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Volume 226 Number 15

The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the Episcopal Church.

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Alan Rowley photo

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SUNDAY'S READINGS

The Suffering Messiah

'Truly this man was the Son of God' (Mark 15:39)

Palm Sunday, April 13, 2003

Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Mark (14:32-72) 15:1-39 (40-47)

Mark began his gospel with this: "The beginning of the gospel of Jesus Christ, the Son of God." Then, at the end of the gospel we see this very same phrase (Son of God) where we would least expect it; from the lips of a Roman centurion gazing at the lifeless corpse hanging on the cross. As John Wesley put it, "Tis myst'ry all..." Between 1:1 and 15:37, Mark has shown us by his mighty acts, and his great teaching that Jesus is indeed the Messiah and Son of God. Not only this, but Mark has shown us, especially in the second half of his gospel (beginning with Mark 8:31), what kind of Messiah and Son of God Jesus would be. He was a suffering Messiah, one who fulfilled the words of Isaiah 52:3-5. All this is revealed to us in the startling words of this Roman centurion.

Paul puts it this way, "he humbled himself by becoming obedient to the point of death, even death on a cross" (Phil 2:8). "Scorned by mankind and despised by the people" (Psalm 22:6), on the cross Jesus has "borne our griefs and carried our sorrows" (Isaiah 52:4). Who would have imagined it? Certainly, the apostles could not have imagined that victory over sin, the devil and death would come by way of Jesus' death on

the cross. After all, they fled (Mark 14:50) at his arrest, and only hours before, Peter had denied him three times. Yet, to understand the gospel, we need to see the centrality of the crucifixion of Jesus Christ. Paul said in 1 Cor. 2:2, "I decided to know nothing among you except Jesus Christ and him crucified," which didn't mean that this was all he ever talked about, but that the Christ he served and followed was the one who inaugurated God's rule through his death on the cross. Of course, we cannot separate the cross from the resurrection; without the resurrection, the cross was a defeat, not a victory.

In Mark 3:6, the political and religious leaders want to kill Jesus; in Mark 6, he is rejected by his own hometown. In addition, in chapter 15, the crowds, who once eagerly followed Jesus, now have turned on him. Worse still, his disciples have fled, leaving the Lord alone to suffer. However, Mark wants us to see that when we understand the cross as God's place of victory in his Son, then we will be able to say with the Roman centurion that Jesus is the Son of God. Then we will be able to see Jesus as "holy, enthroned on the praises of Israel" (Psalm 22:3).

Look It Up

Mark 1:1, 8:29 and 15:39. How do 8:29 and 15:39 relate to the assertion of Mark in 1:1?

Think About It

Do I believe that the crucifixion of Jesus was necessary for our salvation? If not, why?

Next Sunday

Easter Day, April 20, 2003

Acts 10:34-43 or Isaiah 25:6-9; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Mark 16:1-8

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BOOKS

A Monk in the World

Cultivating a Spiritual Life

By Wayne Teasdale. New World Library.
Pp. 224. \$22.95. ISBN 1-57731-181-7.

To move into the contemplative in contemporary Western life we must be taught; it is not natural. Its principles are illusive at times, and its lessons are difficult and contrary to the values of our secular culture. It is for these reasons that *A Monk in the World* is such a captivating book. A monk in the world is in the midst of a world that endeavors to cultivate its own values in individuals — and to go contrary to those values.

Teasdale leads by example. He not only lays before his reader the precepts of the contemplative life, he also gives concrete examples from which principles are delineated. He takes the contemplative focus and widens the vision of his readers to embrace the world and to understand community. The mystical figures centrally, and those uncomfortable with this arm of spirituality will be appropriately disquieted, as will those who wrestle with the place of Christianity with other faith systems. But Teasdale is working with practice and not theology.

“Spiritual friendship” finds a stress in this book. And the author elevates time, work and money to considerations of their place in the believer’s world order. In this contemplation, there is no place for inactivity. Teasdale instructs his readers to be “Light in the streets,” and to fight in the “struggle to promote change.” There is no place for retreat into quietude using the contemplative life as a cover. The lessons here are hauntingly inviting and correspondingly demanding. The awareness to which we are drawn is foundational to recognizing God in the world. Teasdale does an admirable job in the invitation, the instruction, the motivation. As a result, he may not, for long, be the only monk in the world.

