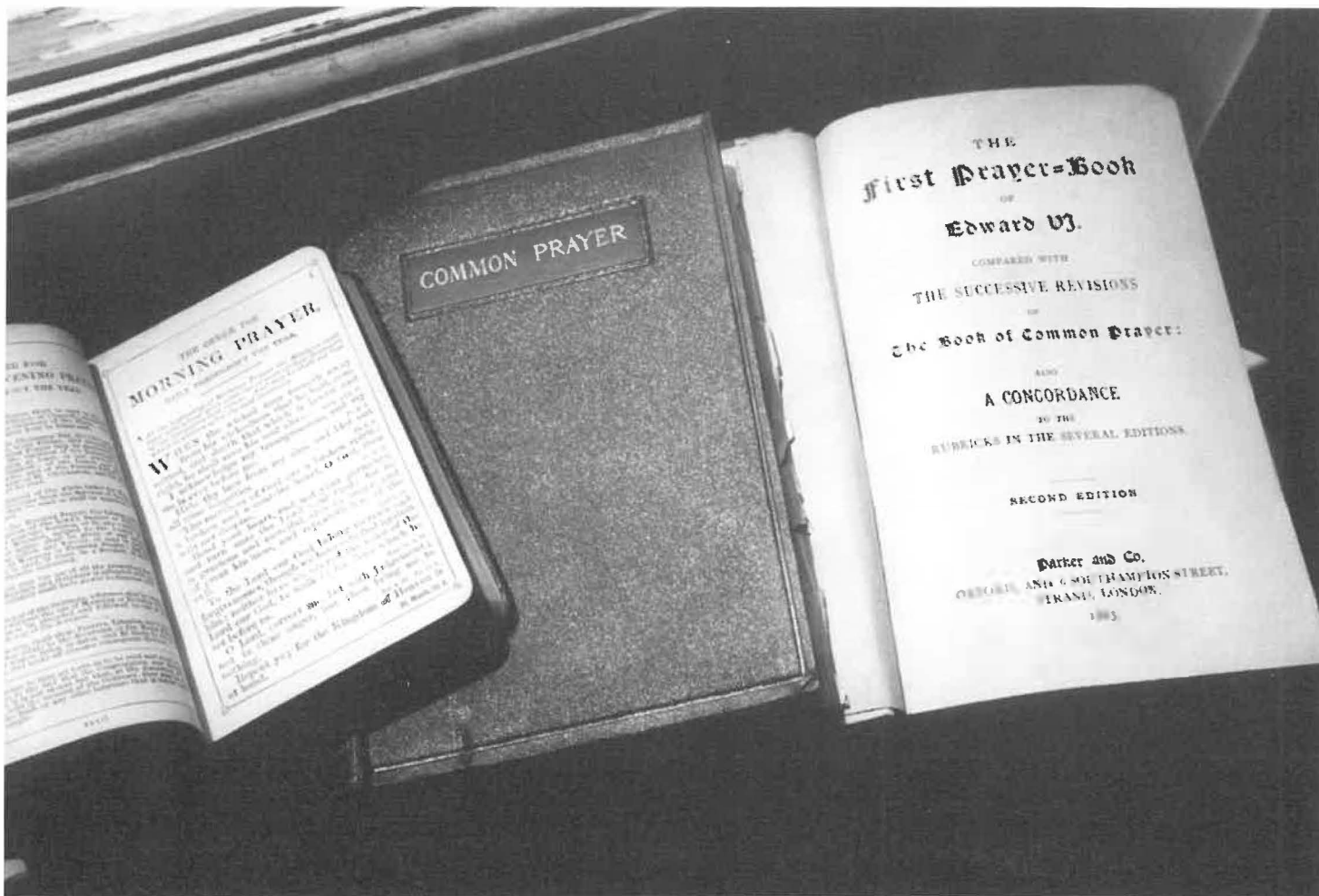


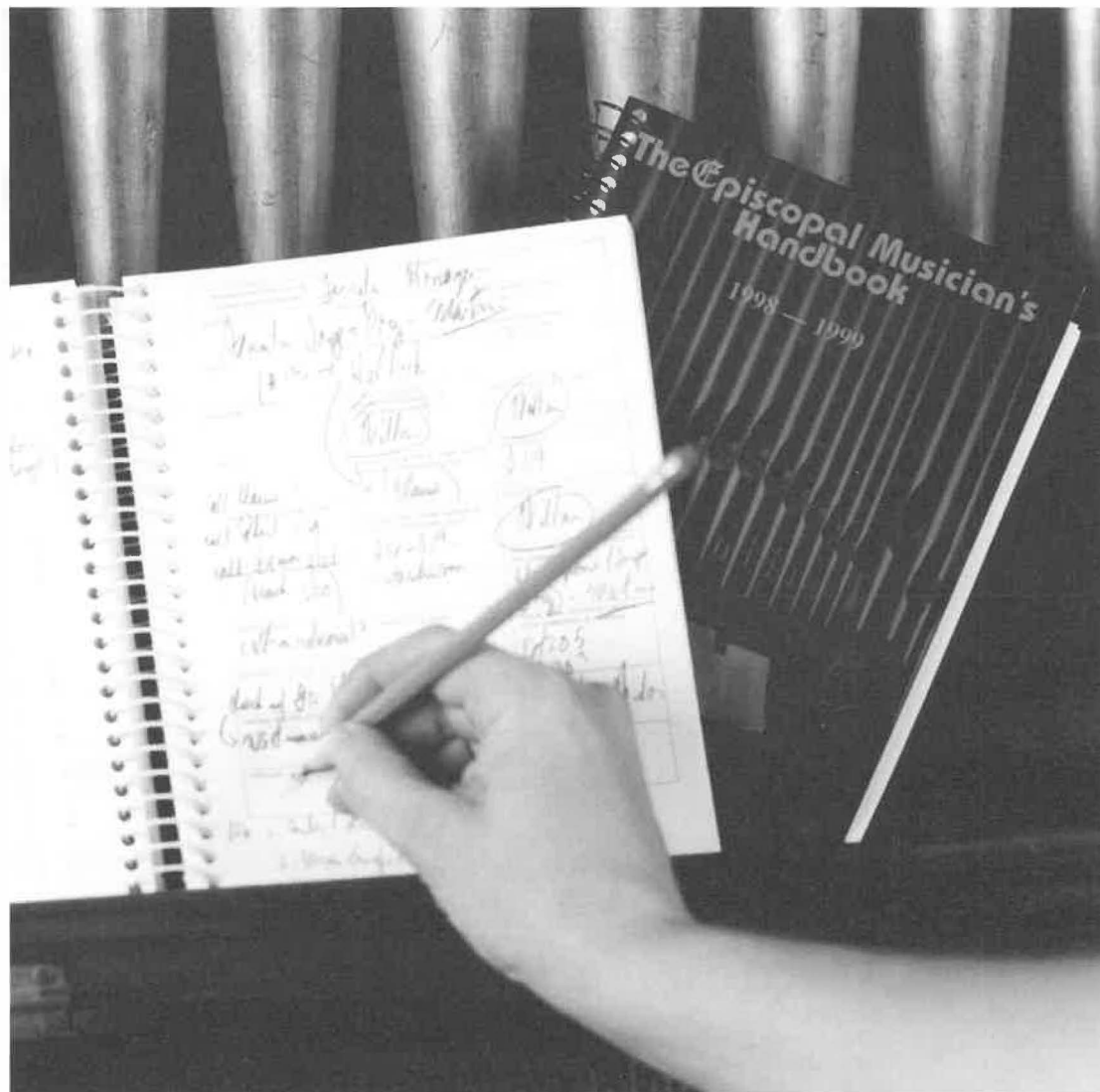
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SUNDAY'S READINGS

Eternal Trinity

"Go therefore and make disciples of all nations . . ."

Matthew 28:19

Trinity Sunday

Gen. 1:1-2:3, Ps. 150 or Canticle 2 or 13, 2 Cor. 13:(5-10)11-14; Matt. 28:16-20

The First Sunday after Pentecost, also known as Trinity Sunday, leads us to "confess the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity . . ." Such confession and worship, as the appointed lessons teach, particularly Matthew 28:16-20, should lead us not only to consider the centrality of the divine Trinity as a core doctrine of the church, but it should also lead us into action to "make disciples of all nations . . ."

There are several ways to approach Matthew 28:16-20. One is to focus on the key word, "all." In verse 18, we read that "All authority in heaven and on earth has been given to me." Then in verse 19, Jesus says "Go therefore, and make disciples of *all* nations" and then in verse 20, "teaching them to observe *all* that I have commanded you."

We have in these verses the greatest of all claims (18), the greatest of all commissions (19), and in the final verse, we have the greatest of all comforts (10, I am with you always even until the end of the age).

The great commission of verse 19 emerges after Jesus makes the greatest of all claims. Who would go to the ends of the earth proclaiming the gospel if doubts lingered as to the authority of the person issuing the call? It is often asked, "Who are we to

go and proclaim the gospel in non-Christian lands?" The answer really depends on whether we take Jesus' momentous claim of verse 18 to heart. Jesus is asserting that he has an authority over heaven itself. There is no one greater. That being the case, then, everyone should bow to Christ and indeed everyone will bow to him (Phil. 2:10).

Several years ago this writer met a remarkable young woman. At the time she was a student at Virginia Theological Seminary. Intrigued by the church in Alaska, she volunteered to serve one of Alaska's churches. She traveled to a very small village in one of the most remote areas of Alaska. There she served as a lay leader to the people of Point Lay, nearly 700 miles northwest of Anchorage on the Arctic Ocean through the long, cold and dark months of winter. The response of the villagers was dramatic. The church, once active, then dormant came back to life. And why did she do this? For the same reason many other Christians have engaged in mission and evangelism; their love and obedience to the Lord Jesus who told us to go to all the nations to make disciples. Further, she was convinced that "...there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12).

Look It Up

Read Daniel 7:14. What relevance does this passage have with Matthew 28?

