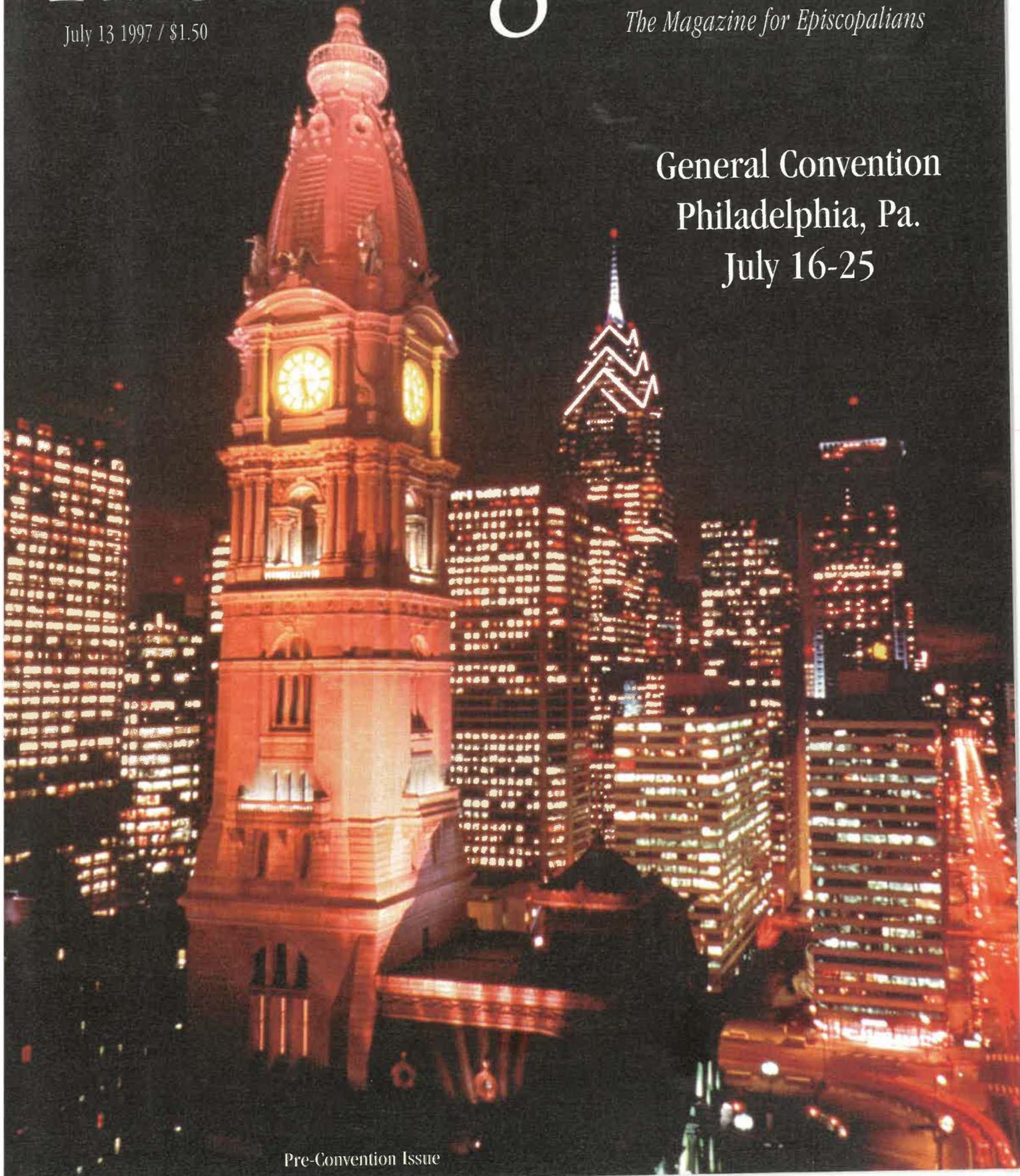


# The Living Church

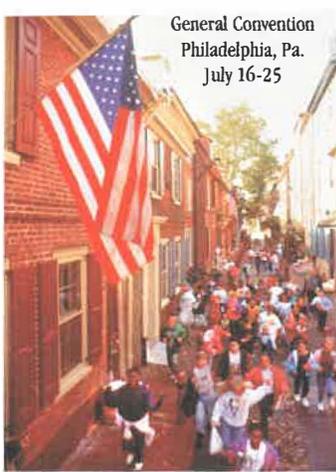
*The Magazine for Episcopalians*

July 13 1997 / \$1.50

General Convention  
Philadelphia, Pa.  
July 16-25



Pre-Convention Issue



### Scenes from Philadelphia

**Above:** Elfreth's Alley (Nick Kelsh photo)

**Cover:** City Hall (R. Andrew Lepley photo)  
Philadelphia Convention and Visitors Bureau

**July 13, 1997**

**Pentecost 8**

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It's Time to Rebuild the Center  
By Elmer Sullivan  
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## Quote of the Week

The Rt. Rev. Peter J. Lee, Bishop of Virginia, on issues of sexuality: "The small Episcopal Church in the United States is not going to resolve issues regarding the place of gay and lesbian persons in our life when the society at large is wrestling with these enormously complex issues."

## In This Corner

# The Numbers Tell a Different Story

For the past 25 years, the Rev. Charles R. Wilson of Arvada, Colo., has been analyzing statistical patterns and trends of the Episcopal Church. Fr. Wilson, who operates CRW Management Services, doesn't believe those reports that the church is going down the tubes, and in his recently published *Trends Update*, which analyzes statistics from 1983 to 1995, he refutes some myths. Here are a few examples:

1. Congregations have severely cut back on their support of the dioceses; thus the dioceses can no longer support the national church as they once did.

Actually, Fr. Wilson reports, congregational support of the diocese has been increasing every year, and at a rate that is far ahead of inflation. "The cutback in support of the general church program is rooted in diocesan, not parochial, priorities," he said.

2. People are leaving the Episcopal Church in droves.

Using average Sunday attendance as his basis, rather than baptized membership, Fr. Wilson's findings indicate that average Sunday attendance has increased by 22 percent over 21 years. For the past 10 years, it has remained steady at about 1.1 million. Those numbers are based on the four Sundays included on the church's parochial report form, and include Easter Day.

"Baptized membership is not a very good indicator of much," Fr. Wilson said. "Aver-

age Sunday attendance is a much better gauge of the energy in the church."

Just for the record, the *Trends Update* reports "the down trend in baptized membership appears to have bottomed out in 1989 (2.43 million). Since then it has been creeping back up."

3. The money is drying up.

Statistics provided by Fr. Wilson indicate plate and pledge receipts have increased 88 percent over the past 12 years, and total operating revenues were up 84 percent during the same period. And what about inflation?, you ask. The author claims these figures are better than 30 points ahead of inflation for those 12 years.

*Trends Update* also reports per member giving is highest in dioceses in the Southeast and South Central U.S., and lowest in the Northeast. It also lists the average clergy salary (stipend and housing) in 1995 was more than \$47,000, an increase of 80 percent in 12 years.

The numbers, and other statistics in Fr. Wilson's report, are hopeful, but not yet cause for celebration. Many will point out that the number of communicants has dropped steadily during those 12 years, and that the baptized membership figures probably were inflated before they began to drop. There are reasons to be optimistic, but let's wait until after the next two General Conventions before proclaiming the church as healthy.

David Kalvelage, editor

## Sunday's Readings

# God's Will as a Plumb Line

*Pentecost 8: Amos 7:7-15; Ps. 85 or Ps. 85:7-13; Eph. 1:1-14; Mark 6:7-13*

The great European cathedrals of the medieval age must rank among the most impressive of human constructions. The achievement of their architects and builders is all the more awe inspiring when we realize that they had minimal technology. Their primary tools were little more sophisticated than squares, calipers and plumb lines.

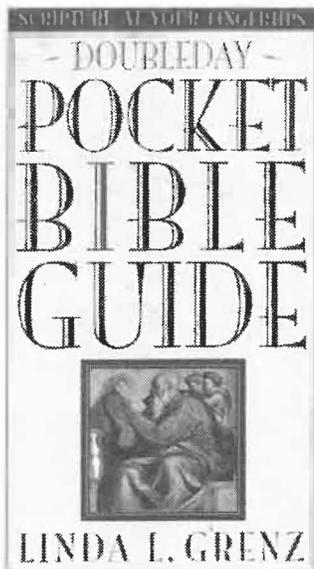
The use of a plumb line, such as that found in the lesson from Amos, allowed the builders of the cathedrals first to lay a strong foundation buried deep in the earth, with each great foundation stone laid precisely on the one below it. Then, above ground, each successive great stone was laid to form the walls, buttresses and pillars. Without accurate use of a plumb line, the cathedral would be subject to collapse.

God's message entrusted to Amos, which he is to deliver to the people of Israel, is that their actions are being measured against the unchanging and unchangeable plumb line of God's will.

A people whose deeds and inclinations are not in accord with the will of God is in danger of imminent collapse. God sends the message of his plumb line through Amos to the wayward king Jeroboam, but Jeroboam is unwilling to hear it, and later he comes to disaster.

But to those who do hear and heed the message, proclaimed by the 12 in the gospel lesson, received by the Ephesians in the epistle, the message is not one of danger or rebuke but of grace, peace and blessing. The psalm says it all in one verse: "I will listen to what the Lord God is saying, for he is speaking peace to his faithful people and to those who turn their hearts to him."

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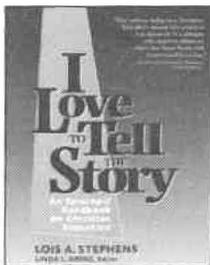
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## Letters

# What Is Actually Blessed

The Viewpoint question [TLC, June 15] is timely: "Should the Church Bless Committed Same-Sex Couples?" The choice of words, however, is unfortunate.

In the marriage service the officiating priest blesses two human beings, as in "pour out the abundance of your blessing upon this man and this woman" (p. 430) or "send therefore your blessing upon these your servants" (p. 431).

The wording of the question leads the Rev. David Scott to repeat the error throughout his response, as in "when the church blesses the new marriages of divorced persons" and "to bless same-sex unions."

Thus, it should be stated again that what is actually blessed in the normal marriage ceremony is not the couple, not even the marriage itself, and certainly not the sexual practices of the two individuals, but rather two children of God entering into a covenantal relationship.

*(The Rev.) Nathaniel Pierce  
Cambridge, Md.*

Dean Northup shunned "a definitive biblical or theological perspective." Thus what followed cannot bear on what Christ's church should do. Having removed the legs from the "three-legged stool," he sits miraculously suspended in mid-air.

The biblical and theological witnesses are unambiguous, both implicitly in their teaching on the nature of sexuality and explicitly in their teaching about same-sex intercourse. We cannot change it, even if an apostle or angel were to proclaim otherwise, much less a cathedral dean.

The dean says, "leave sex out of it." Very well. Committed, meaningful relationships with others are not immoral if we "leave sex out of it." It is not improper to bless chaste friendships, both "same sex" and "opposite sex." He has not left sex out of it.

Contrary to the dean's implication, meaningful relationships are possible without having sex. Jesus set that example for us in his relationships. But the dean

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## Letters

does not propose the blessing of chaste friendships; he does not propose that we "leave sex out of it." He is not discussing blessing "same-sex friendships." If this were the case, why not just bless all manner of friendships and really "leave sex out of it?"

*(The Rev.) Kenneth Peck  
Dallas, Texas*

I read with interest, if not surprise, the article by David Scott. While I fundamentally disagree with Dr. Scott on many points in the article, what troubles me the most is the dangerous rhetoric that is employed. This is harmful and dangerous manipulation of scripture, doctrine and pastoral discipline that can potentially result in hurt and trauma to people who are members of the body of Christ — like it or not.

Some of the many possible examples include:

1. "We know the rites intentionally exclude a vow to life-long union." This is a very specious argument. Which rites? All same-sex union rites? Not so. Not all the rites I have seen. Just as some Christ-

ian heterosexual couples make vows that exclude life-long commitment (to my dismay) does not mean that we should campaign against heterosexual marriage.

2. Dr. Scott is appropriately keen on scriptural witness. Where, then, does scripture discuss homosexuality apart from either idolatry or violence? Dr. Scott should heed the admonitions in Deuteronomy and Revelation against misusing God's word.

3. Procreation — a very poor argument. I suggest that the author read the Pauline corpus.

*(The Rev.) Albert Scariato  
St. John's Church, Georgetown  
Washington, D.C.*

It couldn't be more telling: Dean Northrup bases his views on an experience with a kindly gay vestryman; Fr. Scott, on scripture, tradition and reason. Does it take a judge from the Righter court to see which is truer to "Anglican" moral reasoning?

