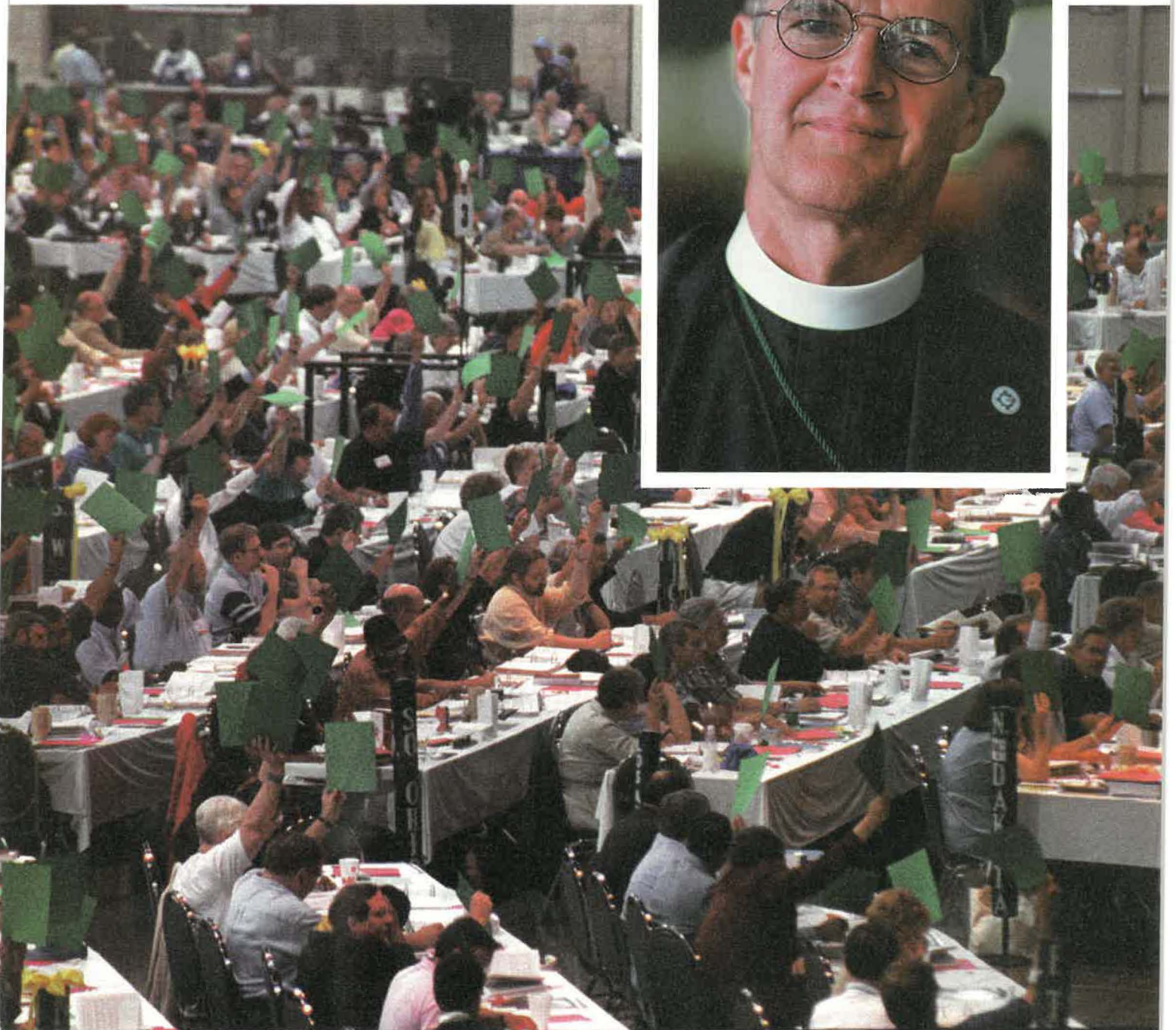
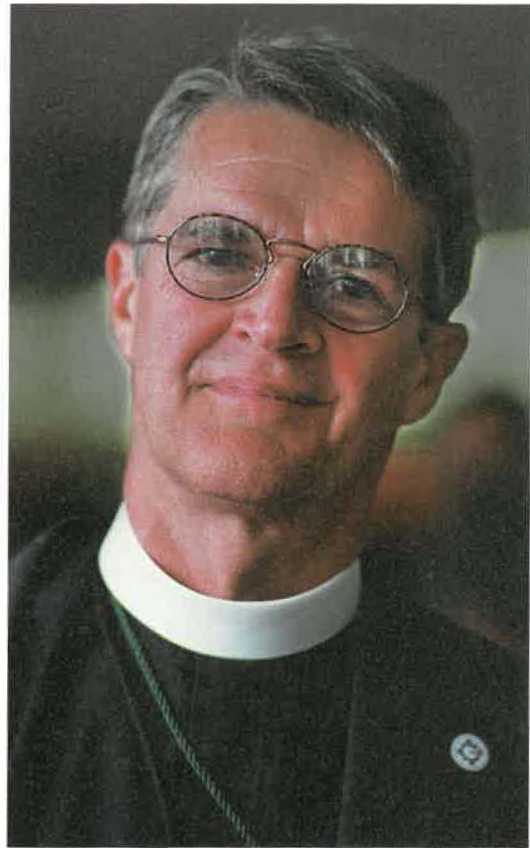


The Living Church

August 3, 1997 / \$1.50

The Magazine for Episcopalians

Bishop Griswold Elected P.B.



Voting during a session of the House of Deputies at General Convention in Philadelphia.

Rick Wood photos

News From
General
Convention



Archbishop Carey preaches at
General Convention July 19.

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from Philadelphia begin
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Major step for unity (p. 14)

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Flying in the face of diversity
By M. Scott Davis (p. 14)

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People and Places (p. 17)

Quote of the Week

The Rev. Kenneth Leech, English theologian, writing in *Church Times* on failure of clergy to answer their mail: "... as people rise up the hierarchies of church and of state, their ability, or willingness, to answer letters decreases."

In This Corner

Perhaps a Sign of Better Things

There have been plenty of encouraging signs at General Convention. Some persons at both ends of the theological spectrum seem willing to discuss their differences with those who don't agree with them. The Concordat of Agreement marked a historic development in the life of the Episcopal Church. And persons who visited THE LIVING CHURCH's booth in the exhibit hall have been upbeat and positive about their experiences.

Perhaps one of the most encouraging developments didn't take place in Philadelphia, but occurred a couple of months ago. In preparation for General Convention, 14 persons gathered at Wellspring Retreat Center in Boulder City, Nev., for three days of prayer, conversation and camaraderie. It was a remarkable group, consisting of seven unabashedly evangelical Episcopalians and seven others who are strongly in favor of the Episcopal Church blessing same-sex relationships and ordaining of non-celibate homosexual persons.

The participants included the Rt. Rev. Otis Charles, retired Bishop of Utah and the church's only openly gay bishop, along with the Rt. Rev. William Frey, retired dean of Trinity Episcopal School for Ministry, the most evangelical of the church's 11 theological seminaries. Fred Ellis, the president of Integrity, was there. So was the Rev. Hugh Magers, evangelism coordinator at the Episcopal Church Center.

"It was a life-changing experience," said one of the evangelical participants.

These 14 persons, seven on each "side," who would seem to have little in common,

Sunday's Readings

God Insists That We Crave Him

Pentecost 11, Proper 13: Exod. 16:2-4,9-15; Ps. 78 or Ps. 78:14-20,23-25; Eph. 4:17-25; John 6:24-35

We can make a striking observation in today's readings when we examine the parts that are omitted. Between verses 14 and 25 in the psalm we read of the care God showed his people in providing them with guidance by day and by night, water when they were thirsty, and finally even the bread of angels when they were hungry.

The omitted portion, verses 21-22, describes God's wrathful impatience with his constantly complaining people who, in spite of being on the receiving end of his endless care, have no faith in him. The reading from Exodus similarly omits the portion in which Moses warns the hungry people

sought to find common ground as General Convention approached. In that respect, they seemed to have been amazingly successful. While acknowledging "that the differences which divide and perplex us remain," they were able to issue a statement of their common ground. For example:

• "We are united in our love for and commitment to Jesus Christ and the body of Christ as we know it in the Episcopal Church.

• "We are united in our experience of the Holy Spirit working in and transforming our lives, and we honor and acknowledge the work of the Holy Spirit in one another."

• "We desire to see the Holy Spirit move unimpeded in and through the Episcopal Church. Therefore, we are personally committed to staying in relationship and conversation with each other."

The participants were to take back to their "constituents" the news of that meeting and to urge them to follow the principles of the statement. Did it have any effect on General Convention? It's hard to say. There were evangelicals at Integrity's Eucharist, and there were "revisionists" observed at the Pewsaction exhibit, visiting with evangelicals.

One can hope that the groundwork established by those who met in the Nevada desert will be the foundation of further communication and dialogue. After all, a few months ago, such a gathering didn't seem possible.

David Kalvelage, editor



Perhaps God Is Doing a New Thing

Vis-a-vis C. FitzSimons Allison's article "Privatized Morality" [TLC, June 15], I'm sure he's right. I'm sure his tightly reasoned comparison between three-minute Nestorians and hard-boiled Nestorians is correct and the point concerning acceptance of our sinfulness is correct. I am equally certain that he is irrelevant concerning the ordination of homosexuals in committed relationships. Consider...

