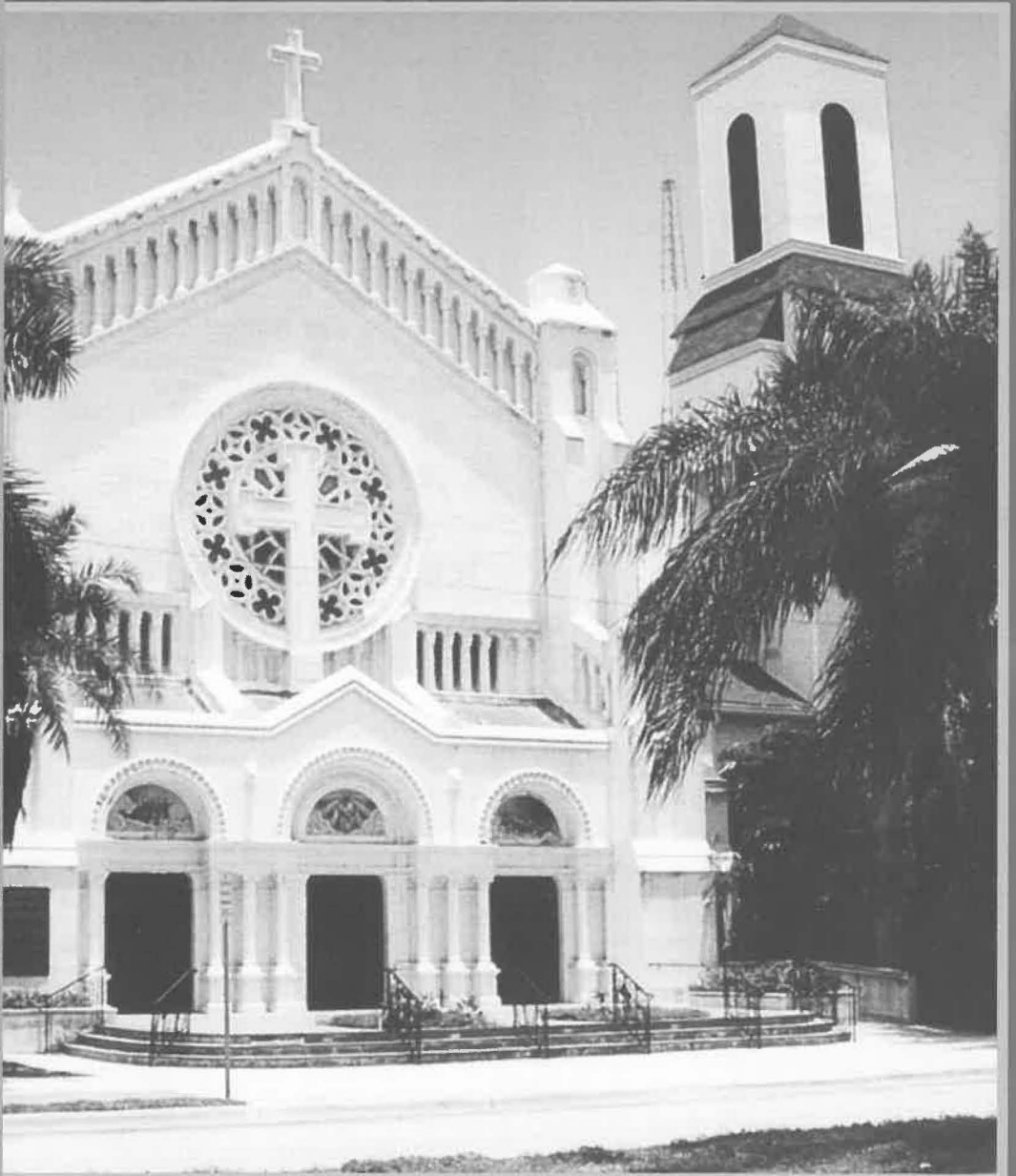


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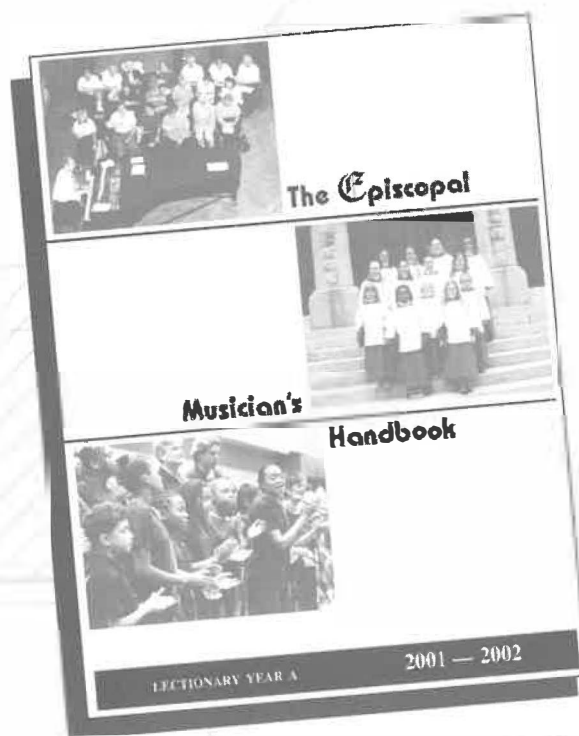
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TRINITY CATHEDRAL, the oldest church in the original city limits of Miami, Fla. [p. 3]



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Volume 222 Number 23

THE HOLY TRINITY

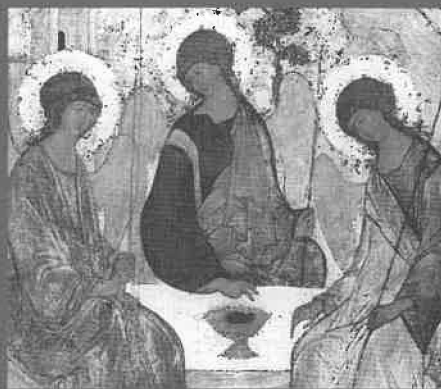
A Russian icon of the early 15th century, work of the painter Andrei Rublev. The prototype is in egg tempera on wood. It comes from the Catholicon of the Holy Trinity at St. Sergius Lavra Monastery, and today it is found in the Tretyakov Gallery in Moscow.

The depiction of the Holy Trinity in Angel form originates from Abraham's encountering three men, by Mamvri's oak tree, which many Holy Fathers of the church recognize as materialization of the Holy Trinity (Genesis 18:1-15).

The Father sits at the centre, His Son on His right, both blessing, while the Holy Spirit sits on his left. The table represents the Altar, where the Thanksgiving Chalice is also found and it is toward there that the Angels' arms converge. The oak tree stands for the tree of life, while the building on the left symbolizes the Church (Corpus

Christi). On the right, Mount Thabor is depicted, where Christ's Transfiguration took place.

It is a horizontal iconographic arrangement of the Holy Trinity. There lies the irresistible charm of early Russian painting. The artist insists on what unites the three Angels: spiritual unity, friendship and the indivisible.



Reproduction of Rublev's *The Holy Trinity*. Image compliments of St. Isaac of Syria Skete.

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The Cover

Trinity Church, Miami, Fla., was organized on June 12, 1896, a month before the city was incorporated. In December of that year, a one-story, one-room wooden church was completed (middle left) on land donated by Julia Tuttle, the "Mother of Miami" and a charter member of Trinity.

In 1925, the existing cathedral church building was completed. It was designated the cathedral for the Diocese of Southeast Florida in 1970. Among its stained glass windows is one of Columba, whose feast day was June 9 (bottom left).

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I Saw the Lord

'Holy, holy, holy...' (Isaiah 6:3)

First Sunday After Pentecost: Trinity Sunday, June 10, 2001

Isaiah 6:1-8; Psalm 29 or Canticle 2 or 13; Rev. 4:1-11; John 16:(5-11)12-15

The question for the preacher on Trinity Sunday is this: "Do I preach on the doctrine of the Trinity, or do I expound one of the lectionary texts which in their historical contexts were not given simply to illuminate the doctrine of the Trinity?" Perhaps the best way to tie our texts to the doctrine of the Trinity is to say that each reveals the ways of the Lord which, in our own wisdom, we would otherwise not know. The text from John, however, provides one of the best "Trinitarian" texts in the New Testament. We are not given a neat definition, but we are shown the triune God in operation in the salvation of humankind.

