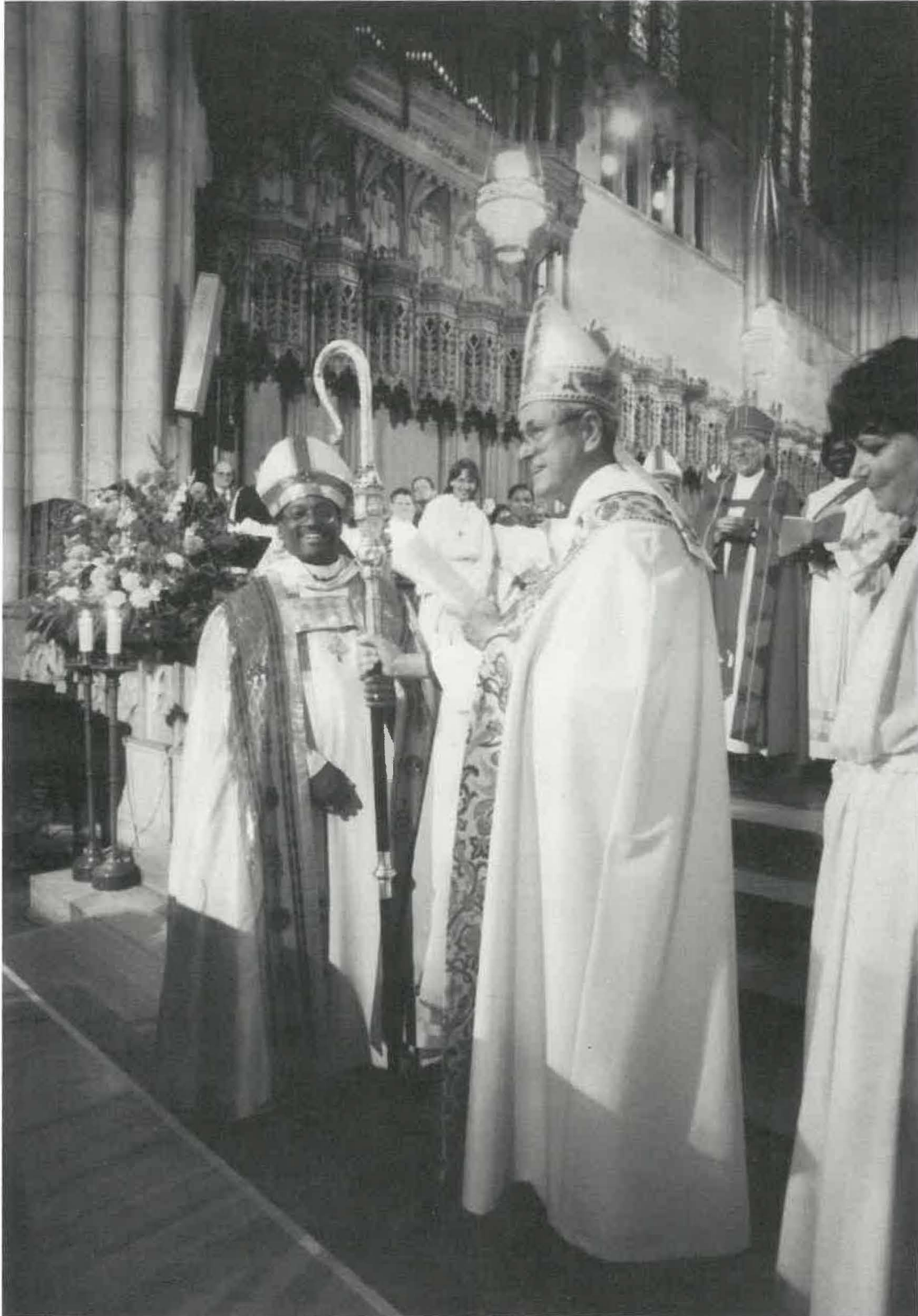


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**The crozier is passed in North Carolina**



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The Rt. Rev. Michael Bruce Curry receives the silver diocesan crozier from the Rt. Rev. Robert C. Johnson, Jr., representing the passing of authority in the Diocese of North Carolina from the retiring bishop to the new bishop at the June 17 service of consecration [p. 6].



Jeremy Markatos photo

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GUIDE. (SEE PAGE 18)

## SUNDAY'S READINGS

# Rejecting God

'And he was amazed at their unbelief' (Mark 6:6)

### The Fourth Sunday After Pentecost (Proper 9)

Ezekiel 2:1-7; Psalm 123; 2 Cor. 12:2-10; Mark 6:1-6

There are plenty of amazing things in this world — technology, nature, sacrificial love. There is one thing that continues to confound reason and common sense — the self-destructive character of hard-heartedness toward God. This condition manifests itself in many ways as seen in today's readings.

The most common expression of rejecting God is rebellion. The prophet Ezekiel is told that over and over again like a hammer hitting an anvil, the people of Israel are rebels. They will seal their national fate because of their stiff-necked and arrogant resistance to God's word.

Nevertheless, they press on to the precipice. It is much like the reckless and heedless attitude of a new teenage driver who rejects all caution and prudence and is headed toward an auto accident. No wonder we use the phrase "driving like a bat out of hell" to describe that kind of dangerous foolishness. Yet entire nations have taken that path again and again.

In another example, the psalmist looks to God's mercy for relief from contempt, scorn and derision from the godless in the land. It is the common temptation of the wealthy and powerful to assume they are, indeed, masters of the universe and to act accordingly. Hard-heartedness toward God is often expressed in self-idolatry. God is our only source of mercy to

free us from being trapped into resentment or cynicism.

St. Paul suffered the kind of abuse that results when the world, the flesh and the devil are threatened by the gospel of God in Jesus Christ.

Authentic spiritual experience invites rejection. (This is not the same as the hostility false, selfish and corrupt religion brings upon itself.) Paul was blessed with a look into heaven, humbled by a persistent problem in order to be strengthened to persevere.

Jesus faced the hard-heartedness of his home townspeople. While they were struck by his wisdom and power, their elitism led them to be offended. Here we see the culmination of hard-heartedness toward God in unbelief. Not intellectual doubt. Not an emotional struggle with abusive clergy or congregations. No, this is the truly stubborn rejection of the evidence of God's presence and power right in front of their faces!

If Jesus is amazed at such unbelief, no wonder we find it incomprehensible. Except, of course, when we practice that kind of hard-heartedness ourselves. That's the power of denial and self-deception at work in us. The antidote to such is the constant reminder of our weakness and need to surrender to God under the lordship of Jesus Christ. For in him, our weakness is our strength.

### Look It Up

Check out the historical situation of Israel in the time of Ezekiel. Are there any parallels to our own society today?

### Think About It

St. Paul's "thorn in the flesh" has been identified as a variety of maladies, from depression to a speech defect. What kind of weakness/problem do you have that keeps you humble enough to depend upon God?

### Next Sunday

#### The Fifth Sunday After Pentecost (Proper 10)

Amos 7:7-15; Psalm 85 or 85:7-13; Eph. 1:1-14; Mark 6:7-13



## Episcopalians & Race

*Civil War to Civil Rights*

By Gardiner Shattuck, Jr.

