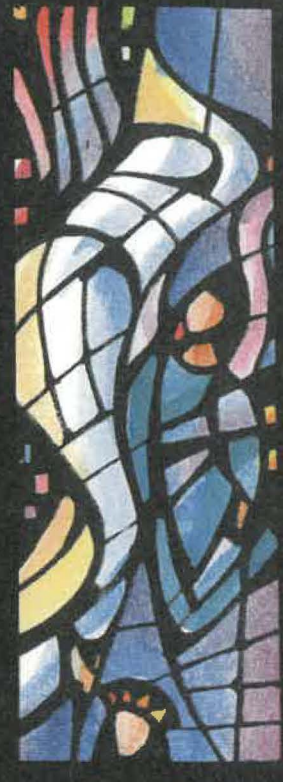


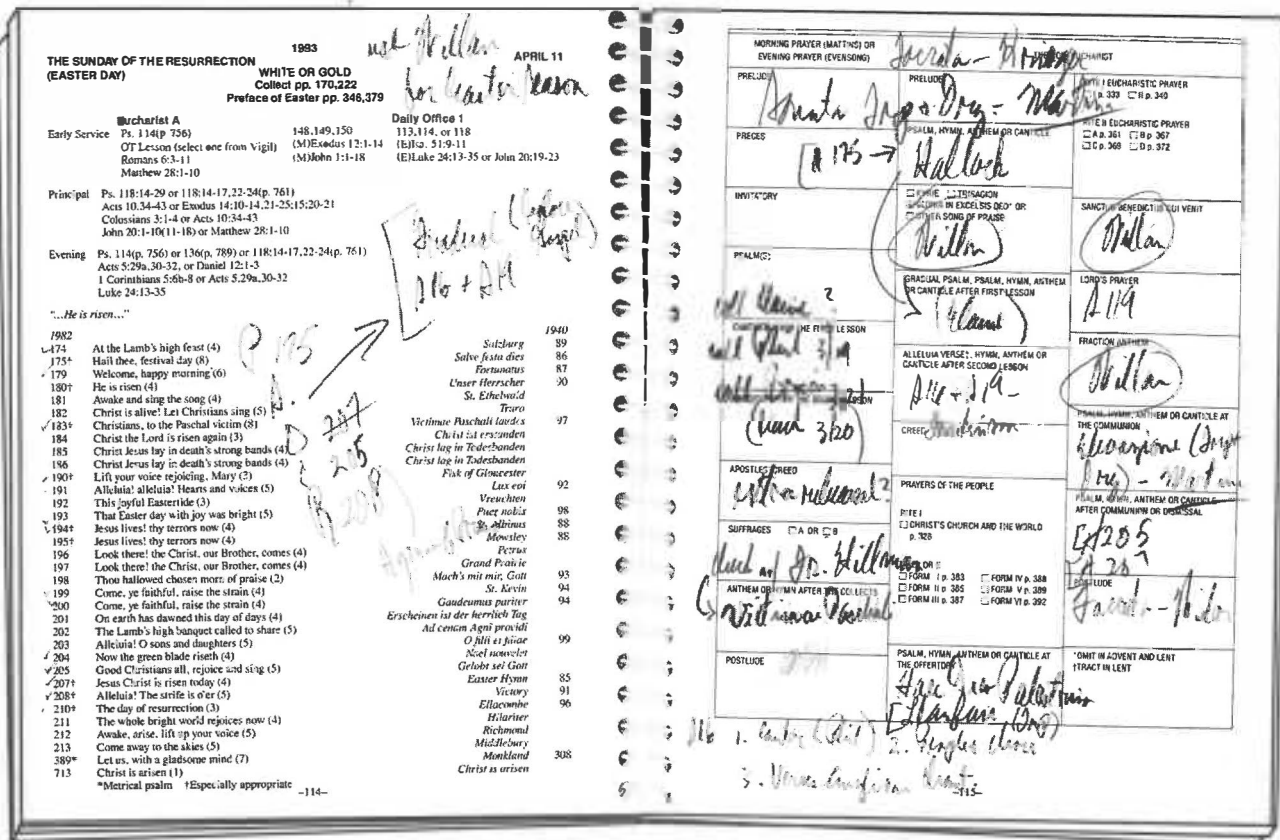
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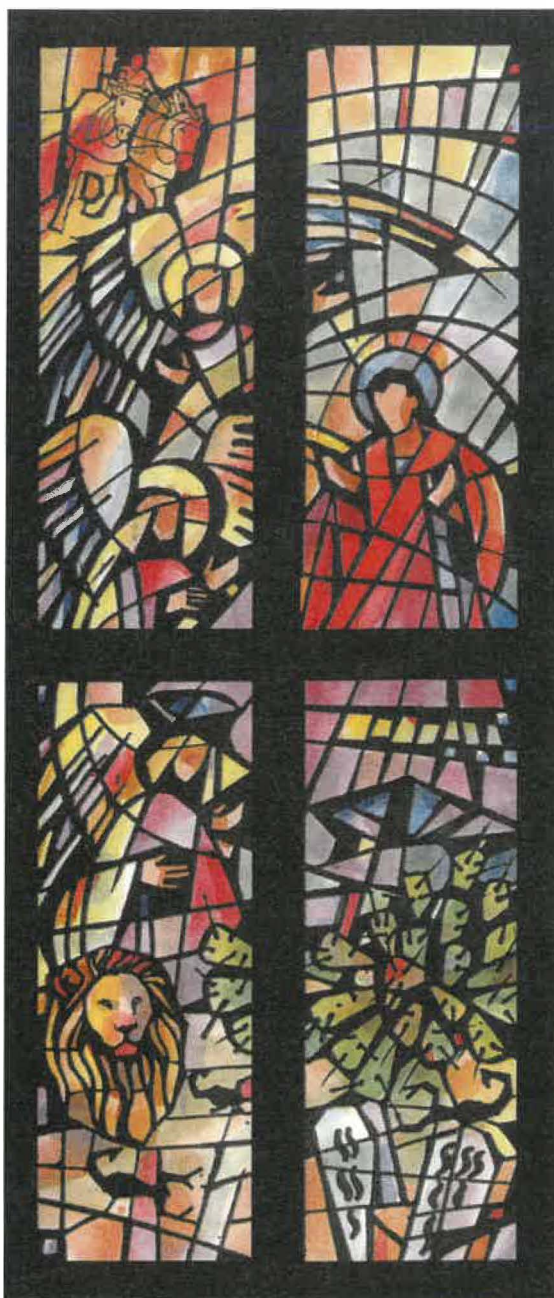
**MANUSCRIPTS AND PHOTOGRAPHS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, except Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

**SUBSCRIPTION RATES:** \$39.50 for one year; \$46.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. **POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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**THE COVER:**

Faceted stained glass windows — one depicting the Transfiguration, the other the Resurrection — illuminate the nave at Christ Church, Toms River, N.J.

Left: Another in the series of windows at the Toms River church, depicting Christ's Fasting and Temptation.

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THE VERY REV. FRANCIS B. SAYRE, JR.  
Known as 'dean of the deans,' Dean Sayre has striven to do God's work where and when he is called.  
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## SUNDAY'S READINGS

# The Tomb Could Not Hold Him

'He is not here, for he has risen as he said.'

Matt. 28:6

### Easter Day

Acts 10:34-43 or Ex. 14:10-14, 21-25; 15:20-21; Ps. 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; John 20:1-10 (11-18) or Matt. 28:1-10

Whatever of the appointed lessons from holy scripture are read at the liturgy of the Sunday of the Resurrection, the central message of the day is certain: "God raised him on the third day." On the first day of the week, the Sunday after that terrible Friday we Christians call "Good," the tomb was found to be empty, and the message of our eternal hope was received. "He is not here, for he has risen."

If the passage from Exodus, telling of God's people's escape from bondage through the crossing of the Red Sea is heard, our own salvation through water in our baptism is recalled. "We were buried with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6:4). The sacra-

ment of new birth unites us to the death and Resurrection of our Savior. The verses from Colossians likewise bring this to mind by speaking of our "being raised with Christ" and asserting that we "have died and our life is hid with Christ in God."

So what we celebrate on Easter Day is much more than a religious remembrance of a holy event in the past. "Christ who is our life" could not be destroyed by death. Our life cannot be destroyed by death. The tomb could not hold him. The grave cannot be our final resting place.

Our Easter song of praise, "Alleluia," begins at the empty tomb and is sung eternally by all who have been made alive through the one death on the sacred cross.

"The Lord is risen indeed. Alleluia."

### Look It Up

Read both gospel passages, Matt. 28: 1-10 and John 20:1-18. Consider how the angel prepared the women to encounter Jesus in the one and how sudden and unexpected was the appearing of Jesus in the other. With which account is your encounter with the risen Lord more similar?

### Think About It

How does the resurrection influence your experience of grief over the death of loved ones? How does it inform your thinking about your own mortality?

### Next Sunday

#### Easter 2

Acts 2:14a, 22-32 or Gen. 8:6-16, 9:8-16; Ps. 111 or 118:19-24; 1 Peter 1:3-9 or Acts 2:14a, 22-32; John 20:19-31

## Exsultet

This is the Light surrounding the smallness of the engendering explosion  
flashing in the lingering raindrop on the unfolding olive leaf carried swift through the clearing sky  
glancing from the stone knife trembling over the heart of the bound and plighted child  
pulling and driving the fretting dancing slaves through the desert and the sea.

This is the Light beckoning from the doorway of the stable in the rock  
spilling red and warm and glistening from the cup he holds between trembling hands  
dazzling and glittering around the tomb's heavy seal in the deepest night of Earth  
burning passageways in the dark:  
one path for every soul.

**Mary F.C. Pratt**

## Easter Morning

Before light,  
the beach was mine.  
Alone,  
I thought of you  
and gave thanks.  
All of nature  
answered  
the call to worship  
offered by the paling sky.  
Gulls began  
an anthem of praise  
and He was there.

**Ray A. Buchanan**

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# New Jersey's Bishop Doss Resigns



**Bishop Doss:  
'Being your  
bishop has  
not been  
easy,'**

The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, resigned at the opening of his diocese's convention March 12 in Somerset. The resignation, officially Sept. 30, 2001, will begin with a "sabbatical leave of absence" in June after which time he will not have ecclesiastical authority.