We'll look first at Isaiah's encounter with the living Lord. This is a significant chapter in Isaiah, since chapters 1-5 paint a very bleak picture for people of Israel. Grace has been exhausted. Judgment looms ahead of them. But the exhausting of grace has been superseded by the triumph of grace.

Look It Up

The holiness of God is foundational for Christian ethics. Read again the passage in Leviticus 19:1-2, 9-18 (Fifth Sunday of Easter). Notice how God's holiness is given as the reason for his people's conduct.

Think About It

Luther said, "The proper subject of theology is man the guilty and ruined sinner and God the justifier and savior of sinful men. Whatever is sought or debated beyond this subject in theology is error and poison." How does the passage in Isaiah confirm that?

Next Sunday

The Second Sunday After Pentecost

2 Sam. 11:26-12:10, 13-15; Psalm 32 or 32:1-8; Gal. 2:11-21; Luke 7:36-50

Cultivating Character

By Travis Du Priest



DAYSPRINGS: Meditations for the Weekdays of Advent, Lent, and Easter. By Sam Portaro. Cowley. Pp. 230. \$15.95 paper.

If you already know Fr. Portaro's writing skill and insights through "Brightest and Best," you will, like me, be pleased to have his new book of meditations. A wonderful look at humility in the January 11 reflection on Luke 5:12-16.

CULTIVATING HEART AND CHARACTER: Educating for Life's Most Essential Goals. Edited by Tony Devine, Joon Ho Seuk and Andrew Wilson. Character Development Publishing (P.O. Box 9211, Chapel Hill, NC 27515). Pp. 486. \$22.95 paper.

A serious and well-researched response to the challenges in our schools. Using stories and professional experience, the authors suggest concrete ways to build character in the classroom: heroic stories, a buddy system, etiquette and manners, service to others.



READING THE BIBLE AGAIN FOR THE FIRST TIME: Taking the Bible Seriously but Not Literally. By Marcus J. Borg. HarperSan Francisco. Pp. 336. \$24.

Well-known and sometime controversial biblical scholar Marcus Borg seeks a middle ground approach to understanding the Bible between factual literalism and irrelevant, pre-modern document. Borg's option is "historical-metaphorical"; he sees the Bible as a sacrament, "a mediator of the sacred, a vehicle by which God becomes present, a means through which the Spirit is experienced." Stimulating reading.

I'M COUNTING TO 10: Hope and Humor for Frazzled Parents. By Jahna Beecham and Malcolm Hillgartner. Ave Maria. Pp. 128. \$12.95 paper.

"Desperately Seeking Mary Poppins" is a funny litany of baby-sitting mishaps; "In the Bleak Midwinter"



shares the hour it takes to stuff children into snow suits; "Cleanliness Is Next to Impossible" recounts the rapid decline of pacifier hygiene. A good chuckle.

Many Forms of Spiritual Direction

LABYRINTHS FROM THE OUTSIDE IN: Walking to Spiritual Insight. A Beginner's Guide. By Donna Schaper and Carole Ann Camp. SkyLight Paths (Sunset Farm Offices, Rte. 4, P. O. Box 237, Woodstock, VT 05091). Pp. 185. \$16.95 paper.

Almost all retreat centers have them now; many churches have them. Chartres Cathedral had one in the Middle Ages. Grace Cathedral, San Francisco revived their use in our time. What are labyrinths and why are they so spiritually useful and popular today? Find out in this interesting book. I loved the sections on seasonal and thematic walks.

LETTERS OF DIRECTION: Thoughts on the Spiritual Life. By Henri de Tourville. Introduction by Evelyn Underhill. Morehouse. Pp. 128. \$10.95 paper.

The wisdom of 19th-century French Abbe de Tourville, particularly his intense dislike of perfectionism, because the life of grace never suppresses the life of nature, to paraphrase the words of well-known Anglican writer Evelyn Underhill.




PRAYING THE MOVIES: Daily Meditations from Classic Films. By Edward McNulty. Geneva Press (Louisville, KY). Pp. 168. No price given, paper.




Having recently seen "Finding Forrester," "Chocolat," and "O Brother," I would wish for a good chat with the author of this fascinating book. He deals with "The Shawshank Redemption," "Babe," "The Color Purple" and "Babette's Feast" among others. Each chapter includes reflections and a prayer.

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Bishop Griswold Meets with FIFNA Leaders



Bishop Griswold

The Presiding Bishop's statement represents no clear agreement on solutions to conflicts between opposing parties in the Episcopal Church.

The Most Rev. Frank T. Griswold, Presiding Bishop, released a communiqué of a meeting which took place between himself and a group representing what they believe is the mainstream of the worldwide Anglican Communion. The meeting occurred at the Episcopal Church Center in New York City May 15.

The statement represents no clear agreement on solutions to conflicts between opposing parties in the Episcopal Church, but behind the words is a warning, according to some of the participants.

The most pressing situation is the dispute over the call of a traditionalist priest, the Rev. Samuel Edwards, to be rector of Christ Church, Accokeek, Md. The Rt. Rev. Jane Dixon, Bishop *Pro Tempore* of Washington, has rejected the call.

The Rt. Rev. Jack Iker, Bishop of Fort Worth, said the meeting was "successful and productive" in that it allowed bishops of Forward in Faith North America (FIFNA) and a leader from the American Anglican Council (AAC) "to articulate our concerns and say what we would like to see happen" in a number of areas which have recently come under the scrutiny of the primates of the Anglican Communion.

The three areas that were discussed are: (1) Accokeek, (2) the establishment of alternative episcopal oversight, and (3) the visits of task forces to the remaining three dioceses that oppose the ordination of women.

Despite the fact the meeting was called just to gain FIFNA first hearing ever with a Presiding Bishop, the discussions led to a positive outcome, according to Bishop Iker, as well as the Rev. David Moyer, FIFNA president and another participant.

One of the suggestions at the May 15 meeting was that Bishop Dixon should accept Fr. Edwards' written promise that he would not try to take the parish out of the Episcopal Church in return for her promise to "back off" from her rejection of his call to the parish.

The bishops also warned the Presiding Bishop that if the situation in Accokeek is not settled satisfactorily, it could lead to the very outcome Bishop Dixon has said she most fears.

"We will do everything we can to support Sam Edwards. Everything," Fr. Moyer said. "We will not walk away from this under any circumstances."

The communiqué also focused on the need to establish alternative episcopal care in the Episcopal Church. "We want the Presiding Bishop to come up with a plan" for alternative episcopal oversight, or flying bishops, Bishop Iker said. "The plan should explain how a congregation can go about seeking and obtaining pastoral care, "even in a diocese that says no."

The plan will have to be worked out in the House of Bishops, because the Presiding Bishop could not unilaterally issue a policy "that every bishop is compelled to obey," according to Bishop Iker.

Bishop Iker reports that the three FIFNA diocesan bishops – himself, the Rt. Rev. Keith Ackerman, Bishop of Quincy, and the Rt. Rev. John-David Schofield, Bishop of San Joaquin — were asked at the meeting for comments about pending visits from task forces established by the Executive Council and created as the result of Resolution A045 at last year's General Convention. The convener for the Resolution A045 Task Force is the Rt. Rev. Peter Lee, Bishop of Virginia.

The communiqué was written by Bishop Lee, who attended the meeting at the request of Bishop Griswold. It appears intended primarily to state the concerns of the five traditionalist bishops affiliated with FIFNA, and a sixth bishop, the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, who heads the American Anglican Council (AAC).

Others present at the meeting were the Rt. Rev. Donald Parsons, retired Bishop of Quincy; the Rt. Rev. Douglas Theuner, Bishop of New Hampshire and chairman of the Presiding Bishop's Council of Advice; Fr. Moyer, rector of the Church of the Good Shepherd, Rosemont, Pa.; Charles Nalls, executive director of the Canon Law Institute and attorney for Christ Church, Accokeek, and David Booth Beers, chancellor to the Presiding Bishop.

