

The Living Church

July 6, 1997 / \$1.50

The Magazine for Episcopalians

Triennial Issue

Inside:

A Schedule
of Events

The List
of Delegates

**The Pennsylvania
Convention Center,
site of the 72nd
General Convention.**

Carol Highsmith photo, Philadelphia
Convention and Visitors Bureau



Features

The Eucharist Will Happen

A reflection on
General Convention

By **Ralph McMichael**

page 12

Triennial Delegates

page 15

Departments

Letters:

The Lutheran side (p. 3)

News:

Group of women opposes
mandate on ordination (p. 8)



Carol Barnwell photo
Hispanic congregation opens new
doors in Houston, Texas

Viewpoint:

The Episcopal Church
is moving toward Zwingli
By **Michael Fry** (p. 13)

Editorials:

Bishop Thompson's
nomination (p. 14)

People and Places (p. 21)

Quote of the Week

Tom Lecoq, a member of Blessed Sacrament Church, Placentia, Calif., on converts: "It's great seeing the new converts. They're like teenagers in love."

In This Corner

Take Your Partner Out to the Ball Game

Haven't we taken inclusive ... sorry, expansive, language a bit too far? Get a load of this one from the newsletter of the Episcopal Peace Fellowship:

"Patti Browning, our Presiding Bishop's life partner, will be the banquet speaker honoring Brian."

Now I can understand why it is no longer politically correct to refer to someone's wife or husband. I can deal with the word "spouse." But "life partner"? Get a life, partner.

Baseball fans who'll be attending General Convention may be delighted to know that the Phillies have home games during the early part of convention. The Phillies play Montreal July 16 and 17, and Pittsburgh July 18, 19, 20 and 21. The latter two are afternoon games. Baseball ought to provide some blessed relief from the stress and strain of legislative sessions.

Following the announcement of the four nominees for Presiding Bishop [TLC, May 4], several names were mentioned as possible candidates for nominations from the floor. Only Bishop Herbert Thompson of Southern Ohio [TLC, June 29] was willing to let his name go forward. The other names mentioned most prominently were Bishop Frederick Borsch of Los Angeles and Bishop Edward Salmon of South Carolina.

One can only hope we won't have to endure Fred Phelps and his group from

Sunday's Readings

God Permits the Thorns

Pentecost 7: Ezek. 2:1-7; Ps. 123; 2 Cor. 12:2-10; Mark 6:1-6

There has been occasional speculation over the generations about what Paul meant by his "thorn in the flesh." There is simply no way to know for sure what it was. However, we can guess what it was in general terms. It may have been a chronic illness which overcame him from time to time; there are indications in the New Testament that Paul was ill at least once, and that his ministry was hampered because of it. Or it could have been a sin to which he was especially subject. In the seventh chapter of Romans, he writes of being "captive to the law of sin."

Regardless of the reality, what is clear is that the "thorn" was something which Paul suffered from on occasion, which he did not

Topeka, Kan., and their hate-filled placards at General Convention. Their presence at Indianapolis made for some of the ugliest moments of the 71st convention.

The Record, newspaper of the Diocese of Michigan, conducted a random sample of parishioners in nine parishes and came up with some interesting results. Of those who participated, 79 percent knew the name of the diocesan bishop, 40 percent knew the name of the Presiding Bishop, and only 11 percent could guess within 20 the number of churches in the diocese.

The license-plate watch: Mary Carter Stone, of Danville, Va., saw 1GOD-1WA and HE HEALS. John Talbott, of Washington, D.C., spotted GOD'S JOY attached to a Volvo 940. "I had always assumed that the Lord "bought American," Mr. Talbott writes.

William Paulk of Cullowee, N.C., noticed GLOREE, and Mrs. Charles W. Packer of Winnetka, Ill. (not Green Bay), saw ILCGOD 2.

TLC staffers are looking, too. Patricia Nakamura spotted JEHOVA and PLN SONG, and John Schuessler, OHMYGOD. As for me, I'm running out of sightings. I need to do more traveling.

Note to Fr. B. in Dallas: Yes, the Concordat of Agreement should pass through both houses of General Convention easily, but don't be too certain about the Lutherans.

David Kalvelage, editor

want, which he prayed for God to remove, which he called "a messenger of Satan," but which God permitted to remain for a reason. It is the last aspect which is the most significant. God permitted the thorn to remain, so that Paul would learn to trust in the grace of God alone.

This is a valuable lesson for Christians. Though we ought never to treat our own weaknesses, defects and habitual sins lightly, or consider them to be acceptable to God, or have any goal less than perfection, we must realize that they are a part of our mortal nature. Our flaws teach us to know the greatness and the perfection of God, and to trust him with every part of our lives. The old bumper sticker of a few years ago makes sense: "Be patient — God isn't finished with me yet."

The Lutheran Side

Because I am a strong advocate for the Concordat of Agreement, I hope my response to Canon Weeks' remarks [TLC, June 1] may be helpful to both our churches.

The Lutheran Church teaches in all its Confessions that the crucified and risen Christ is truly present with his body and blood in, with, and under the forms of bread and wine. The Lutheran Confessions, which bind the Lutheran community doctrinally, affirm a doctrine of the real presence of Christ in the sacrament and in the elements. For Lutherans the bread and wine are not symbols of an absent Jesus, but lively bearers of the presence of the risen Christ. The celebration of the Holy Communion is not for us a commemoration of a past event but a celebration of the presence of the body and blood of Christ.

At the time of the Reformation, Martin Luther felt obliged to reject the Roman canon, because to him it gave the impression that the Mass was a sacrifice to God by the church. For Luther, the Holy Communion was not so much the church's sacrifice to God, but rather God's gift, freely bestowed upon the church for forgiveness and eternal life. For this reason Luther's revision of the Mass resulted in the elimination of the canon.

For many centuries, Lutheran practice was marked by an absence of a canon or eucharistic prayer, only the words of institution remaining as the word of consecration and praise. However, it is also true that as a response to the liturgical movement the Lutheran Church has begun to recover the value of a eucharistic prayer.

I believe both our communions affirm the true presence of Christ's body and blood in, with, and under the bread and wine. We do not presume to understand how this presence occurs; it remains a work of God. But we trust the words of Jesus and that promise he attaches to his word regarding his presence in the elements of the sacraments.

*(The Rev.) Paull E. Spring, Bishop
Northwestern Pennsylvania Synod
Evangelical Lutheran Church in America*

Discounted

Reading the June 1 edition was disorienting. On page 10 was "Philip and Buffy's Wedding" in which the Rev. Frederick Quinn related his experience of being marginalized at a Roman Catholic



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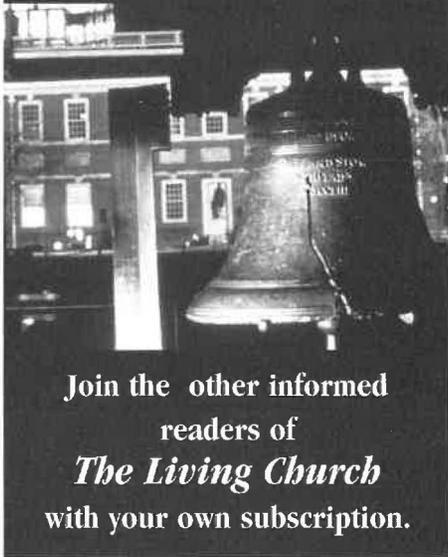
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Letters

The Wrong Focus

The editorials, "Sexuality Statement Needs Serious Attention" [TLC, June 1] and "Potentially Divisive Issues" [TLC, June 8] prompt my first foray in 38 years of readership into the "Letters" portion of THE LIVING CHURCH.

I am one of the bishops who signed the "Koinonia Statement," and I have firm, prayerful, biblical, and orthodox reasons which put me on that side of this difficult, but very important, process of discerning the will of our Lord in the matter of homosexuality/morality/justice/compassion. I am also one who believes that many of the persons who arrive at different conclusions from me pray as fervently, read the Bible with as much integrity, and long to follow the mind of Christ as urgently as do I.