Terms of the agreement, reached with the standing committee and diocesan council, are included in a \$1.27 million package. Bishop Doss will receive full salary and extensive benefits until his official resignation. In addition, according to a report in the *Trenton Times*, he will receive \$200,000 for the education of his two children, a \$150,000 mortgage payout on the home he must sell, and \$200,000 in pension payments for six years. The diocese has not said how it plans to pay these expenses. Diocesan revenue for 1998 amounted to \$1.5 million.

In his address to the convention, Bishop Doss said he is sorry he will not "be the one called to lead the Diocese of New Jersey into the new millennium."

He spoke of his first impressions of New Jersey, its majestic churches and the various missions and ministries in which he saw vitality, growth, refreshment, life and praise.

Referring to his tenure as a call to the diocese "to the transforming need for healing, reconciliation and reform," he said that his presence acted as a "lightning rod which has drawn fire to light up the landscape exposed to it."

Bishop Doss listed the reasons upon which he did not base his decision; not on a sense that attempting the transformation of the diocese is futile — saying he knows the diocese is ready and able to accomplish the work; not on fear of presentment or other legal proceedings; not by financial concerns — of the diocese or of himself personally; not because of any shame or guilt over his mistakes and sins — though he did take the opportunity to publicly apologize "to anyone whom I inadvertently or otherwise disrespect or hurt"; not upon loss of approval, support or encouragement from staff, advisors, friends or colleagues; not because of his family or family concerns — and he thanked his wife, Susan, and their children,

Katherine and Andrew, for their support, strength and compassion.

He challenged the diocese directly to look beyond the current crisis and to focus its energy on healing of long-existing divisions, divisions which have been identified in three separate studies, such as clericalism, a culture of secrecy, ingrown diocesan parochialism, conflict avoidance, power groups, favoritism [TLC, March 28] ... "this is not my list, these are things you have identified ..." he said.

"The nature of Christian experience is that grace-filled experiences do not come cheaply whether they are joyful or tragic. Being your bishop has not been easy," Bishop Doss said. He said the good moments were "spiritually nourishing and rewarding," the tough times he called "instructive and humbling." Before he left, Bishop Doss said he "would rather have had this experience than anything I have ever done."

Bishop Doss and his family left the convention immediately after his address.

The Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, preached at the convention Eucharist. Speaking directly of Bishop Doss's resignation, Bishop Roskam talked of "repercussions for the future that we cannot now imagine." She spoke of problems yet to be solved and the manner in which the diocese must deal with them. "... the work of reconciliation precedes healing. Repentance precedes reconciliation." She encouraged the convention to investigate the depth of their differences. Then, she said, healing can begin.

Peter Hausman, treasurer of the diocese, said, "I'm shell shocked. It is clear that the events of this convention are unique and momentous in the life of this diocese ... many share my feelings." Mr. Hausman said he expects the monies withheld by parishes will come to the diocese, but not in the next few months.

The Rt. Rev. F. Clayton Matthews, executive director for the Office of Pastoral Development, likened the situation to a broken clay pot. "We need to pick up the pieces and see what we can make of it," he said. "The pieces are here. It is up to us. Are we going to sweep them aside, or are we going to go through the demanding task of picking up the pieces? ..."

*Susan Sica contributed to this article.*

# William Persell Consecrated Bishop of Chicago

Celebrating an event designated by the Presiding Bishop as a local feast, some 3,000 people gathered March 13 at Elmhurst College in suburban Chicago to celebrate the consecration of the Rev. William Dailey Persell as the 11th Bishop of Chicago.

The Eucharist featured the diversity of the diocese, with music provided by children's, African-American and Hispanic choirs, as well as traditional Anglican music. The children of the diocese played a prominent part in the liturgy, serving as ushers, greeters and acolytes. The litany was prayed in Spanish, Korean and English, representing the prominent languages of the diocese. The walls of the gymnasium-converted-to-worship-space were adorned with banners provided by each parish of the diocese — some of them made for the occasion.

As the celebration was being planned, Bishop Persell had said, "I want people to walk away from that and say, 'I've never seen so many children involved and present at a diocesan consecration.'"

The Rt. Rev. J. Clark Grew II, Bishop of Ohio, where Bishop Persell had been dean of Trinity Cathedral in Cleveland, preached the homily. He spoke of a church with the potential to be a "community of divine possibility



Judi Amey photo

Bishop Persell and his wife, Nancy (Helsing) Persell, greet visitors immediately following his consecration.

in a culture that increasingly experiences fragmentation." He spoke to the people of the diocese of the growth he has seen since he first visited Chicago 19 years ago. He talked of the ministries of social justice and of compassion he's seen in the diocese and of the inwardness of the Episcopal Church

as a whole.

"Perhaps you are feeling that we have lost the fire for matters of peace and justice that for so long characterized the Anglican way," he said. "Instead we seem to have picked up sides and exiled ourselves one from another. We have forgotten how to treat one another in the light of God's hope and God's future. Well, today, with your new bishop, it is time to go home."

The central cross for the occasion, hung on the wall behind the altar, was a recreation of his late father's pectoral cross — the Rt. Rev. Charles Persell, is the retired Bishop Suffragan of Albany — the same cross presented to Bishop William Persell as a symbol of his ministry as the ceremony progressed. Bishop Persell also wears his father's ring of office.

The Most Rev. Frank Tracy Griswold, Presiding Bishop and former Bishop of Chicago, was chief consecrator. The Rt. Rev. James Montgomery and the Rt. Rev. Williams Wiedrich, retired bishop and retired bishop suffragan of Chicago, respectively, were co-consecrators, with five other bishops. The Eucharist was concelebrated by Bishop Persell with the Rt. Rev. Chilton Knudsen, Bishop of Maine.

Judi Amey

## Diocese of New Jersey Takes an Unprecedented Step

The 215th convention of the Diocese of New Jersey took an unprecedented step with the resignation of its bishop, the Rt. Rev. Joe Morris Doss, as the first order of business. The 700-plus delegates gathered at the Ukrainian Center in Somerset sat quietly as the bishop read a prepared statement, his voice at times shaking with emotion. He was supported by his wife, son and friends, some who wept openly as he spoke. He immediately left the convention to the sound of a standing ovation.

The Rt. Rev. F. Clayton Matthews, director of the Office of Pastoral

Development, addressed the convention on behalf of the Presiding Bishop, who was in Chicago for the consecration of his successor. Bishop Matthews' address was punctuated by several prayers.

As copies of the settlement package agreed to by the standing committee and Bishop Doss were distributed to the convention, Charles Lee, vice president of the diocesan investment trust fund, sought to shed some light on the document. However, he said "no statements would be given and no questions could be asked." The 12-point agreement was signed March 11 and

specifies the terms and conditions of the bishop's resignation. Mr. Lee assured the convention that it was "a document worked out in good faith, by people of good faith..."

The mood of the convention was subdued as business proceeded. Because of the work to be done, the convention approved the cancellation of the workshops scheduled for Friday.

Two budgets were proposed, \$2,042,850 for fiscal year 1999 and \$2,447,684 for fiscal year 2000. Both passed easily. However, many dele-

(Continued on next page)

## New Jersey Convention

(Continued from previous page)

gates remained concerned with the issue of how the diocese will be able to afford the package agreed to with Bishop Doss, since the diocese must still contend with a budget shortfall incurred by parishes withholding their diocesan contributions.

Voting on canonical amendments took several different twists and turns. The report from the committee on constitution and canons included eight proposed amendments and provisions for new canons. It was during the deliberation of these amendments that several references were made to the division in the diocese and issues of trust.

Resolutions interpreted to be deliberate attempts to curb the authority of the bishop were proposed to convention. For example, appointments to the newly created board of missions and to the personnel committee would have become the responsibility of the standing committee. Convention approved a resolution, presented from the floor, outlining a structure for the board of missions completely different from the original resolution. Several of the proposed amendments to the canons were simply withdrawn or remanded to the appropriate committee for further study.

The convention banquet was subdued and sparsely attended. The keynote speaker, the Rt. Rev. Martin Barahona, Bishop of New Jersey's companion diocese of El Salvador, provided the convention with a poignant reminder of what it is like to live through a civil war. He presented part of a video, which documented the aftermath of the war and that diocese's needs for further support. He stressed that he would continue to pray for the diocese and the people of New Jersey. "Please be sure that we love you," he told convention delegates as he left on Saturday.

*Susan Sica*



James B. Carlson photo

The Rev. John Throop (left), vicar of Christ Church Limestone, Ill., conducts a service of Evensong and the Litany drawn from the first prayer book of Edward VI, published in 1549. The service, held in celebration of the 450th anniversary of the publication of the Book of Common Prayer, used an unedited text and period music. Warren Wilkins (right), the bishop's warden, functioned as clerk.

## Alabama Man Who Was Beaten to Death Remembered as a 'Gentle Spirit'

Episcopalians in the Diocese of Alabama reacted with horror to the death of Billy Jack Gaither, who was beaten to death Feb. 19. The Rev. Timothy Holder, rector of Grace Church, Birmingham, joined Pastor Marge Ragona, of Covenant Metropolitan Community Church, Birmingham and Richard Krause, an Episcopalian from Boston, on March 5 at the Coosa County site where Mr. Gaither was beaten to death with ax handles, doused with kerosene and burned on a pile of old tires. The trio gathered to pray, lay flowers and sprinkle the site with holy water from the baptismal font at Grace Church.

Fr. Holder called it a "privilege — and horror." He said that as they prayed he kept asking himself, "What would happen if I had been killed because of my sexuality? I would hope ... that people would react quickly, forcefully and prayerfully."

Mr. Gaither, 39, of Sylacauga, Ala., was described in news reports as a

"gentle spirit." He was a quiet, Bible-reading man who loved gospel music and cared for his disabled father. He was also, reportedly, "quietly gay." It is for this reason, say the local papers, that Steven Mullins, 25, and Charles Butler Jr., 21, described as transients, admitted to the bludgeoning of Mr. Gaither. His death has been compared to the death of Matthew Shepard, the Wyoming college student who was beaten and left for dead last fall.

