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# Athirst for God

“as the deer longs for the water-brooks . . .

my soul is athirst for God.”

*Psalm 42*

**Lent 3**

Ex. 17:1-7; Ps. 95 (or 95:6-11); Rom. 5:1-11; John 4:5-26(27-38)39-42

For many of us who have lived our lives in the comfort of this highly developed country with its plenteous resources and conveniences, the incredible power of extreme thirst is practically unknown. Athletes or manual laborers or those who live in particularly dry climates may have caught a hint. Others may have learned in school that water is more necessary to survival than food. A story or movie portraying a dramatic crossing of a desert may have touched our imaginations enough to cause us a type of sympathetic understanding, but relatively few modern Americans have experienced desperate thirst.

Still, most, if not all, have had experiences of minor discomfort, as when we become so engrossed in a project that we go too long without remembering to pause for a drink or when we have been unable to find a convenient place to stop on a long drive. Even such minor thirst awakens our consciousness to the longing

of our bodies for that which sustains us. Ultimately, only the living God can provide what we truly need. “The sea is his, for he made it,” proclaims the psalmist; and the devout soul may respond with that longing so beautifully expressed in Psalm 42, “as the deer longs for the water-brooks . . . my soul is athirst for God.”

In the Exodus passage read on this Sunday, the type of grumbling and faultfinding into which the children of Israel fell when overtaken by thirst is indication of human forgetfulness of the Lord’s providential care. Yet God responded by meeting their needs. In the gospel story, the basic human need for water became the occasion for the Samaritan woman to engage in a faith-provoking encounter with Jesus, who alone is able to give “water welling up to eternal life.” May God be pleased to use every occasion of thirst this Lent to call us into awareness of our absolute dependence on him.



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**Look It Up**

Read and pray Psalm 42:1-7, considering the deep longing of a thirsty animal as an image of our soul’s dependence on God.

**Think About It**

How might you give thanks for the beverages you drink in a way that will heighten your awareness of God’s constant providential care?

**Next Sunday**

**Lent 3**

1 Sam. 16:1-13; Ps. 23; Eph. 5:(1-7) 8-14; John 9:1-13 (14-27) 28-38



## SHORT & SHARP

### Heroes & Heroines

By Travis Du Priest

**ATHENA'S DISGUISES: Mentors in Everyday Life.** By Susan Ford Wiltshire. Westminster John Knox. Pp. 148. \$19.

This is a book about those colleagues and companions "who give us the courage to be who we are." Chapters on the assistance young people give us, along with family members and friends, even strangers. By a classics professor at Vanderbilt. Truly imaginative and insightful.

**SISTER WENDY'S BOOK OF SAINTS.** Dorling Kindersley (U.S. edition: Loyola, 3441 N. Ashland Ave., Chicago, IL 60657). Pp. 96. \$19.95.

An absolutely beautiful book by any standard. Sister Wendy, the art critic of television fame, gives us brief biographies accompanied by rich color reproductions of illuminated manuscripts and paintings of the various saints. Concludes with a Calendar of Feast Days.

**HERO TALES. Vol. III. A Family Treasury of True Stories From the Lives of Christian Heroes.** By Dave and Neta Jackson. Bethany. Pp. 190. \$12.99.

This one really brought back memories. I was reared attending a Baptist church with a stained glass window of Lottie Moon, early missionary to China. Here she turns up in this collection of two- to three-page vignettes, along with Mother Teresa, St. Patrick and George Washington Carver.

**ILLUSTRATED DICTIONARY OF MYTHOLOGY: Heroes, Heroines, Gods, and Goddesses From Around the World.** By Philip Wilkinson. Pp. 128. \$24.95.

A colorfully illustrated and explained reference book to the world's legendary heroes and heroines — from the classical world, of course, but also Asia, Egypt, China and Japan, Africa, the Americas and Oceania.

**CLOVIS: King of the Franks.** By John W. Currier. Marquette (P.O. Box 388, Ashland, OH 44805). Pp. 332. \$20 paper.

In a mix of fact and imaginative conversations, the author tells the fascinating story of the young chieftain, Clovis, who becomes king of the Franks, as Gaul evolves into France in the late 5th and early 6th centuries.

**THE EDUCATION OF A SCHOOLMASTER: My Years at St. Paul's School.** By Jose A.G. Ordonez. Francis (3029 Ordway St., N.W., Washington, DC 20008). Pp. 218. \$32.

A Cuban-Canadian educated at the University of Toronto writes memoirs of his 35 faculty years at St. Paul's in Concord, N.H., one the Episcopal Church's most prestigious secondary boarding schools. Intriguing reading of the many luminaries who have attended St. Paul's, along with evoca-

tive black and white photos.

**SPEAKING FOR OURSELVES: Voices of Biblical Women.** By Katerina Katsarka Whitley. Morehouse. Pp. 115. \$10.95 paper.

Actually a collection of "first-person" monologues — I'd love to hear them delivered orally! — based on women of the Bible. Particularly fetching is Peter's wife: "I want to tell you my side of the story now. Will you listen? ... I am the nameless wife."

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# A Time of Jubilee

Bishop Griswold Anticipates Next General Convention in Address to Executive Council



**Jubilee means  
'being set free  
from attitudes,  
which bind and  
oppress.'**

**Bishop Griswold**

The Most Rev. Frank T. Griswold, Presiding Bishop, presented his vision of the General Convention, to be held in Denver, Colo., next year, to the Executive Council when it met in Denver, Feb. 12-15. Bishop Griswold alluded to his vision during his opening address to the council by presenting the idea of the Executive Council as a fractal of the entire church (a fractal being one very small section of a whole which, if studied carefully, can describe the whole).

Bishop Griswold expanded on his vision for the next General Convention during his meditation to the council on the closing day of the meeting. Using passages from Leviticus, he introduced the convention theme, that of making of it a Jubilee. He said Jubilee "has to do with suspending patterns — patterns of work, patterns of domination, patterns of acquisition" and of letting things rest. Further, Bishop Griswold said, "(Jubilee) means liberation. It means being set free — set free from slavery — set free from patterns of domination ... set free from all definitions of self or one's group over against another group — set free from ... attitudes, which bind and oppress.

"So I'd like to think of our General Convention, possibly (Dare I think this way?) as a time of Jubilee ... time for being a Jubilee — being a fractal of the church. He perceives in the church "a sort of diverse center — a center which contains divergent and passionately held perspectives and points of view ... we cannot dismiss one another or treat one another's living and struggling with the values of the gospel as unrelated to our own struggles and our own living. Therefore, we are committed to listen to one another and make room in our hearts for one another in the power of the Spirit ..."

## Budget Structure Concerns

Members of the Planning and Evaluation (P&E) Committee of the council, charged with streamlining the process for determining program funding priorities under the new national budgeting system, asked the council to approve a three-phase plan for gathering up-to-the-minute information on

emerging missions from the dioceses. The plan envisioned asking the dioceses to provide information on emerging programs and to respond by early May. The committee would then analyze and summarize the data and bring to the council meeting in June suggested programs for budgeting, of which the council would choose four.

Members of the Administration and Finance (A&F) Committee and Stephen C. Duggan, financial officer, voiced concerns over re-contacting dioceses for more information when the initial charge was to use information gathered at the 1997 General Convention.

At a joint meeting of the two committees, called to discuss concerns and find some common ground, P&E members Warren Ramshaw and Alfred Price expressed their committee's concern that it is missing contemporary material on which to base its decisions.

"The data in hand is limited," said Dr. Ramshaw. "There is not enough to establish priorities."

## Church Center Update

Pat Mordecai, assistant to the Presiding Bishop for administration, announced that the Episcopal Church Center in New York City will be shut down for two weeks in August. The closing is necessary because of asbestos found in an 11th-floor equipment room. Ms. Mordecai said all essential functions will be accomplished through telephone, computers and mail. Most of the staff will take vacation at that time and she assured council members that information on who can be contacted and how will be made available. The cost of asbestos removal will be \$2-3 million, according to Mr. Duggan.

The real estate study of the church center building is nearing completion. The architects who studied use of space finished their work the week before the council meeting. Between 40 and 50 percent of the building space is excess, Mr. Duggan said, and the

(Continued on page 19)



David Zadig, *The Episcopal Times*

The Rt. Rev. Barbara C. Harris, acknowledges a standing ovation from those gathered at the Cathedral Church of St. Paul in Boston, Feb. 13, as she celebrated the 10th anniversary of her episcopate. Bishop Harris was the first female bishop consecrated in the Anglican Communion. With her is the Rt. Rev. M. Thomas Shaw, Bishop of Massachusetts.