It is the Sabbath and Jesus is in a synagogue worshipping. A man with a withered hand is there. Jesus heals him. The Pharisees begin to accuse him of breaking the Sabbath (Mark 3:1-6). Were the Pharisees wrong? Certainly not. The Sabbath is the Sabbath, and one either keeps it holy or one does not. How else will we maintain a stable society? Jesus broke the Sabbath. And what was Jesus' excuse? "Is it lawful to do good or to do harm on the Sabbath...?" That was no excuse. One was not permitted to do anything on the Sabbath. And Jesus, as we all know, did not go

around thumbing his nose at the law. Unless... Yes, unless faced with a living person whose need made the law irrelevant. Jesus shares meals with "sinners." The Pharisees are correct to condemn him. It is a serious breach of tradition and decency. Jesus does not deliberately flaunt custom as we know from his initial response to the Syro-Phoenecian woman's entreaty. And yet... Yes, and yet, witnessing such faith the traditions of the people become irrelevant.

God has the power and the all too frequent and unsettling habit of making irrelevant that which he seems to have commanded in former times. It is the witness of the prophets, of Jesus and of the great saints of the church throughout our history. It is a very uncomfortable paradox. But there seems to be no help for it.

I would suggest that there will never be an acceptable position from scripture or from tradition dealing with a non-violent, non-destructive and highly personal lifestyle issue which has emerged in this

half of this century in a form unknown before. We may simply need to bite the bullet and accept at least the possibility that God is doing a new thing.

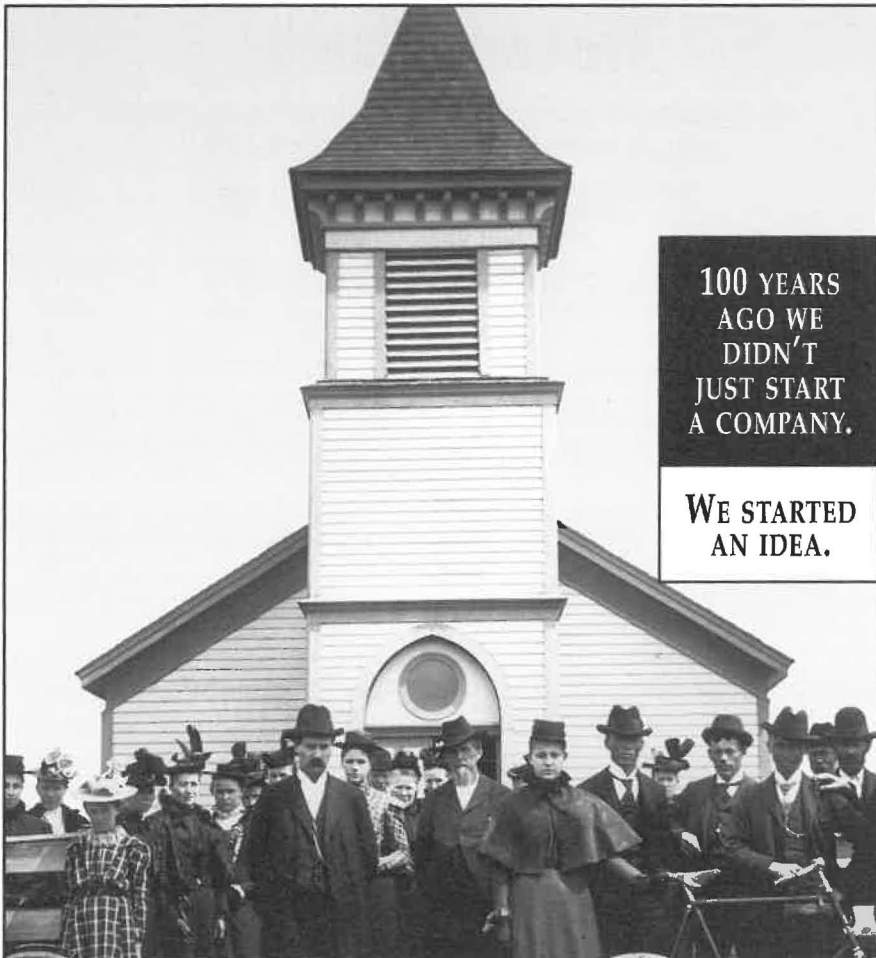
But the ultimate irrelevancy of Bishop Allison and others is that they divert the church from its primary mission of proclaiming the Risen Christ. Let the fundamentalists stew over purity. We are called to prophecy and proclamation.

(The Rev.) Murray Trelease
Lopez Island, Wash.

Bad Argument

The Rev. Albert Scariato's reply [TLC, July 13] to David Scott's article on same-sex unions [TLC, June 15] is a textbook example of what is wrong with the Episcopal Church.

Rather than stick to the issues Fr. Scott raises, Fr. Scariato feels the need to resort to thinly veiled *ad hominem* attacks, lecturing him about the need to heed biblical



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See page 16.

Letters

admonitions against misusing God's word and suggesting that Fr. Scott, a biblical scholar, needs to bone up on the "Pauline corpus."

Contra Fr. Scariato's claims, Fr. Scott is right that there are proposals for same-sex unions that do not include a life-long commitment, at least if some of the proposals coming from the "Beyond Inclusion" conference in Pasadena [TLC, May 11] are any indication. Second, it is certainly possible to build a scriptural position against same-sex activity just as it is possible to build a case in favor of such activity. And finally, to dismiss statements about the relationship of sexual activity to procreation as "very poor arguments" is just foolishness. It doesn't take a degree in moral theology to discern that heterosexual sex carries the potential, at least, for new life. Is Fr. Scariato implying that this process is unimportant to God?

What would it be like in the church if each side in this debate actually listened to and considered the other's argument instead of just dismissing it out of hand and throwing in a bit of vitriol for good, Christian measure? Our corporate life

together might even begin to resemble the kingdom of God.

Until then, however, we may as well dig in for a long siege of invective-hurling. Didn't Isaiah say, "They will see and see and never perceive; they will hear and hear and never understand"?

Ward Nelson
Beaverton, Ore.

Total Commitment

Re. "Church of England Prepares to Debate Sexuality Issues" [TLC, June 27], talk about blaming the victim, accomplished by the following syllogism. Major premise: "Sexual intercourse is an act of total commitment which belongs 'properly within a permanent marriage relationship.'" Minor premise: (the one conveniently omitted from the argument): non-celibate homosexual persons (what a title!) are denied the church's and the state's blessings of our unions. Conclusion: "homosexual genital acts fall short of this ideal and are likewise to be met by a call to repentance and the exercise of compassion." Surprise!

The truth is that sexual intercourse is

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Letters

an act of total commitment which belongs to two people who are totally committed to each other. Period. And so my compassion extends to all non-celibate heterosexual persons who have yet to learn that love makes a family, nothing more, nothing less, because marriage is a contract between two people. My Lord and Savior knows what I do with my genitals and he knows what is in my heart. I have no need of repentance, at least not in that area of my life.

Let's get on with doing his work, shall we?

Ross Ivan Jacobs
New York, N.Y.

What Happened?

Meeting in Detroit in 1988, General Convention designated the 1990s as a Decade of Evangelism with the Lambeth Conference concurring. The goal was that every Episcopal congregation would learn how to evangelize so that by 2000 non-church people would be reached and converted to Jesus Christ, and every parish would be strengthened, not only by the new converts, but by the new Christian life gained by those who were the evangelists.

Enthusiasm was high in the early 1990s with great hopes for extending the gospel and increasing the spirituality of each diocese and parish, although, looking back, there seemed to be few specifics as to how the evangelization program was going to work. Nevertheless, the program was proclaimed with high expectations as the rank and file of the church waited for marching orders. But they never came.

As the '90s wore on, less and less was heard about the Decade of Evangelism until now I do not know of anyone who talks about it, nor do I know of any diocese or parish which tells of success in the program. The seeming prevailing attitude about the Decade of Evangelism was summed up by a veteran deputy from the Diocese of Newark, who probably voted for the program in 1988: "Oh that, no one talks about it anymore, because it was so vague that no one really knew what it was all about."

Does this response reflect in any way the official attitude of our church in regard to the Decade of Evangelism? Do the members of a General Convention spend countless hours of study and meeting time at a staggering cost to the church at large to pass vague resolutions which are never implemented? Before our Presiding Bishop ends his term, I look to him for an accounting of what happened to the

promising Decade of Evangelism. And I wonder if any of the other 26 national or regional churches which approved the resolution at the Lambeth Conference in 1988 have done any better.

(The Rev.) Clarence W. Sickles
St. John's Church
Dover, NJ

Not by Force

Congratulations to the Rev. John Throop on his excellent Viewpoint article [TLC, June 29]. Sometimes it takes a new Episcopalian to make us "birthright" Episcopalians appreciate our heritage.

Would that the Episcopal hierarchy had the same point of view instead of trying to force everyone into the same mold of thought. Are they trying to get rid of the rest of the conservatives still in the Episcopal Church?

Paulina Sinclair
Sewanee, Tenn.

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

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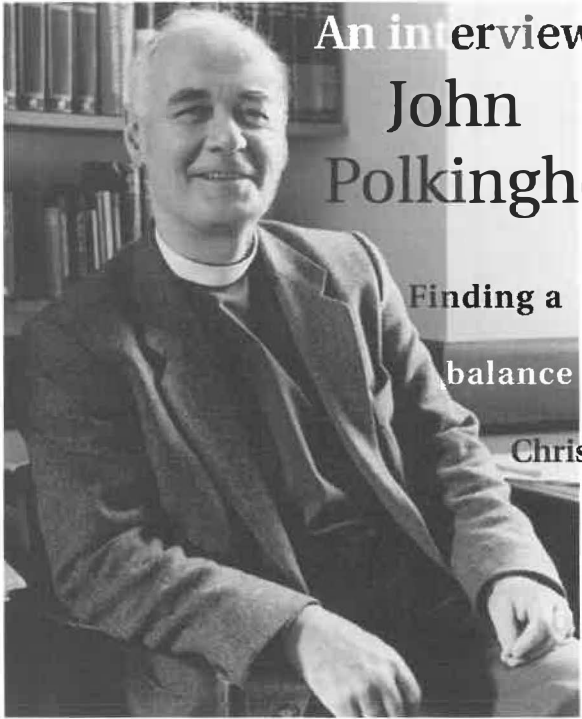
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An interview with John Polkinghorne

Finding a
balance between
Christianity
and
science

By KITTY FERGUSON

*John Polkinghorne, theoretical physicist, Anglican priest, theologian, author, and until his recent retirement, president of Queens' College, Cambridge, is one of the foremost apologists for a world view that encompasses both science and the Judeo-Christian religion. He has titled a recent book *The Faith of a Physicist: Reflections of a Bottom-Up Thinker*. He was interviewed recently by Kitty Ferguson at the General Theological Seminary in New York City, where he was on sabbatical. Ms. Ferguson, a resident of Chester, N.J., is author of *The Fire in the Equations: Science, Religion and the Search for God*.*

KF: Let's begin with some background. Where did you grow up? Did you have a religious upbringing?