*(The Rev. Canon) Chuck Collins  
Albuquerque, N.M.*

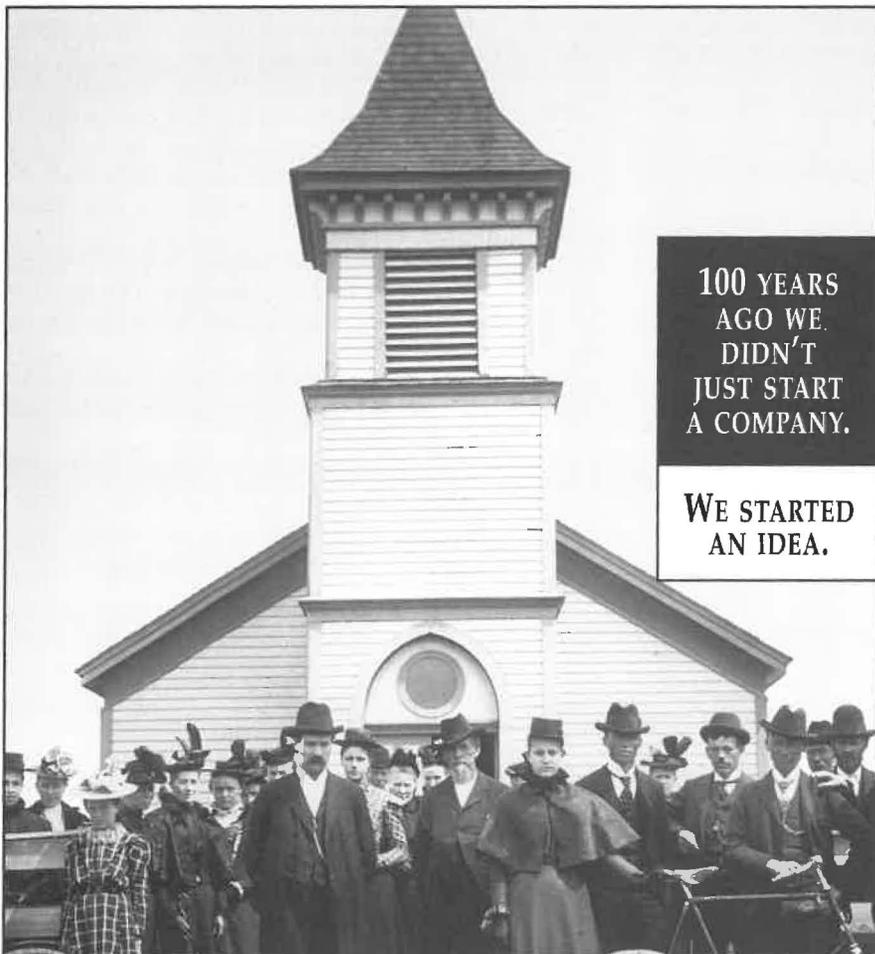
What troubles me most about the Rev. David Scott's article about same-sex unions is the lack of pastoral concern for human beings who are homosexual. Prof. Scott argues from a biblical, marriage and ecumenical point of view. We are debating about real, warm-bodied human beings who are homosexual. They are not concepts; they are people.

I invite Prof. Scott and his followers to have dinner with some gay couples, go on a picnic with some lesbian couples, or baptize the babies of homosexual couples. I suspect doing theology with the people involved in the same-sex issue will warm and deepen his theological concerns.

*(The Rev.) Robert Warren Cromey  
San Francisco, Calif.*

### Marred Image

It is amazing to watch Mr. Rehill set up a ridiculous Straw Man to knock down to justify homosexual ordination [TLC, June 8]. He states, "In the final analysis, those who would deny ordination to non-celibate homosexual persons would do so based upon their conclusion that homo-



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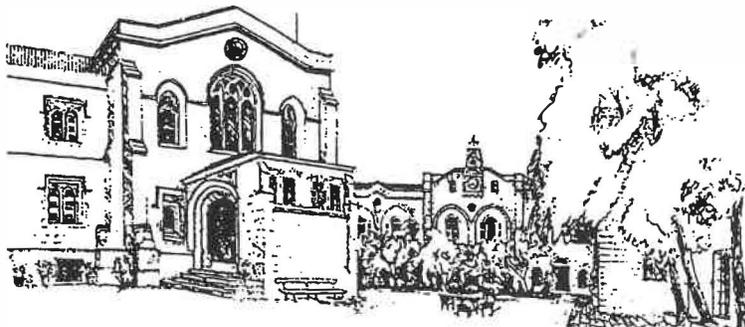
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## Letters

sexuality is a sin and that no sinner should be ordained."

This is a ridiculous statement, one which no honest traditionalist would hold. Yes, homosexual activity is a sin despite the attempts of modernist faux-biblical scholarship to state otherwise. But it is not sin that makes one ineligible for ordination: We all sin and fall short of the glory of God. It is unrepentant sin which makes one ineligible — unrepentance through hardness of heart or being in a state of denial concerning clear biblical revelation.

Yes, God created us in his image, but that image is marred through sin which distorts our ability to follow him completely, and makes us attempt to justify sinfulness rather than repent.

*(The Rev.) Steven J. Kelly, SSC  
St. Mary's Church  
Charleroi, Pa.*

It is nothing short of astounding to read the shallow sophistry with which Mr. Rehill seeks to license sodomy and other forms of homosexual behavior in the Episcopal Church. His narrow and twisted legalisms conveniently ignore the fact that for the past 2,000 years the Christian church has taught that any kind of promiscuous sexual behavior is sinful (a concept fast disappearing in an increasingly "therapeutic" church). Not only is such behavior a violation of the first commandment, but it is also dangerous. He is right in observing that no one is without sin, but there is always contrition and sincere repentance.

In addition, nowhere in the whole transcript of the Righter decision is the word "heresy" used except by Mr. Rehill and his client.

Christ indeed associated with the outcasts of society, but never at any point did he condone their behavior.

*Bruce P. Flood, Jr.  
Whitewater, Wis.*

## A Bad Decision

In all the heated discussions and concerns being voiced prior to General Convention, by far the most serious is the one not getting the attention it deserves given the severe potential consequences. The acceptance of the Concordat of Agreement with Lutherans will without a doubt dissolve our cherished claim to apostolic succession (as defined in *The Oxford Dictionary of the Christian Church* and *The Modern Catholic Dictionary*). In an activated Concordat, we are told that receiv-

## Letters

ing Holy Communion celebrated by a Lutheran minister has the same validity and efficacy as from an Episcopal priest, and yet that minister has not had sacramental ordination, laying on of hands by a bishop in historic holy orders, and certainly denies the 2,000-year expression of the Church Catholic regarding the three-fold apostolic ministry.

We have a fine model for ecumenism in the modern age as defined in the Chicago-Lambeth Quadrilateral and that is now being ignored. I resent the acceptance by some in our church of the continental reformers' definition of apostolic succession. Catholic theology holds that the outward and visible sign is essential to the sacramental nature of the church and sacraments. Apostolic succession is expressed through the historic episcopate which in turn is further empowered by the holy scriptures and the Holy Spirit within that vital ecclesiastical tradition.

The underestimation of the serious results of an approved Concordat is a sure sign of the evil forces at work in our church. We are at the brink of permanent division from the vast majority of the

world's Christians. We will cease to be the church to which many priests like me have converted and from which we received the sacrament of apostolic holy orders. But, alas, the focus of concern these days seems to be in other people's bedrooms instead of diverting the apostasy which the Episcopal Church is about to enter if the Concordat is accepted.

(The Rev.) Mark D. Stuart  
Mobile, Ala.

### Predictions

It looks to this cradle Episcopalian that General Convention will approve communion with the Lutherans, give us another white, middle aged, liberal, male P.B. (so much for "diversity"), force dioceses to accept women priests, and incrementally permit homosexual priests and "marriages." None of this will surprise me since it follows from modern theology. (Let us pray for a Red Sea miracle.)

While not enough of a theologian to identify where we have gone wrong, I am reminded of a cartoon I have seen more than once. A mathematician surrounded

by walls of formulae slaps his head at the realization he had goofed, at the beginning. We today experience the *reductio ad absurdum* of modern theology: God-fearing members end up feeling quaint, while former outcasts are warmly embraced.

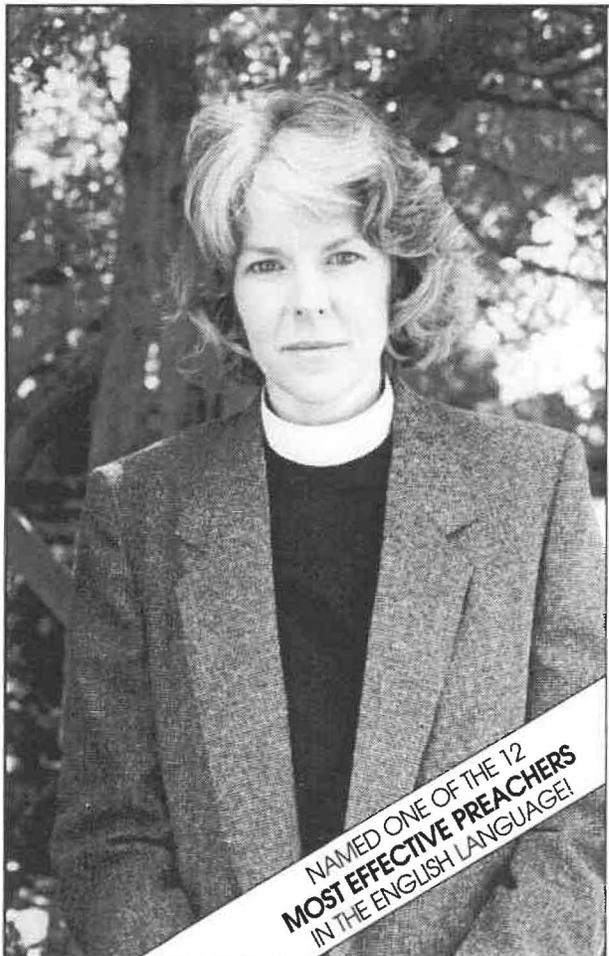
Many third-century Romans were distressed by the influx of Barbarians into society. We too have welcomed into our midst the very elements which shall destroy our unique communion. Most Romans did not understand what had gone wrong, but still knew something must have because sometimes *res ipsa loquitur* ("the thing speaks for itself").

Ric Strafford  
Fort Collins, Colo.

### Stand Firm

With the talk about General Convention and the changes proposed, I feel a need to write. God does not change. Times change, people change, but our living God remains the same. Do we take away from or add to his word? Do we make up our own rules or conform to his way?

Some persons would advocate swift



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change. I say no. We must pray and we must ask God his will. And we must stand firm. Satan is alive and well. He wants to see the church divide and fight among ourselves. We cannot do this. We must stand together. We must not listen to those who would throw doubt into our minds. I pray that we can work with those who will try to forge a fast path to changes in helping them to find God's will, but we cannot deviate. I pray our leaders will vote to stand the course at present.

Sandra Small  
Burlington, N.C.

### Better Informed

As a lay deputy to General Convention, the influx of mail has been sizable. It seems that every conceivable issue and viewpoint comes to my mailbox and, if past years are an indication, there will be telephone calls soon.

This is not all bad because it allows the conscientious deputy to become better informed and to identify particular issues of greatest interest to him/her and to the diocese.

A great danger I have seen and experi-

enced at past General Conventions is that of the convention sometimes seeming to believe that it is *the* church. It is not. It is my prayer that I will always be mindful of all those Episcopalians in the pews of our churches across the country. Despite the semantics of deputy (we are) vs. delegate (we are not), we are called to serve the best interests of the church, seeking to know God's will, in as an objective fashion as we can.

Some of the probable headline issues at Philadelphia — ordination, inclusive language, peace and justice, the Concordat, same-sex unions, funding, structure — will demand that we put personal agendas aside and consider our actions' effects on the whole church.

Bob G. Rogers  
Lexington, Ky.

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### How to Enforce

Recently I was provided with a copy of a statement in the record of the Committee for Dialogue on Title III, Canon 8, section 1, of General Convention, which has proposed amendments to remove obstacles to the ordination of women [TLC, June 29]. The statement is as follows:

"The resolution requires total obedience to the proposed mandatory canons on ordination, licensing and placement, with the understanding that this means that no member of the laity could serve on the Vestry of a congregation, no member of laity or clergy could serve on Standing Committees or Commissions on Ministry, and no bishop could serve in a diocese, unless they would refrain from opposing the ordination or placement of women priests."

If this is what the proposed changes in Canon 8, Canon 16 and Canon 17 mean, they clearly mean something very different from what they say. If the committee means to control or regulate the conduct of lay members of the church by these changes, then it should have proposed to do so by plain language included in the canonical changes. My first problem with the statement is that it is hidden away in the committee's record from which it may be raised at a later date in case the "opposition" to the ordination of women which it prohibits for lay office holders should take place.

But what is the prohibited conduct? Does one who has been elected to a vestry lose the right to serve by casting a vote which is construed as opposition to the ordination of women, such, for example, as a vote to call a male rather than a

## Letters

female as rector? By speaking at a diocesan convention or at the General Convention on the subject? How are such offenses to be found out and how is the rule to be enforced in the absence of further changes in the canons?