Having said that, I want you to know that I could not agree more with the editorial statement of June 8: "Of all the issues to come before General Convention, the two on sexuality, whether to ordain non-celibate homosexual persons and whether to bless committed same-sex relationships,

wedding. This sort of thing happens, of course, because of Roman Catholic belief that non-Roman Catholics (except Eastern Orthodox) have clergy who are not in apostolic succession, and have an erroneous theology of the sacrament of the Mass.

Then on page 13 was "Different Views of the Holy Meal," in which the Rev. Canon Philip E.P. Weeks related his refusal to receive communion in an ELCA church because he disagreed with their theology of the Eucharist.

I immediately thought of the man who is scolded by his boss so he goes home and yells at his wife. Rome discounts us, so we discount Lutherans on the same subjects.

The Son of God was not incarnated to bring us a proper theology of the Eucharist, but he did pray for our unity. Elizabeth I realized that, and thus we have the via media. We will never achieve dogmatic sameness but we can agree on unity of identity and mission.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

The Living Church

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Volume 215 • Number 1

Letters

will be the most contentious. No other issue has the potential to divide the church as these two, and no other issue, not even the election of a new Presiding Bishop or the Concordat of Agreement, will attract the secular media like these. We wish this were not so." I also wish "this were not so"! While the discussion on human sexuality is an important discussion for us, and critical to our gay and lesbian brothers and sisters, it has been allowed (and, I believe, in some quarters deliberately used) to divert us from our primary task of "proclaiming by word and example the Good News of God in Christ."

I believe TLC, others in the church press, and many of us among the people of God have been seduced by the Evil One to focus our overwhelming energies and resources on this issue to the detriment of our Christian life, witness, outreach, education and Matthew 25 kinds of ministries.

I further believe TLC is hoisted (unintentionally) on its own petard by doing the very thing it deplors. When it devotes major space in several pre-General Convention issues to this, it is choosing not to give that valuable space to other issues which are of inestimable urgency for Christ's body and our mission. In short, I believe TLC, and other church publications, are stirring the pot and inflaming those who are within and (even more sadly) those who are outside of the Episcopal Church.

*(The Rt. Rev.) Frank H. Vest, Jr.
Bishop of Southern Virginia,
Norfolk, Va.*

Bishop Allison writes about sexuality, as does Michael F. Rehill, Esq. [TLC, June 8]. There is also an editorial about sexuality. Readers are told that in the next issue, there will be two more articles on sexuality.

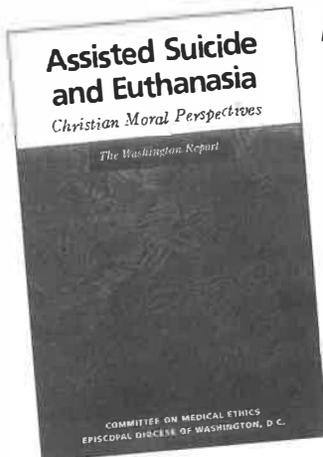
The Archbishop of Canterbury has, once more, expressed his opinion on sexuality. The essays, books, lectures, sermons, speeches, diatribes, resolutions, protests, affirmations, open letters and so on about sexuality seem to outnumber the stars in the heavens.

Bishop Frank Griswold of Chicago has written that "the preoccupation with sexuality (may be) the work of the Evil One seeking to distract us from the larger and more important categories of the Gospel."

How right he is!

*(The Rev.) Alex Seabrook
St. Paul's Church
LaPorte, Ind.*

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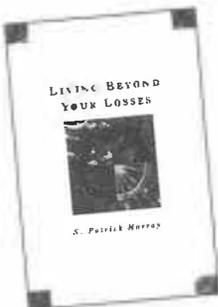


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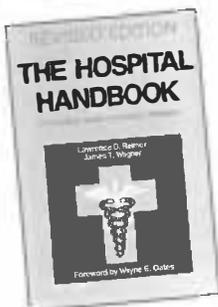


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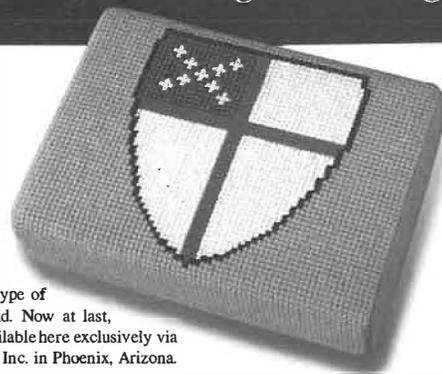
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Letters

Ugly Americans

Thank you for printing the Kuala Lumpur Statement [TLC, June 8]. It, along with the previous discussions about it, point up an overlooked aspect of the Episcopal Church: ugly Americanism.

Whether it's the headiness of the moral crusade, or some other reason (I prefer not to speculate; there are few uglier attitudes than that of those bigots who dismiss all who disagree with them as bigots), the fact frequently gets lost that we are not alone and that we have some responsibility to our fellow Anglicans (it is also worth noting that with some two million members, the Episcopal Church makes up slightly over one-tenth of one percent of the world's Christians). It is good to be reminded of it. A little humility in the gay rights movement (and not just coyness in naming sins) would no doubt go a long way.

As to the dueling Viewpoint articles in the same issue, Bishop Allison is easily the more compelling, if one accepts fornication, including homosexual fornication, as sin. I do think he dwells too much on science, which is not really at issue. The question is one of ontological definition, which science is incapable of supplying. Is "homosexual," as one recent correspondent noted, a noun? The definition of man given in the Bible does not see the homosexual/heterosexual dichotomy as meaningful. Why should we?

*Daniel W. Muth
Prince Frederick, Md.*

As to the Kuala Lumpur Statement, there is no question in my mind that those who ordain practicing homosexuals or bless their unions have broken communion with us, and I have acted accordingly for a number of years. We should not confuse which party is leaving the Holy Catholic Church, regardless of protestations of being "inclusive."

I deplore the situation from which the concern arises, but give thanks that a body of bishops has declared the obvious. Perhaps we will be able to thank the bishops of the Province of South East Asia for moving the General Convention to make some Christian sense in the face of the worldly forces that have dominated this church far too long.

*Paul J. Kolisch
San Antonio, Texas*

Letters

Not Helpful

I believe the publication of "Philip and Buffy's Wedding" [TLC, June 1] to be an example of poor editorial judgment. I do not doubt at all that the events occurred as Fr. Quinn describes them. I feel, however, that publishing such an account does little to foster good ecumenical relations.

The day that I read this article, I had heard a colleague's tale of dealing with her Missouri Synod Lutheran pastor's lack of hospitality toward her Roman Catholic fiancée's clergy. I am certain we could all find such stories. Unfortunately, there are still those in various communions who operate more within the polemics of the Council of Trent than in the light of the Second Vatican Council. The stories I would choose to tell, however, are those of a positive nature. And I know many! One even tells of an Episcopal priest officiating at a wedding in a Roman Catholic parish and being allowed to use the rite as it appears in the Book of Common Prayer.

I believe TLC is in a position to facili-

tate dialogue which can promote the rebuilding of the body of Christ. Publishing articles such as "Philip and Buffy's Wedding" seems to do nothing toward this effort and a great deal to hinder it.

M. Milner Seifert
Wilmette, Ill.

A few comments on "Buffy's" wedding:

1. Why do this for the groom's mother? Doesn't the groom have a say? Whose wedding it is anyway?

2. Does Fr. Quinn like being a martyr?

3. We have read Fr. Quinn's opinion. I wonder what Fr. Biaggi's opinion would be!

4. In 30 years of ordained ministry, I have been the Episcopal presence at several mixed ceremonies. Often I read a lesson or a prayer or I "witness" (R.C. terminology) part of the vows and twice I concelebrated. Sometimes I have said the grace at the reception. In all these situations I am the Episcopal presence no matter how much or how little I do. One time, when I was the Episcopal presence at a Russian Orthodox wedding, at the end of

the ceremony the priest called me out of the congregation, kissed me on both cheeks and told me to "Say something to them, and give them a blessing." And I did.

