

The Living Church

August 17, 1997 / \$1.50

The Magazine for Episcopalians



Scenes from
another
Philadelphia
story...

pages 10 and 11



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Scenes From Philadelphia

A series of sketches

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Quote of the Week

The Rev. Dan Herzog, Bishop Coadjutor-elect of Albany, on computer technology: "If St. Paul were alive today, he'd have Ephesus and Colossae and all those places on line."

In This Corner

A Friendly Convention but...

"It's unbelievable," said a visitor to THE LIVING CHURCH'S booth in the Exhibit Hall of the Pennsylvania Convention Center, where General Convention was held. "People are actually being nice to each other."

That statement summed up the 72nd General Convention. People were not only civil to each other, they were downright friendly. Even people on opposing sides of key issues. I saw them talking to each other, sometimes laughing, even hugging outside the House of Deputies. This was my fifth convention, and the mood was unlike the other four. Only one person arrived at TLC's booth in an antagonistic frame of mind, and he soon backed off into a reasonably intelligent conversation.

To what should we attribute this phenomenon? Several possible answers:

a. The Presiding Bishop. Perhaps Bishop Browning spoke of mean-spiritedness so often that it began to sink in. People might have kept this in mind in conversations, whether on the floor of one of the houses of convention or in a hotel cocktail lounge.

b. The covenant signed by deputies. An editorial already explored this topic [TLC, Aug. 10], but there seems to be no question it helped.

c. Prayer. I was more conscious of prayer taking place at this convention than at others. Everytime I walked past Anglican Fellowship of Prayer's booth, there were

people praying. The same goes for other organizations, no matter what their agenda. Diocesan prayer vigils leading up to convention and intercessors present throughout obviously had an effect.

d. The Holy Spirit. This is my favorite answer. My own prayer for this convention during the months leading up to it was that God's will be done, through the power of the Holy Spirit. I'm not theological enough to know how this happens, but I do know the myriad of intercessory prayers from countless groups and individuals seeking the help of the Holy Spirit were heard.

Despite the politeness, it was still clear that this is a deeply divided church, perhaps now more than ever. I've concluded that the division is so great that on some issues reconciliation may not be possible.

Want an example? Take the issue of whether to bless committed same-sex relationships. Despite encouraging dialogue like the Wellspring meeting [TLC, Aug. 3], people on both sides of this contentious issue are not about to change their minds. They may be nice to each other, but they're far apart. And the chasm continues between the leaders of the church, those at General Convention, and those persons back home, who neither know nor care what takes place at General Convention.

Irreconcilable? I hope I'm wrong.

David Kalvelage, editor

Sunday's Readings

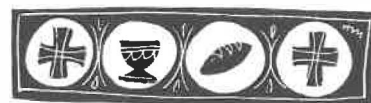
Dwelling in Christ

Pentecost 13, Proper 15: Prov. 9:1-6; Ps. 147 or Ps. 34:9-14; Eph. 5:15-20; John 6:53-59

Disputes about what Jesus meant when he said that we must "eat his flesh" and "drink his blood" have produced little other than division. In our lessons for today, we can begin to see that apprehension of the reality behind these words lies beyond mere understanding.

In the first lesson, there is a call to enter the house of wisdom, who has mixed bread and wine. The context clearly implies that bread and wine symbolize "the way of insight," "righteousness" and "learning," which means living in the truth of God which only wisdom can provide. Both selections from the psalter expand on this theme.

Similarly, the epistle presents a sharp contrast between a life of dissolution and



surrender to evil days, and a life filled with the Spirit and characterized by joy. However, this is not to suggest that Jesus' words about his flesh and blood are mere symbols or reminders; he is not using a parable here. But he does provide some direction for the faithful when he says that his flesh is "food indeed" and his blood is "drink indeed." The word "indeed" means "a foundational, absolute, axiomatic truth." Then he adds that the life produced in those who "eat him" is directly connected to the life he lives because of the Father.

Right understanding begins when we abandon the idea that "eating" means consuming or diminishing the one being eaten. Rather, we enter the path to comprehension when we realize that "eating" means the complete intimacy of "life within life." Quoting, as last week, the Prayer of Humble Access, we eat and drink him that "we may evermore dwell in him, and he in us."

Positive Spirit

Re. "Sign of Better Times" [TLC, Aug. 3], thank you for affirming the positive spirit coming from the Wellspring Retreat, a gathering of 14 members of the Episcopal Church family representing widely varied perspectives.

As a leader in a conservative evangelical ministry of parish renewal, I found that the retreat enabled me to accept and encourage all Episcopal ministries — including those serving the gay community — as they draw the unchurched into a relationship with Jesus Christ as central in their lives. That's the issue, of course: to know Jesus Christ as Savior and to allow him to move in and through us to make us pleasing to God. "So guide our minds, so fill our imaginations, so control our wills that we may be wholly thine. . ."

Shortly after participating in this retreat of listening to one another in a perspective of God's unconditional love, I reported to the national board of Faith Alive that although many issues remain unresolved, the Wellspring participants were united in our love for and commitment to Jesus Christ and united in our experience of the Holy Spirit working in and transforming our lives.

Our board responded at its annual meeting of May 30 by resolving that: "We praise God for the healing of diverse Episcopal ministries initiated at the May retreat at Wellspring, pledge to encourage a kind spirit of listening and understanding, and pray that a focus on the centrality of Jesus Christ and our baptismal vows will continue through General Convention of the Episcopal Church and beyond."

Tom Riley
President, Faith Alive
Vienna, Va.

Not of Charity

Unless one is a hopeless radical, he should be angry, as this cradle Episcopalian is, that General Convention approved a canon to bring women priests into dioceses where their bishop is opposed to ordination of women [TLC, Aug. 3]. When the marketplace of ideas does not carry the day, force shall be used. Now that's Christian charity!

I have always wondered whether Rome, Antioch and Constantinople, et cetera, got mild amusement out of the dwarf Episcopal Church proclaiming that the Big Boys had a "respected theological position" about anything. We now know

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Letters

that this "respected" stuff was just words to buy time. (Sorry, but your time is up.)

Just how is a bishop to be true to his consecration, especially those consecrated under the 1928 prayer book's promise to "drive away" all strange doctrine, if he may not act according to a respected belief? This canon is disrespectful to this position, and its many followers inside and outside of these four dioceses.

In the dark days of the Reformation, Canterbury authorized priest-catchers to round up dissenting catholic priests, and then butchered them. (I recommend reading Evelyn Waugh's book on St. Edmund Campion [Sophia Institute Press].) Shall we now return to yesteryear with bishop-catchers?

*Richard Andrews
Fort Collins, Colo.*

No Dignity

It is not true that the death penalty for Timothy McVeigh [TLC, July 27] was universally supported by those who lost loved ones in the Oklahoma City bomb-

ing. We saw many interviews on the evening news during the trial, and there were a few who said things like, "No, there's been enough bloodshed."

Still, the spectacle of those calling for the death penalty was very disturbing. My own opposition is based on our vow to respect the dignity of every human being. A society that supports capital punishment puts everyone associated with a crime at grave risk on this count.

See the angry crowd screaming for the death penalty, hatred in their eyes, vengeance in their hearts. No dignity there. Or in Utah, when they ask for volunteers for the firing squad, and far too many eagerly step forward. No dignity there. Or what about the official whose job it is to prepare the lethal injection or pull the switch? And those who must or want to witness the execution? No dignity there.