University of Kentucky. Pp. 312. \$32.50

*Episcopalians & Race* is a comprehensive and insightful retelling of a history both painful and poignant. Painful in that we hear the stories of the lives of individuals bound and caught by institutionalized racism and seeking escape in a predictable past or uncertain future. Poignant in that we hear again the decades-long struggle of a church seeking to find faithfulness in a shifting world and yet compromised by institutional fear and theological timidity.

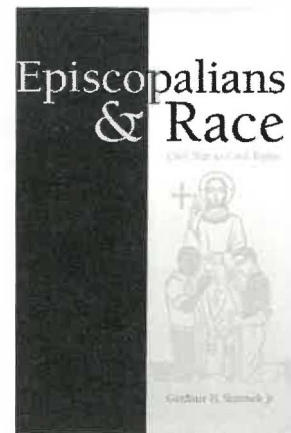
Most telling in this book is the pattern and practice of failing to see African Americans as partners and participants rather than solely as recipients and dependents of mission. As seasoned leaders sought the safe course, the reasoned response, God raised up prophets, both courageous voices and idealistic organiza-

tions, that sought to bridge the racial divide in practice, not theory.

It is a warm, engaging read, written by one who clearly loves this church even more for having accepted, if not embraced, its conflicts and its brokenness. For many readers, it will be an occasion to get to know more intimately old friends and dear enemies and to reassess both.

The strength of the text is its lack of rancor in the shadows of its bright honesty. Shattuck has the rare ability of helping us to understand, appreciate and appropriate the roots of our seemingly permanent racial dilemma and to envision a preferable future for our children yet unborn. In short: This is one to read, give to a friend and buy again. A triumph.

*(The Rev.) Hartshorn Murphy  
Santa Monica, Calif.*



**The strength of the text is its lack of rancor in the shadows of its bright honesty.**



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## Connecticut Elects Two Bishops Suffragan



Canon Ramos



Canon Curry

Two Connecticut priests — the Rev. Canon James E. Curry of Bloomfield and the Rev. Canon Wilfrido Ramos-Orench of Hartford — were elected as bishops suffragan for the Diocese of Connecticut in two successive elections June 17 at St. John's Church, Bridgeport.

Canon Curry, 51, has been canon to the ordinary to the diocesan bishop, the Rt. Rev. Andrew D. Smith, since 1998. He was rector of Trinity Church, Portland, for 10 years before that. He has also served at parishes in Enfield and Torrington, Conn. Prior to his ordination in 1985, Canon Curry was an elementary school teacher for 10 years. He is a graduate of Amherst College, the University of Massachusetts, and Berkeley Divinity School at Yale. He and his wife, Kathleen, are the parents of three children.

In his acceptance speech Canon Curry said that he "looks forward to serving Christ in new and exciting ways, with Andrew, his friend and his bishop."

Canon Ramos, 60, a native of Puerto Rico, will become the diocese's first Hispanic bishop. He is currently a missionary for a regional ministry in Hartford, and also missionary of a Spanish-speaking congregation in New Britain.

Before going to Hartford, Canon Ramos was rector of St. Luke's, Bridgeport, from 1984-1993 and the diocesan Latino Missioner 1993-1995. He has served in Puerto Rico as parish priest and as assistant to the Bishop of Puerto Rico. He graduated from Catholic University of Puerto Rico, and the Episcopal Seminary of the Caribbean. He is married to Marling Gotay-Colon. He has five children from a previous marriage.

After the election, Canon Ramos said the election process has been "scary at times, but also full of blessings."

The full slate of eight candidates included three from outside the diocese and five priests from Connecticut. Canon Curry was one of two candidates who entered the election process through petition, as allowed under the election's rules. The June elections carried on a 216-year Connecticut tradition of voters electing bishops from among clergy in their own diocese.

It is hoped both bishops-elect can be presented at General Convention, and their elections ratified by both the House of Bishops and House of Deputies. A joint consecration service is tentatively scheduled for Oct. 14 at Christ Church Cathedral, Hartford.

*Karin Hamilton*

## Historic Consecration in North Carolina

"A gift to the church" is how the Rev. Charles L. Smith of Massachusetts, who delivered the sermon, described the Rt. Rev. Michael Bruce Curry, consecrated 11th Bishop of North Carolina June 17 before an overflow crowd at Duke University Chapel in Durham, N.C.

Bishop Curry, 46, took over the spiritual reins of the 45,000-baptized-member diocese in a colorful three-hour service filled with dancers, music from a 200-strong diocesan choir, and participation by nearly 40 bishops. Hundreds of people from his former parish of St. James', Baltimore, Md., rode chartered buses to attend the event.

"Wow! I've never seen anything like this before," said Bob Comey of Chapel of the Cross, Chapel Hill. Nearly 1,700 people jammed the Gothic chapel and another 500 watched by closed circuit television in a nearby auditorium.

Following a luncheon after the service, Bishop Curry stood for two hours and autographed hundreds of service bulletins and

posed for photos with friends and well-wishers.

He succeeds Bishop Robert C. Johnson Jr., who retired after a six-year tenure. Chief consecrator was the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina and vice president of Province 4.

Bishop Curry is the first African-American ever to be elected diocesan bishop in a diocese in the South, but North Carolina did have a black suffragan bishop, the Rt. Rev. Henry Beard Delany (1918-1928), who was limited to "colored work." For Bishop Curry's consecration, the elaborate bishop's seat once used by Bishop Delany was transported from St. Augustine's College in Raleigh to be used in the service.

Bishop Curry, a native of Illinois and son of an Episcopal priest, began his ministry as rector of St. Stephen's, Winston-Salem, N.C., before moving on to larger parishes in Ohio and Maryland. He has been praised as one of the finest preachers in the church.

*(The Rev. Canon) E. T. Malone, Jr.*



*Jerry Markatos photo*

Bishop Curry in the bishop's seat brought from St. Augustine's College.

# In Mississippi, the Third Bishop Gray

The Rev. Duncan Montgomery Gray III was ordained and consecrated Bishop Coadjutor of Mississippi June 17 in Thalia Mara Hall in Jackson.

Bishop Gray, 50, a Mississippi native, was elected overwhelmingly by clergy and lay people March 26. His father, the Rt. Rev. Duncan M. Gray, Jr., was the diocese's seventh bishop and his grandfather, the Rt. Rev. Duncan M. Gray, Sr., was its fifth bishop.

The consecration was the culmination of a nearly two-year-long process for the diocese, whose cur-



Bishop Gray

rent bishop the Rt. Rev. A.C. Marble Jr., 62, had announced that he wanted to share some responsibilities and to have time to work with the next bishop before he retired.

Attended by some 1,500 Episcopalians and friends, the service was led by Presiding Bishop, the Most Rev. Frank T. Griswold. More than a dozen other bishops participated in the traditional laying on of hands.

In his sermon, Bishop Griswold reminded the congregation about his own Mississippi connection — former Mississippi bishop and later Presiding Bishop, John Allin, presided at Griswold's ordination as a bishop.

