumenical evolution into the 21st century.

(The Rev.) George H. Brant  
Bordentown, N.J.

### Prison Ministry

Thank you for the article "The Last Day on Death Row" [TLC, June 6] and the letter by the Very Rev. Charles Hofacker [TLC, June 27].

It may interest readers to know that in 1998 the Diocese of Florida established a mission station at All Souls' Chapel at Union Correctional Institution, a maximum security prison in Raiford, Fla. This is the same prison where the first Kairos was held.

A service of Holy Eucharist is held every Sunday of the year by dedicated



Appointments

The Rev. **Kempton D. Baldrige** is rector of All Saints', 81 Rue Coleau, Waterloo 1410, Belgium.

The Rev. **C. Alex Barron, Jr.** is associate at Ascension, PO Box 11388, Knoxville, TN 37919.

The Rev. **Dale K. Brudvig**, as rector of Holy Trinity, Hertford, NC; add. 307 Johnson Ave., Elizabethtown, NC 28337. He serves as part-time priest-in-charge of St. Christopher's, Elizabethtown.

The Rev. **Joe G. Burnett** is professor of pastoral theology at the School of Theology, 335 Tennessee Ave., Sewanee, TN 37383-0001.

The Rev. **Roy Cole** is interim of St. Stephen's, 30 W Woodruff, Columbus, OH 43210.

The Rev. **Pamela Cooper-White** is associate professor of pastoral theology at Lutheran Theological Seminary, Philadelphia, PA.

The Rev. **George Easter** is interim of Trinity, 10 Maple, Fall Island, Potsdam, NY 13676.

The Rev. **Frederick E. Emrich** is chaplain of Trinity-Pawling School, 300 Route 22, Pawling, NY 12564.

The Rev. **James R. Harkins, SSC**, is chaplain of St. John's, Soleil du Menton, 2 Ave. Pigautier, 06500 Menton, France.

The Rev. **Mary P. Johnson** is associate at Trinity, 125 E Broad St., Columbus, OH 43215.

The Rev. **Lois Blanche Thien Keen** is chaplain to the children of the cathedral and its neighborhood of the Cathedral of St. John, 10 Concord Ave., Wilmington, DE 19802-4197.

The Rev. **Ramona Rose-Crossley** is assistant missionary to the Slate Valley Ministry, RR 1, Box 130, Franklin, VT 05457.

The Rev. **Scott Russell Wooten** is curate at All Saints', 5001 Crestline Rd., Fort Worth, TX 76107.

The Rev. **Andrew R. Wright** is rector of St. James', PO Box 627, Fremont, NE 68026.

The Rev. **Jo Anne S. Wright** is rector of St. John's, PO Box 165, Vinita, OK 74301.

The Rev. **Jesse "Buzz" Yarborough** is rector of Messiah, PO Box 139, Gonzales, TX 78629.

The Rev. **John Yoder**, as rector of All Saints', Las Vegas, NV.

Change of Address

The Rev. **Jonathan Hunter Folts**, 115 Amhurst St., Victoria, TX 77904.

The Rev. **Emmett Jarrett**, TSSF, St. Francis House, PO Box 2185, New London, CT 06320-2185.

The Rev. **Bill Murphy**, 3704 Commodore Point Ct., Midlothian, VA 23112.

The Rev. **William M. North, Jr.**, Christ Church of the Ascension, 4015 E Lincoln, Paradise Valley, AZ 85253.

The Rt. Rev. **Onell A. Soto**, The Episcopal Diocese of Alabama, 521 N 20th St., Birmingham, AL 35202; home: 2324

priests with an annual attendance of 600-700 inmates.

These services are telecast to the inmates on death row also at Union Correctional, thus ministering to those inmates in a very special way.

*J. William Ross  
Ponte Vedra Beach, Fla.*

Hijacked Terms

It is an interesting coincidence that the issue of the June 27 contains back-to-back letters from two clergymen in the same diocese which assert the common theme: namely, that terms such as "orthodoxy," "traditional," and "faithfulness" have been hijacked by modern sectarians, schismatics, and yeah, even heretics. To this, there is a ready California-English response: "As if!"