Some time ago a local Latino family who had lost a son in Denver street violence was interviewed. The gentleman spoke for the family. There was pain in his face, but not hatred. There was a tran-

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Letters

scending peace in his eyes, not vengeance. "We are Christians," he said gently. "We do not know why he (the perpetrator) did it, but he is in the hands of the law now. We are not his judges." Now that's dignity.

The reporters seemed disappointed. Apparently screams for vengeance make better "news." No dignity there, either.

(The Rev.) Charles R. Wilson
Arvada, Colo.

Beyond Rules

The gospel lesson appointed to be read at Morning Prayer today suggests that there are social circumstances when established rules of religious observance do not apply. In Mark 2:18-20 the disciples of John the Baptist and of the Pharisees are observing the discipline of fasting, and they inquire of Jesus why his disciples are not fasting. Jesus replies that wedding guests cannot fast as long as they have the bridegroom with them.

The Marcan pericope makes it clear that the practice of fasting is not an unalterable absolute. Its observance must be consonant with variable social circumstances, such as a nuptial celebration.

Jesus calls his disciples and thus his church to take note of the world in which they live and to adjust established routines to pertinent variations in the "secular" world.

Much of the turmoil in today's church clearly results from the disagreement over which traditional scriptural or ecclesiastical requirements are temporally absolute and which are to be altered when social circumstances change and the bridegroom has come.

Nothing but prayer and faith and openness can let God teach us about the divine will for those unique moments in which we live and are called to faith, hope and love.

(The Rev.) R. Francis Johnson
Connecticut College
New London, Conn.

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.



Persied Shower

By Karen Tynes

One August evening,
Polaris bound
beyond the city,
we sought the
baptism of meteoric fires.
Down a dwindling road
we stopped
and spread blankets
and ourselves
beside a bean field.

I think, now,
we had been summoned
to a night
ordained for wonder;
A wonder my mind
could not hold
yet surely known
to a rabbit wide-eyed
among the leaves,
the fireflies floating
delicate as incense
and the hound barking
beyond the trees.

Under the nimbus
of the Milky Way,
we awaited
the comet born.
As the cicada chorus
reached its crescendo,
wispy clouds
on a glory—
luminous trails
blazing across the sky,
silently scribing
their long journey's end
with orange fingers arcing
down into green flame.

Towards midnight,
a hush
consumed the cicadas
as we shared in the liturgy
of our stellar kindred.
In the vaulting darkness
we knew
an immense peace
and remembered that
the comet,
the creatures,
the bean field
and we beside it
are all related—
all created
in the white-hot heart
of God.

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Episcopal Synod of America Decides Now Is the Time for Separate Province

At least 10 bishops are prepared to cross diocesan boundaries if necessary to provide episcopal ministry to parishes which feel cut off from the oversight of orthodox bishops. The plan was revealed at the convention of the Episcopal Synod of America (ESA), July 27-30, in Rosemont, Pa. Meeting at the Church of the Good Shepherd, ESA leaders published an open letter "to all faithful people in the Anglican tradition."

The letter notes decisions of General Convention the previous week in Philadelphia as refusing to affirm the biblical standards of sexual morality, laments the "persecution" of those who cannot accept the ordination of women as priests and bishops, and reveals details of a new province, "a structure which would proclaim true doctrine and allow us to go forward with the work God has given each of us."

'Not Leaving'

"We are not leaving anything or going anywhere," the letter states. "While praying and working for revival in the Episcopal Church, we have planned for a number of years for a new province, a structure which would proclaim true doctrine ... We have said from the beginning that we intend to be the Church. We will continue to be who we are. We have waited patiently for the right moment, and now is the acceptable time."

ESA, formed in 1989, has been an organization for Episcopalians who oppose on theological grounds the ordination of women to the priesthood and episcopate. Its members also oppose blessing same-sex relationships and ordaining non-celibate homosexuals.

The letter claims General Convention "created substantial impediments to the practice and advance of the Gospel of the Lord Jesus Christ," and "refused to affirm the biblical standards of sexual morality" by failing to approve the Kuala Lumpur Statement [TLC, June 8], promoting study of the blessing of same-sex unions, allow-

ing dioceses to extend insurance coverage to "domestic partnerships" of clergy and lay employees, and rejecting a proposed canon requiring of all ordained people sexual fidelity within marriage and abstinence from sexual relations outside it.

ESA's New Province proposals to 'revive' the Episcopal Church

- *If a parish asks its own diocesan bishop for another bishop to make a visitation, and that request is refused, then one of the bishops who is willing to cross diocesan boundaries will be sent by ESA to that parish. Should an action be taken by a local ordinary against a synod parish for requesting such oversight, ESA will consider that action to be of no force and effect.*
- *Individuals who feel cut off from "orthodox" parishes should seek a compatible local community or begin efforts to build one. Assistance will be available.*

"It has become clear to us that the Episcopal Synod of America must more fully and thoroughly continue in its mission to 'be the church,' by proclaiming the gospel and shepherding the faithful," the letter states. "We see our faithful pursuit of this mission as an essential element in the emergence of an orthodox province of the Anglican Communion in America."

While the bishops who would be willing to minister in other dioceses were not identified in the letter, it is believed they include the four diocesan bishops affiliated with ESA (Bishops Jack Iker of Fort Worth, William Wantland of Eau Claire,

Keith Ackerman of Quincy and John-David Schofield of San Joaquin) and others who belong to the American Anglican Council (AAC).

According to the letter, if a parish asks its own diocesan bishop for permission to invite another bishop to make a visitation, and that request is refused, then one of the bishops who is willing to cross diocesan boundaries will be sent by ESA to that parish.

"Should action be taken by a local ordinary against a synod parish for requesting such oversight, this community will consider that action to be of no force and effect," the letter reveals. "We acknowledge that some parishes may find it necessary to seek corporate separation from the institutional church, and pledge our solidarity with them."

ESA also addresses individuals who feel cut off from "orthodox" parishes and urges those persons to "seek a compatible local community or begin efforts to build one." The letter points out that the American Anglican Council and the North American Missionary Society have offered cooperation with such efforts.

"We are encouraged by the support we have already received from overseas bishops and provinces of the Anglican Communion, and will work energetically to extend our fellowship and work for the gospel with them," the letter states. It also mentions that ESA welcomes association with jurisdictions of the continuing Anglican movement, the National Catholic Church (formerly Polish National Catholic Church) and the Charismatic Episcopal Church.

Formed in 1989, ESA opposes on theological grounds the ordination of women to the priesthood and episcopate. Its members also oppose blessing same-sex relationships and ordaining non-celibate homosexuals.

Briefly

The **Canterbury Cathedral Trust** in America, headquartered in Washington, D.C., has been dissolved, with its funds divided between the newly formed Friends of St. Benedict and the Canterbury Cathedral Education Center to be built on the cathedral close. Officials of Canterbury Cathedral Trust said the cost of the Anglican study courses in the U.S. and England had become overly expensive for the limited resources at their disposal.

The annual convention of the **Dorothy L. Sayers Society** was held at Wheaton College, Wheaton, Ill., July 4-7. Seven countries were represented and more than 150 people attended. The overseas contingent included Barbara Reynolds, president of the society, whose *Letters of Dorothy L. Sayers, Volume II, 1937-1943* will be published in October. The focus was on Sayers' *Gaudy Night*, *Nine Tailors* and *Man Born to Be King*.

Seven bishops born in Cuba met in Live Oak, Fla., recently, the first such gathering since Fidel Castro came to power in 1959. They reflected together on the mission and ministry of the church and recalled experiences of their work in the life of the church in Cuba. The church in Cuba has produced nine bishops who were born in Cuba.