Robert Stowe England



The Most Rev. Mpalanyi Nkoyoyo, Archbishop of Uganda, and the Rt. Rev. William Magambo, Bishop of the Diocese of West Ankole, arrive at Ryakasinga Parish for Confirmation and a pastoral visit. For 25 days this summer, eight high school students from the Diocese of Oklahoma will be missionaries to the companion diocese of East Ankole in the Anglican Province of Uganda. Unlike most overseas missionary trips, the upcoming one does not involve a specific construction project. Instead the youth are going primarily to listen and learn about daily life in this part of Africa.

Bishop Jones Appeals Sentence of Deposition

The Rt. Rev. Charles Irving Jones, former Bishop of Montana, has filed a notice of appeal of his sentence of deposition for sexual misconduct. A civil lawsuit will soon be filed as well, he said.

On Feb. 14, the Court for the Trial of a Bishop decided on a sentence of deposition, or removal from office and expulsion from the ordained Episcopal ministry, in a case regarding sexual misconduct that occurred from 1981 to 1983. On April 16, the court issued a final judgment affirming the sentence of deposition and denying Bishop Jones' motion for modification of the sentence.

Bishop Jones said he was not optimistic that his appeal, which will be heard by the Court of Review of the Trial of a Bishop, will come out any differently than the previous verdict. He acknowledged that his active, ordained ministry in the church is effectively at an end, but he hopes to avoid formal deposition.

In his appeal, Bishop Jones cites 17 instances of reversible error by the Court for the Trial of a Bishop. Taken as a whole, his objections paint a portrait of a trial process so fraught with collusion as to render meaningless the distinction among the prosecutor, the judge and the jury.

When allegations of Bishop Jones' sexual misconduct surfaced in the early 1990s, he admitted his guilt to the Most Rev. Edmond L. Browning, Presiding Bishop at the time, as part of an agreement in which Bishop Jones would seek counseling and apologize to the victim.

The Court for the Trial of a Bishop overturned that decision and a subsequent one, determining that the Presiding Bishop does not have the canonical authority to discipline a sitting diocesan bishop. The court did, however, later accept the recommendation of the Most Rev. Frank T. Griswold, current Presiding Bishop, that Bishop Jones be punished with deposition.

In the civil lawsuit yet to be filed,

(Continued on next page)

Pennsylvania Church Departs for AMiA

In a decision its rector called irreversible, the clergy, vestry and parishioners of St. John's Church in Huntingdon Valley, Pa., departed the Episcopal Church on May 20 to join the Anglican Mission in America (AMiA), a self-described missionary body of the Episcopal Church of Rwanda.

The new congregation, to be named St. John the Evangelist Anglican Church, is the 36th to leave the Episcopal Church for the AMiA within the past year. St. John's, with an average Sunday attendance of about 300, is one of the larger congregations to take this step. Although no formal vote was taken, as of the end of the day on May 21, more than 230 eligible members had signed a statement of affirmation. This represents an overwhelming majority of the congregation, according to the Rev. Philip Lyman, rector.

Fr. Lyman said he is hopeful that an agreement can be reached to purchase the church property from the Diocese of Pennsylvania and its bishop, the Rt. Rev. Charles E. Bennison, Jr.

Meg Cave, a spokesperson for the diocese, said Bishop Bennison was still hopeful that a reconciliation could be reached which would allow the diocese and congregation to "remain in dialogue."

The bishop was scheduled to consult with members of his diocese on May 22 to develop a response.

The Rev. David Moyer, president of Forward in Faith North America (FIFNA) and rector of nearby Good Shepherd Church in Rosemont, said he urged Fr. Lyman not to depart the Episcopal Church at this time, but he respected the decision. St. John's has been affiliated with FIFNA.

New Way of Business in Upper South Carolina

As a way to organize ministry in the Diocese of Upper South Carolina, the name change from deanery to convocation a year and a half ago was more than just semantic. It heralded new thinking about local mission.

No longer were churches in a particular geographical area meeting primarily to consider the diocesan budget and share lemonade and cookies once or twice a year. The new convocation structure encouraged churches to attend to needs in

their own communities. The change in perspective has brought forth incredible fruit in the Reedy River Convocation located in and around the Greenville area.

At its first meeting in October members of the convocation determined that one of its member congregations needed a new building and so they decided to help construct one — literally. The congregations are joining together to construct a church, complete with tower and

bell, for St. Philip's mission, located in the Nicholstown area of Greenville.

A steering committee of those who feel called to assist from each congregation meets regularly to coordinate. To date, members include a contractor, an electrician, a financial expert, an insurance executive, several engineers, an architect, a lawyer and many others.

"Never have I been made to feel so welcome in any church," said steering committee member Gene Dickson of Christ Church. "It is a family that pulled another chair to the table for me with a moment's hesitation. The presence of the Lord is real, warm, guiding, forgiving and understanding there. I can't think of St. Philip's without smiling."

When construction begins later this summer, members of the diocese will be asked to lend their hands and hearts to the project which is loosely based on the Habitat for Humanity approach.

Parishioner Jimmy Martin, who attended St. Philip's as a child and now brings his own family, said he has seen remarkable changes since the convocation efforts began.

"We had participated with other churches for Christmas services or things such as that, but nothing like the involvement we have now... I feel (that for) the St. Philip's family, seeing the real power of faith has empowered our members to get fully involved."

The small cinder block building that stands today was built in 1957. There is no dedicated fellowship room or sacristy. Members have long dreamed of a new church, but it is something that most parishioners, as well as most residents of the modest, blue-collar neighborhood, thought would never happen.

"Now the idea of a new church is not only a dream, but I am about to awaken and find that it is a reality," said Mr. Martin.

(The Rev.) Beth Wickenberg Ely

Bishop Jones Appeals His Deposition

(Continued from previous page)

Bishop Jones said he hopes to receive monetary compensation for damage done to his reputation. Bishop Jones contends, among other things, that a number of what he said were supposed to be confidential personal documents relating to his previous admission of guilt and various mandatory psychological evaluations were made public by the Episcopal Church without due process.

"By the end of this I felt as though we had been railroaded," said Bishop Jones' lawyer, Edward Inman Curry III, of Memphis, Tenn. "It is very unfortunate that certain political agendas and issues unrelated to the charges against Bishop Jones were interjected into these proceedings and stamped through the courts. I would hope that on appeal, the Court of Review corrects the egregious errors committed by the Trial Court and reverses that decision and dismisses the presentment."

The trend to affect a political outcome through use of the legal process lies at the heart of why Bishop Jones wishes to continue his legal fight. He said he wants to expose what he believes is a dangerous new trend in the church. He makes no excuses for what he did.

"Make no mistake," Bishop Jones said in a telephone interview with TLC. "It was very, very wrong, but this case was never about an affair between two mutually consenting adults more than 18 years ago."

He notes with irony that if he and his accuser had each divorced their respective spouses and gotten married as he claims they had planned, the Episcopal Church would have given its blessing, according to sexual misconduct statutes in place at that time.

Bishop Jones contends that his trial was about using the ecclesiastical legal process to empower members of his diocese who did not agree with his positions on certain divisive social issues.

Subversion of the legal process in pursuit of political change has been a club wielded by many interest groups in the church, according to Bishop Jones. In addition to himself, he also cites the trial of the Rt. Rev. Walter C. Righter, the removal of New Jersey Bishop Joe M. Doss and the forced resignation of the Rt. Rev. Donald P. Hart as Bishop of Hawaii.

"This is a new problem and it's becoming systematic," he said. "There has been a change in the amount of power we give to attorneys to affect policy. It does not speak to the principles of Christianity."



Susan Lerner photo

The Rt. Rev. E. Don Taylor, Vicar Bishop of New York City, prepares to bless the new \$5.5 million simulator training facility in the Port of Houston. With him are the Rev. Canon Peter Larom and the Rev. Jean Smith, managing director of the Seamen's Church Institute.

Seamen's Church Institute Opens Houston Facility

Nearly 200 representatives from regional maritime industry, the Port of Houston Authority, the Coast Guard, the church and local government celebrated a commitment to advanced professionalism at the dedication of the Seamen's Church Institute's Center for Maritime Education - Gulf Region on May 10 in the Port of Houston, Texas.