## BRIEFLY

**Sandra S. Swan** has been appointed executive director of the Presiding Bishop's Fund for World Relief. Ms. Swan was appointed by the Most Rev. Frank T. Griswold, Presiding Bishop, and she succeeds Nancy Marvel, who retired Dec. 31.

The Ven. **George Austin**, Archdeacon of York, has announced his retirement effective Aug. 31. A conservative catholic, Archdeacon Austin has been an open critic of liberal tendencies within the church. He denied reports that he is leaving over women's ordination and gay rights issues. "I am retiring. There is absolutely no other reason," he told the *Church Times*.

The **Church Pension Fund** announced the election of two new trustees Feb. 4. Serving until the General Convention in 2000 will be the Rt. Rev. Peter James Lee, Bishop of Virginia, completing the term of the Rt. Rev. Maurice Benitez, retired Bishop of Texas; and

James E. Bayne, head of the Benefits Finance & Investment Division of the Exxon Corporation in Dallas, Texas, replacing Thomas Chappell.

The Rt. Rev. **Michael Ingham**, Bishop of New Westminster, Canada, has again withheld his consent on the blessing of same-sex unions, notwithstanding approval at the diocesan synod last May. The bishop originally withheld approval pending the Lambeth Conference. His decision now, to defer until 2001, was made after consultation with church leaders.

The Presiding Bishop has again requested the prayers of all Episcopalians for the people of the Holy Land and to support the **Good Friday Offering** which supports a variety of ministries throughout the Episcopal Church in Jerusalem and the Middle East. The 1999 offering continues a 76-year tradition that benefits medical, educational and other mission programs in the region.

## AROUND THE DIOCESES

### Double Size

The Bishop of **West Texas**, the Rt. Rev. James E. Folts, left no doubt at the 95th annual council: The call to be a missionary people in south central Texas, where the diocese occupies 60 counties, means God wants Episcopalians to grow his church. Simple maintenance of the church's inherited system does not accomplish the work of being missionaries in today's post-Christian world, said the bishop.

Council met in McAllen, Texas, not far from the Mexican border, Feb. 4-6.

The bishop and other leaders of the diocese repeatedly called attention to these realities: Of the 3.9 million people who live within the geographical area, only 30 percent have a church home. Another 40 percent no longer have a relationship to a church, while 30 percent have never known any Christian church. Meanwhile, Episcopalians in the diocese number only 30,000 baptized members, less than .8 percent of the population.

Bishop Folts set a goal for the diocese to double in size to 60,000 baptized members by the year 2005. "That is the 'BHAG' we must have before us," said the bishop, "a 'Big Hairy Audacious Goal' that God can use to grow his church."

Delegates and clergy took time out from business to reflect on the moral issues surrounding the death penalty and the indifference to it of society at large. Led by the standing committee, three presenters shared personal experiences in contact with the criminal justice system as members of a Kairos team, a juror, and the father of a murder victim.

Council launched a new plan for capital growth. Instead of a traditional capital funds drive, the "development plan" calls for a sustained and continuous development blueprint that will aim to produce \$11.7 million in the next three to five years and set sights for more than \$32 million before it has run its course.

Delegates to the convention passed a \$2.9 million budget for 1999.

*Marjorie George*



*More than 'the first woman'*  
**The Plurality of One**  
PAMELA PAULY CHINNIS

By George L.W. Werner

**SHAPERS OF THE CHURCH  
IN THE 20TH CENTURY**  
(One of a series)

Pamela Chinnis at Executive Council.  
ENS photo

On Monday, Oct. 12, 1970, the Rev. John Coburn, president of the House of Deputies opened the 63rd General Convention, reminding the church "that it is the gift of the Spirit to deal with the issues that divide that society." A few minutes later, 29 women were seated as deputies with the authority of an amended constitution. In 1991, Pamela Pauly Chinnis became the first woman entrusted by the Episcopal Church to be president of the House of Deputies.

Mrs. Chinnis is a native of Missouri who moved to Washington after graduating Phi Beta Kappa from the College of William and Mary. Her uncle was a long-time member of Congress and she joined her mother in working on Capitol Hill. After marriage and two children, she left her day job and became a significant player in civic, educational and church activities.

She was the first woman elected president of the William and Mary Alumni Society. She was both an editor and a treasurer for the National Honor Society. She became the first woman to be senior warden of the Church of the Epiphany in Washington. The list goes on and on, including: chapter of

**Pamela Chinnis' leadership has helped to steer  
the church through some of those darker moments.**

Washington National Cathedral; vice-president of Province 3; presiding officer of the 1976 Triennial of the Episcopal Church Women and numerous international assignments for the Anglican Communion including in India, Japan, Belize and South Africa, on behalf of Archbishop Desmond Tutu.

In Los Angeles, in September of 1985, Mrs. Chinnis was one of five nominees for vice president of the House of Deputies. On the third ballot, on the second day, with three of her opponents having withdrawn, she defeated the long-time and well-respected chair of Dispatch of Business, Judge George Shields, by a "plurality of one."

The divisive issues President Coburn referred to in 1970 still confront the Episcopal Church. Mrs. Chinnis is clear on

her position: "The president of the House of Deputies cannot be a single-issue person, no matter the issue. My commitment is to the inclusion of all people, regardless of their race or class or gender or sexuality." In these tense moments for the church, such clarity and commitment have understandably brought forth a group of her detractors.

But Pamela Pauly Chinnis is more than a one-issue person or even "the first woman" in several positions. She understands the polity of the Episcopal Church brilliantly, and her addresses to Executive Council over the last six years should be a primer for Episcopalians. Her strong relationship with Presiding Bishop Edmond Browning restored a balance between deputies and bishops. Yet when the treasurer was guilty of a major defalcation, she was able to be both supportive of the Presiding Bishop and his staff while taking an autonomous role of leadership to help steer the church through those dark moments.

Her Council of Advice is definitely not monochrome. The "Presiding Deputy" has included people from dioceses which represent the church's wide diversity of opinions.

Worship and prayer is always at the center of these meetings. Discussion is often feisty and passionate. Like her conservative predecessor, the Very Rev. David Collins, she has set the priority of inclusion and

balance in a collegial selection of legislative committee members.

A few years ago, while addressing the National Network of Episcopal Clergy Associations, I answered a question about Mrs. Chinnis by saying, "It is time that we stopped referring to her as the first woman president and understood that she is just a very strong and effective president." The post-meeting responses of the House of Deputies in Indianapolis and Philadelphia heartily concur.

*The Very Rev. George L.W. Werner is the dean of Trinity Cathedral in Pittsburgh, Pa., and the vice-president of the House of Deputies.*



A **LIVING CHURCH**  
One in a series

# Keeping the Fires Lit

Historic Christ Church in New Bern, N.C.  
keeps its ministry thriving between rectors.

By Patricia Nakamura

What does an old, established parish do when it is without a rector for two years, into its second search after a failed first attempt?

It grows, it learns, it discovers and raises up new lay leadership and reinvigorates the old, said the Rev. James Coleman, interim since August at Christ Church, New Bern, N.C. An interim period is the best time for this, but even so, he said, the growth and the increased stewardship has been unusual.

Christ Church dates back to 1710. The first rector, the Rev. James Reed, arrived from England in 1753, a year after King George II gave the parish a five-piece silver communion service and a Book of Common Prayer. Between the initials G and R on the silver pieces is a crown and an inscription: *Honi soit qui mal y pense* (Evil be to him who evil thinks). The organization of the original Diocese of North Carolina in 1817, and the Diocese of East Carolina in 1883, took place at Christ Church. The present congregation is some 1,300 strong, in the center of the state's first capital.

The church has grown, said Deacon Frances Britt, with "new members mainly from 'up north' — that's anything above Virginia." She was ordained deacon in October, 1991, having been a parish secretary and administrator and raising three children. After coming to Christ Church in 1996, she said, "for six months, all went well." Then they "went elsewhere, all three wonderful priests." Now she participates

in three services every Sunday. She is hoping for a new rector so that she can take the second and fifth Sundays off. "But we have great lay leadership," she said.

"I'm from New Bern originally, so I know how hard it is to break the ice. Now we have active newcomers, happy they don't have to shovel snow."