Nina Soto photo

From left: Bishops Hugo Pina (assistant, Central Florida), Emilio Hernández (Bishop of Cuba, 1982-'92), Leopoldo Frade (Bishop of Honduras), Jorge Perera (Bishop of Cuba), Anselmo Carral (Bishop of Guatemala, 1973-'81 and assistant, Texas, 1985-'92), Onell Soto (assistant, Atlanta) and William J. Skilton (suffragan, South Carolina).

Archbishop Carey to English Synod: 'Prayerful, Respectful Dialogue' Needed on Homosexuality

Prior to traveling to the United States to visit and preach at General Convention [TLC, Aug. 3], the Archbishop of Canterbury, the Most Rev. George Carey, spoke strongly against same-sex marriages at the Church of England's General Synod July 14 in York. Archbishop Carey addressed the synod during a general debate on homosexual practice.

"The picture formed by many outside the church is that the Anglican Communion is hopelessly divided and rent asunder by furious debate about homosexual practice," the archbishop said. "I urge synod, indeed, all members of our church, to treat this description with great skepticism."

Archbishop Carey called the matter of homosexuality "an important subject

which can give rise to much anxiety, pain and division. It will not go away and it is no good pretending that opposition to, and acceptance of, homosexual practice are reconcilable opinions. We are therefore left with two subjects for continuing dialogue: firstly, what is God's will? And secondly, what do we do as members of the church when we disagree about what God's will is?"

"Anglicanism, with its rich theology of comprehensiveness, should be a good context in which to wrestle with these two questions honestly and openly. Neither question can be settled by campaigning tactics or sound bites. They need prayerful, respectful dialogue."

As he has done before, Archbishop Carey addressed the role of scripture.

"I do not find any justification from the Bible, or the entire Christian tradition, for sexual activity outside marriage," he said. "Thus same-sex relationships in my view cannot be on a par with marriage and the church should resist any diminishing of the fundamental 'sacramentum' of marriage."

"Clergy especially must model relationships that commend the faith of Christ. I know that this statement will distress some, and I understand the pastoral difficulties that come from working out the discipline of the church in the personal life."

The archbishop added that many persons would wish to challenge his view and he said "thoughtful debate" and prayer should continue.

General Convention Resolutions

Among the resolutions adopted at General Convention were those which:

- Adopt the Concordat of Agreement
- Enact a temporary suspension of the preface to the ordinal
- Establish dialogue with the Moravian Church
- Modify the parochial report form to enumerate services held
- Monitor the effects of welfare reform on women and children
- Confront discrimination, especially sexism
- Amend canons on qualifications of candidates for ordination
- Respect the rights of persons opposing ordination of women
- Promote voluntary dialogue on human sexuality
- Amend the canons regarding bishops suffragan
- Fund distribution of the supplement to *The Hymnal 1982*
- Select Denver as the site for the General Convention in 2000
- Consider Kansas City, Minneapolis, Salt Lake City and Charlotte as convention sites in 2003
- Continue the office of Rural/Small Community Ministries
- Affirm 1 percent giving to theological seminaries
- Include young adults on interim bodies
- Amend various canons on discipline of bishops
- Adopt "A Children's Charter for the Church"
- Implement a comprehensive, coordinated communications strategy
- Establish the autonomous Anglican Province of Central America
- Establish dialogue with the National Association of Evangelicals
- Enable discussion on same-sex committed relationships
- Study the Diocese of Washington's report on assisted suicide
- Provide health insurance benefits for domestic partners of church employees
- Lower the service requirements of the Church Pension Fund
- Support the collaboration of four Anglican jurisdictions in Europe
- Consent to the election of suffragan bishop in Maryland
- Establish dates of future General Conventions as no earlier than June 15 or later than Sept. 15
- Amend a canon to enable protestants who have made a public commitment in another church to be received, not confirmed, in this church
- Apologize on behalf of the church to gay and lesbian persons for years of rejection and maltreatment
- Express opposition to partial birth abortion
- Affirm the Wellspring statement on evangelism
- Designate the last Sunday of Epiphany each year as World Mission Sunday
- Combine the General Convention and program budgets into a single budget
- Authorize the commemoration of Florence Nightingale
- Authorize continued trial use of the Revised Common Lectionary
- Agree that doctrine is based on scripture, the historic creeds and the Book of Common Prayer

Elections and

ELECTED AT GENERAL CONVENTION

Officers of General Convention — Pamela Chinnis, Washington, president of the House of Deputies; the Very Rev. George Werner, Pittsburgh, vice president, House of Deputies; Stephen C. Dugan, New York, treasurer.

Trustees of Church Pension Fund — The Very Rev. M.L. Agnew, Western Louisiana; Sheridan C. Biggs, Albany; David L. Brigham, Vermont; Thomas M. Chappell, Maine; Vincent C. Currie, Jr., Central Gulf Coast; the Rev. Canon Carlson Gerdau, Chicago; the Rev. Gayle Harris, Rochester; Joon Matsumura, Los Angeles; Virginia Norman, Dominican Republic; David R. Pitts, Louisiana; the Rev. Noreen P. Suriner, Central New York; the Rt. Rev. Herbert Thompson, Jr., Southern Ohio.

Executive Council (elected by convention) — The Hon. James E. Bradberry, Southern Virginia; Thomas R. Bates, Central Florida; Carol Jan Lee, California; Barbara Mann, Western North Carolina; Warren C. Ramshaw, Central New York; the Rt. Rev. Keith L. Ackerman, Quincy; the Rt. Rev. Robert H. Johnson, Western North Carolina; the Rev. Barnum McCarty, Florida; the Rev. Canon Benjamin Pao, Los Angeles.

Executive Council (elected by provinces) — Rita Redfield-Cochrane, Maine, Province 1; Alfred Price, Western New York, Province 2; Iris Harris, Washington, Province 3; the Rev. Robert Sessum, Lexington, Province 4; Constance Ott, Milwaukee, Province 5; the Rev. Don Betts, Province 6; Nancy Salmon, San Joaquin, Province 7; the Rev. Shelly Vescova, Province 8; the Rev. Francisco Duque, Colombia, Province 9.

Trustees of General Theological Seminary — Sally Bucklee, Washington; Robert E. Wright, East Carolina; the Rev. Mark Dunnam, Central Gulf Coast; the Rev. Frederick Williams, New York.

Court for the Trial of a Bishop — The Rt. Rev. J. Clark Grew II, Ohio; the Rt. Rev. Sam B. Hulsey, Northwest Texas; the Rt. Rev. Alfred C. Marble, Mississippi; the Rt. Rev. Carolyn Tanner Irish, Utah; the Rt. Rev. Chester Talton, Los Angeles; the Rt. Rev. O'Kelly Whitaker, Southern Virginia.

General Board of Examining Chaplains — Mary Chilton Gallaway, New

Appointments at General Convention

York; Jo Ann Giannini, Indianapolis; Leonard W. Johnson, California; Susan Hill Lindley, Minnesota; the Rev. Thomas E. Breidenthal, General Theological Seminary; the Very Rev. Guy F. Lytle, University of the South; the Rev. Ellen K. Wondra, Colgate-Rochester-Bexley Hall; the Rev. Harmon L. Smith, Duke University; the Rev. Mark Taylor Crawford, Texas; the Very Rev. Philip M. Duncan II, Dallas; the Rev. Anne W. Robbins, Southern Ohio; the Rt. Rev. Robert L. Ladehoff, Oregon; the Rev. Arthur E. Walmsley, Connecticut.

