

The Living Church

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The Magazine for Episcopalians



**General
Convention
Opens in
Philadelphia**

Rick Wood photo



News From General Convention

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Grace Church,
Lopez Island, Wash.

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Quote of the Week

The Rt. Rev. John H. Smith,
Bishop of West Virginia,
on small churches:
"Corporate planners have
for years predicted the
closure of small churches,
yet these very congregations
confound the experts and
continue to remain vital,
lively centers of faith,
decade after decade."

The First Article

Witness of Small Things

Summer is the time many of us travel, and we look forward to seeing scenery as part of the experience. We admire distant mountains, the expanses of oceans and lakes, rolling green hills, waterfalls, red-wood trees, and herds of the larger wild animals. They deserve our attention.

Meanwhile, however, there are smaller things which may require some discipline of the eyes for us to observe. The little wildflowers in the grass, colored toadstools along a path, the small wading birds that run up and down on the beach, the dragon flies and damsel flies along a creek or pond — these smaller things make up a vast universe of fascinating life, a universe that we do not have to take long and expensive trips to enjoy.

It has long been well known that the different things in the created world fit together, sometimes in surprising ways. This creature eats that; another makes a space where something else can live; still another is a vehicle on which the infants of something get a free ride, and so forth. Modern biological study has greatly advanced the understanding of ecosystems, that is, the communities in which a great variety of animal and vegetable organisms live together in mutually profitable ways. The further observation and research are pursued, the deeper and more intricate these relationships are found to be. The scientist with the microscope can carry the search

Sunday's Readings

Hardness of Heart

*Pentecost 10, Proper 12: 2 Kings 2:1-15;
Psalm 114; Eph. 4:1-7, 11-16; Mark 6:45-52*

It is easy to be distracted from the solid teaching in today's lessons by the spectacular events which are described in them. Elisha witnesses Elijah being taken from the earth in a whirlwind of fire; the disciples witness Jesus walking on water. But if we focus on the supernatural events, either to explain them away or to defend their veracity, we miss the point. Like the disciples, we "do not understand" because our "hearts are hardened."

The main point of the first lesson is that "the spirit of Elijah rests on Elisha." The extraordinary power of the great prophet Elijah, which came from God, will be passed on to the next generation in Elisha. God will not abandon his people in their time of need, and they need to depend upon

further into increasingly minute organisms.

The teeming variety of little things, no less than great mountains or waterfalls, bears witness to us of the power and wisdom of the God who made it all. We become astonished by the limited portion of the Creator's works we do know, and are humbled by the awareness that there is so much more we do not know.

This is expressed very well in the Apocrypha of a complete Bible, in that book which Episcopalians call Ecclesiasticus but which people of some other denominations know as Sirach (from the name of the author). After meditating on creation, this author is led to worship:

"Where shall we find strength to praise him? For he is greater than all his works . . . When you exalt him, put forth all your strength, and do not grow weary, for you cannot praise him enough. Who has seen him and can describe him? Or who can extol him as he is? Many things greater than these lie hidden, for we have seen but few of his works" (Ecclus. 43:28-32).

What is seen draws one to worship; worship is heightened by the awareness that there is so much more that is unseen. Indeed it is part of the mystery of worship that it can reach beyond what we know to the wonder of what is beyond. Even small things can lead us to this worship of our Creator whom we cannot praise enough.

(The Rev.) H. Boone Porter, senior editor

him and not just one particular servant, no matter how mighty.

The main point of the gospel is that, in the time of the disciples' terror, Jesus says, "Take heart, it is I; have no fear." The only reason that the disciples were astounded is they had not understood about the loaves (the miracle of multiplying the loaves and fish which immediately preceded this event), and so their hearts were hard.

The teaching which connects these two amazing events is the lesson in the middle, which by contrast seems mundane. In his letter to the Ephesians, Paul reminds the Christians of their profound unity in Christ, and exhorts them to use their gifts of ministry so that all may become mature in Christ. By doing so in truth and love, they will not be vulnerable to human craftiness and deceit, which can lead them astray in the faith through "not understanding" and "hardness of heart."

Mission Minded

In response to Bishop Righter's Viewpoint [TLC, June 22], I challenge and correct his notion that "among the congregations being served by Bishop Parsons, there seemed to be no sense of mission whatsoever."

Obviously Bishop Righter speaks from ignorance of what my parish and others under the sacramental and pastoral ministry of Bishop Parsons endeavor to do for the cause of Christ. From Good Shepherd we extend more than 20 percent of our income as well as the labors of our priests and laity to such good works as the support of a parish in the Diocese of Mityana in Uganda, feeding the homeless in Philadelphia through a parish casserole ministry, the support of seminarians in Virginia and in Northern Malawi, three projects for ministry to abused children, a weekly ministry to the mentally ill, and a parish thrift shop, to name just a few.

On a daily basis we offer pastoral care, spiritual direction and housing assistance to the people who come through our doors. In addition, this parish raised the funds to send me on a mission to Northern Malawi.

The other ESA parishes (two of which are inner-city parishes in crime-ridden neighborhoods) provide food, health and education programs to the urban poor, and provide their facilities to numerous recovery programs. All the parishes are engaged in the support of missionaries near and far. I should add that among us there is strong support for the ministry of healing and spiritual liberation to men and women who seek to be free from the death-grip of an active homosexual lifestyle.

We all strive to be parishes of faithfulness to apostolic teaching and mission, and we endeavor to do more and be more effective in both.

*(The Rev.) David L. Moyer
Good Shepherd Church
Rosemont, Pa.*

In Bishop Walter C. Righter's Viewpoint piece, "We'll Be the Laughingstock," I believe the title, quoted from the article, is most instructive. I am convinced that many of our leaders have felt the winds of cultural change and reconfigured their theology accordingly. No one wants to feel left out. No one wants to feel out of step with the prevailing cultural breeze,

for that is to risk ridicule. It is to risk being made a "laughingstock." Dare I say it is to risk being made a fool for Christ? Most of us want to appear smart and sophisticated, and on top of things. As such, it is a natural human tendency to wish to conform.

Though this tendency is natural, it is not godly. For our natural tendencies are not in accordance with God's will; rather, they are products of the self, what St. Paul calls "the flesh." Consequently, they are part and parcel of Augustine's notion of pride. Augustine never would have taken the fruit of the pear tree had he not chosen to conform to the behavior of his peers. Perhaps the ridicule he feared is not so different from Bishop Righter's fear of being a laughingstock.

Bishop Righter goes to great lengths to demonstrate the pervasiveness of the current cultural shift, to wit, "The blessing of same-sex relationships is going on all over the United States..." He seems to believe that we will be seduced as he has been seduced; that not wanting to feel left out, not wanting to be a laughingstock, more and more Episcopalians will opt to conform to the world and its ways. Yet this is precisely what we cannot and must not do if we are to heed the call of Christ, and bring our prophetic voice to bear in a sinful and fallen world.

*(The Rev.) James E. Flowers
Christ Memorial Church
Mansfield, La.*

Political Power

I applaud the editorial opposing the revision of Canon III.8.1 to make the ordinations of women priests mandatory as such a canon would be not only bad law but worse theology.

However, it is very Anglican to use political power to bludgeon one's opponents into submission. Archbishop Cranmer was forced to recant his evangelical views when Catholics regained power under Bloody Mary, and he went to the stake anyway. The Oxford fathers had to fight for even a simple cross and two candlesticks on the altar. Our church has rarely followed Jesus' admonition about loving one another and servant ministry, but at least traditionalists today do not have to fear being burned or drowned. It is unlikely the Christian Church would have lasted two millennia if the Jewish and

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Letters

gentile Christians had not resolved the issue of circumcision in the first century.

The issue is really discerning the will of God. Proponents of ordination of women focus on 20th-century ideas about justice for women, but with 700 million Roman Catholics, 300 million Orthodox and much of the Anglican Communion still unconvinced on this issue, the existence of the support of the Holy Spirit for this practice is not exactly self-evident.

Is the Episcopal Church just a politically correct modernist sect, or are we part of the Church Catholic that is God's chosen instrument to impart salvation?