We have not disqualified those holding unitarian convictions (or Pelagians or Nestorians) from serving on vestries or standing committees. We rely on the good sense and conscience of unitarians to recognize that the historic faith and daily liturgies of the Episcopal Church are explicitly trinitarian and orthodox. For senseless or conscienceless unitarians, we rely on the powerful (indeed overpowering) grace of our Lord to bring them around in the end. Why cannot the same tactic be adopted with those who "oppose," or have doubts about, the ordination of women?

*S. Bobo Dean  
Washington, D.C.*

### Better Targets

I wish people like June Hurst [TLC, June 8] would remember and observe sev-

eral things. First, that in the matter of human sexuality, there is not a correlation between "practicing" or "non-celibate homosexual" and "promiscuous" or "unchaste." That is equally true for a heterosexual person. I would suggest that Ms. Hurst rather target people regardless of their sexuality who are sexually abusive or predatory or inappropriate in their relationships.

Second, I would suggest that Ms. Hurst not set up one standard for the clergy and another for the laity. She is right, the church is focused on ordinations and "weddings." However, the real focus is baptismal. Whom do we baptize? Whom do we keep in communion within the church? Whom do we turn away from the Lord's table? Userers? Re-married, divorced heterosexuals? Should we excommunicate all of those we think are "non-celibate homosexuals" based on not one word from our Savior when we have discarded the Lord's words in other areas as the times and culture changes? Does Ms. Hurst follow a literal biblical standard as a woman within the church?

If we we would recognize all of the

blessed relationships around us (across the church from the Diocese of New York to the Diocese of Los Angeles) that are built on mutuality, trust, love and justice (regardless of the orientation of those involved), we could then begin to work out a true, just sexual ethic for people trying desperately to live the gospel at the end of this millennium.

*(The Rev.) James A. Newman  
St. Bede's Church  
Los Angeles, Calif.*

### Double Standard?

James H. Crosby's letter [TLC, June 8] will (I hope) bring the spotlight to illuminate what seems to be a cloudy area of the national church's finances, Ellen Cooke to the contrary notwithstanding.

As a parish priest of many years, I seem to recall making out the annual report on a form provided by "815." In those forms there was provision for certifying that an annual audit of all the parish's finances had been made, with the name of the auditing firm (independent of the parish) listed.

Does the Episcopal Church in the upper

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## Letters

echelons have a double standard for fiscal responsibility? Or are the gifts of its members somehow vacuumed up and unquestionably safe by virtue of the fact the Curia at "815" has possession of and responsibility for them?

Mr. Crosby quoted from the official document by Coopers & Lybrand, so that what he questions was not a figment of his imagination but black and white facts. We would hope the candidates for Presiding Bishop will not feel obliged to continue the "tradition" that seems to have developed in the area of fiscal responsibility.

*(The Rev.) Theron R. Hughes  
Quincy, Ill.*

### A Bigger Issue

The media-magnified drama of the Oklahoma City bombing trial reminds thoughtful Christians there are other issues beyond homosexuality and other issues debated in TLC: for example, capital punishment. The question about the trial was not its conduct or outcome, but whether or not our society should kill peo-

ple. Should a society that cannot provide adequate education, fix the potholes in the streets, and address other problems for the living have the right of life and death? The sixth commandment says "no," and Jesus upon the cross says "no." We will again crucify our forgiving God when we carry out secular justice on Timothy McVeigh.

*Stuart Bamforth  
New Orleans, La.*

### Seated

Regarding the letter on fundamentalists [TLC, June 22], believing the Nicene Creed does not make one a fundamentalist. The creed has both literal ("crucified under Pontius Pilate") and symbolic ("seated at the right hand of the Father," they are not sitting on two chairs on a cloud) statements.

*Michael Richerson  
Wichita, Kan.*

### 'Largeness of View'

I appreciated the sketch of Bishop Griswold, the first in a series of sketches of the

Presiding Bishop nominees [TLC, June 8].

Unfortunately, what one sees is, I think, illustrative of the profound theological confusion which is characteristic of many in the Episcopal Church. On the one hand is an attitude of theological relativism combined on the other hand with a totally "unrelativistic" position in some specific areas. For example, the bishop believes that we need a "largeness of view" toward "perspectives of truth" (whatever that may mean), but not when it comes to the ordination of women, which calls for a "normative" position.

As chairman of the Standing Liturgical Commission, he tells us that the SLC has worked for "expanding metaphors and images," i.e., what used to be called "inclusive" language for God, but now in the latest incarnation of newspeak is termed "expansive" language for God. In fact, the proper term for this "expansive" language should be "contractive" language for God. Anyone with access to the internet can read, for example, the proposed Litany. Rather than "expanded" images, the images have been narrowed

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## Letters

and reduced by the removal of all masculine images/words for God. This contracted language version of the Litany has in fact eliminated such normative scriptural words for God as Father, Son, Lord, King, etc. If the phrase *lex orandi, lex credendi* is indeed true, the SLC has committed the Episcopal Church to a modalistic doctrine of the Holy Trinity.

(The Rev.) Winston F. Jensen  
Dublin, Texas

I am responding to recent articles concerning the sickness in our church and to Bishop Howe's letter about the four Presiding Bishop candidates.

To Bishop Howe's letter, perhaps human cloning has already taken place, not once, but four times from the present!

Concerning the sickness in our church, this is what happens when the corrosive hand of liberalism gets a firm hold on a primate's staff and the clergy and laity become disciples of Neville Chamberlain. Appeasement was a tragedy then and is a disaster today.

(The Rev.) Lester E. York, deacon  
Warwick, R.I.

### The Wrong Word?

Save Our Church (SOC) is an organization within the Diocese of Washington which objected to the recent ordination which your publication reported [TLC, May 4]. We are responding to Bishop Haines' letter [TLC, May 25]. SOC planned to object to the ordination of Albert Scariato to deacon in 1996. A letter was sent to the standing committee. A telephone response from Bishop Haines indicating the candidate was "chaste" was received by SOC. Understanding "chaste" to mean "celibate," SOC faxed a letter withdrawing its objection. No response was received that SOC's understanding was in error.

SOC later learned the bishop may use the word "celibate" or "chaste" to mean "monogamous." Subsequently, the rector of St. John's sent out a letter saying the candidate is "a homosexual living in a committed relationship. He has been honest and forthcoming about his sexuality throughout the discernment process at St. John's and in the diocese. It has not been seen as an issue inhibiting his priesthood."

To SOC's knowledge, "chaste" or monogamous homosexual conduct is not a recognized exception to the traditionally interpreted scriptural law on sexuality. It

is also not an exception to the General Convention's resolution recommending against irregular ordinations or the ecclesiastical court's decision in the Righter case saying bishops should refrain from unilateral actions. SOC believes changes in doctrinal practice should first be approved by General Convention.

David R. Bickel  
Bradley R. Hutt  
Washington, D.C.

**Correction:** Because of a reporter's error, the name of one of the subjects in the article on interfaith couples [TLC, May 4] was misspelled. The correct name is Kyoko Mary Toyama.

**To Our Readers:** We welcome your letters to the editor: Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.

## General Convention Services

**S. Clement's Church**

**20th & Cherry Streets, Philadelphia**

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**The Rev'd Canon Barry E.B. Swain, Rector**

### Sunday, 20 July

### Eighth Sunday after Trinity

Low Mass 8:00 am

**HIGH MASS IN THE PRESENCE OF A GREATER PRELATE 10:00 am**

Sermon: The Rt. Rev'd Donald J. Parsons, Sometime Bishop of

Quincy and our Episcopal Visitor

Music: Rheinberger, Missa Brevis

### **SOLEMN EVENSONG & BENEDICTION**

**4:00 pm**

This service is sponsored by The Catholic Clerical Union and The Society of the Holy Cross (SSC)

Sermon: The Rt. Rev'd The Bishop of Fort Worth

Music: Murrill in E

### Tuesday, 22 July

### Feast of S. Mary Magdalene

**HIGH MASS IN THE PRESENCE OF A GREATER PRELATE 7:00 pm**

This service is sponsored by the Catholic Devotional Societies: Confraternity of the Blessed Sacrament, Guild of All Souls, Society of Mary, Society of King Charles the Martyr, The Living Rosary of Our Lady & S. Dominic.

Sermon: The Rt. Rev'd The Bishop of Quincy

Music: Schubert, Mass in G (with orchestra)

### Sunday, 27 July

### Ninth Sunday after Trinity

Low Mass 8:00 am

**HIGH MASS IN THE PRESENCE OF A GREATER PRELATE 10:00 am**

Sermon: The Rt. Rev'd John Broadhurst, Lord Bishop of Fulham (Diocese of London)

Director of Forward in Faith

Music: Hassler, Missa Octo Vocum

**Daily masses are at 7:00 am and 12:10 noon Monday through Friday,  
Saturday 7:00 and 10:00 am.**

**S. Clement's can be reached from the Convention Centre by walking west on Arch Street eight blocks to 20th Street, or by taking the #48 bus along the same route.**

## Many Changes Possible After Philadelphia

The well-known W.C. Fields' remark, "On the whole, I'd rather be in Philadelphia," could apply to a substantial number of Episcopalians this month. Thousands of members of the Episcopal Church will converge on the Pennsylvania city July 16-25 for the 72nd General Convention.

Bishops, deputies elected by each of the church's 113 dioceses, alternate deputies, exhibitors, visitors, delegates to Triennial and members of the media will be in Philadelphia for the church's most important gathering, held every three years.

This convention, which has the theme "By Water and the Spirit," will have no shortage of important topics awaiting action. Most notable are the election of a new Presiding Bishop, the Concordat of Agreement with the Evangelical Lutheran Church in America (ELCA), whether rites should be developed to bless the relationships of same-sex couples, whether the

ministry of women should be mandatory in every diocese, and whether the structure of the church should be changed.

About 900 deputies and more than 200 bishops will be involved in legislative sessions daily from 10:45 a.m. to 12:45 p.m. and 2-6 p.m. More than 300 resolutions will be acted upon over the 10-day meeting at Pennsylvania Convention Center. Participants will be involved in small-group Bible study and the Eucharist most days at 9:15 a.m. Legislative committee meetings will be held daily at 7:30 a.m. and on some evenings.

Barbara Ogilby, chair of the arrangements committee for the Diocese of Pennsylvania, said more than 1,000 persons have volunteered to help during convention.

The Presiding Bishop, the Most Rev. Edmond L. Browning, will preside at most sessions of the House of Bishops.

The Rt. Rev. Arthur Williams, Suffragan Bishop of Ohio, is the vice president of that house. Pamela Chinnis of Washington is the president of the House of Deputies, and the Very Rev. George Werner of Pittsburgh is the vice president. The Rev. Donald Nickerson returns as secretary of General Convention.

The opening Eucharist of convention will be Wednesday, July 16, with the Most Rev. Robin Eames, primate of the Church of Ireland, as the preacher and Bishop Browning as the celebrant. The principal Eucharist of convention will be Saturday, July 19, at 2 p.m. with the Most Rev. George Carey, Archbishop of Canterbury, as the preacher and Bishop Browning as celebrant.

### P.B. Election

The election of the Presiding Bishop will take place about halfway through the



Most of the activities of General Convention will take place inside the Pennsylvania Convention Center

Carol Highsmith photo, Philadelphia Convention and Visitors Bureau



convention. On Sunday, July 20, five bishops will be officially nominated for election at a joint session of the two houses of convention. They are: the Rt. Rev. Frank T. Griswold, Bishop of Chicago; the Rt. Rev. Robert Rowley, Jr., Bishop of Northwestern Pennsylvania; the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real; and the Rt. Rev. Don A. Wimberly, Bishop of Lexington, all of whom were proposed by the Nominating Committee for the Election of the Presiding Bishop, and the Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, who will be nominated from the floor.

On the following day, members of the House of Bishops will travel to historic Christ Church, site of the General Convention which elected the first Presiding Bishop, William White, in 1789. There they will vote to determine who will succeed Bishop Browning, who will retire at the end of 1997. Unlike Bishop Browning, who is completing a 12-year term, the next Presiding Bishop will be elected for nine years.

Once one of the candidates receives a majority of the votes, the name of that person will be brought to the House of Deputies for confirmation. The bishops will remain in closed session until the deputies ratify the election. If the deputies do not approve, additional balloting will be done by the bishops. If the deputies confirm the election, the Presiding Bishop-elect will be brought to the House of Deputies to greet that house and Triennial delegates.

The Presiding Bishop-elect is scheduled to preach at the closing Eucharist on Thursday, July 24.

### Concordat

The Concordat of Agreement, which would establish full communion with the ELCA, must be adopted by both churches. Under the Concordat, there would be an interchangeability of clergy, but the churches would remain separate bodies. General Convention will be asked to ratify the Concordat or reject it, with no amendments being acceptable. In August, the ELCA's Churchwide Assembly, also meeting in Philadelphia, will have the Concordat on its legislative agenda.