Think About It

In 1900, there were 1.6 million Episcopalians (Anglicans) in the United States. In 1900, there were 35,000 Anglicans in Nigeria. In 2000, there will be 2.4 million Episcopalians in the U.S. In 2000, there will be 11 million Anglicans in Nigeria.

(from The Anglican World in Figures by David B. Barrett and E.A. (Tad) de Bordenave III)

Next Sunday

Pentecost 2, Proper 5

Hosea 5:15-6:6; Ps. 50 or 50:7-15; Rom. 4:13-18; Matt. 9:9-13

The Historical Jesus

A Comprehensive Guide

By Gerd Theissen and Annette Merz
Augsburg Fortress. Pp. 642. \$38 paper

Among today's theological controversies, few if any has made greater impact than what is called the Third Quest for the historical Jesus. The First Quest resulted in a strictly human Jesus who embodied the highest of all ideals. It was demolished when Albert Schweitzer concluded that certain 19th-century scholars had irresponsibly minimized the eschatological and apocalyptic dimensions of Jesus' life. In the Second Quest, which took place in the 1950s and 1960s, followers of Rudolph Bultmann sought to separate the Jesus of history from the Christ of faith, thereby turning Jesus into something of an existentialist prophet. The contemporary Third Quest draws upon new discoveries concerning Jesus' Jewish and Mediterranean background. As, however, both Ben Witherington III (*The Jesus Quest*, 1995) and Luke Timothy Johnson (*The Real Jesus*, 1996) note, intensive research on Jesus' first-century setting has not led to any consensus, and Jesus has been presented as basically a new age counter-cultural seer or a Mediterranean Jewish peasant preaching radical egalitarianism.

Amid such a babel of voices, two scholars at the University of Heidelberg, Germany — Gerd Theissen and Annette Merz — offer a road map through decades of Jesus scholarship.

There is hardly a contemporary controversy *The Historical Jesus* does not tackle. It begins with material on the various quests, then offers systematic appraisals of Christian and non-Christian sources, the nature of Judaism in Jesus' time, and the geographical and social framework of Jesus' life. After taking up close to two hundred pages, the authors move to Jesus' activity and preaching, covering his roles as charismatic, prophet, healer, poet and teacher. Extensive material follows the Last Supper, Passion and Resurrection.

The book is awesome in its coverage, yet so organized that anyone who wants to study a single topic, let's say,

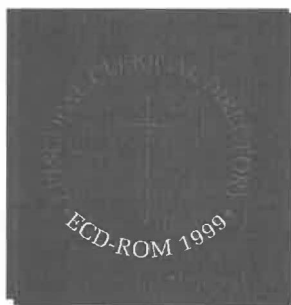
the primitive Christian Eucharist, can find a self-contained account without having to read the whole book.

One might note, however, that the conclusions of the authors are quite conventional. Jesus was a homeless preacher who saw divine judgment as imminent, performed healings as a sign that the kingdom of God was already beginning, and was con-

demned as a political troublemaker. After his death he appeared to disciples who suddenly recognized him as a suffering Messiah. If such conclusions are scarcely earthshaking, they are based upon scrupulous scholarship and extensive reflection so often lacking thus far in the Third Quest.

Justus D. Doenecke
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St. James' to Leave Episcopal Church

Philadelphia parish's decision stems from not being allowed a 'flying bishop'



Bishop Bennison

'I think it's a very grievous thing and a very serious thing, what they're doing, and a very foolish thing.'

Bishop Bennison

After a long-standing dispute between St. James-the-Less, Philadelphia, and the Diocese of Pennsylvania, members of the parish informed the Rt. Rev. Charles E. Bennison, Bishop of Pennsylvania, that its vestry had been authorized to take the necessary legal action to disaffiliate from the Episcopal Church and the diocese. The meeting took place on May 5.

St. James-the-Less is one of several traditionalist parishes in the diocese which had, until Bishop Bennison was installed, been allowed a "flying bishop" to celebrate confirmations and make episcopal visits. Bishop Bennison has refused to continue the practice unless parishes agree to visitations from him as well.

Last fall, rectors who refused Bishop Bennison's visits were threatened with presentment and trial.

More recently, the licenses of assistant and associate clergy have not been renewed. The Rev. David Ousley, rector of St. James-the-Less, said the parish considered the non-renewal of the license of its curate, the Rev. Arthur Willis, "a significant detriment to the ministry of the parish." Fr. Ousley said the bishop "made it clear that it was not Fr. Willis that was the problem, it was the parish."

In a written statement issued May 12, Bishop Bennison said, "I think it's a very grievous thing and a very serious thing, what they're doing, and a very foolish thing. We're not asking for very much except to be in relationship with them." Bishop Bennison had requested a meeting with the parish to discuss the issue and explore avenues of reconciliation.

In his statement, Bishop Bennison said, "Our goal is to hold onto the property." He planned to ask the standing committee "for the legal ways necessary in order to vest the property in the Church Foundation."

Bishop Bennison said under diocesan canon 13.4, when a parish disaffiliates, "it has ceased to act in accordance with the constitution, canons, doctrine, discipline and worship of the Episcopal Church and the constitution and canons of the diocese." He also cited the diocese's responsibility to the

past — three bishops are buried in the church's cemetery — to the present, and to the future.

He said, "in 30 or 40 years, the issues of today will have gone by the board, and it could well be St. James' at the very center of diocesan thought and life."

The parish holds the title to its property, Fr. Ousley said, and would prefer settling the property issues by negotiation rather than through the courts.

The Rev. Samuel Edwards, executive director of the Episcopal Synod of America, an organization of traditionalist Episcopalians, said the parish's decision is "completely understandable" and that St. James-the-Less is still part of the ESA family.

In a letter to his congregation after the April 25 meeting and vote, Fr. Ousley said, "We need to remember that we have embarked upon this course because we believe it is necessary if we are to be faithful to Christ. (Our decision to leave the Episcopal Church was not made because there is someplace better to be, but because we could not remain with our beliefs intact)."

The parish, Fr. Ousley said, will soon begin the process of decision making to determine from where its episcopal oversight will come. Calling the ecclesiastical situation "somewhat unsettled at present," he suggested to his parish the possibility of leadership from overseas provinces.

The Rt. Rev. Donald Parsons, member of ESA and former "flying bishop" to the Pennsylvania parishes, praised the parish and Fr. Ousley for their vital and long-standing outreach to their community. Rather than being an island in the city, he said, St. James' has made real success is reaching out to the neighborhood. He cited as an example of success St. James' plans to open a parish school in the fall.

"We support St. James-the-Less as a sister parish," said the Rev. David Moyer, rector of Good Shepherd, Rosemont, Pa. "We support them with prayer and common interest. We don't know what effect this will have. This is going to be a test case. We will watch and see what transpires."

Third Statement on Authority Released

"The Gift of Authority: Authority in the Church III," the newest statement of the Anglican-Roman Catholic International Commission, was released May 12. The 63-point document "tackles the most controversial of theological issues separating Roman Catholics and Anglicans," said the Archbishop of Canterbury, the Most Rev. George Carey.

The statement had its beginnings in 1996, when Archbishop Carey and Pope John Paul II signed a common declaration stressing the importance of agreement on the issues of authority. The declaration said, in part, "Without agreement in this area we shall not reach the full visible unity to which we are both committed."

The Rt. Rev. Cormac Murphy-O'Connor, (Roman Catholic) Bishop of Arundel and Brighton, and the Rt. Rev. Mark Santer, Bishop of Birmingham, both of the United Kingdom, co-chairs of the commission which wrote the document, said, "The statement will, we hope, prompt further theological reflection; its conclusions present a challenge to our two churches, not least in regard to the crucial issue of universal primacy. Authority is about how the church teaches, acts and reaches doctrinal decisions in faithfulness to the gospel, so real agreement about authority cannot be theoretical."

"The Gift of Authority" speaks to various types of authority and to issues within each type. It addresses issues of authority in the local church, as well as in the broader Christian community; authority of tradition and scripture in the role of the church; the exercise of authority in the church in communion, teaching, conciliation and collegiality; and authority in freedom of conscience.

Significant developments are outlined in the commission's 30-year history and the issues which still face Anglicans and Roman Catholics.

For Anglicans, the issues, in part, read "Anglicans have shown themselves to be willing to tolerate anomalies for the sake of maintaining communion. Yet this has led to the impairment of communion manifesting itself at the Eucharist, in the exercise of *episcopate* and in the interchangeability of ministry. What consequences flow from this?"

For Roman Catholics, the issues, in part,

read, "Has enough provision been made to ensure consultation between the Bishop of Rome and the local churches prior to the making of important decisions affecting either a local church or the whole Church? How is the variety of theological opinion taken into account when such decisions are made?"

In supporting the Bishop of Rome in his work of promoting communion among the churches, do the structures and procedures of the Roman Curia adequately respect the exercise of *episcopate* at other levels?"

"The Gift of Authority" encourages Anglican and Roman Catholic bishops to find ways of cooperating and developing relationships of mutual accountability ... "to *do* together whatever we can, but also to *be* together all that our existing *koinonia* allows." It suggests bishops meet together at regional and local levels and that they "witness together in the public sphere on issues affecting the common good."

In discussing universal primacy, where the commission says it has reached "sufficient agreement on universal primacy as a gift to be shared, for us to propose that such a primacy could be offered and received even before our churches are in full communion ... We envisage a primacy that will even now help to uphold the legitimate diversity of traditions, strengthening and safeguarding them in fidelity to the Gospel."

Universal primacy as envisioned would confirm the commission's two conclusions:

- "that Anglicans be open to and desire a recovery and re-reception under certain clear conditions of the exercise of universal primacy by the Bishop of Rome;

- "that Roman Catholics be open to and desire a re-reception of the exercise of primacy by the Bishop of Rome and the offering of such a ministry to the whole church of God."



RNS photo

Archbishop Carey and Pope John Paul II in 1992. The recent statement follows a declaration they signed in 1996.

Embraced by Everyone

Parishioners from various Oklahoma churches are working together to regain foundations after tornado damage.

A little boy stood in the corridor of the Norman Regional Hospital holding a fish bowl, the home of his fish and his turtle. His own home was gone. A woman, safe herself, was worried about her baby; the phones were down and she couldn't reach her child-care provider.