5. I enjoyed my part in these weddings. Too bad Fr. Quinn did not!

(The Rev.) Michael Shank
Grace Church
Waterford, N.Y.

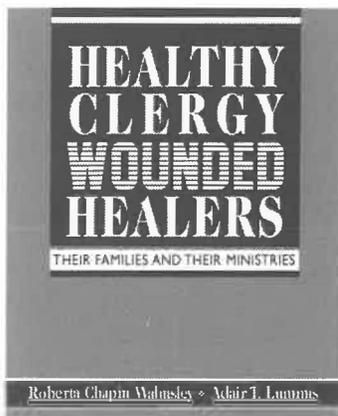
Fr. Quinn showed himself to have "the milk of human kindness by the quart" in his veins [TLC, June 1].

Some years ago, when serving in a rather fashionable well-to-do community, I found myself in the same predicament. Using a pastoral "tough love" approach with the Episcopal family who were faithful communicants, and being fully aware that the Roman pastor would probably relegate me to an orange crate behind a pillar, I told the communicants and groom that since Rome did not welcome us to its eucharistic table, I could not assist in the

(Continued on page 14)

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More Criticism Voiced From the Third World

Another group of Anglicans from the third world has shown concern over the direction the Episcopal Church and others are taking on issues of homosexuality. A gathering of Anglican theologians from third-world countries was held in Kingston, Jamaica, recently to debate the topic "Called to Full Humanity," under the sponsorship of the Evangelical Fellowship in the Anglican Communion.

The 26 theologians from 11 countries criticized attempts to define "ourselves" primarily in terms of sexual orientation or ethnicity.

Earlier, the Anglican Encounter in the South [TLC, May 25] had expressed similar reservations.

"We regard a claim by any Christian to identify him or herself primarily by sexual preferences as distorting and dehumanizing," the theologians said in a statement. "All Christians, including those with homosexual preferences, share God's call to be built up together in our primary identity as 'people in Christ'."

According to the *Church of England Newspaper*, the Most Rev. David Gitari, Archbishop of Kenya, said the Kingston Consultation served notice that third-world Anglicans will make an impact at next year's Lambeth Conference through their theological ideas as well as their numbers.

The theologians who met in Jamaica rejected the idea that ordination of non-celibate homosexual persons and the blessing of committed same-sex relationships could be linked to the "liberation" agenda.

"Firstly, are homosexual acts sinful, forbidden by God?," they asked. "Secondly, if they are sinful, may the church formally bless or ordain people to live in unrepented and continuing sin?"

"These questions have no parallel in the debate which surrounded the ordination of women. The state of being female is nowhere regarded by scripture as sinful. The attempted linkage is disingenuous."

Ordination Mandate Opposed

Group of Ordained Women Appeal for 'Patience' in Open Letter

More than 70 ordained women from 29 dioceses have affixed their names to an open letter written in opposition to the proposed canonical change which mandates the ordination of women [TLC, June 29]. Resolutions concerning Canon III.8.1 are scheduled to go before General Convention later this month.

"It goes without saying that we obviously believe that the ordination of women is not contrary to orthodox, biblical faith," the letter states.

"Thus, we disagree on biblical and theological grounds with those who do not approve of or permit the ordination of women . . . None of us would be where we are today if it were not for other leaders in the church who affirm God's call in our lives and opened the door of ordained ministry through which we walked. Accordingly, we share the pain of those who are in parishes or dioceses which will not affirm the ministry of ordained women."

The letter cites three factors in opposing the resolutions:

1. "We believe the process of 'recep-

tion' of such a sweeping change as the admission of women into the presbyterate and episcopate will take at least two generations," the letter states.

2. "To adopt the proposed Canon III.8.1 would be to indulge in the sin of impatience toward those who clearly differ from us," it adds. "We are called to love one another . . . and even to love those who disagree with us theologically on the ordination of women. For us, this means that we are willing to be patient for full reception of our orders to take place."

3. "We believe that the integrity of General Convention's leadership is at stake in this vote, and that it is important to be faithful to the promises made at the time of the ordination of women was passed, namely that during the process of reception the ordination of women would be permissive, not mandatory."

The Rev. Alison L. Barfoot, of Sharing Our Ministries Abroad (SOMA), in Woodbridge, Va., is coordinator of the plan to oppose the resolutions. She told TLC that she expected the list of names to grow as General Convention approaches.

Briefly

The Episcopal Church's **Jubilee Ministries office will be moved** to the Episcopal Church Center in New York City from the church's Washington office, it was announced recently by the Rev. Brian Grieves, officer for peace and justice.

J. Vincent Welch, of Elmont, N.Y., was elected president of the Brotherhood of St. Andrew when the Episcopal men's organization held its convention in May in Fort Worth and Dallas. Mr. Welch succeeds Harold Hawkins as president.

The Rev. **Harold T. Lewis**, rector of Calvary Church, Pittsburgh, Pa., is the first recipient of the Lawrence K. Mikkelsen Preaching Prize. The prize was established through a bequest of Fr.

Mikkelsen, late rector of St. John the Baptist, Capitola, Calif., for the best sermon preached on a theme relating to social justice. It will be awarded every three years to coincide with General Convention.

Winifred Ochola, the wife of the Rt. Rev. Macleord Baker Ochola II, Bishop of Kitgum, Uganda, was killed May 23 along with three others when a truck in which she was riding hit a land mine in northern Uganda.

Rita Redfield-Cochrane, of Mt. Desert, Maine, was elected to a six-year term on the national Executive Council as Province 1's lay representative. Ms. Redfield-Cochrane was elected at the Province 1 synod May 29-30.

Built With 'the Future in Mind'

New Church Dedicated for a Hispanic Congregation in Houston

The pounding reverberated throughout the sanctuary of Santa Maria Virgen, in southwest Houston June 14, as the Rt. Rev. Claude E. Payne, Bishop of Texas, struck the doors with his crozier, seeking admittance to the newly completed church. Nearly 500 people greeted the procession as acolytes, lay leaders, six bishops and the vicar, the Rev. Uriel Osnaya-Jimenez, consecrated the first Episcopal church built exclusively for a Hispanic congregation in the United States.

Choir members representing all six of Houston's Episcopal Hispanic congregations led the congregation in joyous song, aided by trumpets and guitars, filling the 10,000-square-foot Spanish style sanctuary. During the service, the font, pulpit and altar were blessed. What began as a bare altar was, during the Holy Eucharist, beautifully dressed in fair linen, candle sticks, chalice and paten.

In his sermon, the Rt. Rev. Leopoldo Alard, Suffragan Bishop of Texas, commissioned the congregation as "missioners" and warned them not to rest in their attempts to reach out into their community. Acknowledging the new building, he reminded them that the church is her people and that they were missionaries.

The church's consecration is the fruit born of Bishop Payne's vision of a church focused on mission and reaching the unchurched. Growing and ripening while



Carol Barnwell photos

Santa Maria Virgen, Houston, Texas. Inset: an acolyte receives the offering at the consecration.

the congregation met at the Church of the Epiphany, the 325-member congregation of Santa Maria Virgen plans to grow substantially, now that it has its own facilities nearer to many of its parishioners. According to a founding parishioner, Caroline Anderson, "I brought my mother when we heard there was to be an Episcopal service in Spanish. That was 16 years ago and we were only eight people then. Now, well now, we are many."

Bishop Payne said he anticipates an exceptional future for Santa Maria Virgen, built with significant room to grow. "We have built a structure with the future in mind," he said, "and we are blessed with

dynamic leadership in the Rev. Uriel Osnaya-Jimenez and a dedicated congregation of lay people." Bishop Payne presided in Spanish at the consecration.