The Seamen's Church Institute of New York and New Jersey, founded in 1834, is an ecumenical agency affiliated with the Episcopal Church. Its mission is to advance the personal, professional and spiritual well being of merchant mariners. The Diocese of Texas welcomed the Seamen's Church Institute with a Bible presented by the Rev. Laurence Gipson, rector of St. Martin's Church in Houston.

"Training is more than increased efficiency," said the Rev. Canon Peter Larom, executive director of the Seamen's Church Institute.

Essence of Human Nature Explored

Trinity Institute's 32nd national conference met at Trinity Church, New York City, May 3-4, in the first of six conferences for 2001-2002 on the topic "What it Means to be Human." Five speakers from the sciences and theology discussed contemporary research on "the emerging scientific view of human nature and ... its implications for our individual spiritual journeys." The conference was also available through 130 satellite downlinks and internet webcast.

Dr. Colin Gunton, professor of systematic theology at King's College, London, "set the theme," said the Rev. Frederick B. Burnham, director of the institute. Prof. Gunton spoke on relational ontology, literally the study of being. In particular, he and others looked at "being human as being relational. This is often ignored by science, which tends to look at the individual as atoms and entities."

Robots and artificial intelligence are the fields of Anne Forest, who has been "living and working day by day

with humanoid robots at MIT's Artificial Intelligence Laboratory." She spoke of what robots teach us about religious ontology. Robots, she discovered, acquire intelligence much as babies do. William Hurlbut of Stanford University discussed the quality of empathy as in, for example, mother and infant relationships, and the role of empathy in human evolution.

Warren Brown, professor of psychology at Fuller Theological Seminary, discussed cognitive capacities as relational faculties, using various symptoms of brain damage to illustrate his premise that "many of the functions we have traditionally considered to be the property of our souls are parts of what our brains do." He mentioned, for example, the connection between temporal lobe seizures and "intense religious states experienced as a part of the aura leading up to the seizure."

The discussion will continue at Harvard University in October, with a conference titled "Science and the Spiritual Quest."

AROUND THE DIOCESES

Combatting Abuse

A convention discussion on domestic abuse in the **Diocese of Maryland** took on added urgency following news that one of its lay delegates would not be able to attend because she was one of the latest victims of violence.

Meeting at a hotel in suburban Baltimore May 3-5, delegates learned that on the day before convention was to begin Carolyn Lyons, of Sherwood Church in Cockeysville, had been brutally beaten and another woman shot and killed by a male neighbor. The man reportedly had been harassing and abusing the two women and others for several months.

A mandatory training program was unanimously adopted and is to be

carried out by professionals in the field who have volunteered their services. The purpose of the program will be to train clergy and lay leaders in how to recognize domestic abuse, against children, adults or the elderly, by males and females, and to make effective referrals for its control.

The bishop's policy will be to withhold permission to serve in any pastoral capacity in the diocese from those who are not certified as having domestic abuse training.

With the strong encouragement of both the Rt. Rev. Robert W. Iloff, Bishop of Maryland, and the Rt. Rev. John Rabb, bishop suffragan, a feasibility study for a capital campaign was approved, to be acted on by a special convention Oct. 6.

(The Rev.) Kingsley Smith

Bishop Grein's Ecumenical Efforts Will Continue in His Retirement

To the best of the Rt. Rev. Richard F. Grein's knowledge, there have been only two sitting Episcopal bishops elected to a different diocese in the history of the church. He ought to know. Along with the Rt. Rev. Willis R. Henton, Bishop Grein, 68, is one of them.

He served as Bishop of Kansas from 1981 through 1988, at which time he agreed to be nominated and was subsequently elected Bishop of New York. In January, he announced his intention to retire June 30.

Retirement for Bishop Grein, who can trace his Anglican roots in America back further than the existence of the Episcopal Church itself, will mean many changes, but the effect it will have on his role as an ecumenical emissary to the Orthodox Church is the area where he appears to express the most ambivalence.

"You can't have a commitment to ecumenical relations without the Russian Orthodox Church," he said. "They are our oldest ecumenical partner. There are a lot of connections."

Bishop Grein notes with some pride evident that for many years immigrants from the Orthodox faith were and to some extent still are encouraged to attend Episcopal Church services whenever Orthodox liturgies are unavailable.

Formal ecumenical relations between the Episcopal and Russian Orthodox churches were suspended in 1988 over the issue of ordination of women. While personally committed to the full inclusion of women in ordained ministry, Bishop Grein has painstakingly nurtured personal connections to a number of prominent Orthodox Church leaders, especially members of the Russian Orthodox Church.

"Once you're past a certain point where they trust you as a friend," he explained, "that relationship becomes

more important than theological differences. It's not official. It's about friends. There is an official basis, but it's based on developing good personal relationships. We're still in the friendship-building stage with the Orthodox. You can't come to an agreement with them negotiating around a table the way we did with the Lutherans. It has to be built much more on friendship."

Bishop Grein speaks movingly of being part of a team which made an official visit to the Russian Federation in 1992. Among the gifts the delegation brought were what is believed to be the only surviving copies of the original architectural plans for a Russian cathedral that had been severely damaged during more than 70 years of use for things other than worship during the Communist era.

With the relinquishment of his episcopacy, the official side of Bishop Grein's relationship with his Orthodox counterparts will change, and that seems to be at the root of his ambivalence.

"I'll keep it going," he said, "but I won't have the jurisdiction. I hope I'm around for a while to get other people connected. I'm just waiting to see. I think some people have some ideas where I might be helpful. I have a lot of energy. I don't feel my age. A lot of this [ecumenical] initiative comes out of New York. There are a lot of Orthodox Church members here."

Improved ecumenical unity with the Orthodox churches is an important pursuit in and of itself, but Bishop Grein also believes that the Orthodox can help Episcopalians to recapture a sense of identity in a renewed reverence for liturgy.

"I think they have a sense of spirituality and liturgy that is transcendent in the midst of the world," he said. "The object of the liturgy is to



Steve Waring photo

Bishop Grein at his desk in New York City.

arrive at the holy. Worship is in a sense our theology. I've often said if you want to know what we [as Episcopalians] believe, come and worship with us.

"We've talked about this at clergy conferences in this diocese. It's very important to do the liturgy well and to teach people about the meaning behind it."

A deepening sense of relationship with the Orthodox Church also might lead, Bishop Grein said, to an Episcopal Church which addresses theological differences in a less confrontational manner.

"To some extent the challenge for us is to maintain our identity – our transcendent spirituality – in the midst of cultural change," he said. "I think a lot of the issues the church is dealing with have a cultural basis. The first mark of the church is its oneness. Relationships are essential to achieving that. If you think you can purify the church before it is one, you are barking up the wrong tree."

Steve Waring

In Pursuit of Trivia

Remember the trivia craze of the 1980s? Everyone was playing Trivial Pursuit and other similar board games. I took part. My wife and I met with a group of folks on occasion for an evening of Trivial Pursuit. It was entertaining even though I wasn't very good at the game.

Though the popularity of trivia has diminished, you'll find on occasion someone trying to cash in on it. For example, Dorrance Publishing Co. of Pittsburgh has released *2,500 Biblical Questions & Answers*, an unusual book by Kathryn M. Snelson subtitled *Inspirational Literature for the New Millennium*. I wouldn't classify it as strictly trivia, although you'll find it there. What caught my interest was some off-the-wall contents.

It works like this: There are about 130 chapters, each on a different subject related to the Bible. Each chapter has about 12 questions with the answers provided. For example, there's a chapter on the 10 Plagues of Egypt, another on Farming. There's one on the Twelve Apostles and one on Carpentry.

The more unusual subjects caught my attention. For example, the chapter on Eleven-Letter Words. Really. You are asked to spell a variety of 11-letter words. Unfortunately, when you are asked how to spell it, the word is printed correctly in front of you. I guess you need someone else to pronounce the word for you.

A better example might be the chapter titled Flowing Fountains. **Question: What is a town in Judah whose name means fountain of gardens?** *Answer: En Gannin (Josh. 15:34).* Are you kidding me? Does anyone think we're going to know that?