The Rt. Rev. Henry N. Parsley, Bishop of Alabama, issued the following statement: "The murder of Billy Jack Gaither, apparently because of his sexual orientation, is a tragedy. As a Christian bishop I grieve with his family, friends and community. This sad event in our state reminds us all of the terrible consequences of prejudice and hate in our life together.

"Let us pray that it will spur us to deeper tolerance and understanding in our human differences."



## Presiding Bishop Responds to Primates

The Most Rev. Frank T. Griswold, Presiding Bishop, along with the nine bishops who form his Council of Advice, has responded to an open letter from seven Anglican primates [TLC, March 21] challenging U.S. bishops who disagree with the Lambeth Conference's "sexuality resolution."

The primates asked the Presiding Bishop to "examine the directions apparently proposed by some in your province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received."

Bishop Griswold responded that the Episcopal Church is in a "process of discernment," and "testing the spirits." He quoted, with permission, from a letter of Archbishop of Canterbury George Carey to "one of our primates." Archbishop Carey pointed out that the Lambeth resolution "indicates where bishops stand now on the issue; it does not indicate that we shall ever rest there." He further said that the debate showed him "that argument

and controversy solves nothing."

Bishop Griswold invited the primates "to visit those parts of our church which cause you concern so that you may inquire and learn directly what has animated certain responses" to the Lambeth resolutions. He suggested that these visits foster conversation and "moral discourse" with U.S. bishops, representatives of their dioceses and to the experiences of homosexual persons — as "mandated by the Lambeth resolution on human sexuality."



Bishop Griswold

Bishops from the Council of Advice who signed the letter are: J. Clark Grew II of Ohio; Robert H. Johnson of Western North Carolina; James Krotz of Nebraska; Julio Holguin of the Dominican Republic; Jack McKelvey of Newark; Robert Rowley, Jr. of Northwestern Pennsylvania; Richard Shimpfky of El Camino Real; William Smalley of Kansas, and Douglas Thener of New Hampshire.

*Episcopal News Service contributed to this article.*

## An Ecumenical Conference on Worship

Lutherans, Anglicans, and Roman Catholics in and around the city of Milwaukee, Wis., met at the archdiocesan center for a Worship and Music Congress titled For the Life of the World. Sponsored by LARCSWORC (the Lutheran, Anglican, Roman Catholic Spirituality and Worship Committee), the daylong conference featured workshops on the liturgical year, evangelism, worship and social justice, and music.

Keynote speaker at the morning prayer service was the Rt. Rev. Gerylyn Wolf, Bishop of Rhode Island. She spoke of the need to preserve our liturgical tradition, the "ancient and ever-modified patterns of prayer ... whose roots are in Jewish worship, and whose rhythms have sustained

the human soul for over 3,000 years."

Bishop Wolf said "many in our churches act as though Christ's presence was contingent upon their own," when in fact "Christ is present because of the church, the body of Christ, the household of faith." She described the human need to "not know," to hold on to the "mystery circumscribed by ritual actions" that are the core of the liturgy and Eucharist.

She spoke to representatives of three churches who could not yet meet in Eucharist that "our unity will not be found in a search for sameness," but in finding "new ways to define those bonds upon which our unity is patterned ... everywhere present in the church."

*Patricia Nakamura*

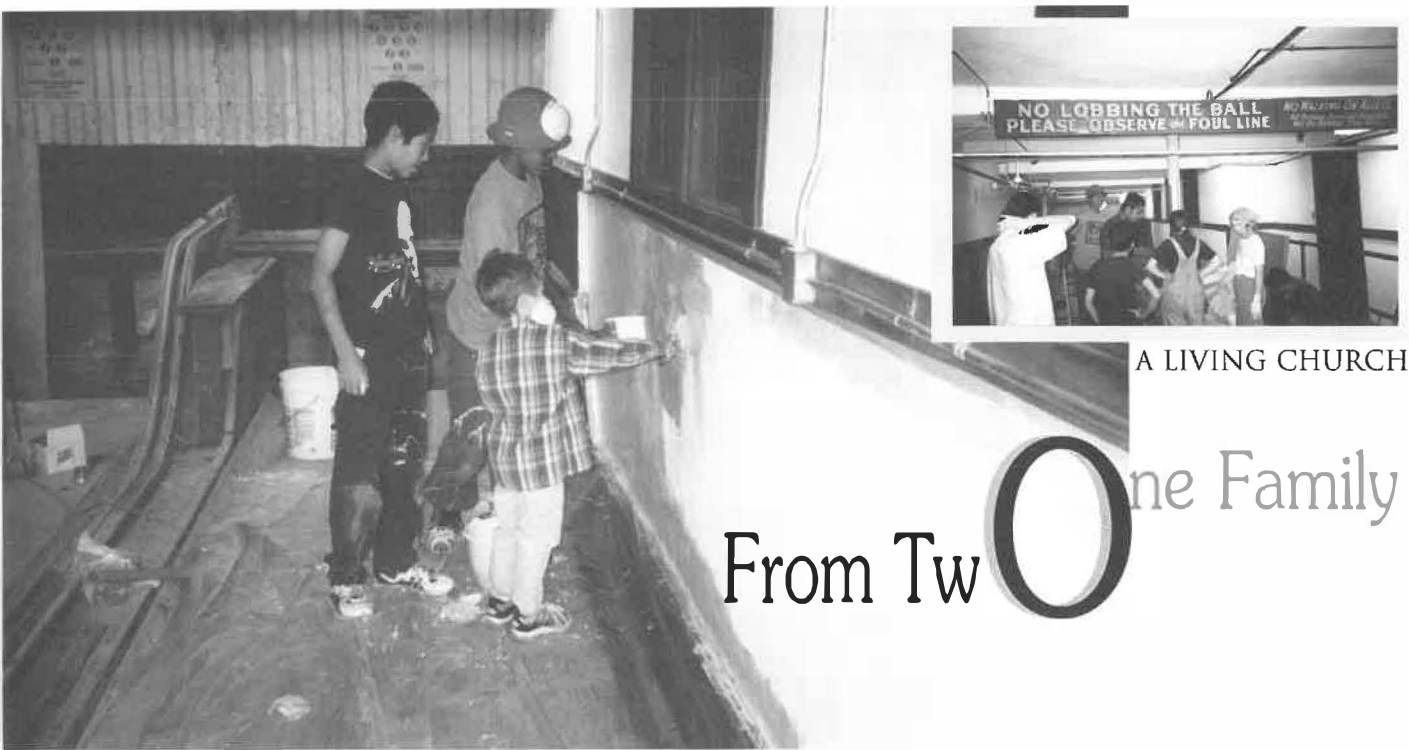
## 'Life of Christ' in Light

Worshippers at Christ Church, Toms River, in the Diocese of New Jersey, have a new spiritual focus in a set of seven stained glass windows depicting the life of Christ (see cover and page 3).

Proceeding from west to east on the south wall of the nave, faceted glasses are used to maximum advantage for color and light. Beginning with the foretelling of St. John the Baptist, brilliant windows lead the congregation through the Annunciation, baptism, fasting and temptation, Transfiguration, crucifixion and Resurrection, finally to the *Christus Rex* and Ascension icons above the altar. A collect and a hymn reference for each window has been prepared to guide worshippers, in a frame of prayer and devotion through the unfolding story.

The windows were designed by Jane Collins, of the Willet Stained Glass Studios, Philadelphia, Pa., each to capture the spirit of its accompanying hymn. The colors chosen for the windows evoke their messages, from the starlit night of the nativity to the deep gloom of the crucifixion, to the blazing reds and golds of the Resurrection.

Inspired by the words "Alleluia, Alleluia" (hymn 191), how Ms. Collins has captured "the very moment of Resurrection, with grave-clothes flying off, is both startling and moving," said Lyn Tucker, chair of the stained glass memorial window committee. The Resurrection window (cover, right) was a gift of the Rev. Roy L. Webber, 98, the oldest living graduate of General Theological Seminary (Class of '29). Fr. Webber is "very special" to the congregation, Ms. Tucker said. He attends church every Sunday and says Morning Prayer daily with a member of the congregation. Only recently has he had to give up celebrating the Wednesday Eucharist.



A LIVING CHURCH

# From Two **O**ne Family

St. John's    Fall River, Massachusetts    St. Stephen's

By Cynthia M. Pease

Creating a partnership seems to be the natural fulfillment of God's will for St. John's and St. Stephen's.

The energy at St. John's and St. Stephen's Partnership on a Sunday morning is palpable. From the moment of the Rev. Eletha Buote-Grieg's joy-filled call to worship, one feels the lively presence of the Spirit blessing this gathering.

Two years ago, these congregations decided to worship together at one parish in the winter and the other in the summer. Eventually, a decision was made to close St. Stephen's and forge a combined ministry at St. John's.

At about the same time, the Fall River partnership was chosen to participate in the Parish Partnership Program, jointly launched by the Diocese of Massachusetts and Episcopal City Mission to rejuvenate urban ministries.

Now the feeling of many at the partnership is that there is no longer a demarcation where St. John's ends and St. Stephen's begins.

"Can you really call this a partnership?" asked Henry Vaillancourt, senior warden representing St. Stephen's, rhetorically. "This is our home. This isn't St. John's and St. Stephen's – it's St. John's-St. Stephen's... We were a family with two homes; now there's just the one communal home."

Michael Vieira, junior warden representing St. John's, agreed. "We're like the Brady Bunch!"

Mr. Vieira explained that when he and his wife, Amber, and their two children joined St. John's, there were few activities for youth. Now members of the youth group who discovered and refurbished an old bowling alley in the basement of the Middle Street property are launching an "Adopt-a-Pin" fund-raiser to buy equipment for a spring-summer opening. Old signs reading "No bowling during Church Services" and "Alleys closed on Good Friday" still hang on the walls. The space is decorated in 1950s style, said Mr. Vieira, with a lot of chrome furnishings. The walls are painted partly in the aquamarine of an old Chevy. A room off the alleys will become a snack bar and game room, and Mr. Vieira hopes to institute a Friday night coffeehouse for teens and a youth bowling league for competition among groups from other churches in the city. Program director Susan Correia said the young people are looking to "five years from now,

*Above and inset: Refurbishing the rediscovered bowling alley.*

not just tomorrow. They're making us crazy with ideas!"

