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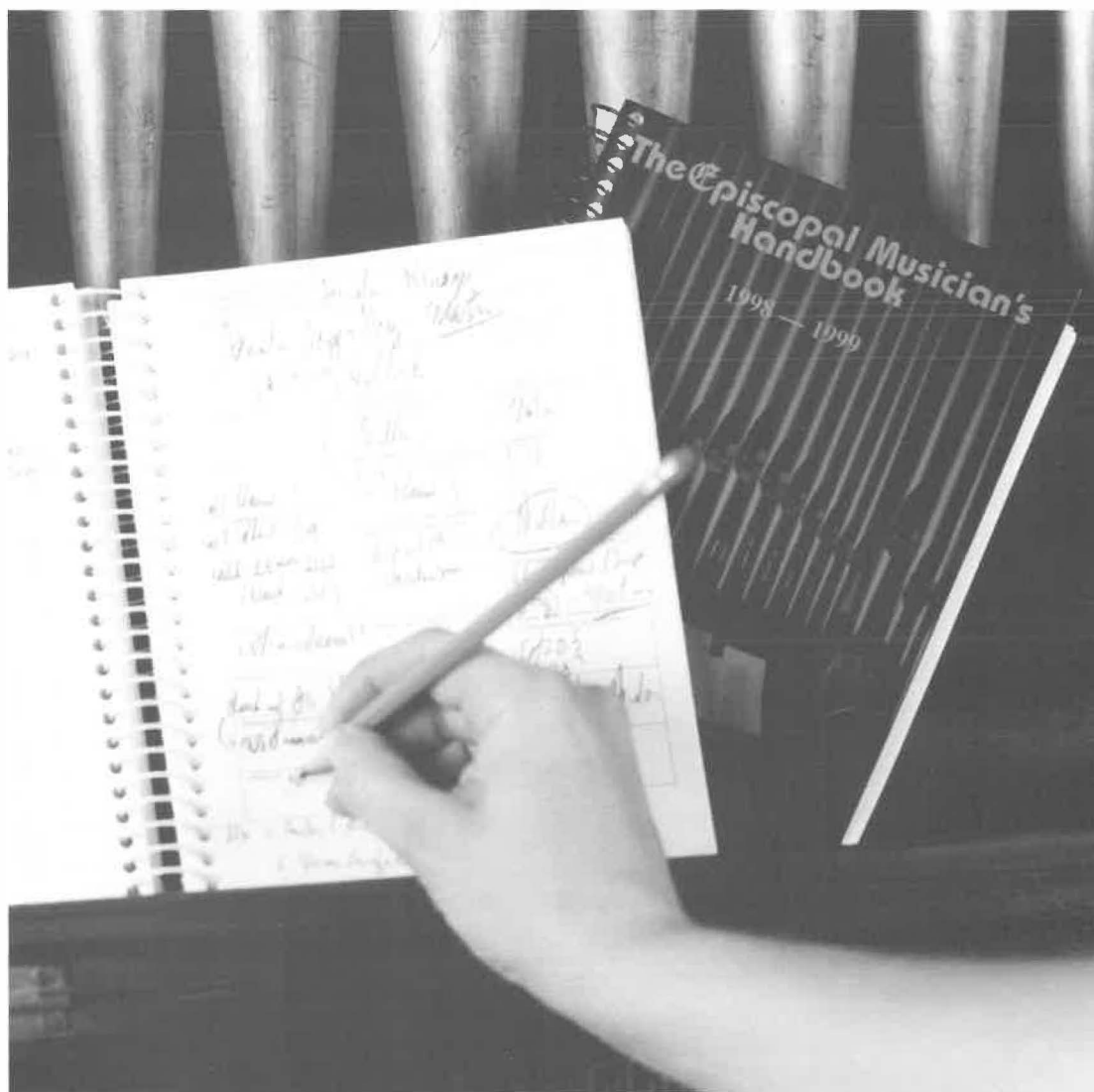
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The littlest acolyte at Fond du Lac's Eucharistic Festival was Jonathon Koehler, 5, of St. Paul's Cathedral. Members of the national church's Executive Council took part in the festival while meeting in the Wisconsin diocese (p. 7).
Judi Amey photo

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BY JOANNA SEIBERT

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Emergency personnel work on the American Airlines MD-80 jet shortly after it crashed at Little Rock National Airport.

Arkansas DemocratGazette/Rick McFarland photo

THE LIVING CHURCH

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Executive Editor
ohn Schuessler
Managing Editor
idi Amey
News Editor
atricia C. Nakamura
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Editorial and Business offices:
316 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

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Volume 219 Number 2

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SUNDAY'S READINGS

Listen and Hear

'He who has ears ...' (Matt. 13:9)

Pentecost 7, Proper 10

Isaiah 55:1-5, 10-13; Psalm 65 or 65:9-14; Rom. 8:9-17; Matt. 13:1-9, 18-23

The linkage between Matthew 13:1-9 and Isaiah 55:1-5 is clear enough. They both urge the reader to "listen" and "hear" what the Lord is saying. "Hear that your soul may live" (Isaiah 55:3). However, there is another linkage between the omitted verses in Matthew (13:10-17) and Isaiah 6:9 which is quoted in Matthew 13:13. The omission was made because these are very "hard" words to hear and not all that easy to understand. All the more to pursue these "hidden verses." While Jesus urges his readers to "hear," verses 13-15 seem to say that he really hopes they won't understand, for if they did, he would heal them. Does he want us to hear and

live or not hear and perish? There isn't enough space here to sort this out, but a careful study will help us understand the purpose of a parable. Parables, it seems, both obscure and reveal.

To the person who will not believe, the parables are really a mystery, but, to the person to whom the Lord reveals himself, the parables become the source of life and light. The point is this: A person cannot know God unless God reveals himself. Indeed, people do not of themselves want to know God. But God, in his mercy, has revealed himself to us in his Son. This is indeed a great mystery (Matt. 13:11).

Look It Up

Read Matthew 13:11. Why has the "knowledge of the secrets of the kingdom of heaven" been revealed to some, but not to all?

Think About It

What led you to put your faith and trust in Jesus Christ?

Next Sunday

Pentecost 8, Proper 11

Wis. 12:13, 16-19; Psalm 86 or 86:11-17; Rom. 8:18-25; Matt. 13:24-30, 36-43



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Holy Hunger

a memoir of desire

By Margaret Bullitt-Jonas

Knopf. Pp. 253. \$23

It is a memoir told with refreshing candor and charm.

The vital message of this book is that relating — to God, to each other, to ourselves — is imperative for emotional and spiritual health, and it is the most important thing we do in our lives.

As a child, Margaret Bullitt-Jonas (now the associate rector of All Saints', Brookline, Mass.) yearned passionately for life-giving connections with her parents, who were so absorbed with their own problems — the father an alcoholic, the mother severely depressed, the whole family dysfunctional and trying to hide it — that they had no capacity for providing what she needed. In desperate emotional hunger, she turned to food as a substitute.

After many years of struggling with her eating problem, Bullitt-Jonas enrolled in the 12-step program of Overeaters Anonymous, and began to understand the dynamics of addiction — that the relationship to the drug of choice (in her case, food) not only replaces all other, healthy relationships, but denies them existence in an escape from reality. In anger and grief the addict tries to fill her inner

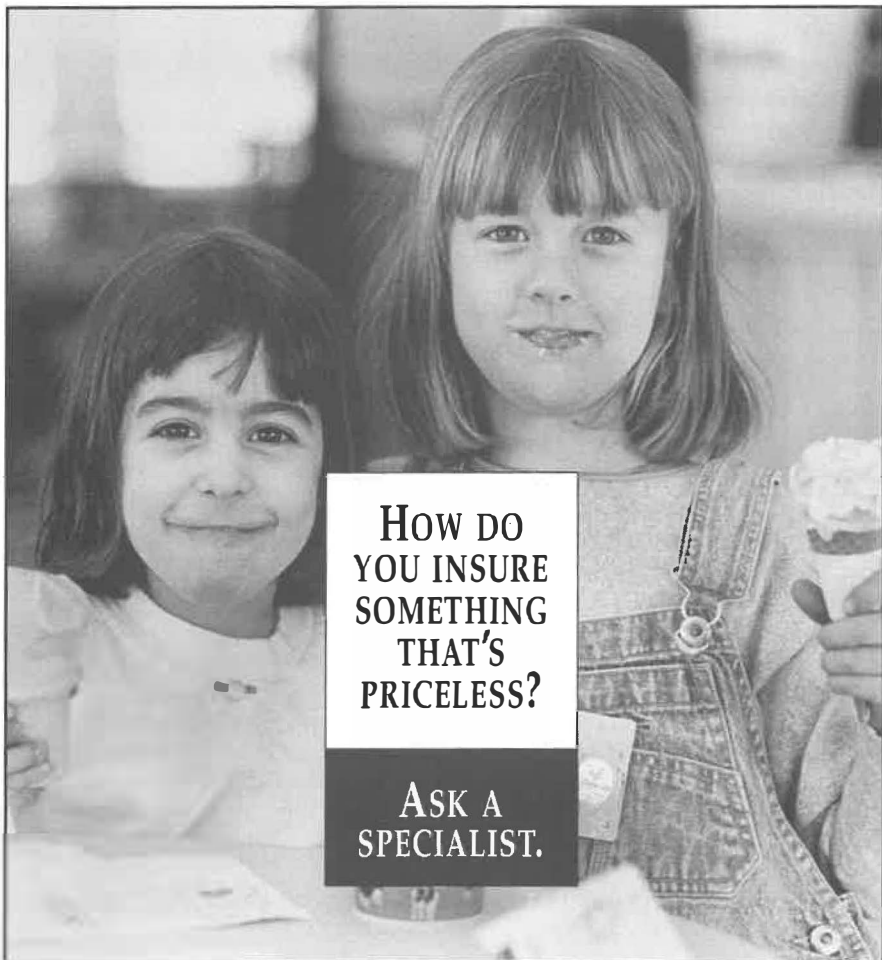
emptiness with loaves of bread, whole pies, uncounted candy bars, and is never satisfied. In the program she learns abstinence, which, she says, “begins with a willingness to ask for help . . . When I stand my ground and refuse to overeat, I’m saying yes to a life that is lived in relationship.”