I'll try another. Begins and Ends With an "L." **Q: Who was the priest of Levite from Gershon?** *A: Lael (Num. 3:24).* You knew that, didn't you? Right.

Try this one from Intriguing Islands: **Q: What was an island off the coast of Lydia in Asia Minor noted for its commercial activities?** *A: Samos (Acts 20:15).* I'm not making these up. Honest.

This time I'll open the book at random and point to a question. It's under Melodius Singing. **Q: Which slain king was mourned by temple choirs and to this day sad songs are still sung about his death?** *A: Josiah (2 Chron. 35:25.)* Have you ever even looked in either Book of Chronicles?

Just to prove a point, I walked to our editorial department and handed the book to Amy, our graphic artist, and asked her to point to a question at random. She flipped to the chapter Diseases, Maladies, Afflictions and found **"What was a dysentery or cancerous malignancy of the intestine called?"** *A: Bloody flux (Acts 2:38).* My guess is that nearly everyone reading this has read the Book of Acts. But remember bloody flux? C'mon.

All right, just to prove that some easy questions exist, I'll find them.

Under "Let" Us Not Forget: **Q: What is a personal adornment worn on the wrist or arm?** *A: Bracelet (Isaiah 3:19).* Well, duh.

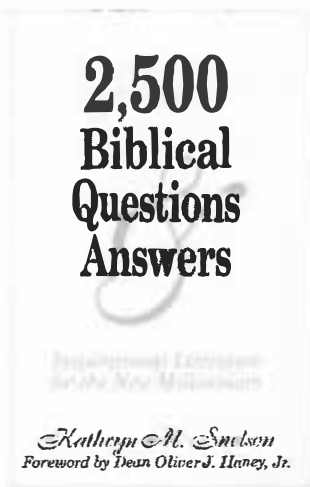
Under Eyes Have It: **Q: Where are the eyes of a wise man?** *A: In his head (Eccle. 2:14).* No kidding.

The review copy of this book which arrived in TLC's office was accompanied by a publicity release. "A book that should be in every person's library and, if (sic) used regularly, will well prepare us for life in the 21st century," said a pastor in San Diego. Prepare us for life? Did this guy actually look at this book?

The "inspiration literature" found in the subtitle isn't exactly false. There are quotations from scripture at the end of many of the chapters. Other chapters have something called "Biblical Bytes" at the end which sometimes have nothing to do with "biblical" or "bytes," but are little quizzes or tests of knowledge. For example, the book lists 12 biblical palindromes. Readers are asked to write down as many others as possible within three minutes.

Obviously, this book is not for everyone. You might be able to amaze your friends with your biblical knowledge, but you'll only frustrate yourself if you think you're supposed to remember these answers.

David Kalvelage, executive editor



Did You Know...

George Washington once served on the vestries of Pohick Church, Lorton, Va., and the Falls Church, Falls Church, Va.

Quote of the Week

The Rt. Rev. Jack Iker, Bishop of Fort Worth, on his call for flying bishops, or alternative episcopal oversight for traditionalist congregations: "What we're saying is that talk is cheap. We want to see some action."

Rethinking Mission

For more than 30 years the organization Associated Parishes has issued statements, bringing to the attention of the Episcopal Church various matters relating to theology or liturgy. Its latest communication, known as the Santa Fe Statement because that's where its council met recently, addresses a topic the church sometimes forgets — mission. The statement asks the Episcopal Church to “rethink completely its practice and understanding of mission” and acknowledges “our own inherent racism, past collusion and present complicity in such policies.”

The statement was prompted by the crisis in the Anglican Church of Canada over residential schools for indigenous peoples it operated along with other churches and the Canadian government [TLC, June 3]. Hundreds of lawsuits have been filed by former students of the schools who claim they have been victims of physical, mental or sexual abuse. At least one diocese is nearly bankrupt as a result of the litigation, and the national church's ministries have been seriously impeded.

Associated Parishes' council asks pertinent questions which are worthy of the church's time and energy. “We asked ourselves how the church could have come to be an agent of the kind of ‘mission’ revealed in this story,” the statement asks. The injustices committed by Anglicans and other churches in attempting to carry out their mission are unspeakable, and the consequences lasting to the former students as well as the churches.

As Anglicans in both the U.S. and Canada approach mission in the future, it is imperative that they address their understanding of mission in order that they can avoid the occurrence of calamities similar to the incidents in Canada. The message of the council of Associated Parishes is worthy of the church's attention.



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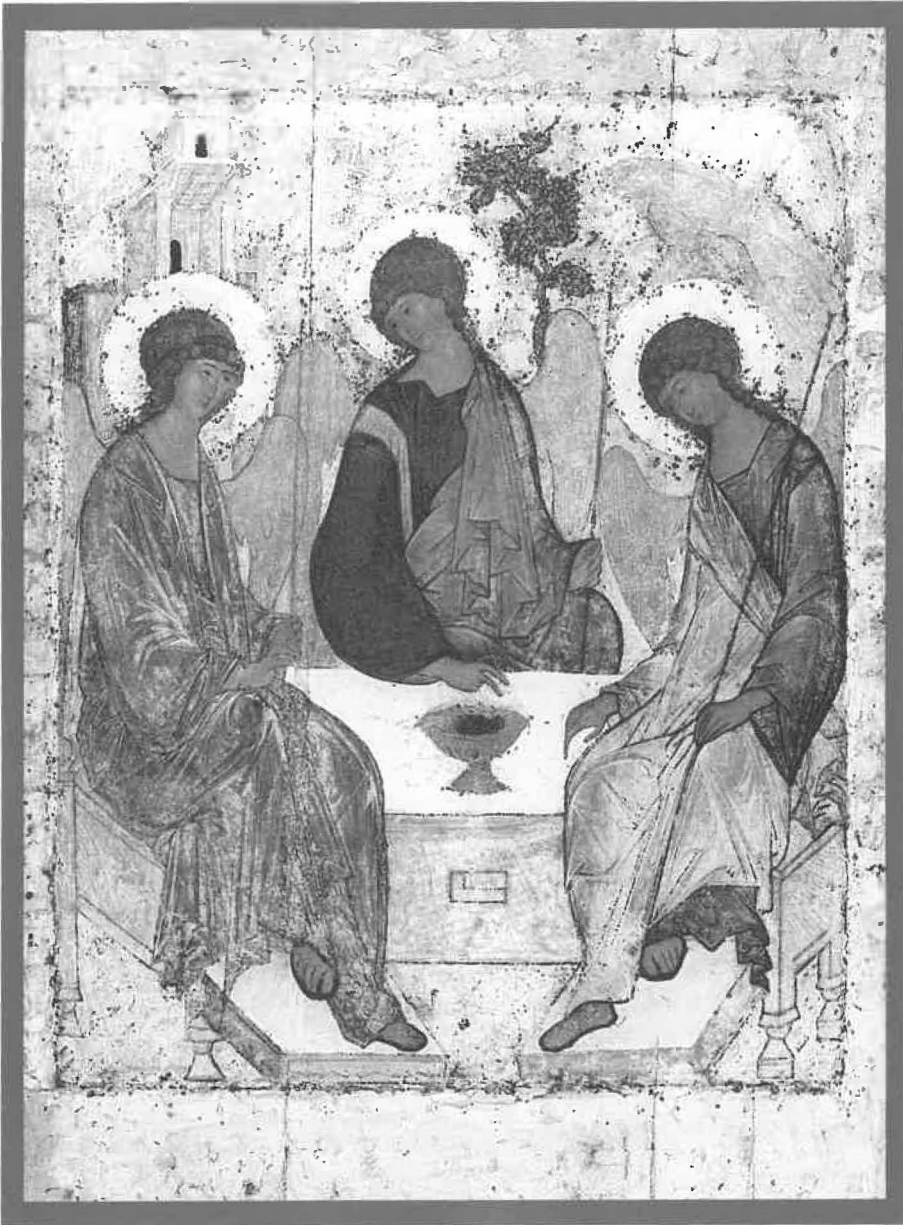


Worship as You Travel

It is vacation time in many parts of the country. Many children are out of school for the summer and families have begun to travel to favorite vacation destinations or new places to see. We urge all who travel to worship with other congregations. Spending Sunday morning with a group of Episcopalians in another part of the country can be a rewarding experience. Don't expect it to be exactly like your home parish. You may find different ways of doing things than in your church back home. You may encounter new music, hear a different style of preaching, or experience another style of worship. If you should go to a different country, especially one with a different language, it is always satisfying to be part of Anglican worship and to know what's going on, even if you may not understand the words.