JP: I was born in Somerset in England and grew up in the country. My mother and father were both religious people, and we went regularly to [an Anglican] church. My parents didn't talk a lot about religion, but it was clearly important to them.

KF: In your student days, at school and at university, were you already thinking about religious questions?

JP: Yes. I've always been part of the worshipping and believing community. I've never been outside the faith or set it aside. When I was an undergraduate at Cambridge, studying mathematics, I was much influenced for a while by the Christian Union group there, who are rather conservative, evangelical people, and I learned some important things from them, about treating scripture seriously and making a commitment to Christ. But there was also a certain narrowness to their point of view, both intellectually and culturally. As I grew a bit older and a bit more independent perhaps, I moved away from that.

KF: When you chose physics, did you have a sense of making a choice between that and a religious career?

JP: No. Certainly not. I had some talent for mathematics and I wanted to use that talent, and I became interested in how you could use mathematics to describe the physical world. So I moved from mathematics pure and simple into theoretical physics, where I did my Ph.D. I worked in that area for a further 25 years, at Cam-

bridge most of the time, much enjoying it and feeling it was a Christian vocation. But then there came a time when I thought I might do something else.

KF: When did you begin to think a career change was in order? How did that come about?

JP: I'd long thought that I wouldn't stay in theoretical physics all my life, because though you don't always make your best theoretical discoveries before you're 25, you probably do before you're 45. I had passed that date. I'd seen senior friends of mine get a little bit miserable as the subject moved away from them. I thought I wouldn't let that happen to me. I began to think about what it was I was going to do next and I talked to my wife, Ruth, about it, and very quickly, without any great drama, the idea of seeking ordination as the next step seemed the right thing to do.

KF: Could you briefly describe the path your life has taken since then?

JP: I went to seminary in Cambridge, at Westcott House. I was older than the principal. And then I was ordained and after that was a curate in a large working-class parish in South Bristol. After three years of that I went to be a vicar in Kent, looking after a largish village. Then, out of the blue, I was asked if I'd like to return to Cambridge as the dean of Trinity Hall, which meant the parish priest of the college, so it was a partly academic, partly pastoral job. By then I'd come to the conclusion that thinking and writing about science was the thing I ought to do. I'd done a little publishing in the area. I had more things I wanted to write and it's hard to do it in parish life. So when this unsought opportunity came, I decided, again talking to Ruth, to come back to Cambridge.

After three years, I became president of Queens' College — the master of the college, for seven years.

KF: In my experience, those who write in the field of science and religion fall into several different categories. Perhaps you ought to tell us where you see yourself in this picture.

JP: I see myself as someone who wants to take very seriously what science has to say about the history and structure of the world, and also to take very seriously what religion has to say about God and God's revelation of the divine nature to humankind — which for me as a Christian of course is focused in Christ.

I'm a consonance kind of person. I want to see how the religious view of the world — the Christian view of the world and the scientific view of the world — fit together. They aren't just alongside each other with no intersections. But one isn't really the clue to the other either. They have their own domains. Yet they have to fit together and that's what I like to explore.

KF: Do you see your task as helping people know that science is not an obstacle to belief?

JP: I think I go beyond that. I think science is quite encouraging in this sense: that the beautiful pattern and the fruitful history of the universe do suggest a Mind behind it all. Particularly significant is the fact that in some sense that fruitfulness and pattern had to be built into the laws of nature from the start — it does suggest that something is happening through cosmic history, that there's a purpose behind it. Of course, that doesn't get you very far, even if you were to think those arguments absolutely watertight. I think they are insights rather than demonstrations. But even if you were terribly convinced by them, just to believe there is a mind and purpose behind the universe wouldn't get you very near the Christian God. I don't want to stop there. There is a very deep human longing to know if reality is on our side. And I believe that's where we need some form of personal encounter with a God who, of course, is beyond personality but is more fittingly described in personal terms. That's where Christianity comes into it.

KF: Would you tell us what you mean when you call yourself a “bottom-up thinker.”

JP: Scientific habits of thought, which I call bottom-up thinking, are also a way of approaching theological thinking. Bottom-up thinking means moving from experience to understanding rather than from some sort of general principles downward. It’s the way scientists think about science, and I believe there’s merit in it as a way of approaching theological thinking.

KF: Let me ask you this: If someone started out without any religious background, not believing in God at all, spiritually illiterate — as many young people today seem to be, just assuming that “nobody believes those things any more” and not even sure what “those things” are — could bottom-up thinking get them to the level of belief you have today?

JP: I think it would help. What I want to put to such people if they do cross my path is, first of all, to encourage them to take a very generous and realistic view of the nature of reality — to see that science describes certain aspects of reality but misses others. A good illustration of that is science’s description of music as just vibrations in the air. So I’d encourage them to take seriously not only what science says, but also to take seriously that we have moral knowledge, and to take seriously our experiences of beauty — I think they’re windows into reality of a special kind.

I’d want them to explore this more generous view of the world, and then, having lifted their eyes perhaps a little from rather limited horizons, I’d want to say, well, also you should recognize that there is religious experience and that religious experience is particularly focused on foundational events and foundational people who seem to have been particularly transparent to the presence of God. If you really want to know about these things, you should be open to using this unique, irreplaceable source of evidence. Then I’d start talking about Christ and I’d want to get fairly soon to talking about the Resurrection. I think the thing that’s striking about Jesus is that his life ends in middle age and failure rather than in old age and fulfillment, like all the other religious leaders of the world. If that had been the end of the story, we probably would never have heard of him. That would have been just too miserable an end to leave a mark in history. So I think the Resurrection happened. That’s pretty much what I’d tell them.

KF: I gather, then, that you would not agree with Paul Davies (author of *God and the New Physics* and *The Mind of God*) that science is a surer road to God than religion.

JP: Paul is very struck with the beautiful order of the world and the fruitfulness of cosmic history, and he thinks that does indicate that there is intelligence behind it all. But he goes on to say that he sees no sign of the personal God of the Hebrews and Christians. I think he’s never looked in the right place. When you look at the structure of the galaxy or the structure of matter, you’re looking at an impersonal realm. You will not meet even human personality there, let alone divine personality. If you’re going to meet the God and Father of our Lord Jesus Christ, rather than just the Cosmic Architect, you’ve got to take the risk and deal with the ambiguity of personal experience and personal encounter. I think that Paul Davies knows very little about any religious tradition and seems to be unwilling to explore any. It’s not surprising that he hasn’t found the God of the Hebrews and Christians. He’s not looking where that God is to be found.

KF: You also use the term “motivated thinking.”

JP: Yes. Many of my friends think that religious belief is totally unmotivated belief; that it’s something that somebody — the Bible, the church, the pope — whose authority couldn’t possibly be questioned, tells you you’ve got to believe. “Here’s the Nicene Creed. Sign on the dotted line.”

Of course I’m not prepared to sign on the dotted line for that sort of thing! I have reasons for my religious beliefs, reasons that arise from my own experience, from thinking about the record of the foundational events of Christianity and the experience of the church. All that isn’t terribly different from the motivations for my scientific belief, which are partly my own small scientific work and discovery, the discoveries of the community, the fundamental, foundational experiments that have opened up new regimes of science. There are quite strong analogies here.

KF: Could you comment on the “inspired teacher” interpretation of Christ and why you reject that?

JP: We know that Jesus was indeed an inspired teacher. What I find particularly inadequate in interpreting him as only an inspired teacher is that if that’s what he was, then he just gave us yet more good advice — and we really have quite a lot of other good advice about how we ought to live our lives. So that doesn’t do much for me. The Christian experience has always been that in the risen Christ there is transforming power, that those who commit themselves to him experience new life, transformed life. They have the grace of God working within them in a way that enables them to follow the good advice. That makes Jesus much more than just an example or a purveyor of good advice.

When you read the New Testament, it’s full of people who are struggling to find ways to describe their experience of the risen Christ. They just can’t contain their account of what he means to them in simply human language. So they get driven to use divine language about him — very cautiously because they’re monotheistic Jews and they’re not rushing into believing that there are divine men around. But they can’t describe their experience of Jesus adequately without using divine language about him. And I find that striking. I think that is the experience from which, in a bottom-up way, the church eventually reached the conclusion — the right conclusion I think — that Jesus is the meeting point between humanity and divinity, both human and divine.

KF: You’ve written that in no generation have we ever had an adequate concept of God. Could you comment on that?