On the night of May 3, patients filled the emergency room, the outpatient surgery — a secondary ER — and the surgery. "I don't remember when we had an empty bed," said the Rev. Donald Owens, chaplain to the hospital and St. Anselm of Canterbury, the ministry of the Diocese of Oklahoma to the University of Oklahoma. "By 2:30 a.m., it was calming down." The campus center is one of the drop-off sites for donated materials.

The Rev. Joe Miller, rector of St. John's, Norman, was helping at the hospital too. "We had 40 patients brought in," he said, "and we're not the nearest; we were the overflow. The hospital had to move regular patients into the halls. "Now we're taking bedding and towels to the local bank. Some of our parishioners are taking families in."

Tuesday morning, Fr. Miller said, "We are still under a watch, with rain, lightning, hail, maybe more tornadoes spawning." Volunteers were out with the National Guard and FEMA personnel "going through neighborhoods looking for bodies, listening for sounds."

Carol Payne, administrative assistant at St. Christopher's Church, Midwest City, said that morning "there are four or five people we can't contact." The church had volunteered to be a collection center. "We've had calls for diapers and formula.

"People are so good — they jump right in and start helping."

While the church itself was untouched, one family lost their house and car. "But they're OK. We've learned the procedures: Go to a center room, pad yourself. This was the strongest one in a long time, and right through a residential area. For two square miles it's just rubble."

"In 35 years, I've never seen anything like this," Emily Shurley said. Administrative assistant at the diocesan center, she said she was almost ready to return to the building the night before. "It has a basement and it's built like a fortress," she said. Minutes before she would have left her duplex, television showed the storm had veered away.

"There were five tornadoes at one time. The major one was a mile wide in places, and stayed on the ground for 45 minutes. Because it hung so close to the ground,

it totally destroyed buildings, not just roofs. It traveled 40 miles!"

St. James' Church is in the community of Moore, but two miles from where the storm hit, said the rector, the Rev. Theron Walker (who had been "home in the closet"). "One parishioner's house was destroyed, but her car was intact. She was driving around, seemingly

'PEOPLE ARE SO GOOD —
THEY JUMP RIGHT IN AND START HELPING.'

all right. But she said she can't sleep, and she forgets things." Asked where she would live, he replied, "Another parishioner had just bought a second house. He offered it to her to stay in." He echoed what has become a familiar refrain: "The outpouring was tremendous. I had parishioners out feeding the police in the middle of the night."

Fr. Owen said the "oddities" and miracles of any catastrophe have begun to surface. "A five-week-old baby was found unhurt in rubble. In another place, half a house was gone, but the crystal sat untouched on the shelf." Canon to the Ordinary Charles Woltz spoke of seeing the path of the tornado across the turnpike. "The grass had been sucked out of the ground." But on a foundation that had lately supported a house, a lonely bubble gum machine sat, unscratched.

Parishioners in various localities offered to take families into their homes. Catherine Burk of St. Augustine's, Oklahoma City, has volunteered to coordinate housing for families as well as for workers who may arrive to help in the clean-up. She said the Guild of St. George was accepting donations of blankets, furniture, diapers, soap, drinking water. Friends from out of state, and out of country, have contacted her "offering sustained prayers."

Canon Woltz said, "Bishop (Frank) Griswold called on Tuesday, to express his concern for the people and his prayers. He said he had contacted the Presiding Bishop's Fund." The fund, as it does so often, had beaten its sponsor to the draw. Almost while the wind was still blowing a fax had arrived to say, "The Fund stands ready to assist you."

Contributions may be sent to Disaster Relief Fund — Diocese of Oklahoma, 924 N. Robinson St., Oklahoma City, Okla. 73102, or to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, NY 10017.

Patricia Nakamura

Decisions Not to Ordain Women Should Be Respected, Say Six Anglican Leaders

A letter from six Anglican leaders to the Archbishop of Canterbury, Presiding Bishop Frank Griswold and the primates of the Anglican Communion, written after a group of traditionalist leaders met with them in April was released in May.

As promised in their letter to the First Promise Roundtable [TLC, May 16], the Most Rev. Maurice Sinclair, Primate of the Southern Cone, the Most Rev. Emmanuel Kolini, Primate of Rwanda, the Most Rev. Moses Tay, Primate of South East Asia, the Most Rev. Harry Goodhew, Archbishop of Sydney and Metropolitan of New South Wales, Australia, the Most Rev. Jonathan Onyemelukwe, Archbishop of Nigeria (Province II) and representing the Primate of Nigeria, and the Rt. Rev. Evans Kisekka, representing the Primate of Uganda, asked for compliance with the Lambeth resolution on sexuality and on the resolution requiring respect for bishops unwilling to ordain or license women. "These groups share a common concern for

the state of ECUSA... they represent those who wish to remain with their church and to see its illnesses healed."

Speaking of information they received during the post-Easter meeting in Singapore, they said, "What we have heard concerns us deeply. In sharing with you this preliminary report, we ask that you join us in considering its implications."

The primates and archbishops addressed nine areas encompassing liturgical reform, the gay-lesbian agenda and the repudiation of Lambeth resolutions, ordination of women and the 40-year decline of membership in the Episcopal Church even as the general population has doubled.

They said changes within the Episcopal Church have included important aspects that have taken it outside the historic Anglican tradition. These innovations, whether legally sanctioned or not, have not been made with consultation or evaluation by the Anglican Communion as a whole. Further, they say, implications beyond the

borders of the United States have not been considered.

The primates said their concern over issues of homosexuality was not about "the implications of the gospel for people who experience homosexual drives," but of the "damaging results of unilaterally committing the church to a course of action with no sure basis in scripture, Anglican tradition or even medical science."

"We are surprised that ecclesiastical legislation and episcopal control should be used to enforce a program claiming to be liberal and inclusive," wrote the Anglican leaders. They are concerned for traditionalist Episcopalians who "have no future in the church if they cannot passively accept the innovations of the last decades."

Asking for an alternative form of episcopal oversight "be taken into account" on behalf of the traditionalist organizations, the archbishops and primates said, "We believe that failing any major changes in ECUSA, the appeals of petitioners cannot be long ignored."

Texas Model Presented to Wisconsin Congregations



Karen Buker photo

Canon Martin

Delegates from the three dioceses in Wisconsin came together in Stevens Point April 30-May 1 to enjoy fellowship, and to hear a challenging new vision of congregational life expounded by the Rev. Canon Kevin Martin, canon to the ordinary for congregational development of the Diocese of Texas.

The theme of this second annual meeting of the three dioceses was "Hope and Health for Congregations — Building Strong Congregational Life for the 21st Century."

Under the Rt. Rev. Claude Payne, Bishop of Texas, the diocese, appropriately, is taking the bull by the horns when it comes to the long-term membership decline in the church. The diocese has set a goal of more than doubling its membership in the next 10 years.

Texas has begun a radical program of restructuring the work of parish churches, Canon Martin said. Instead of simply catering to an established (and in many cases dwindling) population, parishes are being re-envisioned as "mission outposts," each one a center of evangelical outreach to their community. They have held up a new vision of ministry in which ordained ministers are seen not as leaders but as "equippers," empowering all people to undertake their own mission.

In three sessions on Saturday, Canon Martin expanded on themes he had sounded in his keynote address. Many participants were enthusiastic about taking some of these ideas back to their parishes.

Christopher Hill



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

Setting High Standards

CHARLES RADFORD LAWRENCE II

Charles Lawrence brought zest, energy and healing during a stormy period in the church's life.

By Pamela P. Chinnis

In an address to the 68th General Convention of the Episcopal Church in Anaheim, Calif., Sept. 7, 1985, the outgoing president of the House of Deputies, Charles Radford Lawrence II, cautioned the two houses that they must not be "the bland leading the bland. Jesus tells us to be the salt of the earth, providing zest, initiative and healing to life."

True to his own exhortation, Mr. Lawrence was ending a nine-year term of leading the House of Deputies, having done just that, bringing zest, energy and healing during a stormy period in the church's life.

He was born May 2, 1915, in Boston, and raised in Utica, Miss., where his parents were teachers. He received his bachelor's degree from Morehouse College in 1936, a master's degree from Atlanta University in 1938, and a doctorate in sociology from Columbia University in 1952.

From 1943 to 1947 he taught sociology at Fisk University in Nashville, and was a research associate at the Institute for Race Relations. From 1948 until his retirement in 1977, he was professor of sociology at Brooklyn College of the City University of New York, serving as chair of the sociology department from 1966 to 1977.

Always active in the church at diocesan and national levels, he was elected in 1976 to succeed the Rev. John Coburn (who had postponed his consecration as Bishop of Massachusetts in order to preside over voting on the

prayer book and ordination of women). Conscious of the heavy responsibilities of the office, he took early retirement from his university post to devote himself full-time to his duties as president.

In a fluke of history, Mr. Lawrence was probably the only person elected vice president and president of the House of Deputies in the same week. At the beginning of the 1976 General Convention, he was elected vice president to fill the vacancy created when another African American, Charles V. Willie, resigned in protest after the House of Bishops declared invalid the 1974 ordination of 11 women in Philadelphia. By the end of the week, Mr. Lawrence had earned the full confidence of the house, and was elected without opposition to the presidency.

"[Charles Lawrence] integrated his faith into every aspect of his life."

— *The Rt. Rev. Edmond Browning*

He was the first, and to date the only, African-American to serve as president of the House of Deputies.

In a moving tribute at his father's funeral, in the Cathedral of St. John the Divine in New York City in 1986, Charles Radford Lawrence III recalled his father as an academician and a scholar but at the same time as a passionate and pragmatic activist concerned above all with leaving the world a better place than he found it. The son referred to his father as "a man of absolute principle and immaculate standards who expected much of him-

self and others, but loved us all without condition, without judgment."

One of Charles Lawrence's greatest assets was his wife, Margaret, a distinguished child psychiatrist and psychoanalyst. Together they created a vibrant and loving home, a sanctuary in an often hostile environment for themselves and their three children, who have each gone on to distinguished careers of their own. Through Margaret, Charles became sensitized to women's rights long before it was the politically correct thing to do. He was hailed in the House of Deputies for his efforts to appoint women and minorities to positions of leadership on legislative committees and interim bodies.