Bishops Payne and Alard were joined by the Rt. Rev. William Sterling, Suffragan Bishop of Texas; the Rt. Rev. Sergio Carranza-Gomez, Bishop of Mexico; the Rt. Rev. Scott Field Bailey, retired Bishop of West Texas; and the Rt. Rev. Anselmo Carral, former Assistant Bishop of Texas and retired Bishop of Guatemala. The Rev. Herbert Arrunategui, director of the Office of Hispanic Ministries of the Episcopal Church, read a letter from Presiding Bishop Edmond L. Browning during the service.

The church, which will house the second largest Episcopal Hispanic congregation in Houston, was paid for with money raised by the congregation, a grant from the Bishop Quin Foundation of the diocese, a low interest loan from the Joe and Jesse Crump Trust of Fort Worth and many contributions of individual Episcopalians in Bishop Payne's Partners in Mission program, initiated in 1996. Guests included a number of members who had contributed to the building of the new edifice.

"This is a very happy occasion," said Fr. Osnaya. Following the service of consecration, the congregation was host to a celebration complete with mariachis. Alluding to his diverse Hispanic congregation, the vicar said, "We couldn't decide whether to serve food from Mexico, El Salvador, Colombia or Cuba, so we settled on Texas barbecue."

Carol Barnwell

Bishop Haines Intervenes in School Dispute

In a rare step of intervention between a bishop and a prestigious, church-related prep school, the Rt. Rev. Ronald Haines, Bishop of Washington, has appointed a special committee to bring closure to a dispute on the dismissal of the headmaster of St. Alban's School for Boys on the grounds of Washington National Cathedral.

The move to terminate the 19-year leadership of the Rev. Canon Mark Mullin dates back to January, when the school's 26-member board became aware of unbudgeted expenses of nearly \$4 million that threatened the ability to meet the payroll.

In April, the board voted 17-8 for the 56-year-old headmaster to step down in

two years. The decision immediately brought spirited objection from students and parents as well as some trustees.

Poignancy was heightened by the death of St. Alban's respected headmaster emeritus, the Rev. Canon Charles Martin, and the presence in the senior class of Mr. Mullin's son, Kevin, who personally pleaded his father's cause.

Addressing the graduating class from the cathedral pulpit on June 7, Canon Mullin made no reference to the dispute, except to commend the group which, when faced with a trying situation, "went, without faculty leadership, to the Little Sanctuary (the school's chapel) to pray."

(The Rev.) James B. Simpson

Concern for Children on Triennial Agenda

Philadelphia meeting is the 42nd for Episcopal Church Women

The Episcopal Church Women will celebrate their 42nd Triennial meeting July 16-24 in Philadelphia with a theme from Isaiah: "Enlarge the site of your tent, and let the curtains of your habitation be stretched out; do not hold back; lengthen your cords and strengthen your stakes." The ambitious agenda includes a business meeting on the revision of bylaws, plenary sessions, a resource fair devoted to "program(s) or project(s) related to child advocacy," and an "ingathering of new books" for children in the Philadelphia area.

Deputies, bishops, and visitors to General Convention are invited to take part in Triennial events, most of which take place on the third floor of the Pennsylvania Convention Center, the site of General Convention.

A proposed change in the bylaws defines membership in ECW, rather than being "open to all women of the church," as a given to "all women, by virtue of their membership in the Episcopal Church, USA."

Featured speakers at plenary sessions will be the Rev. **Barbara Duncan**, coordinator of criminal justice ministries for the Diocese of Pennsylvania, the Rev. **Mary Laney**, vicar of St. Gabriel's Church, Philadelphia, a vital presence in its inner-city neighborhood, and the Rev. **Elizabeth Geitz**, author of *Entertaining Angels*, who will speak on and sign her book about the ministry of the baptized.

On Wednesday, July 23, the Rt. Rev. **M. Thomas Shaw**, S.S.J.E., and the Rt. Rev. **Barbara Harris**, diocesan and suffragan bishops of Massachusetts, will discuss "The Theology of Leadership" dur-

ing lunch. Listeners are invited to "come and listen" or to "bring your lunch ... or order a box lunch."

Several visitors from the Anglican Communion will speak at plenary sessions. Among these are **Elizabeth Barnes**, president of the Anglican Women's Fellowship of Southern Africa, Lady **Christine Eames** of Northern Ireland, and **Leila Diab**, representing Jerusalem and the Middle East. Guests will also attend from England, Canada, and Trinidad and Tobago.

Monday, July 21, will be dedicated to two sessions of 31 workshops, some of which will occur in the convention center and others in the adjacent Marriott Hotel. A sampling:

Lucy Perry of Atlanta and **Audrey McFarland** of Indianapolis will describe their experiences at the meeting of non-governmental organizations in Beijing, China, in 1995.

The Rev. **Carol Gallagher**, rector of St. Anne's Church, Middletown, Del., and Triennial chaplain, will "explore the gifts our mothers, grandmothers and female elders have given us ... from the perspective of Native American traditions."

"Womensing" will survey sacred music by female composers, from the elaborate 12th-century plainsong of Hildegard of Bingen to modern American jazz Mass settings. Sr. **Helena Marie**, CHS, is director of music for this year's Triennial. (See accompanying article.)

Anyone charged with the production of a newsletter will appreciate "Getting to Print: Basic and Beyond," presented by **Anna Iredale**, editorial



Rick Wood photo

Triennial in session at Indianapolis in 1994.

liaison for the ECW *Communiqué*, who also produces the Historic Episcopal Churches calendar and the feline fanciers' favorite *Episcopcats* at the Parish Services office in Philadelphia.

Several workshops will touch on children's issues. "The Church as Advocate for the Child," by the Rev. **Margaret Graham**, "All God's Children," by **Roberta Chapin Walmsley**, and "Reaching Out to the Children and Youth in our Communities," by **Margaret Sipple**, will discuss various ways of reaching and helping young and at-risk members of communities.

United Thank Offering

A presentation on the United Thank Offering in both English and Spanish will preview the 1997-2000 UTO video and review the granting process.

The UTO Ingathering will take place at the primary convention Eucharist on Saturday, July 19, after the morning's vote on this year's grants.

UTO's "blue boxes" have been used since 1889 as a tangible daily prayer of thanksgiving. The United Gift of 1997 "will be devoted to the development of and the strengthening of the women's organizations in Central America." The United Gift originated in 1991 as a response to the challenge made by the Rt. Rev. GERALYN WOLF, now Bishop of Rhode Island and then dean of Christ Church Cathedral in Louisville, Ky., who said it would be better to bring a gift of money for a specific cause to Triennial than "pens and pencils and do-dads."

Diocesan representatives will carry pennants in the procession of convention's opening celebration.

All women clergy attending or visiting General Convention or the Triennial Meeting are invited to process with their diocesan president or representative as a demonstration of the unity of women.

A special observation of ECW 126th anniversary is planned for the afternoon of Friday, July 18.

Altar Guild Events

The National Altar Guild Association's convention runs July 16-22 at the Wyndham-Franklin Plaza in Philadelphia. The theme of the convention is "Rooted in History — Flowering in the Future." Programs are open to the public.

Highlights of the NAGA program include a needlecraft workshop by Edith Fiesner, a tour of Philadelphia's sacred sites, a day trip to Washington National Cathedral, and an instructed Eucharist celebrated by the Rev. Bruce Jenneker, of Trinity Church, Boston.

The Ecclesiastical Art Show which displays sacred and liturgical items from throughout the country will be open July 17-22. It will be housed next door to the historical display of the Diocese of Pennsylvania.



Sr. Heléna Marie and Ana Hernández planned the music for Triennial.

Music of Other Languages Featured

Enlarge the site of your tent, and let your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes.

Isaiah 54:2 (NRSV)

By SR. HELENA MARIE
and ANA HERNANDEZ

Those attending the Episcopal Church Women's Triennial July 16-24 will be asked to enlarge the site of their tents as well. Having been asked to coordinate music for this event, we have taken this theme to heart, and have planned a musical experience that is guaranteed to stretch, encourage, and, we hope, to strengthen.