Joint Nominating Committee for the Election of the Presiding Bishop — the Rt. Rev. GERALYN WOLF, Rhode Island, the Rev. TITUS PRESLER, Massachusetts, Jean MULLIGAN, New Hampshire, Province 1; the Rt. Rev. JACK MCKELVEY, Newark, the Rev. STEPHEN LANE, Rochester, Diane B. POLLARD, New York, Province 2; the Rt. Rev. FRANK VEST, Southern Virginia, the Rev. NANCY WITTIG, Pennsylvania; Betty WANNAMAKER, Virginia, Province 3; the Rt. Rev. ROBERT H. JOHNSON, Western North Carolina, the Rev. REYNOLDS CHANEY, West

Tennessee, Lillian Yaeger, Kentucky, Province 4; the Rt. Rev. FRANCIS C. GRAY, Northern Indiana, the Very Rev. SCOTT KIRBY, Eau Claire, Bonnie Anderson, Michigan, Province 5; the Rt. Rev. ANDREW FAIRFIELD, North Dakota, the Rev. HOWARD ANDERSON, Minnesota, Ellen BRUCKNER, Iowa, Province 6; the Rt. Rev. JAMES E. FOLTS, West Texas, the Rev. TIM KLINE, Western Kansas; Matt Livingood, Oklahoma, Province 7; the Rt. Rev. CHESTER E. TALTON, Los Angeles, the Rev. DARROW AIONA, Hawaii, Matthew K. CHEW, Arizona, Province 8; the Rt. Rev. JULIO C. HOLGUIN, Dominican Republic, the Rev. Canon LLOYD E. ALLEN, Honduras; Diana D. Frade, Honduras, Province 9.

APPOINTED BY PRESIDENT OF HOUSE OF DEPUTIES, CONFIRMED BY CONVENTION

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Rev. Robert G. Carron, Connecticut.

Church Deployment Board — The Rev. Jorge Gutierrez, Rochester; Betsy H. Greenman, Olympia; Marsha W. Harper, New York; Jesse Milan, Jr., Pennsylvania.

APPOINTED BY PRESIDING BISHOP, CONFIRMED BY CONVENTION

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General Board of Examining Chaplains — The Rt. Rev. Robert L. Ladehoff, Oregon; the Rt. Rev. Arthur E. Walmsley, Connecticut.

Board for Archives — The Rt. Rev. Larry Mize, Arkansas; the Rt. Rev. James Ottley, Panama.

Trustees of General Seminary — The Rt. Rev. Leo Frade, Honduras; the Rt. Rev. Sam B. Hulsey, Northwest Texas



One of three General Convention sessions using a national satellite downlink to Philadelphia.

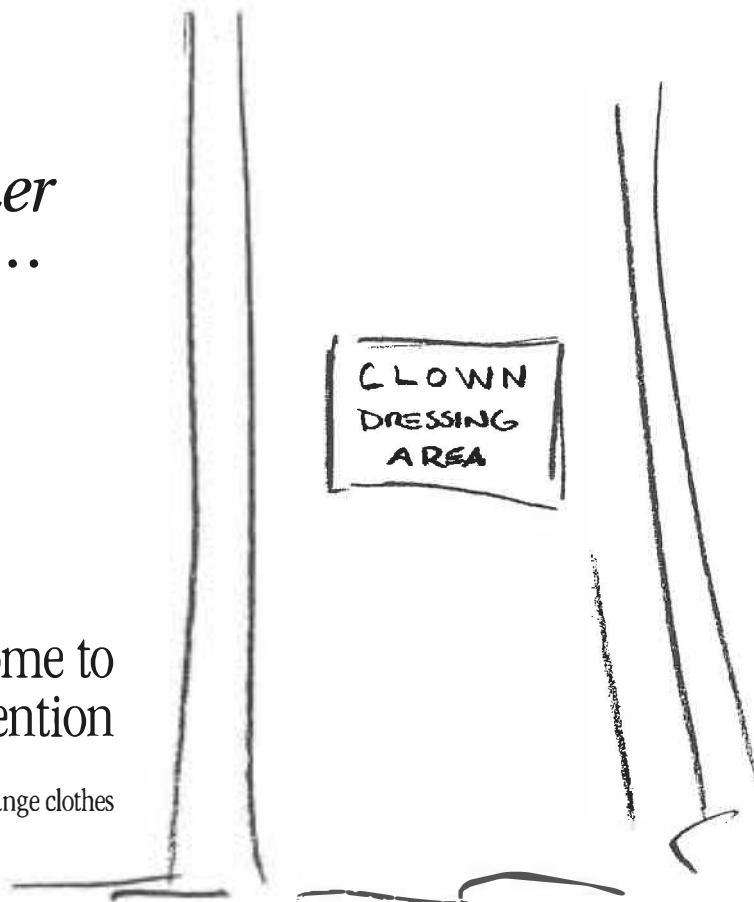
Patricia Nakamura photo

Scenes from *another* Philadelphia story...