At the time of his death, then Presiding Bishop Edmond Browning referred

to Charles Lawrence as "a giant in the life of the Episcopal Church, in the Anglican Communion, and in the lives of countless people, including mine ... [a person] who integrated his faith into every aspect of his life."

Giants leave big shoes to fill, but we honor Mr. Lawrence by holding fast to the principles and high standards he set for himself and for all those who love this church.

Pamela P. Chinnis is the president of the House of Deputies of General Convention. She lives in Washington, D.C.



Children
are everywhere
at the Church
of Epiphany,
San Carlos,
Calif.

'A Poppin' Place'

CHURCH OF THE EPIPHANY

San Carlos, California

By Patricia Nakamura

Children are everywhere at the Church of the Epiphany, San Carlos, Calif., and everyone loves it. Journalist Sandra Burnett, in the history written for the church's 50th anniversary, said, "The future, of course, is the children. When they come pouring into the church every Sunday before Eucharist, raising the energy (and noise) levels beyond belief, it's impossible to imagine that Epiphany will not always be a part of their spiritual home."

One of Epiphany's long-term goals is to be "the whole family of God," and a part of that is the pride the congregation takes in having all ages together, in the pews and out. Much of the bounding growth of the parish in the last several years, said the rector, the Rev. Bruce Freeman, is young families with children. "We have young leadership. At 39, I'm on the older edge."

Kate Elliott Smith's 3-year-old and 5-year-old were playing stick hockey as she talked about the church, and the town. "San Carlos," she said, "is a real little town, not 'California.'" Young families are living in 50-year-old houses. About 85 percent of the parish is under the age of 50, and many are of that increasingly rare entity, the two-parent family

with two or three children. Several times a year, the Rev. Whitney Roberson has an instructed liturgy in the church school. The one on May 16 took place in the church, where each class had its special part in the Eucharist and the baptism. "Any [who are] baptized come to communion. It's a little boisterous, but the kids are integrated into the life of the church." The young population continues to increase: Ms. Smith said Epiphany presently has nine pregnant women.

The parish is transforming itself from a parish church into a program church, and its first goal, said Fr. Freeman, is to support lay ministry and spirituality. Upon his own transition to "The Peninsula" between San Francisco and San Jose from Western Massachusetts, he saw that Epiphany would need a larger staff to realize its potential. Ms. Roberson, former screen writer and math teacher, joined Epiphany as associate for family ministries, and quickly found herself creating and coordinating a new ministry. Spirituality at Work began, she wrote, with a group of people "sitting around the table...sorting through our frustrations about work: a disappointing lack of trust, uncertain

A LIVING CHURCH
(One in a series)

“We’ve had growing pains, with so many newcomers. We’re folding new people in quickly, and we need leadership and coordination.”

job security coupled with an increasing workload, the longing for greater connection and meaning.” And so, with the support of the Diocese of California and a grant from Trinity Church, Wall Street, the conversations began, “to explore the relationship between their work and their faith...to discover how participants might create conversation spaces in which they could assist one another in integrating the inner life of spirit with the outer life of work...”

While she was at the seminary (CDSF), Ms. Roberson said, questions surfaced: What will the church and its priests be like in the new millennium? “I was in the Special Reading program. I read secular futurists — Toffler, and theologians — Loren Mead and others. I decided we can’t wait for people to come in.” Sometimes, she said, we tend to be “the church asleep. It’s the role of the clergy to wake up the church and provide tools.”

She did field research with “Episcopalians in business learning groups. With long work days, we found it hard to have a group afterward at church. We tried lunchtime, just before or after for an hour.

“We tried various models — sort of EFM in an hour. And not just Bible study, because we have other [religious] traditions too. The groups are diverse ethnically and spiritually. We are unapologetic about our Christian tradition, but we trust the Holy Spirit to convert others.” There are presently three groups meeting, one in the financial district in downtown San Francisco, one in Silicon Valley and another, contemplative group meeting in a home on weekends. In addition to conversations, Spirituality at Work offers workshops and retreats. Ms. Roberson has written a resource guide for agendas and formats.

“Five to eight people is perfect,” she said. “No guilt — come when you can, everyone is welcome. It is mostly lay-led, in an open style welcoming all perspectives. There is no ‘answer.’ We trust the Spirit.”

In a rapidly growing congregation, maintaining connections can be difficult. Katie Cadigan, filmmaker and daughter of a priest, said she felt early on the small group program was something she wanted to do. Within two months of joining Epiphany she formed her first group, using a program calling participants to holiness, contemplation and compassion. She said, “We thought we should look at where we are. So we did. I was stunned at the response. Two years later, the group is still plugging.” Second and third groups, “Further Up, Further In,” have formed. Members have “grown out into active life in the church. One is on the vestry, two others are conveners in Spirituality at Work, another helps in her

child’s school, one is in the choir and volunteers in the jail.” Groups were not formed by design, she said. “The Spirit led us into communities, in church, in the world. Newcomers want to form others. It’s awesome!”

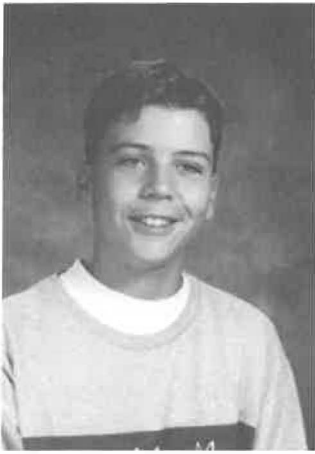
The newest group ventures out literally. The Road Trippers invite those interested in “spiritual speculation, ecclesiastical excursion, religious ramble, or transcendental traipse” to join in monthly “spiritual field trips.” The first, on May 7, visited a Taizé service at nearby Mercy Center. Organizer Jean Hansen said, “We want to keep it very loose and unstructured.” Meeting times are listed in the monthly newsletter, along with directions for anyone going on his/her own. Ms. Hansen said they would like to take advantage of the many different spiritual traditions and practices in the area. “The Episcopal Church has fairly open arms, so I’m not worried about visiting an ashram, for example.”

On June 5, deacon Karin White will become priest Karin White. She has been with Epiphany for 18 months, working with pastoral care and developing the Caring Community, a lay ministry offering Alban Institute training on everyday visiting, on listening to people, at home and at work. The next focus will be on crisis visiting, and providing “an ongoing caring presence in people’s lives, using a wellness model.

“We’ve had growing pains, with so many newcomers. We’re folding new people in quickly, and we need leadership and coordination. It’s an exciting time.”

Epiphany believes in sharing the light of its star with the greater community too. A percentage of the funds raised in its capital campaign will be designated for a “long-range, bricks-and-mortar project,” said Bob French of the Outreach Task Force. Several possibilities are under consideration, and ongoing support would be part of the commitment.

In a location on the edge of Silicon Valley, with many members employed in high-tech industries, one would expect Epiphany to have a significant presence on the Internet. The website, www.churchoftheepiphany.org, posts, in addition to a mission statement, a map, organizational chart and photographs of the clergy and longtime organist/choirmaster Barron Smith, a weekly calendar with contacts, the bulletin and the sermon. It is another way to send the light of the Epiphany star out into the world. Its members call it “a vibrant church” and “a poppin’ place,” and Fr. Freeman stresses, “We’re not an insular church. We’re not stuck in San Carlos. I really see Epiphany as a community of light for its parishioners, the local community, and the Bay Area.”



With God as a Guide

Tim Miller reflects on the tragic incident and how, through all of the chaos, he was one of the fortunate who escaped.

By Tim Miller
Freshman at Columbine HS

Tuesday, April 20, started out as a perfectly normal day. I was looking forward to the trip to Wyoming that my family and I had planned for the next weekend.

During my first two classes everything seemed as it always did at Columbine High School. In my fourth-period class, my class before lunch, I was feeling sick to my stomach. It had crossed my mind that I should go home before it got any worse, but because I had a track meet that night, I decided to tough it out and finish the day.

When I went to lunch everything still seemed as normal as can be. Instead of getting lunch I got a Sprite to try to settle my stomach. After I sat down at a table near the windows, I looked to my left and saw lots of my classmates standing up, looking out the windows and yelling "fight." Most of the people at my table and at other tables stood up to see what it was. I did not stand up because I felt like I would make my stomach hurt worse.

Just seconds later Dave Sanders, my keyboarding teacher, ran through the doors yelling, "Everyone get down." At that moment everyone hit the floor and I turned to my friend Jeff Morroni and said, "What is going on?" He didn't answer. Seeing the same scared look on everyone's face, even Mr. Sanders', made me even more terrified.

I took a quick glance outside and saw smoke. Then gun shots were fired and I heard everyone in the cafeteria scream. People started to make their way up the stairs.

I ran with my head down, praying that bullets would not hit me. I had this feeling in my stomach, which was no longer hurting, like the feeling when you see a horrific crash — or when you're about to ride on a ride

that you have never ridden on before that is really scary. It's a kind of nauseous feeling in your stomach.

I ran to the top of the stairs, and from there down the hall past the science department, following the crowd. Many kids were falling and being trampled around me. When one kid fell right in front of me, I leaned down and lifted him up as fast as I could. Then someone else stepped on my foot and I crashed to the floor, landing on my elbows. The fear of being trampled went through my mind and I got up as fast as possible and kept running down that hall.

I took a left into the upper auditorium, where I stood for about 30 seconds looking around at people and

doors and burst through them into what seemed liked heaven — blue skies and the sun shining on my face.

I kept running through that heaven, out to Clement Park and stood there for a couple minutes.

Now that I was not as scared as before, I started feeling this great anger toward whoever was doing this. While I stood next to my friend from baseball, a policeman came flying by in his car yelling, "Get out of here. There's a bomb threat."

So my friends and I ran down Bowles and went to my uncle and aunt's house. My aunt took me home.