Bishop Griswold spoke in the context of the consecration, but also to involvement within the church, when he said that in order for Christians to

achieve "greatness" they must achieve "leastness."

"I think here of St. Benedict's ladder of humility which we ascend not by climbing up but by climbing down," he said.

The occasion was family-oriented with Bishop Gray's wife, Kathy, among the official presenters, and their sons, Duncan IV, 20, and Peter, 17, as acolytes. His father was one of the co-consecrators and his other family members were in the congregation.

Bishop Gray has been rector of St. Peter's Church in Oxford since 1985. He is a graduate of the University of Mississippi in 1971 and a 1975 graduate of Virginia Theological Seminary. He was ordained a deacon in 1975 and a priest in 1976.

*Patsy R. Brumfield*

## AROUND THE DIOCESES

### College Chapels

The **Diocese of Central New York** opened its convention, for the first time anyone can remember, without a bishop presiding. Former diocesan, the Rt. Rev. David B. Joslin, became the Assisting Bishop of the Diocese of New Jersey in January. The Very Rev. Richard A. Bower presided at the convention, which opened with a hymn and a meditation from the Rt. Rev. David C. Bowman, retired Bishop of Western New York who is Assisting Bishop in Central New York.

Jubilee was a main focus of the convention held June 2-3 in a Syracuse hotel. The Rev. Carmen Guerrero, national Jubilee officer, was the keynote speaker. A recognition and celebration of the 125th anniversary of women's ministries in the diocese was highlighted.

The Youth and Violence Task Force presented a video that

depicted youth in situations of violence and then turned to situations where youth were ministering to others and were being ministered to. At the end of the video, young persons passed out small flashlights and asked everyone to join them in turning on the flashlights and to "Let peace light your way."

Following adoption of a resolution presented to establish a diocesan college chapel, both Syracuse University and the Episcopal Church at Cornell University were made diocesan college chapels by adopted resolutions. They will have a vestry and will be entitled to one adult lay member to convention with voice and vote privileges. College chapels will also be allowed to sponsor members of the congregation for holy orders.

The search committee for the new bishop gave its report and detailed its proposed timeline. Delegates were invited to attend afternoon meetings

and parishes were invited to meetings scheduled in June to talk about what is wanted in the next bishop. A June 2001 election is planned.

Convention passed a nearly \$2 million budget, reports and appointments were made, and the Eucharist was celebrated in St. Paul's Cathedral.

### BRIEFLY...

The Rt. Rev. **Robert C. Johnson**, Bishop of North Carolina [now retired — see p. 6], has suspended "Happening," the youth renewal program, in the diocese for "one or two years." He took the action when youth advisors told him that leaders were, among other things, circumventing a previous direction by attempting to run a "disguised" Happening weekend under a false name. Bishop Johnson's May 11 letter cited 13 specific "reasons for concern" which caused him to invoke the suspension.



# One Body

*Revisiting the program "Mutual Responsibility and Interdependence"*

By R. David Cox

A nearby parish cherishes its motto, "The church that lives to itself will die by itself."

Archbishop of Canterbury Michael Ramsey said that in Toronto in August, 1963. He was commending a document called "Mutual Responsibility and Interdependence in the Body of Christ" to about 1,000 delegates representing each diocese from all 18 provinces at the second (and last) Pan-Anglican Congress. His words, like MRI, abide in the Communion's memory.

MRI, conceived by missionary leaders and blessed by the primates, called for "the rebirth of the Anglican Communion." This would mean "the death of many old things but — infinitely more — the birth of entirely new relationships" in which mission would be at the center. MRI proposed a Communion-wide survey of needs and of resources to meet them. It appealed for \$15 million — then an eye-popping sum — over five years to train leadership, build churches and establish financially independent provinces. It urged developing human resources, especially clergy. It imagined improved inter-Anglican consultation. Finally, it declared that "each church [province] must radically study the form of its own obedience to mission and the needs it has to share in the single life and witness of our church everywhere." It added, "Mission is not only a giving to others, it is equally a sharing and receiving."

MRI sought to transform giver-receiver dependencies that typified earlier missions into a partnership in which each had something to offer, each had something to receive. Edmond Browning, as a priest in Okinawa, listened to the Primate of Japan explain the concept. "It was one of the most moving

things that I have ever heard," the retired Presiding Bishop said. "The line that I shall never forget was, 'We are no longer a receiving church. We have something to contribute to the whole Communion'."

Critics dismissed MRI as "just a restatement of the New Testament" — which Bishop Stephen Bayne, Anglican executive officer and the paper's primary author, welcomed as a compliment. Yet that may help explain why, as MRI the document became MRI the program, it caught the imagination of laity and clergy around the world. MRI became Anglicanism's only concerted effort to explain and promote the mission of the church. Nearly every province, especially Westernized ones, developed materials and meetings which dioceses and parishes used in 1964-66. Filmstrips and classes, preaching missions and leaflets told of efforts around the world, as funds were given for mission projects requested by provinces.

In many respects MRI reflected its era. No longer an English club at prayer, Anglicanism was emerging as an international body of Christians. As new nations were born, so were new provinces. Churches were growing around the Communion, but Westerners were often preoccupied with their own booming attendance and finances. MRI asked them to reconsider priorities — whether, for example, a new organ in New York was more important than a seminary building in Lagos. It sought consciously to open the Communion to new realities in the life of Christ's body, and thereby its commitment to mission, ecumenism and each other.

Suddenly, it was gone. In the Episcopal Church, for one, by 1967 crises over race relations, cities and the Vietnam war began shifting attention from global



Bishop Bayne

**Critics dismissed MRI as "just a restatement of the New Testament" — which Bishop Stephen Bayne, the paper's primary author, welcomed as a compliment.**



## So the old question abides:

### How in practice will Anglicans relate to each other?

concerns to those closer to home. MRI may have been not only a product of its time, but also a victim of it.

Inherent problems beset it too. By proposing raising funds, MRI struck some as a huge financial gimmick rather than an attempt to incarnate a new way of thinking and relating. By concentrating on new but existing provinces, it did not much consider where Christianity had not yet rooted. Western churches were asked to give, even if in different ways, but they resisted thinking they needed help themselves — including help on their own crises.

But ideas and imaginations had been set free in ways that still affect how the church does its work. Thus a young English engineer helps provide water for farmers in Kigezi, Uganda. A Kigezi priest works in an American parish while studying at seminary. The Anglican Consultative Council meets. New U.S. and British clergy share a training program. Lambeth approves the “Virginia Report” reiterating partnership among Anglicans. Southwestern Virginians share prayers, visits and efforts with companion dioceses in the Sudan and Bradford, England. The “Virginia Plan for Stewardship,” of matching a dollar for work beyond the parish for every dollar spent within it, derives from Toronto.

In a different era, its challenge and hope persist. Bishop Munawar Rumsalshah of Pakistan, the new general secretary of the United Society for the Propagation of the Gospel, recently called for a genuine partnership in the gospel [TLC, June 6]. “It’s so difficult for people in the West to believe they can receive, and so difficult for others to believe they have anything to offer,” he said. “Some seem to feel they’re trading material resources for spirituality, and vice versa.”