*Charles C. Wicks
Elkhart, Ind.*

Critical Issues

Bishop Vest and Fr. Seabrook have expressed equal exasperation [TLC, June 6] over what they consider to be undue attention by THE LIVING CHURCH, General Convention, the Archbishop of Canterbury, and the church at large, to issues of sexuality threatening to divide our church.

Both want to divert us to "more important issues."

While many of us may be frustrated by the seeming irresolvability of sexual issues, I suggest that if issues of sexuality are capable of causing schism, they should be regarded as critical, and be addressed. If we are to preach the gospel of salvation to sexual creatures, it can no longer be a gospel that sounds like "patriarchy forever!"

I believe the principal issue facing this church, and other churches, is defining who Adam is. Do men and women share equally in the image of God or not? Does God intend men to be "principal" and women "auxiliaries" or not?

If our gospel sounds less than good news to marginalized women, abused children, and shunned homosexuals, we shall win only those persons who are delighted to learn that the patriarchal norms of violence, abuse and marginalization, already familiar and acceptable to them, are considered normal by the church, also.

If Jesus was God incarnate and male, meaningful theology cannot be separated

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Letters

from anthropology and sexuality. Jesus is *theos/anthropos*. The second Adam, no less than the first, embodies both sexes.

(The Rev.) Robert G. Hewitt
Colorado Springs, Colo.

Descriptions

Shame on the Rev. James B. Simpson! His description of the Rev. Brenda Gail Husson [TLC, June 15] sounds like the moderator of the Women's Club spring fashion show: "A slight, short woman . . . who favors big glasses, a minuscule, size 13 clerical collar, and a Hillary Clinton velvet band to cover her long brown hair. . ." He insults the obvious intelligence and integrity of this servant of God with saccharin descriptions fit only for a cheap romance novel.

Please note that a female, Susan A. Williams, author of the article on the P.B. candidate Bishop Rowley, had no such patronizing remarks about the bishop's wardrobe or demeanor.

My guess is that if Fr. Simpson were writing about black or gay persons (male or female) he wouldn't dare describe the shade of their skin or any affectations they might have. Please, let's stop marginalizing people!

Lisa S. Beckers
Towson, Md.

Beyond the Walls

David Kalvelage's statement about the Kuala Lumpur Statement [TLC, June 22] is dead on. His further explanation of the average Episcopalian's awareness of anything beyond the walls into which he finds his way, if he does indeed find his way there on a Sunday morning, has been my own reflection for many years. It's often painful to face the truth, but there it is.

On the other hand, anything that goes on beyond those Sunday morning walls has also been a mystery to me. Diocesan affairs might be a little familiar, but beyond that . . .

I have often been mystified by the system of provinces in the Episcopal Church and have never understood what their

function really is (it seems rather like one's appendix: It's there, but we really don't need it?). At least that has been my impression for many years. It's most likely because this element of church administration is so invisible to me as a layman. And, I might add, that local clergy have been responsible for allowing this condition to have developed over many years, and may even have fostered this attitude.

Richard F. Mullen
Brookline, Mass.

A Bureaucracy

Peter Steinke's consultative study, "Report: Not So Well in New Jersey" [TLC, June 15], refreshes this reader with description of renewal in the Diocese of New Jersey with Bishop Joe Morris Doss at the helm.

Until several years ago, I had lived in the Garden State for 58 years. A few years prior to departing my native region, I had transferred into an ELCA parish because Lutherans offered substantial opportunities for lay ministry, opportunities lost in the complicated bureaucracy of the Diocese of New Jersey.

These complications received description by Pastor Steinke's respondents as "dominant clericalism," "big dysfunctional system," and "a huge number of self-absorbed cliques," all observed by this aging Christian.

May God inspire the New Jersey flock to view the Rt. Rev. Joe Morris Doss as a breath of fresh air moved by the grace-filled eternal breath of the Holy Spirit who will soon inspire, "Report: All Is Well in New Jersey."

Ed Ambrose
Las Cruces, N.M.

What He Said

The quotation "Pain is God's megaphone to a deaf world" [TLC, June 22] is found in C.S. Lewis' book *The Problem of Pain*, chapter 6. The sentence runs, "God whispers to us in our pleasures, speaks in our consciences, but shouts in our pains: it is his megaphone to a deaf world."

There are many flaws in the movie *Shadowlands*, but this quotation was not one of them. The movie's worst flaw is its secular sentimentality. For example, it suppresses the role of sacramental anointing by an Anglican priest in the remarkable remission of Joy Lewis' cancer.

Doris T. Myers
Greeley, Colo.

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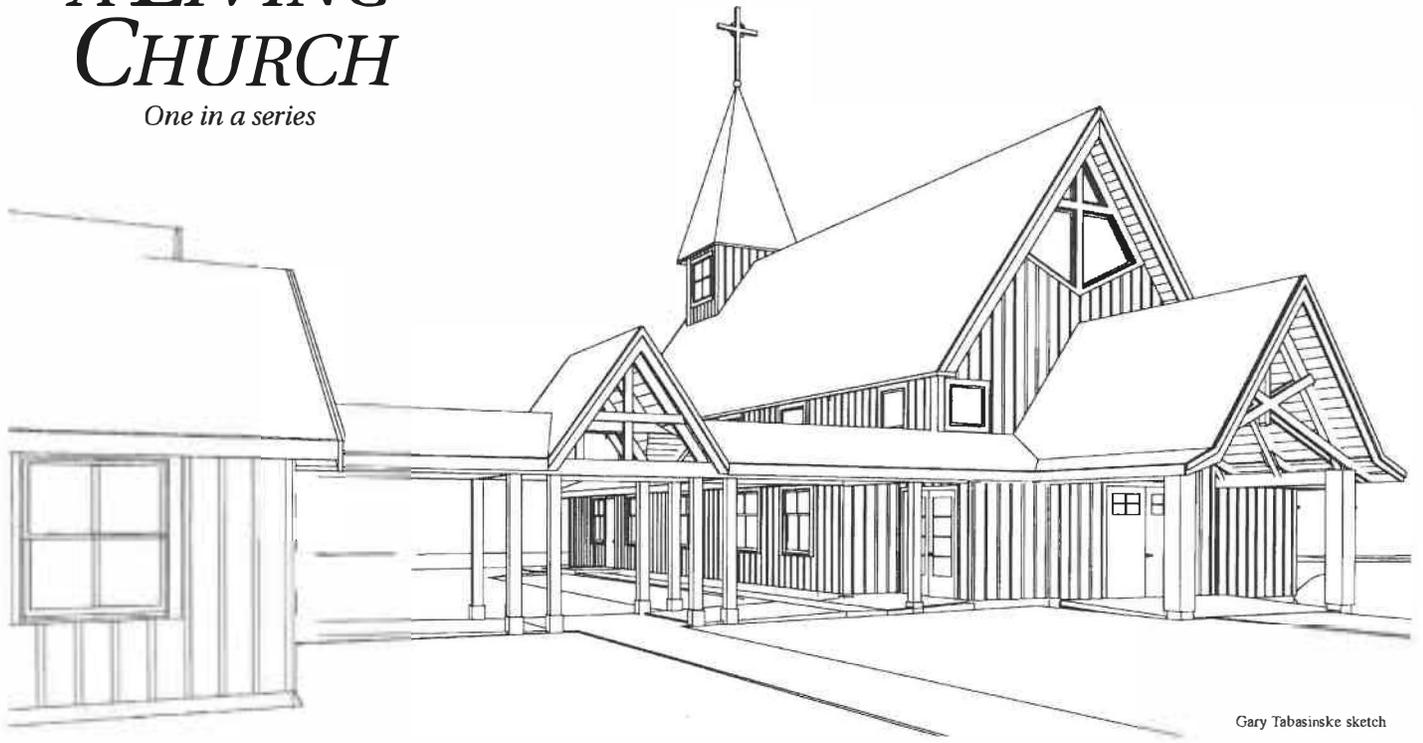


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Gary Tabasinske sketch

The new Grace Church will be built to 'look like it's always been here.'