—from the convention sketchbook of Deborah Yetter

Welcome to
General Convention

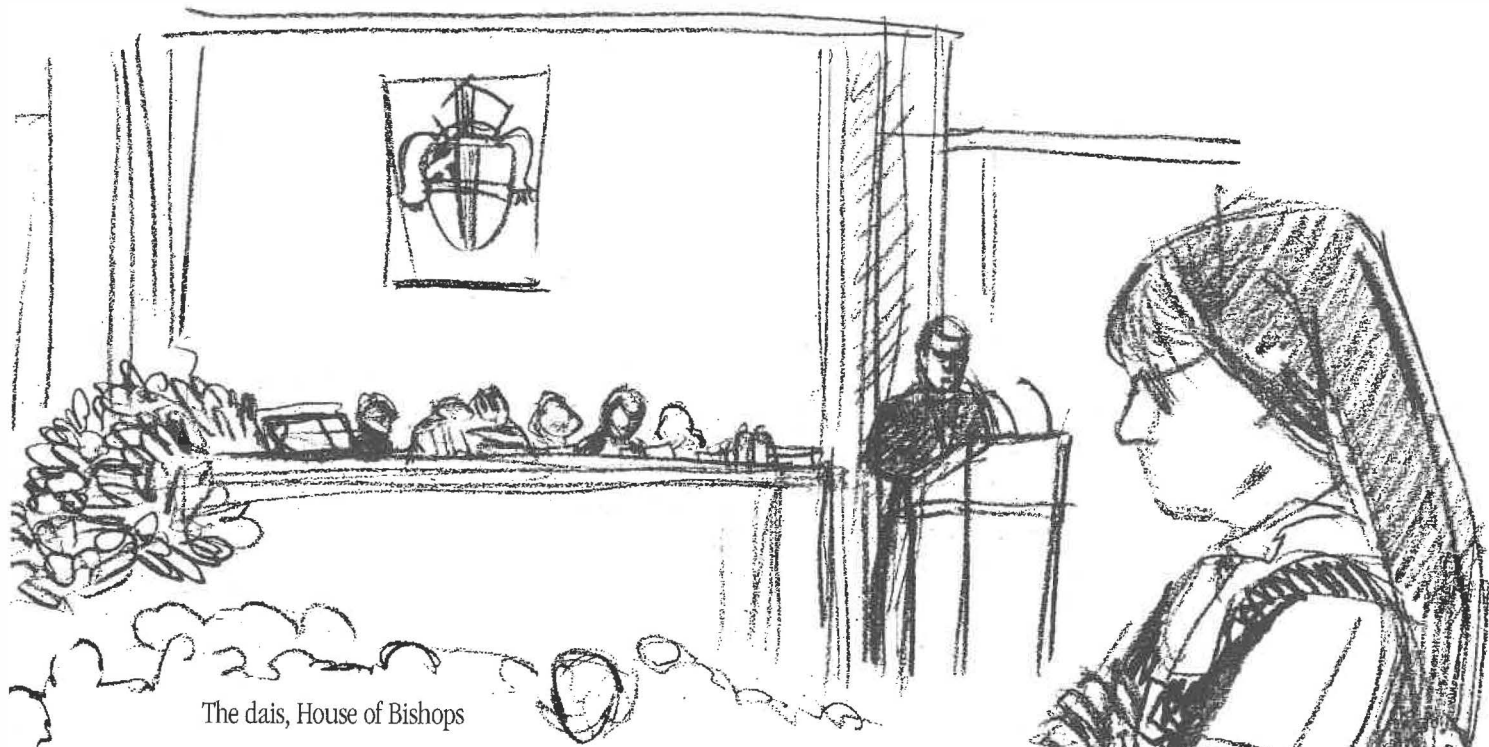
Some of you will need to change clothes



No gate-crashers here



Every home should have an icon...or two



The dais, House of Bishops

Nodding off,
the House of Bishops



All the action — *en Español*



Sending a message

The Other Ark

Single — and the Church

By Kay Collier-Slone



“Contrary to popular opinion, God loves singles, too.” The words of the Episcopal Ad Project are superimposed on an almost-museum print of animals on their way to the ark. Almost, because not all of the animals are paired.

It is difficult for some single people to experience that message as, nearing the end of the 20th century, little effort has been made to evangelize and minister with single adults through the Episcopal Church.

About 48 percent of the population of the United States over the age of 25 is now single. That figure is projected by futurists to reach 52 percent by the year 2000. In the 1980 census, the average age for first marriage was 21-23. By 1990, that figure had reached 27½, including high school drop-outs. With a college-educated population, the figure nears 31.2. The fastest growing age group in the United States is post-80, many of whom are single. The divorce rate is holding steady. One out of every four Episcopal priests will be divorced, and 90 percent of their former spouses leave the church within the first year.

The good news is that 1 is a whole number. Single is not a dirty word. Single is not simply a transitional state or an ante-room to real life, to be moved through as swiftly as possible. Single is a norm in modern day society, with many issues and needs particular to singularity, as well as those held in common with coupled folk.

Often the church is unaware that it is

not user friendly for single adults. And unaware that “single” is an intergenerational descriptor, spanning the post-school through post-retirement ages. Even more sadly, unaware that when the church becomes aware, it is first about theology, and then about program.

In a large urban parish, the rector was informed that the church was discriminating against single people. Shocked by accusation from a generous pledger, he asked the basis of her comment. “Whenever there is an event, it’s advertised as ‘Families \$10.00; single admission \$7.50’.” The rector and vestry so took the message to heart that when approached by Presbyterian neighbors to co-sponsor an event with such pricing, the leaders quickly responded that they could only do it if there was equality in ticket costs.

In another town, a single female, university professor by vocation, told a senior clergyperson that she simply could not walk in the rector’s forum on Sunday morning. “Whatever the true demographics,” she said, “it feels intensely coupled — and I feel completely out of place.” “Oh, you shouldn’t feel that way!” was the response. “I told him that there were no shoulds to feelings — I felt what I felt. And, I added that if clergy knew what it felt like to the unmarried when so many sermon examples, church bulletins and discussions are family-oriented, or use examples from married life, it would help.”

A theology concerning single adults is more about the passive acceptance in

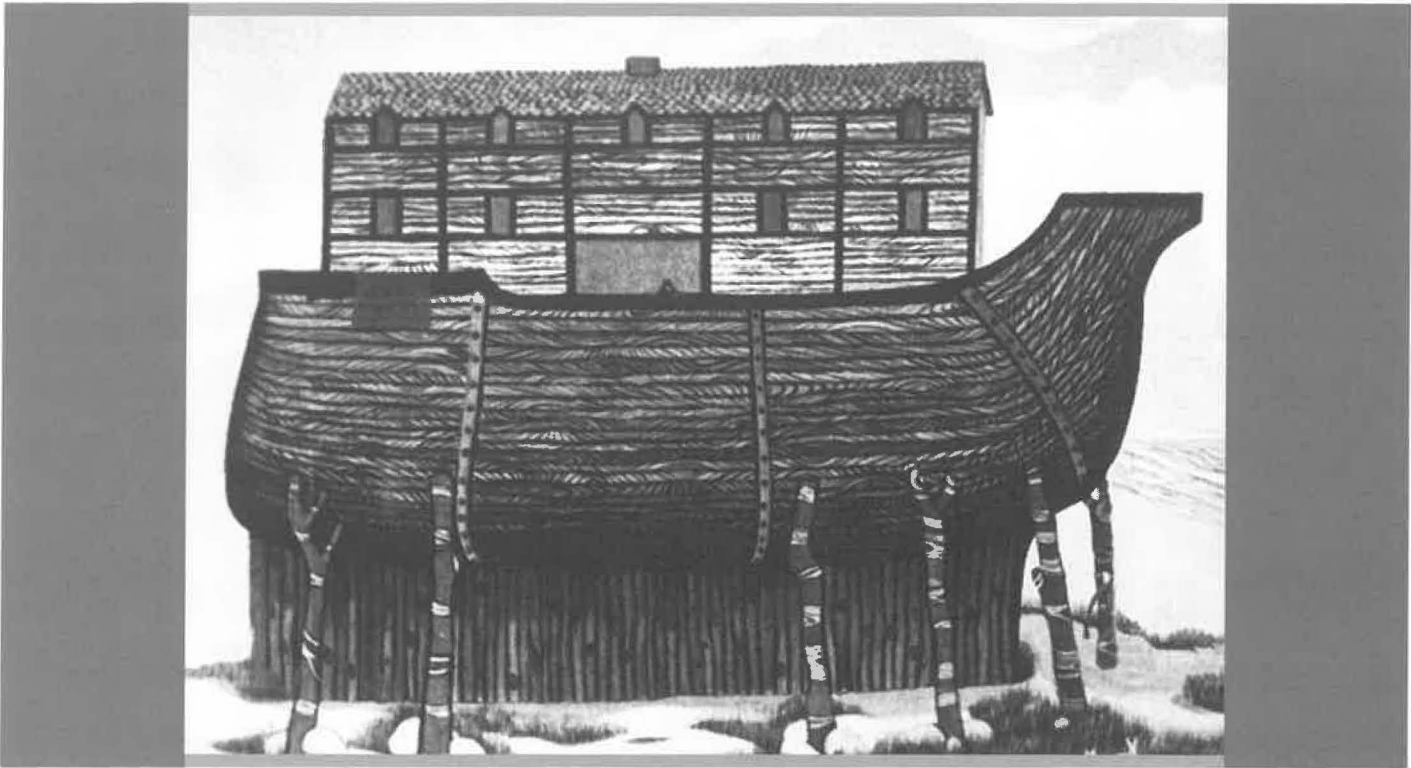
churches. It is a theology of inclusiveness that recognizes that intentionality and special ministry are important to many different populations and personalities. All too often the single adults who are consulted are, by virtue of outgoing personality, security of position and familiarity, already integrated into local parishes and

Often the church is unaware that it is not user friendly for single adults.



organizations, and unaware that few single newcomers, or those in recovery after being divorced or widowed, are able to find that involvement without special entry points and interests relevant to their lives.