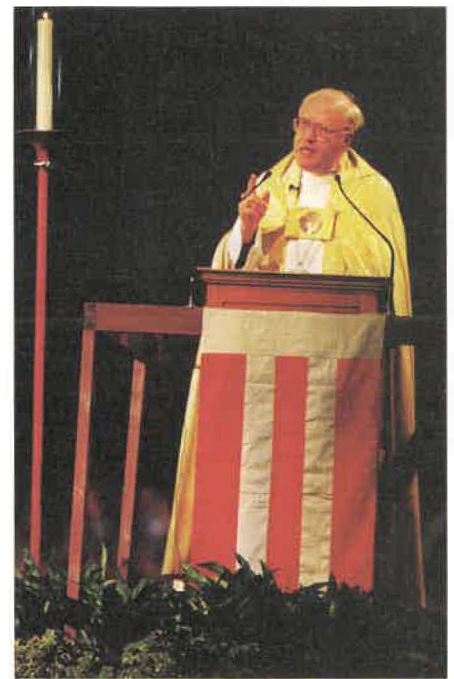
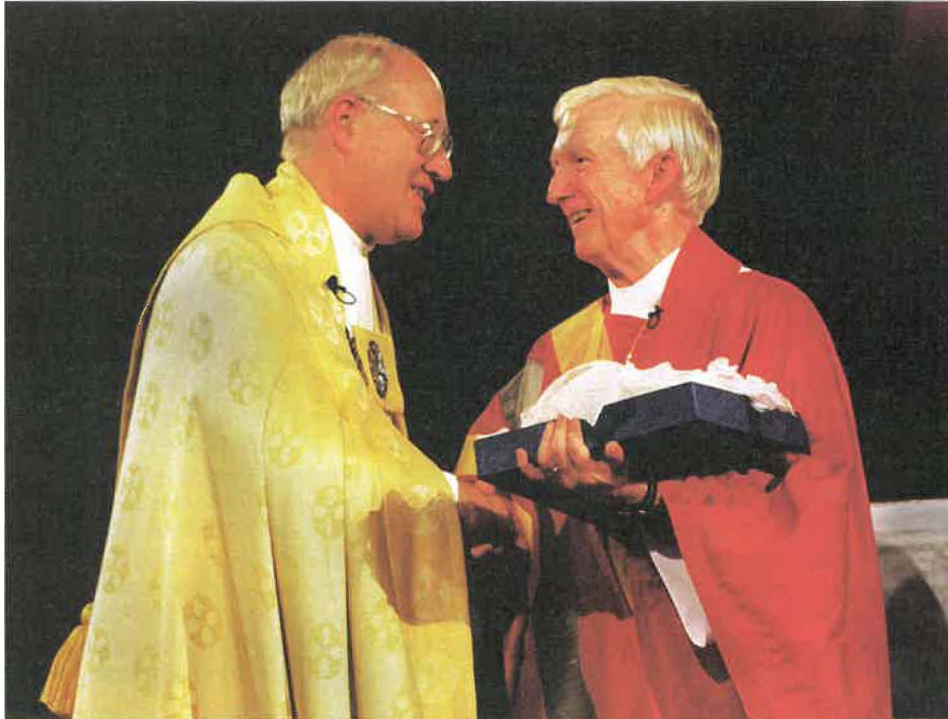
JP: That has been an absolutely key element in theological understanding, that God can’t be caught in human rational nets. That doesn’t mean we can’t think about God, but we have to think in ways that are open to the fact that we are never going to do justice to the mystery and to the reality of what we are trying to speak about.

We know a lot about the physical world, but we certainly don’t know everything about it. For instance, we don’t know everything about the structure of matter. It’s easier to learn about the structure of matter because we can put it to the test, pull it apart and see what it’s made of. We obviously can’t do that to God. But even the physical world seems to be inexhaustible in its richness and structure, and no human understanding of it is final and completely adequate. If that is true of a world that we transcend, it must be truer still of a world that transcends us. □

John Polkinghorne’s books include: *The Particle Play* (W.H. Freeman, 1979), *One World* (Princeton University Press, 1987), *Science and Creation* (New Science Library, 1989), *Science and Providence* (New Science Library, 1989), *Reason and Reality* (Trinity Press International, 1991), *The Faith of a Physicist: Reflections of a Bottom-Up Thinker* (Princeton University Press, 1994, Fortress Press, 1996), *Beyond Science* (Cambridge University Press, 1996), *Searching for Truth* (Crossroad, 1996).

'We are a church which seeks to serve God by serving — not controlling — people.'

Archbishop Carey, preaching at General Convention's major Eucharist



Top: Archbishop of Canterbury George Carey stresses a point in his sermon July 19.

Left: The archbishop presents Presiding Bishop Edmond Browning with a gift, a copy of a silver plate found on a sunken Spanish sea galleon.

Bottom: Worshipers filling the Pennsylvania Convention Hall listen to Archbishop Carey.

Rick Wood photos





Bishop Griswold Elected P.B.

The Rt. Rev. Frank Tracy Griswold III, 59, was elected the 25th Presiding Bishop of the Episcopal Church on Monday, July 21, in the place where the Episcopal Church began, old Christ Church, Philadelphia, the site of the first General Convention in 1789.

Bishop Griswold, who was elected on the third ballot, begins his nine-year term Jan. 1. He was chosen from a field of five candidates, including the Rt. Rev. Robert Rowley, Bishop of Northwestern Pennsylvania, the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, and the Rt. Rev. Don Wimberly, Bishop of Lexington.

For the first time in history, the actual results of the voting were reported to the House of Deputies.

In order to be elected, candidates needed a simple majority of the 213 members of the House of Bishops who were present. Bishop Thompson led in the first ballot with 89 votes, and Bishop Griswold was close behind with 86. On the second ballot, Bishop Griswold had 106 votes and Bishop Thompson 96. Bishop Griswold reached 110 on the third ballot.

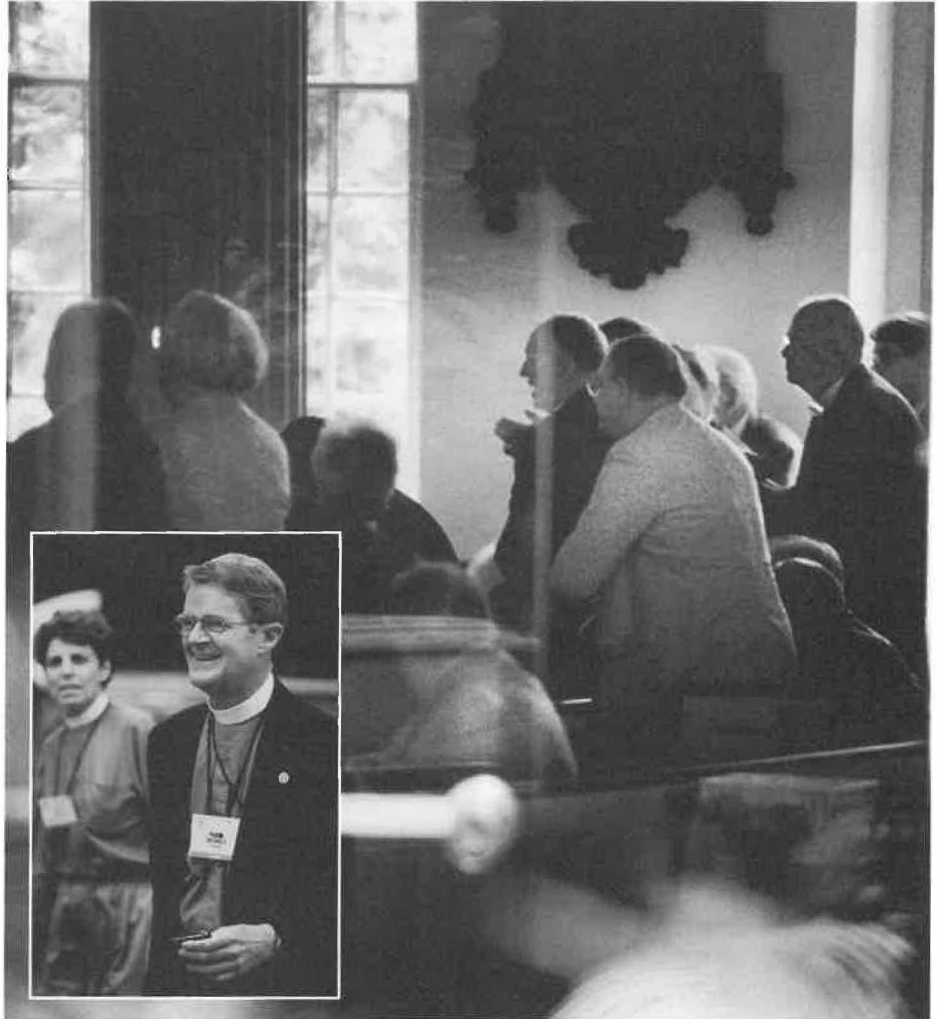
The deputies were required to confirm the election, and insisting that it not be a mere formality, they called for a vote by orders.

On Monday morning, the bishops headed by bus from the Pennsylvania Convention Center to Christ Church. Behind locked doors, the roll was called and they cast written ballots. They remained in executive session while word of the election was brought to the House of Deputies for them to confirm. The bishops then came back to sit with their deputations as the new Presiding Bishop was received by the convention.

The new Presiding Bishop-elect has been Bishop of Chicago since 1985. Previously he served in three parishes in the Diocese of Pennsylvania, as rector of St. Martin-in-the Field, Chestnut Hill, rector of St. Andrew's, Yardley, and curate of the Church of the Redeemer, Bryn Mawr. He was educated at St. Paul's School, Harvard, the General Theological Seminary, and Oxford. He and his wife, the former Phoebe Wetzel, have been married for 32 years and have two children.

Who is Bishop Griswold?

He is well known for his deep interest in monastic spirituality. He serves as episcopal visitor to the Society of St. John the



Rick Wood photo

Bishops applaud the election. Inset: A smiling Bishop Griswold leaves Christ Church.

Evangelist, the American branch of the Cowley Fathers. He also signed the Koinonia Statement, which advocates blessing same-sex relationships and ordaining non-celibate homosexual persons, at the 1994 General Convention in Indianapolis.