Moving to Town

Island Church in Washington Prepares to Reach Out From New Building

By PATRICIA NAKAMURA

Tiny Grace Church on little Lopez Island, Wash., is taking a big leap of faith. The church of some 60 communicants is moving from its isolated, rustic location on a bluff to the center of the village at the other end of the island. The vicar-since-January, the Rev. Joseph Camey, describes it as "bringing the church into the marketplace."

Architect and church member Gary Tabasinske said the present structure is "pretty, picturesque, very small. It's on the most remote corner, on a narrow road. Next to the sign that says 'Welcome to Grace Church' is another sign that says 'Keep Out. Private Property.' No one just *happens* by."

In the new location, people will, especially in summer. The island, in the San Juan archipelago between Washington State and Vancouver Island, British Columbia, is a summer haven. Vacationers, boaters, bicyclists arrive by ferry or by plane, and of course visit the stores in the village. Fr. Carney, who has "sailed these islands for 30 years," occasionally meeting "U.S. subs alongside the sailboats," said biking on the island is especially good. "It's not hilly — We put bikers up in the church hall, and they can use all the facilities."

Senior warden John McGee is happy that Grace, a congregation of the Diocese of Olympia, has a resident vicar, "after two

years of rent-a-priest." He said even though there is "lots of money" on the island, many people are in need.

"A major outreach is feeding the poor," Fr. Camey said. "We have the very rich and the very poor. Some are intentionally poor; they choose to live simply." Other residents hold low-paying service jobs.

"Young people with college degrees are trying small farming and crafts — furniture making, knitting, spinning. The food pantry in the narthex is open 24 hours a day," Mr. McGee said.

The new building, of traditional board-and-batten designed to "look like it's always been here," will "open up the church. It's on the main road; everyone who drives by will see ... a vital presence," Mr. Tabasinske said. "Visibility for the church and the parish hall to the community."

A courtyard facing the town will be used for picnics and outdoor services. Coincidentally, he said, across from the lot a new community center is going up. "It will have a large room with a movable stage for performances, meetings. We're not going to duplicate their facilities."

On the 34-square-mile Lopez Island, ecumenical activities are the norm. Members of the Roman Catholic and Lutheran

congregations, the non-denominational community church and the Quaker group sometimes attend Grace's services. A men's Bible study group meets on Wednesday mornings at the senior center, and Grace Church offers other study groups to the community. A hospice team is being established, with Fr. Carney as its chaplain. The combined churches sponsor a medical evacuation helicopter for the clinic.

Marge Stensrud, an eight-year member of Grace Church, directs the community chorus. Formed to sing Vespers at the Lutheran church, the choir is now composed of "Episcopalians, Lutherans, Roman Catholics — and [those of] no church. We started with seven, now we have 46 members."

The choir often sings for memorial services at the various churches. Grace presently has no choir. "The congregation sings extremely well. The vicar is aware of the marriage of liturgy and music. We use the traditional liturgy, but we're open to contemporary music — good stuff, nothing mediocre. Faith requires that you do your best," Ms. Stensrud said.

She confessed a "sentimental attachment to the old church" but sees the reasons for moving. And maybe someday an organ will occupy the space architect Tabasinske has allocated. Ms. Stensrud said, "We use a keyboard now. There is no pipe organ on the island."

An even deeper ecumenical vision was suggested by Mr. McGee, Mr. Tabasinske, and Fr. Carney. The Lutheran and Roman Catholic churches rent space in a small chapel away from the center of town. The architect said, "We hope they will share the new building." Mr. McGee said, "The Catholics have Mass on Saturday. The Lutherans begin at noon (Sunday). We're done by that time."

The idea seems suited to the place about which John McGee said, "It's great living on an island — it's insular and safe." And where Fr. Carney extolled the garden produce and the fresh eggs: "We have big eggs. The chickens aren't rushed." □

'It's on the main road; everyone who drives by will see ... a vital presence,' Mr. Tabasinske said. 'Visibility for the church and the parish hall to the community.'

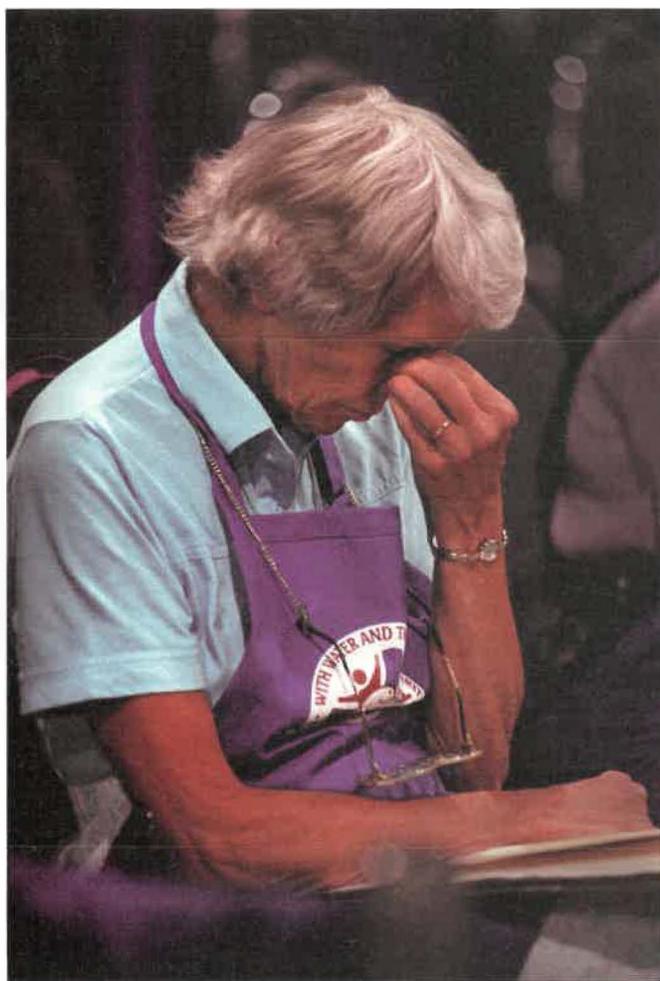


For sentimental reasons and its 'old-style' charm, members will miss the old Grace Church.

The Spirit in Philadelphia



Thousands gather for the opening Eucharist.



Mary Poor of Newtown Square, Pa., a volunteer in the House of Bishops, bows during a moment of prayer.



An impersonator of Benjamin Franklin entertains the Rev. William E. Maddox III, active duty chaplain at Fort Knox, Ky., and his son, William, at the Pennsylvania Convention Center.



The Rt. Rev. Paul Marshall, Bishop of Bethlehem, tells stories to children at an exhibit in the convention hall.

Rick Wood photos



Ecumenical Landmark

Bishops Give Concordat Speedy Approval

The Episcopal Church entered a new era of ecumenism July 16 when the bishops approved the Episcopal-Lutheran Concordat on the first legislative day of General Convention in Philadelphia. The Concordat, which must also be approved by the Evangelical Lutheran Church in America next month in Philadelphia, is the first major ecumenical initiative to get beyond the "dialogue" stage.

The Presiding Bishop, the Most Rev. Edmond L. Browning, hailed its passage as the most important ecumenical landmark of the last 400 years of Anglican history.

With only a murmur of dissent, the Concordat's passage set off an unprecedented celebration. The bishops cheered and sang as they welcomed Lutheran observers. It was a rare moment of unity in the House of Bishops during the tumultuous 12-year term of Presiding Bishop Browning, and many saw it as a fitting tribute to his leadership.

The only discouraging word in the half-hour debate came from the Rt. Rev. William Wantland, Bishop of Eau Claire. He said that the two churches had yet to reach full agreement on the theology of ministry. "The Lutheran Church does not treat the diaconate as part of the ordained ministry, nor does it draw the same distinction between priestly and episcopal ordination as does the Episcopal Church."

But the Rt. Rev. Peter Lee, Bishop of Virginia, urged his colleagues not to let go a historic opportunity: "Let us live into the differences with charity," he said.

And the Rt. Rev. Robert Moody, Bishop of Oklahoma, reminded them of confusion in their own ranks. "Lutherans are not the only people who do not understand the nature of the diaconate," he said.