“But we don’t believe in sub-group ministries,” is an oft-heard rationalization offered by parishes. Yet, left to their own devices, people group. They create sub-groups or mini-communities of their own, because it is easier to build real commu-



nity and caring in a group of 10-20 than in a group of 75-100. Sub-groups are a fact of life, and a fact of church life. Youth groups, women's groups, men's groups, music groups, Christian education groups attest to the fact. Statistics point to a major sub-group without intentional ministry in the Episcopal Church — a sub-group of society waiting to be church-ed. Needing a church which has some idea how to look at what it means to be a singular Christian in a coupled world.

Ministry with single adults must become a norm for the Episcopal Church if it is to hope to speak to at least half of the population of the United States in the coming years. That ministry may take the form of a diocesan, cathedral or corporate parish-based ministry which offers its resources to smaller, local congregations which cannot afford a special staff position, or which might have a scattering of single adults spanning several age groups. It also may take the form of awareness, training and intentionality on the part of rector and staff, who attend to inclusive language in publications, preachings and offerings; who know local and diocesan resources and make them known to newcomers.

Ministry with single adults recognizes that the singular state is a normal state. Ministry with single adults assures that a newcomer to town sifting through the religion pages of a newspaper will find singles' Sunday school class listed alongside youth group; a recently divorced man or woman will see resources for recovery

and friendship listed in the parish bulletin; a 27-year-old seeking guidance for her personal and spiritual development will know that she does not have to wait until married or middle-aged for prayer and discussion on issues pertinent to living single longer than any other "younger generation" before this time.

At Boston's Trinity Church, Copley Square, the Rev. Dean Wolfe's staff portfolio includes liaison with Trinity Spirit, the social-educational group for single adults. Each Sunday following the 11 o'clock service, persons who wind their way down the steps to coffee hour can find a friendly group of Trinity Spiriters ready to welcome them to the next event — or perhaps an informal brunch at a nearby restaurant when the coffee hour winds down.

Complaints from parishes which claim to have tried single adult ministry and found it unsuccessful tend to center around turn-over of lay leaders, who may burn out, get married or be transformed from the area. Closer exploration may reveal:

- married leaders without understanding of the issues;
- need-based lay leadership with the ultimate purpose of finding a date or mate;
- no accountability to rector and/or staff;
- the feel of a separate and non-integrated social program;
- lack of training for leaders; and
- lack of funding in the church budget.

"Contrary to popular opinion, God loves singles, too."

"The Episcopal Church welcomes you," the familiar blue and white sign reads. If you were single or suddenly single again, would you experience that welcome in the parish nearest you?

If the answer is no, it's time to act. Roughly one-half of the population of the United States over the age of 25 is waiting for our welcome, in God's name. □

Kay Collier-Stone is the founder-director of Solo Flight, a ministry serving single adults. She resides in Lexington, Ky.



The Church Is a Family

January: The Foundation

February: The Wisdom of Age

March: Single Parents

April: Special Children

May: Interfaith Couples

June: From Foreign Lands

July: 'Adopted' by the Church

August: Being Single

September: Teens and the Church

October: Profile of a Family

November: Church as a Family

December: Growing Families

Expect More of the Same

**Bishop
Griswold's
Election**

AN ANALYSIS

By JEFFREY STEENSON



It used to be a long way from South Texas Low Church to Chicago High Church. But the gap has narrowed. When the Rt. Rev. Frank Tracy Griswold III takes over from the Most Rev. Edmond L. Browning as the 25th Presiding Bishop of the Episcopal Church on Jan. 1, the differences may be hard to detect.

Certainly there will be a greater emphasis on the spirituality and liturgical style that distinguishes Episcopalians who have drunk deeply at the well of post-Vatican II Catholicism. While Bishop Browning never has looked comfortable in a mitre, we can expect a commanding liturgical presence from the Bishop of Chicago.

He is a supremely gifted communicator, urbane and cultured, with a Harvard and Oxford education that opens many doors.

But in the things that matter to most Episcopalians, it does not appear that a sea change is imminent. On one of the key

litmus tests of the 72nd General Convention in Philadelphia, the place of gays and lesbians in the life of the church, the expectation is that Bishop Griswold will continue Bishop Browning's policy of welcoming their full inclusion.

Loud cheers from those on the left, including the gay and lesbian group Integrity, greeted Bishop Griswold's 110-96 third-ballot victory over the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio. "I will be captive to no group," Bishop Griswold vowed after his election. But that assurance brought little comfort to the bishops on the more conservative side of the house.

They pointed to his signature on the "Statement of Koinonia" drafted by Bishop John Spong three years ago, which called for the ordination of noncelibate homosexual persons and the blessing of same-sex unions. He also has been a strong advocate of the legislation that

makes the ordination of women mandatory in every diocese [TLC, Aug. 3]. He is a leader in the Affirming Catholicism movement that has set out to revise traditional Anglo-Catholic attitudes.

According to its key managers, this convention sought to be moderate in all things, and this is the way they described the Presiding Bishop-elect as well. But they were also aware that the center continues to shift in a leftward direction, particularly on the human sexuality issues. Bishop Griswold declined to speculate on where the Episcopal Church will go with these issues during his tenure, but clearly he sees change in the air.

"We are in the midst of a great cultural shift in our society, and we don't know where it is going," he said. "The key is for this community to remain resilient."

"He will govern from the center but with a mind informed from the left," is how one person described him. So while

many expect a fresh and energetic new style, the conservatives fear he will be a formidable opponent, employing the forms and vocabulary of traditional orthodoxy in the service of a new theology.

Bishop Griswold's comments at a press conference following his election suggested as much:

"I am mindful that of the 12 Jesus chose to be in his inner circle, there were two who were very different from each other. Matthew the tax collector accommodated himself to the Roman government. Simon the Zealot was dedicated to the end of Roman rule. Now if Jesus deliberately called this political diversity into his intimate community, the church must always be a community of diversity."

Bishop Griswold said his first ecumenical priority is bringing the Concordat of Agreement to completion.

Thus has the torch of inclusivity and change been passed on.

Bishop Griswold has been active in ecumenical work, particularly in his role as co-chair of the Anglican-Roman Catholic Commission in the U.S.

He said his first ecumenical priority is to see the Lutheran-Episcopal Concordat brought to completion. He is more circumspect about relationships with the Roman Catholic Church, but he hopes for a "positive convergence."

He has considerable international experience, and he cautions the Episcopal Church to listen more to other branches of the Anglican Communion. "When Americans go abroad, churchmen included, they tend to be very arrogant, and this does not serve us well," he said.

Given the precarious state of the budget he will oversee, Bishop Griswold has been criticized for the stewardship record of the Diocese of Chicago. Its contributions to the national church have fallen steeply in recent years. But he called this a temporary state of affairs, as the parishes in the diocese adjust to a voluntary system of giving.

"This has changed the dynamic from them/us to we, and it is a very positive development. I am no longer seen as the tax collector," he said.

The next Presiding Bishop has a simple rule of life, based upon the offices of Morning and Evening Prayer, the daily Eucharist and regular retreats. "The sheer objectivity of showing up at the altar and knowing that Christ is going to show up as well has been very important to me," he said.

Bishop Griswold is the episcopal visitor at the Cambridge, Mass., monastery of the Society of St. John the Evangelist. He is an enthusiastic advocate of the Benedictine spiritual tradition.