Organist/choirmaster Steve Anderson said he's learned to be independent and self-sufficient "without a permanent boss. It's exciting with no rector to bail you out." Without clerical feedback, he said, he considers, "If I were a congregation member, would I like this hymn?" or "Are there too many new hymns in this service?" He directs youth choirs, and a 25-singer adult choir, and commands the 1,397 pipes of the Zimmer Baroque organ. The 1997 parish profile describes the 8:45 service as "an abbreviated contemporary Eucharist, using Rite II and music found in the *Parish Family Songbook*. This service attracts newcomers to Episcopal liturgy, young families, and others interested in a less formal service." To what are basically lead sheets for the congregation, the musician is free to add his own chords, guided by "What would jazz, gospel, light R&R musicians do with this?" At 10:45, Morning Prayer is used on the 2nd and 5th Sundays, with a Rite I or Rite II Eucharist and one of the choirs with mostly traditional music. A healing service follows. Mr. Anderson lauded the "great cooperation between musicians and teachers on time for services and Christian education." The new



## Lay people stepped up;



that's where it's supposed to be to keep ministry thriving.

rector "will have to decide about renewal music."

Ann Bell had something rather unusual to say about meetings. She is the vestry liaison to the outreach commission, composed of "15 strong members." (Each vestry member is chair or co-chair of one of the church commissions.) These commission meetings, she said, are "uplifting. It is mostly retired people who have outreach at heart. My spirit is fed in those meetings." And the spirit of Christ Church seems to live in outreach. The parish is active in prison ministry, middle school mentoring; Merci Medical Clinic for employed workers without medical insurance, many of whose volunteer doctors and nurses are parishioners; with other churches, a soup kitchen and shelters, Habitat for Humanity, Meals on Wheels, the CROP Walk.

Dr. Hal Cameron is an ophthalmologist who, in November, 1997, joined a Presbyterian orthopedic surgeon, Methodist nurse anesthetist and other medical specialists for a week at a Haitian hospital. "I did 20 cataract surgeries in four days, and then helped in the main operating room, with Haitian nurses and others from New Bern," he said. "Everybody wants to go back. We really accomplished something." The group took equipment to leave at the hospital. One benefit for the Americans that anyone in a medical field can appreciate: "I didn't have to fill out a single Medicare form the whole week. So what if I didn't get paid? – in money, anyway."

Another banner program for Christ Church is refugee resettlement. Rosemary Stark had worked with the national church program, and when she relocated from "up north" in Con-

necticut to North Carolina, "Bishop (Sidney) Sanders called me. I was rather shy; I didn't know him." Discovering her background, he said, "Why don't you start that here?" He appointed a committee, she said, and designated Christ Church for the pilot program.

Ms. Stark explained the process. "People apply to the INS [Immigration and Naturalization Service] for safety, from horrible situations. They can't go back, or stay where they are. 'Refugee' is a political designation – the government decides. It's not [the applicants'] decision." The INS turns cases over to agencies such as Episcopal Migration Ministries, which assigns a family or an individual to a local group. After the church receives the referral, "Then we wait." Any number of personal and governmental problems can prolong the process, but finally, "We meet them at the airport. We treat them like family. It's so thrilling, people want to go with us, even from other churches."

Before and after the arrival, however, housing must be found, and furniture, housing supplies of all sorts. Jobs, transportation – "There is no public transportation in New Bern" – tutoring in English, and medical and dental care must be secured. "Every refugee must have a medical exam within 30 days. They often arrive with illnesses and injuries, enormous dental problems. And we don't know much about the medical conditions beforehand."

There are risks involved for the sponsoring church: unknown medical and emotional problems to deal with, landlords who insist the church sign a lease before the new tenants arrive. But Ms. Stark speaks with a deep joy: "It's a fun process. They tell about

their life – jobs, vacations, experiences – some can't talk about things [they endured]." She described a victim of torture who had vivid flashbacks. "It was just like being there. [The young man] had prayed to be in the group that was shot because he didn't think he could stand torture.

"These are survivors! Courage and faith have carried them."

Most of Christ Church's 195 refugees are Bosnian, and most are Moslem. "We're careful to respect that faith. We can't be seen to want to 'turn them into Christians'," she said. "We are caring, not proselytizing. We take the oppressed, all sides."

This period of time without clergy leadership has been perhaps a crucible of sorts. Ann Bustard, director of children's ministries, said the vestry went on retreat to heal feelings, and Fr. Coleman spoke of working through the grief and anxiety following the first search. The staff, Ms. Bustard said, assumed some of the duties of an associate rector, and Deacon Britt doubled as administrator. Fr. Coleman said, "It was a time to rise up and share, and they have been doing that. It's a great opportunity to step up with treasure, time and talent, and they do. We keep the fires lit." Ann Bell summed up: "We've managed wonderfully without a rector. We've had interims who were good for us. We've strengthened what we had and searched out what we want to do. Lay people stepped up; that's where it's supposed to be to keep ministry thriving.

"Sometimes it takes not having a rector, a crisis, to make you go down on your knees.

"Whoever comes will be welcomed."



# Worth the Wait

(Second of a four-part series)

By Katherine Clark

If we were on retreat anywhere but in our own homes, we would find ourselves with time open, unaccounted for — something that most of us would find surprising. Most of us live our lives with very little chance to hear “*Shabbat*” spoken over any portion of the hours. Whether in the noon of the day, as the hymn says, or in the evening, we move between many things, all of them good, perhaps — and perhaps even necessary. But the truth is our outer lives are far from the stillness we seek, the stillness that is our home, our life’s center.

Entering retreat is always an act of trust. Even an Armchair Retreat requires a certain act of trust, not just in God, but in ourselves, in our own willingness to draw near. And yet, drawing a little closer to God, finding him real and present in our lives is indeed the one hope we all share.

But this hope is more than hope, more than a far-off longing. An encounter with God is an experience we have, in times without number, day into day. I think we know this, every one of us. God does not hide himself. The clear testimony of all the saints is that although we think we are seeking God, it is indeed God who is seeking us. Our part is to be ready, to wait patiently, to watch for his coming.

And, of course, in our hearts we know that the saints are right. Sunday by Sunday the Eucharist is for each of us the primary encounter our lives depend on — Christ himself present before us — present in word, present in sacrament, present in each other gathered around his holy table. Other encounters are less direct, but precious, sometimes unmistakable, often surprising. We know them when they happen.

Several weeks ago I drove to a friend’s house to visit for a few minutes. This young woman, mid-40s, my own daughter’s age, had an unusual story to tell. Her family had set out on a late Sunday morning outing. Uncharacteristically, Sue had decided not to go along. She poured a cup of coffee, sat down to relax, and instead found herself unexplainably in tears.

At that moment the back door opened and her teenage daughter came in. She had spent the night away and was home early. My friend could not hide her tears.

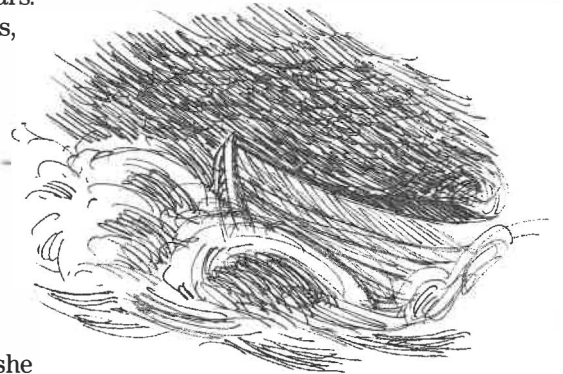
For the first time in weeks, maybe months, she and this daughter had time alone together, time to talk, time just to be. The relationship had been strained for some time, distant even. When Sue told me this, I could only say, “What a gift, for both of you. This was from God.” And she nodded. “I know,” she said. And she did.

How many times have we had experiences like this, tender and true, unaccountable simply as coincidence? God comes to us in the very stuff of our lives, offering us what a priest of my childhood called courtship gifts: a small, clear crescent of moon, the evening sky, brilliant and sun-drenched, a child’s body warm against ours, the embrace of a friend, wind on our face, soft, stirring — the sudden beauty of “the wet garden,” as the hymn says, “sprung to completeness as his feet pass.”

The very ground of our lives is holy ground. “Take off your shoes,” the Lord told Moses from the burning bush. “The ground on which you stand is holy ground” — holy because God was there, and Moses had turned aside to see. It is this turning aside we must strive for, the attentiveness, the simple knowing of the moment.

He comes to us in sickness and in pain, when we are stripped bare and open and vulnerable. We have known him there, each of us, in our pain, in the pain of someone we love, in our own sorrow, in the sorrow of another. He comes to us often in beauty and in joy, when we are lifted beyond self into wonder. We’ve all experienced what C.S. Lewis called “the numinous” — a sudden awareness of a Presence that lifts us beyond self, fills us with awe, an undeniable reverence.