Fr. Hansen seems to assert that "orthodoxy" really is the same thing as the indulgent inclusivism of modern mainstream Episcopalians. He appears to say that orthodoxy has to do most of all with church polity, rather than with doctrine and worship, for after defining orthodoxy as "the victory of the inclusive view of church polity" over divisive moralism, he declares that the term is "not used rightly when referring to anyone contemplating schism," which is primarily an institutional phenomenon.

His historical data is accurate, insofar as it goes, but his use of it is selective and therefore tendentious. Ignored is the strong doctrinal and moral component in the establishment of orthodoxy. Ignored also is the fact that much of what demands "inclusion" in today's Episcopal Church under the idiosyncratic definition of orthodoxy he proposes would have been considered apostasy by orthodox and heterodox alike during the period to which he appeals.

Fr. McCabe approaches the issue, in effect, by defending the rather debased common-use meanings of the terms "orthodoxy," "traditional," and "faithfulness" against the efforts of those who seek to recover their objective and positive meanings in the face of the negative connotations they carry in contemporary discourse. In defense of this effort, he cites the late

Dr. Stanley's claim that the distinction between orthodoxy and heterodoxy is only a matter of which "doxy" has bigger teeth. This is sheer relativism. Further, it exposes the inevitable consequence of relativism, which is, since there is no such thing as objective truth (or if there is, we cannot come close to recognizing it) then everything really boils down to who has the power to make things happen.

It would be difficult to find anywhere a clearer example of why things are the way they are now in the Episcopal Church than what is written in these two letters. For that reason, I thank you for publishing them.

*(The Rev.) Samuel L. Edwards  
Executive Director  
Forward in Faith, North America  
Fort Worth, Texas*



There's Hope

As a Chicago Cubs fan of nearly four decades myself, I greatly appreciated the editor's observations on the parallels between Cub-fandom and being an Episcopalian [TLC, June 20]. His remarks were accurate on every count. I would only add a more expansive dimension: Cubs fans are representative not only of Episcopalians, but of all Christians. Who better than a Cubs fan can understand the notion of eschatological hope, of the "now but not yet," the "substance of things not seen," the psalmist's plea for deliverance: "How long, O Lord?" (Red Sox fans can perhaps come close, but not quite!) Would it be gross heresy to suggest that the Cubs, as icons of Christian hope, are God's own team?

*(The Rev.) Daniel H. Martins  
St John's Church  
Stockton, Calif.*

# PEOPLE & PLACES

Derby Dr., Birmingham, AL 35216, ObispoSoto@aol.com.

The Rev. **Charles Ralph Wilson**, PO Box 490, Laramie, WY 82070.

## Ordinations

### Deacons

**Albany** – **Dennis Pressley, George Rogers**  
**Atlanta** – **Ann Barker, Cecilia M. Duke**, St. Patrick's, Atlanta, GA, **Raymond M. Gotko**, St. Andrew's, Fort Valley, GA, **Patricia E. Roberts**, Holy Innocents', Atlanta, GA, **Beth Royalty**, All Saints', Atlanta, GA

**Colorado** – **Christy Ann Shain-Hendricks**, St. Peter the Apostle, Pueblo, CO, **Bonnie Sarah Spencer, Thomas Henry Troeger, Richard Fred Veit, Jr.**, All Saints', Loveland, CO, **David Lee Vickers**, Christ the King, Arvada, CO

**Fort Worth** – **Russell L. Arnett, Scott Russell Wooten**

**Kansas** – **Monte Carl Giddings**, St. Michael and All Angels, Mission, KS

**Pittsburgh** – **Ruth E. Correll, Colleen M. Klingensmith, Gaea A. Thompson, Brian L. Vander Wel, Kent R. Walley, Laura D. Wicker**

### Priests

**Albany** – **Marjory J. Floor**, Church of the Cross, Ticonderoga, NY

**Colorado** – **Alan Lorenz Sulzenfuss**, Grace, Buena Vista, CO

**Fort Worth** – **Robert Christopher Heying, Eric Christopher Mills, Marvin Boyd "Johnson" Shannon**

## Retirements

The Rev. **William Sims Brettmann**, as rector of St. Stephen's, Goldsboro, NC.