So the old question abides: How in

practice will Anglicans relate to each other? MRI proposed a genuine partnership in Christ’s mission, by those on each level of the church’s life. Its vision of mutuality remains — that as we’re all in this gospel business together, let’s share as best we possibly can — locally, internationally and at every level in between.

For instance, in its report to this year’s General Convention (*Blue Book*, p. 38), the Standing Commission on the Church in Small Communities cites one of the many 1963 Toronto meetings, and it adapts MRI language for local concerns. “Mutual responsibility,” it says, “is central to any understanding of Total Ministry.” This is “the point of the Pauline teaching of the interdependence of the parts of the body,” and it holds profound ramifications for how members of a congregation relate to each other in pursuing the mission they share.

So too with a Communion, as the Toronto congress perceived. How might the idea infuse controversies of our day? The concept calls everyone to remember that no Christian person or entity exists in isolation. So, then, our General Convention must contemplate with great seriousness the convictions and mission of those in other parts of the Communion relative to its own actions. Mutual responsibility obligates American debates over sexuality, for example, to consider opinions and responses worldwide. But interdependence demands those in other parts of the Communion to ponder the American situation with no less sensitivity and respect. For we are, in the end, one body.

In our fractious days, perhaps this is a vision to revisit, and to fulfill. □

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



# Reluctant No Longer

It was the Feast of Pentecost. I was out of the hospital already but not allowed to leave my house for another month. And then came the phone call from a Lay Eucharistic Minister at St. Matthew's Church. "Could we bring you communion?"

I was delighted. The service was over. There were three of them. They brought bread and wine from the altar, set up the little sick communion set on the table beside my chair and walker

and proceeded to have a short, reverent service, which included the collect and one lesson, some prayers, a confession, the Lord's Prayer, communion and an appropriate post-communion prayer. We talked about the sermon, and the local parish excitement (the Rev. Charles Hawkins, the assistant, had just been called as rector of St. Mark's).

It was everything I had hoped it would be when I reluctantly voted in favor of this radical new proposal before the House of Bishops years ago. Until then the Episcopal Church had never heard of Lay Eucharistic Ministers.

Now they are so common in some congregations they are simply referred to as LEMs.

Why was I reluctant to vote for the proposal? Several reasons: 1. Taking communion to the sick is one of the most important things a pastor does. It is a clergy function (priest or deacon). 2. Clergy will get lazy and stop visiting the sick of their parishes, as long as these people are receiving communion without them. 3. While it sounds nice in theory, people will start cutting corners, get sloppy, and fail to meet all the expectations for this ministry.

This visit was everything it was supposed to be, and more. But maybe I had better say what this was all about anyway. I go to St. Matthew's for Morning Prayer practically every weekday when I am in Louisville. When the weather is good I ride the two miles on my bicycle. May 26

was one of those days, until I approached an intersection and the traffic lights went out! Ambulance ride, surgery for a partial hip replacement, and quite a few bruises later and I was free to go home in five days. (The driver of the car is claiming I owe him \$600 damages to his car because I hit him!)

Back to my concerns about Lay Eucharistic Ministers. Do clergy still visit the sick? Eight came to see me, including

**This is an extension of a dynamic eucharistic community which was just presided over by a priest at the altar.**

the bishop who had a Holy Communion service for me on Ascension Day. Others telephoned or were in touch with my wife. How about the details that make this lay ministry appropriate? In one sense this should be more meaningful than communion from the reserved sacrament, which may have been languishing in a ciborium or tabernacle for days, or weeks (or even months). This is an extension of a dynamic eucharistic community which was just presided over by a priest at the altar. I was part of that congregation. They prayed for me by name as the Lay Eucharistic Ministers were given the sacred elements at the altar. And they came to my house.

Another element that commends this practice, and it was done just right by my visitors. With my wife and me, we were five — a micro-congregation. They shared something of the life of the community, and were not in a terrible hurry. These were all elements of a new practice in the church which I thought made it potentially of value. I simply was not sure that they would continue to be practiced. My Pentecost experience made me glad that I voted as I did.

*Our guest columnist, the Rt. Rev. David B. Reed, is retired Bishop of Kentucky.*

## *Quote of the Week*

**Roman Catholic Bishop Edward Egan of Bridgeport, Conn., on being named Archbishop of New York: "My first reaction was, 'Edward, get down on your knees and beg the Lord to give you a hand, and don't get up too quickly!'"**

## *Did You Know...*

**The Diocese of Alabama's clergy conference included a hog-calling contest.**

## Wrong Association

When they issued a statement recently from their provincial synod [TLC, July 2], the bishops of Province 4 were direct and responsible in speaking out on some important matters. Their words about bishops being guardians of the church's unity and faith and of its polity, and their opinion on the thoughts and teaching of Bishop John S. Spong were welcome. Unfortunately, the bishops sent a confusing message to the church by admonishing two of their own — Bishops C. FitzSimons Allison and Alex D. Dickson — in the same paragraph in which they reprimanded Bishop Spong. While many are disappointed that Bishops Allison and Dickson took part in the Singapore consecrations, including them in the same paragraph with the retired Bishop of Newark could cause one to believe they are guilty of preaching the same theology as he has. Nothing could be further from the truth.

## Unity Commission Wise Idea

A statement released following the meeting of Anglican and Roman Catholic bishops near Toronto last month [TLC, June 11] is perhaps the most encouraging document ever issued by representatives of the two churches. The weeklong gathering of bishops from 13 nations resulted in the discovery that the two churches are closer to each other than they may have realized.

"We have come to a clear sense that we have moved much closer to the goal of full visible communion than we had at first dared to believe," the statement said. The bishops also acknowledged that "Our experience at Toronto encourages us to believe that we have reached a very significant new place on our journey. We feel compelled to affirm that our communion together is no longer to be viewed in minimal terms."

As a result, the bishops believe the time is right to move forward toward the goal of full visible communion — a eucharistic communion of churches. They believe a Joint Unity Commission should be established to oversee the next steps and a joint declaration of agreement should be signed and celebrated around the world. While recognizing and even emphasizing the degree of agreements in faith which already exist, the bishops still admit there are differences and challenges which need to be resolved. Such matters as the understanding of authority, ordination of women, recognition of Anglican orders and moral and ethical questions were mentioned, but the bishops were bold enough to state "we believe these challenges are not to be compared with all that we hold in common," and that they are determined to move toward the overcoming of those differences.

The commitment by bishops of the two churches to move forward is an encouraging development. Recognizing that full visible communion is not imminent, it is nevertheless intriguing to consider the possibilities. Greater cooperation and a commitment to unity can only strengthen the mission of Christ's church.

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It is intriguing to consider the possibilities of full communion with the Roman Catholic Church.

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**In the rush to the laying on of hands, they accidentally ordained Chuckie Schwartz, an altar boy with a regrettably bad sense of timing.**

# Not the Time and Place

By Bonnie Shullenberger

Americans have been susceptible to the belief that God, Mom, the flag and apple pie are all pretty much interchangeable.