The breakthrough with the Lutherans was made possible because of a more open-ended approach to church unity. The Anglican-Roman Catholic discussions have bogged down because of the Vatican's insistence that full agreement in doctrine must precede intercommunion.

"There are differences of understand-



Rick Wood photo

Anne Shelburne Jones, wife of the Rt. Rev. Edward Jones of Indianapolis, gives a hug to a long-time friend, the Rev. Ralph Kempksi of the Indiana-Kentucky Synod of the ELCA, following the House of Bishops' approval of the Concordat of Agreement.

ing, but we recognized that the three orders of bishop, priest and deacon are fully included in the one ministry our two churches have in common," said the Rev. J. Robert Wright of the General Theological Seminary, one of the architects of the Concordat.

With the Concordat now approved in principle, it should only be a formality to enact the practical legislation which will temporarily suspend the requirement that ordinations require the laying on of hands of a bishop and which will recognize the Lutheran ordination oath. However, these involve constitutional changes that must be approved by two successive conventions, so the full interchange of Episcopal and Lutheran ministry cannot be effected until after the year 2000.

Mandatory Ordinations

This convention has been expected to make mandatory the ordination and licensing of women in every diocese through a canonical change known as "III.8.1." The ministry committee, which oversees the proposed legislation, looked

at a compromise suggested by an informal agreement whereby the Bishop of Dallas would ordain women from the Diocese of Fort Worth and supervise those who may be called to serve Fort Worth congregations [see story, next page].

But the resolution the committee planned to bring to the convention floor explicitly rejects the so-called "conscience clause" which the House of Bishops passed 20 years ago. The period of reception is over, many deputies and bishops are arguing. It is expected that the four dissenting diocesan bishops will now be compelled to change their policies.

The matter was expected to be taken up before the bishops elected a new Presiding Bishop July 21. The four candidates of the nominating committee, the Rt. Rev. Frank Griswold of Chicago, the Rt. Rev. Robert Rowley of Northwestern Pennsylvania, the Rt. Rev. Richard Shimpfky of El Camino Real, and the Rt. Rev. Don Wimberly of Lexington, were joined by the Rt. Rev. Herbert Thompson of Southern Ohio, nominated from the floor.

(The Rev.) Jeffrey Steenson



Familiar Ground at Opening Service

After two days of orientation, legislative committee meetings and hugging of friends, the 72nd General Convention officially got underway July 16 by doing what the Episcopal Church does best — worship.

The opening Eucharist, at the Pennsylvania Convention Center, bringing together some 2,000 bishops, deputies, Triennial delegates, visitors, volunteers and exhibitors from 114 dioceses, was held in Hall A, which was to be used throughout

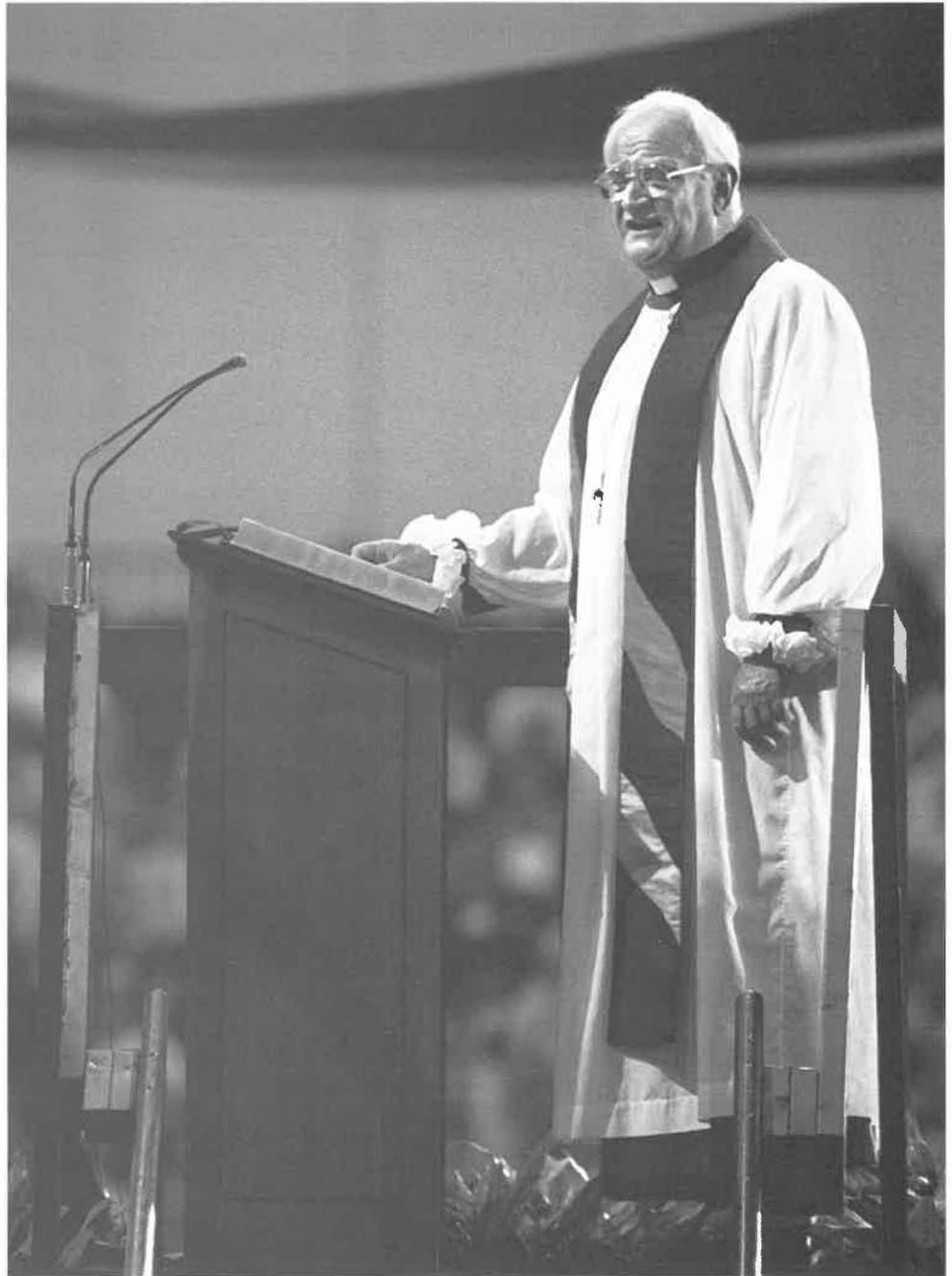
Archbishop Eames: *'We must search for a new strategy for peace.'*

convention for daily Bible study and the Eucharist.

A "baldachine," or canopy of flowers, was suspended over the altar with great bolts of wine-red streamers fanning out in all directions. A large red and silver processional cross, made especially for the occasion, led the procession and will have a permanent home in the chapel of the Episcopal Church Center in New York City.

According to the Rev. Clay Morris, liturgical officer for the convention, "There is no particular significance to the colors, except than in a 360-foot by 360-foot room, we had to do something to focus the space around the altar."

If the service was designed to put the gathering on familiar ground, it was successful. The liturgy, celebrated by Presiding Bishop Edmond L. Browning, was Book of Common Prayer Rite II Eucharist with the reaffirmation of baptismal vows. The music was provided by the Princeton Singers under the direction of John Bertalot, and the organist was Michael Stairs, a member of the Philadelphia Orchestra who also is organist at Church the Redeemer, Bryn Mawr, Pa. Familiar hymns



Rick Wood photo

Archbishop Eames of Ireland preaches at the opening Eucharist of General Convention.

included "Lord, you give the great commission," "All creatures of our God and King," "Just a closer walk with thee," and "Just as I am."

The Primate of the Church of Ireland, the Most Rev. Robert Eames, was the preacher. Archbishop Eames came to international attention when he headed the Archbishop of Canterbury's Commission

on Women in the Episcopate. On several occasions in his sermon he referred to the Episcopal Church as "this great church," and challenged the convention to "commit to peace in the church and in the world.

"We must search for a new strategy of peace," he said. "There are many peace lovers but too few peacemakers."