Our emphasis has been to seek out beautiful tunes from around the world to add to the traditional repertoire. We will attempt to enlarge the site of our musical tent by asking participants to move beyond the tradition of singing only in English, and to move beyond singing only familiar tunes. We will utilize music from two Asian hymnals, *Sound the Bamboo* and *Music from the Four Winds*, as well as music from Cameroon, Jamaica, Korea, South Africa, and the Taizé community in France.

American musical tradition will be under our tent too, with the incorporation of music from the African-American, Hispanic and Native American traditions. We will draw from *Lift Every Voice and Sing II*, and learn some hymns from the soon-to-be-released *El Himnario*, an ecumenical Hispanic hymnal (from Church Publishing for use by Episcopal, Presbyterian and United Church of Christ congregations). In addition to these, we'll be using *Wonder Love and Praise*, the new supplement to *The Hymnal 1982*. We've given much time, energy and thought to

finding the most beautiful, simple and singable hymns to bring to the group.

An additional emphasis will be placed on women composers, poets and performers. Women's music from (chronologically) Hildegard to Hernandez will be the focus of our Triennial music workshop, and we will include some of this in the general sessions. One example is by Connecticut Episcopalian Susan Bingham: The phrase "Peace be with you" is sung in 12 languages, including Swahili and Sanskrit, set to a simple melody. An all-women's group from St. Mark's Church in Philadelphia, the Lady Chapel Singers, will sing at the opening ceremony.

Does this mean we won't be singing anything familiar? No, worry not. We've got "Lift High the Cross," "Fairest Lord Jesus," "Seek Ye First," and lots of other old favorites on the agenda, although you may be hearing them in new ways. An assortment of drums and flutes will be arrayed around the room during the convention so that new sounds can enliven old tunes, and the participants are all invited to join in.

We have taken the theme of this Triennial meeting to heart. We will pull our musical tent pegs from their old holes and move them farther out. The old will still be there, while we lengthen our cords and explore the new together. In this way we hope to provide a broadening experience which will both nourish and inspire.

Note to readers:

In an effort to be complete in our coverage prior to General Convention, the next installment of our year-long series

The Church Is a Family

will appear July 20, rather than in this first issue of the month, as regularly scheduled.



Sr. Heléna Marie directs the choir of the Community of the Holy Spirit and is associate director of Women in Mission and Ministry at the Episcopal Church Center in New York City.

Ana Hernández is half of the musical group "The Miserable Offenders" (with Deborah Griffin Bly). She works at the Episcopal Resource Center in New York.

Conventions

A new diocesan mission proposal was presented at a special convention of the Diocese of Massachusetts May 10 at St. Paul's Cathedral in Boston. The Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts, said the costs for the initiatives of the proposal would be developed and would appear in the proposed budget for 1998.

Among the initiatives for the proposal are a new office of lay ministry, a year-round camp and conference center, a leadership development institute and a computerized talent bank of skilled persons as resources for ministry.

"I think this is an apocalyptic moment," said the Rt. Rev. M. Thomas Shaw, S.S.J.E., Bishop of Massachusetts. He said the diocese hopes "to help provide a renewed vision for the witness of our city congregations, but more than that, we hope all of us will explore together what it means to be an urban diocese with all of our congregations in every part of the diocese influenced in positive and negative ways by living in the context of an urban culture."

"We offer a mission focus directed toward building community and rooted in reconciliation, healing, stewardship, evangelism, advocacy and inclusion; one that will move us into a collaborative style of ministry," Bishop Harris said.

The convention accepted a resolution which calls for the bishops to appoint a committee to determine "programmatic and budgetary implications" of the proposal. Reports are to be presented at diocesan convention in November.

One Thing Is Certain, the Eucharist Will Happen at General Convention

By RALPH N. McMICHAEL, JR.



What will happen at General Convention? This question is being posed persistently throughout the Episcopal Church. Indeed, we might say that there has not been a General Convention that was not preceded by this question.

The Eucharist will happen at General Convention. Now the reader may thank me for pointing out the obvious, and then she or he may be unsatisfied with this answer. After all, when we ask the question concerning what will happen at General Convention, we want to know the probable outcome of votes and debates on the Concordat of Agreement, the canon on the ordination of women, the blessing of same-sex unions, the election of a Presiding Bishop. However, I contend that not only will the Eucharist happen at General Convention, but it is the most important event that will and can happen at any General Convention.

The Eucharist is the most important event that can happen in the world. The Eucharist is the primary and paradigmatic place of the manifestation and realization of God's truth in the world such that the world is called to receive this truth as an act of transformation into communion with God. The presence of Christ in sacrament and word is the presence of the historical manifestation of God's truth — proceeding from the Father and completed by the Spirit — so that for any happening to be an event of God's truth, it must happen eucharistically.

The Eucharist will be celebrated at least once each day of General Convention; it will happen every day. The question I posed at the beginning of this essay may now be altered to reflect the fact that the Eucharist will happen at General Convention.

Will whatever else happens at General Convention reflect and be accountable to the Eucharist? This question cannot be answered readily by political strategy, ongoing dialogue, canonical voting or issue-oriented forums. This question does not require consciousness-raising exercises, sensitivity training or personal inventories. The question of the relationship between the Eucharist and all other possible ecclesial happenings brings us to the unavoidable conclusion: We have to do theology.

In order for our actions at General Convention to be eucharistic, they must be

guided by a theological method or understanding that is derived from the Eucharist. Since we confess the Trinity, God is communion, and the Eucharist is the primary and paradigmatic place where communion happens, all other possible happenings are to come about eucharistically. And for this to happen, we are to do theology that is eucharistic; we are to speak about God and seek God's will in the same way in which God's truth happens, and the happening of God's truth is always an event of communion. Certainly the full implications of this eucharistic theological method cannot be presented here, but I would like to demonstrate how it ought to exist in three ways: the place of scripture in theology, the relationship between history and the Holy Spirit, and the horizon of communion.

Every Eucharist includes readings from scripture, and the place of scripture in the Eucharist is important. After an initial act of praise and prayer, scripture is read. That is, before we offer anything, enter into the memorial of our redemption, invoke the Spirit, or receive communion, we attend to scripture. It sets the stage for any subsequent action on our part. Also, scripture first speaks itself before we speak about it in the sermon. We are to listen to scripture in the Eucharist with a hermeneutic of expectation; we expect to hear the word of God that will somehow transform our lives accordingly. Of course, some sermons might ignore the previously heard scripture in an effort to speak to people, to convince them of something, or to direct their actions in non-scriptural ways. However, this kind of preaching abandons the eucharistic economy because it does not issue from scripture as given in the Eucharist (we do not pick and choose what scripture we feel like preaching on; we follow the eucharistic lectionary), and this preaching is not ordered toward communion. Will the debates at General Convention be characterized by eucharistic discourse: based on scripture and ordered toward communion?

The relationship between history and the action of the Holy Spirit is integral to any issue facing General Convention. Some will appeal to history as an argument against doing anything that could be characterized as new, while others will appeal to the Spirit as justification for doing all kinds of new things. In the Eucharist, the relationship between history and the Spirit is mutual and inseparable. The Spirit is invoked in the eucharistic prayer only after

The Rev. Ralph N. McMichael is assistant professor of systematic and sacramental theology in the William Adams Chair at Nashotah House.

(Continued on page 20)

Moving Toward Zwingli

By MICHAEL FRY

When Anglicans think of their founding fathers, the name of Ulrich Zwingli seldom comes to mind. As the most radical of the 16th-century “magisterial” reformers, Zwingli represents one of the extremes between which Anglicans have sought to carve out a *Via Media*—neither strictly reformed, nor Roman Catholic. It is interesting to note then, that in its use of authority and treatment of dissent, the Episcopal Church appears increasingly Zwinglian rather than Anglican.

One of the unique contributions of Zwingli’s reformation in Zurich is that the city council in 1534 established itself as the sole competent authority to interpret scripture without regard to the rest of the Christian world. Here a direct comparison is apt: Although the Episcopal Church certainly grants more consideration to tradition than Zwingli, when pressed, the General Convention considers itself uniquely qualified to interpret scripture, even when that interpretation is contrary to tradition and the understanding of most other Christian bodies.