In the mid 1980s, my family was traveling in Arizona during July. That year that July 4 fell on a Sunday, and we located the Episcopal church in the town where we were staying and proceeded there for worship, accompanied by Anna, a Mennonite friend. When the processional began, her eyes widened when she saw the American flag being carried in front of the cross. She sat in silence during the offertory hymn, "O beautiful for spacious skies." She wept at communion, because she was too upset to receive.

After church, after lunch, I asked her what was wrong. She shook her head. "What I saw there was, to me, blasphemy," she replied. "It's not just the flag in front of the cross, it's the flag being there at all. Jesus Christ has nothing to do with nationalism. We anabaptists have learned with our blood not to put our faith in any state." I didn't quite know what my friend was talking about then; but since, I have come to share her views.

It took several years for me to appreciate what Anna experienced that day in Arizona. I was a guest at a church in another part of the country, and after the offertory, the rector and the congregation turned and bowed to the American flag standing at the right hand of the altar while singing the fourth verse of "America." I felt like a character in a cartoon where the light bulb goes on above the character's head. The light bulb in my case was inscribed with the word "idolatry." This church was mingling the worship of God with a hearty dollop of the worship of the state. I wasn't angry and upset, as Anna had been those years before; I was kind of dizzy with confusion. I was wondering what the people at that church thought they were doing.

It doesn't surprise me that this kind of nationalist insertion into the liturgy happens. We are an offspring of a national church, after all. It does bother me that we are so unthinking about it. If any church ought to think twice about extolling some confluence between church and state, it ought to be the Episcopal Church. We arrived in the colonial period as a reviled representative of the crown. We wound up in the last part of the 20th century as "the ruling class on its knees." If we want to challenge the legacy of injustice that our church is (often unfairly) said to be

connected to, nationalist piety gets us nowhere.

But those denominational concerns aside, what is the spiritual dimension of nationalism? At the most basic level, I sense that the nation-state takes priority over the kingdom of God; or worse, for many Americans, the nation-state and the kingdom of God are the same thing. From the "City on a Hill" theocracy of the Pilgrims to a popular bumper sticker that reads, "Pray for the Peace of JerUSAlem," Americans have been susceptible to the belief that God, Mom, the flag and apple pie are all pretty much interchangeable.



Of course, when I put it that way, it sounds absurd. And maybe a bit arrogant? Isn't America to be honored for its embrace of religious freedom? Well, maybe. Unless, of course, you are Amish and believe it is sinful to put lights on your buggy; unless you are a Jehovah's Witness in New Hampshire and find the state motto, "Live Free or Die," on your car license plate blasphemous; unless you are an observant Jewish Air Force officer and want to wear your yarmulke under your uniform hat. If you happen to be one of those people, you find that the state's embrace of religious freedom is limited.

The reason that we Episcopalians can slide so easily into our dollops of nationalist liturgy is that we, unlike the people mentioned above, have no real quarrel with the state. Oh, we may dislike a law here, or a senator there, but basically it does not occur to us that nations are but temporary affairs. True, as Paul says to the Romans (13:1b), "The authorities that exist have been established by God," but the witness of scripture shows that even King David had to be called to account and that Jeremiah saw Babylon, heathen though it was, as God's instrument. So while the nations may temporarily serve God's purposes, we are not therefore called upon to take this to mean that our nation, or any nation, is worthy of blind adulation. And when we mix nationalist symbols and songs into our Sunday Eucharist, it appears that we are doing just that.

Some might argue that the presence of the



I am writing in response to the Viewpoint article on *Called to Common Mission* (CCM) by the Rev. James Steele and the editorial in the same issue.

It is unfortunate that Fr. Steele uses the metaphor of marriage to construe full communion with the Evangelical Lutheran Church (ELCA) under CCM, which expressly states that this agreement for the sake of our two churches' common mission in Christ is not a merger (marriage).

Paragraph 2 of CCM states, "We therefore understand full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith.

"Within this new relation, churches become interdependent while remaining autonomous."

CCM is an agreement by two churches that share much in common to work together for the greater good of the reign of God. The Episcopal Church suspends the preface to the ordinal; the ELCA agrees to take on the historic episcopate. As paragraph 13 of CCM makes clear, each church is free to retain its own understandings of the historic episcopate: "While our two churches will come to share in the historic institution of the episcopate in the church, each remains free to explore its particular interpretations of the ministry of bishops in evangelical and historic succession."

Giving in to a small, well-financed opposition within the Lutheran Church would be a horrible precedent for ecumenical relations. For the sake of our common mission in Christ I hope General Convention passes CCM overwhelmingly.

*(The Rev.) Grant H. Abbott  
Diocesan Ecumenical Officer  
St. Matthew's Church  
St. Paul, Minn.*

## The Right Place

In response to the letter from Beverly Dexter [TLC, June 18], I admire her alertness in catching the anomaly in the photo of worshipers in Christ

Chapel [TLC, May 7]. One BCP is indeed, open to the front, while others are open to the back. We cannot assume from this picture, however, that clergy of the future will not all be on the same page. Perhaps we could gather that prospective seminarians will at least have their books open and, like the rest of us, be looking for the right place. We're delighted that so many are choosing the Seminary of the Southwest as that place.

*John Bennet Waters  
V.P. for Administration  
Seminary of the Southwest  
Austin, Texas*

## Where It's Found

I am delighted to respond to John Morris' query about scriptural passages addressing the substitutionary theory of the atonement [TLC, June 18].

There are many references, but for the sake of brevity I will suggest four:

1. Leviticus 16, in which the precedent for the substitutionary atoning sacrifice is established.

2. Romans 3:25 in which Paul writes of the Lord Jesus "whom God put forward as a sacrifice of atonement by his blood effective through faith."

3. 1 John 2:2, which states that Jesus Christ "is the atoning sacrifice for our sins, and not for ours only, but for the sins of the whole world."

4. 1 John 4:10, which speaks of the motivation for the atonement. "In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins."

All quotes are from the NRSV.

*(The Rev.) Bryce McProud  
Eugene, Ore.*

**Correction:** Because of a typing error, a word in the column by Laura Rico [TLC, June 18] was changed. The correct word was revelation, not relativism.

## To Our Readers

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**Appointments**

The Rev. **Susan Hewitt** is interim of St. Paul's, PO Box 5207, Grand Forks, ND 58206-5207.

The Rev. **W. Joseph Leigh** is assistant at St. Uriel the Archangel, Sea Girt, NJ; add. 256 Atlantic Ave., Long Branch, NJ 07740-7244.

The Rev. **Debra Low-Skinner** is priest-in-charge of St. Martin's, PO Box 40148, New Bedford, MA 02744.

The Rev. **Earl Mullins** is rector of St. Barnabas', Forsythe Rd., Sykesville, MD 21784

The Rev. **Charles L. Oglesby** is deacon at Prince of Peace, PO Box 1496, Apex, NC 27502.

The Rev. **Russell L. Settles** is deacon at St. Andrew's, 3601 Central Ave., Charlotte, NC 28205.

The Rev. **Manning Smith** is rector of St. James', 32 Main St., Westernport, MD 21562.

The Rev. **Leonard Everett Thomas** is rector of Good Shepherd, 505 Mountain Rd., Asheboro, NC 27203.