Mr. Vieira said of the partnership, "We like to say it's the best of both parishes. We [St. John's] had a lot of drive, but it was buried" because there weren't many young people. St. Stephen's brought younger people to the partnership, whose energy is bringing that buried drive to life.

Ms. Correira, a lifelong member of St. John's, is one of the forces that gets things happening at the partnership. She outlined ministries the partnership has instituted for parishioners as well as for the greater Fall River community. A new literacy program for young people is centered in the Reading Room, which has been the recipient of donations from anonymous sources as well as from other churches. Books are color-coded according to reading level. The program is a joint venture with the Family Service Association (FSA), which also runs an after-school day-care center in the parish house. "Our goal is to outreach to the community to children who wouldn't necessarily have access to books," Ms. Correira said.

Allied with the literacy program is a tutoring center. Six young people from the partnership tutor their peers on a monthly basis after having taken a crash course in tutoring. The girls are all members of the Girl Scout troop that the partnership hosts and Ms. Correira supervises; the tutoring is a way of attaining leadership skills.

At the other end of the spectrum is the senior drop-in program, which is held on Wednesday mornings and is open to all in the community. While much of the activity at the senior drop-in is conversation, monthly talks are planned on subjects that will help seniors take care of themselves. In upcoming months, the center will host speakers on chiropractic care and diet and prescription drug interaction. It will also welcome a visit by the South Coast Medivan, which does general health screening.


"There is a high aged population in Fall River," said Ms. Correira, and a similar program at another church has been suspended temporarily. "We're on the bus route... we can reach out into the community." A parish nursing program is also in the works, now still in the paperwork stage.

The partnership's church school has gone from having one teacher who covered all grades to six teachers. The appearance of the youngsters at a recent celebration of the Eucharist with Willy the Clown (alias William Buote-Grieg, the rector's husband) demonstrated how the children are cherished in this parish. There are about 20 children in the church school, ranging in age from one year to 13.

Altogether, creating the partnership has seemed to be the natural fulfillment of God's will for St. John's and St. Stephen's. So many things fell into place so easily, said Dr. Vaillancourt. Mrs. Buote-Grieg had been rector of St. Stephen's, and St. John's was between rectors, so it was natural that she be called as rector of the partnership.

She reiterated how blessed she feels to serve the partnership and how much she appreciates the members' willingness to take the initiative and serve their church and the community.

Dr. Vaillancourt explained the recent sale of St. Stephen's church building. The pastor of an independent Baptist church had driven by the empty building several times, then sought out the partnership to learn whether the building could be bought. A price was easily negotiated because the partnership was so happy St. Stephen's would continue to be used as a church. With the sale, the partnership will truly come into its own. The words on the Sunday bulletin, "Partners in Christ," convey the sacred trust to which the members have committed themselves. □



'This is our home.  
This isn't St. John's  
and St. Stephen's  
- it's St. John's —  
St. Stephen's ...  
We were a family  
with two homes;  
now there's just  
the one communal home.'

Michael Vieira, junior  
warden representing  
St. John's, agreed.  
'We're like the Brady Bunch!'



*"Summerfest '98"*

*Cynthia Pease is a freelance writer and a member of the Church of the Messiah, Woods Hole, Mass. The original version of this story appeared in The Episcopal Times, and is used with permission.*

# Priest, Preacher, Poet, Builder

THE VERY REV. FRANCIS B. SAYRE, JR.

By Nancy S. Montgomery

**Dean Sayre, known in the Episcopal Church as 'dean of the deans,' has striven to do God's work where and when he is called.**

As fifth dean of Washington National Cathedral for 27 years, the Very Rev. Francis Bowes Sayre, Jr., gave his rich talents and strong beliefs to his country and his church. His footsteps still echo on the marble floors of the cathedral and in the corridors of power on Capitol Hill.

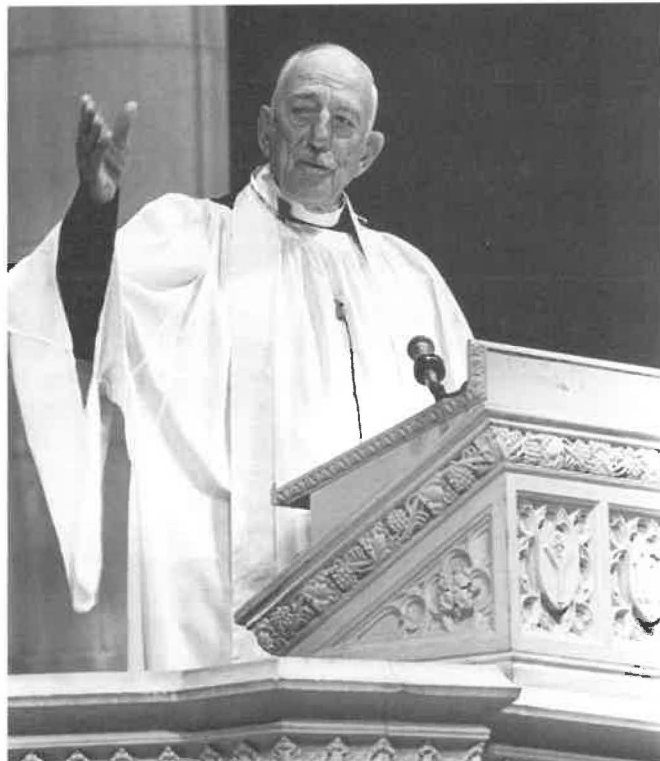
When he went to Washington in 1951, it was not as a stranger. He had been born there, in the White House, on Jan. 17, 1915. His father was a diplomat and law professor, his mother President Woodrow Wilson's daughter, Jessie.

Educated at Williams College, Union Theological Seminary and Episcopal Divinity School, Dean Sayre grew up in the worlds of academia, politics and privilege. Perhaps it was the year as a working cowboy on a Montana ranch, or the four years he spent as chaplain on the USS San Francisco in World War II, but he had a deep empathy with "all sorts and conditions" of people. It may have been the years in Cleveland as rector of an inner-city church which provided his commitment to the underprivileged.

Whatever the cause, the amalgam of inheritance, education and experience produced a man equipped to take on the multi-faceted work of dean of the Cathedral of St. Peter and St. Paul. He had the vision to fulfill the cathedral founders' dreams of "a great church for national purposes." It was he who insisted that the central tower must be built before the nave, believing that once the tower stood high on the Washington skyline, the rest of the nave would come.

He was right. Although many gifted and able people helped to build Washington National Cathedral, there are those who believe it would never have been completed without Dean Sayre's forcefulness and courage. Under his aegis, 50 percent of the cathedral's stained glass was created and installed, including the space window and the west rose. As the cathedral's iconographer, he worked with sculptors, stained glass artists and the architects to create a modern Gothic masterpiece.

However, building a cathedral was not his only work. He served on President Eisenhower's Committee on World Refugees. President Kennedy recruited him for the Com-



Robert Burgess photo

mittee on Equal Employment, later the Human Rights Commission. When the historic march, led by the Rev. Martin Luther King Jr., took place in Selma, Ala., Dean Sayre was there. They had been acquainted since they were students in Cambridge. The dean invited him to preach at the cathedral. It was the last Sunday sermon the great civil rights leader was to give and thousands came to hear him.

The dean himself frequently strode up the steps of the cathedral's Canterbury pulpit to preach about world issues. He was among the first to challenge Sen. Joseph McCarthy in his destructive inquisition; he spoke out against apartheid in South Africa; he proclaimed the gospel and decried the plight of the poor and the disenfranchised. As the war in Vietnam levied its deadly toll, Dean Sayre came to believe it was wrong and said so.

Shortly after he became dean in Washington, he organized the first meeting of cathedral deans in this country. Known in the Episcopal Church as "dean of the deans," he enlarged the organization to include deans of Canadian cathedrals. The North American Deans Conference convenes regularly and often includes deans from other parts of the Anglican Communion.

The greatest tribute to Frank Sayre is constructed of marble, stone and stained glass, the Cathedral Church of St. Peter and St. Paul. When his creative talents were needed, God sent him there. Whether demanding justice for the oppressed or telescoping his great height down to a child's level to give her a balloon, Dean Sayre has striven to do God's work where and when he is called.

Now in retirement on Martha's Vineyard, Frank and Harriet Sayre make frequent pilgrimages to their cathedral in Washington. Their lives are ineluctably woven into its fabric. □

*Nancy S. Montgomery, communications director and editor of Cathedral Age magazine at Washington National Cathedral until her retirement in 1986, is a writer living in Washington.*

# Faith at the Airport

My first-hand experience in an airport chapel was last summer. I was returning from Virginia to Wisconsin and was waiting for the shuttle from Richmond to Washington National.

Immediately upon entering the terminal, my eyes fell upon a sign for the "Interfaith Chapel." I approached, for some reason, with the same reservation and awe that I had had years ago when, as a teenager, I peeked into the Roman Catholic church in my hometown, after which I ran as fast as I could, as though just the sight of the flickering votives would hex me forever.

I cautiously opened the door into a quiet, narrow rectangle of a room, filled with chairs and a podium. No one was there. What struck me was the plethora of religious symbols — not only from the "five great religions of the world," but from others as well.

My meditation, if I dare call it that, was most active, as my eyes and brain scanned from cross, to star, to circle, to triangle, trying to identify and decode each one. I was overwhelmed by the virtual parade around the cornice of the chapel — itself a sign of the pluralistic world we live in.

Yet another pluralistic engagement, this time while returning from London during the Islamic holy month of Ramadan: Walking down the narrow corridor in Terminal II at Heathrow was a devout Muslim unrolling his prayer rug in what could only be described as an alcove where a janitor's cart was parked partially hidden behind a screen.

My mind instantly went to the teasing poor Christopher ("Kit") Smart, the 18th-century poet and hymn writer, suffered when he fell on his knees and prayed in public in London. And to the wonderful report that the learned

writer Sam Johnson had once quipped, "I'd as lief pray with Kit Smart as any other man."