Hopefully, you will receive a warm welcome wherever you go. Most congregations, especially those in resort areas, are making a concerted effort to be more friendly to visitors. One of the wonders of the Episcopal Church is that in meeting someone, you often find you know the same people. In most communities, it's not difficult to find an Episcopal Church. The familiar blue-and-white signs of welcome are found in many places, and telephone directories or newspaper religion pages may be helpful. If you know your destination, the Church Services Directory at the back of this magazine can be of value, and parish and diocesan offices may be able to help you find a congregation in an unfamiliar community.

We hope readers who travel will do so safely. Do take TLC with you to the mountains, the seashore, or wherever your destination may be in order to stay in touch.



Reproduction of Rublev's *The Holy Trinity*. Image compliments of St. Isaac of Syria Skete.

The Reasonableness OF THE TRINITY

By Betty Streett

I struggled with the problem of the Trinity for years. I'm a logical person who values reason over emotion. Accepting the Trinity on blind faith was something I neither could nor would do. The doctrine that Jesus was fully human and at the same time fully God, and that God was three persons in one stuck in my throat; I couldn't swallow it. Explanations offered were more descriptive than explanatory. The concept was so difficult that at one point I almost gave up and became a

Unitarian. Then one day I got it! Everything became clear. The Trinity was immanently reasonable.

Actually, long before my relatively recent "Ah ha" experience, I discovered that for me God in Christ was a necessity. As a young college graduate in Georgia, I took a job doing case work for the welfare department. I witnessed the effect of racism and oppression — human degradation. Also, the Vietnam War raged. Being a good liberal, I opposed the war, and joined the march on Washington in April of '72 (I was the one in the Uncle Sam outfit push-

**If it weren't for Christ,
I would have no use for God.**

ing the Korean war vet in the wheel chair). And I had reached the age where older family members were dying off; sickness and death entered my sphere of reality. As most thinking people before me, I began to wonder how an all-good, all-powerful, all-loving God could allow so much evil in the world. I was a Christian, believing I had truly met Christ, but the dichotomy between a loving God and an evil world was too broad a jump for me.

One day it dawned on me. The evil in the world was why Christianity had to be true. I realized that if it weren't for Christ, I would have no use for God. Any God who would create this world and remain smugly outside it and all its suffering

deserved only my disdain. But a God who would enter creation, become human, get his feet and hands dirty, be ridiculed by strangers and betrayed by friends, love and cry and bleed and die, now this is a God I can get interested in. This is a God I can respond to in love. This is a God I can follow.

So I resonated with God as duality, although I didn't understand the physics. I had no idea how God could empty himself and become completely human. I couldn't understand how once he did this, he could still be fully God. And I had no idea how as both God and man in Christ, he was able to be both outside of and in creation at the same time. But on a spiritual and experiential level I was sure it was true. At least, sure enough to be able to live with it, and most of the time forget about it.

But the concept of the Trinity still troubled me. Then a few years ago, I was given the gift of understanding how eminently reasonable the Trinity is. To be truly God, God

God is outside of, in and inside of creation.

must be outside of, in and inside of creation. In the role of creator, God must necessarily be outside creation. If, as scientists believe, creation started with the big bang, not only matter and space began at that point, time itself started then. Therefore, God must be outside time and outside creation. It's reasonable, even necessary for God to be a person outside creation, outside of time.

It's also reasonable for God to enter creation, to become a creature, experiencing the limits of time and space and the consequences of sin. Without fully participating in creatureliness, there would be something missing in God's own experience. There would be something God didn't know. And a primary sign of love is the desire to share totally in the life of the beloved, so it's most reasonable for the all-loving God to enter, to join creation. But equally important from the human point of view, God entering creation is a requirement for a real, personal relationship. Otherwise, God would always, in every way, be completely the other, unknowable, unimaginable, unattainable.

And for God to be all, in all, in addition to being outside of and in, God must also be inside creation. He is the ground of being, the presence, the spirit, the life which underlies, forms and sustains creation. The animists weren't wholly wrong. God composes the universe through the power of the Holy Spirit, and this same Spirit maintains, supports, underpins all existence, even time and space itself. Love always longs to get inside the beloved, to fill and be filled by the beloved, and God does this through the action of the Holy Spirit. So, God the creator is outside creation, God, the Son, is in creation, and God the Holy Spirit, is inside creation. They all exist as one, eternally, all at once. But is all this reasonable?

Nineteenth-century rationalism would have said a resounding and absolute "no" and it was within that narrow, rigid system that I struggled for so long. But 20th-century physics broke the chains of rationalism, expanding my consciousness — our consciousness — concerning reasonableness, concerning the possible. Several physicists in the early 1930s, Niels Bohr, Werner Heisenberg, Max Born and Erwin Shrodinger, came up with a description of the quantum world which defied and redefined reason, showing that elementary particles have dual properties which under the old rationalism are mutually exclusive. Particles are "waves" until you look

at them, then they "collapse" into bullet-like particles.

It's as if the entire universe disappears into a giant wave function unless and until someone observes it. In quantum experiments, photons shot out of photon "guns" appear to "know" how the entire experiment is set up, and even to "know" the path taken by each photon which precedes it, something previously considered impossible. And you can never measure exactly both a particle's momentum and position at the same time. If you know exactly its direction of movement, you have no idea where it is, and if you know exactly where it is, you can't tell where it's going.

This was so unreasonable that Shrodinger said of his own theory, "I don't like it, and I'm sorry I ever had anything to do with it." Yet not only has all this proven true, but from the rationalists' point of view, things got even worse.

The theory implied, and a physicist named Wheeler later showed, that an action can instantaneously cause a reaction several million miles away in space; an effect Einstein called "spooky" action at a distance. Einstein, a rationalist, hated quantum theory so much that he unsuccessfully fought it to his grave. At the level of the very small, the physical world turns into an "Alice in Wonderland" irrationality; the impossible, the unreasonable, becomes the norm.

As particle physicists peer more and more deeply into matter's essence, they find only a blur, a smear, a cloud, a probability wave. Matter is energy and energy is matter, but when you do the math to describe a photon, the smallest particle of energy, it dissolves into an infinite wave of probability, for which time doesn't exist.

If you could devise a telescope that looks beyond the edge of the universe, you might see God. But if you devise a microscope which sees infinitely into the essence of the smallest particle of matter, you might also see God. And if you look closely at your neighbor, you may see God.

So God is outside of, in and inside of creation. We love in part because we know in part, our vision, reason and experience limited in time and space, like looking through a dark glass. God loves completely; knowing and experiencing everything from the inside out and the outside in. Wherever you look, God is, eternally and everywhere I am. Which makes the Trinity perfectly reasonable. And notwithstanding my opening premise but perhaps best of all, God outside, in, and inside creation feels good, feels satisfying, feels altogether right. □

Betty Streett is a member of St. George's Church, Clarksdale, Miss.



Cultural Differences

I want to commend Fr. Rawlinson for his awareness of the need for priests who are culturally attuned to the waves of immigrants coming here from Latin America [TLC, May 13]. My pastoral-sized Anglo congregation began a Spanish language service more than a year ago. I have an advantage over many Anglos since I lived in South Texas for 11 years. That area is far more Hispanic than Anglo. The cultural differences between our two primary ethnic groups are substantial, and my experience in South Texas was perhaps comparable to kindergarten.

The idea of using the Internet for clergy education is too good to be limited to one ethnic group. It has the potential to deliver information to people rather than the current somewhat inefficient method of delivering people to a center of information. It can also be a powerful tool for continuing education if we will use it.

Hispanic clergy are not our only shortage. We need more clergy. We also need to cross-train our clergy culturally. There are significant cultural differences between our Salvadoran and our Mexican parishioners. Our English language services have worshipers from Asia and Africa as well as Latin America.