"A man who governs from the center with a mind informed from the left," is how the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, described him. "I think Frank will continue business as usual but with a more catholic style. We'll see an emphasis on spirituality, but I think we should also expect to see the revisionist agenda advancing under his leadership."

The centrist theme was echoed many times on the eve of the election.

"We're tired of the two ends of the theological spectrum dominating our business. We're looking for a centrist. We

want to see the center setting the agenda for the mission of the church," said the Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast.

If the center is the place to be, there was considerable uncertainty about what it means. "It's not a specific position. The center is a kind of energy field that holds us all together," was the definition offered by the Rt. Rev. Catherine Roskam, Suffragan Bishop of New York.

As expected, Bishop Thompson was nominated from the floor by the Rt. Rev. Furman Stough in a carefully orchestrated joint session Sunday afternoon. But not all welcomed a fifth candidate. The Rev. Howard Anderson, deputy from Minnesota, rose to question whether Bishop Thompson had been subjected to the same rigorous scrutiny as the committee's four

(Continued on page 12)



Ordination of Women Made Mandatory

The General Convention has firmly closed the door on the theological debate that has dominated so much of the post-World War II life of the Episcopal Church. It has declared that all dioceses must honor its canons, opening all three orders of ordained ministry to women.

By substantial majorities in both the House of Deputies and House of Bishops, Canon III.8.1 was amended to assure women the opportunity to be ordained or be called to serve in every diocese. A supporting resolution declares this legislation to be mandatory, superseding the so-called "conscience clause" drafted by the bishops in 1977 for those unable to affirm ordination of women. Four dioceses that do not currently ordain women to the priesthood have been given three years to come into full compliance.

Attempts to soften the force of the newly revised canon by "grandfathering" the four diocesan bishops failed, as the bishops hurried to put the matter behind them on the eve of the nomination and election of a new Presiding Bishop. The final vote came by roll call, requested by the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, with 140 for and 44 against, with 10 abstentions.

The deputies had earlier approved the new legislation by a vote by orders.

The drama was played out in the House of Bishops because the actions targeted four of their own — Bishops William Wantland (Eau Claire), Jack Iker (Fort Worth), Keith Ackerman (Quincy), and John-David Schofield (San Joaquin). They were each given opportunity to describe how they assist women in their own dioceses seeking to be ordained.

The Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina, proposed that the new canon come into effect in these dioceses only upon the retirement of their bishops. But Bishop McLeod

protested that this could mean waiting 20 years for some women. The Rt. Rev. Thomas Ray, Bishop of Northern Michigan, argued that this would personalize an issue broader than a single individual. "It gives the picture that we are a club trying to protect our own," he said.

Bishop Henderson's amendment was turned aside by a 138 to 51 vote, with 10 abstaining.

What Next?

The question that was never settled is "what next?"

Proponents of the new legislation frequently insisted that it was not their intention to force the holdouts from the church or bring them to trial. "I presume it means that no punitive measures will be brought against them for three years," said the Rt. Rev. Ted Jones, Bishop of Indianapolis.

"We will certainly support those bishops who are making a serious attempt to comply with the canons. But if there is duplicity, it will be brought to the light of day," said the Rt. Rev. William Swing, Bishop of California.

"What we want to see is the parties involved making a good faith effort to implement the canons," said Suffragan Bishop Catherine Roskam of New York. "Of course what's in the air is presentment, but we really don't want that. I hope that it will only be the fear of presentment that brings us to a place of good will."

Bishop Wantland already has announced he will step down at his diocesan convention in October. Bishop Ackerman, who only two days earlier had been elected to the Executive Council, said he will soon go on retreat to seek the Lord's will. And Bishop Iker expects that in his convention there will be "active resistance" to the General Convention ruling.

"I do not intend to send women aspirants to my commission on ministry,

knowing full well that they will not be approved there," Bishop Iker said. He defended the arrangement he has with the Bishop of Dallas to transfer women applicants to that diocese [TLC, July 27].

He describes himself as no ardent opponent of the ordination of women but an unconvinced catholic. "If it were so clearly a matter of the Holy Spirit and so convincingly proved by scripture and tradition, why does such persistent opposition continue?"

The legislation also promises those with theological scruples against the ordination of women a place in the life and governance of the church.

"But who is going to hold them accountable to that promise?" Bishop Iker asked at a press conference following the debate.

"I don't think it will be much of an issue," Bishop Roskam replied. "I have a sense that we really do have the mind of the church on the ordination of women. There is a clear sense that this church needs to move on."

The four dissenting bishops will be looking for vindication at next year's Lambeth Conference of Anglican bishops. "We feel marginalized and excluded today, but next summer when we go to Lambeth we will be in the majority and expect to be affirmed," Bishop Iker said.

Executive Council's Role

According to the Rev. Canon Gay Jennings of the Diocese of Ohio, this action "makes very clear that the canons on ordination as applied to men or women are mandatory and not permissive. It brings closure to the debate which has been going on for 21 years on whether Canon III.8.1 is permissive or mandatory."

Will this lead to presentments of the four non-conforming bishops? "No one wants presentment," Canon Jennings said. "What



we want is implementation of the canons. A053 provides some time (the triennium) for implementation and gives Executive Council responsibility for supervising the process."

Visiting the convention was the Rt. Rev. Edwin Barnes, former principal of St. Stephen's College, Oxford, and one of the Church of England's "flying bishops." As a suffragan to Canterbury, he visits 70 traditionalist parishes in 10 dioceses in southeast England. He said, "You are getting more and more out of step with the Eames report, whose key phrase is, 'there must be an open process of reception on the issue of the ordination of women.' Forcing the time for reception just isn't Anglican."

(The Rev.) Jeffrey Steenson
(The Rev.) Bob Libby

Busy First Half

The temperature hit 100, the Phillies won two games in a row, the Episcopal Church has a new Presiding Bishop, it affirmed the Concordat of Agreement with Lutherans and said "no" to gay rites, at least for the time being, as the first week of General Convention came to a close.

The 72nd General Convention, meeting at the Pennsylvania Convention Center in Philadelphia, re-elected Pamela Chinnis to a third term as president of the House of Deputies. With the job will go a stipend for the first time.

The deputies also rejected, by one vote in each order, a resolution which called for the development of rites to bless same-sex relationships. When the vote was announced, press officer Jim Solheim stated, "The issue is dead for the rest of this convention." But it was being suggested that there are similar resolutions (C042, C044) which could bring the issue back to the floor during the second week of convention. A resolution from the Diocese of Missouri (C003) would authorize the dissemination of existing local rites for study.

(The Rev.) Bob Libby

OPPOSITE PAGE: Pamela Chinnis, president of the House of Deputies, leads a session of the house. She was re-elected to a third term.

RIGHT: Worship is ongoing at convention.

Rick Wood photos

Same-Sex Blessings Put on Hold by Deputies

A resolution to develop, but not authorize, supplemental rites for the blessing of same-sex unions was defeated by one vote in both the lay and clerical orders in the House of Deputies of the 72nd General Convention, meeting in Philadelphia, July 19, 1997.

A day earlier, the house had deferred action on recommending that the Church Pension Fund make provisions for survivor benefits for "domestic partners" pending action on what was described as the core issue of blessing same-sex unions. But the day before, the deputies gave permission to dioceses to provide health benefits to "domestic partners," but declined to define "domestic partner," in a vote by orders that passed by seven votes in the lay and nine in the clerical orders. On Friday the bishops concurred, with a closer vote of 93-90.

On July 19, the resolution on same-sex blessings came to the floor in its original form: "while affirming the sacredness of Christian Marriage between one man and one woman with the intent of a life-long relationship, direct the Standing Liturgical Commission to develop, after critical study of pertinent rites already in use by faith communities, a rite or rites for the blessing of committed relationships between persons of the same sex, and to present such forms to the 73rd General

Convention for inclusion in *The Book of Occasional Services*."

Ralph Spence of Montana, a member of the Executive Council, proposed the amendment which passed and put the resolution in its final form, providing that any proposed rite be brought back to the next convention for approval and that it be accompanied by a theological explanation. This was seen by many as being more moderate; giving the church another three years before an official rite could be in use, and time for the issues to be debated at the Lambeth Conference in 1998. Needed to pass in both orders was 57. The vote was: Lay, 56 yes, 41 no and 15 divided; clerical, 56 yes, 37 no and 20 divided.

Within minutes of the narrow vote, the Rev. Michael Hopkins, director of communications for Integrity, distributed a statement putting a positive spin on the event: "For the first time gay and lesbian relationships have received a public hearing at the General Convention ... We look forward to continuing this discussion ... and an affirming decision by the 73rd General Convention."

Among the remaining issues for the deputies to deal with during the second week of convention were resolutions on restructure, disciplinary canons and pension benefits.

(The Rev.) Bob Libby





Archbishop Carey: People Over Issues

With a multitude of bishops, thousands of clergy, religious, and "people in the pews," with brass, tympani and organ, the Whole Church Gathered raised a mighty song.

The major Eucharist of General Convention filled the cavernous hall in Pennsylvania Convention Center on July 19 with crimson and gold and white, and the ancient rituals and rites of faith. The Eucharist commemorated the feast of Macrina, monastic and teacher, brought together the gifts of the people from around the country, and continued the thanks and farewell to the Presiding Bishop, the Most Rev. Edmond Lee Browning.

The Presiding Bishop and the Most Rev. George Carey, Archbishop of Canterbury, climbed the platforms to the altar during the singing of a hymn composed by the preceptor emeritus of Washington National Cathedral, Richard Wayne Dirksen. The setting of Psalm 119 was composed especially for the service by Jackson Hill, organist/choirmaster of St. James' Church, Muncy, Pa. Hymn settings were composed by Richard Webster of St. Luke's Church, Evanston, Ill..