When my wife and I reached the main lobby, I thought I would stretch out in the "Care and Comfort Lounge" (no kidding, that's the exact name), only to find every space taken — not with nursing mothers or concerned fathers, but with praying Muslims.

On a more recent trip to a conference in Texas, the moment I stepped out of the gangway into the terminal, I heard "The Houston International Airport Interfaith Chapel is open 24 hours a day and is located . . ."

And on the next leg of that same journey, as I turned to sit down and await my hotel shuttle at the Jefferson County Airport in Beaumont, Texas, I realized that I was about to sit on a church pew. No mistaking it at all: long, light brown oak, very much like those of my childhood, with beautifully carved crosses at both ends. Two things leapt to mind this time: one, that this was indeed a church pew and, two, amazingly, no attempt had been made to cover or remove the crosses — even though this was now a waiting bench at a public airport!

Interfaith, Muslim, and American protestantism. I found it intriguing that each airport gave witness to a different religious impulse or dimension — but even more amazing this abundance of things spiritual, in of all places airports.

Oh, I almost forgot. On the way to my meeting, the shuttle driver told me he was going to plant his tomatoes the Monday after Easter. Always does, each year. "Some people down here," he said, "plant their gardens on Friday before Easter, but Roman Catholics can't dig in the ground on Good Friday."

*The Rev. Travis Du Priest, book editor*

## *Did You Know...*

**The Cathedral of the Holy Trinity in Paris, France, has a regular Sunday service in Mandarin.**

## *Quote of the Week*

**The Rev. Hugh Magers, evangelism officer for the Episcopal Church, on a reason to celebrate the Decade of Evangelism: "I can now publicly identify myself as an evangelical, Puritan, Calvinist and moralist and the Presiding Bishop will not receive angry letters demanding that he fire me."**



The Women at the Grave,  
by Felix Hoffmann

**Easter, the queen of feasts, is a celebration of Christ's victory over death.**

## No Longer Afraid

Even though Jesus had told his followers that he would die and rise from the dead, the Resurrection of our Lord seems to have caught the apostles by surprise. They had gone into hiding following the arrest of Jesus, apparently to ensure that they did not meet the same fate. When the women who went to the tomb found it empty and encountered an angel, they rushed to tell the apostles.

Then the apostles had to see the tomb for themselves. It was not until later that day, when Jesus came to them behind locked doors, that they believed. Jesus really had risen from the dead. Once the apostles believed, their lives were changed forever. No longer were they frightened and sorrowful. No longer were they afraid to admit they were followers of Jesus. Instead they proclaimed the Resurrection to all.

We are like those apostles. Out of fear, perhaps from loss of hope, we run away. We may even deny we are followers of Christ. But having come through the austere 40 days of Lent, we encounter the risen Christ. He is alive! In the midst of death there is life. Easter, the queen of feasts, is a celebration of Christ's victory over death. May this great feast and the rest of Eastertide be a blessed time for each of you.

# Freedom in the Resurrection

## The Presiding Bishop's Easter Message

Resurrection happens not only to Jesus but to us as well, and not only to us but to the whole creation. Resurrection is not a theological proposition but a fact of life. For Mary Magdalene and the other women who came early to the tomb with their spices, resurrection was an assault upon everything they knew; it was the overturning of all order and predictability. It thrust them forward beyond the pots and jars of ointment they carried, and the time-honored rituals of burying the dead they had learned from their mothers. Suddenly and without preparation they were assaulted by the angelic declaration, "Why do you look for the living among the dead?" Why indeed? And yet our pale and ordinary days and our low expectations are constantly being challenged by an expansion of life, an enlarged vision that will not fit easily within our immediate and limited frame of reference.

The power of God working within us can do infinitely more than we can ask or imagine, and altogether passes our understanding. For this reason resurrection and the freedom it brings can be strangely unwelcome. We would rather stay with the predictable, the defined, the perspectives which make sense and fit with life as we understand it. God in Christ will have none of that. Resurrection undid the fear-bound apostles huddled behind locked doors. It turned a denying Peter into a herald of the Risen One able to embrace what formerly he had shunned and called unclean. It transformed Paul, the obsessive persecutor,

into an apostle of the very one he had vowed to eradicate from the consciousness of his people.

Resurrection knows no bounds, honors no limitations, it simply happens: "The wind blows where it chooses and you hear the sound of it, but you do not know where it comes from or where it goes. So it is for everyone who is born of the Spirit" (John 3:8). To be born of the Spirit is to be a son or daughter of the resurrection, not just for our own sake but for the sake of the world and the whole creation which, as Paul tells us, is groaning in travail waiting for God's liberating intervention.

So why are we waiting when, by virtue of one baptism into Christ, we have been caught up into Christ's resurrection life and ongoing ministry of reconciling and transforming mercy? May we — each one of us who claims Christ as our Savior — be emboldened by the Spirit to be for one another ministers of all that the risen Christ intends and desires, even when our own small worlds and fragile reality are stretched to the breaking point and beyond. May those who have borne witness to the power and force of resurrection before us — Mary Magdalene, Peter, Paul — and those of our own day support us with their example and prayer, and may Christ, as the poet G.M. Hopkins wonderfully expresses it, ever "easter in us, be a dayspring to the dimness of us, be a crimson-cresseted east."

*(The Most Rev.) Frank T. Griswold  
Presiding Bishop and Primate*

# Jesus Wrongly Interpreted

By Reginald H. Fuller

In 1985, I received an invitation from Robert W. Funk, at that time a professor of religion at the University of Montana, to join a project which later became known as the Jesus Seminar. Its purpose was to decide by scholarly vote which sayings attributed to Jesus were authentic.

I declined the invitation, partly because I disagreed with making such decisions by majority vote, but mainly because I knew Prof. Funk had an agenda which I could not share. I remembered how back in 1976, at the annual meeting of the (international) Society of New Testament Study (SNTS), Prof. Funk had read a paper on the state of New Testament study in North America. His thesis was that the academic study of our subject had shifted away from the great interdenominational seminaries like Harvard, Yale and Union, to the departments of religion in the (secular) state universities. Here at last, free from ecclesiastical control and faith commitments, our subject could be pursued in a purely objective, scientific way.

The appearance of the seminar's first report, in 1993, confirmed my suspicions. It was not so much that only 18 percent of Jesus' sayings turned out to be authentic, though that shocked the media. Rather, it was the seminar's interpretation of Jesus. As Prof. Funk and his colleagues saw it, Jesus was merely a "laconic sage." As Leif Vaage put it, Jesus was very likely "a party animal, somewhat shiftless, and disrespectful of the fourth commandment, honor your father and mother. He was something of a social gadfly." In other words, Jesus was a hippie of the '60s.

Now the long-awaited second report of the Jesus Seminar has appeared, color-coding the acts of Jesus. This time only 15 percent receive a red vote. Once again, however, it is not so much the skepticism of the seminar which shocks, but the interpretation of Jesus which results from what remains of the acts of Jesus. Once again, Jesus is a laconic sage, and any act that does not fall under this category is rejected, and the rest interpreted accordingly.

Here are some specifics, and my reaction to them:

**1. Baptism** — Jesus, according to the seminar, was almost certainly baptized by John. But what was its meaning? All the seminar states with cer-

tainty is that Jesus "had some kind of powerful religious experience." But what kind of experience? We need to be more specific. An examination of those sayings where Jesus refers to John the Baptist and his experience of the Baptist's activity will show that Jesus looked back to his baptism as the moment of his sending by God for the specific mission of proclaiming the kingdom of God.

**2. Temptation** — Half the "fellows" agree that Jesus underwent a period of testing but they don't think he had, or thought he had, an encounter with Satan. Once again other Jesus material provides clues to what this testing might have meant. Jesus later refers to a preliminary "binding" of Satan (Mark 3:27) and speaks of having had a vision in which Satan fell like lightning from heaven (Luke 10:16). We may infer that this testing concerned the nature of his mission.

**3. Jesus' Message** — The seminar agrees that after his return to Galilee Jesus began to preach the good news. But it does not specify what the good news was. It regards Mark's summary of Jesus' message (Mark 1:14) as Mark's own composition. However, the central statement, "the kingdom of God has drawn near" has double attestation (Luke 10:9), and the centrality of the kingdom is confirmed by many of the parables. This means that the oft-repeated claim that the eschatological Jesus is dead, and is being replaced by a non-eschatologic, "sapiential" Jesus, is questionable.

**4. Jesus' Miracles** — The seminar agrees that Jesus performed exorcisms and healings, though the historicity of any particular story cannot be proven. I agree. However, the seminar again fails to give an adequate interpretation of this kind of activity. It is hampered by its black rating for the answer to John (Luke 7:22) and by its failure to interpret the important saying about exorcism in Luke 11:20 ("If I by the finger of God cast out demons, the kingdom of God has come upon you"). These passages indicate that the Jesus' healings and exorcisms were events in which the kingdom of God comes. In other words, the healings and exorcisms of Jesus are the deeds of an eschatological prophet.

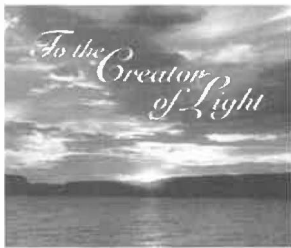
**5. The Call of the Disciples** — The seminar agrees that Jesus attracted followers, but its members don't think he took the initiative in calling people. Actually, however, the summons "follow me" has multiple attestation (Mark 1:16-20 and 2:13-14,

A response to the second report of the Jesus Seminar.

*The Rev. Reginald Fuller is professor of New Testament emeritus at Virginia Theological Seminary.*

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## VIEWPOINT

John 1:43) and is also implied by the sayings about the would-be disciples in Luke 9:57-62.

**6. The Twelve** — According to the seminar, the Twelve are a post-Easter invention. This is not a new view. I remember C. H. Dodd refuting it back in 1937, and more recently John P. Meier has marshaled a battery of arguments for their pre-Easter origin. The call of the Twelve passes the criterion of coherence: Jesus as an eschatological prophet symbolizes the restoration of Israel.