Liturgical renewal was the hallmark of his parochial ministry from 1963 to 1985 in three Philadelphia-area congregations: Church of the Redeemer, Bryn Mawr, St. Andrew's, Yardley, and St. Martin-in-the-Fields, Chestnut Hill. He currently chairs the Standing Liturgical Commission.

Bishop Griswold, 59, met his wife Phoebe Wetzel while he was a curate in Bryn Mawr, and the two were married in 1965. Their two daughters already live in New York City. Hannah, 28, is employed by the New York Public Library. Eliza, 25, is studying poetry at Columbia while her husband pursues a law degree at New York University.

The Rev. Jeffrey Steenson is rector of St. Andrew's Church, Fort Worth, Texas, and TLC's correspondent for the Diocese of Fort Worth.

ESA Running Out of Choices

We note with sadness the decision of the Episcopal Synod of America (ESA) to take steps toward the creation of a separate province of the Episcopal Church [p. 6], but we can sympathize with its members over their predicament. From its founding in 1989, ESA members have stressed that they wanted to remain members of the Episcopal Church, and now, even in the face of General Convention's decisions on ordination of women and human sexuality, they are willing to do so. All they have asked was to believe as Anglicans always have, and as the great majority of catholic Christians do, and they were told that no longer will be permitted. The idea of disobedient bishops crossing diocesan boundaries also is unAnglican, but ESA members seem to have run out of other opportunities. The matter could have been avoided if convention had not adopted the canonical change making mandatory the ordination of women. The fallout from that decision is only beginning.

Ungracious Spirit

The troubles in the Diocese of New Jersey have been well documented by this magazine and various secular newspapers. The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, has been under fire by many in his diocese over a variety of issues, including his leadership style. One might think that the bishop would be keeping a low profile while matters unfold in his diocese, but that hasn't been the case.

After traveling across the Delaware River from his diocese to the Pennsylvania Convention Center in Philadelphia, Bishop Doss provided one of the few bits of triumphalism to be heard at the 72nd General Convention. While others were calling for gentleness of spirit and reconciliation, Bishop Doss claimed victory for the church's far left. "We've won," Bishop Doss said near the end of convention. "Let's congratulate ourselves." At a convention marked by an irenic spirit, such comments did nothing to enhance the liberals' agenda.

Moral Question for Pension Fund

Recently we were able to discover the answer to a reader's question. It involved talking to people at the Church Pension Fund, who said, yes, the fund owns stock in Philip Morris; quite a lot, in fact. It's a real money maker. And, of course, the job of fund managers is to make money.

At the same time, we learned that there is no balance-body charged with questioning the morality of the church's investments. At least one retired priest felt strongly that the church's money — his money and ours — should not help support firms whose products and policies bring illness and death.

How do we balance profits with ethics? Should we simply go for the gold no matter what activities that may help finance? Or should we attempt to channel the considerable resources of the Church Pension Fund into companies whose products benefit the world? Perhaps the fund could borrow a premise of the Hippocratic Oath: First, do no harm. It's an issue that should be discussed.

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Books



ARCHAEOLOGY, HISTORY AND SOCIETY IN GALILEE: The Social Context of Jesus and the Rabbis
By Richard A. Horsley
Trinity International
Pp. 240. \$20 paper

Archaeology, History and Society in Galilee is a fascinating, well-documented account of recent archaeological developments in Galilee.

Traditional history to the contrary, imperial Rome was not a disinterested ruler of this tiny out-of-the-way corner of the world. Through local rulers or "client kings," Rome it played a dominant role in Galilean affairs. Roman expansion was extensive in Galilee with wide socioeconomic and cultural implications.

For example, the author reminds us that the village of Sepphoris, just four short miles from Nazareth, was rebuilt by Herod as a suitable capital for his new kingly status. It was to be "the ornament of all Galilee" and is referred to as an imperial, capital city (autocratoris) by Josephus, contemporary Jewish-Roman historian. A royal palace, fortress, amphitheater, and other monumental buildings bespoke the glory of Rome.

Herod also built a new capital city on

the shores of Lake Galilee and named it Tiberias in honor of his new emperor. Earlier, he had built Caesarea on the Mediterranean coast. These centers of Greco-Roman culture lay within a day's walk from Nazareth.

Israel was not a peaceful land enjoying *pax Romana*. So acute was the threat of civil unrest that Israel was the only colony of Rome's vast empire where two legions of soldiers were regularly stationed. Additionally, in Rome's arrangement of Galilee, the priestly aristocracy of Jerusalem and Herod Antipas, the Tetrarch of Palestine, were thrown into competition for the tax revenues and loyalty of the Galilean peasantry.

Archaeology, History and Society raises the question of the impact of this mighty, cosmopolitan civilization with its laws, languages, oppressive taxation, and customs on the peoples of the villages of Galilee. Even the religion of the Jews was under stress. "The covenantal Israelite society (was) beginning to disintegrate under the pressures of Roman rule and newly (re)built royal cities."

This distinguished scholar contends, "There is no evidence ... that Galilean villagers were eagerly assimilating cosmopolitan culture." Yet the question haunts us, could the people of Nazareth living so near to great, bustling Roman cities be untouched by them? Did Jesus know Greek? Latin? Roman literature? Greek philosophy? Was he a Cynic, as the book hints? Probably not, but this book raises these and many other unsettling questions.

(The Very Rev.) Charles U. Harris
Delaplane, Va.

CHRISTIAN HOUSEHOLDS: The Sanctification of Nearness
By Thomas Breidenthal
Cowley. Pp. 162. \$11.95, paper

At a time when the term "family values" is being used and misused in a variety of ways, this is a very constructive and profound examination of the broader meaning of "household" in terms of family, the community of the faithful, and the other communities of society.

He calls us to go beyond the familiar stereotypes of marriage as either primarily romantic or chiefly for the purpose of civic stability, to recover the deeper understanding of sacramental depth.

In the household which is the parish, the author warns that "The common life of the church is in a constant tension between the promise of Pentecost and the danger of Babel. The question that always faces us is what kind of *koinonia* we are going to have — one based on Christ which is truly Catholic, or one based in ourselves which brings us back to the orbit of Babel."

In the household of God, he reminds us, "We must treat our household life as spiritual workplace where ... the world is being repaired." His chapter on "Familiar Disciplines and the Moral Life" is reconciling without being in evasive or shallow.

(The Rev.) Ward McCabe
San Jose, Calif.

Books

LETTERS TO PAUL'S DELEGATES:
1 Timothy, 2 Timothy, Titus
By Luke Timothy Johnson
Trinity International
Pp. 263. \$20 paper



Most critical scholars hold that the Pastoral Epistles were not written by Paul, but by an unknown author writing pseudonymously years after the apostle's death. Johnson bravely attempts to place the three letters in Paul's lifetime and to understand them as authentic writings of the apostle. Naturally he is concerned to minimize the differences in language and thought and to maximize their similarities to the undoubtedly genuine letters.

Does he succeed? He is certainly able to show that much of the thought in the Pastorals is closer to the original Paul than is commonly assumed. Yet the lists of terms appearing in the Pastorals present an inordinate number of both Pauline and New Testament *hapax legomena* (single occurrences) in most every section.