The archbishop preached to convention as a friend and admirer of the American church. The Anglican Communion, he said, relies upon "your energy, your vision and your extraordinary generosity."

He went on to plead with the church "to keep your eyes focused on the God whose

hands are tied by his love for you. How then do we reflect that love as his disciples? Remember that no matter how much you think you are dealing with issues, you are not: You are always dealing with people who are wounded, who are hurt, who bleed ... they are in the image and likeness of our Lord.

"Make haste slowly," the archbishop advised, to be "led into deeper unity." He closed with part of a poem by "a French bishop — a dream of how the church might be ... a church of which people will say not 'see how well organized they are' but 'see how they love one another ... you may be small but you're making progress. You are still fragile, but you are full of hope'."

Following the sermon, Episcopal Church Women representatives brought to the altar each diocese's United Thank Offering. Communion was accompanied by music from the 16th century — William Byrd — and the 20th — Jackson Hill. The congregation sang a Japanese hymn (not assaying the Japanese words) and a Spanish hymn (in Spanish). The service closed with the heartfelt singing of "Come, labor on." With the festival brass ensemble, directed by Brian Kuszyk, and the mighty Allen played by Michael Stairs while alternating organists Richard Conte and Tom Whittemore assisted with registration, the postlude *O Praise the Lord with Drums* thundered through the huge hall.

Patricia Nakamura



Bishop Hines, while Presiding Bishop

John Hines Dies

Was Presiding Bishop, 1965-'74

The Rt. Rev. John Elbridge Hines, 22nd Presiding Bishop of the Episcopal Church, died July 19 in Houston, Texas, following a long illness. He was 86.

Bishop Hines served as Presiding Bishop from 1965 to 1974 following a long ministry in the Diocese of Texas. He was rector of Christ Church, Houston, 1941-45, and served for more than 12 years as Bishop Coadjutor of Texas, 1943-55, having been elected at age 35. He became Bishop of Texas in 1955 and remained in that ministry until he was elected Presiding Bishop at the General Convention of 1955.

Before moving to the Diocese of Texas, he was assistant at St. Michael and St. George, St. Louis, Mo., 1934-35, rector of Trinity, Hannibal, Mo., 1935-37, and rector of St. Paul's, Augusta, Ga., 1937-41.

Bishop Hines led the church during a stormy period. The Vietnam War was raging and racial tensions exploded across the nation. In 1967, at his first General Convention as Presiding Bishop, a special program was formed to address the needs of community groups. Two years later a special convention was held in South Bend, Ind., which provided funding for black community groups. He resigned at the General Convention of 1973, and left office the following year.

Bishop Hines was born in Seneca, S.C. He received his undergraduate degree from the University of the South, and his divinity degree from Virginia Theological Seminary. He was ordained to the diaconate in 1933 and to the priesthood in 1934.

His wife, the former Helen Orwig, died in 1996. Five children are survivors, including three priests: the Rev. John Christopher Hines, Austin, Texas; the Rev. John Moore Hines, Louisville, Ky., and the Rev. John Stephen Hines, Asheville, N.C.

Bishop Griswold Elected Presiding Bishop

(Continued on from page 9)

nominees.

The Rt. Rev. Calvin Schofield, Bishop of Southeast Florida and co-chair of the nominating committee, assured him that all the candidates went through the same background checks.

Following the election, Bishop Thompson said, "We have elected a great Presiding Bishop and I intend to give him all the support I can."

But there has been frustration among the deputies that the election of the Presiding Bishop should be left to a closed session of the House of Bishops. A proposal to change the constitution to have future Presiding Bishops chosen by both houses was introduced by deputy Byron Rushing of Massachusetts, and is expected to attract substantial support.

The next Presiding Bishop may be presiding over a smaller House of Bishops in the future. The bishops have approved a first reading of a constitutional change that would permit only active bishops with jurisdiction to vote.

This is the third time the bishops have attempted to take away the vote of their retired members. The margin in favor, 108-72, suggests that a unique tradition will be ended at the next convention in Denver in 2000. The Episcopal Church is one of three Anglican churches which give voice and vote to their retired bishops.

Even if the retired bishops lose their vote, another part of the constitution gives them the right to vote in the election of a Presiding Bishop.

(The Rev.) Jeffrey Steenson

Stories of Hope and Trust Told at Joint Session

General Convention's joint session on Advocacy for Youth and Children at Risk, sponsored by the Episcopal Church Women as part of their theme of "Enlarge the Site of your Tent," heard two very different but equally harrowing stories of personal survival.

Claudette Fleurs came alone to the United States from Haiti when she was 16 "because of the good stories I heard and the good opportunity." She was shocked by the violence in her Boston high school, which seemed more individual and pervasive, not "political violence, as in Haiti."

She became pregnant, and the uncle with whose family she was living "asked me to leave his house." When she was expecting her second child, the father abandoned her because she refused to have an abortion.

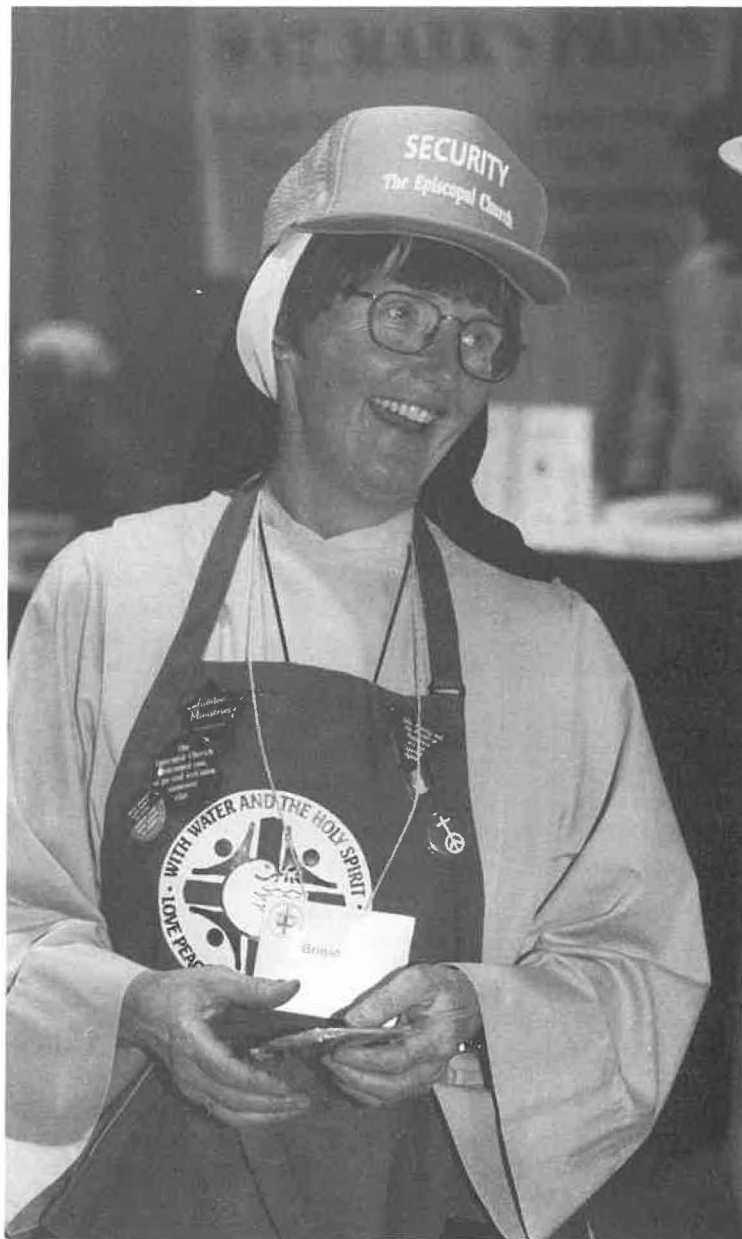
Olga Jones, who stood beside her as she spoke, became her friend and mentor, and led her to the Church of the Holy Spirit in Mattapan, Mass. "She encouraged me to complete my education. I became part of her family," Ms. Fleurs said. Her children, now 8 and 9, were baptized, and a scholarship from the church has enabled her to enter nursing school. "There is always hope, and many good people around," she said.

Tom Blakey, a 40-year-old Oklahoman, former alcoholic and prison inmate, stressed that "it's not just disadvantaged kids at risk, it's all our kids." He came from a good, church-going family, he said, but a family with a hidden history of alcoholism. "I think I was an alcoholic even before I began drinking," he said. He described how, as a teenager whose parents divorced, "my life fell apart. I dropped out of school. I got into trouble with the law."

In prison, his life felt the impact of the church. A United Thank Offering grant funded a treatment center in his prison. "In the middle of my insanity and my addiction ... a space was established in that prison where God took effect in my life."

He described an episode when the escape plan of his and another inmate's were foiled by the trust placed in them by a volunteer couple. The two prisoners were unshackled and left in a van with the keys in the ignition. "We couldn't go through with it," he said. "Trust is stronger than steel."

Patricia Nakamura



Sr. Brigid Courtney, of the Society of St. Margaret in Boston, is a member of the security team at Philadelphia.

Rick Wood photo

Priest Murdered in Chattanooga, Tenn.

The Rev. C. Martin Davis, priest-in-charge of St. Mary the Virgin Church, Chattanooga, Tenn., was found murdered July 16 in his home. Fr. Davis was found by a neighbor who had reported that a suspicious male had entered the house and had left about 30 minutes later. Fr. Davis had been shot several times in the head.

Chattanooga police were seeking a man whom Fr. Davis had been counseling. A composite sketch of the suspect was released by the police.

The Rt. Rev. Robert Tharp, Bishop of East Tennessee, returned to his diocese from General Convention in Philadelphia after receiving news of the death. He offi-

ciated at Fr. Davis's funeral at Grace Church, Chattanooga.