The Rev. **Gary William Sitton**, as priest-in-charge of St. Andrew's, Ft. Lupton, CO.

The Rev. **Charles R. Wilson**, as church management consultant and part-time rector of Intercession, Thornton, CO.

The Rev. **William Reed Wood, Jr.**, as vicar of St. Katharine's, Martin, SD; add. 107 Elma Dr., Williamstown, WV 26187.

## Seminaries

### Honorary Degrees

Episcopal Divinity School – **Louie Crew, the Rev. Rena Weller Karefa-Smart, the Rev. Roy Sano, Jeanie Wylie-Kellermann**

School of Theology at the University of the South – **The Rev. Luis Leon, the Rt. Rev. Harry Brown Bainbridge III, Robert Milton Quade, Orrin Hendren Pilkey**

## Deaths

The Rt. Rev. **Charles Francis Boynton**, 93, retired Bishop Suffragan of New York, died July 3 in Spartanburg, SC.

A native of Geneseo, NY, Bishop Boynton was a graduate of Williams College and Gen-

eral Theological Seminary. He was ordained deacon in 1932, priest in 1933 and consecrated Bishop Coadjutor of Puerto Rico and the Virgin Islands in 1944. He became diocesan bishop in 1947. He served on the faculty of Christ School, Arden, NC, 1933-39; chaplain at St. Francis House at the University of Wisconsin, 1939-41; and priest-in-charge of St. Andrew's Mission, Mayaguez, PR, 1941-43, before being elected bishop. In 1969 he was elected Bishop Suffragan of New York. In recent years, Bishop Boynton had worked within the circle of continuing churches. He is survived by his wife, Dori Watson Boynton, a son, four grandchildren and a great-grandchild.

The Rev. **Charles Waters Gilchrist**, priest of the Diocese of Maryland, died June 24, of pancreatic cancer, at Johns Hopkins Hospital, Baltimore, MD. He was 62.

Fr. Gilchrist was a native of Washington, DC. He graduated from Williams College, Harvard and Virginia Theological Seminary. He was ordained deacon in 1989 and priest in 1990. Fr. Gilchrist served as assistant at St. Margaret's, Washington, DC, 1989-91; executive director of the Cathedral Shelter, Chicago, IL, 1991-96; and director of New Song Urban Ministries, Baltimore, 1996-99. Fr. Gilchrist is survived by his wife, Phoebe, a daughter, two sons, and two grandchildren.

The Rt. Rev. **Paul Axtell Kellogg**, 89, retired Bishop of the Dominican Republic, died May 28.

A native of Carlisle, PA, Bishop Kellogg was a graduate of Princeton University and Union Theological Seminary. He was ordained deacon and priest in 1934 and consecrated bishop in 1960. Before his election, he served as curate of Messiah, Glens Falls, NY, 1934-36; rector of Church of the Cross, Ticonderoga, NY, 1936-40; vicar of St. Paul's, Camden, DE, 1940-45; rector of Christ Church, Dover, DE, 1940-50; and canon-in-residence at St. John's Cathedral, Santurce, PR, 1959-60. Bishop Kellogg is survived by his wife, Helen Burhans Foote Kellogg, a daughter, five grandchildren and five great-grandchildren.

The Rev. **Shunji F. Nishi**, 82, retired professor of philosophical theology at Church Divinity School of the Pacific, died May 27.

Fr. Nishi was born in Chino, CA. He was a graduate of the University of California, and Episcopal Theological School. Before serving at CDSF, Fr. Nishi was dean of Central Theological School, Japan, 1951-1956; chaplain of Iolani College, Honolulu, HI, 1956-1959; and chaplain at the University of California, Berkeley, 1959-1969. Fr. Nishi is survived by his wife, Marian, three children and three grandchildren.