Somehow we must be like Jacob, who saw in a dream a ladder stretched between heaven and earth with bright angels ascending and



The boat is tossing, the waves are suddenly high. And through it all, Jesus sleeps...

*Katherine Clark is a member of St. Andrew's Church, Valparaiso, Ind.*



## Worth the Wait



She wiped his feet tenderly with her own hair, dried them, anointed them, blessed them. In that moment, her own heart melted before him in love that could not be spoken.

descending. "I will call this place Bethel," he said, "for surely this is the house of God and this the gate of heaven." Jacob saw in his dream what perhaps is simply here but our eyes are closed. Angels may even now be ascending and descending around us and about us, moving between heaven and earth. Bethel may well be every place, and every place the gate of heaven.

The disciples walked with Jesus from Galilee to Jerusalem and back again, time upon time until the last time. Philip asked the Lord, not long before the end, "Show us the Father, and we will be satisfied." Jesus replied, "Have I been with you so long a time and you do not know me, Philip? Do you not know that he who has seen me has seen the Father, for the Father and I are one."

The disciples understood this a little, a very little. It is a great deal to understand. We understand it too, but like them, a little, a very little. And yet during those years when God himself in our human flesh walked the dusty road from Galilee to Jerusalem, sometimes, sometimes — they did know. What was it like for them, in those moments when they knew in an instant, for an instant, far more than they knew that they knew?

Think of the Galilee, that lake as big as the sea. It is night. Jesus has fallen asleep in the back of the boat. The disciples are tired too, the day has been long, the trip to the other side of the lake a welcome rest for all of them. And then the wind begins, the boat is tossing, the waves are suddenly high. The disciples thrash against the sides, holding on desperately. They know these storms, they know the peril, they are wild-eyed, frightened. It is very dark. And through it all, Jesus sleeps, undisturbed by the water pouring in, undisturbed by the moaning wind, an enemy set to destroy.

Finally they wake him. "Master," they cry. "Do you not care that we perish?" They wanted only his comfort, his reassurance. What they received was his power. Jesus chided their lack of faith and then rose to his feet in the rolling boat.

His voice carried above the wind, through the waves. "Peace, be still," he commanded. And the storm ended, as suddenly as it had begun.

The disciples were speechless. They said nothing to him. But they whispered to one another, quietly, almost fearfully, "What manner of man is this, that even the winds and the waves obey him?"

We have all had our storms at sea. We've known the rescue. But, like Peter, at another time, on another boat, we may not have lived into the overshadowing. Even so, these encounters are real, the knowing of God present is real. Faith is slow, God is patient.

We long for God. We long to see as we are seen, to know as he knows us. God comes to us in ways that we can see, in ways that we can bear. He comes to us most visibly in each other — speaks to us in voice of friend and stranger the very words we need to hear. And most powerfully, and most certainly, God comes to us in prayer. We are meant to seek him, each of us, face to face. The prayer of God's presence is not something beyond us, not something reserved for the saints. This prayer is for us, because this desire is built into our very nature. We are called into relationship with God whose will for us is joy, whose will for us is glory. What then can be our response? How can we be before God who is all?

There was a woman of the streets who came upon Jesus as he sat at dinner in the home of a Pharisee. She saw him there, the Master who had forgiven her sins, who had accepted her love, the Master whose love was life to her. Without words, she threw herself before him, her tears flowing across his feet, bathing away the dust of the road. She wiped his feet tenderly with her own hair, dried them, anointed them, blessed them. In that moment, her own heart melted before him in love that could not be spoken, in longing that could not be contained.

This woman falls upon Jesus in such an outpouring of love that our hearts too melt within us, in longing to feel what she felt, to know what she knew. Somehow this is what we must do, how we must be.

May God's blessing rest upon this Lent and upon each of us, as we too wait his appearing. □

# Shedding Some Light

Before he retired as Bishop of Pittsburgh, the Rt. Rev. Alden M. Hathaway admits there were times when he wondered what he might do when he stepped down. Now, in his second year of retirement, Bishop Hathaway has almost more than he bargained

for. The bishop and his wife, through the Alden and Anna Hathaway Foundation, started the Solar Light for Churches of Africa project, which is occupying much of his time. So far the endeavor is providing solar lighting units to a number of facilities in Uganda, but the need is greater than the supply.

"This began in 1997 when I went to the Diocese of Bunyoro-Kitara to participate in the 100th anniversary of the Anglican Church in Uganda and the 25th anniversary of the diocese," Bishop Hathaway said recently. Among the places he visited was an orphanage, the Mustard Seed Babies Home in Hoima, begun by the diocese and one of its parishes.

"Mustard Seed is where the project started," Bishop Hathaway said. He learned that much of rural Uganda does not have reliable electricity and facilities like the orphanage often have to rely on candles and paraffin lamps.

"In the meantime, I met another Ugandan bishop who told me his clergy don't have enough power either."

The solar power comes in kits which cost about \$1,000 apiece. Bishop Hathaway has been trying to help raise about 50 percent of the cost through charitable gifts from individuals, churches and institutions in this country, with the remainder being paid for by those who will use the power. Fortunately, Bishop Hathaway's son, Alden, is an electrical engineer, and has been instrumental in getting the project off the ground. A Michigan solar firm has gotten involved in the packing and shipping of the units. A solar collector is placed on the roof or other location on the facility which needs it, and solar energy powers lights, computers and other electrical items. "There are now 410 installations, which makes it the largest solar project in Uganda, perhaps in all of East Africa," Bishop Hathaway said.

"The Roman Catholics have gotten involved as well," he said. "The cardinal there has appealed to us to include them in another phase, to help provide solar facilities for his pastors and churches, a hospital and a convent."

Bishop Hathaway has seen the solar units in use on a trip to Uganda last year, but most of his time these days is spent in Tallahassee, Fla., where he is bishop in residence.

"What we're really doing is jump-starting an industry," he said. "We're using state-of-the-art technology which puts power where anyone can use it. And it puts solar in the hands of everyday people.

"You cannot imagine what it means to have electric light," he continued. "Over there the darkness is oppressive. When they have light, the spirits improve. This really is the essence of the gospel. Truly it is the gospel with legs on it."

That statement, worthy of a Quote of the Week, describes how Bishop Hathaway looks at the project.

"What I've come to see in this is that this is a model for Christian ministry in the 21st century. It's ecumenical, with Anglicans and Roman Catholics working together, and it's Americans and Africans working side by side."

"It occurs to me that in America our greatest assets are technical. If we don't bring these assets to the other parts of the world, we're not following the gospel imperative."

I asked Bishop Hathaway what the project needed.

"All we need is help," he understated. "We need people to catch the vision and to come alongside. We need money, yes, but we need people to lend their talents."

Bishop Hathaway's enthusiasm could be felt right through the phone. "One church, one family in Christ," he said. "I can barely sit still."

*David Kalvelage, executive editor*

## *Did You Know...*

**All Saints' Church, Jackson, Miss., has an organization known as Karate for Christ.**

## *Quote of the Week*

**The Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, on belief: "The basic problem in the Episcopal Church — indeed the elephant in our living room — is not human sexuality, it is basic belief."**

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Further fracture  
of an already  
divided church  
is contrary  
to our Lord's  
command that  
we all may be one.

---

## A Bright Idea

The Solar Light for Churches of Africa project, led by the Rt. Rev. Alden M. Hathaway [p. 13], is very much in line with what the Lambeth Conference had in mind last summer when it emphasized development of business in third world countries. This project, providing light for churches and other institutions in Uganda, while sharing technology, one of this country's greatest assets, is motivated by service. It is a noteworthy example of the gospel imperative. By bringing technical assets to meet human need, Bishop Hathaway and others involved in the project will improve thousands of lives, and a positive aspect of the Lambeth Conference will be realized.

## Shapers Recognized

Many of our readers have written to tell us they are enjoying the series of articles on persons who helped to shape the Episcopal Church in the 20th century. We are grateful to those persons who have suggested names of persons who might be appropriate to be included in the series. Some of those persons already have been scheduled to be part of the series. In other instances, the names proposed would, if we included them, extend the series to more than its intended 52 weeks.

We respectfully remind our readers that inclusion in the series does not imply endorsement by THE LIVING CHURCH of that person's theology, politics or anything else. It is simply recognition of an individual's accomplishments in making a major difference in the life of the Episcopal Church during this century.