The fundamental relationship she enters into is with God — satisfying her holy hunger, and leading eventually to her priesting. But she also is able to reach out to her father with forgiveness, begin a sympathetic and loving dialogue, a real connection, with her mother, and marry the man she loves.

In spite of the depressing elements in the story, it is a memoir told with refreshing candor and charm, devoid of self-pity. Bullitt-Jonas is immediately likable. Having suffered with her when she describes her imprisonment in addiction, we rejoice when she claims her life for herself.

Sally Campbell

Cold Spring Harbor, N.Y.



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From Suffragan to Diocesan for 2 Bishops

Bishop Smith Chosen in Connecticut

The Rt. Rev. Andrew D. Smith was elected Bishop of Connecticut on June 19. Bishop Smith, the diocese's bishop suffragan since 1996, was elected on the second ballot from a slate of six candidates, three from Connecticut and three from outside the diocese.

"If he had been elected coadjutor [instead of suffragan] and not gone through this election, he wouldn't have known how much support he has, how loved he is," said Pat Crane, of Trinity Church, Wethersfield.

The other candidates in the election included the Rev. Leander S. Harding, rector of St. John's, Stamford, Conn.; the Rev. Canon John E. Kitagawa, canon to the ordinary in the Diocese of Maryland; the Rev. Martyn Minns, rector of Truro Church, Fairfax, Va.; the Rev. Leslie C. Smith, rector of Trinity Church, Princeton, N.J.; and the Rev. E. Bevan Stanley, rector of Grace & St. Peter's Church, Hamden, Conn.

Bishop Smith was the clear favorite on the first ballot and on the second ballot earned well beyond the votes needed to elect (see ballot).

In his remarks to the convention immediately following his election, Bishop Smith placed the day's events, and the future, in the context of a community moving together.

"This is a chapter in the sacred story of God's people throughout the ages," Bishop Smith said, "and together we are participants in a holy drama, the holy drama of salvation. And the play at times has struggled mightily and at other times has had its brilliant moments. And now its next chapters will unfold as we move together in faith, hope, and love into our future, as a band of Christ's people, known as the Episcopal Diocese of Connecticut,

seeking always, above everything, to know Christ, and make Christ known."

In a brief interview, Bishop Smith said he's excited about starting his new ministry, which will begin after his



Bishop Smith

investiture Oct. 16 at Christ Church Cathedral, Hartford. He will succeed the Rt. Rev. Clarence Coleridge.

Bishop Smith is looking forward to building on Bishop Coleridge's initiative with young people "so that we as a diocese can move more broadly into ministry with youth and ministry about youth." Bishop Smith said he wants to look at new ways to help congregations become centers of mission in Christ; new ways for the bishops to have an even greater apostolic presence in the diocese — getting out to people in parishes more, and making the personal and spiritual connections as well as sacramental ones; and, new ways for people, both clergy and laity, to engage in conversation. "A measure of our unity as we go forward will be in opening ourselves to one another," he said.

Bishop Smith has served his entire ministry in Connecticut. He was curate at Trinity Church, Hartford, 1967-71; assistant at St. John's, Waterbury, 1971-76; rector of St. Michael's, Naugatuck, 1976-85; and rector of St. Mary's, Manchester, 1985-96. He was elected bishop suffragan in 1995.

Bishop Smith lives in Manchester with his wife, Kate Trafford Smith. The couple has two daughters, ages 25 and 21.

Karin Hamilton

Rochester Elects Bishop McKelvey

The Rt. Rev. Jack Marston McKelvey, Bishop Suffragan of Newark, was elected Bishop of Rochester during an electing convention June 19 at St. Thomas' Church, Bath, N.Y. Bishop McKelvey was elected on the fifth ballot, garnering the necessary 36 (of 70) clergy and 34 (of 75) lay votes cast.

"I'm very excited," said Bishop McKelvey, to be elected Bishop of Rochester. "It's the kind of progressive diocese I'd like to be a part of."

Including Bishop McKelvey, five candidates were considered by the diocese. The others were: the Very Rev. Gladstone (Skip) B. Adams III, rector of St. James', Skaneateles, N.Y.; the Rev. Canon V. Gene Robinson, canon to the ordinary, Diocese of New Hampshire; the Rev. Canon Mark A. Scheneman, rector of St. John's, Carlisle, Pa., and the Rev. David Owen Selzer, rector of Good Shepherd, Buffalo, N.Y.

"I commend (the diocese) for taking Gene Robinson's nomination as seriously as they did," the bishop said. "I think that speaks well for the diocese and our church." (Canon Robinson is an avowed homosexual, living in a non-celibate relationship.)

Canon Robinson took the lead in the first two ballots in

(Continued on page 8)

CONNECTICUT				
Ballot	1		2	
C = Clergy, L = Laity	C	L	C	L
Needed to Elect	128	142	127	141
Harding	12	13	5	5
Kitagawa	8	21	2	7
Minns	44	53	45	53
A. Smith	120	135	155	183
L. Smith	46	43	35	26
B. Stanley	23	17	9	6
Total Voting	253	282	251	280



Bishop McKelvey



Fond du Lac diocesan clergy and others take part in the procession at the Eucharistic Festival, which took place at St. Paul's Cathedral while the national church's Executive Council met in the diocese.

Judi Amey photo

Executive Council Addresses Budget Priorities

Budget priorities for the next triennium had the attention of members of the Executive Council during its meeting June 14-17 in Appleton, Wis. The planning and evaluation committee of the council dominated the sessions with reports and discussions which took all of one morning, followed by updates and presentations of the committee's ongoing work addressed during later plenary sessions.

The Hon. James E. Bradberry, of the Diocese of Southern Virginia, member of the planning and evaluation committee, told council members that setting budget priorities and revising the budget process is meant to change the ways the church does business as an institution. Council members' discussions would help, he said, to shape the programs and ministries of the church beyond General Convention 2000. Judge Bradberry urged the council to dream. Don't talk about "how to," he said, "... today, talk about what if."

The Most Rev. Frank T. Griswold, Presiding Bishop, asked the council to look for strong energies for particular ministries and then to find and link passions and energies together to discern priorities.

The guidelines established for budget development in the 2000-2003 triennium continue the emphases on global mission and peace and justice. Specifically, they seek to make disciples and apostles by inviting, teaching, deploying and nurturing leaders for

the future; to promote diversity by becoming "a church rich with all sorts and conditions of men and women"; and to enhance communications for the 21st century by the use of "available and developing technology to inform, educate and connect us to one another and the world."

The council's communications committee spent much of its time discussing concerns brought to it from the May meeting of the Episcopal Communicators, concerns which indicated a trend toward reducing diocesan communicators' positions from full- to part-time or contractor status. With enhancement of communications for the 21st century identified as a major priority of the Executive Council, the committee considered the challenges and responsibilities of full-time diocesan communicators that might include functions such as press officer, media and public relations contact, consultant to congregations. "This is not a time to reduce communications to a marginal role," said Ralph Spence of Montana, chair of the communications committee.

In response to concerns expressed by the program, budget and finance committee of the Episcopal Church Center in New York City, which suggested that the Episcopal Book Resource Center be closed if it cannot break even financially, the administration and finance committee of the council put forward a resolution

affirming the bookstore as it functions — primarily as a hospitality and ecumenical outreach ministry. The resolution requests the management team to strengthen the bookstore's ministries.

The committee for international and national concerns submitted, among others, resolutions requesting assistance for the rehabilitation of churches and institutions, including Cuttington University College in the Diocese of Liberia, in the aftermath of the civil war.

The Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, and his diocese were hosts to the council meeting. Bishop Jacobus moved the annual diocesan Eucharistic Festival from Sunday to Wednesday evening in order to accommodate the council's visit. Some 515 communicants and others attended the Eucharist, despite an afternoon of rain and earlier tornado warnings in the Fond du Lac area. Clergy, religious and laity of the diocese presented examples of the missions and ministries of this small but active diocese.

For some council members the outdoor procession, complete with canopy, and eucharistic adoration, amid traditional "smells and bells" was a new experience. Bishop Griswold quipped that he would lead conversations on the eucharistic theology of Thomas Aquinas after dinner on Thursday evening.

Judi Amey

The Ministering Community

Living the Covenant draws nearly 450 to talk about the nature of ministry

Living the Covenant, a ministry consultation meeting on the campus of St. Olaf College, Northfield, Minn., in mid-June, was carried out despite the loss of its chief designer, the Rev. Canon H. Boone Porter [TLC, June 27], who was recalled sometimes with tears, often with laughter.

The Rev. Steve Kelsey of Durham, Conn., workshop coordinator, read Lao-Tzu's "Poetry in Motion" the first morning of the four-day conference, and it became a sort of mantra for the mission. The conference was organized to proceed from "What is Christian Ministry?" to "Ministry Together," and ending with "Ministry and Discipleship."

The first day's keynote speaker, Timothy Sedgwick, professor of Christian ethics at Virginia Theological Seminary, sketched the history of Total Ministry. He cited the work of the late Bishop Wesley Frensdorff, who envisioned a church "where there is no clerical status and no classes of Christians ... a ministering community rather than a community gathered around a minis-

ter." Bishops in such a church would become "signs and animators of the church's unity, catholicity and apostolic mission. Priests would be signs and animators of eucharistic life ... deacons, signs and animators ... of the church's servanthood as the body of Christ ..."

Prof. Sedgwick described the efforts of the late Bishop Bill Gordon, who worked in Alaska to develop indigenous churches with native priests, and of Canon Porter, who traveled from the Yukon to the Philippines as a "gadfly for ministry development." In particular, Prof. Sedgwick said, the writings of Roland Allen "provided an originating theological vision for this movement we have come to speak of as Total Ministry."