(The Rev.) Jeffrey A. Mackey
New York, N.Y.

Illuminations



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General Convention Eucharists Get Priority

The House of Bishops agreed overwhelmingly not to support, encourage, attend or celebrate at alternative Eucharists scheduled in Minneapolis at the same time this summer as official General Convention Eucharists.

The resolution was introduced at the bishops' meeting at Kanuga last month by the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York. Bishop Roskam said her resolution was pastorally motivated to show collegiality and respect for the Presiding Bishop. She said alternative Eucharists were an accepted part of General Convention, but organizers should be discouraged from scheduling them to conflict with convention events which are included on the schedule in part as a demonstration of the church's unity.



David Skidmore/ENS photo

More than 600 faith leaders, Christian educators, and formation ministers participated in *Will Our Faith Have Children*, a landmark national conference on Christian formation with Presiding Bishop Frank T. Griswold and his wife, Phoebe, Feb. 13-17 in a Chicago suburb. The fear of losing children from the church through indifference and neglect primed conversations in the 22 seminar tracks and in a series of forums on the conference's final night.

Process May Help Resolve Disputes

Future allegations of breaches of collegiality within the House of Bishops could be resolved by a process for accountability drafted by the Pastoral Concerns Committee and approved by the house at its spring retreat.

The process offers an alternative to canonical action, but does not preclude it later should either the accuser or the accused conclude that the process for accountability was not satisfactory, according to several bishops who were present for the discussion. The matter was referred to the Pastoral Concerns Committee after a dispute between the bishops of Pennsylvania and Pittsburgh occupied a significant amount of time at the fall House of Bishops' meeting [TLC, Oct. 20].

Under the process approved last month, any bishop may request a process of conciliation by writing to

either the Presiding Bishop or a member of his council of advice. After receipt of a complaint, the Presiding Bishop, his chancellor, the chair of the council of advice, and the Bishop for the Office of Pastoral Development review it to determine whether it should be brought to the council of advice or addressed in a different manner.

If forwarded to the council of advice, that group will consult with the bishops involved in order to determine an appropriate response, including options for further conciliation, formal mediation, or voluntary binding arbitration. In order to hold accountable the bishops involved in the process, the council of advice will discuss, to the extent not confidential, the incident with the full house at an appropriate time.

Document on Sexuality Criticized

Several members of the House of Bishops' Theology Committee who were among the authors of a recent theological document on sexuality [TLC, April 6] claim its critics have misconstrued its intent and conclusion.

Reaction to "The Gift of Sexuality: A Theological Perspective," released last month by the full House of Bishops, has been for the most part sharply critical.

The reaction has come primarily from prominent members of a movement that is seeking General Convention approval to develop and implement a liturgical blessing for the relationship of same-sex couples. The document concludes that the church is not yet of one mind on the issue and recommends against trying to settle the issue through legislation at this time.

Proponents of same-sex blessings contend that the Theology Committee lacked adequate representation by members of the group under discussion and that the subsequent document is light on theology and heavy on

a political strategy motivated at least in part by fear.

Membership on the Theology Committee is defined by church canon, yet several bishops on the committee said its membership contained a very

The document recommends against trying to settle the issue of same-sex blessings through legislation at this time.

broad spectrum of theological opinion. Bishops on the committee said the conclusions in the document represent nearly two years of prayerful study and discussion. The conclusions represent the sum total consensus of the committee as a whole, although several committee members said they do not necessarily consider themselves personally bound by the report's conclusions.

The full house received the document at its meeting at Kanuga last month and commended it to the church for further study, but it did not result in a mind of the house resolution.



Frank Smith photo

PRAYER WALL: The Rt. Rev. Gethin B. Hughes, Bishop of San Diego, dedicates a prayer wall and Christian Healing Center at St Anne's, Oceanside, Calif., on March 23. Bishop Hughes charged members of the church to pray in particular for those displayed on the wall. Oceanside is a few minutes' drive from Camp Pendleton, but proximity to a military facility is not a requirement for congregations that wish to dedicate a prayer wall, said the rector, the Rev. S. Anthony Baron. Members of the congregation and others from the community brought photos of local U.S. service men and women who are now deployed to the Middle East. The photos will be displayed until the conflict ends.

FIFNA Promotes Plan for Visiting Bishops

The council of a traditionalist group opposed to the ordination of women has released a detailed proposal and rationale for development of a common understanding and consistent implementation of alternative episcopal oversight.