The Episcopal Church is being asked to suspend the preface to the ordination rites, enabling Lutheran clergy who were not ordained through the historic episcopate to have full authenticity in the Episcopal Church, and vice versa. The ELCA will

## Other Resolutions

Other significant resolutions which will come before General Convention would, if adopted:

- Revise Title IV of the Constitution and Canons, particularly affecting the discipline of bishops.
- Create a stipend for the president of the House of Deputies.
- Authorize the readings and psalms from the Revised Common Lectionary for continued trial use.
- Select Denver as the site of the 2000 convention.
- Combine the national church's budgets for program and General Convention.
- Limit the votes in the House of Bishops to active bishops.
- Prohibit members of the clergy from having sex outside marriage.
- Endorse the 30-year early retirement option being offered by the Church Pension Fund.
- Reduce the size of convention's House of Deputies.
- Establish a coordinated communications strategy for mission and ministry.
- Extend financial benefits normally provided by the Church Pension Fund to same-sex partners of single employees of the church.
- Grant autonomy to five Central American dioceses as the Anglican Province of Central America.
- Study the theology and ethics of assisted suicide.
- Prepare the way for direct ordination to the priesthood.
- Begin the work of revising the Book of Common Prayer for final approval for the convention of 2006.
- Leave the decision on whether to ordain non-celibate homosexual persons to individual dioceses.
- Change the procedure for electing the Presiding Bishop to include members of both houses.
- Apologize on behalf of the church to its members who are gay or lesbian for "years of rejection and maltreatment."
- Relocate the Episcopal Church Center from New York City.
- Place a moratorium on the church's teaching regarding homosexuality/private conscience.

change the role of its bishops, and accept the historic episcopate.

### Same-Sex Blessings

One of the most controversial resolutions will be the one concerning committed relationships between persons of the same sex. The Diocese of Pennsylvania has submitted a resolution which would direct the Standing Liturgical Commission to develop, "after critical study of pertinent rites already in use by faith communities, a rite or rites for the blessing of committed relationships between persons of the same sex, and to present such forms to the 73rd General Convention for inclusion in *The Book of Occasional Services*." The resolution also is supported by the dioceses of Massachusetts, Newark and Rhode Island, and variations of the legislation have been adopted elsewhere.

The Standing Liturgical Commission

(SLC) had been asked at the 71st General Convention to address the theological foundations and pastoral considerations of such rites, and in its report to convention, mentions the possibility in detail, but the commission did not put forth any resolutions in its 15-page report to convention.

### Mandatory Ordinations

Another potentially divisive issue concerns whether the ordination of women to the priesthood and episcopate should be made mandatory in every diocese. At present, the bishops of only four dioceses do not ordain women or permit them to be licensed to function.

The 1994 convention in Indianapolis created a committee to address various matters concerning full access for women to the ordination process. That committee,

*(Continued on next page)*



## Mandatory Ordinations of Women to Priesthood Among Possible Changes

(Continued from previous page)

reporting to the national Executive Council, has proposed two resolutions for General Convention which would make mandatory the ordination of women. In 1995, the House of Bishops adopted a "mind of the house" resolution that Canon III.8.1 be mandatory in all dioceses of this church.

### National Church Structure

The issue of restructure is another of major importance. The Standing Commission on the Structure of the Church has put forward a package of 50 resolutions on restructure. The legislation ranges from calling for the establishment of a chief executive officer to reducing the number of the church's commissions and committees to changing the role of the Presiding Bishop. Many of the resolutions emphasize the role of the diocese, rather than the national church, as the basic unit of the Episcopal Church.

Several elections will take place during convention. The two houses will elect members of Executive Council, trustees of the Church Pension Fund, and trustees of General Theological Seminary. The House of Bishops will elect and the deputies confirm, members of the General Board of Examining Chaplains.

### Many Forums

As in the past, forums will be held on some of the evenings during convention. On July 17, a program will be held on spirituality with authors Esther de Waal of Wales, Madeline L'Engle of New York and the Rev. Martin Smith, S.S.J.E., of Massachusetts. Humorist Garrison Keilor will be featured in a forum July 15.

During the evening of July 23, participants can take part in Philadelphia Parkway Night Out, a cultural tour of six local museums.

When adjournment takes place at 6 p.m. Friday, July 25, the church will have a new Presiding Bishop and perhaps a clearer picture of where it's headed as the new millennium draws closer.

# The Convention Schedule

**Wednesday, July 16:** Opening Eucharist

**Thursday, July 17:** Joint session on Advocacy for Children

**Saturday, July 19:** Convention Eucharist and UTO Ingathering

**Sunday, July 20:**

Celebration of Presiding Bishop Edmond Browning's ministry

**Monday, July 21:** Election of Presiding Bishop

**Wednesday, July 23:** Pennsylvania Parkway Night Out

**Friday, July 25:** Final session

## Convention Telecasts Made Available

The national church's electronic media office has made plans for three telecasts from General Convention to be broadcast to downlink sites around the country.

Ethan Flad, national satellite downlink coordinator, said access to the programs is free but registration is required so the office can provide transponder information. Mr. Flad's office will work with any group that has the necessary C-band large satellite dish. He is contacting diocesan communications officers to help them establish or locate sites. Many cathedrals are already part of the Episcopal Cathedral Teleconferencing Network sponsored by Trinity Church, Wall Street. Other communities may have sites in university or government offices.

The three programs scheduled are intended to keep church members far from Philadelphia up to date on convention proceedings, and even allow participation in the form of phone-in question-and-answer sessions. The first will take place on Thursday, July 17, from 4-6:30 p.m. EDT, and will be live from the Episcopal Church Women's Triennial forum on "Advocacy for Youth and Children at Risk."

The Saturday, July 19 program, 4-6:30 EDT, will feature highlights from the convention Eucharist, to include the sermon by the Most Rev. George Carey, Archbishop of Canterbury, and updates of legislative actions. Viewers at downlinks

may call in questions.

The third session, Wednesday, July 23, will present the first news conference with the Presiding Bishop-elect, whose selection will take place on Monday, July 21. It will include a legislative review and a phone-in question-and-answer segment. This will air at 6-8 p.m. Eastern time and will be repeated from 10-midnight EDT for western time zone participants.

Mr. Flad stated in a letter, "We are exploring offering a live RealAudio Internet broadcast of each event for people with computers that can use this technology, and who may live far from a downlink site. ... interested persons [should] check the national church's web site at [www.DFMS.org](http://www.DFMS.org) for updated news on both RealAudio and downlinking." He also said anyone interested in setting up or finding a site should phone him at a toll-free number: 1-888-965-9659, or e-mail questions to [teleconf@dfms.org](mailto:teleconf@dfms.org).



ENS photo

# Great Tradition

*As Mayor of Philadelphia, it is my pleasure to welcome the bishops, deputies and delegates to our city for the 72nd General Convention of the Episcopal Church, and the Episcopal Church Women's Triennial, from July 16 to 25.*

*Philadelphia, the birthplace of the Episcopal Church in America, is proud of its affiliation with the 18th-*



Philadelphia Convention and Visitors Bureau photo

*century Episcopalian first family — President George Washington and his wife Martha, 15 Declaration of Independence signers, financier Robert Morris, Betsy Ross, and many other distinguished person-*

*ages. The Establishment of the Protestant Episcopal Church in the nation grew out of conventions held at Christ Church between 1785 and 1789. The General Convention of 1789 adopted its constitution and its prayer book.*

*The freedom to worship according to one's conscience has been upheld as one of our precious constitutional rights. The Episcopal Church in America, and in Philadelphia, is part of this great tradition of religious liberty. I hope you will take time to visit many of our historic sites which have links to religious liberty in our city.*

*My best wishes to you for a successful convention. May you return to your dioceses and towns with pleasant memories of your visit here.*

*(The Hon.) Edward G. Rendell  
Mayor of Philadelphia*

# Welcome Home

*The Diocese of Pennsylvania extends to the General Convention of the Episcopal Church a warm welcome home. Conceived in Philadelphia and given form here in 1789, the General Convention typically met in this city through 1844. The convention has not met here since 1946, however, so it is with special joy that we welcome the assemblage back to its home town.*

*We also extend special greetings to the Triennial meeting of the Episcopal Church Women, exhibitors and visitors. We invite you to come to know us. The broad diversity represented by the approximately 65,000 baptized members in the 162 congregations of this diocese, whose local saints include William White and Absalom Jones, reveals something of the comprehensiveness of the Episcopal Church. However, it is only in the presence of you, our guests, that we can truly say that "The Whole Church is Here." Greetings in the Name of Christ!*

*(The Rt. Rev.) Allen L. Bartlett, Jr.  
Bishop of Pennsylvania*

# Editorials

## TLC's View of the Issues

Much of the leadership of the Episcopal Church heads to Philadelphia this week for the 72nd General Convention. The bishops and deputies will arrive accompanied by the prayers of thousands who have been involved in a well-organized cycle of prayer in every diocese.

During the past several months, we have tried to focus on the major issues to be addressed by this convention. In many cases we have commented in editorials about those issues, and a plenitude of Viewpoint articles has put into perspective many of the aspects of those issues. As we head into the final days before General Convention, some of the resolutions are deserving of further brief comment:

**Concordat of Agreement:** The move to full communion with the Evangelical Lutheran Church in America (ELCA) is worthy of support, even though we may be made uncomfortable by the temporary suspension of the preface to the ordination rites.

**Same-sex blessing:** As long as scripture fails to support such innovations, we believe it would be a great mistake for the church to permit such blessings to take place. The ordination of non-celibate homosexual persons falls into the same category.

**Mandatory ordination of women:** While there seems to be great support for the resolutions on this topic, we are hopeful that convention will decide there ought to be a better way. The rest of the Anglican Communion will be watching.

**Restructure:** Many of the 50 resolutions proposed by the Standing Commission on the Structure of the Church are sensible and should have been proposed long ago. The idea of the church having an executive officer who would enable the Presiding Bishop to have a more pastoral ministry is particularly appealing.

**Disciplinary canons for bishops:** For the most part, the proposed revisions of Title IV add consistency to the current system. But the proposal to add lay persons and clergy to the trial courts of bishops seems unnecessary, and the addition of a process of disassociation makes doctrinal charges against bishops nearly impossible.

This is an important convention, one which has the potential to have great effect on the future of the church. We ask all our readers to pray for the deputies and bishops, that their decisions may be made prayerfully and for the good of the entire church, and that, above all, God's will may be done.

## The Living Church

*The Magazine for Episcopalians*

### Hoping to See You

We invite bishops, deputies and visitors to General Convention to stop by TLC's booth in the exhibit area in the Pennsylvania Convention Center. The editor and other TLC staff members will be available at booth 113 to visit with subscribers and friends. Among the joys of General Convention are the opportunities to make new friends and to renew old acquaintances.

# General Convention Deputies

(This list was compiled by the office of the General Convention)

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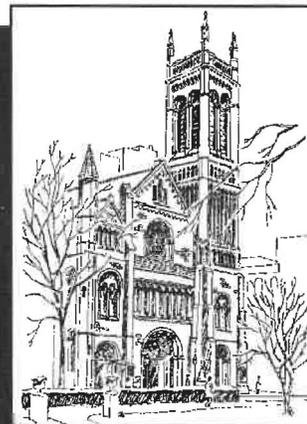
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## Viewpoint

### Reminders From the Early Church In Respect to Being Catholic

By W. KURT VON ROESCHLAUB

Sitting on the rude stone foundation of a long-gone oratory, you can see a narrow strip of golden sand that forms the beach at Cannes. It is quiet on the little scrap of land known as St. Honoratus. It is hard to imagine this tiny island as a monastic center that evangelized and settled much of France. From this epicenter of learning, monks brought the saving word of Christ, agricultural training and scholastic enterprise, while they recruited new clergy to build the next generation of the church. Among the island's graduates are Saints Hilary of Arles and Lupus of Troyes. It is suspected by many that Patrick, apostle to the Irish, was taught by monks from this glorious place. One of the most notable inhabitants of these islands gives them their current name, the *Isles de Lérins*.

St. Vincent of Lérins is best known for writing the *Comminitorium* sometime before his death in 450. It was a guide for the catholic faith in an age when many competing ideologies attempted to infiltrate Christianity. One of the most remembered and repeated items within his guide was the Vincentian Canon, a statement intended to aid in the identification of Christian truth. He set up a hierarchy of determinants for establishing orthodox Christian teaching. First, he claimed, is the ultimate ground on which Christian truth rests, holy scripture. Only if there are disputes as to meaning of scripture is the authority of the church to be used to assure correct interpretation. This authority was derived from the tradition of the church and was a major consideration in

*The Rev. W. Kurt von Roeschlaub is rector of St. Stephen's Church, Port Washington, N.Y.*

determining doctrine. The "canon" was "*Quod ubique, quod semper, quod ab omnibus creditum est*", or What has been believed everywhere, always, and by all. This trio of universality, location and time was used to distinguish between the true and the false in the tradition of the church.