The Rev. Charles R. Wilson of CRW Management Services, the second day's keynoter, diagramed the "order and exercise of authority in the church." Leadership, he said, is not control, because "top performers ... are not controllable — not about to be controlled. The leader ... inspires and

unites ... then keeps the people free to pursue their vision in their own God-given creativity ... the leader gets out of the way, fully expecting to be surprised and delighted in what happens."

He described authority as "a kind of power ... blessed or ... right to the community, as distinct from coercive force or the naked force of the bully." The Gospel of Matthew, he said, contains "the best theory of authority I've run into" ... contrasting "the authorities, who are always maneuvering to protect their appearance of authority and their positions of respect, and Jesus, with no formal title, office, or position...who persistently demonstrates real authority ... Authority is in the actions, deeds. And all true authority is God's authority."

His comments on structure evoked some controversy. "A positive organizational environment should support leadership ... and keep people free so they can take up their ministries according to their gifts and the call of the Spirit." Most diocesan and congregational

(Continued on next page)

Bishop McKelvey Elected as Diocesan in Rochester

(Continued from page 6)

both clerical and lay orders. Frs. Gladstone and Selzer withdrew after the second ballot, putting Bishop McKelvey marginally the leader in votes from the laity.

		ROCHESTER									
Ballot		1		2		3		4		5	
L = Laity; C = Clergy		L	C	L	C	L	C	L	C	L	C
Needed to Elect		80 36									
Adams		19	5	7	0	-	-	-	-	-	-
McKelvey		52	22	65	29	75	30	85	31	83	36
Robinson		56	30	68	35	71	37	71	39	75	34
Scheneman		24	7	18	6	12	3	2	0	-	-
Selzer		7	5	0	0	-	-	-	-	-	-

Canon Scheneman withdrew after the fourth ballot, when Bishop McKelvey held sufficient votes in the lay order, but stood five votes short in the clerical order.

In his response to the Diocese of Rochester concerning his interest in it specifically, Bishop McKelvey said he appreciated the "many styles of ministry and the diversity of your community of faith." He appreciated the diocese's description of itself as valuing its own inclusiveness where "persons of color, gay, lesbian, and bisexual people, and people of all ages are actively involved and welcomed into the life of the diocese."

"I like the honesty and resolve of that statement," he said.

Bishop McKelvey is married to Linda Boardman McKelvey, a high school teacher, and they have four grown children.

He expects to start working in the diocese in the fall. His investiture as seventh Bishop of Rochester is planned for Dec. 4, at the Eastman Theater in Rochester.

(Continued from previous page)

gational structures are “destroying leadership and authority” in several ways. “The most disenfranchising innovation the church has ever come up with,” Fr. Wilson feels, is the three-year term limit on bodies such as vestries, councils, commissions on ministry, and similar groups. “About the time one is beginning to get the hang of things, he or she is rotated off.” If we are worried about “elite groups ... get[ting] a stranglehold on the organization,” he said, we should impose term limits on “the choir, the altar guild, the church school teachers, the rector, the bishop and staff — everybody.”

On Wednesday, the Rev. Suzanne Watson, a deacon of the Diocese of Iowa, invited the assembly to ponder the question, “what forms the soul of a minister?” The question rose out of a commitment by the North American Association for the Diaconate (NAAD) to study diaconal training programs throughout the dioceses. Reaching consensus on “the academic and didactic content” programs should include was fairly simple. The harder aspects was “What forms the soul” of a deacon — of a minister. The dimension of “spiritual formation ... had been missing historically.”

In that formation, she said, “surely knowledge has its place, especially knowledge that engages both our minds and our hearts.” Beyond that is the emphasis on ministry, the “ministering community in Christ ... what God is doing within and among and through us.” It requires conversion, “turning, returning, imprinted, baptized. Returning again and again to Christ, to Living Water.

The soul's nurture, she continued, “is scripture, and prayer ... The soul's nur-

ture is in silence and service ... In this consultation format you continue to be part of solutions and ideas and new thoughts and dreams. But please, waste some time in the presence of God.”

The Rev. Ruth Meyers, associate professor of liturgics at Seabury-Western Theological Seminary, discussed the interaction of the various elements of the familiar Eucharist with factors such as the space, music and silences, texts and symbols. The repeated question, “What does this say to people about the church?” made the group conscious of subtleties.

One of the most stimulating sessions was a panel discussion on “Total Ministry: Challenges and Opportunities,” moderated by the Rev. Canon Juan Oliver, of the Diocese of New Jersey. Some of the challenges were provided by comments from the audience, as this from a Nairobi college dean: “I find it ironic that the heroes of the Total Ministry movement are two seminary professors and a bishop!”, referring back to the first day's historic timeline.

The conference was the dream of Canon Porter, and was convened by Associated Parishes Council and the North American Association for the Diaconate, co-sponsored by 11 other organizations, among them the Church Army, Living Stones, and the Rural Workers Fellowship. It “succeeded beyond our wildest dream,” said the Rt. Rev. Fred Putnam, vice-chair of the design team. Instead of the 200 participants hoped for, almost 450 people from across the country, from Canada, Australia, and Kenya, attended.

The Rt. Rev. Thomas Ray, Bishop of Northern Michigan, in the Sunday Eucharist sermon, summed up the work of the consultation by challenging the group to redefine the “paradigm of clericalism and anti-clericalism” that cedes the work of the church to those ordained. None of the ministry, he said, is the work of the ordained orders.

“God is taking us into a future where giving 10 percent of whatever would have been a piece of cake. God is seeking all that we have and all that we are.”

Patricia Nakamura

Seminarians Immersed in Preaching for a Week

They came. They saw. They preached.

And then they preached some more.

Fifty seminarians, representing all 11 American seminaries and Hiff School of Theology in Denver, gathered at the Catholic University of America in Washington, D.C., for the Preaching Excellence Program May 29-June 4.

Launched in 1987 by the Episcopal Preaching Foundation, based in Springfield, N.J., the program is designed to enhance the strength of preaching throughout the national church. It provides an opportunity for seminarians, most entering their final year of study, to be immersed for a week in the theory, practice and art of preaching.

Each student preached twice, evaluated seven or eight student sermons in small groups, heard up to 10 sermons by seminary homiletics professors and accomplished parish priests, and attended as many as five presentations on various aspects of the craft. Presentation topics included preaching and social activism, planning liturgies of “word and music,” and preaching from the Gospel of John.

The conference also created an important environment for future priests and lay leaders to get to know their colleagues representing the whole spectrum of Episcopal tradition. The program provides “a learning place for all branches of the church,” said the Rev. Roger Alling, the foundation's president. “In that way, it may well be unique.”

Founded in 1981 at the suggestion of Presiding Bishop John Allin, the Episcopal Preaching Foundation is supported financially by individual donors, bishops, program alumni, churches and a few small foundations. More than 500 seminarians have participated.

Rob Droste



Patricia Nakamura photo

Small group discussions at the Living the Covenant conference.

To Listen and Understand One Another

Conversation as a discipline discussed at Province 4 Synod

Lessons in how to have “hospitable conversations” headed the agenda of the Province 4 Synod June 2-4 at Kanuga Conference Center near Hendersonville, N.C.

Bishops and General Convention deputies from the 20 dioceses of the southeastern United States were led through a process designed by consultant Charles Barker.

Mr. Barker, an Episcopalian and attorney from Evanston, Ill., teaches negotiation skills and theory. He introduced exercises aimed at improving theological conversations within Province 4 and the national church. He said one employing this spiritual discipline of hospitality makes room for another’s viewpoint on “topics that divide us” without asking for abandonment of that position, exchanges perspectives, and then imagines how a neutral observer might view the interaction.

“The point is not about believing — giving in, giving up — it’s about understanding and having hospitable conversation,” Mr. Barker explained. Since humans cannot leave emotion

out of their exchange, achieving balance of emotion and reason requires discipline and self-awareness.

“Conversation really is a discipline

of webs of relationships which offer another way of understanding Paul’s vision of the church. “Force fields of particles exist \ we are all particles of the force field of the church, we don’t exist apart. There is no such thing as the autonomous self” which he termed “a hideous heresy of the Age of Enlightenment.”

During consideration of worship as one “topic that unites us,” the Rev. Joseph Cooper, head of the Diocese of East Carolina liturgical commission, said, “We need to act on that unity. If we spent that much time (referring to time spent arguing in disunity) telling people that God loves them, we could change the world.”

Bishop Griswold echoed later, “One device of the Evil One is to turn ourselves in on ourselves in conflict. Some ... might disappear if we reordered ourselves in mission to the world and its need for conversion.”

In a brief business session before departure, synod elected the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, as vice president to serve until spring 2000, filling the remaining term of Scott T. Evans.

Some participants had reservations about the hospitality concept. The Rt. Rev. John Howe, Bishop of Central Florida, questioned whether and where the concept of hospitable conversation drew limits on discourse, beyond which the positions debated would not be considered Christian.

National church treasurer Stephen Duggan described efforts to increase diocesan and provincial feedback in developing the triennial budget, and said congregations might be mailed a budget as early as spring 2000.

“We’re going to take a far more logical approach to the way the budget is put together,” Mr. Duggan said. “Eventually, we’ll have a budget that’s mission driven rather than mission that is budget driven.”

Virginia Barrett Barker



Joe Thoma photo
Bishops John W. Howe (left) and Stephen H. Jecko share a table at the Province 4 Synod.

that is faithful to our own call as part of Christ’s body,” said Presiding Bishop Frank T. Griswold, who addressed the synod and gave the sermon at the closing Eucharist. “We are bound and knit together in solidarities not of our own choosing,” he said, quoting a Welsh theologian. We learn to “not only listen to others’ points of view but we seek to make room for their integrity.”