The Rev. **Ian Thomsen** is rector of St. George's, Mt. Savage, MD., and St. John's, Frostburg, MD; add. 6 "C" St., Mt. Savage, MD 21545.

The Rev. **Joanna White** is assistant at St. Paul's, PO Box 99, Prince Frederick, MD 20678.

The Rev. **Michael S. White** is rector of St. Luke's, 1737 Hillandale Rd., Durham, NC 27705.

**Ordinations**

*Deacons*

**Alabama** - **Alison Carmody**, All Saints', Birmingham, **Bradley Alan Hinton**, St. Michael's, Fayette, **David Hale Peeples**, St. John's, Montgomery

**Maryland** - **Georgia Giacobbe**, Middleham, Lusby, and St. Peter's, Solomon's, **Joel Hill**, St. John's, Hagerstown, **Daniel Mick** St. David's, Baltimore, **Kay Rice**, The Gathering, Walkerville, **Timothy Schenk**, St. Paul's, Baltimore, **Kerry Smith**, Christ Church, West River, **George Ward**, St. Martin's in the Field, Severna Park

**Nebraska** - **Barbara Petersen**, St. Mark's Pro-Cathedral, Hastings, and On-Track-Ministry, rural south-central Nebraska

**North Carolina** - **Duncan Jones**, All Saints', Roanoke Rapids, **Zelda Kennedy**, St. Patrick's, Mooresville, **William Oldland**, St. Thomas', Reidsville, **Patsy Ann Smith**, St. Michael's, Raleigh

**South Dakota** - **Bitsey Ciesel**, Yankton Mission, **Arlene Pearsall**, Calvary Cathedral, Sioux Falls, **Claude Vershure**, St. Luke's, Hot Springs

*Priests*

**Maryland** - **Kenneth Oliver Phelps**, assistant, St. Thomas', Towson

**North Carolina** - **Jon Clodfelter**, Thompson Children's Home, Charlotte

**Retirements**

The Rev. **Terence E. Keefe**, as rector of All Saints', Sterling, CO.

The Rev. **Robert N. Lockard**, as rector of Ascension, Birmingham, AL.

The Rev. Canon **Willard S. Squire, Jr.**, as rector of Church of the Advent, Nashville, TN; add. 1119 Overlook Dr., Monteagle, TN 37356.

**Change of Address**

The Rev. **William H. Hinson, Jr.**, 1107 Smoke House Dr., Charlotte, NC 28270.

**Correction**

The Rev. **John Nelson Brockmann**, whose obituary appeared in the March 19, edition, was a native of Berwick, PA. He attended, but did not graduate from, the University of California. He was vicar of St. Barnabas', Wells, NV.

**Deaths**

The Rev. **Douglas S. MacDonald**, retired priest of the Diocese of New Hampshire, died May 20. At the time of his death, Fr. MacDonald was a resident of Gulfport, FL.

Fr. MacDonald was a native of Bronxville, NY. He was a graduate of Rutgers University, Berkeley Divinity School, Bradley University, and the University of Sarasota. He was ordained deacon and priest in 1959. He served as curate of Redeemer, Pelham, NY, 1959-61; director of Christian education at St. Paul's, Cathedral, Peoria, IL, 1961-62, and canon in residence and headmaster of the cathedral school in Peoria, 1962-71; principal of St. Mark's School, Fort Lauderdale, FL, 1971-85, and headmaster of Episcopal High School, 1982-85; and rector of St. John the Baptist, Sanbornville, NH, 1990-95.

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**POSITIONS OFFERED**

**DIRECTOR OF CHRISTIAN EDUCATION:** Calvary Episcopal Church in Rochester, MN, seeks a new director for dynamic, growing Christian education program. We are a parish of 700 members, including many young families, located in the heart of Rochester, a city of 80,000 that is home to the Mayo Clinic. Our thriving Sunday school and youth groups need a creative, energetic leader to continue their growth. We also wish to expand educational opportunities for adults. We seek a full-time, paid staff person with good communication skills and experience in both education and our Episcopal tradition. We are an active and financially sound parish, with a creative rector and staff, dedicated parishioners, faithful young people, enthusiastic parent volunteers, and a vigorous music program. Our historic church building, adjacent to the Mayo Clinic campus, lends itself to traditional and contemporary worship rites, including Evensong and healing services. Rochester is located 70 miles southeast of Minneapolis and consistently ranks as one of the country's most livable cities. For a detailed job description and other enquiries, phone (507) 282-9429; or write to us at 111 Third Ave., SW, Rochester, MN 55902 or e-mail us on [calaroch@ix.netcom.com](mailto:calaroch@ix.netcom.com). Please reply by July 8.

**THE CATHEDRAL CHURCH OF ST. JOHN** in Albuquerque, NM, seeks a priest to serve as Canon for Pastoral Care and Outreach. Duties include coordination, training and supervision of several pastoral and volunteer ministries including follow-up and evaluation of each. This priest will be expected both to implement and phase out programs in accordance with the Mission of the Cathedral. A member of the program staff, the priest will be asked to participate in sacramental roles and pay particular attention to growing lay ministry in all areas of cathedral life. Mail replies to: **The Very Rev. David F. K. Puckett, Dean, Cathedral Church of St. John, P.O. Box 1246, Albuquerque, NM 87103-1246.**

**FULL-TIME YOUTH DIRECTOR.** Episcopal church of 600 members seeks Youth Minister/Director. College degree and two years work experience preferred. Candidate must have history of working in Christian ministries. Required skills are exceptional organization abilities, capable of delegation, computer literate, management of budget, musical, comfortable with leadership role that frequently makes you look silly and a commitment to the Journey to Adulthood Curriculum. Ministry is directed at young people in 5<sup>th</sup> through 12<sup>th</sup> grades. Competitive salary and benefits. Send letter of application and resume to: **Youth Director Search Committee, 538 Walnut St., Macon, GA 31201.**

# CLASSIFIEDS

## POSITIONS OFFERED

**YOUTH MINISTER** sought to help us grow in faith. Large parish in Mobile, AL, is looking for a creative, energetic full-time youth minister to continue development of an active, growing youth program. Candidates should bring a strong faith in Jesus Christ with an enthusiasm for sharing that faith with all ages. Responsibilities include direct involvement in planning and implementation of youth ministries with emphasis on youth trips, leading weekly youth meetings and worship (musical skills helpful), outreach projects, Bible studies, serving as youth liaison to the diocese and other parishes, and working closely with staff. Salary negotiable. Please send resumes to: **The Rev. John Riggan, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608.**

**ST. BARNABAS CHURCH in Warwick, RI**, (435 communicants) is seeking a rector who will be a spiritual leader, preach on the Gospel, support a strong lay ministry, have some administrative experience, support a youth program, music ministry, and willing to visit the elderly and shut-in of the parish. Rite I and Rite II are used. Worship style tends toward traditional. This is a full-time position with rectory and a competitive package. Please send resume and CDO profile to: **Search Committee, c/o Hilda Poppe, 43 Cowsett Rd., Warwick, RI 02886.**

**RECTOR SEARCH:** Grace-St. Luke's Episcopal Church ([www.gslepis.org](http://www.gslepis.org)), Memphis, TN, a historical and dynamic corporate-sized parish in a neighborhood setting with a 485-student parish day school, is seeking an energetic rector with a commitment to pastoral care and spiritual leadership. Interested persons should submit a cover letter, resume and current CDO profile, if available, by August 15. To express an interest or receive more information, please contact: **Daniel B. Hatzembuehler, Rector Search Committee, 1544 Carr Ave., Memphis, TN 38104** ([dbhatz@ixlmemphis.com](mailto:dbhatz@ixlmemphis.com)).