My brother called right when I entered the house. When he heard my voice he started to cry and he told me

Finally I reached the main entrance doors and burst through them into what seemed liked heaven — blue skies and the sun shining on my face.

thinking where do we go now. Hearing five more shots fired sent a cold chill down my back. I was thinking that probably someone was being shot, maybe one of my friends.

At that moment, besides feeling nauseous, I felt lost because I didn't know where to go.

Because the shots sounded like they were coming from the cafeteria or near the stairs, I decided to lead the crowd in the auditorium to the other exit and down the main hall toward the main entrance. I ran as fast as I have ever run down that hall. I heard more shots fired and it sounded like bullets were ricocheting off the lockers around me.

Finally I reached the main entrance

he was coming home.

I hung up the phone, then I broke down in tears after hearing my brother cry. It made me realize how precious life really is.

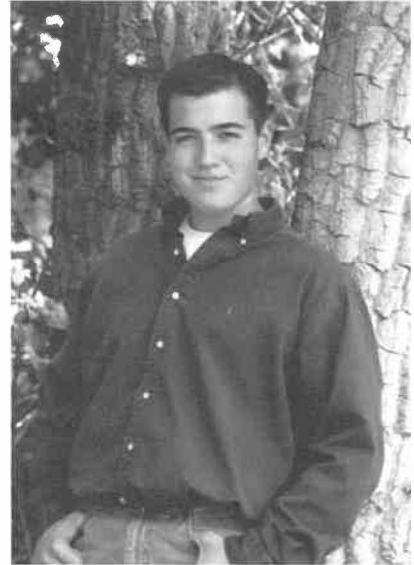
As I think about it now, if I hadn't gone out of the school the way I did I might not be here today. God guided me through the school, telling me where to go and when. I pray every night for the families of the victims and for the families of the injured, to get them through this hard time and come out stronger than before.

Tim Miller, 15, is a freshman at Columbine High School and an acolyte at St. Gregory's Church, Littleton, Colo.

A Whirlwind of Emotion

Thirteen were killed, dozens injured
and more than 2,000 now know first hand
just how scary life can be.

By Christopher Beets
Senior at Columbine HS



**'In that one instant, my
life changed forever.'**

On April 20, 1999, at 11:21 a.m., I was headed back to Columbine High School after my lunch break. As I approached the school, numerous police cars sped by me and I saw hundreds of students running from the building. It was only then that I heard of the horrible events taking place inside my school. In that one instant, my life changed forever.

I spent hours that afternoon searching for friends. Some appeared instantly, while others were trapped in the building for hours until SWAT teams brought them out. Luckily most of my friends made it out of that building that day, but later that evening I learned that two of my speech team members had yet to be accounted for and my worst fears became realized. As I lay in bed that night, I couldn't sleep. Thoughts kept swirling around in my mind, I didn't know what to think or how to feel. I was just hoping as morning approached, that it was only a bad dream.

It wasn't until later that week that reality set in. My school had been attacked by two of its own. Shots had gone off, bombs exploded and 12 fellow classmates and my business teacher were dead.

The past three weeks have brought a whirlwind of emotion as I have attended funerals, but also remembered the good times I had with those now gone.

Throughout the nation, it is known as the "tragedy at Columbine." In every sense of the word, tragedy it is. Thirteen were killed, dozens injured and more than 2,000 now know first hand just how scary life can be. But for the small amount of anger and hatred present in those halls that day, an immeasurable and overwhelming amount of love, compassion and support has sprouted.

I know my school will be repaired and my classmates will go back to the school, and I know that we will go on with our lives. My hope is that the Columbine community and the nation will learn something from this and become even stronger as people.

Christopher Beets, 18, is a senior at Columbine High School and an acolyte and layreader at St. Gregory's Church, Littleton, Colo.

Littleton and the Judgment of God

While the tragedy in Littleton continues to grip the nation, real answers for the reason behind it have so far proved elusive.

You have heard the voices. Youth culture is the problem, Hollywood is to blame. Where were the parents? What about the school officials who could have, should have, known sooner? Maybe gun availability is the culprit.

Others point the finger at the devastating impact of peer pressure, and on and on it goes.

But amidst this din of stories, analysis and commentary, there is one thing which is not being said. Its silence has become deafening, yet it begs to be heard because it points the way to a more painful, yet more hopeful answer.

Can you think of what is not being said? What is nearly always blurred out in other situations but has not been articulated in this one?

Judge not. You remember this one, don't you? Jesus said it, right? What is fine for you is fine for you, but I have a different take on it. You say po-tay-to, I say po-tah-to, you say to-may-to, I say to-mah-to.

But suddenly the cat is out of the bag, because the one thing everyone is doing is judging. To say Hollywood is showing too much violence implies there is a standard of decency which Hollywood has violated. If people are upset that the parents did not know, that implies an idea of an effective parent (involved) and a bad parent (uninvolved).

Strange word, that, BAD. Opposite of GOOD (not effective, as misused above — did you notice?)

We do not hear these words, good and bad, very much anymore, do we? What happened to the so-called "post-modern" world? I thought we were to speak of values and preferences. I thought we were not supposed to judge.

Our reaction to Littleton says volumes more than even the tragedy of Littleton itself, because it exposes our

hypocrisy about judgment. We claim to live in a world of taste and lifestyle, but the moment anything of real import occurs the game shifts to be played on another field. On this field, words like God and goodness, the satanic and evil, beg to be used, because they are the only way in which to begin to wrestle with the magnitude of it all. "Anger management" classes just are not enough.

But then the guns went off, and not only our judgments poured forth, but God's did as well. If Littleton means anything, it means God's judgment upon an America which is losing its moral and spiritual vocabulary and imagination.

When Jesus said "judge not" in Matthew 7:1, he did not mean what he is often alleged to have meant, that we are not to judge. He calls for his followers to judge "with right judgment" (John 7:24) which is how we, like him, are able to distinguish between true and false prophets (Matt. 7:15-20).

What is at issue is what is being judged and how. The human heart and a person's ultimate spiritual condition is something God alone can judge, but we can judge people's behavior and words — "you will know them by their fruits" — and render partial verdicts when appropriate.

The full verse, the second half of which is frequently left off, is, "judge not, that you be not judged," by which Jesus means we are to judge with the awareness that the standard we use on others is one which we will also be judged by.

So we are called by the judgments about Littleton to hear the judgment we are bringing on ourselves, and the far more important judgment God is making and will render upon us. We are indeed one nation under God.

Our guest columnist is the Rev. Kendall S. Harmon, theologian-in-residence at St. Paul's Church, Summerville, S.C.

Did You Know...

Seabury-Western Theological Seminary held an Anglican Croquet Day recently.

Quote of the Week

Deon Irish, organist and choirmaster of St. Michael and All Angels Church, Observatory, Cape Town, South Africa, on God:

"At least a significant part of what is wrong with the world today is precisely that people have stopped regarding the very concept of a God as 'scary'."

A Basis of Worship

All over the Episcopal Church parishes, missions, seminaries and dioceses are observing the 450th anniversary of the Book of Common Prayer. Services, exhibits, discussions and lectures are among the events being held as part of the commemoration of that event. According to *Lesser Feasts and Fasts*, the first Book of Common Prayer came into use June 9, 1549, on the day of Pentecost, although there are indications that the book actually was in use before that date. It is generally believed that Thomas Cranmer, Archbishop of Canterbury, was the chief author of the book, which contained the ancient services of the church in a somewhat simplified form and was published in English.

Following publication of the 1549 book, there were further editions of the prayer book. One appeared in 1552; then the English prayer book was forbidden during the reign of Queen Mary, a Roman Catholic. Upon the accession of Elizabeth to the throne in 1559, the 1552 book was brought back into use in a slightly revised form. Some changes were made in a 1604 edition, and in 1662 further revisions were made. That book remains the official prayer book of the Church of England and is still in wide use there and in other parts of the world. Various member churches of the Anglican Communion have adapted the prayer book to their own needs and languages, including the American editions of 1789, 1892, 1928 and 1979.

The Book of Common Prayer has formed the basis of

Anglican worship and personal spirituality ever since its introduction. It enables worshipers to pray in common on a daily basis with members of 38 Anglican churches throughout the world. It provides a structure for the liturgy and worship of the church, a continuation of the church of the 16th century. The prayer book contains the words for the church's liturgy, a framework for its worship. The church has changed greatly in 450 years, but the Book of Common Prayer, through all its revisions and forms, has stood the test of time.

Signs of Welcome

In some parts of the country, the Memorial Day weekend marks the start of the vacation season. School is out, and families begin to head to the seashore, a lake, the mountains or some other favorite vacation destination. It is a time for relaxation, renewing friendships or seeing relatives. We hope readers who plan to travel will be sure to find a church for the Sunday Eucharist. The familiar blue-and-white signs of welcome can be found everywhere, and the Church Directory inside the back cover of this magazine lists churches which extend hospitality to visitors. For a list of churches in other parts of the country, consult *The Episcopal Church Annual*, which can be found in the offices of most parish churches. We extend to all our readers best wishes for a relaxing and refreshing summer.



Vivian was proud of her washboard albs.

A Question of Faith

By Anita Marie Baumann

A friend of mine from college recently sent me an e-mail asking for my thoughts on the Littleton shooting, specifically on the students who were asked if they believed in God before they were shot. My friend attends a "moms' group," and the women got into a discussion about what they would do if faced with a similar situation. Some, like my friend, did not know how they would live with themselves if they lied about their faith to save their life. Others felt God would not want them to die and would prefer they lie if it meant saving their life.

I, too, have been thinking about this terrible tragedy, and my answer did not take long to compose:

If I were ever faced with that situation, I hope — and to a certain extent, believe — that I would not deny my faith. I do not think I could get those words to pass my lips. Dying for one's faith, or because of it, as in the case of the girl in Colorado, is the legacy we have from the martyrs. It is an honor to be able to affirm one's faith when faced with the threat of death, and many believe a person martyred in such a way guarantees his or her salvation.