(The Rev.) Bob Libby

Bishop Iker Offers Compromise Plan for Women Priests in Fort Worth

The Rt. Rev. Jack Iker, Bishop of Fort Worth, has worked out a compromise that will allow women priests to serve parishes in the Diocese of Fort Worth.

Bishop Iker's announcement came just prior to the opening of General Convention, during which a vote is scheduled on a proposal to make the ordination of women mandatory in all dioceses.

Under Bishop Iker's compromise, women will be allowed to serve as priests in the 23-county Fort Worth diocese but would be under the authority of the Rt. Rev. James Stanton, Bishop of Dallas, who favors the ordination of women.



Bishop Iker

"We worked out an agreement with the Dallas diocese that demonstrates that there is a pastoral and non-legalistic way to allow women who aspire to be priests to serve," Bishop Iker said, as reported by the Fort Worth *Star-Telegram*.

According to the plan, women from Fort Worth seeking ordination to the priesthood will be taken into the ordination process in Dallas and, ultimately, be ordained by Bishop Stanton.

The Rev. Canon D. Bruce MacPherson, canon to the ordinary in Dallas, credited Bishop Iker with initiating the arrangement. "Were it not for Bishop Iker's support, it would not exist," he said. "It's not something that we could unilaterally put into place in this diocese."

"It looks like progress, but it isn't," said Katie Sherrod of Fort Worth, a board member of the national Episcopal Women's Caucus. "It's a ploy to defuse debate before the General Convention and to confuse the debate over what's going on in this diocese."

Ms. Sherrod said she doesn't know whether the compromise will calm the controversy about women priests in Fort Worth or just bring about more unanswered questions concerning a woman's position in the Episcopal Church.



Rick Wood photo

The Rev. Jan Fromm, rector of Church of the Resurrection, Jessamine County, Ky., and a Diocese of Lexington deputy, views a poster promoting the role of small churches.

Many New Faces Among Deputies

At press time on Thursday, July 17, the House of Deputies had just received the resolution on the Concordat with the Evangelical Lutheran Church in America which was passed overwhelmingly by the House of Bishops the previous afternoon [p. 9]. The measure was expected to pass easily in the House of Deputies. At the open hearing two nights earlier, there was nothing but praise for the concept and speaker after speaker related stories of successful joint ventures with Lutherans.

Following the opening Eucharist, on Wednesday, House of Deputies president Pamela Chinnis called the house to order at 11:22 a.m. Ms. Chinnis reminded deputies of the "covenant" which they had signed committing themselves to courtesy at all times.

Among the courtesies extended by the chair was the recognition of nearly 50 veteran deputies (six conventions or more) who wear special yellow ribbons and are available to help the "freshmen." Most senior was Charles Crump of the Diocese of West Tennessee, a former vice president of the house with an unbroken line of 12 conventions, going back to 1958 in Miami.

Deputations from Eastern Michigan and Navajoland were seated for the first time. Seventeen youth representatives, elected by the nine provinces, were granted seat and voice with their diocesan deputations. The youth had wanted to be seated as a group, but that was denied.

In electing Stephen Duggan treasurer,

the house established the principle that it would operate under the old structure of convention until such time as that has been changed.

The deputies were greeted by the mayor of Philadelphia, Edward G. Rendell, ecumenical dignitaries were presented by Joan Brown Campbell, executive director of the National Council of Churches, who said actions taken by General Convention would have "cosmic significance" for the whole Christian church.

A special order of business celebrated "The Year of the Small Church," with a video titled "The Leading Edge."

A resolution from the Diocese of Newark requiring lay leaders to obey church laws was referred to the Standing Commission on Constitution and Canons for further study.

Under the heading of what's happening in committee, deputies heard that the Standing Commission on the Structure of the Church's recommendation to give a salary to the president of the House of Deputies was voted down in committee.

At an open hearing conducted by the Committee on Social and Urban Concerns, a crowd estimated in excess of 600 heard testimony pro and con for the development of a rite for the blessing of same-sex unions. The meeting was conducted in an orderly fashion and as applause was not allowed, it was not possible to determine the opinions of those in attendance.

(The Rev.) Robert Libby



Young people representing the nine provinces were given seat and voice for their dioceses in the House of Deputies.

Rick Wood photo

Step out of 'Coziness,' Bishop Wolf Says to ECW



Bishop Wolf preached at the opening service of Triennial.

The 42nd Triennial Meeting of the Episcopal Church Women opened with a celebration of the talents and ministries of women lay and ordained. Triennial's chaplain, the Rev. Carol Gallagher, rector of St. Anne's Church in Middletown, Del., opened the service with a prayer to "be bearers of peace in the storms we face."

The Rt. Rev. GERALYN WOLF, Bishop of Rhode Island, in her homily spoke candidly of her experiences with breast cancer.

"Faithful people get cancer," she said, "even if we exercise and eat right." She spoke of a hospital roommate who had looked to her as "a person of faith" even as the other woman's faith was waning. Bishop Wolf told her the illness had made her prayers "all different now," with "a new dimension." That was shared with all the patients as "women of hope," not as bishop and lay persons.

Bishop Wolf expressed her thanks to members of her diocese for their "extraordinary generosity and graciousness" when she was diagnosed after only three months as their bishop. She went on to challenge ECW to leave "the tent of our coziness" for less comfortable truths, and to see all aspects of the city Philadel-

phia, the rich and the poor, those sheltered in sumptuous hotels and those sleeping homeless on the streets.

Speaking of the convention and the city, she said, "Even here, Christ is making all things new."

A Ghanaian folk song, "Jesu, fill us with your love, show us how to serve the neighbors we have from you," was led by Ana Hernandez accompanied on tongue drum, and Sr. Helena-Marie, C.H.S. on flute.

A litany focusing on the theme of "enlarging our tents, stretching out the curtains of our habitations," was followed by prayers in English, Spanish and Lakota.

The closing hymn, "A woman's prayer," by Kay Snodgrass, was interpreted by a new liturgical dance troupe, Joyful Movement, formed by Jessie Maeck and Marge Burke of Lexington, Mass.

The final "Amen" was echoed by tolling chimes and the soft hiss of a tropical rainstick.

The first plenary session included the introduction of ecumenical guests from eight national churches and four international bodies.

Patricia Nakamura

Judge Dismisses Claims Against Bishop Haines

The civil lawsuit filed by members of St. Luke's Church, Washington, D.C., against the Rt. Rev. Ronald Haines, Bishop of Washington [TLC, Feb. 2], has been dismissed by Superior Court Judge Frederick H. Weisberg. The suit was dismissed "with prejudice," which prevents its being refiled.

The 24 plaintiffs, including former senior warden Herb Crawford, claimed Bishop Haines had conspired with the Rev. Gary Gilbertson, interim rector, and others to replace Mr. Crawford and the vestry with a group more supportive of the bishop. The suit further accused the bishop of interfering in the affairs of the parish and causing a decline in attendance and revenue. Damages of \$500,000 were requested.

Judge Weisberg's ruling stated that a court ruling of the case would be a violation of the First Amendment, and that the plaintiffs' allegations "fail to state claims upon which relief can be granted."

Bishop Haines earlier was quoted as saying he believed the charges unfounded.

Campaigners Attacked in Nairobi Cathedral

All Saints' Anglican Cathedral in Nairobi, Kenya, was under siege recently when paramilitary police attacked pro-reform advocates sheltered inside the building. The police were reported to have used pickax handles and tear gas in the attack on campaigners for political reform, who were attending a prayer service in the cathedral.

Ecumenical Press International quoted the Rev. Canon Enos Ashiumala, the provincial secretary of the Church of the Province of Kenya, as saying the cathedral had been desecrated as a result of the attack, and that services would be suspended until July 13, when a service of cleansing would be held.

The violence was part of demonstrations which began in Nairobi July 7 and spread to the University of Nairobi when police stormed the campus, beating students and lecturers. Ten persons were reported killed.

The press service reported that the cathedral's interior was covered with blood and that pews were broken and scattered.

Bishop Walker Addresses *Penthouse* Story

The Rt. Rev. Orris G. Walker, Bishop of Long Island, recently commented at length on the allegations made about some clergy in his diocese in a *Penthouse* magazine article. Bishop Walker also mentioned the work of the investigative team which has issued a report of its findings [TLC, June 29].