Drawing on quantum physics, Bishop Griswold said that reality con-

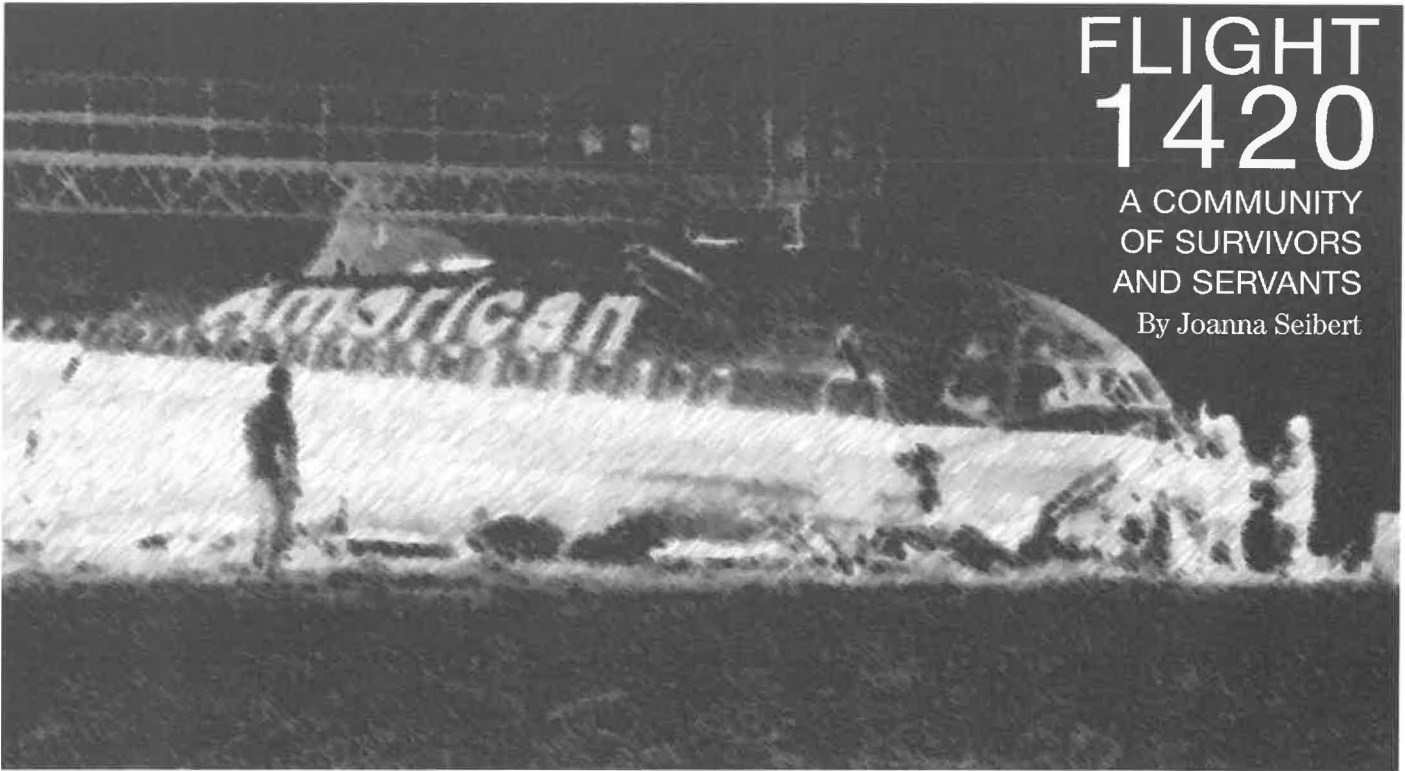
BRIEFLY

The **Diocese of Western Michigan**, in celebration of its 125th anniversary, has established an endowment fund and specifically directed its benefits to youth programs. The bishop and executive council are soliciting and challenging everyone in the diocese, including youth, for pledges. A \$125,000 goal has been established for the youth endowment fund.

Cardinal Basil Hume, 76, Archbishop of Westminster, died of cancer June

17. The head of the Roman Catholic Church in England and Wales lived only two months after telling his clergy in April [TLC, May 23] of the cancer, then in its later stages. He was awarded the Order of Merit by Queen Elizabeth in May.

Correction: Because of a reporting error, the “Such Faith” campaign of Trinity Episcopal School for Ministry, chaired by George H. Gallup, Jr., was mid-identified as a function of The George H. Gallup International Institute [TLC, June 13]. Trinity’s campaign is not related to the institute.



FLIGHT 1420

A COMMUNITY
OF SURVIVORS
AND SERVANTS

By Joanna Seibert

All of Little Rock has mourned the crash of American Airlines' Flight 1420 from Dallas on June 2 at the Little Rock airport. The nine deaths were a tragic loss. So many Arkansans relive their being on that same last flight from Dallas to Little Rock on so many occasions. My husband talks about always feeling safe when he is flying home and finally sees the lights of Little Rock.

One of those who died was Sue Gray from Russellville. She was an 88-year-old widow who taught Sunday school at All Saints' Episcopal Church. She had been on a two-week tour of Britain.

Images of the disabled plane speak to the miracle of the survivors. Conversations in this small capital city lead to stories from survivors who are acquaintances or patients. The stories are a spectrum of human behavior. One of the first and most haunting reports was by a passenger who came to our Children's Hospital. As she tried to escape from the burning plane through a hole in its side, she became caught on the jagged edges and was trapped, hanging by her leg upside down. Other passengers spilled out over and on top of her, scrambling to get out. "They poured over me while I was hanging there, but no one stopped to help me," she said. One angry, panicked man even screamed at her as she dangled upside down for

her to move and get out of his way so he could get out of the wreckage. "I'll see his face for the rest of my life," responded this survivor.

I have been haunted by this man for weeks. What would I have done? Would I have stopped to help this injured woman, or would I have trampled over her in my panic for safety from the burning plane and my own survival? I honestly don't know the answer. I know how I would hope I would have acted, but I am not certain. When this same woman finally freed her leg and jumped to safety, she soon was caring for two young girls who were alone and terrified in the adjacent field in the driving rain and hail. She didn't allow the unkindness shown to her to cause such great resentment and woundedness that she could no longer reach out.

Other stories surface about a group of choir members from a local Baptist university returning from a European tour. They repeatedly ran back into the burning plane to pull passengers from the wreckage. One of them, James Harrison, lost his life in his last attempt to help two badly injured victims escape.

I still ponder, what was the difference? One possible insight has come to me. Besides the fact that choir members are just universally interesting and extraordinary people, the choir group was in community.

My experience has been that when I am in community I sometimes for a few minutes am "relieved of the bondage of self." I occasionally do think about the needs of others. I also see other members of my group acting in a way that becomes a role model for me. When I see myself as a member of a connected group, I sometimes lose a little of my self-centeredness.

God seems to bring on my greatest changes when I am in community with those around me. I begin to participate in a possible servant ministry. I flew out of Little Rock the day after the wreck. On this flight, I saw the other passengers in a different light. I found myself seeing them as part of a community that I would belong to for at least the next hour. I began to see them as real people rather than some object ahead or behind me. I pray that this tragedy will be a sign post for us of what it is like to be caring and compassionate in face of great personal danger. Perhaps the high survival rate was related to the presence of so many "servants" on that flight. I pray that God will give me the grace to be a servant, too. □

Joanna Seibert, M.D., is a frequent contributor to TLC. She is director of radiology at Arkansas Children's Hospital, and a member of St. Margaret's Church, Little Rock.



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

Re-former of Religious Life

THE REV. MOTHER RUTH

By Sister Mary Elizabeth, C.H.S.

The Rev. Mother Ruth, C.H.S., was founder of a religious community and two schools, friend of hundreds of children and their parents, of bishops, priests and laity across the continent, of businessmen and bankers. She was a pioneer in ecumenical relationships, a visionary with a strong practical bent, an extraordinary woman with an extraordinary vocation.

Born in 1897 of an interracial marriage, Ruth Younger knew herself called to the religious life before she was 15. Rejected by communities in the United States to which she applied, she turned to the Canadian Sisterhood of St. John the Evangelist and was accepted. Over the years, her sense of call deepened. She yearned to make visible a reality of Christian love that would bring people of different backgrounds and experience to live and work together in harmony and joy. And she wanted to do this in New York the city of her birth.

Not until 1949 did her community approve the venture. When she arrived in New York that September, she had a list of names and very little money. Five months later, St. Hilda's School opened with a preschool class of eight boys and girls.

Simply to study the growth of St. Hilda's (soon St. Hilda's and St. Hugh's), the Melrose School (founded in 1963) and the Community of the Holy Spirit (1952) is to sense a miracle taking place. So much accomplished in so little time and with such limited resources. Not least of the Reverend Mother's talents was her ability to attract hard-headed businessmen and bankers to her cause. Each building

became surety for the next, and as mortgages were acquired, others were paid off. Mother Ruth's trust in God was proverbial, but her creditors' trust in her abilities was phenomenal!

She wore many hats throughout her career: Sister, Mother, novice mistress, teacher, headmistress, retreat conductor, bookkeeper, and author of a voluminous correspondence. From the beginning, she traveled widely to give quiet days and talks on the religious life. For many Episcopalians, it was news that the religious life existed within their church. For some women and even men, she awakened a call to

Ruth formed strong friendships with Roman Catholic sisters involved in the Sister Formation Conference. They found a warm welcome at St. Hilda's House, as did protestant sisters visiting New York City. Correspondence, covering many years, several countries and numerous different communities, witnesses to the love and prayerful support that existed across denominational lines. Prayers for reunion of the divided churches would be fulfilled, one Roman Catholic sister wrote, in part because of the linkages established by and among religious.

At the end of her life, Mother Ruth

Mother Ruth's legacy was not the achievement of her dream but the dream itself and the way to be followed.

vocation. The same journeys opened other doors to other people. Hundreds of associates, men, women, lay, ordained, married or single, sought and continue to seek an ongoing relationship with the community, accepting a rule of life, praying for the sisters and knowing themselves prayed for in turn.

As a re-former of religious life, Mother Ruth was conservative, radical, practical and idealistic. She kept the traditional habit, made with simplicity and, when available, with no-iron fabrics. She sent her sisters to college for graduate as well as undergraduate studies, and herself completed an Ed.D. program at Columbia University. She broke tradition by sending sisters to plays and concerts, necessary, she said, if they were to teach. For the same reason, she found ways of sending many of them abroad.