Would God want us to deny our faith? I don't think so, but I like to think he would be compassionate to someone who did. However, we must remember that the temptation to deny God is, more or less, how the devil tempted Christ in the desert. We who are attached to the world — and we all are — have a hard time letting go of that which we love here. We are also scared to die, especially in the horrific way those people did, because we don't know what it's like and because we fear pain, both physical and emotional. But if you say, "No, I don't believe in God," in a situation where logic has been replaced with chaos, how can you be sure you will not be killed for some other reason, like wearing a certain color hat? That's what happened in Colorado — people with white baseball caps were among the students targeted because the killers thought that's what athletes wore. Would you rather deny your faith and be remembered for being killed for some arbitrary reason that has no meaning, like the color of your clothes or the sport you played?

In the Littleton tragedy, most of the students who faced the gun were killed — there are only a few stories of people who were deliberately spared by the killers. In the face of such evil, I'd rather affirm my faith and put my destiny in God's hands, knowing that my last decision will please him, even if the situation makes him grieve.

Faith is about making hard choices; that is what we are called to do. That is why we are supposed to be a people whose views often stand in the face of society and the way of the world. Were it not for people who felt called to make those choices, there would be no one to protest abortion or euthanasia or ethnic cleans-

ing or the Holocaust or other atrocities. I'm not asserting that the only people who have opposed these ethical challenges have been Christians. Many have rallied behind those who could not fight for themselves against the forces of evil and hate. However, Christians have often led the way, because our faith compels us to speak against injustice, brutality and hatred.

Facing death, especially a violent death, is not easy for most of us. The prospect of leaving behind all we care about in this world is difficult — especially when we have not had time to plan our leave-taking. However, we Christians believe that our future is filled with the promise of the resurrection, that our lives do not end in death. Faced with a life-or-death choice about our faith, I think that, at that moment, our response will not be totally ours to make; it will come forth from the depths of our soul. Many theologians believe that when we die and face God's judgment, we will be asked, "Do you love me?" Our answer, however, will not be something we can control, for it will be based on the sum total of how we lived our life. I think the students in Littleton faced a similar judgment, not from God but from evil, and their responses were, to a certain extent, beyond their conscious will.

I console myself with these thoughts: God is surely saddened over what happened in Littleton, and he is angry at the evil and hate that was behind it. I believe his compassion rests on those innocent victims who were put in this horrible situation. He can read the hearts of all involved and knows their true thoughts and feelings.

I pray that I will never be asked about my faith in the way those Littleton students were. But if I am, I fervently hope that I have the grace to affirm the faith I strive every day to live.

May God pour his loving kindness on the students and families of Littleton, and on this nation as it heals from these painful wounds.

Anita Marie Baumann is the editor of a monthly trade magazine. She is a member of the Church of the Good Shepherd, Burke, Va.

Dying for one's faith,
or because of it,
as in the case
of the girl
in Colorado,
is the legacy
we have from
the martyrs.

'Self-Wounding'

"Christ Our Pelican," by Ann Rose [TLC, May 2], was a fascinating article, made more interesting to me because I had the privilege recently of singing Gerald Finzi's *Lo, the Full Final Sacrifice* with our small (24-voice) community choral group. Finzi composed this piece in 1946, for the 53rd anniversary of the consecration of St. Matthew's Church in Northampton (England). He took verses from the 17th-century poet Richard Crashaw's versions of *Adoro te Devote* and *Lauda Sion salvatore* by Thomas Aquinas. The final verse starts with the tenors singing "O soft self-wounding Pelican!" and the rest of the chorus joins to sing:

Whose breast weeps Balm for wounded man./All this way bend thy benign flood/To a bleeding Heart that gasps for blood./That blood, whose least drops sovereign be/To wash my worlds of sins from me./Come love! Come Lord! and that long day/For which I languish, come away./When this dry soul those eyes shall see,/And drink the unseal'd source of thee./When Glory's sun faith's shades shall chase,/And for thy veil give me thy Face. Amen.

What a summary of the Passion and the startled joy of the Resurrection! It

is well worthwhile to listen to the music, and read the words many times to deepen our own faith.

*Margaret Rose Webber
Sharon, Conn.*

I much appreciated the article "Christ Our Pelican" by Ann Rose. I have a series of custom-designed and made stoles, two still in the making, that incorporate various facets of Durham Cathedral. The artist, Mae Runions, based the series on my Anglican roots in the north of England through my paternal grandparents. The first stole, white, uses the pelican sacrificing its body and blood for its young, based on the lectern of Durham (which is a replica of the original destroyed in medieval times).

The use of such ornithological symbolism led to other birds being used in the design of subsequent stoles, including the soaring eagle on the red, goldfinch and swallow on the violet and peacock on the green. Who knows, if I live long enough, perhaps I'll have the courage to commission a set using griffins, sphinxes and unicorns.

*(The Rev.) Ronald E. Harrison
St. Philip's Church
Vancouver, B.C., Canada*

It was a bittersweet experience to see the "Christ Our Pelican" cover and to read the related article chronicling Ann Rose's growing appreciation for this historic and widely used symbol. If more members of the House of Deputies at the 1982 General Convention had shared her awareness, our current hymnal would contain the following brief but poignant text by the contemporary American poet, John Bennett:

*As from her bloodied breast the pelican
gives life to given life and dies to save,
so Christ upon the cross, so God in Man
took iron through his flesh
to close the grave.*

This text was included among those proposed for the hymnal by the Standing Commission on Church Music but, alas, was excised on the floor of the House of Deputies on the grounds that it was not "scientifically correct." Perhaps if the Episcopal Church were more open to such symbol-borne truth that transcends factual observation, we might be both humbler and wiser.

*(The Rev.) Carl P. Daw, Jr.
Boston, Mass.*

Sacred Vows

I was appalled to read, in the article about same-sex unions [TLC, May 9] that some participants "wondered if the church should get out of the marriage business altogether, perhaps letting relationships be blessed in the church and placing legal issues in the hands of civil authorities."

First, I believe one will find that "legal" issues are already in the hands of the civil authorities.

Second, and more important, perhaps those participants are not aware of the fact that marriage is a sacrament of the church, a holy union, instituted by God.

From the Book of Common Prayer: "The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and his

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ARE YOU
TRAVELING
THIS
MEMORIAL
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TAKE ALONG
YOUR TLC
CHURCH
DIRECTORY
GUIDE.
(PAGE 22)

Church, and Holy Scripture commends it to be honored among all people."

Marriage vows are a sacred institution.

Anne Pringle
Freeland, Wash

More Than Style

In his fine article on "A Role for the King James Bible?" [TLC, May 2] William G. Sayers seems to confine himself to style and pronouns in the modern versions.

Giving up the "thees," "thous" and "doths" of the KJV is not very important but changing the meaning is.

For example, the first verse of the Psalm 69 reads in the KJV: "Save Me, O God, for the waters are come in unto my soul." These words could have been translated "Save me, O God, for I am spiritually drowning," Here is the "translation" in the present prayer book: "Save me, O God, for the waters have risen up to my neck." This seems to me rather silly unless one lives on the banks of the Mississippi River and fears a flood. The word in the Hebrew which means soul is *nepesh* which cannot be translated "neck." The modern change is hardly pertinent to our condition today. The ancient one is.

Revision of the prayer book is needed from time to time but its purpose should always be to make the meaning clearer in the modern vernacular, not to change it.

(The Rev. Canon)
Robert S.S. Whitman
Guilford, Conn.

Accessibility Needed

It is wonderful and deserving news that the Virginia Theological Seminary received \$17.9 million from the late Allen C. Adams Trust Fund [TLC, May 9]. Mr. Adams was a founding member of St. Peter's Church in Arlington, Va.

I would pray that the seminary set aside a little of the funds to become accessible for people with disabilities who wish to become seminary students. Virginia Seminary could be in a lead position, if it was accessible for Episcopalians with disabilities. God

bless those who believe in and make their churches accessible to worshippers with disabilities.

Wilson Hulley
Chevy Chase, Md.

'Just Dull'

I want to thank TLC and Anne LeCroy for the fine tribute — much deserved — to our colleague, Marion J. Hatchett [TLC, April 23]. During this his retirement year, Sewanee and many other friends are honoring Marion in various ways for his many contributions during more than 30 years of teaching and scholarship.

We have but one quibble, one that we encounter frequently, even among our own graduates. To the best of my knowledge and Don Armentrout's research, the School of Theology of the University of the South in Sewanee, Tennessee, is not and has never been St. Luke's School of Theology. St. Luke is revered as our patron saint. We were housed for many years in St. Luke's Hall and worshiped in St. Luke's Chapel. We award St. Luke's Crosses to graduates. But we have always been named just the dull, unadjectivized School of Theology (actually the original Latin charter says *Sacrasancta Theologia Schola*, I

believe). We are also happy to be known, like the university itself, by our geographic name: Sewanee (three syllables, not two — and, as the local bumper sticker says: "Sewanee is not a river — The University of the South").

(The Very Rev.) Guy Fitch Lytle III
Dean, The School of Theology
Sewanee, Tenn.

Giving Increased


Douglas LeBlanc's article reporting on the SEAD conference [TLC, May 2] was misleading.

Following the Lambeth Conference, the Diocese of Washington increased its overseas giving and allocations by approximately \$700,000 in new money. Much of that went to the Diocese of Honduras following Hurricane Mitch and the rest went in grants and aids to projects in East Africa and West Africa.


(The Rt. Rev.) Ronald H. Haines
Bishop of Washington
Washington, D.C.

To Our Readers:

We welcome your letters to the editor. Each is subject to editing. Letters may be sent via email to tlc@livingchurch.org. All letters should include an address and phone number.



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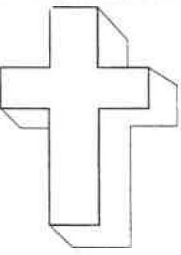
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RECTOR: St. Stephen's Episcopal Church, Oak Harbor, WA. Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Screening begins April 11, 1999. Position open until filled. To inquire further, please contact: **Mrs. Diana LaMee Edwards**, St. Stephen's Episcopal Church, 555 SE Regatta Dr., P.O. Box 1800, Oak Harbor, WA 98277. (360) 679-3431 or e-mail ststephens@oakharbor.net

RECTOR: St. Barnabas', Glen Ellyn, IL. Growth oriented, pastoral-sized parish located in west suburban Chicago. Noted for its traditional and vibrant liturgical worship, strong children's formation programs (Catechesis of the Good Shepherd), and committed lay leadership. Parish sees Christ centered worship, Christian formation, healing and small group ministries as essential to its mission. Seeks leadership to enable laity to strengthen programs, mission and community, and complete building program. Previous parish experience necessary and program church experience helpful. Preaching, liturgical and administrative ability essential and vision for evangelism, stewardship and youth programs. Send resumes to: **St. Barnabas' Episcopal Church**, Search Committee, 22W415 Butterfield Rd., Glen Ellyn, IL 60137. www.com/~barnabas.