Clearly, we do have a right to make our own decisions. However, what we have a right to do and what we ought to do as serious seekers after truth are not always one and the same. It appears that the sectarianism and lack of humility which led Zwingli and Zurich to their more radical positions is creeping into our own church. This is especially evident when it seems that any time we disagree with most of the rest of the body of Christ, voices are heard to claim that we are being “prophetic.” One simply needs to look to scripture to see that just because you are occasionally or even frequently prophetic does not mean that you always will be (1 Kings 22:1-40). And just because you are God’s people does not mean everything you decide to do is God’s will (Num. 14:39-45). History reveals that, while many breaches of tradition are genuine moves of God, most are not.

This is where a true sense of authority comes in. The former Archbishop of Dublin, H.R. McAdoo, has written that “the primary purpose of authority is to maintain the church in the truth.” Traditional Anglicanism has upheld the right of a national church to settle for itself matters not only of discipline, but of doctrine as well. However, the consensus of early Anglican divines was that every council was capable of error (Article XXI, 1979 BCP p. 872); no council could authoritatively contradict scripture (Articles VI, XX); and we are to be guided in judgment by a balance of scripture, tradition and reason.

Whereas in the 16th and 17th centuries it was clear that scripture was the primary source of authority (for Hooker, reason ranked second and tradition third), by the 19th, some Anglicans, such as John Henry Newman, had turned Hooker on his head and placed tradition first (followed by scripture and reason). This was just as contrary to the understanding of early Anglicanism as what seems to be the practice in the Episcopal Church today—placing reason above tradition and scripture.

For the Anglican apologists of the Reformation, there was a core of the Christian faith which was inviolable—that which was “once for all delivered to the saints” (Jude 3). As Lancelot Andrewes wrote, “One canon . . . two testaments, three creeds, four general councils, five centuries and the series of Fathers in that period . . . determine the boundary of our faith.”

Today, however, it is hard to discern what, if any, objective authority is given either to scripture or tradition in the Episcopal Church when they seem to contradict majority opinion. Whereas Hooker declared that “experience hath never as yet found it safe” to vary from the judgment of antiquity and the long-continued practice of the church, the question must be asked if the members of General Convention consider there is any danger in innovation. And if so,

what safeguards should be taken to minimize the potential for serious error, while not stifling legitimate expressions of the faith? Simply trusting in our own inerrant fidelity to the Holy Spirit is unbiblical, unhistorical, and tantamount to crediting to General Convention the same authority we have denied to the see of Rome.

In assuming authority as sole arbiter of truth for its own members, while subsequently re-evaluating scripture and tradition at will, the Episcopal Church is becoming Zwinglian. This similarity also extends to the church’s treatment of dissenters. Zwingli demonstrated an acute inability to see the reasonableness of contrary points of view. In opposition to the Anabaptists, Zwingli declared, “the issue is not baptism, but revolt, faction and heresy.” Likewise, in the Episcopal Church, to oppose the ordination of women on grounds of scripture or “the consensus of the faithful,” is to invite the rhetorically effective (but invalid) *ad hominem* response of being labeled a “misogynist”; to oppose changing the doctrine (i.e. “teaching”) of the church on sexuality is to invite the label “homophobic.”

Fortunately, we’ve moved beyond the days, at least in this country, where religious dissent was punishable by death. In Zwingli’s Zurich, re-baptizers were executed (through a twisted sense of irony) by drowning. But General Convention is on the verge of, if not excommunicating dissenters, at least disenfranchising them—leaving no place in the Episcopal Church for a traditional reading of scripture (still widely supported in other churches) when it contradicts majority opinion.

Perhaps as deputies and alternates arrive in Philadelphia this month, they might be greeted with the words: “Welcome to Zurich.”

The Rev. Michael Fry is vicar of the Church of St. John the Divine, Burkburnett, and Trinity Church, Henrietta, Texas.

Editorials

Willing to Share

The entrance of a fifth candidate into the process for electing a Presiding Bishop is a positive development. The nomination from the floor of Bishop Herbert Thompson of Southern Ohio should not be viewed as the strategy of a group unhappy with the nominating process. Rather, it marks the willingness of a gifted bishop to share his ministry with the national church. Bishop Thompson has made it clear that his decision to allow his name to go forward in the process does not reflect upon the nominations of the four candidates presented by the Nominating Committee for the Election of the Presiding Bishop. He should be commended for his statement that his decision is not part of a political agenda or affiliation with any person or group.

There will be concern among the bishops who will elect the next Presiding Bishop that, if elected, Bishop Thompson, 63, would be able to serve only six years of the nine-year term as Presiding Bishop because of a canonical requirement that the primate must retire at age 70. That would seem to be a minor problem. It would appear to make little difference whether the church would elect its next Presiding Bishop at the General Convention of 2003 or 2006.

The addition of Bishop Thompson will provide more of a choice for the bishops who will elect on July 21, and it illus-

trates that the process of nominating from the floor still can be effective within the church. Concerning this time before the election, Bishop Thompson may have stated it best: "This is a time for quiet reflection, prayer, study, and discernment of where Jesus is leading us in the future."

Strong Leadership of Women

We extend best wishes to the members of Triennial, who will gather in Philadelphia for their meeting which is concurrent with General Convention, July 16-24. Episcopal Church Women have been meeting in a national setting every three years since 1874. This special issue includes the names and addresses of the delegates from most dioceses.

While the role of women in the church has changed significantly since Triennial's inception, the focus of this gathering continues to be on the ministry of women. Triennial offers programs and workshops of high quality not only to its delegates, but to the rest of the church as well. Its United Thank Offering continues to be a ministry which makes a major impact on the wider church. We are thankful that the Episcopal Church Women continue to provide strong leadership for the rest of the church.

Letters

(Continued from page 7)

nuptial liturgy. However, dressed in my best black clericals, I sat with the Episcopalians and immediate family in the front row of the church. The "groom's side" of the nave also contained another 40 to 50 Episcopalians from the parish who knew them and had been invited. The Roman priest glanced at me twice and then never again could make eye contact with me throughout the liturgy.

At the invitation to communion, after reminding us that he was holding "the Lamb of God who takes away the sins of the world," he immediately proceeded to announce that "only Roman Catholics are permitted to receive communion under current church law." What a travesty when only the "bride's side" rose to take communion while the "Anglican side" remained seated.

"Benign exclusion" is a euphemism for Rome's continual ecumenical snobbery. God forbid that Roman Catholic wafers and Anglican ones should ever share the same paten.

*(The Rev.) Steven M. Giovangelo
St. John's Church
Union City, N.J.*

Regarding "Philip and Buffy's Wedding" [TLC, June 1], because Philip is "indifferent to organized religion" and it is he, not his mother, who is getting married, why was it appropriate for Fr. Quinn to have been present at all?

Moreover, the smarmy put-down of the marriage liturgy seems to confuse theology with "good taste," an unfortunate, albeit common error in Anglican circles. Since Buffy devoutly cared about "organized religion" and Philip did not, it seems entirely appropriate that her church call the shots.

*(The Rev.) Kenneth Aldrich
Trinity Church
Red Bank, N.J.*

Not Responsible

Your coverage of each candidate for Presiding Bishop is certainly newsworthy and important. I suggest you should have published all four in the same issue, especially since the June 15 issue with your second profile is one of those you send as a sample copy to so many non-subscribers.

The articles are well done and informa-

tive, but the candidates are getting unequal coverage, and this is not responsible journalism.

*Chris Payne
Warrenton, Va.*

Plenty of Room

Cheers for the Bishop of Maryland, the Rt. Rev. Robert W. Ihloff, who calls us [TLC, June 8] once again to acknowledge that the Anglican tradition has room for many differing thoughts and opinions.

Bishop Ihloff also might agree that the diversity found in all life and thought is a gift from God which brings challenge and sparkle to the life to which he calls us.

*(The Rev.) Janet C. Jaeger, deacon
St. Mark's Church
Cleveland, Ohio*

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. Letters should be signed and include a mailing address.