"I do believe that each member of the investigative team strove to find the truth with respect to the *Penthouse* article and I am confident that their findings insofar as they relate to the allegations they were asked to investigate are correct, and based upon all of the evidence that could reasonably be assembled," Bishop Walker wrote in a statement. He said the investigative team had "free rein to speak to anyone they thought might shed light on the issues."

Concerning the allegations in the article, the bishop said, "it is important to remember that sometimes things are written not because they are true, but, rather, because this type of sensational journalism sells magazines and books, often making people a great deal of money.

"I am delighted that the allegations of 'a secret cadre of approximately six gay and bisexual cross-dressing priests engaged in bizarre rituals often performed before the altars of darkened churches' has proven to be entirely false," Bishop Walker said.

"It now seems clear that the shocking allegations of the desecration of holy spaces, and of bizarre sexual activity by a ring of drug abusing Episcopal priests can be best described as absurd."

The bishop also commented on Lloyd Andries, former rector of St. Gabriel's Church, Brooklyn, who was reported by *Penthouse* to have engaged in sex with young Brazilians in the church.

"I have no personal knowledge of any sexual involvement by then Father Andries with any member of his congregation, and certainly not with any person who was a minor," Bishop Walker wrote. "If such relationships had occurred, and had I been made aware of them, the appropriate response would surely have been forthcoming from my office.

"To have allowed himself to become the subject of the intimate photographs shown in the *Penthouse* article was a serious lapse in judgment on the part of Mr. Andries. To have allowed the photographs to wind up in anyone else's possession is worse indeed."

Bishop Walker said the "entire episode has been extremely painful to me, as well as to many others in the diocese and the church at large. I thank God that the bulk of these scandalous allegations were false. The time has come for us to put this episode behind us and to move forward."

Nominees Named in New York and Louisiana

The Diocese of New York has announced four nominees for bishop coadjutor, to be elected at the diocesan convention Oct. 18.

The candidates are: the Rev. Roger A. Ferlo, rector of St. Luke-in-the-Fields, New York City; the Rev. James B. Lemler, rector of Trinity Church, Indianapolis; the Rev. Nan Arrington Peete, associate for pastoral care and outreach ministries, Trinity Parish, New York City; and the Very Rev. Mark S. Sisk, dean of Seabury-Western Theological Seminary, Evanston, Ill.

Nominations from the floor are still being accepted. The coadjutor will serve as Bishop of the Mid-Hudson area until the retirement of the Rt. Rev. Richard F. Grein, Bishop of New York.

The Diocese of Louisiana has announced five nominees for bishop coadjutor. They are: the Very Rev. David A. Cameron, rector, Emmanuel Church, Rapid City, S.D.; the Rt. Rev. Leopold Frade, Bishop of Honduras; the Rev. William Gedge Gayle, Jr., rector of St. Martin's, Metairie, La.; the Rev. Charles E. Jenkins, rector of St. Luke's, Baton Rouge, La.; and the Rev. David Joseph Rhodes, rector, Church of the Holy Spirit, Baton Rouge.

The election will take place Sept. 13 at Christ Church Cathedral in New Orleans. The Rt. Rev. James Brown, Bishop of Louisiana, has stated his intention to retire, at a date as yet unspecified.



Viewpoint

Theological Education

A Call to a Common Mission

By DONN MORGAN

In the 25 years I have taught and administered at the Church Divinity School of the Pacific, “theological education” has most often been used to describe what happens in seminaries. More specifically, theological education has been seen as something which the ordained leaders of our church need in order to prepare for and carry out their ministries.

Associated with this term have been the necessary support for this activity (1 percent parish giving, etc.), special educational programs associated with seminaries (e.g. Master of Divinity and Doctor of Ministry degrees and various certificates, continuing education), the “formation” of persons to be ordained, and many other seminary-specific phenomena. While many dioceses have had special programs and schools which provide courses of study for both laity and clergy, the term “theological education” still has its primary locus in seminary settings.

Recently there has been a call for “alternate” forms of theological education focusing on the particular needs and opportunities for theological education in non-seminary settings. These forms of educational programs have sometimes been seen as necessary because of the particular needs of ethnic groups or of places in the church which do not have access to or the financial resources to send students to seminary. At its best these educational movements and institutions are motivated by a vision which broadens what theological education can and should be. At its worst there has been a lot of “seminary bashing,” citing the inability or unwillingness of traditional seminary programs to deal with the needs of particular groups and the contemporary challenges of ministry.

Rather than fight with each other over where and how theological education should occur, the time has come to recognize that the whole church is involved, must be involved, in this important activity. Theological education is something we are all called to engage in, no matter where we are or who we are, lay or ordained. Theological education is not the particular property of seminaries, nor does it belong to diocesan schools or other

places where “special” programs are offered to particular groups. Indeed, it could be argued that the most important locus for theological education is the parish, a locus which touches everyone from children to seminary professors.

At a conference for rectors of large parishes held recently at CDSPP, there was much discussion of the term “ministry,” with the prevailing sentiment voiced that all of us are called to minister. Perhaps, it was suggested, we should abolish the terms “lay” and “ordained” and focus on that which binds us together — ministry. Such thoughts are not new, but they are becoming more vocal as the church seeks to understand what it means to be a Christian in the late 20th century.

If there is merit in such thinking, then we should apply similar reasoning to “theological education” and see it as an activity in which we are all called to participate. To think “theologically,” to talk about God in our lives, to relate the Christian tradition to the challenges of our times — these are not activities which can or should occur only in seminaries or other special schools for those who have the time to participate. Rather, to learn of the foundations of our faith and ministry and to tell our story in explicitly theological ways is something we are all called to do.

The General Convention, meeting this month in Philadelphia, was to consider a resolution to reinstate Theological Education Sunday, something I sincerely hope will be approved. When and if this occurs, I trust that this special day and other occasions will be a time to witness to the “theological education” which binds us together and prepares us for the whole ministry of the church. For too long we have used theological education as a means of separating us as lay and ordained. It is time to see theological education as a part of a common call, something necessary for all of us to engage in, together, as we seek to understand and serve God.

Donn Morgan is the dean and president of Church Divinity School of the Pacific, Berkeley, Calif.

Heroic Life Remembered

As we approach the feast of Jonathan Daniels, Aug. 14, we note the death last month of Thomas L. Coleman, 86, the Alabama man who fatally shot Mr. Daniels in 1965. Mr. Daniels was a student at Episcopal Theological School who was in Alabama to work with the civil rights movement. He was shot to death outside a small store in Haynesville, Ala., where he and his companions were confronted by a man wielding a 12-gauge shotgun. At that moment, 16-year-old Ruby Sales approached the entrance of the store. Mr. Daniels pulled her to one side to shield her, and he was hit by a blast from the shotgun. Mr. Coleman was acquitted by claiming self-defense.

The incident began Mr. Daniels' journey to the pages of *Lesser Feasts and Fasts*, a journey marked by a background of extraordinary spirituality and faith. Martin Luther King, soon to follow Mr. Daniels in martyrdom, saw the seminarian's action as "one of the most heroic Christian deeds of which I

have heard in my entire ministry and career."

On the feast of Jonathan Daniels, let us give thanks for the witness of this contemporary martyr.

Death Penalty Not Justified

The decision by a Colorado jury that Timothy McVeigh should be put to death seems satisfactory to those who lost loved ones in the bombing of the federal building in Oklahoma City. The idea of capital punishment is popular with a majority of Americans, according to several recent polls. And when 168 people lose their lives in an explosion, even opponents of the death penalty may have trouble sparing the perpetrator.

But no matter how heinous the crime may be, there is no justification for ending the life of another person, with the exception of self-defense. Death is administered, and new life created, according to God's plan, not ours. We need to remember life is sacred. Even that of a mass murderer.

Books

From One Home to Another

FINDING HOME

*Stories of Roman Catholics
Entering the Episcopal Church*
By Christopher L. Webber
Cowley. Pp. 184. \$11.95 paper

These stories about 11 randomly selected persons both lay and clerical are interspersed with commentary which varies from a scattering of data to theological musing. The style is popular and journalistic. We are to learn about "Evangelism (by accident) and incorporation"; Roman Catholics and Episcopalians in dialogue are "to come to know themselves and each other better."