## A Province of Traditionalists

The proposal by a group of largely evangelical Episcopalians to have one of their own consecrated as a bishop and to exist in a separate province [TLC, Feb. 28] ought to be scrapped before it gets off the ground. The idea of forming a separate province has been discussed by various groups of Anglicans in the past, but it would appear that the plan organized by First Promise brings the proposal closer to fruition than it's ever been. First Promise, like other groups in the past, is unhappy with the direction of the national church, particularly its move toward ordination of non-celibate homosexual persons and blessing of same-sex relationships. According to the plan, at least three Anglican bishops would consecrate a bishop who would serve a new province of traditionalists, similar to the concept of "flying" bishops in the Church of England. So far, no bishops have indicated, at least publicly, that they would be willing to participate in such a consecration. We hope they don't, for further fracture of an already divided church is contrary to our Lord's command that we all may be one.

## Cursillo: A Continuing "Chariot of Fire"

*Without a structured program that provides for continued growth beyond the weekend, Cursillo risks becoming just one more religious fad.*

By John E. Morrison III

I agree heartily with Fr. Jones' assertion in his article, "Cursillo Awakens the Heart" [TLC, Jan. 24], that Cursillo is "one of the most potent methods for spiritual formation in the church today."

This is certainly the case in the Diocese of Long Island, and such a statement is attested to by the number of Cursillistas who hold positions of leadership in the diocese, including trustees, members of the standing committee, and deputies to General Convention. At the parish level, the leadership role of the Cursillista is often more apparent and manifests itself as well in giving to the parish.

However, I am surprised that Fr. Jones omits explicitly from his article any mention of what the Cursillo movement considers the key to the Cursillo experience — the Fourth Day. The three-day Cursillo weekend, without follow-up, is likely to remain just a weekend experience. It will provide one with wonderful insights into the self, the scriptures and the theology of the church. It might well become a first step or a successive step on a journey to Christ. It could very well offer moments of friendship and joy in the risen Christ never before experienced. However, without a Fourth Day discipline, without a structured program that provides for continued growth beyond the weekend, Cursillo risks becoming just one more religious fad, one in which all the teaching and wisdom, all the sacrifice and unconditional love, all the shared moments and personal growth of the weekend, are "received with joy but have no root and thus endure only for a while."

The thrust of the Cursillo weekend

experience in our diocese is directed toward a continuing commitment which is highly disciplined and which is defined by piety, study and action, the tripod on which the weekend and the Fourth Day are built and which echoes strongly the discipline encouraged by the Brotherhood of St. Andrew. The power of the weekend itself derives from the living testimony of those who have committed themselves to this program. Perhaps the individual has adopted a rule of life, or engaged a spiritual director, or taken classes in a variety of disciplines at a diocesan seminary or center for education, or participated in Education for Ministry (EFM) or a parish Bible study. Whatever the course of action chosen, one discovers much more than a "warm fuzzy." Instead, those who continue the discipline bear fruit, "thirtyfold and sixtyfold and a hundredfold."

While extolling the virtues of the Cursillo movement and its continuing discipline beyond the weekend, I am very much aware of the dangers of which Ms. Tobiason writes in the accompanying article, "I Couldn't Run and I Couldn't Hide." To combat this danger in our diocese, we attempt to express what might be called "mere" Episcopalianism, the faith once delivered to the apostles and attested to in the scriptures, the creeds and the Book of Common Prayer. No one who attends a Cursillo weekend should expect theological innovations.

In our diocese, we use a manual which charts the course of the entire weekend in order to attempt to alleviate some of the intrusions and violations which Ms. Tobiason cites. That manual took several years to put

together and was done with much prayer in an attempt to assure the integrity of the Cursillo experience for every participant. While the team which puts on a weekend changes, the dynamics of the weekend should always remain the same, and every attempt ought to be made to ensure that no one's physical or spiritual space is either invaded or violated. To borrow from C. S. Lewis's *The Screwtape Letters*, the desire of the Cursillo experience is to enhance "mere Christians," not to produce something called "Cursillo And" — Cursillo and New Music for the Local Parish, Cursillo and the Gifts of the Spirit, Cursillo for the Reluctant Rector, Cursillo and the Warm Fuzzy Experience. Unfortunately, we are not always successful, and those people remain who will force their own brand of spirituality upon others.

At its worst, any religious experience, including Cursillo, which produces the responses articulated by Ms. Tobiason, balks and withers, divides and weakens the church of Christ. But, at its best, Cursillo has the power to offer an experience so sublime or awesome that it is nearly impossible to render it into the precision of language, and only words used as metaphors or symbols will suffice. It provides such an extended moment of joy and delight that all you want to do is behold Christ because, in some way, he was not only transfigured, but also transfigured you. It is as if you had gazed upon someone in such a pure manner that nothing else could ever be the same.

At its best, the Cursillo weekend may be similar to that "chariot of fire" we read about when Elijah is taken

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## VIEWPOINT

*Cursillo is like the chariot of fire that takes Elijah into heaven, a moment of transcendent glory.*

into heaven, a moment of transcendent glory. It is a weekend which acts as a preface to the rest of one's life, one in which you know for certain that in your self-surrender God has filled all the empty spaces and you seek only to contemplate his love and goodness, knowing as gloriously true all that Paul and John write of love, all that Jesus has to say of love. Reverence and awe replace any desire to manipulate or exploit for one's own purpose.

At its best, Cursillo is like the Transfiguration, but only like. The cloudiness which infects our sight, which inhibits our ability to see clearly, sometimes almost to the point of blindness, is washed away so that the heart of all our seeing is "rinsed and cleansed" so that for a moment we have given back to us "the clear unfallen world."

At its best, Cursillo equips one to enter his or her Fourth Day and perceive that the locked gate of the fallen Eden is unlocked. One wonders whether it is possible that anyone should understand such a vision. And then we meet someone on our journey who announces that the change was not in us alone, that we have not been left forlorn, exiles or prisoners.

At its best, Cursillo affirms that all the joys of the weekend live and continue to bloom and blossom and flower. Our human voices may appear to be eclipsed as we attempt to tell of the moments, but the moments continue to speak: in music, in art, in poetry, in the created world itself, and in the lives of those who see as we move from darkness into light. In the Cursillo weekend at its best and in all that it touches, our selves, our souls, our lives, we are equipped to see "the unseeable/One glory of the everlasting world/Perpetually at work."

*The Rev. John E. Morrison III is the head spiritual director of the Long Island Episcopal Cursillo. He lives in Brightwaters, N.Y.*

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## There's More

I was fascinated by the article on Caroline Rakestraw and her contacts with C.S. Lewis for the Episcopal Radio-TV Foundation [TLC, Jan. 24]. There's more to that story than described.

My father, Chad Walsh, was author of *C.S. Lewis: Apostle to the Skeptics* and a close friend of Joy Lewis. He served as the go-between Lewis and Mrs. Rakestraw in arranging Lewis' appearance on the radio show.

In December, 1958, Joy complained, in a letter to my father:

*... Why did you get my poor Jack involved with the ineffable Rakestraw...? She began by criticizing his opening words — "Today I want to discuss..." "Professor Lewis, couldn't you say instead 'Let us think together, you and I about..." No, he couldn't. But we want you to give the feeling of embracing them." Jack said if they wanted an embracer they had the wrong man... At the end she made him sit in absolute silence before the microphone for a minute and a half "so they could feel his living presence." I told him he ought to charge double rates for that — C.S. Lewis being silent, a unique listening experience!*

In addition, Joy said they had heard through a friend that the whole series was to be scuttled because of Lewis' "startling frankness" in sexual matters. "Needless to say, he wouldn't have startled anyone over the age of 16 and the I.Q. of 80."

My father was understandably upset, responding, "... Ask Jack's Christian forgiveness for me. Strange, strange how one can act with such unsullied motives and yet contribute to the most stupid situations."

After my father got in touch with Caroline Rakestraw, it seems that things were eventually smoothed over and the radio series went forward, but the article misses the best part of the story.

*Damaris Walsh McGuire  
Albany, N.Y.*

## Not a Failure

The article by the Rev. James B. Simpson regarding the visit of the Rt. Rev. Jane Dixon to St. Luke's Church, Bladensburg, Md. [TLC, Feb. 7], contains the following phrase: "Although she did not offer the customary sung mass, as she had attempted at St. Paul's..." The word attempted implies that she tried and failed to sing the Mass. Unless Fr. Simpson is engaged by your magazine as a music critic, I find this phrase to be gratuitous and offensive.