These ideas are repeated over and over again in the Western Church and appear explicitly in Anglican Bishop John Jewel's great defense of the Church of England, *Apologia Ecclesiae Anglicanae* (1562). They are expanded upon with brilliance by one of the young men he mentored, Richard Hooker (1554-1600), in his *Treatise on the Laws of Ecclesiastical Polity*. These are foundations for the doctrine of our church from the beginning and reach to bedrock in the understanding of the faith in the early and later church.

The Episcopal Church has never been a quiet place. Beyond question we are the rough and tumble carriers of a seldom-placid Christian heritage. Our Mother Church, the Anglican Communion, spent 300 years after separation from Rome in pitched battle over polity, prayer book, liturgy, evangelistic style and social activism. For us in the Episcopal Church to think we own these debates exclusively or undertake them only in our own time would display abysmal ignorance. I consider these internal spats a struggle for the truth which God reveals to his community. This kind of debate compels discussion, sifting of ideas, and reasoned measuring of impact from change delivered to the future church. It is after all the eyes and nays are put to rest that we forge a new pattern for the life of the Episcopal Church. Unfortunately, the arena for our struggle to discover God's call in a rapidly changing world has caused some decisions which concern me.

### Cutting Themselves Off?

With each battle and its subsequent fallout, the Episcopal Church has trimmed a variety of groups from its ranks. The arguments I hear claim we have a handful of overly narrow church members who decide to cut themselves off to protect their rigid views. Certainly this has been the accusation lodged against the Prayer Book Society and now focuses on the more conservative bishops in our church. I disagree with this view. Those plotting the course and throwing the switches for both the national church and various dioceses have expressed a cavalier attitude toward the members who have departed

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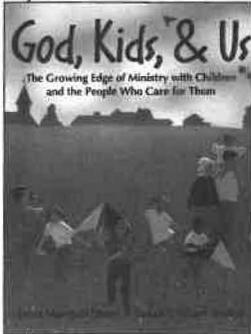
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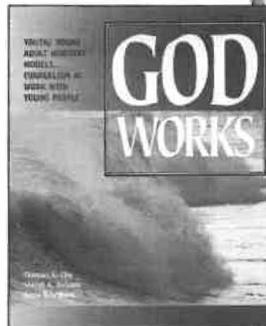
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for more orthodox territory. Indeed there is expressed delight that they are gone. We have a prevailing attitude among the current leadership that those who disagree are best off if they leave.

By the same reckoning, this means the Episcopal Church, if it disagrees with the Church Catholic, could appropriately be asked to withdraw, or be expelled, for holding incorrect doctrine. We are no longer a part of the Christian faith as understood by the larger body of Christ if we do not use the means for establishing standards Anglicanism and the entire Western Church have used as a guide. We also set a course at odds with that of the Orthodox Church. We are heretical, teaching false doctrine, if we move to endorse in our tiny church what the greater church has never entertained. Two examples currently causing distress are rites blessing same-sex relationships and rites altering the traditional formula, "Father, Son, and Holy Spirit."

*We are teaching false doctrine, if we move to endorse in our tiny church what the greater church has never entertained.*

These changes will be discussed at General Convention in Philadelphia. The move has no specific warrant in holy scripture, and it is unmindful of the reference points of the Vincentian Canon. Instead of believing and doing that which has been believed "everywhere, always, and by all," we propose to do that which in the church has been believed nowhere, never and by none.

Yes, like so many of us, I want "no outcasts" — people rejected through hardness of heart, institutional barriers, or lack of inclusive behavior by this wonderful Episcopal Church. Yet neither do I want to be made an outcast from the body of Christ because our attempts at being open hearted breach the rules of Christian living that have guided "all" the faithful "everywhere, always." As convention approaches, pray God grants us the heart and mind to remember we are part of the Church Catholic, even while we decide what is needed for our own church. □

## Diaconate: Putting Faith Into Action

### North American Association for the Diaconate Meets in San Francisco

About 150 deacons and supporters of the diaconate from the United States and Canada, England, Australia, New Zealand, and Germany met for the biennial conference of the North American Association for the Diaconate (NAAD) June 18-22 on the campus of the University of San Francisco. Conference hosts were the deacons of the Diocese of California.

The Rev. William Jones, deacon from Dallas, succeeded Br. Justus Van Houten, SSF, as president of NAAD. Deacon Suzanne Watson of Iowa was elected vice president/president-elect.

Deacons Evangylee Baldwin (Chicago) and Bonnie Polley (Nevada) were elected to four-year terms on the board, as were the Rev. Jeffrey Lee, a priest from Milwaukee, and lay person Ann Pilat of Upper South Carolina.

In other business, members of NAAD



Archdeacon Sykes

resolved to join DIAKONIA, the World Federation of Diaconal Communities and Diaconal Associations, and its regional arm, DIAKONIA of the Americas and the Caribbean.

The association also unanimously passed a resolution

honoring Deaconess Gladys Lucile Hall (Texas), who celebrated her 100th birthday on June 30 and is the senior deacon in the Episcopal Church. Deaconess Hall reads the gospel every Wednesday and Sunday in the nursing home where she resides, and was Presiding Bishop Edmond Browning's Sunday school teacher.

In his keynote address at the conference banquet, the Ven. Peter Sykes, archdeacon of New Zealand, spoke of the unique challenges of ministering in a church organized into three overlapping and interrelated strands: *Pihopitanga o Aotearoa*, the growing Maori church; *Tikanga Pakeha*, the "way of the white people," or traditional Anglican Church; and the missionary Diocese of Polynesia, which encompasses the Pacific islands.

Archdeacon Sykes characterized the diaconate as "informed, intentional, and structured," saying that deacons are serious about learning, passionate about putting their faith into action, and willing to risk offering their service within the structures of the church. Lauding the pioneering work of NAAD, he said "without you I wouldn't be a deacon. I am a fruit of your mission and ministry and you didn't even know it."

Also at the banquet, 17 deacons received awards "in the tradition of St. Stephen," recognizing their ministry and leadership.

NAAD will hold its next biennial meeting in conjunction with the Associated Parishes conference on the ministry of the baptized in the new millennium, to be held June 9-13, 1999, at St. Olaf College near Minneapolis.

There are 1,744 deacons serving in the Episcopal Church and 80 in the Anglican Church of Canada.

*The Rev. Rodger Patience, deacon*

### TLC Convention Staff

Experienced journalists will provide coverage of the 72nd General Convention in Philadelphia for TLC readers. The Rev. Bob Libby, a church communicator of long standing, will report on the House of Deputies as he did in 1994. Fr. Libby, the rector of St. Christopher's Church, Key Biscayne, Fla., will be attending his 10th General Convention, having been a deputy, staff and reporter.

The Rev. Jeffrey Steenson, a former daily newspaper reporter, will cover the House of Bishops. Fr. Steenson, rector of St. Andrew's Church, Fort Worth, covered the same house for TLC at the 71st General Convention in Indianapolis.

TLC editor David Kalvelage will be covering his third General Convention for the magazine after having been a deputy at the previous two conventions. And for staff member Patricia Nakamura, this will be her first General Convention.

Look for reports from all these journalists each week during and after General Convention.

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## Anglican Province in Europe Eyed

A separate Anglican province in Europe is being discussed by bishops from four jurisdictions. The college of Anglican Bishops in Continental Europe met recently in Worth, England, to discuss such a plan.

The Episcopal Church has a presence in Europe through its Convocation of American Churches in Europe. In addition, the Church of England has a Diocese in Europe. The other jurisdictions are the Spanish Episcopal Reformed Church and the Lusitanian Church (Portugal).

"After several years of growing fellowship we have come to believe that the future will involve the establishment of an Anglican Province of Continental Bishops," said a letter from bishops who attended the conference. "We now seek the support of the 1998 Lambeth Conference in our desire to move toward closer relations with each other as a contribution to the unity of the church as a whole."

The Rt. Rev. Jeffrey Rowthorn, Bishop of the Convocation of American Churches in Europe, was among those who signed the letter. Others were the Rt. Rev. John Hind, Bishop of Gibraltar (Church of England), the Rt. Rev. Lopez Lozano of the Spanish Reformed Church and the Rt. Rev. Fernando Soares, of the Lusitanian Church. The Spanish and Portuguese churches are under the jurisdiction of the Archbishop of Canterbury.

### Briefly

Some synods of the Evangelical Lutheran Church in America (ELCA) have voted against the Concordat of Agreement with the Episcopal Church in straw polls. *The Lutheran*, a monthly magazine, reported that as of May 25, 10 synods favored the Concordat and five voted against it.

David T. Harvin of Houston is the first lay person to chair the board of trustees of the Episcopal Seminary of the Southwest. Mr. Harvin, an attorney, was elected at the recent meeting of the board in Austin, Texas. He is a vice chancellor of the Diocese of Texas.



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By LISA NEUFELD THOMAS

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By the time of General Convention, however, two publications will be available which will make the music of Hildegard and other women better known and more accessible. *Wonder, Love and Praise*, the new general hymn supplement published by Church Publishing, Inc. (formerly Church Hymnal Corp.) contains the original plainsong setting of a *Kyrie* by Hildegard as well as a simpler adaptation of it that I arranged for congregational use. In addition, *Voices Found: An Annotated Bibliography of Mass Settings by Women Composers*, contains a listing

(Continued on next page)

Lisa Neufeld Thomas coordinates the Women's Sacred Music Project and directs the Lady Chapel Singers at St. Mark's Church, Philadelphia.

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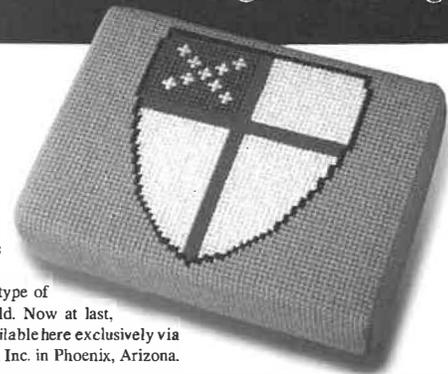
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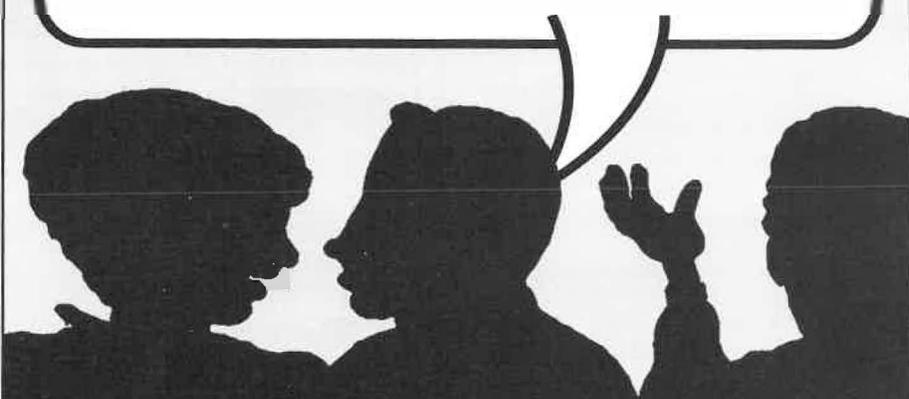
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Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings on pages 38, 39 and 40, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.

*The Standing Commission on Church Music may be asked to prepare a supplement which emphasizes liturgical music, hymns and other songs by women composers and poets.*

of more than 70 musical settings of all or parts of the texts of the Mass by women composers from the 12th century to the present. This bibliography, while far from exhaustive, is some of the first fruits of research efforts sponsored by St. Mark's Church, Philadelphia, and the Liturgical Commission of the Diocese of Pennsylvania.

Hildegard's *Kyrie* and a verse from the *Gloria in excelsis* composed by Marianna Martinez, an 18th-century Viennese composer, will be sung by St. Mark's Lady Chapel Singers as part of the music before the liturgy at the convention session on July 22.

To make more music by women easily accessible to the church and to encourage more women composers and poets to write for the church, a resolution will be introduced at the convention calling for a further hymnal supplement. It will be asked that the Standing Commission on Church Music be directed to prepare a supplement which emphasizes liturgical music, hymns and other songs by women composers and poets, both historical and contemporary. Texts and music will be included which celebrate the contributions of women in scripture, women saints and women in the church throughout the ages. This will help address a need for the voice of women in music, liturgy and prayer that has become apparent in the past few years, in Philadelphia as well as in other places.

St. Mark's is a beautiful neo-Gothic church located in the heart of downtown Philadelphia. It was founded specifically to be an Anglo-Catholic parish, and it continues to maintain the faith that has been passed down through its 150 years of existence, while acknowledging that the Spirit of God has continued to reveal grace and truth to humankind throughout the ages, and continues to do so in the present day.