Ecumenism was a natural outgrowth of a vision of the power of Christian love. As early as the mid-'50s, Mother

suffered a sense of failure, of having fallen short of the call she had heard. Yet St. Hilda's and St. Hugh's School was a microcosm of the world, with children of many different races, religions and nationalities learning together and learning to live together. Parents chose it in part for its atmosphere, and the same was true of the Melrose School. The Sisters, less diverse outwardly but differing in temperament and abilities, were growing into the community they were called to be. Mother Ruth's legacy was not the achievement of her dream but the dream itself and the way to be followed. □

Sr. Mary Elizabeth, CHS, taught in public and private schools, the Southwest Texas State College, American University and Barnard College. She entered the Community of the Holy Spirit in 1961, and retired from teaching in 1983.

View from the Grassroots

Could we have a show of hands on this, please? How many of you have heard of the Zacchaeus Project? Uh, oh. That's what I thought. Surely you've heard about it. The Presiding Bishop and other luminaries have been talking about it, there have been mentions of it in this magazine and other publications, and publicity has been sent to all congregations of the Episcopal Church. If this doesn't sound familiar, fear not. You've come to the right place.

The Zacchaeus Project is the creation of the Episcopal Church Foundation [TLC, June 14], and is intended to reflect how people define what it means to be an Episcopalian. It's named for the biblical character Zacchaeus, the tax collector who climbed a tree to get a better view of Jesus (Luke 19:1-6). The study investigated how Episcopalians at the grassroots level view themselves and their church. Some 2,000 persons in nine dioceses were involved in separate individual or focus group interviews for their thoughts on the life of the church.

I have just finished reading all 61 pages of the report of the Zacchaeus Project and am prepared to share with you 10 things you need to know about it:



1. More than 95 percent of the respondents in both surveys and interviews agreed that the Eucharist and the prayer book were central to their congregations. This should not be surprising. The emphasis of the Eucharist in the 1979 prayer book has pointed us in that direction.

2. An emphasis on both affirming tradition and welcoming innovation is a consistent feature of the Episcopal Church and offers an important clue to our identity. Folks who look for clarity in doctrine don't like this fact, but it's emerged as one of our strengths. Many congregations emphasize both tradition and innovation on a regular basis.

3. Most Episcopalians are feeling a sense of togetherness in their local congregations. "At the grassroots level," the report states, "numerous Episcopal churches are 'pulling together' in shared efforts," even in places where differences among members might be great.

4. There are acute issues of belief and differences in the ways many Episcopalians approach the Christian faith. We're all aware of this — conflicts which continue over ordi-

nation of women and prayer book revision, differences in style of worship and leadership.

5. Among the most difficult of all congregational challenges, and the one Episcopalians often list as an experience of failure, are conflicts with clergy. Anyone who belongs to a parish which has been at odds with its rector will not be surprised by this finding. As the report points out, "The effects of failure and the perception of inadequate professional leadership can leave an apparently lasting imprint."

6. Instances of the revitalization of old congregations abound. While stories of dwindling congregations in the cities of the Northeast and Midwest are plentiful, there have been bright spots. A commitment to grow and to work together has often led to growth and revitalization, even in places which would seem to be in impossible situations.

7. While coming together in sacramental worship, most Episcopalians are accepting of a wide range of theological views. This finding should surprise no one. We are incredibly tolerant of beliefs. In your congregation there are probably faithful persons of good will who do not believe in the Resurrection.

8. There is widespread confusion about the roles and functions of bishops. The Zacchaeus Project attributes some of this to the misunderstanding of newcomers to the Episcopal Church, but many respondents reported a distrust or disappointment with judicatories.

9. The linkages between local congregations and wider structures are seen as ineffectual and growing weaker. There is a lack of faith in the capacity of dioceses and the national church "to understand and grapple with local needs."

10. A clear sense of lay leadership in local churches has been an important fruit of the church's shift in emphasis over the past 50 years. In thriving congregations there is a strong perception of the role of lay ministry. "Father knows best" doesn't cut it anymore.

The report of the Zacchaeus Project is an important document which ought to be useful to the church. It deserves wide exposure and considerable discussion.

David Kalvelage, executive editor

Did You Know...

St. Aidan's Church, San Francisco, was burgled 10 times during a three-month period in 1998.

Quote of the Week

Member of Parliament John Gummer, on opposing a measure sponsored by the Church of England Synod to give bishops power to suspend church wardens: "The Church has come up with a solution for a problem that does not exist."

Zacchaeus in the tree for a better view of Jesus (Luke 19:3-4); pulpit plaque, Ravenna, Italy

Encouraging Report

The report of the Zacchaeus Project, sponsored by the Episcopal Church Foundation [p. 13], presents an interesting profile of the Episcopal Church. Some encouraging trends were revealed in the report. Among them is the fact that the Eucharist is central to the lives of Episcopalians. About 99 percent of the 2,500 persons who participated in the survey responded that the Eucharist is central to their lives and to their congregations. This is, of course, a result of the 1979 prayer book's emphasis of the Eucharist as the chief act of worship of the Episcopal Church. With the 1979 book now comfortably entrenched in nearly all congregations, eucharistic worship is, as one parish proclaimed, "the major component of Episcopal identity."

Another encouragement found in the report is the fact that a large majority of the congregations of the Episcopal Church has Christ, not various issues, at the center of their lives. Through the image of an intimate community of worship and ministry, a sense of mission and outreach has been established in most congregations, an enhancement of the importance of living out our faith in community. New vitality is being shown in many congregations, often a feeling of "pulling together." A sense of common purpose and mutual support appears at the grassroots level, especially in shared activities within the parish. The feeling of sharing a religious journey with other persons was strong in many places.

A positive element of the Zacchaeus Report is its willingness to deal openly and honestly with negative findings. The national church and diocesan initiatives are often regarded suspiciously, the role and ministry of bishops is not fully understood, especially by newer Episcopalians, a "polarization" continues between persons on different sides of the issue of homosexuality, and conflicts between congregations and clergy can be devastating to churches.

The Zacchaeus Report was intended to be a gift to the church by the Episcopal Church Foundation during its 50th year. The findings are truly a gift. While they are compiled from interviews in only nine of 100 domestic dioceses, those dioceses were chosen to reflect the church as a whole by age, race, gender and other categories. Reflection on the report during the summer months will be followed by Trinity Institute's national teleconference in September, which will discuss reaction to the report, and four additional teleconferences will provide further discussions. The survey gives us a better idea of what it means to be an Episcopalian and offers a better perspective of the church for the start of a new millennium.

Farrell had been a bishop longer than anyone could remember.



Yetter
Deborah Yetter

In Search of the Great Stories of Faith

Congregations and individual preachers need to intentionally find ways to reacquaint our children and ourselves with these basic stories of the faith. A Lenten series. A church-school "special track." Adult education. Family devotions.

By Leonard Freeman and Lindsay Hardin Freeman

When we were children, we used to hear about famous stories and people from the Bible. The stories were exciting. The stories were direct, sometimes simplified. But the stories stuck.

Like the plot of *Star Wars* or the basic threads of *The Lone Ranger* (for earlier generations), a story was and is the way we learned "stuff" deep inside that stuck with us, and was there — like an image in the night — to provide guidance and reference points along the way.

Our own children still learn this way. Those most ubiquitous teachers of our day — television, books, even the Internet — all flow with stories as the primary content. Some of the great Bible stories, like David and Goliath, Noah and the Ark, are learned through such media.

But in our own Episcopal Church — the body which we trust to communicate the great stories of the faith — almost none of the classic Bible stories shows up on a Sunday morning. They are missing from the Sunday lectionary of the 1979 prayer book.

David and Goliath? Not there. Daniel in the Lion's Den? Not there. Joseph and his Coat of Many Colors? Hannah praying for a son? Fagedda-boudit!, as our New Jersey friends would say.

Ditto for Samson and Delilah, Moses in the Bulrushes, Noah and the building of the Ark, Joshua at the Battle of Jericho. We could go on...

And when a story or central character does show up, it is often only in the bits and pieces around the edges of the story. The story of Noah shows up indirectly in lectionary pieces about the covenant, and a rainbow; but the actual building of the ark, and the two by two of animals? Not there.

Some will say, yes, but what about the Easter vigil? The deliverance at the Red Sea, the creation story, Noah's flood, the valley of the dry bones, are

all there. But ironically they are only options to be chosen amongst. Truth be told, the Vigil is not a high-attendance night for young children.

The bottom line is that, while as parents we have taught our children the great stories at home, as priests at church, on Sunday morning after Sunday morning the silence has been resounding.

What happened? Was it a conscious conspiracy to "do in" the faith? Did our ecumenical rush to get on the same track as our Roman Catholic brothers and sisters overshadow all other wisdom? Was it the social agenda of the '60s and '70s? (Prophecy gets lots of outings in the current Old Testament lectionary track.)

The answer it turns out is both yes and no. According to the Rev. Joseph Russell, of the Consultation on Common Texts — the person who has had probably the longest-running direct connection with the origins of the 1979 lectionary, and the direction of now-proposed alterations — there was no conspiracy to "do in" anything, or to plug in a particular social agenda. But yes, the direction of ecumenical relations had a significant impact on where we ended up.

Lutherans, Presbyterians and Methodists, among others, were all revising their books of worship at about the same time we Episcopalians were in the late '70s. And one of the clear foci was indeed ecumenical relations.

If there was no clear road map to structural ecumenical union, people celebrating the same service (Eucharist), and reading from the same lessons on most Sundays, would bring a kind of intuitive, *de-facto* building of bridges.