**7. Jesus' Commensality** — For this heading I am indebted to John Dominic Crossan. It refers to Jesus eating with the outcasts (from Latin *mensa*, a table). It is a tradition with multiple attestation (both of sources and forms). But for the seminar this activity was merely an expression of egalitarianism — shades of the '60s again! Once again this ignores the interpretation which Jesus himself in unquestionably authentic material (the parable of the lost sheep and lost coin) gave to this activity.

**8. Journey to Jerusalem** — That Jesus switched his activities at one point from Galilee to Jerusalem the seminar apparently agreed. But that journey is given no special significance. As would be expected, it rejects the Marcan predictions of the passion (Mark 8:31; 9:31; 10:33). However, there are other passages in which Jesus speaks of his acceptance of the role of the rejected eschatological prophet (e.g., Luke 13:33; Mark 12:1-12; Luke 11:49-51).

**9. Last Supper** — According to the seminar, Jesus certainly held a final meal with his disciples. But the institution narrative is dismissed as a "cult legend," justifying the post-Easter community's liturgical practice. A few months ago Marcus Borg took the same view about the Supper tradition in a panel discussion with me at Virginia Theological Seminary. When I challenged him with the multiple attestation of the bread and cup words, all he could say was that it was

the exception that proved the rule! Not only does this tradition have multiple attestation, but one of the texts (1 Cor. 11:22-24) is earlier than almost anything else in the Jesus tradition, being a tradition Paul had "received" well before he delivered it to the Corinthians, and hardly later than seen after his conversion.

**10. The Passion Narrative** — The seminar thinks that the disciples, having forsaken Jesus and fled, knew nothing of subsequent events except that Jesus was crucified. The only historical elements in the passion narrative are: the arrest, the sentencing, the crucifixion, and death of Jesus. The

## The historical judgment of the seminar is likely to command general assent among critical scholars.

rest was created from Old Testament prophecy. Much of this is not new, and in fact was dealt with convincingly by C. H. Dodd in 1937. He argued that the events of the passion narrative were in the main so embarrassing that it is much more likely that they actually occurred and that the post-Easter community was driven to the Old Testament to relieve the embarrassment rather than creating the embarrassment for the sake of scriptural fulfillment.

**Conclusion** — With some important exceptions the historical judgment of the seminar is likely to command general assent among critical scholars. It is its interpretation of the acts of Jesus which the seminar accepts as historical that I find inadequate. This is because it sees Jesus as a laconic sage rather than as an eschatological prophet. But Jesus was a prophet in a unique sense. He not only announced what God was doing in inaugurating his kingdom, he declared that this inauguration was being accomplished precisely in his words and deeds. As Gerhard Lohfink has put it, the words and deeds of Jesus were word-events and deed-events of the coming kingdom. Jesus declared that God was acting in and through Jesus' own person. In other words, God was in Christ. Jesus' message on the kingdom implied a Christology. The pre-Easter Jesus provides an adequate basis for the post-Easter kerygma. □



## Pleasant Memories

Thanks for publishing Bishop Stough's fine article about Harry S. Kennedy [TLC, Feb. 28]. He lived in the rectory of Trinity Parish, Greeley, Colo. for almost a year when my father, the Rev. Samuel E. West, Sr., was rector.

During World War II, my brother, Johnson E. West (Chaplain-Lt. Col. USAF retired), had Bishop Kennedy conduct several mission activities for members of the Armed Forces in the Pacific area. Johnson remembers the bishop from our days in Greeley.

When my father became rector of St. James' Parish, Wichita, Kan., he invited Bishop Kennedy to conduct a mission. So the two men renewed their strong friendship. On the way to the Wichita airport, they kept their conversation going even when they were almost late for the plane. Dad rode through a barrier to help the bishop make his plane on time. A security guard saw what had happened, approached Dad's car to scold him, but he recognized Bishop Kennedy, whom he had come to know when Harry Kennedy was rector in Colorado Springs where the security officer formerly lived. Being much surprised to see the bishop, he exclaimed, "My God, Harry!" to which the bishop responded, "I have been called 'My Lord Bishop' but never 'My God Harry'."

*(The Rev.) Samuel E. West  
Richmond, Va.*

## Another Question

Re. David Kalvelage's column [TLC, Feb. 21], perhaps instead of WWJD, we might first ask WDJJ — What did Jesus do?

We know he often interrupted his travels to teach and heal. His healing ministry, in particular, is always portrayed as happening while he was going someplace else. For that to have happened, of course, he had to be recognized by his companions on the way. Perhaps in that light, clerical collars aren't so unimportant after all.

We might also note that there is no recorded instance of Jesus calmly accepting insult and abuse except in the course of his passion, when such insult was accepted for our sakes as part of the humility of the cross. What we see in the gospels is a man who responded. Whether it was the money changers in the temple, the unfruitful fig tree, or those who caught "the women taken in the act," our Lord was not one to simply let human nature take its course.

Knowing WDJJ, then, and only then, we can ask WWJD. My suspicion is that he would not sit by idly. He

probably would have begun with a teaching about behavior and ended with the errant child cuddled on his knee. Of course, that might be dangerous on an airplane with no means of escape if the lesson goes bad, but that is part of the deal.

*(The Rev.) Charles B. King, Jr.  
Church of the Holy Cross  
Warrensburg, N.Y.*

## Stay Active

It was refreshing to read about the revived lay leadership at Christ Church in New Bern, N.C. [TLC, March 7]. As a trained interim minister, I too have seen parishes tested by the absence of "regular" clergy, and have witnessed the generosity and willing hearts of laity produce significant spiritual and temporal growth in the "in-between times."

Hopefully, when the rector does finally arrive at Christ Church, those new leaders will continue to exercise their ministry and invite the rector to empower them to stay active for the long haul. If everyone who has been busy during the interim takes a rest



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TAKE ALONG YOUR TLC FOR  
THE CHURCH DIRECTORY GUIDE.  
(SEE PAGE 22)

## LETTERS

break when it's over, the parish will be right back in the old habits that blocked growth in the first place. Interim clergy work hard to prepare the way for the parish to receive the gifts of the next rector—let's encourage lay leaders to do the same.

(The Rev.) Cynthia Lewis  
Las Vegas, Nev.

## Still British

Several comments about the “Truly Mixed” [TLC, March 14]:

I had a good laugh perusing the remainder of this issue after reading the above-cited article.

Indeed Canon Gagnon is correct in his contention that the Episcopal church has “not yet become an American church.” We're still a British Church in consciousness: The whole issue and back cover is filled with beautiful photos of CDs for sale from various large parishes and cathedrals doing what Anglicans do best: classical sacred music ... even a cursory glance through TLC one sees reviews and display ads for Bach preludes, a Magnificat here, a Nunc there, a pas-sacaglia here, and the Five Mystical Songs yet over there. This isn't criticism ... it's a hard dose of reality of who we have been and who we still are to some extent — an Anglophile church as the good canon ascertained.

If we were an American church, we'd pay attention to repeated survey after survey that say rock and country western are the preferred musical genres of the under-40 generation. With some exceptions here and there, that isn't who we are, is it?

In addition, having spent 13 years ministering in and around Los Angeles, I was disappointed TLC overlooked one of the most widely diverse dioceses in the Episcopal Church, the Diocese of Los Angeles. In addition to the majority “Anglo” congregations, there are dynamic Filipino, Vietnamese, Korean, Japanese, and a host of very diverse Spanish-speaking faith communities by way of Mexico, Cuba, Guatemala, Ecuador. And the list goes on. But each venue has its own story. Each locale/congregation was at one

time predominantly Anglo and WASP. The changes were painful and difficult. Having been part of a team assisting the deployment department in Los Angeles as a parish search process consultant, I know the pain and perplexity of older Anglo vestries trying to come to grips with changing neighborhoods and the challenges thereto are a constant source of tension.

*(The Rev.) Steven Giovangelo  
Union City, N.J.*

## There Are Two

"Did You Know . . ." item [TLC, Feb. 21] reports that "the seal of the Diocese of Western Kansas contains a rabbit and a greyhound." In fact, the arms displays two greyhounds; the lower one is reduced to fit the shape of the shield.

According to Canon Eckford J. deKay in his *Heraldry in the Episcopal Church* (Acorn Press, 1993) the Missionary District of Salina, as it was then known, adopted an "impaled" version of arms consisting of a fanciful design for the jurisdiction displaying 36 white stars on blue (for Kansas, as the 36th state) over a plow on (speculatively) a gold ground reflecting the Greek motto, *The plowman should plow in hope*, to the bearer's right and, as a mark of honor, the family arms of the Rt. Rev. Sheldon M. Griswold, first Bishop of Salina and later fifth Bishop of Chicago consisting of two black running greyhounds above and below a red horizontal band (or "fess") within a gold border (which was deleted on the seal), to the bearer's left. The official heraldic blazon would read: *"Per pale, dexter per fess Azure and [or?] in chief 36 mullets Argent set in six rows of six and in base a plough Proper, sinister Argent between two greyhounds courant Sable a fess Gules."*

*(The Rev.) John B. Pahls, Jr.  
Colorado Springs, Colo.*

## Process Idolatry

The Rev. John E. Morrison III [TLC, March 7] is refreshingly less defensive than other advocates of Cursillo, in my

experience, but his defense of this popular renewal program fails to address its chief theological and methodological flaws.

While it is evident that many individuals have benefited greatly from it, Cursillo (unintentionally, I believe) fosters a kind of process idolatry. In this respect it resembles the group dynamics and human potential technologies. The use of such techniques make it apparent that groups can be managed in such a way as to produce a kind of "group high" that, although it is morally ambiguous, can have great potential for learning. The difference is that in secular settings these methods are usually acknowledged as what they are . . . technologies, artifacts and tools. Where such an acknowledgment does not occur, great harm can result. When the group experience is explicitly identified as "the Holy Spirit at work," however, it has the effect of casting any potential criticism as rebellion against God. I think this helps to explain the extreme reaction some Cursillistas have to criticism.

This is not to say that God does not act through group experiences. Yet, I

am convinced that renewal and Christian formation are best undertaken locally, in settings where decision-making and design are not secret and not "canned," but are accessible and shared among all who participate. At the same time, it is encouraging to see that there are those among the leadership of Cursillo who are willing to take a critical look at their own practices.