I was subdeacon of the Mass on the Sunday that Bishop Dixon visited St. Paul's, K Street, several years ago, and I can affirm that she did indeed sing a High Mass, and remarkably well considering that she, like many clergy from the South, does not include singing the Mass as part of her liturgical tradition.

Moreover, Bishop Dixon met with

key participants of the Mass during the preceding week, the master of ceremonies, the deacon, the subdeacon, and the thurifer, and spent considerable time with our director of music, Jeffrey Smith, practicing the music that the celebrant is normally expected to sing. I was considerably moved by her generosity of spirit in effort to make sure that the Mass was in the same format that we normally have at that hour on Sunday.

*David Allen White  
Washington, D.C.*

The chilly treatment of Washington's suffragan may seem harsh to some. But what protection other than "shunning" have the faithful against those dioceses that threaten force to impose their sometimes trendy agenda? The suppression of dissent on



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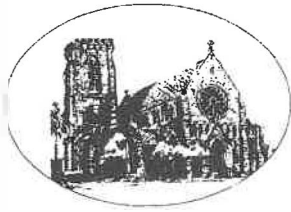
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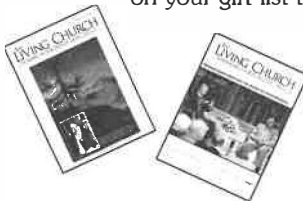
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**LETTERS TO THE EDITOR**

certain issues by bishops along the East and West coasts resembles that of the Roman Curia, and it bodes ill for unity.

The love of God, in whose service is perfect freedom, demands forbearance and understanding. His church can hardly be served by unkind name-calling or civil litigation or the rigid enforcement of New Age fundamentalism. Those apostolic advocates of revisionism in our midst would do well to heed this warning by the late Dean Walter Inge of London: "The man who is wed to the spirit of this generation will be a widower in the next."

*H.W. Gleason  
Shippensburg, Pa.*

The report of Bishop Jane Dixon's reception at St. Luke's, Bladensburg, Md., was the most revolting I have seen in the many years I have been a subscriber to this publication. The cleansing of the altar with holy water after her departure, as if to rid the sacred place of something foul and obscene, was in atrocious taste and a desecration of the house of God.

This letter is intended as no criticism for having run this story. To the contrary, TLC does us a service by calling attention to such acts of intemperate defiance in the guise of piety.

*Arthur W. Machen, Jr.  
Towson, Md.*

Unpastoral prelates make our church's ecumenical and evangelistic tasks difficult. They re-inforce Presbyterians' fears that bishops would lord it over them, and belie the only ecclesial connection that has gospel value: "charity, the very bond of peace," without which "all our doings... are nothing worth."

With our vaunted Celtic roots, why not revive Celtic polity by relieving bishops of jurisdiction and inviting them away from their parishes and monasteries only to ordain and confirm?

*(The Rev.) Robert Dunbar  
Church of Our Saviour  
Rock Hill, S.C.*

**Blurring the Lines**

The article, "Blurring the Lines" [TLC, Dec. 27], by Allan Parker, is not to be taken lightly. Reformers often go to extremes, or their well-intentioned efforts are taken to extremes by others.

I recall as a child my playmates (usually Roman Catholic) saying: "Let's play priest!" Today I find this being acted out by some adults! It is not intended, I am sure, but lack of diligent oversight by some bishops and priests (especially as vacancies are extended in time) encourages the trend.

For example, the prayer book rubrics allow Anointing of the Sick "in cases of necessity" by a "deacon or lay person, using oil blessed by a bishop or priest." I have found this limitation (and others) ignored as "Lay Healing Ministers" minister regularly in some places where I have supplied.

Does fear of clericalism necessitate blurring the lines? Should any limitations be placed on "lay vicars" (a contradiction in terms)?

*(The Rev.) Robert Tourigney  
The Woodlands, Texas*

**Such Drivel**

Please spare us such drivel as the Presiding Bishop's canned teleconference [TLC, Feb. 7] in future issues. It appears that the P.B. was clearly into putting on a publicity/marketing show. Would you, or he, have me believe the speakers and the agenda of callers was not "pre-arranged." Right up there with Slick Willie. Please advise if I am in egregious error. I have always looked to TLC for journalism, not as a p.r. tool of the P.B.

*(The Rev.) James E. Byrum  
Huntington, N.Y.*

**Right On**

I just read Louis C. Schueddig's article [TLC, Feb 7]. As we used to say in the '60s, "Right on, brother."

*Carol Q. Hunter  
Potsdam, N.Y.*

**TO OUR READERS:** We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



## Study Continues on Use of the Episcopal Church Center

(Continued from page 6)

next step in the evaluation will involve alternative scenarios and economic feasibilities.

The council approved almost \$1.3 million in new budget items for 1999, including, among other things, monies for ecumenical and interfaith relations, peace and justice ministries, and ministries with young people. With the inclusion of these monies, the revised 1999 budget is \$38,430,468, including \$124,000 in previously approved changes carried forward from 1998 to fund General Convention programs.

Mr. Duggan also reported approximately \$1.5 million carried forward from 1998 from accounts under-spent or deferred. Reasons given included the timing of expenses, positions filled late in the year or not yet filled, and good stewardship as programs continue to be evaluated. He said the church has received another \$1.5 million from investments. Part of that money is a one-time pick-up of \$400,000 because of a change in the way one of the short-term money management firms handles its accounts. Mr. Duggan attributes other gains to better management of short-term funds and said he expects earnings from them to continue better than budget into 1999.

### Hurricane Damage Updates

Council members received an update from Diana Dillenberger-Frade, council member from Honduras, on the devastation wrought by Hurricane Mitch last fall. They also saw a video titled "A Rope of Hope," showing destroyed areas of Honduras and Nicaragua and narrated by Phoebe Griswold.

The Rev. Francisco Duque, member of council and representing the Rt. Rev. Bernardo Merino, Bishop of Colombia, read a report, translated by Mrs. Frade, of the destruction in Colombia during the Jan. 25 earthquake in the coffee-producing area of that nation. Some 1,000 people were killed and more than 5,000 injured, and 250,000 family homes were damaged or destroyed. He spoke of schools and hospitals destroyed and

children who remain separated from their parents. Fr. Duque reported that two cities are 50 percent destroyed. He brought with him two letters of appeal for monetary help from Bishop Merino.

The Rev. Karen Parker, ecumenical representative from the Evangelical Lutheran Church in America (ELCA), reported her personal interpretations of what she has seen and heard as her church discusses and debates "Called to Common Mission," the Lutheran proposal for revision of the Concordat of Agreement between the Episcopal Church and the ELCA. Ms. Parker said the ELCA "church council is not of one voice and knows that the church is not of one voice ..."

She said the various Lutheran strains which came together in 1988 "have not simmered into one pleasing delicacy. Rather, what has simmered just below the boiling point may be unresolved differences ... Lutherans

of the ELCA are not in agreement; not one, in our basic understanding of the doctrine of ministry ...

"Our own differences are at the heart of the controversy about the historic episcopate, which is the sticking point for those Lutherans who opposed the Concordat and continue to have problems with 'Called to Common Mission'."

In other business, the Communications Committee of the council presented a 16-point working paper, updating the council on its progress toward developing a comprehensive "communications strategy for mission and ministry," as charged by a resolution of the 1997 General Convention.

Council elected the Rev. Kathleen J. Cullinane, rector of St. Mary's Church, Los Angeles, to its membership, replacing the Ven. Carmen Guerrero, who is now Jubilee Ministry officer at the church center.

*Judi Amey*

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**Appointments**

The Rev. **Haynes W. Dugan II** is rector of St. Paul's, 721 N Thomas, Altus, OK 73521. He is also pastor of Our Savior Lutheran Church, Altus.

The Rev. **Harold F. Elsner** is priest-in-charge of Christ Church, PO Box 37, Cleveland, NC 27013.

The Rev. Canon **W. Bomar Ethers** is deputy to the Bishop of Florida, 325 Market St., Jacksonville, FL 32202.

The Rev. **Mary Jo Feely** is deacon at *La Misión El Santo Niño Jesús*, 1524 Summit Ave. W, St. Paul, MN 55105-2292.

The Rev. **Larry C. Minter** is missionary to the Cove area of Madison County, 2525 Cranford Rd., Hampton Cove, AL 35763.

**Helen Netos** is coordinator of lay ministry of the Diocese of Massachusetts, 138 Tremont St., Boston, MA 02111.

The Rev. **Robert E. Outman-Conant** is rector of St. John's, PO Box 323, Holbrook, MA 02343.