And so the former practice — two separate one-year cycles of readings (one for Holy Communion, one for Morning Prayer) that were not neces-

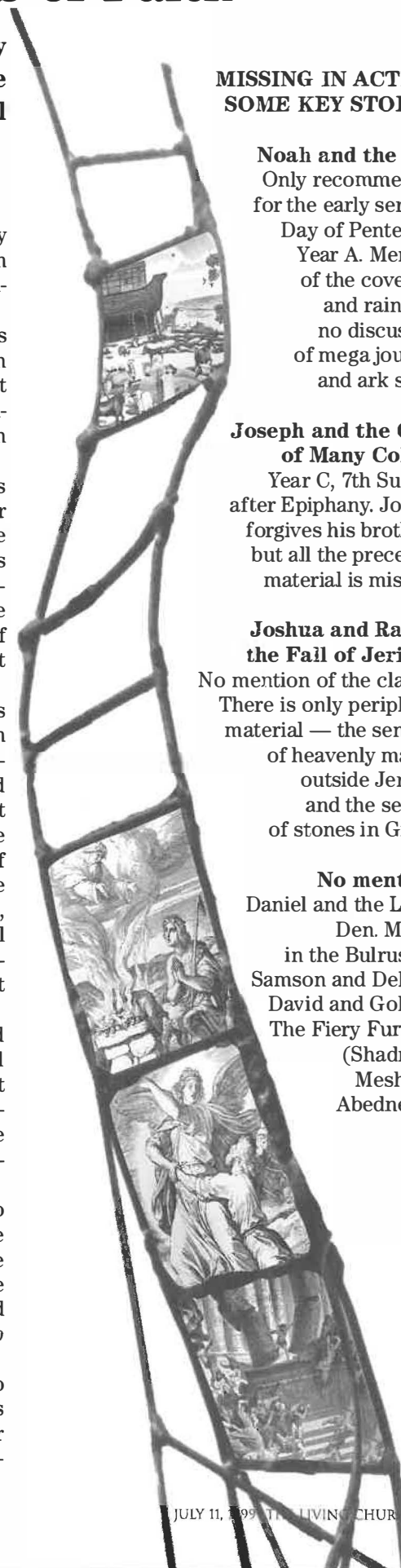
MISSING IN ACTION: SOME KEY STORIES

Noah and the Ark:
Only recommended for the early service, Day of Pentecost, Year A. Mention of the covenant and rainbow; no discussion of mega journey and ark story.

Joseph and the Coat of Many Colors:
Year C, 7th Sunday after Epiphany. Joseph forgives his brothers, but all the preceding material is missing.

Joshua and Rahab, the Fall of Jericho:
No mention of the classic. There is only peripheral material — the sending of heavenly manna outside Jericho and the setting of stones in Gilgal.

No mention:
Daniel and the Lion's Den. Moses in the Bulrushes, Samson and Delilah, David and Goliath, The Fiery Furnace (Shadrach, Meshack, Abednego).



RESOLVED

That the Standing Liturgical Commission be directed to propose to the 73rd General Convention an amendment to the Lectionary of the Book of Common Prayer, to take effect from the first day of Advent in the year 2002, adopting the Revised Common Lectionary with such amendments as are developed as a result of further study.

sarily related to one another, but which told a lot of the stories — was transformed with a three-year cycle of Sunday lessons that was adapted from the Roman Catholic lectionary for Mass, that came out of Vatican II.

And part of that commitment became a commitment to having the gospel narrative take the lead role, the other two lessons and psalm having to “fit” and “support” that central theme. It actually solved a lot of problems, and provided clarity.

Unfortunately, it also has left us bereft of the stories. An entire generation has grown up without them. Probably more important, the now-young parents — those would-be-conveyors of the stories — have been without them as well.

So where do we go from here? Our ecumenical relations have taken an interesting turn precisely on this point. “Other protestant groups started to look over at our three year cycle of lessons with some envy, because it added so much basic Bible reading to Sunday mornings,” says Joseph Russell. But their main roadblock to adopting it, it turns out, was precisely this absence of the classic Bible stories.

Good concept, said this opinion, not quite the right execution.

Enter the movement for a Revised Common Lectionary that will come before General Convention in 2000. If adopted, it could be in the pews by Advent of 2002, says Standing Liturgical Commission chair, the Rev. Bruce Jenneker.

At least part of the impetus for the proposal, according to its introductory material, is to “provide readings that are more completely representative of the Hebrew Bible and not simply prophetic or typological.” Consider that as “scholar-speak” for getting more of the story-line back in.

The proposed lectionary would do this by offering two different tracks during the six-month Pentecost, ordinary-time, season. One would basically stay with the current flow. The other would introduce a new set of semi-continuous Hebrew scripture readings.

It looks good on paper. A number of the great stories will indeed show up this way, including David and Goliath, Jacob and Esau, Noah’s Ark, and the

Joseph stories. The whole basic Genesis-Exodus flow, together with the stories of King David, and a focus on prophecy in the persons of Elijah and Jeremiah, will now be present. It is a good step in the right direction.

But to date it has been a kind of “stealth” project. Most clergy we have talked to have no awareness of either a new lectionary on the horizon, or its content or rationale.

Even if passes, we will need more. Congregations and individual preachers need to intentionally find ways to reacquaint our children and ourselves with these basic stories of the faith. A Lenten series. A church-school “special track.” Adult education. Family devotions.

As Robb Bruce of the Episcopal Church Center’s Office of Children’s Ministries, says: “You can’t have justice without oppression; you can’t have mercy without knowing pain.” The great themes of our faith need to be rooted in the human drama of the stories.

Our Sunday school curricula, in particular, need reviewing, because lectionary-based curricula compound the problem, while others have agendas other than conveying the stories as their primary task.

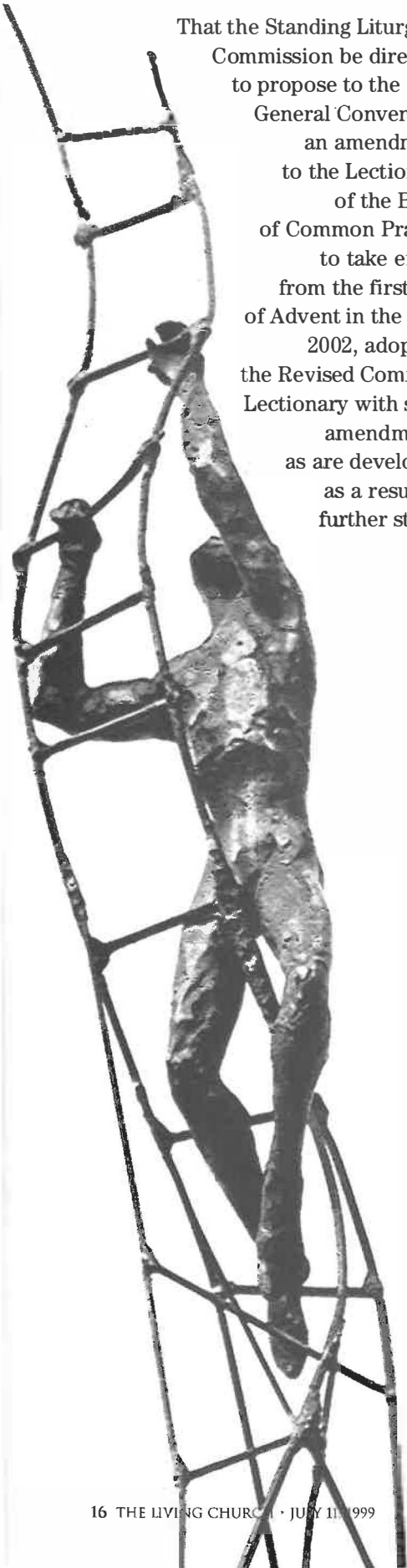
The truth is that we are all really people of the story. And these stories are not really just for the children. They feed us all.

On the grownup level, most of us still in fact “go to a story” for both our entertainment and our news content. Any journalist worth his or her salt knows that, and writes accordingly.

And on the children’s level, the hunger for these biblical stories is evident. Videotapes like the popular Veggie-Tale series (about Dave & the Giant Pickle, etc.) have crossed over into mainstream bookstores and sell well. Families know that they want their children to know basic Bible “stuff” and yes — have fun doing it.

As the Episcopal Church, it is our turn to step back up to the plate, and deliver. After all: Just what do we have against David and Goliath, anyway? □

The Rev. Lindsay Freeman and the Rev. Leonard Freeman are priests in the Diocese of Minnesota. Both have worked extensively in Episcopal Church communications.



He Showed Courage

I was pleased to see James Albert Pike featured in your "Shapers of the Church in the 20th Century" series [TLC, June 13]. In spite of there being an abundance of "Jim Pike lore," which is still shared here at Christ Church (his only rectorate), I learned a number of things about his life and ministry from the biographical sketch.

One illustration of how he enlivened the scene in Poughkeepsie was his Friday night dinners and discussions at the rectory for area college students. Although most of the 80-plus attendees came from Vassar, other colleges were represented, including a young Bard College student named James Elliott Lindsley who went on to be ordained and is currently the historiographer of the Diocese of New York.

It seems to me that people can agree or disagree with the content of Bishop Pike's ideas, but there is no doubt in anyone's mind that he showed the courage to engage the world with the faith. I was taught that the antithesis of "faith" is not "doubt," but "fear." It is this display of courage, I believe, that places him among those who have shaped the church in the 20th century.

*(The Rev.) Michael A. Phillips
Christ Church
Poughkeepsie, N.Y.*

I think a majority of many thinking and concerned Episcopalians with long memories would strongly object and take offense to James Albert Pike listed as one of the shapers of the 20th-century Episcopal Church.

If anything, the very liberal and troubled bishop turned many communicants away from the church, and that trend continues today. Just check the church membership over the past 25 years.

Unfortunately, we have too many Pikes today leading parishes.

Next, perhaps we'll find another mixed-up church official, Ellen Cooke,

former church treasurer who embezzled almost \$2 million, now serving a too-short prison term, listed as another shaper of the church in the 20th century.

*Charles S. Peete, Jr.
Memphis, Tenn.*

The profile of Bishop Jim Pike in the "Shapers of the Church in the 20th Century" series may well reflect the editorial viewpoints of your magazine, but it is unfair and one-sided in its portrayal of this bishop's life and ministry. The photograph TLC chose is particu-

Have a New Conversation...