"We are shocked and saddened by his tragedy," Bishop Tharp said. "Fr. Davis was a gifted priest who served his church well. He will be greatly missed by many in our diocese."

Fr. Davis was the director of Camp Billy Johnson, a summer camp for underprivileged children sponsored by the diocese. He was a founder and convener of the Chattanooga chapter of Integrity, and was a longtime member of the board of Chattanooga CARES, an agency which provides case management for persons with AIDS and HIV.



The Result: Less Inclusion

To the surprise of almost no one, General Convention finalized the issue of ordination of women in the Episcopal Church by adopting a canon which makes mandatory the ministry of women in every diocese. While we have addressed the matter on these pages on several occasions, we cannot help but note that the Episcopal Church will become less inclusive when the canon takes effect Jan. 1, 1998. We find it more than a bit ironic that persons who hold an incredible variety of beliefs and practices are fully embraced by the Episcopal Church, while a faithful remnant who uphold traditional Anglican theology are told their beliefs are no longer welcome.

Major Step for Unity

By adopting the Concordat of Agreement with the Evangelical Lutheran Church in America (ELCA), the 72nd General Convention achieved what is arguably its biggest accomplishment of this century. The Concordat was adopted by both houses with such swiftness that some of its proponents were caught off guard and missed the discussions and voting.



Rick Wood photo

Lutherans and Episcopalians discuss the Concordat.

The action of the General Convention will be for naught if the ELCA's Churchwide Assembly fails to adopt the Concordat when it meets in Philadelphia later this month. In particular, many Lutherans are concerned about the Episcopal Church's threefold ordained ministry, particularly bishops.

The Concordat is a major step toward Christian unity, and could prove to be a model for similar endeavors of cooperation in the future. The 30-year discussions between the two churches have produced a historic accomplishment.

Offensive Remarks

During the past two years, Presiding Bishop Edmond L. Browning has been known to refer to persons who do not agree with him as "mean spirited." In his final official address to General Convention, Bishop Browning let loose with some mean-spirited comments of his own.

In an address to a joint session of convention, Bishop Browning spoke of division in the church, and mentioned hate and biblical literalism as contributing to the division. "... we have been diverted by fear, and, let me name it, hate," he said. "It is time to move past using literalistic readings of the Bible to create prejudices against our gay and lesbian brothers and sisters. Biblical literalism may be someone's tradition, but it's not our tradition, and it's time we came home to our Anglican roots."

While the Presiding Bishop's remarks were applauded by a sizable number of deputies and bishops, a minority in both houses took issue and brought the matter to the floors of their respective sessions for discussion. We, too, found the Presiding Bishop's remarks offensive. Surely the primate of this church could have chosen his words more carefully in his final official address.

Flying in the Face of Diversity

By M. SCOTT DAVIS

Recently I attended a multi-diocesan conference where "diversity" was touted as a truth and panacea for the problems of the Episcopal Church. It was especially apparent when the youth participants gave their report and parroted the key "buzz" words that they had heard from adults such as "diversity" and "inclusiveness."

What is the real definition of "diverse?" We hear it expressed often as the solution to the many issues facing the Episcopal Church — "embrace the diversity" ... "be inclusive." *Webster's Unabridged Dictionary*, however, defines diverse (as an adjective) as "in different directions" and (as a verb) as "to turn aside."

As a culture, we are taught the importance of embracing the many differences of others, because it would appear rude not to. There is a degree to which we are to embrace cultural differences. The Church in Acts demonstrates this scriptural principle when Jewish believers were to embrace Greek believers or when wealthy Lydia was to worship alongside the ex-convict jailer in the church at Philippi.

I am struck, however, by the adjectival definition of diverse which means, "in different directions" and the verb usage, "to turn aside." Conversely, in our liturgy there is one key moment in worship when regardless of our diverse cultural backgrounds, we all turn in the same direction in order to profess the creed. When we state unequivocally what we believe, we turn as a body in one and the same direction.

When we pray the post-Eucharist thanksgiving at the end of Rite II, the church prays that it might love and serve God with gladness and singleness of heart. That seems to fly in the face of such touted spiritual "diversity." Singleness of heart is very different than diversity of spirit. One asks that we face in the same direction; the other encourages different directions. The fruit of each position will appear completely opposite.

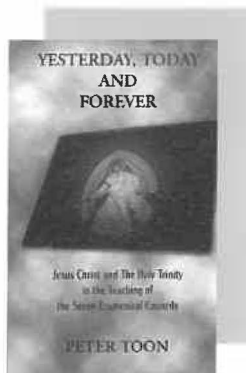
To hail diversity as a virtue of the late 20th-century Episcopal Church seems to be a foolish thing. We are behaving in a diverse manner and hailing that word as a spiritual virtue. The current usage of the word diversity encourages the church to "turn aside" from what it believes and has believed for 2,000 years. Now the church is found facing in different directions when reciting what it believes. The church should flee this new-fangled diversity rather than embrace it. If we listen to and obey the words of scripture, we will hear God exhort the Old Testament Church to turn neither to the right or to the left when it comes to following and obeying the word of the Lord. Contrast this exhortation with the true definition of the word that we have become so proud of — "diverse — turning aside."

Technically and literally, when we encourage diversity, we are encouraging the church to teach its members to face in whatever direction feels good to them. Sounds like anarchy to me. □

The Rev. M. Scott Davis is rector of St. James' Church, Fairhope, Ala.

Useful Study in Ecumenism

YESTERDAY, TODAY AND FOREVER
Jesus Christ and the Holy Trinity in the
Teaching of the Seven Ecumenical Councils
 By Peter Toon
 Preservation. Pp. 224. \$12.99 paper



known. Toon is no doubt correct that the Anglican Communion “does not reject, and for all practical purposes accepts” this teaching, yet it would be helpful for the Lambeth Conference to offer an explicit endorsement.

Toon succeeds in presenting the doctrine of the seven ecumenical councils in a way that speaks to the non-specialist. After reviewing the history of these councils, he explains teaching about the blessed Trinity, Jesus Christ, and the holy icons. He wisely points out that the conciliar teaching is not addressed, as are the gospels, to the whole person, but it is addressed “primarily to the mind” in order to be apprehended as truth.

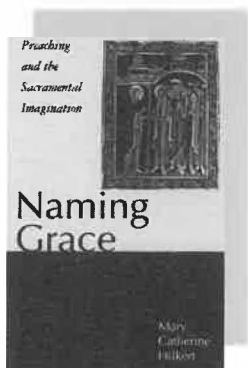
It is good to have the Seventh Ecumenical Council (Nicea II) examined by an Anglican, especially since its reception by Western churches has been problematic. As the use of icons by Western Christians, especially Anglicans, becomes increasingly commonplace, Nicea II’s teaching on icons needs to become better

Unfortunately marred by appendices in which both the ICET translation of the Nicene Creed and the formula “God: Father, Son, and Holy Spirit” are denounced as heretical. In neither instance is a persuasive case made for condemnation. Perhaps this otherwise useful study can appear in a new edition, one free of these appendices.

(The Very Rev.) Charles Hoffacker
 Port Huron, Mich.

Making It Real

NAMING GRACE
Preaching and the
Sacramental Imagination
 By Mary Catherine Hilker
 Continuum. Pp. 252.
 \$29.95



tant and Roman Catholic theologians, respectively. She outlines a perspective grounded in the latter, but attentive to the former. She shows how “narrative preaching” is neither a passing homiletical fad, nor a rhetorical technique, but a way of revealing sacred resonance between biblical texts and human life-scripts that are still being written. She addresses thorny homiletical questions

What is the primary task of preaching? In her two-word title, the author of this volume summarizes her vision. By perceptive “naming,” Hilker argues, good preaching enables us to recognize the grace of God already present in the human situation, so that we can “real-ize” it more faithfully through our actions.

Sacred naming is not an indiscriminate blessing of the status quo. It often involves identifying the many dimensions of “dis-grace” with which God’s spirit is constantly contending. The transforming word of God is often resisted, and can be hard to apprehend. It is not, however, an alien word, but an evocative word.

Hilker encapsulates and compares the “dialectical” and “sacramental” understandings of preaching of recent protes-

concerning problematic biblical texts, the place in preaching of protest and lament, the silencing of women in the history of preaching, and the need for preaching voices representing every conceivable “social location” if “naming grace” is to be anything more than an empty abstract ideal.

While this book cannot be used as a “How to Prepare a Sermon” manual, it is a “mission statement” for the preaching enterprise which is accessible, insightful, practical — and not restricted to the utterances of the ordained.

(The Rev.) David J. Schlafer
 Washington, D.C.

Sharps, Flats, & Naturals

Something for Everyone

By PATRICIA NAKAMURA

WONDER, LOVE AND PRAISE
A Supplement to The Hymnal 1982
The Standing Commission
on Church Music
 Church Publishing
 Pew Edition. \$11.95 paper

Reading through the indices of *Wonder, Love and Praise*, the hot-off-the-press supplement to *The Hymnal 1982* from Church Publishing, will make your fingers itch. But do peruse first, especially the list of poets, and composers and sources, for both the hymns and the service music. Here is something for everyone, and something from everywhere. You’ll find new words to old tunes, and old words to new tunes, as well as both fresh minted.

There are old familiar and new familiar names among the composers — John Rutter, Carol Doran and David Hurd, Don Pearson and Ruby Pool, Dorothy Papadakos, Lisa Thomas and Hildegard. There are many more women than in previous collections. And you’ll find the names Geonyong Lee, Tokuo Yamaguichi, and Benjamin Villanueva, tunes from South Africa, Argentina, and Russia, music from Ojibway and Muscogee.

The “Spiritual Songs” contains several Taizé selections — deeply meditative and expressive (these are the congregational or choral parts; the solo variations will appear in the Leader’s Guide to follow this fall).