The Rev. **David Perkins** is curate at St. James', 161 Church St., Marietta, GA 30060.

The Rev. **David Read** is rector of St. Helena's, PO Box 78006, Boerne, TX 78006.

The Rev. **Alice Updike Scannell** is chaplain at St. Aidan's Place Assisted Living, 6735 NE Sacramento St., Portland, OR 97213.

**Retirements**

The Rev. **Marion G. Mailey**, as rector of St. Luke's, Niles, OH.

The Rev. **Jonathon F. Raff**, as rector of Christ Church, Wayside, MD.

The Very Rev. **Bruce D. Rahtjen**, as rector of St. Mary's, Kansas City, MO.

The Rev. **Fitzroy Richards**, as priest-in-charge of Christ Church, Anacortes, WA.

The Rev. **James A. Trimble**, as rector of Christ Church, Philadelphia, PA.

The Rev. **William D. Underhill**, as rector of Christ Church, Clinton, MD.

The Rev. Canon **Wilson Willard**, as canon for ministry, Diocese of Southern Ohio.

**Deaths**

The Rev. **Mitsuo Paul Akiyoshi**, non-stipendiary priest of the Diocese of Los Angeles, died Dec. 21 at the age of 62.

Fr. Akiyoshi was born in Tokyo, Japan. He graduated from St. Paul's University in Rikkyo, Tokyo, Japan, and General Theological Seminary. He was ordained deacon in 1982 and priest in 1983. Fr. Akiyoshi served as missionary to the Japanese community in the New York City metropolitan area and at Trinity, Cliffside Park, NJ, 1983-85, rector of St. Mary's, Los Angeles, CA, 1986-91, and associate at St. Francis, Norwalk, CA. He is survived by his wife, two daughters, three sisters and a brother.

The Rev. **William Dewson Chapman**, 74, retired priest of the Diocese of Missouri, died of heart failure resulting from

emphysema Dec. 13 at his St. Louis, MO, home.

Fr. Chapman was born in Toronto, Ontario, Canada, and moved to St. Louis as a child. He was a graduate of Haverford College and the University of Chicago. Fr. Chapman was ordained deacon and priest in 1952. He served as assistant at Calvary, Columbia, MO, 1952-55, rector of St. Paul's, Brunswick, ME, 1955-60, vicar of St. Paul's, Kikeston, MO, 1960-64, vicar of St. Luke's, Kennett, MO, 1967-70, associate at Trinity, St. Louis, MO, 1970-80 and rector there, 1980-93. Fr. Chapman is survived by his wife, Ellie, and four children.

The Rev. **Leonard D. Dixon**, retired priest of the Diocese of Los Angeles, died Dec. 9. He was 85.

Fr. Dixon was born in Victoria, British Columbia, Canada, and graduated from the Anglican Theological School at the University of British Columbia. He was ordained deacon in 1943 and priest in 1944. Fr. Dixon served in the Anglican Church of Canada from 1943 to 1945, as missionary-in-charge of St. Andrew's, Prineville, St. Mark's, Madras, St. Peter's, Cross Keys, OR, 1945-51, rector of St. James', Sonora, CA, 1957-59, rector of St. Paul's, Santa Paula, CA, 1959-79, at which time he was named rector emeritus. Fr. Dixon is survived by his wife, Stella, and three children.

The Rev. **David Parker**, 57, priest of the Diocese of Montana, died unexpectedly Dec. 10 at Livingston Memorial Hospital, Livingston, MT.

Fr. Parker was a graduate of the University of the South, Sewanee. He was ordained deacon in 1984 and priest in 1985. Fr. Parker served as rector of St. Christopher's, Kingsport, TN, 1986-96. At the time of his death, he was rector of the Episcopal Churches of the Upper Yellowstone: St. Andrew's, Livingston; St. John's, Emigrant, and St. Mark's, Big Timber, MT. Fr. Parker is survived by his wife, Jean, two sons, a daughter, a granddaughter, his father and a sister.

The Rev. **Bruce Daniel Sapp**, 73, retired priest of the Diocese of North Carolina, died Dec. 1 after an extended illness.

Fr. Sapp was born in Pamlico County, NC. He was a graduate of the University of North Carolina and Virginia Theological Seminary. He was ordained deacon and priest in 1953. Fr. Sapp served as priest-in-charge of Christ Church, Albermarle, NC, 1953-56, assistant then rector at Christ Church, Raleigh, from 1956 until his retirement in 1992. He is survived by four children.

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**Parish Administration  
Issue**

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**THE EPISCOPAL DIOCESE OF DALLAS** is seeking a person to serve as Missioner for Christian Education and Youth Ministry. This person could be either clergy or lay professional, and he/she would be a member of the bishop's staff and will function under the bishop's authority and at his pleasure. This is primarily a ministry of administration requiring a person with good leadership and organizational skills. The diocese would like to achieve certain goals which involves this person in fostering Christ-centered lives by promoting, expanding and generating enthusiasm for diocesan youth and Christian education ministries. One responsibility of the missioner is to be a presence and voice within the diocese for the Christian Education Network and Youth Commission leadership teams as a resource, for networking with congregations, other program commissions and ministries in the diocese for cooperative and intergenerational programming possibilities. Deadline for applicants must be postmarked by March 15, 1999. Please send cover letter, resume, references and CDO profile if applicable to: **Janet McCroskey, Chair, P.O. Box 2407, Sherman, TX 75091. FAX (903) 786-8673. E-mail: [janetcl@aimmail.net](mailto:janetcl@aimmail.net)**

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**CHRISTIAN EDUCATION DIRECTOR:** Chapel of the Cross, an Episcopal parish on the campus of the University of North Carolina in Chapel Hill, seeks a full-time director of Christian education beginning July 1, 1999. An exciting opportunity for one who is both educator and student, creative and energetic, organized and efficient and able to delegate, support and motivate a group of active lay leaders and volunteers. Advanced degree in Christian education and experience in working with large congregations preferred. Salary and benefits competitive. Visit our web site at: **www.rtpnet.org/~cofthec/** Resumes due by Easter to: **John Vernon, Chair, Search Committee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

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**RECTOR:** St. Mary's, the oldest Episcopal church in Nebraska and the first Episcopal church built west of the Missouri River, is looking for a new rector. Although we are an older congregation, we have many opportunities for growth. Nebraska City has a population of 7,000 and continues to expand. If you are interested in more information please write to: **The Search Committee, St. Mary's Episcopal Church, 116 S. 9th St., Nebraska City, NE 68410.**

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**RECTOR:** The congregation at St. John's Episcopal Church in Farmington, NM, is seeking a rector whose life, as well as preaching and teaching, is committed to the Gospel and who possesses pastoral and managerial skills. Contact: **St. John's Episcopal Church, 312 N. Orchard St., Farmington, NM 87401. FAX: (505) 327-9933. Phone: (505) 325-5832.**

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**DIRECTOR OF RELIGIOUS PROGRAMS.** Christ Episcopal Church, Bowling Green, KY, is seeking a full-time Director of Religious Programs to provide overall direction and supervision for the parish's total education ministry. Christ Church has an average attendance on Sundays of over 300. This is a vital parish that has experienced growth in the past few years. Areas of responsibility would include K-12 Sunday school, J2A program, adult programs on Sunday and during the week. Bowling Green is a small city of 50,000 and home of Western Kentucky University. The area is experiencing strong economic growth and has excellent public schools. Applicants must have some formal education and experience in the area of religious education. For more details, contact: **The Rev. Mark Linder, 1215 State St., Bowling Green, KY 42101 or e-mail cec1215@aol.com**

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the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5  
(1S & 3S, Oct-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10).  
Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

## ST. PAUL'S, K Street

2430 K St, NW — Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sloane, r  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.  
Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book  
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat),  
EP 6:15 (ex Sat). Sat MP 9:15, EP 6

## ST. DAVID'S

The Rev. Dr. Joseph W. Lund, r 5150 Macomb St., NW  
Sun 8 H Eu, 11 H Eu (MP 2S & 4S). Wed noon H Eu.  
(202) 966-2093 [Web.superb.net/stdavids](http://Web.superb.net/stdavids)

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
Corner of Concord Ave. & Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor  
Benjamin Twinamaani; the Rev. Lois Keen, d.c.e.; Canon  
Precentor Darryl Roland, D.M.A.  
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu  
12:10. Ch S, H/A, Welcoming

**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.

## SARASOTA, FL

**CHURCH OF THE REDEEMER** 222 S. Palm 34236  
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, the Rev. John Porter, the Rev. Ferdinand Saunders, the Rev. Jack Bowling, the Rev. Orley Swartzentruber, ass'ts  
Tel. (941) 955-4263; FAX (941) 365-1379  
Sun Masses: 7:30 (Low), 9 & 11 (Choral). Wklys 10; Wed 7:30 & Thurs 5:30

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; 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.