**FULL-TIME ORGANIST/CHOIRMASTER**, Trinity Episcopal Church, 520 11<sup>th</sup> St., Huntington, WV 25701 to develop and manage music program for liturgical Episcopal church. Weekly Sunday and seasonal services. Programs include: adult, children's and bell choirs and a church budgeted community concert series, Music-at-Trinity. The church is located near Marshall University and the adult choir has a choral scholarship program. Three-manual, 35-rank, Austin Pipe organ, new in 1979. Teaching privileges. Competitive salary w/full benefits. Position available immediately. Send resume to: **Organist Search Committee** at the above address.

**ASSOCIATE PRIEST** for family/young adults and singles. St. Luke's Episcopal Church in Atlanta, GA, is seeking an enthusiastic and outgoing associate priest for our large urban parish. This associate will serve as a catalyst for fellowship among young families and singles within our greater parish family. Primary responsibilities include ministering to young families and adults, supervising the youth and children's staff, and participating in worship, preaching and teaching. Organizational and program development skills are valued. Interested persons should forward their resumes to: **Search Committee, 1133 Swarthmore Dr., Atlanta, GA 30327.**

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**VICAR:** Part-time or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resumes and inquiries to: **The Rt. Rev. Dr. Terence Kelshaw, Bishop Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107-4811. E-mail: tskelshaw@dioceseorg.org**

## POSITIONS OFFERED

**DIRECTOR OF YOUTH MINISTRIES: THE CHURCH OF THE GOOD SHEPHERD (Episcopal) in Norfolk, Virginia**, is seeking as full-time director of Youth Ministries. Good Shepherd is a lively church in the evangelical tradition that offers both traditional and contemporary worship. We are committed to the spiritual growth of teens, pre-teens and the wider parish. The current senior high youth group consists of 25-30 youth and junior high group averages 15. The youth director will plan weekly meetings for junior and senior high youths that combine Bible study, fellowship and fun, as well as retreats, lock-ins, fundraisers and other activities. In addition, the director will visit schools, attend some extra-curricular school events and will be trained to coordinate the acolyte program. The successful candidate should have a deep commitment to Christ and the gospel, an outwardly visible love for youth and a desire to see them grow in Christ. Previous youth ministry experience and musical ability is preferred. Good Shepherd's salary and benefits are competitive and the staff is very supportive. If you are interested in this position, please send a resume or contact: **Mr. Chris Chambers, Chairman of the Search Committee, Church of the Good Shepherd, 7400 Hampton Blvd., Norfolk, VA 23505. (757) 423-3230, Church; (757) 423-0527, Chris Chambers' home number. E-mail: sue@goodshepherdnorfolk.org. Our website is [www.goodshepherdnorfolk.org](http://www.goodshepherdnorfolk.org)**

**YOUTH PASTOR/ASSISTANT RECTOR.** Suburban East Tennessee parish seeks pastor for youth. Seek committed and trained person to become a leader, mentor, teacher, companion and spiritual friend to our young people and to increase their involvement in the life of the church. Priest would also serve as assistant rector with shared pastoral and liturgical responsibilities. Willing to consider a lay person and to create a full-time position with other responsibilities depending on gifts of candidate. Send resume, letter and CDO profile to: **Gary Callahan, Rector, St. Martin's Church, P.O. Box 21275, Chattanooga, TN 37424** or [gcalla@aol.com](mailto:gcalla@aol.com)

**RECTOR:** Calvary is a growing, 150-year-old parish at the historical center of the quaint Eastern New York Village of Burnt Hills. Our suburban community is midway between Albany and Saratoga Springs, NY. The Calvary Church family is eager to welcome the successor to our current rector, who has recently been consecrated Bishop Suffragan of the Albany diocese. We are excited to continue growth trends in membership, our active youth programs and the Christian faith. Calvary's "church family" is a relaxed traditional, orthodox congregation. A program church with a family-centered atmosphere, our parish is routinely described by new parishioners as warm and alive. For a view of our parish profile please visit our web site at [www.calvarybh.org](http://www.calvarybh.org). Above average compensation and a rectory are included. If so guided by the Holy Spirit, please respond by July 10, 2000 to: **The Rev. Mary Chilton, Deployment Officer, Episcopal Diocese of Albany, 68 S. Swan St., Albany, NY 12210** or (518) 465-4737, ext 204 or [mchilton@global2000.net](mailto:mchilton@global2000.net).

**RECTOR:** St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care, outreach ministry and administrative skills. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

**CURATE:** St. Mark's, a large pastoral size parish, is seeking a curate who would share pastoral, preaching, teaching and sacramental responsibilities with the rector. Check out our web page ([www.st-marks.com](http://www.st-marks.com)) and if you would like to learn more about the position write: **The Rev. Edward J. Morgan, St. Mark's, 1000 Mississippi, Little Rock, AR 72207** or call at (501) 225-4203 or e-mail [Ejmorgan@aol.com](mailto:Ejmorgan@aol.com)

## POSITIONS OFFERED

**ST. JAMES EPISCOPAL CHURCH in Alexandria, LA**, is seeking a full-time youth minister to lead our youth into a deeper relationship with Jesus Christ. Our youth program is a place that's safe, inviting, inclusive and non-judgmental where young people can explore their identity and role within the church, the community and the world. Salary 25K plus benefits. For more info contact: [jennunsterman@centuryinter.net](mailto:jennunsterman@centuryinter.net)

**CHAPLAIN, SAINT JAMES SCHOOL.** Saint James is appointing a new chaplain to begin in August of 2000. The chaplain should be a priest or deacon in the Episcopal Church prepared to teach, coach, and assume the usual duties of a member of faculty, including weekend duty and evening study hall. Under the director of the headmaster who is a priest, the chaplain directs daily worship in the chapel which is required in the morning and voluntary in the evening. Also, the chaplain is available to the wider school community as the primary resource for pastoral care and counseling. Opening salary is set at \$20,000-\$40,000, depending upon experience with annual increases thereafter. Housing, meals in term, medical insurance and pension are also provided. Interested candidates should write to: **The Rev. Dr. D. Stuart Dunnan, The Headmaster, Saint James School, St. James, MD 21781.** They should include a brief curriculum vitae with suitable references and copies of their undergraduate as well as seminary transcripts.