A New Conversation

The Future of Theology and the Episcopal Church

Robert Boak Slocum, ed.



Editor Rob Slocum has brought together this collection of essays by noted Episcopalians from a breadth of disciplines and with a variety of points of view. They consider the connections between theology and the life of the Church. They further discuss what this has to do, specifically, with the future of theology and the Episcopal Church. Contributors include:

Robert M. Cooper
Ian T. Douglas
Travis Du Priest
Tilden Edwards
James Fenhagen
Reginald H. Fuller
John M. Gessell
Raymond F. Glover
James E. Griffiss
Frank Tracy Griswold

Charles Hefling
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LETTERS TO THE EDITOR

larly unflattering, and the writer also seemed preoccupied with details that cast the bishop in the worst possible light.

To be fair to Bishop Pike and to the many Christians who admired him, TLC should publish a more balanced profile, that is not designed to humiliate him in our memories.

*(The Rev.) Philip H. Robb
Grand Terrace, Calif.*

Thanks for the good essay by James Simpson about Bishop Pike. There are a few important omissions: While in Washington, besides serving in the Navy, he was also a professor of law at George Washington University, a member of the Supreme Court bar, the senior partner of a large law firm, and a curate at St. John's Church, Lafayette Square, along with the Rev. Howard Johnson, the Kierkegaard scholar, and me. He left Washington to be a tutor at General Theological Seminary before going to Poughkeepsie.

When he requested a trial after being censured in 1966, Presiding Bishop John Hines appointed an advisory committee of bishops, priests and lay people, including George Barrett, John Macquarrie, Albert Mollegen and Charles Price, which issued a most

important report resoundingly affirming theological freedom, social responsibility, and the priority of practice over doctrine. Bishop Pike was a close friend and mentor especially during 1944-52. I thank God for him.

*(The Rev.) Owen C. Thomas
Berkeley, Calif.*

Thank you for your continuing series on "Shapers of the Church in the 20th Century." The article on Bishop Pike needs two corrections that I am aware of.

The first concerns the suicide of his associate, Maren Bergrud. She took her own life in her apartment in Santa Barbara, not in his apartment in San Francisco.

Second, he and his wife, Diane, were not on their honeymoon in Israel at the time they became lost in the Judean desert. They had been married for some time and had planned to search the desert above Qumran, the same desert, it is thought, that Jesus entered following his baptism.

Having worked with Bishop Pike for 13 years, I totally agree that "...there are people in the church today because of Jim Pike."

*(The Rev.) John Riley
Jacksonville, Fla.*

The author responds: According to Bishop Pike's biographers, William Stringfellow and Anthony Towne (*The Life and Death of Bishop Pike*, Doubleday 1976), Maren Bergrud died in his apartment and Bishop Pike moved her body to her apartment in the same building in an attempt to make it appear that she had died there (p. 63-64). The biographers also state (p. 3) that "Jim and Diane Pike drove out to the Judean desert in the late summer to continue what amounted to their honeymoon."

*(The Rev.) James B. Simpson
Washington, D.C.*


Truly Divided

I was alternately delighted and then dismayed with both parts of the Rev. Brian Cox's Viewpoint article, "Bridging the Gap" [TLC, June 13, 20]. While I am a "liberal" from the "bridge-building" camp who has been praying for both reconciliation and resolution of those issues that have been tearing apart our church — and hence the body of Christ — I also share and/or am sympathetic to many of the theological and liturgical views of the "conservative" camp.


Why was I delighted? I think the author's analytical methodology is extremely useful toward an understanding of the dynamics of the parties and the range of possible options that each has to deal with conflict. Here at last, I thought as I was reading, is an attempt to analyze the positions and find some common ground.

Why was I dismayed? Part 1 ends with this statement: "If liberals prevail in changing the official teaching of the Episcopal Church on homosexuality by legislation, there will be a schism." Was the author trying to be provocative with this statement? Or does he truly believe that the liberal position, which calls for the full inclusion of gay and lesbian Christians into all of the sacraments of the Episcopal Church, can only result in schism?

In the conclusion of part 2, he suggests that "conservatives and liberals develop separate institutional frameworks, amicable division of assets,



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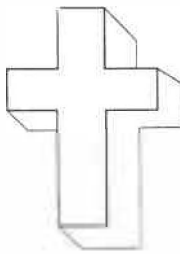
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freedom for parishes and dioceses to affiliate with either institution and both institutions being recognized by the Archbishop of Canterbury and the provinces of the Anglican Communion." It seems to me that the author is advocating schism with this option.

At a theological and social level, the "schism" already exists — we are truly divided on our opinions about homosexuality (not to mention the ordination of women and prayer book revision). Institutionally, the schism grows wider every time one of our parishes leaves the Episcopal Church. Liberals are not leaving the church. Conservatives are pushing the boundaries of schism. I feel that the author's implication that the liberal position is the cause of the schism is not consistent with the desire to resolve conflict or reach reconciliation.

As we pray and converse over the issues raised by this article, let us pray that we can find common ground around which we can remain in communion and be reconciled.

*Priscilla Bates-Makarías
Cambridge, Mass.*

After carefully reading "Bridging the Gap" by Brian Cox, it occurred to me that the editors and writers of the 1979 BCP violated an important tradition of the Episcopal Church, by allowing words of hallowed memory to be dropped from the examination of a bishop, prior to consecration:

"Are you ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrine contrary to God's word; and both privately and openly to call upon and encourage others to the same?"

In my reading of Marion Hatchett's discussion, I find no enlightening information. I think this is a tragic historical error which will bedevil any real effort to restore peace to the church.

I attended the House of Bishops' session in Philadelphia in 1997 and beheld the disrespect of church history when the Articles of Religion suffered a similar fate.

We are dealing with holy history and

we must encourage full debate over time before going off for some short-term imagined gain.

*(The Rev. Canon) William H. Paul
Whiting, N.J.*

In the second part of Brian Cox's article "Bridging the Gap," he asks, "Is a negotiated settlement appropriate? Is it a morally appropriate and principled solution to the conflict in the Episcopal Church over homosexuality?" With the best of intentions, he then re-defines the question as, "Can we find a problem-solving approach that enables two distinct identity-based communities with irreconcilable core values to live with each other in a respectful and creative context without compromising their identity or their convictions?"

The short answer is "No, it can't be done." This is the same question, posed a thousand times, usually by very well-meaning people, but which boils down to several immutable points:

1. Is it possible for the living God to communicate with his creation in ways which we can apprehend and understand?
2. If so, does the revelation of the word of God written and the word of God incarnate constitute such an understandable communication?
3. If so, what part of the word "No" do you not understand?

I know Fr. Cox and I appreciate his well-meaning intentions. However, in this article he accomplishes nothing except to promulgate once again Bishop Frank Griswold's concept of "pluriform truth" and Archbishop George Carey's illogical concept that "our fierce commitment to truth ... must be moderated within the believing fellowship." If there is no commitment to objective truth, there is no "believing fellowship." This was the fallacy of the Sophists in classical Greece which gave us the term "sophistry." Brian Cox, despite all his good intentions, has fallen prey to that ancient snare.

*Donald Peter Moriarty II
Alexandria, La.*

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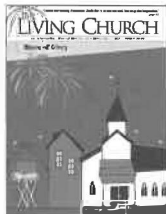
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(SEE PAGE 22)

PEOPLE & PLACES

Appointments

Alice Clayton is canon to the ordinary of the Diocese of East Tennessee, 401 Cumberland Ave., Knoxville, TN 37902.

The Rev. **Ed Dohoney** is rector of Epiphany, 303 W Main St., New Iberia, LA 70560.

The Rev. **Lanny Gelb** is rector of St. Paul's, 1936 Drexel Dr., Katy, TX 77493.

Ordinations

Priests

Western Kansas - **Charles Schneider**, Trinity, Norton, KS

Resignations

The Rev. **William Teska**, as rector of St. Paul's on the Hill, St. Paul, MN.

The Rev. **Elizabeth Turner**, as associate at All Saints', Austin, TX.

Retirements

The Rev. **Garrett Wingfield**, as founding vicar of Lord of the Streets Ministry, Houston, TX.

Deaths

The Rev. Canon **James B. Price**, retired priest of the Diocese of Arizona, died May 19 in Prescott, AZ. He was 65.

Canon Price graduated from Emory University, Episcopal Theological School, and Princeton University. He was ordained deacon in 1957 and priest in 1958. Fr. Price served as curate at St. Columba, Washington, DC, 1957-58; vicar of Holy Cross, St. Croix, VI, 1958-61; rector of St. Peter's, Medford, NJ, 1962-64; associate at Heavenly Rest, Abilene, TX, 1980-84; canon precentor at Trinity Cathedral, Phoenix, AZ, 1990-96; rector of Advent, Sun City West, AZ, 1984-97. He was an honorary canon at Trinity Cathedral, Phoenix, from 1991 until the time of his death. Canon Price is survived by his wife, Joan.

Sister Virginia, CSM (Virginia Ann Smith) died suddenly at St. John's Tower, Milwaukee, WI, on May 27. She was 81.

Sr. Virginia (Sr. Virginia Constance at that time) was life professed in the Community of St. Mary (Western Province) Nov. 1, 1947. She taught kindergarten at Ascension parish day school in Sierra Madre, CA, for more than 20 years. She held a number of elected positions in the community, including a term as mother superior. Sr. Virginia was in charge of the associates and also served on the board of St. Mary's Services, Chicago, IL.

Next week...