Taken as a whole this is a bittersweet read. That wanderers should find rest and solace gladdens the heart, that some can be richly creative in new ways. But at what cost? Most appear to be in a sort of "home away from home." One person commented, "I confess to sadness that so strong a Christian needed to 'leave home'."

Yet some have found a refreshing, liberating climate and value strengths in Anglican tradition. But "the next pasture is apt to be greener" might be a good warning to those brought merely "by the music and preaching" from a zone which tends to rigor into one which tends to tolerance.

Brevity, breadth of material, and rather

diffuse reverie conspire to make the book uneven. Despite cliches, some unconvincing speculation, and uneasiness about the book's purpose (it might be read as polemical and even geared to sheep-stealing), most of the stories ring true, and the author's intuitions bring out the underlying regret which surely accompanies every exile.

(The Rev.) David W. Brown
Charlestown, R.I.

Look Out, Church!

QUANTUM THEOLOGY

Spiritual Implications of the New Physics
By Diarmuid O'Murchu
Crossroad. Pp. 227. \$19.95 paper

Alice in Wonderland would be an apt image for you if you dare to risk a prophetic insight into what is happening in theology, religion and spirituality today. They are no longer living in the same house, and some of them are living with strange partners without benefit of "marriage." If you start to tumble, relax — you might just tumble into "reality."

O'Murchu, a Roman Catholic priest and a social psychologist, opens the book with an invitation to experience God through the "revelations" of modern quantum physics — quantum referring to the scientific discovery that at the sub-



atomic level all reality is a series of pulses (quanta) of energy.

Helpful, and at times distressing, as his historical review of theology is, he nevertheless succeeds in showing us that cosmology, the study of creation, is a pre-scriptural revelation that is trustworthy — but look out church!

Our religious systems (which have often separated creation and scripture) are old skins for this dynamic new wine. Perhaps O'Murchu is too ready to dismiss religion and the church, but the book provides a startling call to accept our uniquely human role as co-creators. Listen.

Human rights are part of the health program for a family, a parish, a nation, as integral parts of the universe. It's all one community, a global village. Yes, there is "sin," darkness and chaos, but it is already "redeemed" when it is taken seriously and reconnected with the Light at the center. Recommended reading only for the awake.

(The Rev.) Benedict Reid, SSP
Palm Desert, Calif.

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Short and Sharp

Christ and the Christian Faith

By TRAVIS DU PRIEST

THE LORD AND HIS PRAYER. By N.T. Wright. Eerdmans. Pp. 89. \$8 paper.



Prolific writer and dean of Lichfield Cathedral in England, N. T. Wright takes the Lord's Prayer phrase by phrase, giving us both historical and devotional commentary connecting Christ's prayer with our own. From "Give Us This Day": "all ... aspects of prayer come together most obviously when we meet around the Lord's Table."

JESUS' PRAYER AND JESUS' EUCHARIST: His Personal Practice of Spirituality. By Bruce Chilton. Trinity. Pp. 103. \$9 paper.

This one also takes us phrase by phrase through the Lord's Prayer but as a single chapter in an interesting book on Jesus' spiritual orientation and practice of celebration. The author, a professor at Bard College, notes that "Jesus originated, but ... did not limit, the practices of prayer and Eucharist" in an intriguing section called "The Practice of Eucharist and Christian Spiritualities." A short critical study which is quite readable.

DIMENSIONS OF PRAYER: Cultivating a Relationship With God. By Douglas V. Steere. Upper Room. Pp. 128. \$13.95.

One of the outstanding guides to prayer in the 20th century, the late Haverford professor who was a member of the Society of Friends (Quakers), shares his accumulated wisdom in four chapters covering prayer and the human situation, prayer and change, the power of prayer, and prayer and action. He goes to the core: "Is it not a dread of ... self-awareness and ... change that causes each of us to resist the call to continued prayer?"

DIMENSIONS OF PRAYER

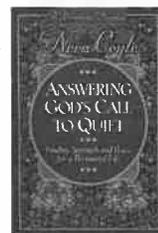


INTRODUCING THE CHRISTIAN FAITH. By Arthur Michael Ramsey. Grace Church (1011 N. 7th St., Sheboygan, WI 53081). Pp. 97. \$5 paper.

Originally published in England by SCM Press in 1961, this collection of essays by the late Michael Ramsey on God, Christology and the church has been privately republished in recognition of Grace Church's 150th anniversary. My first thought was, what a lovely idea — for a parish church to reprint these talks given at Oxford by one of our church's greatest teachers and reflective thinkers.

ANSWERING GOD'S CALL TO QUIET: Finding Strength and Peace for a Pressured Life. By Neva Coyle. Bethany. Pp. 160. \$7.99 paper.

A step-by-step guide for those who are just entering into the world of still prayer and silence. Scripture readings, poems, brief meditations and questions designed to help us be still and know God. Leader suggestions for those who wish to use the book in a group.



MODERN SPIRITUALITIES: An Inquiry. Edited by Lawrence Brown, et al. Prometheus. Pp. 222. \$32.95.

Sixteen essays examining the definitions and practices of "spirituality" in our time. The authors, most of whom are teachers at British universities, cover Christian and non-Christian perspectives, including New Age and world religions. Part of the Westminster College-Oxford Critical Studies in Religion series.

KNOWING ME, KNOWING GOD: Exploring Your Spirituality With Myers-Briggs. By Malcolm Goldsmith. Abingdon. Pp. 122. \$8.95 paper.

Gosh, I haven't seen much on the Myers-Briggs Personality Type Inventory in several years, so this one looked more like an old friend than a new one; but it is new, from a pastor in Edinburgh, Scotland. For those who know the Myers-Briggs instrument and the underlying Jungian philosophy, there is not much new here. If you've not been introduced to the ways personality affects thinking, praying and relationships, give this one a try.

People and Places

Send your clergy changes to P&P Editor:
E-Mail livngchrch@aol.com Fax (414)276-7483
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Appointments

The Rev. **Donald D. Binder** is assistant at St. John's, 848 Harter Rd., Dallas, TX 75218.

The Rev. **Pam Breakey** is assistant at Christ Church, 5910 Babcock Blvd., North Hills, PA 15237.

The Rev. **David Burgdorf** is vicar of St. Joseph of Arimathea, 56312 Onaga Trail, Yucca Valley, CA 92284.

The Rev. **Phillip C. Cato** is priest-in-charge of All Saints', 3 Chevy Chase Cir., Chevy Chase, MD 20815.

The Rev. **Christopher Colby** is rector of Trinity, 2nd & Church, Pass Christian, MS 39571.

The Rev. **James A. Creasy** is rector of Emmanuel, P.O. Box 2332, Opelika, AL 36803.

The Rev. **Philip Dunbar** is deacon at St. Barnabas', 319 W Wisconsin Ave., DeLand, FL 32720.

The Rev. **Jeffrey Frost** is rector of All Saints' 2150 Benton Dr., Redding, CA 96003.

The Rev. **Robert J. Goode** is vicar of St. Paul's, 129 S 4th St., Warsaw, IL 62379.

The Rev. **Robert L. Grafe, Jr.**, is assistant at St. Matthew's, 8134 Mesa Dr., Austin, TX 78759.

The Rev. **Bruce A. Gray** is rector of St. John's, 2401 E Broad St., Richmond, VA 23223.

The Rev. **Robert W. Harvey** is curate at St. James', 55 Hudson St., Oneonta, NY 13820.

The Rev. **Russell W. Johnson** is rector of St. Peter's, 100 E Red Bridge Rd., Kansas City, MO 64114.

The Rev. **Philip Kochenburger** is rector of St. Agnes, 660 NW Lakeview Dr., Sebring, FL 33870.

The Rev. **Carol Sims** is deacon-in-charge of St. James', 502 W Montana, Lewiston, MT 59457.

Deaths

The Rev. **Norman Pittenger**, theologian and author of 90 books, died June 19 in Cambridge, England, at the age of 91.