There is a reason that cultural diversity has become such a buzzword. We are in the middle of a huge migration to North America from Asia, Africa and Latin America. It will forever change the United States and Canada. We no longer have to travel to make disciples of all peoples. We do have to learn new cultures and be sensitive to them.

*(The Rev.) Ernest McAfee, Jr.
St. Barnabas' Church
Garland, Texas*

In his article, "Why So Inflexible?", the Rev. John Rawlinson writes that "Episcopal seminaries lack the breadth and depth of resources needed to teach from a Hispanic perspective." Perhaps Fr. Rawlinson is unfamiliar with the Episcopal Theo-

logical Seminary of the Southwest in Austin, Texas.

As a recent graduate of that seminary, I can say that it has an excellent program for those interested in Hispanic ministry. For those wishing to do ministry in a Hispanic setting, the seminary offers many opportunities for students to familiarize themselves with the theology and history of that culture. All graduates were required to take at least one course, although most took more, in theology, culture of biblical studies from a Hispanic perspective. A weekly worship service was also held in Spanish and there were many opportunities for students to become involved in ministry to people of Hispanic origin in the Austin area.

Blanket statements concerning our seminaries, or anything else, like the one Fr. Rawlinson made, give readers a wrongful view of important issues.

*(The Rev.) John W. Clark
Trinity Church
Crowley, La.*

There's a Difference

The headline and wording of the article on calling gay clergy in Colorado [TLC, May 6] perpetuates a confusion of issues that continues to plague discussion of the subject.

The issue is not whether one is openly gay or secretly gay, but whether one is celibate or non-celibate.

A gay person can be open as to orientation and at the same time celibate as to life-style. The direct quote from Bishop Winterrowd indicates that he understands this distinction. Unfortunately, many people do not.

*Laura Rico
Los Banos, Calif.*

Wrong Strategy

The Rev. Edwin Cox [TLC, May 27] writes, "The best way to reduce abortion is to support agencies such as planned parenthood."

This is like saying the best way to

SEWANEE

The University of the South

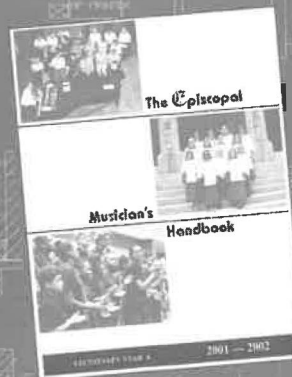
The School of Theology of the University of the South, Sewanee, invites applications for a faculty appointment in Liturgics to begin in the fall term of 2001. Responsibilities will include teaching the history of Christian worship, teaching the doctrine, ceremonial and pastoral implications of the 1979 Book of Common Prayer, and assisting the dean in the administration of the Chapel of the Apostles. The following qualifications will be highly regarded: a Ph.D. or Th.D. in liturgics; ordination in the Episcopal Church with parish experience; a commitment to teaching at the M.Div. and D.Min. levels; and the ability to work collegially with colleagues. Rank and salary to be determined.

Review of applications will begin immediately and continue until the position is filled. Send a letter of application, complete dossier, and three letters of recommendation to:

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limit firearm sales is to support the NRA! How about making adoption easier and encouraging the young men in our communities to be moral and responsible? How about churches supporting (financially and otherwise) young women who are in precarious situations? Planned Parenthood is the last organization we should think about supporting.

*(The Rev.) Stace Timothy Tafoya
Arvada, Colo.*

Politically Correct

With the ever-increasing number of dioceses giving at least tacit approval to same-sex unions and the ordination of non-celibate homosexual persons, it would appear time for the practicing adulterers to rise up in arms.

The present situation stems in large measure from that trendy emphasis on political correctness. Today it matters not whether a given issue is theologically or even morally correct — only that it be politically correct. Prior to any General Convention (and many diocesan conventions) it's a foregone conclusion how the vote on any social issue is going to go. Whatever the politically correct position happens to be, there's the Episcopal Church ready to hop on the bandwagon.

In this climate of political correctness the cardinal sin rests in any form of discrimination, and the adulterers are clearly being discriminated against. Possibly my logic is faulty, but if practicing homosexuality is OK and no bar to ordination, why isn't practicing adultery equally so?

At this point I can almost hear a mighty chorus saying, "Ah, but it's a matter of commitment!" To this I can only say that in many cases the adulterer is committed, often deeply so, to a third party. Which is exactly why many marriages break up.

Wouldn't it be wonderful if, for a brief period, we could get away from all the rancor, bitterness and debate on matters sexual and simply get back to some good, old-fashioned morality?

*(The Rev.) John S. Armfield
Wilmington, N.C.*

Stuck in Reverse

We in West Virginia are delighted that you chose to report the election of the seventh bishop of this diocese [TLC, May 27]. We would note that someone on your staff is definitely "geographically challenged." The silhouette of the state was reversed in the ballot box. We hope you will take at least a moment of your time to study your maps and figure out the correct orientation of the state.

*(The Rev.) Mark Seitz
St. Matthew's Church
Charleston, W. Va.*

To the Household

Fr. Preston [TLC, April 15] wonders whether or not retired clergy are members of a congregation. Long ago a history professor taught me that all ordained persons "belong to the household of the bishop." Canonically, lay persons are transferred from one congregation to another by a letter of transfer, while the ordained transfer from one bishop to another by a dimissory letter. So an ordained person is not properly considered the member of a particular congregation.

As Fr. Preston notes, some dioceses are canonically excluding retired priests from voting in their conventions. Such actions make a mockery of the bishop's ordination charge that "Now you are called ... to take your share in the councils of the Church."

*(The Rev.) John Rawlinson
St. James/Santiago Church
Oakland, Calif.*

It's Confusing

The article about St. Andrew's Cathedral, Honolulu [TLC, May 6], written by Elizabeth P. Beasley, contains the following statement: "each week a non-Episcopal priest affiliated with St. Andrew's holds a Eucharist service in Parke Chapel ..." I am confused as to what the qualifications may be for that "non-Episcopal priest" to celebrate the Eucharist. Does the word "holds" mean something other than "celebrates"?

*Joan Carruthers
Dallas, Texas*

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com**

COMING TO FAITH, a new book by Bob Libby, author of *The Forgiveness Book* and *Grace Happens*, is available through your local Episcopal bookstore or www.bn.com or Amazon.com

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EXECUTIVE SECRETARY, General Board of Examining Chaplains of the Episcopal Church. Requirements: a degree in divinity; knowledge of all aspects of theological education and of the Episcopal Church and its canons; developed skills in project management; effective communication, editing; familiarity with testing procedures also highly desirable. A half-time position; location open. Further information: **Dr. Leonard W. Johnson, 2300 Bancroft Way, Berkeley CA 94704.**

RECTOR: Fort Wayne, Indiana — St. Alban's, a medium sized parish in the midwest, is seeking a full time, Christ-centered rector. This caring congregation is looking for an enthusiastic leader, capable of guiding them in a revitalization process through preaching, scriptural teaching, outreach, pastoral care, music and youth ministry. If interested, send resume and CDO profile by July 15, 2001 to: **Bob Hannah, Search Committee Chair, 2319 Timberbrook Trl, Fort Wayne, IN 46845**, or by e-mail to bobhannah@worldnet.att.net

RECTOR: St. James' Church, a small rural parish located near Delhi, NY. Beautiful setting in the scenic Western Catskills. Anglo-Catholic tradition. Magnificent church, rectory and parish hall designed by Ralph Adams Cram, consecrated in 1924. Spacious rectory. Located 1 1/2 hours driving time from Albany airport, Kingston, and Binghamton. Excellent public school and several colleges in the area. Resume to: **Search Committee c/o J.P. Baker, 79 Fisk Rd., Delhi, NY 13753.**

RECTOR: We are a small orthodox traditional church in Marlborough, MA, looking for a full-time Rector, skilled in pastoral care, lay leadership, and church growth. Needs to be at ease with both children and the elderly, and to take some administrative responsibility. Please send resume and CDO profile to: **Search Committee, Church of the Holy Trinity, PO Box 65, Marlborough MA, 01752.**