*(The Rev.) Jonathan C. Sams  
St. Stephen's Church  
Troy, Mich.*

## Thanks

I just finished reading the second article in your Lenten series, "Worth the Wait" [TLC, March 7]. I wanted to say thank you. This is a gift for the church.

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

## To Our Readers:

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

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The Very Rev. Dr. John Moses, Dean of St. Paul's Cathedral, London

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**Appointments**

The Rev. **George Adamik** is rector of St. Paul's, PO Box 4345, Cary, NC 27519.

The Rev. **Nancy Baum** is associate at St. Andrew's, 306 N Division St., Ann Arbor, MI 48104.

The Rev. **Susan Louttit Hardaway** is part-time vicar of St. James', Mooresville, NC; add. 108 Summer St., Fort Mill, SC, 29715.

The Rev. **David Harper** is rector of St. Timothy's, PO Box 306, Bishop, CA 93515.

The Rev. **Robert Hart** is rector of All Saints', PO Box 430357, Pontiac, MI 48343.

The Rev. **John Keydel** is rector of Nativity, 21220 W 14 Mile Rd., Bloomfield Twp.; MI 48301, and is also appointed treasurer of the diocese.

The Rev. **J. Perry Smith** is deacon at Cathedral of the Incarnation, 4 E University Pkwy., Baltimore, MD 21218.

The Rev. Canon **Curtis R. Zimmerman** is interim pastor at St. David's, PO Box 296, Gales Ferry, CT 06335.

**Deaths**

The Rev. **James C. Jackson, Jr.**, 85, retired priest of the Diocese of South Carolina, died Jan. 26.

Fr. Jackson was a native of Scranton, PA, and a graduate of Cheyney State Teachers' College and Philadelphia Divinity School. He was ordained deacon and priest in 1949. Fr. Jackson served as vicar of St. Philip's, Dallas, and priest-in-charge of St. Simon's, Fort Worth, TX, 1949-56 and priest-in-charge of St. Augustine's, Dallas, 1950-52; as vicar of St. Philip's, Little Rock, AR, 1956-62 and vicar of St. Mary's, Hot Springs, and St. Andrew's, Pine Bluff, AR, 1957-62; and as priest-in-charge of St. Paul's, Orangeburg, SC, 1962-63. After his retirement in 1980, he served as priest-in-charge of St. Barnabas', Jenksville, SC, 1982-90. Fr. Jackson is survived by a daughter, son-in-law and two grandchildren.

The Very Rev. **Almus Morse Thorp, Sr.**, 86, retired priest of the Diocese of Rochester, died Jan. 20 in Rock, NY.

Fr. Thorp was born in Manchester, NH and graduated from Bates College and Episcopal Theological School. He was ordained deacon in 1937 and priest in 1938. Fr. Thorp served as assistant at Trinity, Columbus, OH, 1937-40; rector of St. Stephen's, Columbus, OH, 1940-59. He also served as dean at Bexley Hall, Rochester, NY, from 1959 to 1969. He was a deputy to General Convention in 1952, 1958, 1964-67, served on the Board for Theological Education from 1968-77, and was a Church Pension Fund board member from 1976-82. Fr. Thorp is survived by his wife, Merriel, two sons, a daughter, seven grandchildren, a brother and a sister.

**Next week...  
MUSIC ISSUE**

**CLASSIFIEDS**

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**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.**

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**PILGRIMAGES**

**THE POWER OF THE RESURRECTION:** Russian Easter Pilgrimage April 6-17. Visit Moscow, Sergiyev Posad, Novgorod and St. Petersburg for Russian Orthodox Easter with the Rev. James C. McReynolds, president of the Teleios Foundation. \$2,895. A Teleios Foundation Pilgrimage (800) 835-3467.

**POSITIONS OFFERED**

**TRINITY CENTER,** an Episcopal camps and conference center of the Diocese of East Carolina, located on the Outer Banks near Morehead City, NC, is seeking a new executive director. Candidates should have at least three years experience in camps and conference center management, or a background in the hospitality industry. Candidates must demonstrate broad skills in facilities' management, business administration and budgeting. Persons must be active Episcopalians. A college degree is desirable, although not required. The salary is negotiable based upon experience. A full package of benefits is available. Inquiries should be sent to: **The Rev. Matt Stockard, St. Paul's Episcopal Church, 215 Ann St., Beaufort, NC 28516.**

**CURATE:** Evangelical rector of Trinity Episcopal Church, Dallas, seeks curate to share Bible preaching and teaching responsibilities, with a special focus on youth, young adults and evangelism. A low-church, Morning Prayer parish, Christ-centered, Bible-focused and mission-minded. Please contact: **The Rev. Bill Lovell, Trinity Episcopal Church, 12727 Hillcrest, Dallas, TX 75230. (972) 991-3601.**

**IS GOD CALLING YOU to the mountains and valleys of Colorado?** If you have a proven record of effective pastoral ministry and a passion for ministry in small towns, I would like to hear from you. Full and part-time positions available. Please mail your CDO and/or resume to: **The Rev. Canon Kelsey Hogue, Missioner for the Mountain Region, P.O. Box 954, Granby, CO 80446.**

**RETIRED PRIEST:** Live in the beautiful Arcadia Valley in mid-Missouri. Historic St. Paul's Episcopal Church seeks a recently retired priest with energy and pastoral skills to help us grow, building on our rich tradition begun in 1869. We offer a handsome residence and a stipend compatible with retirement income. Year-round recreational opportunities abound in these foothills of the Ozark Mountains just 90 miles from St. Louis. Contact: **The Rev. Richard Bormes, Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103. (314) 231-1220. FAX (314) 231-3373.**

**POSITIONS OFFERED**

**ASSOCIATE RECTOR, Jackson Hole, WY.** St. John's is seeking a priest to focus on ministry with families, youth and young adults in our community. A major challenge is to help integrate our Christian beliefs into our active outdoor lifestyles. Responsibilities will include Christian education and assisting in our resort ministries. St. John's is a financially stable, growing parish with a very active outreach program. If interested, please fax a resume to (307) 734-1371 or mail to: **St. John's Episcopal Church, P.O. Box Y, Jackson Hole, WY 83001-1690, ATTN Search Committee.**

**RECTOR:** St. Richard's Episcopal Church, Winter Park, FL, seeks a dynamic rector with skill and experience in choral liturgy, preaching and program parish administration. We offer a distinctive 300-seat sanctuary with adequate support facilities, an established and respected music program, and an enthusiastic congregation. Send resume and CDO profile to: **Chair, Search Committee, St. Richard's Episcopal Church, 5151 Lake Howell Rd., Winter Park, FL 32792.**

**RESIDENT VICAR** for growing mission congregation located in the Ozarks of southwest Missouri on Table Rock Lake near Branson. St. Mark's serves a resort and retirement area, and is seeking someone to help meet the changing needs of a growing congregation in an expanding community. Direct inquiries and letters of application to: **St. Mark's Episcopal Church, Mark Levitzke, Bishop's Warden, P.O. Box 153, Kimberling City, MO 65686. (800) 289-4070.**

**COORDINATOR FOR DIOCESAN YOUTH MINISTRIES** is being sought by the Diocese of Fond du Lac. This individual would coordinate our diocesan youth programs, including our three-week summer camp, as well as develop and train youth ministry leaders in the local congregations. Send resume and profile to: **The Diocese of Fond du Lac, P.O. Box 149, Fond du Lac, WI 54936.**

**WORSHIP-MUSIC MINISTER:** Vibrant, evangelical, renewal-oriented, Christ-centered faith community of many denominational backgrounds is seeking like-minded worship minister. Must be a worshiper first...submitted unto the Lord Jesus and desire to bring unity and knowledge to this body of believers. Skills should include ability to further congregation into deep, Spirit-led intimacy with God as well as creative keyboard skills and pleasant voice. Smooth flowing, blended worship and team ministry (with a talented organist and a musically gifted congregation) in a spiritually alive and growing downtown church. Contact: **The Rev. Dr. Tim Smith, Christ Episcopal Church-Mobile, 115 S. Conception St., Mobile, AL. FAX resume to: (334) 433-1854.**

**YOUTH COORDINATOR:** St. Andrew's Episcopal Church in Wellesley, Massachusetts, a parish with 450 families, seeks a half time youth coordinator to work with middle and high school youth groups and adult support teams on faith-based programs emphasizing fellowship, openness to the wider interfaith and world community, and service projects that are local, national and international. Candidates must possess strong organizational and team-building skills and must have a maturity and excitement about working with youth. Experience with youth programs and Christian practice are assets. Candidates must be available to work at the church during some normal work hours on weekdays and on Sunday morning. Evening and extended time on weekend and longer projects will be required. Salary and benefits are included. Please send a cover letter and resume by May 1 to: **The Rev. Addison C. Hall, St. Andrew's Episcopal Church, 79 Denton Rd., Wellesley, MA 02482. Telephone: (781) 235-7310; FAX: (781) 235-0067. E-mail: standrew@ma.ultranet.com**

**ORGANIST/CHOIR DIRECTOR.** Salary 18-21K, 36 rank Holtkamp organ. Please send resume to: **St. Paul's Episcopal Church, Music Search Committee, P.O. Box 1306, Selma, AL 36702.**

**HOLY NATIVITY & ST. MATTHEW'S CHURCHES,** in beautiful northwestern Montana are searching for an interim for one year. Phone: (406) 892-5885. E-mail: **cthomas@cfaluminum.com**

# CLASSIFIEDS

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**THE BOARD OF TRUSTEES** of All Saints' Episcopal Day School in Austin, Texas, is searching for a new director, the appointment to be effective at the beginning of the 1999-2000 school year. All Saints' is an S.A.E.S. accredited preschool that has been serving children from diverse backgrounds for more than 52 years. It currently has 73 students in two classes each of 3-year olds and 4-year olds, and one kindergarten class. The school plans to add one more class at each age level during the next two years. All Saints' offers competitive and comprehensive compensation that includes health care and retirement benefits. An interested candidate should submit a curriculum vitae, a short statement of his or her educational philosophy and approach, and letters of reference to: **Search Committee, All Saints' Episcopal Day School, 209 W. 27th St., Austin, TX 78705.** The board will begin screening candidates in March and intends to conduct on-campus interviews in April, with the goal of appointing a director by May 1. The board prefers the new director to be available by early summer to work through the transition with the current director. Questions about the position can be directed to the board president and chair of the search committee, **Alan Campion** at (512) 471-3012 (days).