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RECTOR: St. Mary's of the Snows, Eagle River, WI. We are looking for a warm, down to earth, traditional rector for our active, dedicated congregation. Our beautiful church has a new pipe organ and the rectory is located on the church grounds. This is a delightful area where one can truly enjoy the four seasons. It is the perfect location for the right person. For more information, please contact: **Senior Warden, Fred Prange (715) 479-9215 or Junior Warden, Dr. Jim Bardenwerper (715) 479-4752** or send resume to: **St. Mary of the Snows Episcopal Church, 112 Silver Lake Rd., Eagle River, WI 54521.**

DIRECTOR OF YOUTH MINISTRY. For candidate with a primary call to youth ministry. Full-time position to develop, coordinate and implement an effective and comprehensive youth ministry for an historic downtown Episcopal church (approx. 900 members) committed to an active youth program with growth potential. Candidate should be spiritually mature, Christ-centered and function from a biblical perspective. Experience with junior and senior high ministry; vision; organizational and communication skills; and appreciation for Christian liturgy expected. Good benefits package. Please submit resume by July 23. Send in confidence to: **Director of Youth Ministry Search Committee, Christ Church, 18 Abercorn St., Savannah, GA 31405.** (912) 232-4131.

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Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing

SAVANNAH, GA

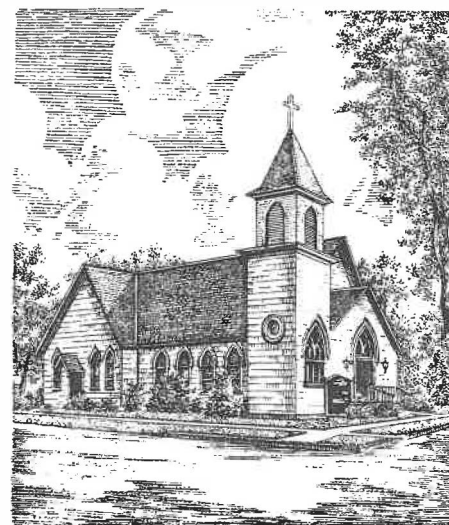
ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu. Wed 7 H Eu, MP 8:30

ST. PAUL THE APOSTLE

34th & Abercorn (912) 232-0274
The Very Rev. William Willoughby III
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

SNELLVILLE, GA

ST. MATTHEW'S 1520 Oak Rd.
The Rev. Douglas Coil, r; the Rev. Dr. James Johnson, asst
Sun H Eu 8 & 10:30. Wed H Eu 10 & 7 (770) 979-4210



St. Alban's Church, Spooner, Wis.

WATERLOO, IA

TRINITY 4535 Kimball Ave.
(1/4 mile south of Hwy 10 on Kimball Ave.)
The Rev. Canon Ronald D. Osborne
Call office for service hours (319) 232-4714

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

PEORIA, IL

CHRIST CHURCH (Limestone) Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-
ment 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 Fontenot, r; the Rev. George Kontos, sr. assoc.;
the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Tay-
lor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmas-
ter, 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)

NATCHITOCHEs, LA

TRINITY 533 Second St.
The Rev. Richard M. Flynn (318) 352-3113
Sun: 7:30 & 10:30

NEW ORLEANS, LA

ST. ANNA'S (founded 1846) 1313 Esplanade Ave.
Serving the French Quarter
Masses: Sun 8 (low); 10:30 (sol/high); Wed 6 Healing/Mass

MT. OLIVET

Across the ferry in Old Algiers Pelican at Olivier Sts.
Sun Eu 10 (504) 366-4650

GLOUCESTER, MA

ST. JOHN'S 48 Middle St.
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc
H Eu Sun 8, 9:30. Wed 12:15 (978) 283-1708
Website: www.shore.net/~pmcgearly

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

MARBLEHEAD, MA

ST. MICHAEL'S 26 Pleasant Street (781) 631-0657
The Rev. Kent W. Johnson, r
Masses: Sun 8 Low; 10 Sung. Wklys as announced

PLYMOUTH, MA

CHRIST CHURCH PARISH
149 Court St. (508) 746-0465
Sat Informal Eu 5. Sun Eu 9; Wed Eu 12:15

BALTIMORE, MD

MOUNT CALVARY (Founded 1843) (410) 728-6140
N. Euter St. at Madison Ave. http://www.mountcalvary.com
The Rev. William H. Ilgenfritz, SSC, r, The Rev. Harry E.
Shelley, asst
Sun Masses: 8 (Low), 10 (Low with hymns). Wkdy Masses:
Mon-Thurs noon; Fri 8. A/C & H/A

MT. DESERT, ME

ST. MARY'S-BY-THE-SEA So. Shore Rd.
June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1S), MP (2S-5S)

ST. JUDE'S, Seal Harbor Rt. 3
July-Aug: Sun 10:30 H Eu (1S, 3S), MP (2S-5S)
The Rev. Charlene S. Alling, r

SUMMER CHURCH DIRECTORY

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat
(816) 842-0975

BILLINGS, MT

ST. LUKE'S (406) 252-7186
119 N. 33rd St.
HC Sat 5, Sun 8 & 10:15. Wed noon w/Lunch

ASHEVILLE, NC

(Biltmore Village)
CATHEDRAL OF ALL SOULS 2 Angle St. (828) 274-2681
H Eu Sun 8, 9, 11:15, Wed noon, 5:45

HISTORIC TRINITY CHURCH (Downtown) 60 Church St.
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361
Sun Eu 8 & 10:45, CE 9:30. Daily 12 noon

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). Wkdys as anno.
Traditional Anglo-Catholic Worship. Rite I & ASB

HACKENSACK, NJ

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

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

CARLSBAD, NM

GRACE CHURCH (506) 885-6200 508 W. Fox St.
Fr. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

RUIDOSO, NM

HOLY MOUNT 121 Mescalero Trail
The Rev. Canon John W. Penn, r (506) 257-2356
Sun: H Eu 8; 10:30. Wed H Eu 5:30

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev. Robert Dinegar, 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

BUFFALO, NY

ST. PAUL'S CATHEDRAL
Church and Pearl Sts. (716) 855-0900
The Very Rev. Allen Farabee, Dean; Canon Stephen Smith;
Canon Lorna Williams; Canon Shirley Watts; Archdeacon Bruce Gilles
Sun Eu 8, 10. Mon-Fri 8:45; Eu 12:05 (Wed Unction)

LONG BEACH, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia
Gethsemane Garden Cemetery/St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd Lewis, Jr., hr.
Sat 5, Sun 8 & 10 (High Mass)

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 6. Mon-Fri MP 8, Eu 12:05, EP 5:30.
Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe St. Bart's 7 days lunch and dinner

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

NEW YORK, NY

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r (212) 757-7013
The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11. Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30. www.saintthomaschurch.org

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The Rev. Samuel Johnson Howard, Vicar
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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

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Sun H Eu 8
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Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

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BETHESDA Washington at Broadway
The Rev. Thomas T. Parke, r (518) 584-5980
Sun Masses: 6:30, 8 & 10. H/A

TUXEDO PARK, NY

ST. MARY'S-IN-TUXEDO Fox Hill Rd.
The Rev. Dr. Edwin H. Cromey (914) 351-5122
Sun 8 HC, 10 HC

WESTHAMPTON BEACH, NY

ST. MARK'S Main St, 11978 (516) 288-2111
The Rev. George Busler, S.T.M., D.D., r; the Rev. John H. Peterson, M.Div., priest assoc
Sun 8 HC (Rite I), 10 H Eu (Rite II), 1S & 3S; MP 2S, 4S, 5S. 10
Special Music. Spiritual Healing 8 & 10 (3S). 11:15 H Eu (2S, 4S, 5S)

WHITE PLAINS, NY

ST. BARTHOLOMEW'S 82 Prospect St.
The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki, BSG, Dir. Music (914) 949-5577
Sun Eu 8 & 10, Ch S 11. Wkdys as anno

GETTYSBURG, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PHILADELPHIA, PA

ALL SAINTS, Rhawnhurst Frontenac & Loney Sts.
The Rev. Otto Loik (215) 342-6310
Sun Eu 8 & 10

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

HOLY TRINITY 1904 Walnut St. Rittenhouse Sq.
The Rev. Terence C. Roper, r; the Rev. Letitia L. Smith, assoc; Dr. John French, organist-choirmaster
(215) 567-1267
Sun H Eu 8:30, 11 (1,3,5S); Sun MP 11 (2,4S). Thurs H Eu 12:15

PITTSBURGH, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15, Garden Eu 9:15, Sung Eu 10:30, Mon-Fri H Eu 7 also Wed 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

WILLIAMSPORT, PA

CHRIST CHURCH PARISH 426 Mulberry St.
The Rev. Daren K. Williams, r (570) 322-8160
Sun Masses 8 & 10:30; Tues 12 noon; Wed 10 with Unction, Fri 7. Major Days 12 noon

PAWLEYS ISLAND, SC

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HWY 17 S (at Baskerville Ministries)
Sun H Eu 10 (traditional, small, racially mixed)

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

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
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The Rev. Jeffrey N. Steenson, D.Phil., r; the Rev. Michael Fry, the Rev. Andrew Osborn, assoc.
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Evangelical and Anglican in the heart of Fort Worth

HOUSTON, TX

ST. STEPHEN'S 1805 W. Alabama, in The Montrose
The Rev. Helen Havens (713) 528-6665
Sun 7:45, 8:55 & 11. www.ststephenshouston.org

SAN ANGELO, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, asst; the Rev. Robert B. Hedges, past. asst
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

TOMBALL, TX

GOOD SHEPHERD 715 E. Carrell (281) 351-1609
The Rev. Stan Gerber; The Rev. Fred Reese, assoc; The Rev. Robert Woody, deacon
Sun H Eu 7:45, 9:00, 10:45

BAYFIELD, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno, CSSS (715) 779-3401
Sun High Mass 10. Wed Mass noon. Concert Thurs 5

HAYWARD, WI

ASCENSION 10612 N. California Ave. (715) 634-3283
The Rev. Bruce N. Gardner, CSSS bnrgcss@aol.com The Rev. Fern Penick
Sun Sung Eu 10:15

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

SPOONER, WI

ST. ALBAN'S (Founded 1895) Corner Elm & Summit St.
The Rev. Alan P. Coudriet, v; the Rev. Leigh F. Waggoner, d
Eu Sun 11. Thurs 9:30 (715) 635-8475

PARIS, FRANCE

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23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
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