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: Part Time, Southern Delaware. St John the Baptist Church in Milton is a warm, friendly, dedicated congregation with a good choir, trained lay leaders and a strong church school. The parish has a well-maintained church, parish hall and rectory. Milton is a quiet, but growing small town 20 minutes from the ocean. An attractive opening for a retired or bi-vocational priest who would enjoy small town living. For more information contact **Robert Herzog, Diocese of Delaware, 2020 Tatnall St., Wilmington, DE 19802** or bobherzog@dioceseofdelaware.net

RECTOR: St. Andrew's Church, a small parish on Washington's south Olympic coast seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Bob Paulsen, 101 E. Market Street, Suite 520, Aberdeen, WA, 98520, 360-289-4828.**

RECTOR for historic St. Luke's, Vancouver, WA. Seeking a creative, energetic person who, in partnership with the laity, can help St. Luke's grow from a pastoral to a program type parish while achieving the mission of the congregation. An enthusiastic preacher and teacher who can bring the Gospel of Jesus Christ alive to young and old alike. Someone comfortable expressing his or her own growing spirituality to encourage the laity to become passionate about their own spiritual journey. A person with demonstrated ability to develop and implement the variety of worship opportunities necessary to meet the needs of a growing and diverse community. Please send resume and CDO profile to: **Dottie Thompson, Search Committee, 426 E. Fourth Plain, Vancouver, WA 98663.** (website: www.stlukesvancouver.org)

FULL-TIME YOUTH MISSIONER: St. Stephen's Episcopal Church. Come to Durham, N.C., and join a strong youth program. Knowledge of the Journey to Adulthood program necessary. Youth group and Sunday school for 6-12th graders. Supportive parish with a love of community building and outreach. Send resume by July 1, 2001 to: **Search Committee, 82 Kimberly Drive, Durham, NC 27707.**

ASSISTANT TO RECTOR: All Saints' is a well-established, youthful parish with 400 average weekly attendance. Seeking a priest with talents in organizing and nurturing lay ministries, emphasis on newcomers and elderly ministry. Will be part of an open-minded leadership team for teaching, preaching and Eucharistic celebrations. Join a loving, laughing and growing parish on our spiritual journey. Send your resume to **All Saints' Church, Search Committee, 4171 Hendricks Avenue, Jacksonville, Florida 32207, fax 902-7633-2098** or e-mail kbehrens@allsaintsjax.org

DIRECTOR OF RELIGIOUS EDUCATION: Holy Innocents', Atlanta, is seeking a person to join our staff as D.R.E. This is a full-time position. Holy Innocents' parish is a congregation of 1,500 and a school, PreK-12, of 1,300 pupils. The parish abounds with enthusiasm and talented lay persons who look to the D.R.E. for guidance and support in our efforts at Christian formation for younger persons and adults. Although the parish is currently without a rector, the Vestry is committed to filling this position before the new rector arrives. CONTACT: **The Rev. Wells Newell Graham, Interim Rector, Holy Innocents' Episcopal Church, 805 Mt. Vernon Hwy NW, Atlanta, Georgia 30327, 404-255-4023.**

RECTOR: Active, warm, pastoral-sized congregation of Trinity Church in Houghton, MI, seeks an energetic rector who is comfortable with all ages. We value meaningful liturgy and thoughtful sermons, and seek a rector who will support us in our ministries, our Christian formation, and our efforts to meet the needs of newcomers. Trinity is the home of a Jubilee Center, the Keweenaw Family Resource Center, and is located near beautiful Lake Superior. We also have a campus ministry program for students, staff and faculty of Michigan Technological University. Love of snow a plus! For more information, please send queries to: **Hugh Gorman, 702 W. Edwards, Houghton, MI 49931** or hsgorman@mtu.edu.

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RECTOR: St. Peter's Episcopal Church, Ripon, WI, is seeking a FT Rector to serve with the people of St. Peter's in Ripon and St. Mary's in Wautoma. We are located in an idyllic part of Wisconsin surrounded by rolling farmland, lakes, and within an easy drive of several major cities. We are hoping to connect with an Anglo-Catholic Priest with a strong interest in youth and Christian Education whose ministry gifts include preaching, pastoral care, evangelism, counseling, and healing. Please contact **Bishop Russell Jacobus (plusruss@vbe.com)** or **Dave Gray (dgray@powercom.net)** 733 Newbury St., Ripon, WI 54971-1726.

CHRISTIAN FORMATION: Christ Church, Richmond, Virginia, seeking Minister of Christian Formation. Website: www.christchurchrichmond.com.

RECTOR: We are a growing program church moving to incorporate in 5-10 years. Our next rector will wear running shoes along with the rest of us. If you are excited to be in conversation with us please send CDO profile and resume to: **Church of the Holy Cross, Calling Committee, 11526 162nd Ave NE, Redmond, WA 98052, 425-885-5822, www.holycrossredmond.org**

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CURATE: The Church of Saint Mary the Virgin, New York City. A priest is needed for this full-time position as associate rector of this historic urban liturgical parish. Competitive salary and benefits. We hope the new curate will begin work August 1, 2001. The position description and application details are posted on the parish web site, stmvirgin.org.

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Appointments

The Rev. **Cynthia Bell** is assistant at St. Gabriel's, Marion, MA; add. 5 Lynfield La. #18, Mattapoisett, MA 02739.

The Rev. **Sunil Chandy** is rector of Trinity, 800 Wood St., Vineland, NJ 08360.

The Rev. **Jennifer Cleveland** is director of Christian education at St. Bartholomew's, 11265 SW Cabot St., Beaverton, OR 97005.

The Rev. **Henry Galganowicz** is rector of Holy Innocents St. Paul's, 7001-5 Torresdale Ave., PO Box 17719, Philadelphia, PA 19135.

The Rev. **Gary Hall** is rector of Redeemer, PO Box 1030, Bryn Mawr, PA 19010.

The Rev. **Stephen D. Harrop** is rector of St. John the Evangelist, 16 W 3rd St., Essington, PA 19029.

The Rev. **Margaret Hodgkins** is associate at Trinity, 33 Mercer St., Princeton, NJ 08540.

The Rev. **Simon Justice** is rector of St. James', 11511 SW Bull Mountain Rd., Tigard, OR 97224.

The Rev. **R. James Larsen** is rector of Washington Memorial Chapel, PO Box 98, Rte. 23, Valley Forge, PA 19481-0098.

The Rev. **Loren B. McClanahan**, SSC, is rector of Redeemer, 203 E Lane St., PO Box 274, Shelbyville, TN 37162.

The Rev. **Glyn Ruppe Melnyk** is rector of St. Francis in-the-Fields, 689 Sugartown Rd., Malvern, PA 19355.

The Rev. **Susan Mills** is rector of St. Andrew's, 1060 Salem Ave., Dayton, OH 45406-5198.

The Rev. **Jayne Oasin** is social justice officer for the Episcopal Church, 815 Second Ave., New York, NY 10017.

The Rev. **Edward Payne** is rector of St. Simon's, 810 Matthews Dr., Cincinnati, OH 45215-1837.

The Rev. **Benjamin E.K. Speare-Hardy III** is rector of St. Margaret's, 3010 McCall St., Dayton, OH 45417-2034.

The Rev. **David Suellau** is priest-in-charge of St. Michael and All Angels', 1404 Melvin St., Tallahassee, FL 32301.

The Rev. **Richard Wagner** is vicar of St. Alban's, PO Box 695, Yucaipa, CA 92399.

Ordinations

Deacons

Iowa — **George Rogerson**, Christ Church, PO Box 608, Burlington, IA.

Kansas — **Gail Eileen Davis**, **Samuel Albert Mason**, **Lisa Ann Senuta**, **Jane Smith**, **Craig Chandler Sweeney**.

Resignations

The Rev. **John Beach**, as chaplain at the Chapel of the Resurrection, Tallahassee, FL.

Retirements

The Rev. **Stuart P. Coxhead, Jr.**, as rector of St. Paul's, Burlingame, CA.

The Rev. **Richard Ullman**, as rector of Trinity, Toledo, OH.

The Rev. **Arthur Whitbread**, as rector of Redeemer, Southfield, MI.

The Rev. **Gregg Wood**, as priest-in-charge of St. John's, Ellenville, NY.

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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; rem, 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.

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