**ASSOCIATE RECTOR SEARCH:** Corporate size, resourceful Episcopal parish committed to worship, continuing education for all ages and outreach seeks an ordained generalist strong in pastoral care, preaching, teaching and outreach. Responsible for leadership of major ministry areas. Need initiative, follow-through and team skills. Contact: **The Rev. Dr. James A. Kowalski, Rector (203) 655-1456, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820** or FAX (203) 655-7716.

**DIRECTOR OF YOUTH MINISTRIES, St. James' Church, Baton Rouge.** Seeking energetic leadership to continue a successful Journey to Adulthood program of spiritual formation for teens in grades 6 through 12. Duties include program planning and implementation, recruiting and managing volunteers and handling the administrative details of the youth program. Prefer candidates with education and experience related to the position. Contact: **Search Committee Chair, 642 Plantation Ridge Dr., Baton Rouge, LA 70810-5052; FAX (225) 766-6886; E-mail nxclsis@mindspring.com**

**DIRECTOR—YOUTH MINISTRY AND CHRISTIAN EDUCATION.** All Saints, Hilton Head, S.C., seeks committed, energetic, caring professional as full-time staff member of an expanding program in a growing 500-member church. Excellent salary and benefits package. Send resumes to: **The Very Rev. John Gregory Prior, All Saints Episcopal Church, 3001 Meeting St., Hilton Head Island, SC 29926.**

**EXECUTIVE DIRECTOR—THERAPEUTIC CHILD-CARE PROGRAM.** St. Christopher Center, a ministry of the Episcopal Church in Indianapolis, is an umbrella program that will provide therapeutic daycare and educational services for at-risk children. We are seeking a person to develop and implement a wide range of childcare services. The successful candidate will be a strong, independent leader with a high sense of mutual accountability with a deep commitment to children. This individual needs to have a strong personal faith and be highly self-motivated. Familiarity with federal, state and local regulations; substantial fund raising and grants experience required. Individual will oversee staff ranging from childcare specialists to professional treatment staff and clinicians. Knowledge of JCAHO licensing requirements is helpful. We are an EEOE. Send resume with cover letter to: **The Rev. Ora Calhoun, CEO, St. Christopher Center, 55 Monument Circle, Suite 600, Indianapolis, IN 46204.**

**LONGWOOD, FLORIDA—ASSISTANT.** To be the second priest on the staff of a busy and growing parish that should have three. Develop teaching, fellowship and new member programs. Active parish of many young families includes an elementary school and summer day camp. **Church of the Resurrection, Longwood, FL 32779. FAX: (407) 788-1714; jsitts@SEA-kindzone.org**

## POSITIONS OFFERED

**DID YOU THINK** that calling on parishioners in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible and call on people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX: (804) 575-1202.**

**DIRECTOR OF YOUTH MINISTRIES:** St. Catherine's, a large program parish in suburban Atlanta, is seeking a half-time director of youth ministries to lead us in developing a comprehensive ministry with our junior and senior high youth. We are a growing community with a real opportunity to develop an excellent ministry with young people. We desire an energetic and faithful person who will work with us. Please send cover letter, resume and references to: **Search Committee, St. Catherine's Episcopal Church, 681 Holt Rd., Marietta, GA 30068** or FAX (770) 971-0366.

**PRIEST FOR LAY MOBILIZATION TEAM.** If you believe in the ministry of the baptized, we have an exciting opportunity for you. St. James, Baton Rouge, is a growing downtown church looking for an associate rector for pastoral ministry to recruit, train and deploy lay people in pastoral ministry. You will join a dynamic ministry team that includes a full-time director of lay ministry. Beautiful Baton Rouge is the state capital with two major universities and rich cultural life. We offer generous compensation and the joy of participating in one of the most creative parish-based programs in the Episcopal Church. Job description available. Phone: (225) 387-5141, FAX (225) 387-1443. E-mail [fention@stjamesbr.org](mailto:fention@stjamesbr.org)

**DIRECTOR OF CHILDREN'S MINISTRIES.** Full-time staff position to coordinate and lead solid parish ministry to children (infants—sixth grade). Familiarity with the Montessori-based Catechesis of the Good Shepherd program is desirable. Send resumes to: **The Rev. Robert Fain, the Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904. FAX: (706) 738-0745. Phone: (706) 738-3386. E-mail: cogspaj@triplenet**

**ASSISTANT RECTOR:** Corporate-sized, suburban parish seeks recent seminary graduate or priest to join the parish staff in a mutual ministry of clergy and people witnessing to God's love manifested in Jesus Christ. Send resumes to: **The Rev. Robert Fain, the Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904. FAX: (706) 738-0745. Phone: (706) 738-3386. E-mail: cogspaj@triplenet**

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\*c/o **THE LIVING CHURCH**  
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**L'ARCHE MOBILE** needs live-in assistants to mentally handicapped adults. We seek to create communities of peace where adults who are mentally handicapped and those who help them live, work and share their lives together. L'ARCHE is an international federation of Christian communities founded by Jean Vanier. Contact: **Martin E. O'Malley, 151-A S. Ann St., Mobile, AL 36604.**

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**BERNARD IDDINGS BELL (1886-1958).** Seek letters, papers, materials and any information re: B. I. Bell, sometime president Bard College, Christian apologist, lecturer, preacher, writer, Anglican publicist and former Episcopal chaplain, University of Chicago. **Richard Seidel, Historiographer, Diocese of Chicago, 65 E. Huron St., Chicago, IL 60611.**

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## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
<http://www.cccathedral.org> (860) 527-7231  
The Very Rev. **Richard H. Mansfield, D.D.**, Dean; **Canon Wilborne A. Austin**; **Canon Anika L. Warren**; the Rev. **Christopher H. Martin** Sun Eu 8, 10:30. Daily Eu 12 noon

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. **Stuart A. Kenworthy, r**; the Rev. **Lupton P. Abshire**,  
the Rev. **Marguerite A. Henninger**  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 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

5150 Macomb St., NW  
The Rev. **Dr. Joseph W. Lund, r**  
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). Wkdays 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**  
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). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. **Robert Giannini**, dean  
Sun Eu 8, 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 Witcher**, 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. Godderz, 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

## 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

## 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). Wkdays as anno. Traditional Anglo-Catholic worship

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. **Brian Laffier, 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

## 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** (212) 222-2700  
225 W. 99th St. & Amsterdam Ave.  
Canon George Brandt, r; the Rev. Georgene Conner, 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**  
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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 Dr.  
The Rev. David L. Hopkins, r  
Sun Masses 9 (Low), 11 (High). Thurs 10

## PHILADELPHIA, PA

**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. Seiler, 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 Har-  
rington 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

**GRACE** 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed  
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

## SELINGROVE, 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 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository  
Preaching

## 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.palmerx.com](http://www.palmerx.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 Pitman, 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

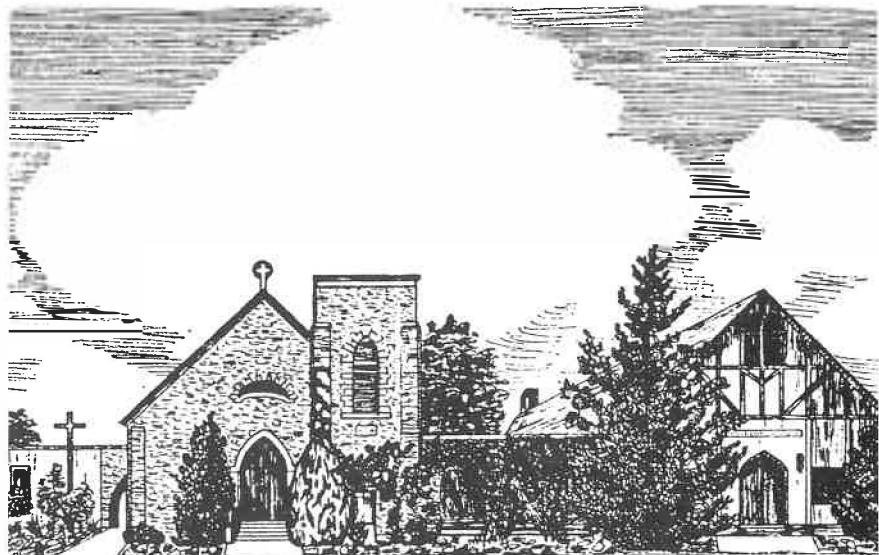
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Nicholas Porter, M.Div., canon; the Rev. George Hobson,  
Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

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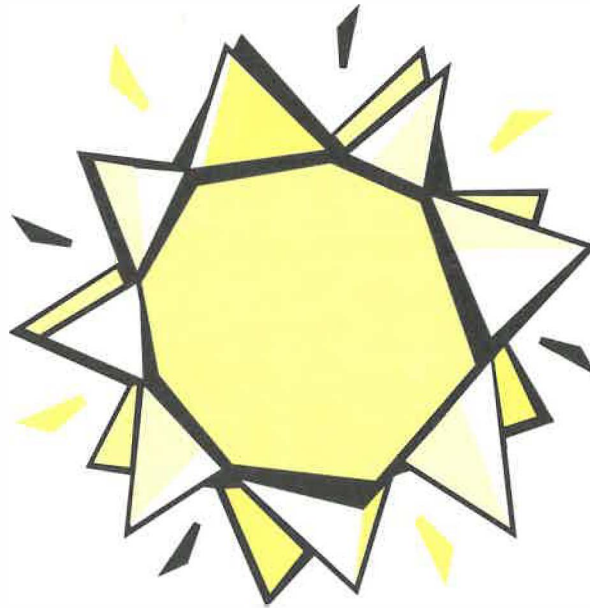
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Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d  
ass't; Canon Richard C. Nevius, r em; the Rev. Dean Under-  
wood, r-em  
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.  
Spanish H Eu Sat noon



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