Dr. Pittenger was born in Bogota, NJ. He was a graduate of General Theological Seminary, where he received the STB, STM and STD degrees. He also received the STD degree from Berkeley Divinity School in 1949. He was a member of the faculty at General Seminary from 1935 to 1966, and professor of apologetics from 1951 to 1966. He then went to Cambridge, where he became a member of the divinity faculty in the university and a senior member of King's College. His most substantial work, *The Word Incarnate*, was written in 1959. He was active in the

ecumenical movement and had been chairman of the North American Theological Commission on Faith and Order of the World Council of Churches as well as being chairman of the American Theological Society. He leaves no family members.

The Rev. Canon **E. Lawrence Carter**, retired priest of the Diocese of Los Angeles, died June 17 in a Pasadena hospital at the age of 87.

Canon Carter was born in Boston, MA. He was educated in Europe, at Berkeley Divinity School, Virginia Theological Seminary and was ordained priest in 1950. He went to Los Angeles in 1951 from Massachusetts, and served as a chaplain at UCLA until 1957, when he became rector of St. John's Church, Los Angeles. In 1973, after retiring, he became canon to the ordinary and served for two years. He was on the Hispanic commission of the diocese, and was the author of *Can't You Hear Me Calling?* Canon Carter is survived by his wife, Katrina Ely Carter, two daughters, three sons, six grandchildren and one great-grandchild.

The Rev. **Henry Mattocks**, retired priest of the Diocese of Massachusetts, died in Charlottesville, VA, on May 11 at the age of 96.

Fr. Mattocks was born in Hyde, Cheshire, England. He received his early education in England and continued his education at Berkeley Divinity School. He was ordained priest in 1929. Fr. Mattocks served the mission field in the Philippines and in 1940 went to Mindanao, where he and his wife were captured by the Japanese. After World War II, he went on an extensive US speaking tour to raise funds to rebuild the war-devastated churches in the Philippines. In 1948 he became rector of St. Andrew's Church, Ayer, VA, where he remained until his retirement in 1968. He is survived by one son, two daughters, 11 grandchildren and 18 great-grandchildren.

The Rev. **Paul A. Miller**, retired priest of the Diocese of Central Pennsylvania, died April 20 after a long illness. He was 82.

Fr. Miller was born in Lebanon, PA. He received the STM degree at Lutheran Theological Seminary, and was ordained to the priesthood in 1962. He served as a chaplain in the US Army Air Corps from 1942 to 1945 and then served as vicar at St. Andrew's Church, Tioga, the Church of Our Saviour, Montoursville, and the Church of the Good Shepherd, Upper Fairfield, PA, before retiring in 1981.

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The New Presiding Bishop Is Named

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TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (888) 598-0208.**

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INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. EMail: ssministry@aol.com**
Internet: <http://members.aol.com/ssministry>

PARISH SURVEY. Windows-based, full computer program for surveying parishioners. For clergy search process or mutual ministry review. **Voyle and Voyle Consulting. Phone/FAX (805) 647-6244.**

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BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

(Continued on next page)



Classifieds



ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection**, HC 33-28, Townshend, VT 05353. (802) 365-7011.

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.

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:

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.

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.

DIRECTOR—Camp and Conference Center. Diocese of Atlanta seeks committed individual to lead its diocesan conference center. Strong spiritual background and business ability is required for managing the camp and conference center, overseeing program, and promoting the center's mission in the diocese. Planning, financial, fund raising, marketing and property management skills would be a plus. We are primarily interested in a priest but will consider lay applicants. Minorities are especially encourage to apply. For further information, contact: **The Rev. Stacy F. Sauls, Chair**, Mikell Nominating Committee, St. Bartholomew's Episcopal Church, 1790 LaVista Rd., NE, Atlanta, GA 30329.

ASSOCIATE RECTOR. Large vibrant parish seeking associate rector for Christian education and pastoral care. If interested in this challenging position, please send a resume and other pertinent data to: **The Rev. Edward L. Mullins**, Christ Church Cranbrook, 470 Church Rd., Bloomfield Hills, MI 48304-3400. E-mail address: cchurch@concentric.net

DIRECTOR OF RELIGIOUS EDUCATION and Youth Ministries: St. Mary's Episcopal Church, West Columbia, TX, seeks an experienced and energetic person to assist rector in developing and overseeing programs and activities for a small pastoral size parish desiring to grow spiritually and numerically. The DRE/YM needs to be a motivator of volunteers and possess good interpersonal skills with youth and adults. This is an exciting and challenging opportunity. Competitive compensation package with the advantage of living in a small community that is close to a large metropolitan area. Send resume to: **Search Committee**, St. Mary's Episcopal Church, P.O. Box 786, West Columbia, TX 774486.

18 The Living Church • July 27, 1997

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.

DIRECTOR OF CHRISTIAN EDUCATION: St. John's Episcopal Church, Lynchburg, VA, seeks a full-time professional to oversee the Christian education of children, youth and adults. Experience with the Rite-13 youth program helpful. St. John's is an established church of approximately 550 families, and our youth are growing in numbers and enthusiasm. Resumes to: **The Rev. Frank Dunn**, Rector, St. John's Episcopal Church, P.O. Box 3123, Lynchburg, VA 24503. (804) 528-1138.

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.

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.

GROWING AND DYNAMIC CONGREGATION in the heart of the Bluegrass seeks equally dynamic youth minister. Full-time position with competitive salary and benefits. For job description and further information send resume and references to: **Tom and Jennifer Canary**, c/o St. John's Episcopal Church, P. O. Box 127, Versailles, KY 40383. (606) 873-3481.

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.

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.

FOR RENT

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.

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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.

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.

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 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

VESTMENTS, black clergy cloaks, processional crosses and Paschal candle holders for churches in Newfoundland and Labrador. Also, short term rector. Contact: **St. Paul's**, 390 Main, North Andover, MA 01845.

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Summer Church Directory

Birmingham, AL

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

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. W. Neal Moquin, SSC r
The Rev. W.C. Giles, c
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

Rocky Mtn. Nat'l Park (west side)

ST. JOHN'S Grand Lake, Granby, CO
The Very Rev. Kelsey G. Hogue (970) 887-2143
Sun HC 8:30. Wed HC 7
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, asst; 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.
The Rev. Bruce Shipman (806) 354-4113
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)

Washington, DC (Cont'd)

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

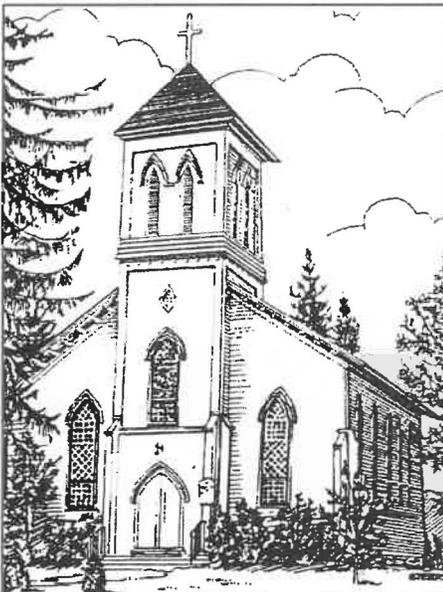
CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

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 Chul 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



Christ Church, Roxbury, Conn.

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

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, assocs; 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. English, M.Div., r-em
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, assocs
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

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

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.

(Continued on next page)

Summer Church Directory

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

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 Laffier, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

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

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. (702) 782-4161
The Rev. Shep Curtis
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. (716) 282-1717
(a block from the Falls)
The 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

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Mass 10 (Summer), Thurs 10

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

ST. STEPHEN'S 10th & Market Sts. (215) 922-3807
At the site of the General Convention
The Rev. Charles Flood, r
Sun Eu 10:30, Thurs Eu noon. Morning office 8 Mon-Fri. Sung comply 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 H 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. (605) 342-0909
(On the way to Mount Rushmore)
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

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. Larry P. Smith r; The Rev. Frederick C. Philpott v; 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 101h 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. (715) 779-3401
The Rev. Dennis Michno
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. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

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