When you get to the piano — and piano seems more suited than organ to much of the music — you’ll find interesting harmonies and progressions, alerting rhythms. Some of the music is simple; none is simplistic. Some is quite difficult. The service music in particular seems imminently singable for congregations with even a little choir to lead them. Some of the hymns will serve as choral anthems or solo offertories: David Hurd’s setting of “O Scared Head” is one such.

As well as the Eucharist, Morning and Evening Prayer will be especially enriched by this collection. The book would be great fun at informal hymn sings. Break out a batch for the last half-hour of choir rehearsal and start with the Hildegard *Kyrie*. Let the soprani and tenors exalt in the descanted canticles. Then program “*Shengye qing, shengye jing*” for Christmas Eve.

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Books

Dynamics of Family

WRESTLING WITH ANGELS

What the First Family of Genesis Teaches Us About Our Spiritual Identity, Sexuality, and Personal Relationships

By Naomi H. Rosenblatt and Joshua Horwitz.

Delacorte. Pp. 388. \$22.95

One of the regrettable things about Sigmund Freud was his renunciation of his religious heritage (and everybody else's). Naomi Rosenblatt is a Jew, born and raised in Haifa, a psychotherapist, and capable of great passion for the Hebrew Bible. Joshua Horwitz remains in the background, as an editor, perhaps.

Rosenblatt has taught Bible study classes from Wall Street boardrooms to Congress. With a delightful storytelling style she unfolds Genesis chapter by chapter. Clearly she speaks from a deep faith in a God who communes with the humans who are partners in an ongoing process of creation. Looking deeply into the dynamics of human relationships, her keen observations flow in and out of the biblical narrative.

Personal anecdotes from family and her extensive psychotherapy practice help to bring Genesis into the present. From "In the beginning" to the death of Joseph one has a sense of a tightly connected narrative which speaks of a loving God who seeks a family to live out that love for the world to see and share.

The dynamics of family life are a solid part of *Wrestling with Angels*. These dynamics involve learning from our mistakes and getting up when we fall. In this process, God is sometimes seen as a loving parent striking a balance between giving good gifts and allowing us to learn lessons for ourselves. Always, the healing of our griefs and our brokenness is a vital part of the process.

It is particularly significant that this psychotherapist is not embarrassed or offended by the word "guilt." She finds in it a vital way of discovering the things in our lives we believe we need to correct. Skillfully, she shows how the Genesis story is shaped by unresolved guilt, grief and other conflicts. The happy resolution of conflict involves recognizing the sovereignty of a loving God whose lofty purposes include all people, the whole family of God.

(The Rev.) Charles V. Day
Center Valley, Pa.

Crisp Writing

PORTRAITS OF PAUL

An Archaeology of Ancient Personality
By Bruce Malina and Jerome Neyrey
Westminster John Knox.

Pp. 271. \$23 paper

It is the social system of the first-century Mediterranean that gives us the clues needed to fill out the profile of Paul of Tarsus. This book is an erudite, textbook investigation which makes its search successful. The dual authorship enables crisp writing with often quick conclusions, previously having amassed between the two writers a tremendous amount of background reference. This is the logical Mediterranean approach to personality versus the modern over-psychological one.

The authors describe the book as a search for "the typical but not the idiosyncratic and unique. We seek, if you will, ancient social psychology, not modern individualistic psychology. Psychology in a collectivist culture will be quite different from that in an individualistic one." There is no possibility of understanding Paul if viewed individually. He lived in a collectivist society and his thinking and acting are more often than not directed toward "the group."

This explains the style of his letters and the motivation at his trial, both of which are explained in great depth during a logical, categorical and charted development of the book's continued thesis: We must disregard our modern concept of characters in antiquity and develop them from their own Mediterranean time.

Portraits of Paul changes our average thinking about characters in antiquity. The book deserves careful reading and study in an area that we certainly have not usually given due thought. It might even change our approach to the New Testament when we discontinue to use our own 20th century stamp on characters of the first century, one such as Paul whose three dimensional quality so envisioned by us may have a far wider aspect to it if we study it with fresh eyes.

Susan E. Barrett
Pauma Valley, Ca.

To our readers:

Books are not sold through The Living Church. Please contact your local bookseller.

People and Places

Appointments

The Rev. **Matthew Robert Rowe** is curate at Grace, Box 28, St. Francisville, LA 70775.

The Rev. **Jeff Schiffmayer** is chaplain at St. Luke's Hospital, Houston, TX.

The Rev. Canon **Carol Lynne Schwenke** is canon of Grace and Holy Trinity Cathedral, 415 W 13th St., Kansas City, MO 64141.

The Rev. **Paul E. Stricklin** is chaplain, North Campus, Episcopal School of Dallas, Dallas, TX.

The Rev. **Joan Verret** is deacon at St. Stephen's, 1820 State Rd. 540 A, Lakeland, FL 33813.

The Rev. **J. Scott Wilson** is curate of St. Matthias, 3460 Forest Ln., Dallas, TX 75234.

Ordinations

Priests

Arizona — Sean Armer Cox, curate, Trinity Cathedral, 100 W. Roosevelt, Phoenix, AZ 85003.

Central Pennsylvania — David S. Harper.

Dallas — Helen R. Betenbaugh.

Idaho — Margaret Kurtz.

Michigan — Karen Lewis.

Renunciations

Dallas — Lynn C. Bauman.

Retirements

The Rev. **Mary Louise Broucht**, as deacon at St. James', Lancaster, PA.

The Rev. **Robert F. Butehorn**, as rector of St. Mary's, Woodlawn, Baltimore, MD.

The Rev. **Ruth Clausen**, as rector of Trinity, Detroit, MI; add. 1334 Butternut, Detroit, MI 48216.

The Rev. **Robert Gill**, as deacon at St. John's, York, PA.

The Rev. **Barbara A. Hary** as deacon at St. Michael and All Angels, Middletown, PA.

The Rev. **Daniel E. Herth**, as rector of Christ Church, Alameda, CA.

The Rev. **Malcolm P. Riker**, as priest-in-charge of St. Paul's, Pflugerville, TX.

Deaths

The Rev. **James Ivan Abdy**, a priest of the Diocese of South Carolina, died June 23. He was 70.

Fr. Abdy was born and educated in England, and served as a royal engineer during World War II. He was ordained deacon in 1950 and priest in 1951 while serving in Bechuanaland (now Botswana), and served in several posts in Namibia and South Africa. He and his family immigrated to South Carolina, where he became vicar of Holy Apostles', Barnwell, and St. Alban's, Blackville, a position he held from 1986 until May of 1997, when he became vicar of the Church of the Holy Communion, Allendale. Fr. Abdy is survived by a son, a daughter, and a brother.

Classifieds

BOOKS

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

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Internet: <http://members.aol.com/ssministry>

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ORGANIZATIONS

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

POSITIONS OFFERED

YOUTH MINISTRY DIRECTOR. Seeking a full-time committed person to serve in Christ's name. Experience and college degree desired. Training provided, good salary and full benefits. FAX resumes to: (815) 232-4422 by August 11 to **Phyllis Bergagna, Grace Episcopal Church, Freeport, IL.**

POSITIONS OFFERED

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

ASSISTANT RECTOR. St. Margaret's Church in Palm Desert, CA, seeks an assistant rector to complete the clergy team. This person will be responsible for youth and young adult ministries in addition to other priestly and pastoral activities. Call the church office at (760) 346-2697 for a more complete job description or download from the internet at:

http://www.stmargarets.org/assistant_rector1.html.

Resumes and questions may be directed to: **The Rev.**

Daniel Rondeau, St. Margaret's Episcopal Church, 47-535 Hwy 74, Palm Desert, CA 92260; FAX (760) 341-1212 and e-mail drondeau@stmargarets.org.

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

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

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

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

DIRECTOR OF CHRISTIAN EDUCATION: St. 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.**

(Continued on next page)



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POSITIONS OFFERED

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

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

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

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

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**

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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

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DIRECTOR OF RELIGIOUS EDUCATION for a large historic Episcopal parish in the heart of Old Town, Alexandria, VA. Working in concert with associate rector for education and worship and full-time director of youth ministries, the DRE will have oversight of and responsibility for education programming and staffing for church school (enrollment potential: 200 plus, pre-school through grade 6) and adults. For job description, send resume to: **DRE, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** No telephone inquiries.

DIRECTOR OF CHRISTIAN EDUCATION. Active growing Episcopal parish in Manhattan requires a director of Christian education. The successful candidate will be a creative and versatile Christian person with administrative ability, have enough knowledge of the religious and organizational aspects of the Episcopal Church. Salary commensurate with experience. Send resume and references to: **Director of Christian Education, 163 Third Ave., Suite 204, New York, NY 10003.**

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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

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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)

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4th & Garnet In Granby
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(vacation attire appropriate)

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The Rev. Richardson A. Libby, r; the Rev. Cynthia C. Knapp,
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Twnamaani
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Pompano Beach, FL

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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

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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.
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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



Holy Trinity Church, Decatur, Ga.

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

Plymouth, MA

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

Bath, ME

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

Grand Rapids, MI

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

Minneapolis, MN

ST. LUKE'S 46th and Colfax, S.
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the Rev. Alan Grant, the Rev. Ed Barnett, 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

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 sunset
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

New York, NY (Cont'd)

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 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 Lolk (215) 342-6310
Sun Eu 8 & 10

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

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

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

Whitehall, PA

(North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

Rapid City, SD

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

Chattanooga, TN

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

Breckenridge, TX

ST. ANDREW'S 109 N. Easton (254) 559-3172
The Rev. C. Carter Croft, r
Sun 7 & 10 H Eu. Wed 6:30 H Eu & Healing Service
WEB site: http://hometel.gte.net/mansouf/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

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'asst; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdys as anno. Spanish service Sat 6