## Revising Chalcedon

A pun's a word in two places at once.  
It's here and it's there.  
It walks in two ways  
while standing in one,  
and that makes it fun.

An echo? Or gestalten?  
It's a single line in a double take.  
A "seeing-as" — heard.  
But what is it? What is it?  
My word!

Like particle wave light,  
it's a mysterious sight.

"Jesus, the pun."  
The center of circles mythically offset,  
the historic request of God and the rest.  
Two passions, one infinite,  
concenters us all.

Jesus, the one son,  
is the light of all worlds.  
The one hope before,  
then again after creation all falls.

But still, I don't get it, well hardly at all.

*Patrick Barker*

## Next week...

# John Heuss

(in the series, Shapers of the Church...)

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See page 2 for more information. GC00S2

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## POSITIONS OFFERED

**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)**

**ASSOCIATE 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: [cchurch@concentric.net](mailto:cchurch@concentric.net)**

**CHRISTIAN EDUCATOR/PROGRAM COORDINATOR:** Suburban joint Presbyterian-Episcopal congregation seeking credentialed leader with at least five years' work experience. Ecumenical commitment essential and skill in program design and recruitment/training/support of adult volunteers. Help clergy shape and direct children, youth and adult ministry areas. Assisted by two part-time (youth, children's music) associates. August start-up to launch existing fall program. Salary and benefits in \$40-\$45T range. Resumes to: **Education Search, Indian Hill Church, 6000 Drake Rd., Cincinnati, OH 45243.**

**DID YOU THINK THAT CALLING ON PARISHIONERS** in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible, and call on the people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA, 24558. (804) 476-1577. FAX (804) 575-1202.**

## POSITIONS OFFERED

**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/~robisont-s/all-saints/>**

**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: [eb Brust@diocesefl.org](mailto:eb Brust@diocesefl.org)

**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.**

**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.**

**GROWING CHURCH IN SEATTLE** area seeks energetic vicar. As we move into a new building, we look for pastoral and spiritual care, for vital leadership in worship, education and outreach, and someone who welcomes the challenges of growth. **Search Committee, St. Hilda and St. Patrick Episcopal Church, 15224 52<sup>nd</sup> Ave. W, Edmonds, WA 98026.**

**WANTED: Part-time priest** to serve small congregation in foothills community of central Idaho—the gateway to the wilderness area—close to fishing, hunting, rafting and skiing. We have a beautiful 110-year-old church that needs someone to help us make it more important to the people of the area. If interested please contact: **Chris Hagenbuch, Search Committee Chairman, Holy Trinity Church, c/o Chris Hagenbuch 622 S. A. St., Grangeville, ID 83530** or e-mail [holytrinity6@juno.com](mailto:holytrinity6@juno.com)

## POSITIONS OFFERED

**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 as 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.**

**VICAR:** The "little white church with the red doors" AKA Grace Episcopal Church in New Lenox, IL, seeks a vicar with the following qualities: a good sense of humor, the ability to become a close member of our church family, relates well with youth, can lead in times of change and growth, supportive in times of crisis, and who can inspirationally teach us God's word with relevance to today. Grace is a close knit, family oriented, pastoral congregation located 40 miles southwest of Chicago. Details, including our parish brochure, are available on our web page <http://graceweb.hypermart.net/> You may also contact our search committee chair **Roger Whitehead at (815) 485-6045** or e-mail [whitehedr@aol.com](mailto:whitehedr@aol.com) <<mailto:whitehedr@aol.com>>

## PROGRAMS

**BENEDICTINE EXPERIENCE**—September 23-26, House of Prayer, Collegeville, MN, faculty Sr. Katherine Howard, OSB, Fr. Eric Hollas, OSB, Fr. Columbia Stewart, OSB. October 29-31, College of Preachers, Washington National Cathedral, faculty Milo Coerper, the Rev. Barbara Henry, Fr. James Wiseman, OSB. Contact: **Friends of St. Benedict, St. David's Parish, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 3966-3437. E-mail [SaintBenedict@prospect-tech.com](mailto:SaintBenedict@prospect-tech.com)**