The solution appears to lie somewhere between the extreme of Dibelius Conzelmann, who placed the Pastorals well into the second century, and stresses the Hellenistic origin of their thought, and Johnson's view of them as thoroughly Pauline. A more convincing explanation has been offered by D. G. Meade, *Pseudonymity and Canon* (Eerdmans, 1987) — curiously omitted from Johnson's extensive and helpful bibliographies at the end of the commentary on each of the three epistles. Meade demonstrates how pseudonymity was an acceptable device to enable an earlier biblical writer to address new situations that had emerged after his death. Such a view does more justice both to the similarities (to which Johnson has rightly called attention) and the differences which he tends to disregard. In any case, the church was fully justified in accepting the Pastorals as Pauline, even if the apostle was not directly their author.

(The Rev.) Reginald H. Fuller
Richmond, Va.

Next Week ...

A profile: Catherine Roskam

People and Places

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Milwaukee, WI 53202-0936

Resignations

The Rev. Alice Cowan, as rector of Holy Trinity, Oxford, OH

The Rev. Julie D. Gray, as assistant, All Saints', Riverside, CA.

The Rev. John Harvard, as rector of St. Thomas', Morgantown, PA.

The Rev. Gary L'Hommedieu, as rector of Atonement, Morton, PA.

The Rev. Patrick A. Pierce, as rector of Calvary, Cincinnati, OH.

Retirements

The Rev. Robert Carlyon, as rector of St. James', Schuylkill Haven, PA.

The Rev. Joseph Stoudenmire, as chaplain, Broward General Hospital, Fort Lauderdale, FL; add. 1224 Village Creek Ln. #O-4, Mt. Pleasant, SC 29464.

The Rev. Fred Thompson, as interim vicar, Holy Spirit, Greensboro, NC; add. 135 Broadmeade Dr., Southern Pines, NC 28387.

Depositions

Michigan — Charles C. Lynch, Jr.

Change of Address

The Rev. Michael Tessman, 2777 Mission Rd., Nashotah, WI 53058-9793.

Corrections:

Because of an editor's error, an incorrect credit line appeared on the article of the consecration of the Bishop Coadjutor of Northwest Texas [TLC, July 20]. The article was written by Schuyler Totman.

Because of a reporter's error, the resolution to provide a salary for the president of the House of Deputies was incorrectly listed as proposed by the Standing Commission on Structure [TLC, Aug. 3]. The resolution originated in the Executive Council.

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ORGANIZATIONS

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(Continued on next page)



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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.**

ASSISTANT FOR CHRISTIAN FORMATION and campus ministry--St. John's by the Campus Church and Student Center, Ames, IA. Shared full-time position between parish and the Diocese of Iowa. Community of 50,000 located 35 miles from Des Moines. Ames is the site of Iowa State University and various state and federal research and administration agencies. Excellent schools, cultural and recreational opportunities. Person will coordinate Christian formation for people of all ages and serve as the Episcopal chaplain to ISU. Send resume and CDO profile to: **Al Aiton, Rector, St. John's by the Campus, 2338 Lincoln Way, Ames, IA 50014. FAX (515) 233-9095. Phone (515) 292-6655. E-mail campus 2338@aol.com**

PRIEST-IN-CHARGE of family ministries. Join the dynamic, motivated staff of Grace Episcopal Church, Colorado Springs, CO. Traditional worship and education characterize our vital, growing, corporate parish, which is also the home of the Anglican Institute. Along with full participation in the priestly ministry of the church, primary responsibilities include serving as chaplain to St. Stephen's Episcopal Day School, with students pre-school through grade 6; administration of a paid Sunday school staff; and pastoral care of our many parish families with young children. Salary commensurate with experience; excellent benefits package. Send resume to: **The Rev. Linda Seracuse, Parochial Vicar, Grace Episcopal Church, 601 N. Tejon, Colorado Springs, CO 80903. FAX (719) 633-1473.**

WE NEED AN ENTHUSIASTIC, energetic and hard-working priest who loves the Lord to help in all our ministries, but especially with children, youth and young adults. We have an active parish program and a 275-student day school. We offer a great place to live and serve, a congregation full of loving and supportive people, a fair and competitive compensation package, and an opportunity to make a difference. If you are interested in being considered as the assistant to our rector, send a resume and/or CDO profile to: **Search Committee, St. Paul's Church, 120 N. Hall St., Visalia, CA 93291.**

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.**

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.**

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.**

POSITIONS OFFERED

SEVERAL SMALL PARISHES in the Milwaukee area seek one full-time priest or several part-time priests to share ministry with them. Attractive parishes in nice area. Compensation arranged to accommodate your situation. Write to: **Bishop Roger White, 804 E. Juneau, Milwaukee, WI 53202.**

ST. MICHAEL'S CATHEDRAL seeks candidates for rector/dean. Growing parish located in Boise, Idaho. Minimum 10 years experience as priest. Send resumes to: **Search Committee, St. Michael's Cathedral, P.O. Box 1751, Boise, ID 83701.**

CHRIST EPISCOPAL CHURCH, Elizabeth City, NC, has an opening for a director for youth ministries and Christian education. The parish is seeking an individual committed to working with children and youth. This is a full-time position. A degree in Christian education/equivalent experience is preferred. Salary range is \$18,000 to \$22,000. Please send resume to: **Attention of Christian Education Committee, Christ Episcopal Church, 200 S. McMorrine St., Elizabeth City, NC 27909.**

RECTOR: St. Mary's is an established parish of 175 families in a residential area of Albuquerque, NM. Unencumbered by debt, St. Mary's offers an attractive financial package and seeks to offer a call by early 1998. Applicants may send a resume and CDO profile to: **Fred Winter, Jr., Search Committee Chair, 1500 Chelwood Park Blvd., NE, Albuquerque, NM 87112 by September 15.**

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.**

RECTOR: 1,100-member, financially stable parish in Jacksonville, FL (a northeastern coastal city of 1 million people) has open position following retirement of former rector after 18 years' service. Friendly and inclusive parish, with active lay leadership of extensive outreach ministries, seeks new rector to support continuing spiritual growth and develop youth program. Desired experience and commitments include: preacher; spiritual guide; administrative leader; pastor; crisis minister; and youth advocate. Please send resume and CDO personal profile not later than September 15 to: **Chairman, Calling Committee, All Saints Episcopal Church, P.O. Box 52687, Jacksonville, FL 32201 or FAX (904) 358-1872.**

REED 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, Townshead, VT 05353. (802) 365-7011.**

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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: **Sigs, St. Francis of Assisi Episcopal Church, 3413 Old Bainsbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

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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**

EAST MEETS WEST: Sicily, Malta and Rome. January 4-19, 1998. Unusual archeological, cultural and historical study trip with classics scholar. **The Pilgrim's Guide.** Phone (703) 644-1896; FAX (703) 644-0739.

WANTED

WANTED TO BUY: Copies of *The Hymnal, 1940*. Please state price and condition. Will pay reasonable price plus shipping. Reply **Box A-768**.

* **c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936**

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Milwaukee, WI 53202-0936

Fax

414-276-7483

Email

livngchrch@aol.com

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

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi 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

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 4th & Garnet in Granby
Call about Sunday EP on Grand Lake (vacation attire appropriate)

Branford, CT

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

Groton, CT

BISHOP SEABURY CHURCH (860) 445-9423
"Jesus is the Head of our Church"
I-95 exit 88, 0.8 miles south on Rt. 117
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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)

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 12:10

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 (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 Episcopal Service

Savannah, GA

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

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

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 Witche, 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. 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, 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)

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.

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 Daily 11:30 to sunrise

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
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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 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

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 Loik (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 Mass 10 (Summer), Thurs 10

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret S. Austln
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

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, 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 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



St. Joseph's Church, Buena Park, Calif.