In keeping with its tradition, St. Mark's celebrates the Holy Eucharist at least once every day; in acknowledgment of the Spirit's continuing movement, about three years ago we began to use the authorized

inclusive language at our Tuesday evening Mass once a month. I was asked to provide music for this service. Since the objective of the experimental liturgy was to encourage the fuller participation of women in liturgical worship and its leadership, it seemed that it would be helpful to emphasize music by women composers. All people need role models as they undertake new responsibilities, and the composition of liturgical music is one important form of leadership in worship. Thus, I looked through *The Hymnal 1982* with an eye for women's names at the bottom of each page. Unfortunately I found there were no musical settings of the eucharistic texts by women composers, and very few hymn tunes. We would have to look further.

Disappointed but undaunted and true to my roots in music history, I set out for the libraries at my alma mater, Bryn Mawr College. I was warmly welcomed by Donna Fournier, music librarian at the Haverford College Music Library, which now serves both schools. There I made my first discovery — a setting of the *Kyrie* by Hildegard of Bingen, the 12th-century abbess, writer and composer. What a wonderful piece it is, with its soaring melismas and surprising cadences! At St. Mark's we are blessed with professionally trained singers in the choir and in the clergy, so we were able to use the chant in worship quite beautifully. However, simpler settings of the texts of the ordinary were still needed for congregational use.

Networking phone calls eventually led me to Sr. Helena-Marie, CHS, at the Office of Women in Mission and Ministry at the Episcopal Church Center in New York. She sent us a setting of the *Trisagion* and the *Sanctus* she had written, as well as a setting of the *Gloria* by Sister Elise, CHS. Finally we had music by women composers that a small congregation could sing.

### Mass Settings

Encouraged by this success, we continued both library and networking research. The Liturgical Commission of the Diocese of Pennsylvania, chaired by the Rev. Frank Harron, sponsored this effort, and together with St. Mark's vestry, raised funds for research that would lead to the production of the annotated bibliography of Mass settings by women that we have entitled *Voices Found*. In it are listed more than 70 settings of the Mass, both historical and contemporary, which we have located in libraries throughout the country. It has been fascinating to discover that women composers have been writing for

the church in a wide range of styles throughout the centuries.

Hildegard is the earliest known woman composer of music for the Mass whose work has survived. In addition to her settings of the *Kyrie*, she wrote many antiphons, sequences, and hymns for her sisters in religion to sing. She wrote in an elaborate plainsong style which burst the restraints of standard Gregorian chant. While Hildegard was able to write with the blessing of the church hierarchy, women composers of later centuries were prohibited from writing Mass settings.

From more recent times, we located

settings of the Mass by many American composers. Amy Beach, a 19th-century self-taught Bostonian, wrote a large-scale choral Mass in E-flat. African-American women such as Margaret Bonds, Margaret Harris-Schofield, Betty Jackson King, Lena McLin, Zenobia Powell, and Mary Lou Williams have all written music for the Mass. In Philadelphia, Francis McCollin, a blind woman organist and composer, wrote a Mass for the Feast of St. Mary in 1918.

While research is far from complete, *Voices Found* will be available at General Convention at a cost of \$20. □

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The Search Committee seeks a Dean for the Berkeley Divinity School at Yale. The new Dean will be in position no later than July 1, 1998. Berkeley is a preeminent center for the training of clergy and lay leaders for the Episcopal Church. The new Dean must be a talented administrator with considerable pastoral skills, a gifted fundraiser, and feel comfortable among distinguished faculty.

A broader description is available on our website, <http://www.yale.edu/divinity/bds>, Please supply a cover letter, a C-V, and the addresses of three references as soon as possible, but no later than October 15, 1997 to:

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**(see pages 36-37)**

# It's Time to Rebuild the Center

By ELMER L. SULLIVAN

**W**e Episcopalians like to think of ourselves as a church that can accommodate a wide variety of people and a broad spectrum of views. We see this as part of the Anglican ethos. Eccentric clergy and even the occasional "heretic-in-residence" have been tolerated with equanimity as part of the price we pay for our heritage.

We have not always been as aware as we should of the necessary counterpoise that makes such tolerance possible. I refer to the great majority of Episcopalians who shared in large measure common beliefs about doctrine, ethics, worship and church order. This stable central core community provided the environment in which the eccentric could flourish and was a necessary precondition for creative tension between the two.

Back in the 1960s Bishop James Pike was a maverick bishop who caused quite a stir, but we survived it. Some people, but by no means all, thought that such a gadfly made people think and in the long run strengthened orthodoxy by forcing it to respond to challenges.

But try to imagine what it would have been like if there had been 50 bishops like Bishop Pike and one of them was Presiding Bishop. We would not have survived that in the 1960s.

The state of the Episcopal Church today is not exactly like that hypothetical situation, but there are similarities. The level of idiosyncratic behavior has grown to such a degree and the strength of the stable central core community has shrunk to such a degree that the two forces are out of balance and can barely coexist. The tension has become destructive rather than creative.

Some people suggest that we have now become two churches, and there has been

much discussion of this issue in *THE LIVING CHURCH*. Personally, I think the idea that we have become two churches is overly optimistic. We're not splitting in two, we're fragmenting.

Think back to the Reformation four centuries ago. It is simplistic to see it as a two-way split into Catholics and Protestants. Rather, it was a fragmentation into many sectarian parts with as much controversy among the various Protestant denominations as there was between them and the Roman Church.

**The tension  
 has become destructive  
 rather than  
 creative.**

Our situation today is not exactly like that, but we have more in common with the fragmentation model than we do with the neat-split model.

Is there any way to counteract the fragmentation? Perhaps. A new thing called the American Anglican Council has appeared on the scene recently. It seems to

be struggling to define itself, let alone bring itself into existence. Yet it could have real potential, the potential to form again a stable central core community of Episcopalians. This group is still very much in its formative stages and its future is hard to predict. Will it be yet another splinter group, or a unifying force? Many watch and pray.

In an oft-quoted poem, William Butler Yeats wrote:

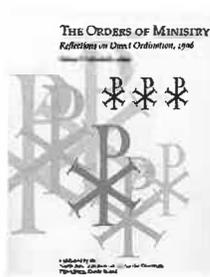
"Things fall apart; the centre cannot hold; Mere anarchy is loosed upon the world ... The best lack all conviction, while the worst are full of passionate intensity."

Things are falling apart. It is time to rebuild the center. If the American Anglican Council is not the way, then some other way must be found. □

*The Rev. Elmer L. Sullivan is a retired priest of the Diocese of New Jersey. He resides in Ewing, N.J.*

## Current Questions About Deacons

*THE ORDERS OF MINISTRY*  
*Reflections on Direct Ordination, 1996*  
Edited by Edwin F. Hallenbeck  
North American  
Association for the Diaconate  
Pp. 100. \$8 paper.  
To order, call NAAD at (401) 455-0521.



This collection of essays and correspondence by such respected scholars as Leonel Mitchell, Ormonde Plater, Charles Price, Louis Weil and J. Robert Wright addresses direct ordination in

light of the growing recovery of the diaconate.

The question is simple: Should a person called to ordination as a priest be required first to undergo ordination to the diaconate? A related question asks whether a lay person or deacon may be made bishop without being ordained priest first. Several important considerations arise from this historical overview:

1. Neither direct nor sequential ordination is universal in the church's practice.
2. The cumulative approach — "once a deacon, always a deacon" — is mostly popular, and poor, theology.
3. The requirement that a bishop be first a priest arose out of the medieval theology of the priesthood as the summit of the orders, because of its relationship to the Eucharist.
4. The requirement that a priest first be ordained deacon arose as a practical solution in some places to meet a need for probation of candidates for the priesthood and episcopate in the fourth and fifth centuries.

To summarize, whatever promise it might hold for restoring greater balance and clarity among episcopate, priesthood and diaconate, direct ordination is not a "cure" for the church's lingering confusion about the ministry of deacons. The best way to strengthen the diaconate is to ordain deacons — and then support and encourage them in their unique contributions to the church's life.

This collection is valuable because it lays the groundwork for future discussion and action. Whatever the church decides



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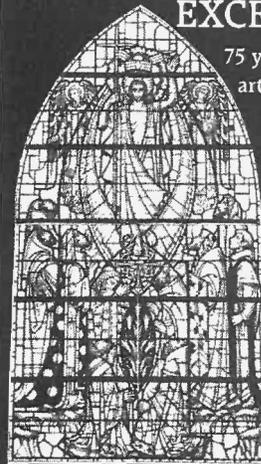
### The Episcopal Diocese of Newark

The Nominating Committee to Elect a Bishop of the Episcopal Diocese of Newark will be accepting candidates' names for the position of Bishop Coadjutor between June 1 and September 12, 1997. Nominations must be submitted on a prescribed form, which may be obtained by calling the Committee's secretary, Louie Crew, at 201-485-4503. Names may be submitted by the candidates themselves or by others. Persons submitting the names of others must confirm their willingness to be candidates. All candidates who enter the process will be asked at a later date to submit resumes and CDO profiles and to complete a questionnaire.

The Diocese of Newark is proud of its diversity. Women and men of all racial and ethnic backgrounds, of all sexual orientations, and of all four orders of ministry are encouraged to apply. We seek someone with grace, maturity, a sense of humor, a personal relationship with Jesus Christ, compassion, leadership, empathy with the poor and the dispossessed, liturgical perspicacity, and a good mind.

Copies of the Diocesan Profile are available from the Nominating Committee. To request a copy, call, write, or fax. All correspondence should be addressed to: Nominating Committee to Elect a Bishop Coadjutor, P. O. Box 30, Newark, NJ 07101. 201-485-4503 / FAX 201-485-1095. <http://newark.rutgers.edu/~lcrew/coadj.html>

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## Books

is pastorally appropriate at this time, the historical background we need is here in one convenient volume.

(The Rev.) Rodger L. Patience, deacon  
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### Lowering Anxiety

*DOUBLEDAY POCKET BIBLE GUIDE*

*Scripture At Your Fingertips*

By Linda L. Grenz

Doubleday. Pp. 290 plus unpaginated  
time line and maps. \$9.95 paper

My seminary dean, Krister Stendahl, wrote a fascinating little piece years ago on uses and abuses of the Bible. At one point he mentions the high number of "coffee table Bibles" he has seen since coming from Sweden to America, and he wonders if any of those big old Bibles are ever actually opened and read.

George Gallup has recently noted that nearly half of the Bible owners in America rarely if ever read their Bibles. Somehow the threshold of anxiety needs to be lowered. Perhaps this newly published guide will help do just that.

Sized and formatted exactly like a guide book for travel, this companion to the Bible is chock-a-block full of useful tips and information. I'd call it a "ready reference" work to keep with you whenever you read or study the Bible.

The author, an Episcopal priest, gives very brief book-by-book descriptions of all the books of the Bible; one really nice feature is that she also includes a bare-bones list of famous passages from each book, as well as giving the reader a short list of various approaches to reading the scripture, both for individual and group inspiration or study.

For those who need introductory background, there are sections on the nature of story in the Bible and how the official canon of scripture evolved.

She also has a section on personality and scripture, showing the important role that one's personal proclivities and preferences play in relating to the Bible. Other useful tools are the alphabetical list of people and places from scripture, a glos-

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## Books

sary and a section called "tools for further study" which has an annotated bibliography of study Bibles, giving information also on CD-ROMs.

I especially like the non-threatening way the lists are laid out; lots of white space and no cumbersome interferences. This is certainly the book one would want to give any first-time reader of holy scripture.

(The Rev.) Travis Du Priest, book editor

### Merton's Wrestling

*A SEARCH FOR SOLITUDE  
Pursuing the Monk's True Life  
Edited by Lawrence S. Cunningham  
HarperCollins. Pp. 406. \$15*

This is the third volume of the Journals of Thomas Merton and the first Harper Collins paperback edition of the Journal. The editor of this volume is the chair of the theology department at the University of Notre Dame and has edited other writings of Merton.

The book spans the 1953-1960 years when Gethsemani monastery is growing rapidly and Merton wrestles with his call to greater solitude and the reluctance of his order to grant him the right to live as a hermit. Merton opens to the reader his personal struggle of remaining obedient to his vows within the institution of the Trappist Order at the time when he believes he is being called by God to live separated from the community and his attempt to reconcile his desires and sense of God's call with the needs and desires of the community.

Sr. Brigit Carol, S.D.  
Cypress Mill, Texas

### Readily at Hand

*MARK  
By Douglas R. A. Hare  
Westminster John Knox  
Pp. 230. \$17 paper*

Many commentaries marketed for "the lay audience" seem to fall into one of two categories: the airily devotional, full of uplifting anecdotes with little real connection to what the Bible actually says; or well-grounded works whose space limitations allow only isolated tidbits of information. Fortunately for people who care about the Bible, the new series *Westminster Bible Companion* is neither.

This is a series of guides to assist lay persons in study, teaching, and under-

standing of the biblical text. The purpose of these "mini-commentaries" is to enable the Christian reader to be sustained, challenged and given a sense of direction by the words of scripture. The text of the NRSV is provided, so that the reader has text and comment readily at hand.