POSITIONS OFFERED

CURATE/ASSISTANT TO RECTOR. Old St. Paul's, in downtown Baltimore, is seeking a full-time priest (or transitional deacon). The position has a focus on pastoral care, newcomer ministry and young adults. Looking for energetic and imaginative leadership, ability to relate to a wide range of individuals, a lively faith and active spiritual life, the ability to work as part of a team and to take initiative. Respond to: **The Rev. David Cobb**, 309 Cathedral St., Baltimore, MD 21201 or DaCobb@aol.com

REWARDING MINISTRY—El Hogar Projects, Diocese of Honduras, seeking new executive director/co-directors responsible for 3 homes/schools for abandoned boys, and for fund raising. **Perry Nies**, Chairman, 30 Maitland Groves Rd., Maitland, FL 32751; e-mail: jnies@gdi.net

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.

PARISH NURSE—Large metropolitan congregation seeking part-time parish nurse to carry on existing health ministry, beginning June 1. Position is salaried with benefits. BSN required; master's preferred. Experience and education in parish nursing also desirable. Send letter of interest and resume to: **The Rev. David Shoulders**, Rector, St. Paul's Episcopal Church, 10 W. 61st St., Indianapolis, IN 46208. FAX (317) 726-0569.

FULL-TIME DIRECTOR OF CHILDREN AND YOUTH MINISTRIES: Looking for a faith-filled, energetic leader willing to work with rector, vestry and adult volunteers in designing, strengthening and coordinating present youth program (pre-K to young adults). Prefer college degree or training, with experience in youth ministry. Should be willing to share the Christian faith by expressing ideas, wisdom and advice with youth. St. Anne's has an active core of 60+ youth in program and 120 enrolled in Sunday church school. Please send resume to: **Youth Search Committee**, St. Anne's Episcopal Church, 347 S. Libal St., De Pere, WI 54115

RURAL PARISH seeks priest-in-charge to live and pastor in our farming and logging community. Eighty-member congregation with historic, beautiful building and cemetery on the West Bank of the Mississippi River. Three-bedroom home with study; cash stipend, insurance provided. Especially suited for a retired priest who likes to hunt and fish. One Sunday liturgy and the need to develop a few programs, especially for the younger people of our community. Sixty miles from Baton Rouge. Come share in our ministry at St. Stephen's, Innis. Contact: **Canon Ronald Clingenpeel**, 1623 7th St., New Orleans, LA 70115.

THE DIOCESE OF TENNESSEE is searching for ordained church planters for middle Tennessee. Applicants must be excited about the gospel of Jesus Christ, engaged in the making of disciples, bold and unapologetic about the Great Commission, have significant ordained experience with enterprising business skills, and willing to commit five years to a new parish in the dynamic middle Tennessee region. This search is ongoing and will continue until positions are filled. Send resumes to: **Canon Robert Dedmon**, Diocese of Tennessee, 50 Vantage Way, Suite 107, Nashville, TN 37228.

DIOCESE OF ARKANSAS has several opportunities for priests in both full and part-time service in rural settings. Are you tired of the rat race in the big city? Contact me about possibilities in several areas of beautiful Arkansas. Urban opportunities include St. Thomas', Springdale, in the rapidly growing northwest area of the state and St. Stephen's, Jacksonville, outside Little Rock. Both have recently completed new facilities and excellent opportunities for growth. Contact: **Canon McKee**, P.O. Box 164668, Little Rock, AR 72216, (501) 372-2168 or e-mail dmckee@arkansas.anglican.org

CONTINUED ON NEXT PAGE

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POSITIONS OFFERED

RECTOR: Traditional Southern Virginia parish seeks rector with strong leadership skills and spiritual values. Historic city, modern church building with room to grow. Small enthusiastic and supportive congregation with an active youth group, choir and ECW. Send letters of interest and/or resume to: **Search Committee, P.O. Box 4832, Danville, VA 24540.**

DIRECTOR OF YOUTH MINISTRIES AND CHRISTIAN EDUCATION: The Church of the Advent, Brentwood, TN. Episcopal congregation is seeking a professional, take-charge person to be responsible for the youth ministries and Christian education. The position is a full-time position with responsibilities for program direction, planning, coordination, communication and budget. Additional responsibilities include recruiting and training of church school volunteers, utilizing resources from various locations, attending workshops and professional development seminars. Applicants should have a bachelor's degree or equivalent education and experience along with enthusiasm, high energy, good organizational skills and excellent communication skills. The individual should be computer literate along with knowledge of word processing. A self-motivated individual who can work with minimal direction is a must. Send resume and/or letter of introduction to: **Church of the Advent, 5501 Franklin Rd., Nashville, TN 37220 or FAX to (615) 377-3600 or e-mail to HMC9063@aol.com**

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 (341) 231-3373.**

RECTOR: Warm, loving, diverse downtown Anglo-Catholic church seeks dynamic, energetic rector. We are well into the process of restoring our beautiful, historic church. We have a reconciling congregation with community involvement in social issues. **Search Committee, St. Mary's Episcopal Church, 1307 Holmes, P.O. Box 15748, Kansas City, MO 64106.**

TRINITY COLLEGE CHAPLAIN: Trinity seeks a chaplain for our liberal arts college community. The chaplain conducts regular services, provides counseling, coordinates the work of religious organizations, facilitates worship and spiritual observances for people of all faiths, and promotes spiritual life on campus through traditional and non-traditional ministering. We seek an energetic, persuasive communicator, with the enthusiasm and experience to work with a diverse student body and to anticipate students' differing needs. Candidates must be an ordained Episcopal priest and should have an advanced degree. Prior chaplaincy experience not essential. Interviews will commence as excellent candidates are identified. Ideal starting date: August, 1999. Send applications and nominations to: **Dr. Sharon Herzberger, Vice President for Student Services, Trinity College, Hartford, CT 06106, or FAX to (860) 297-4229.** Inquiries may be made to (860) 297-2085. Trinity College is an equal opportunity/affirmative action employer. Women and minorities are encouraged to apply. Applicants with disabilities should request any needed accommodation to participate in the application process.

WANTED: Organist/choir director for growing Episcopal church in beautiful Salisbury, CT, with strong commitment to the music ministry. Please call **Fr. John Carter** at (860) 435-9290. Resumes may be faxed to (860) 435-3577.

HOLY CROSS PARISH, a small conservative congregation nestled in the foothills of the Ozarks, is seeking a priest committed to administering the sacraments, Bible preaching, pastoral care, church growth and development, and the challenge of steering a major building project. For further information contact: **Sam Christy, 2012 Snider Rd., Poplar Bluff, MO 63901; (573) 686-5700.**

POSITIONS OFFERED

MINISTER FOR MUSIC: St. Paul's is seeking a person with a call to the ministry of music. Should be a person with strong choral and liturgical skills, and be an accomplished organist. The liturgical tradition encompasses the celebration of Holy Eucharist and Morning Prayer. Position involves musical and spiritual leadership by a dedicated Christian. Church has a vibrant children's and adult choral program including eight choirs. Applicants must be professional, with interpersonal skills, motivational with pastoral orientation, and able to work collegially with church and music staffs. Ability to administer music program, staff organization and large budget important. Music department has excellent facilities and offices. Church acoustics superb with an M. P. Moller organ, Opus 10768, 1971 (7 divisions, 63 ranks), a Flemish single manual Frank Hubbard Harpsichord, #72, a refurbished 1904 Steinway piano and DAT recording equipment. This large parish plays a leadership role in the community and diocese with a long tradition of good music. Full-time position is open and receiving inquiries. Send resume to: **Music Committee, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608 or contact the Rev. Roger C. Porter (334) 342-8521.**

RETIRED CLERGY: Would you like to assist on a part-time basis (20 hours per week) in Florida parish for one month between June-September? Housing provided and small stipend. E-mail: pricbca@worldnet.att.net or FAX (561) 395-8339.

A **MISSION-MINDED PRIEST** is sought for St. Michael's, Baton Rouge, and Southern University. This congregation and university chaplaincy provide an excellent opportunity for a priest who desires to grow and develop with a faithful and committed laity. Southern University is the largest university of traditional African-American population in the country. Applicants should have experience in and enthusiasm for congregational development, a catholic liturgical expression, chaplaincy and a desire for evangelization and stewardship development. The resources are tremendous and the opportunity begs for a committed priest. We are receiving names again. Contact: **Canon Ronald Clingenpeel, 1623 7th St., New Orleans, LA 70115.**

DIRECTOR OF CHILDREN'S MINISTRY AND EDUCATION: St. Andrew's Episcopal Church, Kansas City, MO, seeks a director of children's ministry and education who will be responsible for the coordination and administration of all programming and educational efforts prescribed by the children's ministry committee. A background in education is required and a graduate degree with emphasis in Christian education is desired. Candidate should have extensive experience in church educational programming and previous experience working in a multi-staff organization. Qualities required for this position include sound management and organizational skills, flexibility and an ability to relate well to children and adults. Salary will be commensurate with experience. Please submit resume by June 30 to: **St. Andrew's Episcopal Church, P.O. Box 32794, Kansas City, MO 64171 or e-mail to larry@standrewkc.org**

ASSISTANT RECTOR: Trinity Church, Upperville, VA, seeks an assistant rector to participate fully in all aspects of the ministry of this parish. This person will provide vision, leadership and pastoral care with an emphasis on youth and Christian education programs. Essential are enthusiasm for youth, administrative skills and joy in one's calling. Trinity is a transitional size parish in rural northern Virginia. Interested persons should call the **Parish Administrator** at (540) 592-3343.