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r (312) 664-1271  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## 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

## LIMESTONE TOWNSHIP, IL (Peoria)

**CHRIST CHURCH** Christ Church Rd.  
The Rev. John R. Throop, D.Min., v (309) 673-0895  
Sun H Eu 9:30. Peoria's historic church built by Bishop Philander Chase

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkly 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 H Eu 8, 9 & 11, 10 Christian Ed

## BATON ROUGE, LA

**ST. JAMES** (Founded 1844) 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rt. Rev. Robert Witche, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## BOSTON, MA

**ADVENT** 30 Brimmer St.  
The Rev. Dr. Richard Cornish Martin (617) 523-2377  
Sun Masses: 8 (Low), 9 (Sung), 11 (Sol), MP 7:30. Daily: MP 7, Mass 7:30. EP 5:30 (ex Sat MP 8:30, Mass 9). Wed & HD 6

## ALL SAINTS, Ashmont

209 Ashmont St., Dorchester  
The Rev. Michael J. Goddard, SSC, r (617) 436-6370  
Masses: Sun 8 Low, 10 Sol; Wed 10. Fri 7, Sat 9

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
Masses: Sun 8 Low; 10 Solemn; Daily, noon (816) 842-0975

## ATLANTIC CITY, NJ

**ASCENSION** Kentucky & Pacific Aves.  
The Rev. J. Patrick Hunt, SSC, r; the Rev. Eugene C. Rabe, d  
Sun Masses 8 (Low), 10:30 (Sol). Wklys as anno. Traditional Anglo-Catholic worship

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

# LENT CHURCH DIRECTORY

## 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) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev. Robert Dineger, Ph.D., assoc.  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10.  
Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

## ST. LOUIS, MO

**ALL SAINTS'** 5010 Terry at Kingshighway  
(314) 367-2314 FAX (314) 367-8781  
The Rev. Emery Washington, Sr., r  
Sun 7:30 HC, 8:50 CS, 10 HC. Child Friendly, Aged Caring

## MARCELLUS, NY (West of Syracuse)

**ST. JOHN'S** 15 Orange St. (315) 673-2500  
The Rev. Ralph D. Locke, v  
Sun 8 & 10; H Eu Rite I & II. Youth Christian Education, Dir. K. Hudson

## NEW YORK, NY

**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. St. Bart's book and gift shop open 7 days 8 to 6

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
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

**ST. MICHAEL'S** 225 W. 99th St. & Amsterdam Ave. (212) 222-2700  
Canon George Brandt, r; the Rev. Georgene Corner, the Rev. Lionel McGehee, the Rev. Thomas Smith, ass'ts  
Sun HC 8, 9, 11 (Sung); Mon-Fri MP & HC 7:45; Tues HC 6:30; Thurs HC noon; Sat HC 9

**ST. THOMAS** 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r (212) 757-7013  
Sun Eu 8, 9, 11, Choral Ev. 4. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## SAND SPRINGS, OK (West of Tulsa)

**ST. MATTHEW'S** 601 N. Lake Dr.  
The Rev. L. Clark Shackelford  
Masses: Sun 8, 10:30; Wed 12 noon. Rosary 6 Wed

## ARDMORE, PA

**ST. GEORGE'S** Ardmore Ave. & Darby Rd. in Haverford  
The Rev. William Duffey, Ed.D., r; the Rev. Cordelia L. Rausch, d  
Sun Eu 8 (Rite I) & 10 (Cho Rite II), Compline (Cho 1S & 3S) 7:30. Midweek Masses Tues 9:30. Thurs with HU 7, all HDs @ time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate and Bible classes with child care 9:15. Ch S 10, YPF 5. Wed dinner & Lenten study groups 6:30; Sat youth confirmation ed 11. Quiet Day with CSM Sister, Feb. 20. Phone for other events

## 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 appt

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln St.  
The Rev. David L. Hopkins, r  
Sun Masses 9 (Low), 11 (High). Thurs 10

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E.B. Swain, SSC, r  
The Rev. R. Trent Fraser, c  
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: Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 & Sun 10:30, at any time on request.

**ST. MARK'S** 1625 Locust St.  
The Rev. Richard C. Alton, r (215) 735-1416  
The Rev. Michael S. Seller, c FAX 735-8521  
Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays: MP 8:30; Mass 12:10 (with HU on Wed & Fri); EP 5:30 (with HC Tues); Wed Bible Study 1. Sat C 9:30; Mass 10, Rosary 10:30, Quiet Prayer 11.

## PITTSBURGH, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

## SELINGSGROVE, 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

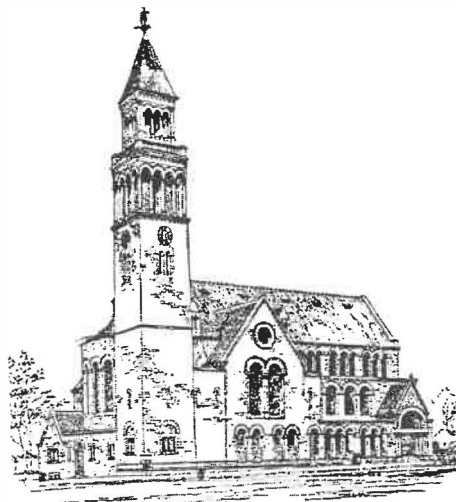
## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
The Rev. James R. Murguia, c  
Sun 8, 9 & 11. Weekdays as anno

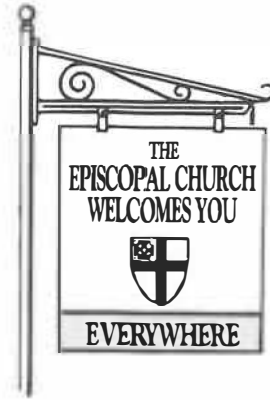
## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. Thomas G. Keithly  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

**TRINITY** (972) 991-3601 12727 Hilicrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository Preaching



St. Michael's Church,  
New York, NY



## FORT WORTH, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP. Daily as anno (817) 332-3191

## HOUSTON, TX

**PALMER MEMORIAL** 6221 Main St.  
Across from the Texas Medical Center & Rice Univ.  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc; the Rev. Mary Elizabeth Conroy, assoc  
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdays 8:30 MP; 6 EP ex Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.  
(713) 529-6196; [www.palmer.tx.com](http://www.palmer.tx.com)

## SAN ANGELO, TX

**EMMANUEL** 3 S. Randolph (Downtown)  
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't  
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

## SAN ANTONIO, TX

**ST. LUKE'S** 11 St. Luke's Ln. across from Olmos Park  
The Rev. Wm. K. Christian, III, r  
The Rev. Omar Pittman, Jr., assoc  
FAX (210) 828-1645. E-mail [pc@st-luke.org](mailto:pc@st-luke.org)  
Sun Eu 7:45, 9, 11:15, 6; Sun Sch 10:15. Wed Eu 10 & 5:30, Supper 6, Classes 7:15. Thurs Eu 7

## CHESAPEAKE, VA

**ST. BRIDE'S** 621 Sparrow Rd.  
The Rev. Robert Page Taylor (757) 420-7033  
Masses: Sun 8 Low; 10:15 Sol High; Daily as anno

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. George Hillman, dean  
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 37700 GTO MEXICO

**ST. PAUL'S** Calle del Cardo 6  
Near the Instituto Allende  
Mailing address: Apartado 640  
Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r-em  
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.  
Spanish H Eu Sat noon

Seeing is believing ...

# ILLUMINATIONS

## ILLUMINATION for the First Lesson

*The Fourth Sunday in Lent, Year A, March 14, 1999*

**1 Samuel 16:1-13**

At the Lord's command, Samuel anoints David as his heir. Filled with God's Spirit, the new king shall reign mightily over Israel.

### A reading (lesson) from the First Book of Samuel:

(Lead in with) RSV and NRSV: The Lord said to Samuel...; Jerusalem: Yahweh said to Samuel...; NEB: The Lord said to Samuel...  
Conclude with *The word of the Lord* or *Here endeth*, etc.

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**March 14, 4 Lent, First Lesson**

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