## RETREATS

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Canon Carlozzi, r; Fr. Lierle; Fr. Miner; Rabbi Plotkin; Fr. Wilson; Fr. Monson; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 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 9 & 10:30

## PACIFIC GROVE, CA

**ST. MARY'S BY THE SEA** 12th St. at Central  
The Rev. Richard B. Leslie, r; the Rev. Marcia Lockwood, assoc  
Sun Eu 8 & 10, Wed Eu 10

## CRIPPLE CREEK, CO

**ST. ANDREW'S** 367 E. Carr  
The Rev. Todd Sermon (719) 689-2920  
Sun H Eu 9:30

## CHERRY HILLS VILLAGE, CO

**ST. GABRIEL THE ARCHANGEL** 6190 E. Quincy  
H Eu Sun 8 & 10:15. Wed 9, 7  
www.stgabriels.org (303) 771-1063

## ESTES PARK, CO

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

## ROCKY MTN. NAT'L PARK

(WEST SIDE)

**ST. JOHN'S** Grand Lake, Granby, CO  
The Rev. Kelsey G. Hogue (970) 887-2143  
Sun HC 8:30. 4th & Garnet in Granby  
Call about Sunday EP on Grand Lake (vacation attire appropriate)

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor  
Sun Eu 8, 10:30. Daily Eu 12 noon

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave. at Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster  
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

## WILMINGTON, DE

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

## 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 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP (Mon-Fri 6)

## ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
Sun H Eu 8, Cho Eu 11. Wkdays MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

## 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 www.stpauls-kst.com

## 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, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## 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

## SAVANNAH, GA

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

## ST. PAUL THE APOSTLE

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

## CHICAGO, IL

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

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
www.stpaulsparish.org (708) 447-1604  
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 & 10; 10 Christian Formation

## WATERLOO, IA

**TRINITY** 4535 Kimball Ave.  
(1/4 mile south of Hwy 20 on Kimball Ave.)  
The Rev. Canon Ronald D. Osborne  
Sun 8, 10:30 & 5:30; Wed 10

## BATON ROUGE, LA

**ST. JAMES** (Founded 1844) 208 N. 4th St.  
(225) 387-5141 Internet: http://www.stjamesbr.org  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr, assoc; the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Lou Taylor, Dir of Christian Ed.; Chris White, Dir. of Youth Min.; 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)

## NEW ORLEANS, LA

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

## HULLS COVE, ME (3 MI. NW OF BAR HARBOR)

**CHURCH OF OUR FATHER** on Rte. 3  
The Rev. Charles R. Bradshaw, r; the Rev. Mary-Carol Griffin  
H Eu Sun 7:30 & 9. Wed 7 (207) 288-4849



St. Luke's Church, Billings, Mont.

**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, Evenson; 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; rem, 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.



# SUMMER CHURCH DIRECTORY



## MT. DESERT, ME

**ST. MARY'S-BY-THE-SEA** Northeast Harbor So. Shore Rd.  
June 18-Sept. 10: Sun 8 H Eu; 10:30 H Eu (1S), MP (2S-5S)  
**ST. JUDE'S, Seal Harbor** Rt. 3  
July 2-Sept. 3: Sun 10:30 H Eu (1S, 3S), MP (2S, 4S, 5S)  
The Rev. Charlene S. Alling, r (207) 276-5588

## BOSTON, MA

**CHURCH OF THE ADVENT**  
30 Brimmer Street (617) 523-2377  
Email: office@theadvent.org Web: www.theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Franklin E. Huntress, Jr.; the Rev. David J. Hogarth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## 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

## NANTUCKET, MA

**ST. PAUL'S**  
The Rev. Joel M. Ives, p-i-c; Richard Busch, organist, choir-master  
Sun H Eu 8, Cho Eu 10, MP Mon-Fri 8; H Eu Wed 8:30, Sat 5:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
The Rev. Paul Cook (816) 842-0985  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## 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

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily. (ex Sat)

## MINDEN, NV

**COVENTRY CROSS** 16 Esmeralda Pl.  
The Rev. Shep Curtis (702) 782-4161  
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

## CAPE MAY, NJ

**CHURCH OF THE ADVENT** Franklin & Washington Sts.  
The Rev. Dr. James A. Fisher, r  
Sun Eu 8 & 10:30, Thurs noon (609) 884-3065

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffier, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## 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

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Logan Craft, c; the Rev. Robert Dinagar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## BRIDGEHAMPTON, NY

**ST. ANN'S** (LONG ISLAND) (631) 537-1527  
2463 Main St. at Hull Lane  
Sun Eu 8, 9:30. Wed Bible Study 11, Eu 12

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200 www.stbarts.org  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.  
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 open for lunch M-F. Book & Gift Shop open daily.

**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  
www.stmvrgrn.com  
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.  
www.saintthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodle, 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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: http://www.trinitywallstreet.org

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

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

## 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)

## SARATOGA SPRINGS, NY

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

## 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 & 10:30, Ch S 9:30. Wkdys as anno

## ASHEVILLE, NC

**TRINITY CHURCH (Downtown)** 60 Church St.  
The Rev. William Whisenhunt, r (828) 253-9361  
Sun H Eu 8 & 10:45, Wed 5:30

## SAND SPRINGS, OK

**ST. MATTHEW'S** (WEST OF TULSA) 601 N. Lake Dr.  
The Rev. L. Clark Shackelford  
Masses: Sun 8, 10:30; Tues 9:30. Rosary 6 Wed  
Sun H Eu 8 & 10 (traditional, racially mixed)

## PHILADELPHIA, PA

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

## PITTSBURGH, PA

**CALVARY** www.calvarypgh.org 315 Shady Ave.  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Collin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120  
Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

## SELINGROVE, PA

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

## WHITEHALL, PA

**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

## CHARLESTON, SC

**ST. MARK'S** Thomas & Warren Sts.  
The Rev. Dr. Richard Cornish Martin  
Sun Sung Mass at 10

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL** (843) 237-3459  
HWY 17 S (just N. of M.L. King Rd.)

## RAPID CITY, SD

**EMMANUEL** 717 Quincy St.  
(On the way to Mount Rushmore) (805) 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. Phillputt v;  
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. 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  
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## FORT WORTH, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
The Rev. Hugh Magers, interim r; the Rev. Michael Fry, the Rev. Stanley Maneikis, assoc.  
Sun Services 8 & 10. www.st-andrew.com  
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## SAN ANTONIO, TX

**ST. LUKE'S** 11 St. Luke's Lane (210) 828-6425  
The Rev. William K. Christian III, r; the Rev. Omar W. Pitman, Jr., assoc; the Rev. David A. Luckenbach, asst  
Sun Eu 8, 10, 6; Wed Eu 10; Thurs Eu 7

## BAYFIELD, WI

**CHRIST CHURCH (1870)** 125 N. 3<sup>rd</sup> St.  
The Rev. Dennis Michno, C.S.S.S. (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 bngcsss@aol.com  
The Rev. Fern Penick  
Sun Sung Eu 10:15 Air-conditioned

## MILWAUKEE, WI

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

## SPOONER, WI

**ST. ALBAN'S (Founded 1895)** Corner Elm & Summit Sts.  
The Rev. Alan P. Coudriet, v; the Rev. Leigh F. Waggoner, d  
Eu Sun 10:30, Thurs 9:30 (715) 635-8475

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese. Wkdys Services: 9:15 MP daily, 12:30 H Eu Wed, 11:30 H Eu Fri in French, 8 H Eu Sat in French

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