DIRECTOR OF MUSIC MINISTRIES: Trinity Church, Upperville, VA. This would be a full or part-time position, depending on duties. These may include, but are not limited to, organist, directing choirs for adults, children, and handbells, and program administration. Crucial for this position are excellent keyboard, conducting and interpersonal skills, and knowledge of the Episcopal liturgy. Contact: **The Parish Administrator** at (540) 592-3343.

POSITIONS OFFERED

MINISTER TO YOUNG ADULTS: St. John's Church is looking for an associate rector who feels called to build a ministry to young singles and young families. A parish with great resources, St. John's is praying for God to bring us someone with lively personal faith, commitment to Scripture, disciplined prayer life, vision for contemporary Spirit-led worship, a deep desire to reach out to young adults and a vision for how to do that. St. John's is an endowed, program-size parish in Midland, a pleasant mid-Michigan suburban community with excellent schools and community amenities. Call or e-mail for details or send resume to: **The Rev. Bruce McNab, Rector, St. John's Episcopal Church, 405 N. Saginaw Rd., Midland, MI 48640. (517) 631-2260. E-mail cbmcnab@concentric.net**

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CLERGY COUPLE seek total/mutual ministry community. Personal style is social liberal and theological moderate with touch of charismatic and high church liturgy. Compensation flexible. Desire location on/near large body of water. Reply **Box P-776*.**

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"DEEPENING THE CENTER." In our fast-paced world, a young woman may find herself overwhelmed with too little time to reflect on the meaning of her life, her direction, or to ask what God wants of her. In June, 1999, the Community of the Holy Spirit (CHS) will initiate "Deepening the Center," a residential spiritual-growth program that will be a resource for women. Under the direction of a sister, participants will form a community which will live and work alongside CHS, and will experience retreats, instruction in Bible study and other aspects of spirituality, spiritual direction and rest. Participation in community life and involvement in some aspect of CHS' work are also important elements to the program. There is no charge for the program, though there is a work requirement. Room and board, health insurance and a small living allowance will be provided. Enrollment is limited and highly selective. Interested women who are 20-40 years of age, in good health and committed to their spiritual growth may write to: **The Community of the Holy Spirit, Attn: The Rev. Mother Madeleine Mary, CHS, 621 W. 113th St., New York, NY 10025-7916. E-mail address: mmmchs@interport.net**

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PEOPLE & PLACES

Appointments

The Rev. **Mehrdad Abidari** is assistant at St. Francis', 345 Piney Point Rd., Houston, TX 77024.

The Rev. **Randolph V.N. Albano** is vicar of St. Paul's, Queen Enuna Sq., Honolulu, HI 96813.

The Rev. **Jan Bales** is deacon at St. George's, 4600 St. Charles Ave., New Orleans, LA 70115.

The Rev. **Carol Burnside** is rector of St. Mary's, 5610 Dogwood Rd., Baltimore, MD 21207.

The Rev. **Jim Clarke** is rector of All Saints', PO Box 8464, Kansas City, MO 64114.

The Rev. **Robert DeWolf** is rector of Good Samaritan, 1801 10th Ave., Honolulu, HI 96816.

The Rev. **Alison Dingley** is rector of St. Luke's, N 45 Judd St., Honolulu, HI 96817.

Ordinations

Deacons

Central Florida - **Bob E. Green, Nancy Minshaw, Carolyn Sherman Peterson**

Olympia - **Steven Brill, St. Luke's, Elma, WA, Joyce Avery, Dorothy McMeekin, St. Mark's, Montesano, WA.**

Southeast Florida - **Maria Jimenez-Mesenbring, St. Stephen's, Miami, and chaplain at Seafarers' House, Fort Lauderdale, FL.**

West Missouri - **James Easter, Shepherd of the Hills, Branson, MO, Gordon Mesley, St. Matthew's, Raytown, MO, Brenda Sickler, Ruth West, St. Alban's,**

Bolivar, MO.

Retirements

The Rev. **John Allen**, as rector of St. Thomas', Louisville, KY. In his retirement he will serve the Diocese of Kentucky in the area of congregational development.

The Rev. **J. Gurdon Brewster**, as Episcopal chaplain of Cornell University, Ithaca, NY.

The Rev. **William Brewster**, as rector of St. John's, Youngstown, OH.

The Rev. **Lawrence Walker**, as vicar of St. Paul's, East Cleveland, OH.

Deaths

The Rev. **William Buttrick**, 65, retired priest of the Diocese of Virginia, died Feb. 1 of congestive heart failure.

A native of Boston, MA, Fr. Buttrick was a graduate of Princeton University and Episcopal Theological School. He was ordained deacon and priest in 1960. Fr. Buttrick served as assistant at Christ Church, Cincinnati, OH, 1960-63; rector of St. Mark's, Dorchester, MA, 1964-69; rector of St. John's, Westwood, MA, 1969-77; rector of St. Mark's, Richmond, VA, 1977-87, and interim priest at several Virginia parishes.

The Rev. **Robert Rutherford Craighill**, 91, retired priest of the Diocese of Virginia, died of respiratory failure at Bethesda Naval Hospital, Bethesda, MD, April 19.

Fr. Craighill was a native of Oakmont, PA. He graduated from the United States Naval Academy, the Naval War College and Virginia

Theological Seminary. He served his first career in the U.S. Navy, retiring as a rear admiral. Fr. Craighill was ordained deacon in 1975 and priest in 1976. He was director of development from St. Stephen's School, Alexandria, VA, 1967-79; assistant at St. Peter's, Arlington, 1975-76; and assistant at St. Michael's, Arlington, VA, 1976-98. He is survived by three children and nine grandchildren.

The Rev. **Charles Folsom-Jones**, 77, retired priest of the Diocese of Southeast Florida, died Feb. 10 in St. Petersburg, FL.

Fr. Folsom-Jones was a native of Washington, DC. He graduated from Brown University and Berkeley Divinity School. He was ordained deacon in 1944 and priest in 1945. Fr. Folsom-Jones served as curate at St. John's, West Hartford, CT, 1944-46, rector of St. Mark's, Newport, Christ Church, Island Pond, and priest-in-charge of St. Augustine's, North Troy, VT, 1946-49; rector of Christ Church, Montpelier, VT, 1949-53, rector of Good Shepherd, Dunedin, FL, 1953-68; and rector of St. Mark the Evangelist, Fort Lauderdale, FL, 1968-86. He is survived by his wife, Nancy.

Next week...

A Friend on Death Row

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KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, airconditioned; H/A, handicapped accessible.

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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)

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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

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Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu 12:10. Ch S, H/A, Welcoming

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ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
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Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

AUGUSTA, GA

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The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

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The Sisters of St. Anne (312) 642-3638
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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

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Sun Eu 8, 9 & 11, 10 Christian Ed

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The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 10:15, Ev 5. Daily: MP 7, EP
5:30; H Eu Tues noon, H Eu & Healing Thurs 10

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Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat
(816) 842-0975

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The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

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The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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Robert Dinegar, Ph.D., assoc.
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Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

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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

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& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed
12:10. Sat Eu 10:30

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Sun Masses 9 (Low), 11 (High). Thurs 10

ST. MARK'S 1625 Locust St. (215) 735-1416

The Rev. Richard C. Alton, r
The Rev. Michael S. Seiler, c
Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdys: 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. FAX 735-8521

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

SELINGSGROVE, PA

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INCARNATION 3966 McKinney Ave.
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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

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The Rev. Gerard Moser, r
Sun Eu 9; Eu 10 (1S & 3S), MP (2, 4, 5S)

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ALL SAINTS' 563 Chaussée de Louvain
32(0)2 384 3556 Ohaln, Belgium
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FLORENCE

ST. JAMES Via B. Rucellai 9
39/055 29 44 17 50123 Florence, Italy
The Rev. Peter F. Casparian, r
Sun Eu 9 & 11; in Italian 2Thurs 9

ROME

ST. PAUL'S WITHIN THE WALLS Via Napoli 58
39/06 488 3339 00184 Rome, Italy
The Rev. Michael Vono, r Sun Eu 8:30 & 10:30; in Spanish 1

FRANKFURT

CHRIST THE KING Sebastian Rinz Strasse 22
49(0)69 55 01 84 60323 Frankfurt, Germany
Sun Eu 9 & 11

DARMSTADT

ANGLICAN EPISCOPAL CHURCH Gemeindehaus,
49(0)6151 148794 Dreifaltigkeitskirche
Sun 4 (2S & 4S) Darmstadt-Eberstadt, Germany



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

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Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmer.tx.com

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Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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ASCENSION Seybothstrasse 4
49(0)89 64 81 85 81545 Munich, Germany
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2
49(0) 802 45415 Ev. Lutheran Johanneskirche
Sun 11 (1S) Bruckmuehl, Germany

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Sun 6 (4S)

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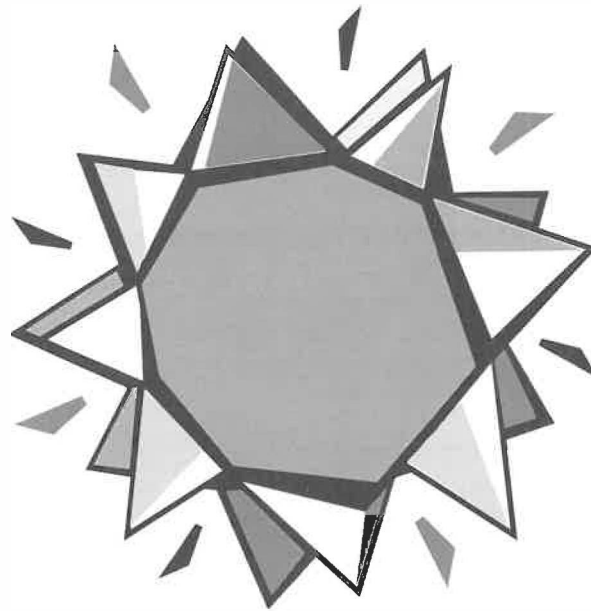
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