## FOR SALE

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

## TRAVEL

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.**  
E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net)  
Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

## WANTED

**THE LIVING COMMANDMENTS** by Bishop Spong. Reply Box A-778\*.

\*c/o **THE LIVING CHURCH**  
P.O. Box 514036, Milwaukee, WI 53203-3436

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# SUMMER CHURCH DIRECTORY

## BIRMINGHAM, AL

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

## CALISTOGA, CA

**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)

## EL CENTRO, CA

**STS. PETER & PAUL** 500 S. 5th St.  
The Rev. Robert J. Tally, r  
H Eu Sun 8 & 10

## LAGUNA HILLS, CA

**ST. GEORGE'S**  
23802 Ave. de la Carlota (I-5 fwy at El Toro exit)  
The Rev. Marni Schneider, int. pastor; the Rev. Charlotte Cleghorn & the Rev. Sam D'Amico, assisting  
HC 8 & 10:15 all seasons

## GROTON, CT

**BISHOP SEABURY CHURCH** (860) 445-9423  
"Jesus Is the Head of our Church"  
I-95 exit 88, 0.8 miles south on Rt. 117  
Sun 8 Traditional Service, 10 Family Service

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts. (860) 527-7231  
<http://www.cccathedral.org>  
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 & 10

## 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, C5-5:45. 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.

## WASHINGTON, DC

**CHRIST CHURCH CHRISTIANA HUNDRED**  
Off Rts. 52 & 100  
Near Brandywine Valley Attractions  
The Rev. John Martin, the Rev. Mary Duvall, the Rev. Charles Weiss  
Sun Eu 8 & 10. Wed Eu 9 (chapel). MP wkdays 8:30

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, 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 Welner, 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  
590 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 (319) 232-4714  
Call office for service hours



Church of the Holy Mount  
Ruidoso, N.M.

## CHICAGO, IL

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

## PEORIA, IL

**CHRIST CHURCH (Limestone)** Christ Church Rd.  
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

**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)

## NATCHITOCHES, LA

**TRINITY** 533 Second St. (318) 352-3113  
The Rev. Richard M. Flynn  
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

Pelican at Olivier Sts.  
Across the ferry in Old Algiers  
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/~pmcgeary](http://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. 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 5: 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, 4S, 5S)  
The Rev. Charlene S. Alling, r

# SUMMER CHURCH DIRECTORY

## 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

**ASCENSION** (Biltmore Village)  
**CATHEDRAL OF ALL SOULS** 2 Angle St. (828) 274-2581  
H Eu Sun 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), Wkdys 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** (505) 885-6200 508 W. Fox St.  
Fr. Thomas W. Gray, r  
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

## RUIDOSO, NM

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

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. 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** (716) 855-0900  
Church and Pearl Sts.  
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)

## 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 call 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 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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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

## NEW YORK, NY

**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, Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat  
Eu 10:30. [www.saintthomaschurch.org](http://www.saintthomaschurch.org)

## NIAGARA FALLS, NY

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

## SARATOGA SPRINGS, NY

**BETHESDA** Washington 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) 351-5122  
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. Wkdys 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 (215) 342-6310  
Sun Eu 8 & 10

## 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

## 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.

## PITTSBURGH, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin  
Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15, 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) 237-3469  
HWY 17 S (at Baskerville Ministries)  
Sun H Eu 10 (traditional, small, racially mixed)

## RAPID CITY, SD

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

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
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

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Fry, the Rev. Andrew Osborn, assoc.  
Sun Services 8,10. [www.st-andrew.com](http://www.st-andrew.com)  
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## 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 5

## HAYWARD, WI

**ASCENSION** 10612 N. California Ave. (715) 634-3283  
The Rev. Bruce N. Gardner, CSSS [bngcsss@aol.com](mailto:bngcsss@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

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Eu Sun 11. Thurs 9:30 (715) 635-8475

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Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
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Underwood, r-em  
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.  
Spanish H Eu Sat noon

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