As Hare explicates the ancient situation, the reader is enabled to grasp why certain events happened the way they did, and how Jesus' words made the impact they did on the people of his time. For

example, difficult passages such as the exorcism of a legion of demons and their porcine destiny (5:1-20) and the cursing of a fig tree (11:12-14, 20-25) are given clear and fresh readings; and Jesus' statement on divorce (10:1-12) is interpreted with a pastoral compassion that is at the same time true to the high expectation of Jesus' teaching. An excellent appetizer for others in the series.

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## August: A Month for the Eucharist

By H. BOONE PORTER

In July we must look ahead to August and this year, Year B, provides a special case, as we switch from St. Mark's gospel to the sixth chapter of St. John. Why does this happen? Mark has several fewer chapters than Matthew or Luke and hence cannot fill out the same number of Sundays. The three-year lectionary makes the brilliant choice of filling out the Sundays of Year B with sections of John 6, thus giving us the wonderful passages about Jesus as the bread of life which we never heard in the old lectionary. In John, this material is a sequel to the miraculous feeding and crossing of the lake, and the lectionary fits these verses neatly into just this point in Mark.

Thus August emerges as a mini-season devoted to the Holy Eucharist, and should be taken full advantage of. Preachers and teachers should not attempt to say all they know about Holy Communion on the first week or two! Four Sundays devoted to this one topic call for careful advance planning. Again, virtually all the hymns pertinent to the Blessed Sacrament can be used, but should be planned and related to the sermons. Some folks have complained that our prayer book does not provide for the feast of Corpus Christi in late spring as a special occasion to honor Jesus in the Blessed Sacrament. August of Year B, however, provides a sustained opportunity for special attention to the Eucharist.

Twenty years ago the Episcopal Church made a massive spiritual leap ahead in clearly recognizing the Holy Eucharist as our principal act of worship on the Lord's Day. On the whole, this has been welcomed and valued throughout the church. Yet some do not know why this should be so, or how the Eucharist is supposed to relate to the first day of the Christian week. August of Year B is the time for preachers to tell the answer. Most parishes do not have Sunday schools in August. The children, whether at home or in summer camp or visiting grandparents, need to be in church and to hear these same sermons as part of their upbringing as eucharistic Christians. □



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**CHAPLAIN:** Full-time position for a 40-bed hospital and 118-bed nursing home. Primary responsibilities include pastoral care for patients, families and staff, including arrangement and coordination of worship and memorial services; administration of the pastoral care department and communication with local clergy groups and pastors. Qualified candidates will meet the following requirements: a personal, pastoral presence, ability to coordinate and support a large group of volunteer chaplains (both clergy and lay persons), strong administrative skills and an interest or background in medical ethics. Preference will be given to applicants with CPE or candidates for ordination. If interested please send resume and cover letter to: **Human Resource Department, Foster Medical Center, Inc., South St., Middlebury, VT 05753.**

**ASSISTANT RECTOR.** St. Margaret's Church in Palm Desert, CA, seeks an assistant rector to complete the clergy team. This person will be responsible for youth and young adult ministries in addition to other priestly and pastoral activities. Call the church office at **(760) 346-2697** for a more complete job description or download from the internet at: **http://www.stmargarets.org/assistant\_rector1.html.** Resumes and questions may be directed to: **The Rev. Daniel Rondeau, St. Margaret's Episcopal Church, 47-535 Hwy 74, Palm Desert, CA 92260; FAX (760) 341-1212 and e-mail drondeau@stmargarets.org.**

**FULL-TIME RECTOR:** Immediate opening for a self-directed person with good management skills, family-oriented and enthusiastic about bringing people together for fellowship and worship; interested and capable of developing programs for middle school and secondary students. Good financial package offered. Contact: **Search Committee, St. James' Episcopal Church, 533 Bingham Ave., Sault Ste. Marie, MI 49783.**

**DIRECTOR OF CHRISTIAN EDUCATION:** St. James' Church in New York City seeks a full-time director of Christian education. St. James' is a large (2,000 member), multi-staff parish on the upper east side of Manhattan. The director is responsible for the design and implementation and development of programs on parenting and education/faith development. Approximately 250 children in the church school. As a neighborhood parish, there are mid-week programs and extensive opportunities to work with families and volunteers. Full benefits. Resume or inquiries to: **The Rev. Brenda G. Husson, Rector, St. James' Church, 865 Madison Ave., New York, NY 10021; FAX (212) 650-0304; telephone (212) 288-4100.**

# Classifieds

## POSITIONS OFFERED

**RECTOR:** Historic eastern North Carolina Episcopal parish seeks a rector. We are a dynamic, diverse congregation interested in meaningful worship. We have active lay participation and are committed to Christ-centered ministry, outreach and stewardship. We desire to strengthen our ministry to youth and young families. We seek a spiritual guide and leader with preaching skills, who is a worship leader, pastor and counselor. Please respond promptly with letter and resume to: **Dr. Kenneth Chance, Search Committee Chairman, Christ Episcopal Church, P.O. Box 1246, New Bern, NC 28563.**

**SMALL, ACTIVE PARISH** in Canadian River breaks of Texas Panhandle has immediate opening for rector. Church located in city of 15,000. Two-bedroom rectory, utilities and car allowance. Cohesive parish of 80 communicants of varying ages. Sports and recreational activities available. Contact: **Search Committee, c/o Judy Flanders, St. Peter's Episcopal Church, Box 138, Borger, TX 79008-0138.**

**YOUTH DIRECTOR.** We need an energetic self-starter for a parish of 400+ families to start a comprehensive youth program. This is a full-time, hands-on position covering senior and junior high programs of retreats, fellowship, outreach, Bible study and sports. New Family Life Center to begin construction! Send resume/cover letter to: **Seldon Murray, c/o St. John's Episcopal Church, 322 S. Greer St., Memphis, TN 36111.**

**SEMINARY CHAPLAIN:** Nashotah House Theological Seminary is seeking a priest or bishop for a half time position as pastor and spiritual director of the seminary community, which includes students, faculty, staff and members of their families. Preference will be given to a mature person with significant parochial experience. Applicants should evidence a strong vocational commitment and prayer life, and should know personally the benefit of spiritual direction. Send resume, CDO profile and list of four references to: **The Office of the Dean, Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.**

**DIRECTOR OF ADMISSIONS AND DEVELOPMENT:** Nashotah House Theological Seminary is seeking a lay person or cleric to be responsible for the principal external relationships of the seminary, including public relations, student recruitment and resource development. Applicants should have experience in fund-raising, communications, and general public relations and must be willing to travel. Send resume (clergy include CDO profile), examples of promotional publications and list of four references to: **The Office of the Dean, Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.**

**ORGANIST/CHOIRMASTER** sought for Old St. Paul's Church and St. Paul's Schools: full-time position in downtown parish and full 1st-12th grade school system. Men and boys choir is approaching its 125th year, strong interest in founding a girls choir. Large Aeolian Skinner at church, plans developing for organ at the school's chapel. Liturgical schedule includes at least one fully choral Eucharist a month, one fully choral Matins and two Evensongs. Competitive salary and full benefits. Resumes and other material to: **The Rev. David C. Cobb, Old St. Paul's Church, 309 Cathedral St., Baltimore, MD 21210.**

**YOUTH MINISTER/ASSISTANT RECTOR.** 450+ family suburban parish, committed to a dynamic junior and senior high program and outreach, is seeking a deacon or priest for full-time, hands-on youth ministries. This person should be called to youth ministry and be enthusiastic and self-motivated. Resume/cover letter to: **Roger Tobin, Rector, St. Thomas Episcopal Church, 5690 SW 88th St., Coral Gables, FL 33156-2199.**

## POSITIONS OFFERED

**ST. PAUL'S CHURCH, CONCORD, NH** — large parish in small city, seeking assistant to the rector to participate fully in liturgical and pastoral life of congregation. Person will have direct responsibility for oversight and further development of adult education and spiritual formation program and the parish small group ministry. Seeking someone of deep faith, creative energy and with theological convictions balanced in the center of the spectrum. Three to five year tenure. Send inquiries to: **Roberta Fairman, Diocese of New Hampshire, 63 Green St., Concord, NH 03301.**

**DIRECTOR OF CHRISTIAN EDUCATION NEEDED** — St. Matthew's Episcopal Church, Darlington, SC. Full-time needed for all ages above 5 years. Call for job description and any additional information at (803) 665-0411. Ask for Stewart, or call our church office at (803) 393-4112 and ask for Fr. Gough.

**ST. GEORGE EPISCOPAL CHURCH and School in San Antonio** has a full-time position for a priest to serve as parish assistant/school chaplain. This program parish has a four person pastoral staff and a day school that enrolls 525 students, pre-K through 8th grade. The priest who accepts this position will fully participate in the liturgical life of the parish, work with young families and oversee the chapel and sacred studies program of the school. Interested persons may contact: **The Rev. Raymond E. Cole, Jr., 6904 West Ave., San Antonio, TX 78213-1893.**

**YOUTH MINISTER:** Episcopal parish, Diocese of Central Florida, seeks its first youth minister. Small town with two (2) rivers, state park, large surrounding population, growing rapidly. College degree preferred. Salary commensurate with abilities and experience. Reply to: **Youth Minister Search Committee, P.O. Box 1909, Dunnellon, FL 34430.**

**IMMEDIATE OPENING** for a part-time rector. A small but friendly rural parish is seeking a person to serve us on a part-time basis. We can offer a lovely four-bedroom home in a picturesque country setting, with all utilities paid, in addition to a small salary, family insurance benefits and a car allowance. A good opportunity for someone retired or just starting out. We are within one hour of several major public and private colleges and universities. If interested, please send letter of interest with resume to: **Senior Warden, Christ Episcopal Church, 9900 N. Meridian Rd., Pleasant Lake, MI 49272.**

## FOR RENT

**CLERGY HOME** in NC Blue Ridge Mountains available for rent August-September. Ideal for sabbatical, quiet location. Call (704) 669-0606.

**ON LAKE WEIR, Ocala, Florida**—\$550. Monthly basis. Furnished, 3 bedrooms/1 bath. Utilities included, non-smoking, no pets. Prefer clergy/retirees. References required. Write: **GRC—Missioner, 207 W. Main, White Sulphur Springs, WV 24986-2411.**

**DISNEY WORLD VACATION VILLA**—sleeps 6. Deluxe 2 bedroom/2 bath, full kitchen, w/d, pool, private telephone, tennis. 10% discount to clergy. \$85/night; \$550/week. **1-800-684-6492 (2713).**

## 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. (904) 562-1595.**

## SABBATICALS

**IS THERE A SABBATICAL IN YOUR FUTURE?** The Sabbatical House offers a place for you to stay for all or part of your sabbatical (up to 4 weeks) at a reasonable cost. Located at the Virginia Diocesan Center at Roslyn in Richmond, VA. Beautiful setting; furnished home; kitchen facilities. Can accommodate spouse, but no children or pets. 20-30 minute drive from Amtrak station, Richmond International Airport. For details, call or write for a brochure. **Roslyn, 8727 River Rd., Richmond, VA 23229; toll free (800) 477-6296.**

## 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: <http://www.cwd.com/Journeys>

**SUCH A DEAL!** Israel at a great price. Come visit the Holy Land with two Jewish believers in Jesus, the Rev. Ronald Gauss, and pastor Morris (Moshe) Laurie. Visit Beit Shean, Megiddo (Biblical "Armageddon"), Mt. Tabor, Massada and more. Pray at the Western Wall (The Wailing Wall), and celebrate Holy Communion at the Garden Tomb. November 10-21, 1997; \$1,888.00 (tax and tips included). If interested contact: **Fr. Gauss @ Bishop Seabury Church (860) 445-9423 or FRGAUSS@aol.com**

## WANTED

**FOR ANGLICAN CHURCHES** and clinics in the Diocese of Northern Mexico: Used computers, medical and dental equipment and supplies, school supplies, altar linens and vestments, clothes, pews, school desks. Contact: **Good Shepherd Episcopal Church, 3355 W. Beaugard, San Angelo, TX 76904; (915) 949-6260. FAX (915) 944-9991.**

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# People and Places

## Appointments

The Rev. **Floyd W. Brewer** is priest-in-charge of St. Chad's, Tampa, and St. Cecelia's, Tampa, Fla.

The Rev. **George Deatrack** is rector of St. Michael and All Angels, 6732 W 34th St., Berwyn, IL 60402.

The Rev. **W. Bomar Ethers** is assistant rector of St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

The Rev. **Daniel Fowler** is associate at Holy Spirit, 400 E Westminster Rd., Lake Forest, IL 60045.

The Rev. **James R. Harlan** is rector of St. John the Baptist, P.O. Box 2166, Breckenridge, CO 80424.

The Rev. **Joseph Harmon** is rector of Epiphany, 201 S Ashland Blvd., Chicago, IL 60607.

The Rev. **Christine Harrell** is assistant rector of St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

## Retirements

The Rev. **John Fesq**, as rector of Good Shepherd, Dedham, MA.

The Rev. **William M. Johnston**, as rector of St. Thomas', Neenah, WI.

The Rev. **Francis Maguire**, as rector of Good Shepherd, Bonita, CA.