Triennial Meeting Delegates

(From a list compiled by the Episcopal Church Women. Not all dioceses supplied list to the ECW.)

Alabama

Lyn Dunbar
107 Cherokee Dr.,
Prattville, AL 36067
Diane Gamble
25 Spring St.,
Birmingham, AL 35213
Lectora K. Johnson
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Alice Tyson
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Albany

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Grace Dennis
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Selkirk, NY 12158
Barbara D. Munson
13818 Duanesburg Rd.,
Delanson, NY 12053-2014
Shirley Parker
154 First St.,
Troy, NY 12180

Arizona

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Betty Noell
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Atlanta

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Kennesaw, GA 30144-2257
Kay Meyer
500 Valley View Dr.,
Fort Valley, GA 31030
Mary Parris
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Lydia Wynn
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Bethlehem

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Marlene Hartshorne
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Ingrid Prater
1040 Jesse Rd.,
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Polly Sunderman
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Nancy Steele
136 Warren Rd.,
San Mateo, CA 94401-3720
Sylvia Wessel
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Central Florida

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Maitland, FL 32751
Gini Ruhlman
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Oviedo, FL 32765

Central Gulf Coast

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Santa Rosa Beach, FL 32459
Karen Jackson
301 N Englewood Ave.,
Dothan, AL 36303-3011
Carolyn Levensailor
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Mobile, AL 36608
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She Was 'Loved Out of Shyness'

By BOB LIBBY

The woman who will preside over the 42nd Triennial meeting of the Episcopal Church Women in Philadelphia July 16-24 was so smart she learned how to read when she was 3, but she was so shy she was afraid to tell her teachers she could in fact read and let them teach her all over again.

Virginia "Gini" Peterson's legacy of shyness is now a key to understanding what other people are experiencing when they come to meet their counterparts from other dioceses and other nations and cultures. Addressing the ECW convention of the Diocese of Southeast Florida recently, she encouraged her listeners to reach out to other

The Rev. Bob Libby is rector of St. Christopher's Church, Key Biscayne, Fla.

women who are either "too shy or too tired to share."

While Philadelphia will be her seventh Triennial meeting, it will be the first as presiding officer of the 500+-member assembly. A communicant of St. Matthew's Church, Snellville, Ga., in the Diocese of Atlanta, she lives with her husband, Reid, an electrical engineer, and two cats. The Petersons' only son, Ron, works at the Centers for Disease Control at Emory University and is in graduate school at nearby Georgia Tech.

Ms. Peterson identifies herself as being "an only child of an only child." She was born in Norfolk, Va., and studied library science at Old Dominion University, but it was the women of the church, not her professors, who "loved me out of my shyness."

In anticipating Triennial, she looks forward to the great United Thank Offering ingathering on July 19 and the



Gini Petersen

joint session of the bishops, deputies and ECW on July 17, addressing the subject of advocacy for children. Episcopalians across the country will be able to join in the dialogue through the special teleconferencing network.

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65079-9515U
Edyth Dalton
8 Bridgeview Dr.,
Kimberling, MO 65686
Sue Iseli
P.O. Box 452,
Pineville, MO 64856

West Tennessee

Helen Batts
2007 Worthington Circle
Memphis, TN 38114
Susan R. Johnson
1372 Vinton
Memphis, TN 38104
Ann Ray
15 Belleair
Memphis, TN 38104

West Texas

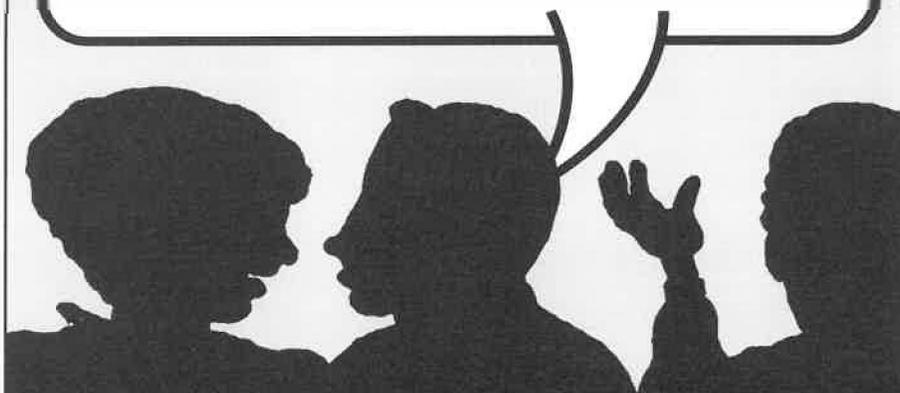
Patty Brooke
139 Seford,
San Antonio, TX 78209
Norma R. Brown
1002 Delta Dr.,
Corpus Christi, TX
78412-3716
Elizabeth Hodnett
HC Rt 69 Box 177 A,
Devine, TX 78016
Carla Pineda
8319 Castlecreek
San Antonio, TX 78218

West Virginia

Darla F. Bretz
3709 River Rd.,
Vienna, WV 26105
Judith K. Sharp
1707 2nd St.,
Moundsville, WV 26041

(Continued on next page)

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Traveling?

Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings on pages 23 and 24, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.

Triennial Meeting Delegates (Contd.)

Western Kansas

Reva Benien
P.O. Box 35,
Norton, KS 67654
Torie Jones
110 W 22nd,
Hutchinson, KS 67502
Jean MacFarland
40 Pawnee Dr. Apt 4,
Hutchinson, KS 67501
Bobbie Smith
2301 1st Ave #113,
Dodge City, KS 67801

Western Louisiana

Harriet Green
1706 Whispering Wood,
Lake Charles, LA 70605
Carolyn F. Ledet
810 S Market St.,
Opelousas, LA 70570
Debbie Soloman
1633 Applewood,
Shreveport, LA 71118
Joe Stamey
326 Moss Hill Terrace Rd.,
Natchitoches, LA 71457

Western Massachusetts

Renee A. Beaujean
34 Pine St., P.O. Box 82,

South Lee, MA 01260
Virginia Benoit
33 Westbrook Rd.,
South Hadley, MA 01075
Constance E. Crutchfield
145 Bristol St.,
Springfield, MA 01109-2802
Ruth Grimard
6 Willmark Ave.,
Turner Falls, MA 01376

Western Michigan

Rose McNab
232 N Creyts
Lansing, MI 48917
Pat D. Purol
7759 W Saginaw Hwy.,
Lansing, MI 48917
Joann A. Redman
512 S University Ave.,
Mt. Pleasant, MI 48858
Susan Samuels
315 E Spruce St.,
Big Rapids, MI 49307

Western New York

Mildred Krueger
3827 Lower River Rd. #8,
Youngstown, NY 14174-9702
Eleanor Conners
329 Pleasant Ave.,
Hamburg, NY 14075
Lynne G. Smith

593 Downing St.,
Buffalo, NY 14220-2867
Charlotte Vogelsang
88 Lancaster Ave.,
Buffalo, NY 14222

Western North Carolina

Margaret King
12 Spring Park Rd.,
Asheville, NC 28805
Diane Mance
27 Sunset Dr.,
Marion, NC 28752
Doris Perreault
113 Park Ave.,
Brevard, NC 28712
Sarah Walker
P.O. Box 146,
Cliffside, NC 28024

Wyoming

Lois E. Hall
659 Marion,
Sheridan, WY 82801
Marcia Himes
45 Far View Cir.,
Riverton, WY 82501
Marilyn Pedrick
1303 Curtis,
Laramie, WY 82070
Ann Wafer
45 Road 3CX-S,
Cody, WY 82414

The Eucharist Will Happen

(Continued from page 12)

After scripture has been read, and the history of salvation has been remembered within the eucharistic prayer, the Spirit is invoked over the bread and wine and over the gathered people. In other words, history provides the context for the action of the Spirit, and the Spirit is invoked to fulfill this history. Therefore, the remembrance of our history with God is not enough to bring about communion, nor can the Spirit acting away from history lead us into communion with God and each other in Christ. Our history with God has been constituted by our cooperation with the Spirit, and from this Spirit-filled history we look with expectation for the Spirit to lead us anew into the fulfillment of this history toward the conclusion of the story of salvation.