## Ordinations

### Deacons

**Bethlehem** — Eric Bergman, Beth Haynes, Dan Jones, Jane Williams.

**Indianapolis** — Gordon J. Anderson, Ronald A. Goldfarb, Alice G. Goshorn, Amy Bentley Lamborn, Jan D. Rybka, Jean M. Smith, Clark R. West.

**Kansas** — Gar R. Demo, youth officer, Diocese of Kansas, and youth minister, St. Margaret's, Lawrence, KS; add. 1816 Arkansas, Lawrence, KS 66044; Kelly M. Demo, curate, Trinity, 1011 Vermont St., Lawrence, KS 66044.

**New York** — Horace M. Whyte, St. Matthew and St. Timothy, 26 W 84th St., New York, NY 10024.

**Oklahoma** — Michael Athey, assistant, St. Luke's, 210 E 9th St., Bartlesville, OK 74003. Anthony Moon, assistant, St. Mary's, 325 E. 1st St., Edmond, OK 73034.

**South Carolina** — Henry Avent, deacon-in-charge, Holy Apostles, Box 207, Barnwell, SC 29812; Johnnie Davis, William Knapp, Alfred T.K. Zadig, Jr., assistant, St. Michael's, 14 St. Michael's Alley, Charleston, SC 29401.

### Priests

**Oklahoma** — Roger Kappel.  
**Olympia** — Roy Tripp, associate, Trinity, 2301 Hoyt Ave., Everett, WA 98201.

**South Carolina** — James Francis Eichner, assistant, Holy Comforter, Box 338, Sumter, SC 29151; Neil Alan Willard, assistant, Resurrection, 627 Pine Dr., Surfside Beach, SC 29577.

**Southeast Florida** — Todd McGregor.

# 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

## Buena Park, CA

Near Knott's Berry Farm and Disneyland  
**ST. JOSEPH'S** 8300 Valley View  
Sun 8, 10 H Eu. Wed 10, 7 Bible Study

## Carlsbad, CA

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

## Laguna Hills, CA

**ST. GEORGE'S**  
23802 Ave. De la Carolla (I-5 Fwy at El Toro exit)  
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, the Rev. Al Lafon, the Rev. Jeff Kraemer, assisting  
June (Sun HC 8, 9 & 11). July-Aug (Sun HC 8 & 10)

## Yucaipa, CA

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

**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.

## Rocky Mtn. Nat'l Park (west side)

**ST. JOHN'S** Grand Lake, Granby, CO (970) 887-2143  
The Very Rev. Kelsey G. Hogue  
Sun HC 8:30, Wed HC 7  
4th & Garnet in Granby  
Call about Sunday EP on Grand Lake (vacation attire appropriate)

## Branford, CT

**TRINITY-ON-THE-GREEN** 1109 Main St. (203) 488-2681  
The Rev. Richardson A. Libby, r; the Rev. Cynthia C. Knapp, ass't; the Rev. Archibald Hanna, d; Ronald Baldwin, music dir.  
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

## 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

## Roxbury, CT

**CHRIST CHURCH** Church & North Sts. (806) 354-4113  
The Rev. Bruce Shipman  
Sun 8 & 10 H Eu

## 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 4 (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  
The Rt. Rev. Barry Valentine, Bishop in Residence  
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6. Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.  
Parish founded AD 1866

## Wilmington, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave., 19802 (302) 654-6279  
The Very Rev. Peggy Patterson, dean; the Rev. Benjamin Twinamaani  
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

## Pompano Beach, FL

**ST. MARTIN-IN-THE-FIELDS**  
Atlantic Blvd. and the Intracoastal Waterway  
The Rev. Hobart Jude Gary, interim-r  
Sun 8 and 10:30

## Stuart, FL

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

## Augusta, GA

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

## Decatur, GA

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

## Hinesville/Fort Stewart, GA

**ST. PHILIP'S** General Stewart at Bradwell St.  
The Rev. Canon Samir J. Habiby, r; the Rev. Fr. Robert N. Neske, Jr. (Chaplain-Major-US Army), Pastor Daniel Chui Ki Lee, Korean Episcopal congregation  
Sun 8 & 10 H Eu; Wed 11:45 noon H Eu. Sat 6 H Eu Heritage Chapel on Post, Fort Stewart. Sun 1 St. James Korean Episcopal Service

## 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

# Summer Church Directory

## 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 8 & 10:15; 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

## Baton Rouge, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.  
Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth  
Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou  
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-  
master  
Sun H Eu 7:30, 9, 11, 4:30

## Plymouth, MA

**CHRIST CHURCH PARISH**  
149 Court St. (508) 746-4959  
Sat Informal Eu 5. Sun Eu 8 & 10, Wed Eu 9:30

## Bath, ME

**GRACE CHURCH** 1100 Washington St.  
The Rev. John S. Paddock, r  
Sun H Eu 8 & 10. Wed H Eu 9

## Grand Rapids, MI

**ST. PAUL'S** 3412 Leonard St., NW., at Remembrance  
The Rev. John E. Crean, Jr., Ph.D., r; the Rev. John L. Eng-  
lish, M.Div., rem  
Masses: Sun 9 Sung; Wed 6:30 Low (616) 791-2060

## Minneapolis, MN

**ST. LUKE'S** 46th and Colfax, S.  
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the  
Rev. Alan Grant, the Rev. Ed Barnett, assoc  
Sun HC 8:30 & 10:30. Thurs HC 7

## St. Paul, MN

**ST. PHILIP'S** Mackubin & Aurora Sts.  
The Rev. Melvin Turner (612) 228-0930  
Sun HC 10

## Lake St. Louis, MO

**TRANSFIGURATION** (just off I-70, west of St. Louis)  
The Rev. Jason Samuel, v 1860 Lake St. Louis Blvd.  
Sun Eu 9 (314) 561-8951

## Kansas City, MO

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

## Asheville, NC

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

## Hertford, NC (Diocese of East Carolina)

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

## Hackensack, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffler, 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

## Santa Fe, NM

**HOLY FAITH** (505) 982-444 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs  
H Eu 12:10. MP or EP daily

## Minden, NV

**COVENTRY CROSS** 1631 Esmeralda Pl.  
The Rev. Shep Curtis (702) 782-4161  
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

## New York, NY

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En  
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05  
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.  
Church open 365 days 8-6. For tours call 378-0252. Café St.  
Bart's: good food and hospitality Mon - Fri 10 to 6

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
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  
The Rev. Canon Edgar F. Wells, r; the Rev. William C. Parker,  
c; the Rev. Allen Shin, ass't  
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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4  
Trinity Welcome Center (in Trinity Church, Broadway at  
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.  
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-  
11:45 & 1-3:45; Sat 10-3:45.  
Trinity Churchyard (north & south of Trinity Church) Sun 7-  
3; Mon-Fri 7-3:45; Sat 7-3.  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):  
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8 (212) 602-0800  
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

## Niagara Falls, NY

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

## Saratoga Springs, NY

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

## Lincoln City, OR

**ST. JAMES** (541) 994-2426  
2490 NE Hwy 101  
The Rev. Robert P. Morrison, r  
Sun: H Eu 8 & 10 (Sung); Tues 12 noon (1928); Wed HS & H  
Eu 10; HD as anno

## Drexel Hill, PA

**HOLY COMFORTER** 1000 Burmont Rd. (610) 789-6754  
General Convention visitors welcomed  
Services 8 & 10

## Gettysburg, PA

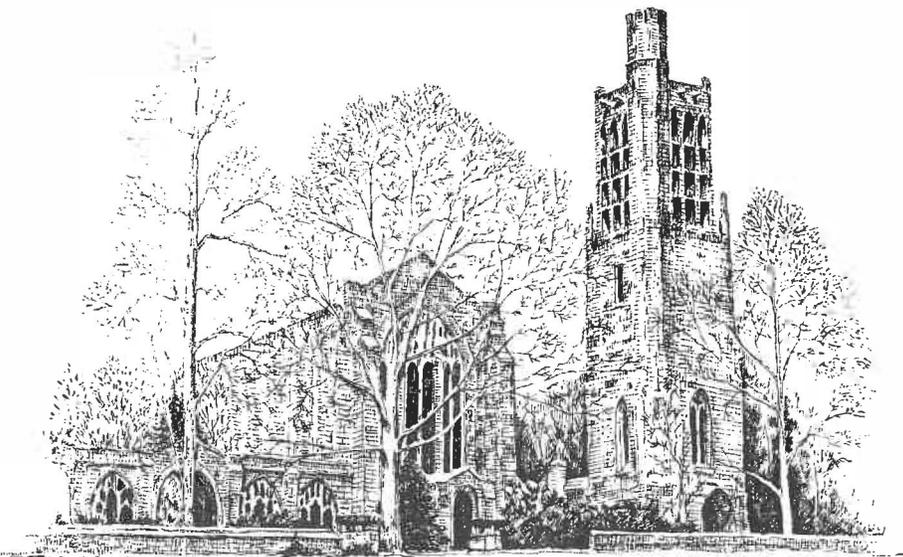
**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Andrew Sherman, r  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

## Philadelphia, PA

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

(Continued on next page)

Washington Memorial Chapel, Valley Forge, Pa.



# Summer Church Directory

## Philadelphia, PA (Cont'd)

**GLORIA DEI** (Old Swede's)  
Christopher Columbus Blvd. at Christian St.  
The Rev. David Rivers, r; Paul Fejko, organist-choirmaster  
Sun 9 & 11

**S. CLEMENT'S**, Shrine of Our Lady of Clemency  
20th and Cherry Sts. (215) 563-1876  
Easy walking distance to 1997 Convention  
The Rev. Canon Barry E.B. Swain, r  
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: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

**ST. MARK'S** 1625 Locust  
The Rev. Richard C. Alton, r (215) 735-1416  
Within walking distance of '97 Convention  
Sun: Mass 8:30, Sol Mass 10. Daily Mass: Mon-Fri 12:10 (HU Wed); Tues 5:30; Sat 10

**ST. MARY'S**—Bainbridge 1831 Bainbridge St.  
The Rev. Julius Jackson (215) 985-0360  
Sun Services: 8 & 10:30

**ST. STEPHEN'S** 10th & Market Sts.  
At the site of the General Convention (215) 922-3807  
The Rev. Charles Flood, r  
Sun Eu 10:30, Thurs Eu noon. Morning office 8 Mon-Fri. Sung compline 9:30. Convention events call (215) 922-3807

## Pittsburgh, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret S. Austin  
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed H Eu & HS 10:30

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

## Selinsgrove, PA

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

## Valley Forge, PA

**WASHINGTON MEMORIAL CHAPEL** Rt. 23 in V. F. Nat'l Park  
Summer Sundays at 8 & 10  
A Traditional Parish—"The American Westminster"

## 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

## Rapid City, SD

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

## Chattanooga, TN

**ST. MARTIN OF TOURS** 7547 E. Brainerd Rd.  
The Rev. James F. Marquis, Jr.  
Sun H Eu 8 & 10:30. Weekdays as anno

## Breckenridge, TX

**ST. ANDREW'S** 109 N. Easton (254) 559-3172  
The Rev. C. Carter Croft, r  
Sun 7 & 10 H Eu. Wed 6:30 H Eu & Healing Service  
WEB site: [http://home1.gte.net/mansoul/and\\_start.htm](http://home1.gte.net/mansoul/and_start.htm)

## Corpus Christi, TX

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

## Dallas, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Frederick C. Phillputt; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

## Fort Worth, TX

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

## Bayfield, WI

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

## Hayward, WI

**ASCENSION** 216 California Ave.  
The Rev. Bruce N. Gardner, CSSS  
Sun Mass 10:15

## Milwaukee, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## St. Croix, Virgin Islands

**ST. JOHN'S** 27 King St., Christiansted  
(809) 778-8221  
Fr. Kethly R.S. Warner, S.S.C., r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## The Episcopal Churches of Europe (Anglican)

### Paris

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

### Florence

**ST. JAMES** Via Bernardo Rucellai 9 50123 Florence, Italy.  
Tel. 39/55/29 44 17  
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca  
Sun 9 Rite I, 11 Rite II

### Frankfurt

**CHURCH OF CHRIST THE KING**  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Allee. Tel. 49/64 55 01 84

The Rev. David W. Radcliff, r  
Sun HC 9 & 11. Sunday school & nursery 10:45

### Geneva

**EMMANUEL** 3 rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 732 80 78  
The Rev. Gerard S. Moser, r  
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

### Munich

**ASCENSION** Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Canon J. Fletcher Lowe, Jr., interim r  
Sun 11:45

### Rome

**ST. PAUL'S WITHIN THE WALL**  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

### Brussels / Waterloo

**ALL SAINTS'** 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9 & 11:15

### Wiesbaden

**ST. AUGUSTINE OF CANTERBURY**  
Frankfurter Strasse 3, Wiesbaden, Germany  
The Rev. Karl Bell, r Tel. 49/61 22 76 916  
Sun 10 Family Eu



The Church of the Holy Comforter, Drexel Hill, Pa.