Will the debates at General Convention oppose history to Spirit, or will some appeal to a history that is not already recognized as salvation-history as an argument for a "new" action of the Spirit? If so, these debates have abandoned the eucharistic relationship between history and Spirit.

We confess the Triune God; we proclaim God as communion, and the Eucharist is the event of communion. On the night before he went to the cross on our behalf, Jesus gave us a command: "Do this in remembrance of me." The Eucharist is our faithful response to that command. It is the historical realization of Jesus' prayer to the Father that we all be one. Therefore, an act away from communion is an act away from God's will for us, and an act toward true communion is a eucharistic happening. In the Eucharist, we are not called to stand our ground, to justify our place in the church, or to persuade others to accept us where we are now. Rather, communion comes about by our willingness to leave our place in order to receive the truth, and only from the perspective of communion received can we evaluate the truthfulness of our previous places in the church.

If General Convention becomes an exercise in justifying our places in the church over against other places in the same church, if it becomes more dialogue meant to mask unwillingness to be in communion, then it will not be done in remembrance of Jesus. The Eucharist will happen at General Convention. Will what else happens be eucharistic?

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People and Places

Appointments

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

The Rev. **Marguerite A. Henninger** is assistant to the rector of Christ Church, Georgetown, 3116 O St., NW, Washington, DC 20007.

The Rev. **Helen Jenner** is deacon at St. Bartholomew's, Box 1011, Pittsboro, NC 27312.

The Rev. **Alfred C. Martin** is rector of Christ Church, Box 4832, Danville, VA 24540.

The Rev. **Wiley Miller** is rector of Trinity, Box 1043, Mt. Airy, NC 27030.

The Rev. **Robert P. Morpeth** is deputy of administration and finance of the Diocese of Alabama, 521 N 20th St., Birmingham, AL 35203.

The Rev. **James R. Price** is deacon assistant and parish administrator of St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

The Rev. **Clark Sherman** is rector of St. James', 5 W Olive St., Bozeman, MT 59715.

The Rev. **Stuart B. Smith** is rector of All Saints', 1508 S White Station Rd., Memphis, TN 38117-6899.

The Rev. **Charles W. Smithers** is vicar of St. Matthew's, Box 1173, Kenersville, NC 27285.

The Rev. **Jack W. Stapleton** is rector of Church of the Transfiguration, P.O. Box 1630, Evergreen, CO 80437-1630.

The Rev. **Byron D. Stuhlman** is vicar of Grace, Main St., Waterville, NY 13480.

The Rev. **G. Alfred Wray, Jr.** is deacon at St. Bride's, 621 Sparrow Rd., Chesapeake, VA 23325.

Ordinations

Deacons

Maryland — Sarah E. Standiford.

San Diego — Tracy F. Carroll, Rachel F. Endicott.

Priests

Southeast Florida — Barbara Baptiste-Williams, rector of Transfiguration, Box 272, Opa Locka, FL 33054.

Southwest Florida — Barry P. Kubler, rector, St. Martin's, 15801 U.S. Hwy. 19, Hudson, FL 34667.

Tennessee — Robin S. Courtney, Jr., vicar of St. Bede's, Box 305, Manchester, TN 37355.

Renunciations

Southeast Florida — John B. Boggs.

Resignations

The Rev. **Richard Craig**, as assistant rector of St. Andrew's, San Antonio, TX.

The Rev. **Walt Gordon**, as communications officer of the Diocese of Minnesota.

The Rev. **George Welles**, as rector of St. Mary's of the Harbor, Provincetown, MA.

Theological Seminaries

Episcopal Seminary of the Southwest — Honorary degrees were presented to the Rev. **William Bennett**, the Very Rev. **Ernest Hunt III**, **Hortense Lawson**.

Nashotah House — Honorary degrees were presented to the Rt. Rev. **Edwin Max Leidel, Jr.**, the Rt. Rev. **John-David Mercer Schofield**, Metropolitan **Christopher (P. Kovacevich)**.



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BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

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NOTES ON THE CELEBRATION OF THE EUCHARIST, Bruce Ford, \$7.50. *Making Eucharistic Vestments on a Limited Budget*, Linda Hall, \$10.50. **Hymnary Press**, 1223 Southeast Blvd., Spokane, WA 99202. Voice/FAX (509) 535-6934. E-mail HymnaryP@aol.com

CATECHUMENATE

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CHURCH MUSIC

THE HYMNARY II: A Table for Service Planning, \$18.50. *The Psalms: Gradual Psalms for Cantor and Congregation*, James Barrett, \$26.00. **Hymnary Press**, 1223 Southeast Blvd., Spokane, WA 99202. Voice/FAX (509) 535-6934. E-mail HymnaryP@aol.com

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THE ORDER OF THE HOLY CROSS, an Anglican congregation for men, invites you to explore a monastic vocation in the Benedictine tradition. We live in community in the U.S., Canada and Ghana serving God, the church and the world. Contact: **Vocations Director, Holy Cross Monastery, West Park, NY 12493-0099.**

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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.**

(Continued on next page)



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POSITIONS OFFERED

ASSISTANT PRIEST. Calvary Church, Pittsburgh, seeks an assistant priest to join the rector and associate rector to complete its clergy team. The assistant priest will participate fully in the liturgical and pastoral life of the congregation, and will be directly responsible for new member, young adult and college ministries. Housing, competitive salary and excellent benefits package provided. Other full-time staff include a director of religious education and a director of music. Calvary is a large, diverse, theologically centrist urban parish with a tradition of strong lay leadership. Please send resume and CDO profile no later than July 11, 1997 to: **The Rev. Dr. Harold T. Lewis, Rector, Calvary Episcopal Church, 315 Shady Ave., Pittsburgh, PA 15206.**

VICAR/CHURCH PLANTER. The Diocese of North Carolina seeks a priest to begin and develop a Hispanic parish in Durham, NC. This person should have five years experience in ordained ministry, be bilingual, possess skills in lay leadership development, be able to provide ministry to the Hispanic community in all its diversity, and proficient in leading small groups. The vicar will also be expected to work collaboratively with the ecumenical community and with El Centro Hispano, a non-profit social service organization that leases space in the church building which will house the new congregation. Inquire ASAP to: **Hispanic Mission Development Committee, 417 Overland Dr., Chapel Hill, NC 27514.**

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.**

DIRECTOR OF CHRISTIAN EDUCATION — St. George's Church, Nashville, is seeking a full-time director of Christian education to provide oversight and support for the parish's total educational ministry. This large multi-staff suburban parish provides a wide range of activities for children, youth and adults with an average Sunday morning church school attendance for all ages almost 500. The paid staff includes a director of youth ministries, child care coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involves recruitment, training, and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year) and health and disability insurance. Send resume to: **The Rev. Mark Wilson, St. George Episcopal Church, 4715 Harding Rd., Nashville, TN 37205 or call (615) 385-2150.**

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.

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.**

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.**

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.**

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.**

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Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist;
J. Sprague, Yth; K. Johnstone, v.
Sat 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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 Univer-
sity 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 Carolta (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 4th & Garnet in Granby
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(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

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Roxbury, CT

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Sun 8 & 10 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.

Washington, DC

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Twinamanni
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline
Wed 9:10

Pompano Beach, FL

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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 (706) 736-5165
Sun Masses 8 & 10 (Sung). Wed 6:30

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 Episco-
pal 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

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 (508) 746-4959
149 Court St.
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., 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, 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

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

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

(Continued on next page)

Summer Church Directory

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 (215) 342-6310
Sun Eu 8 & 10

Philadelphia, PA (Cont'd)

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). 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. 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

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"



Christ Church, Augusta, Ga.

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
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, ass't (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. Philliputt, 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 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

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

San Miguel de Allende

GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno. Spanish service Sat 6