Under the existing canons, the definition of alternative pastoral oversight, the decision whether to offer it within a particular diocese, and the determination of which parishes are eligible is a local matter. In the proposal, council members from Forward in Faith North America (FIFNA) asked Presiding Bishop Frank T. Griswold to use his "bully pulpit" to urge church acceptance and the necessary number of consents to the elections from the bishops and dioceses. The FIFNA proposal anticipates partial financial support from the national church for one or more visiting bishops who could be elected and ordained either as a bishop suffragan in a sympathetic diocese or a suffragan serving directly under the Presiding Bishop.

"Perhaps the present provisions of the Constitution and Canons do not provide for it," the proposal concludes, "but just as they have been amended to other ends, so they can be amended to this end."

FIFNA also wrote to ask the Archbishop of Canterbury to encourage Bishop Griswold to move to implement a plan within the Episcopal Church that more closely resembles the alternative pastoral oversight called for by the 1998 Lambeth Conference.

"Many souls have been lost and continue to be lost in the face of this province's inaction and hostility — not only the overt and covert actions of individual bishops, but its corporate action in revising canons to make the acceptance of the ordination of women in practice obligatory for all dioceses, congregations and clergy," the letter to the Most Rev. Rowan Williams said. "Sadly, we witness chief shepherds acting as ravens wolves and both sheep and shepherds live in fear of them."

Canadian Churches Accept Bishop's Offer for Oversight

Seven of the eight dissenting parishes in the Canadian Diocese of New Westminster voted overwhelmingly on March 23 to accept an offer of "alternative episcopal oversight with full jurisdiction" that the Rt. Rev. Terrence O. Buckle, Bishop of the Yukon, had previously made [TLC, March 23].

A statement released by the Anglican Communion in New Westminster (ACiNW) said the group believes the offer of "alternative episcopal oversight with jurisdiction" provides the best opportunity to settle a four-year-old dispute that became a crisis after synod, the governing body of the diocese, passed a motion, to develop and implement a liturgical rite of blessing for couples involved in homosexual relationships.

After withholding his assent on two previous occasions, the Rt. Rev. Michael Ingham, Bishop of New Westminster, allowed the process to move forward although no blessings have occurred to date. The parishes have been withholding their diocesan assessments since the synod vote last June, and last month Bishop Ingham inhibited Bishop Buckle from performing any episcopal acts within the confines of his diocese. To date Bishop Buckle has complied.

After the ACiNW vote results were announced, Bishop Buckle said he was convinced that the pastoral crisis in New Westminster was genuine and that the Canadian church possessed sufficient resources to address the crisis peacefully on its own. Bishop Buckle enjoys the public support of the leaders from seven of the 38 provinces in the Anglican Communion (although not Archbishop Michael Peers of Canada) and 12 bishops from the Episcopal Church (although not Presiding Bishop Frank T. Griswold).

Leadership at the eighth parish, St. Martin's in North Vancouver, is in a state of transition following the February resignation of an incumbent, the Rev. Timothy Cooke. A parish vote may be scheduled at a later date.

EDS Professor Explains the Christian's Call to Ministry

Building an inclusive, anti-racist church and numerical growth are not mutually exclusive objectives, according to the Rev. Ian T. Douglas. The professor of mission and world Christianity at Episcopal Divinity School was the keynote speaker at the 23rd annual meeting of the Episcopal Urban Caucus Feb. 26-March 1 in Chicago.

At baptism, according to Prof. Douglas, Christians are called to pursue five types of ministry: worship, forgiveness, proclamation, service and justice-making. Christians are also called to serve God's mission which is "reconciliation and restoration of creation to God." Problems occur, he said, when mission and ministry are used interchangeably. The two are separate and distinct and the resulting confusion can lead to the elevation of one aspect of min-

istry at the expense of the others.

"Every time I hear that I go crazy," Prof. Douglas said, "because ministry serves God's mission. They are not the same thing."

He explained that individuals of a more conservative mindset will often assume that proclamation, or evangelism in the name of Jesus to those who are un-reached with the gospel, constitutes the true gospel mission. Those of a more liberal persuasion tend to elevate the struggle for justice and peace as the fundamental calling. Growth occurs naturally when the difference between mission and ministry is understood and the five aspects of ministry are in equilibrium, he said.

Since its founding in 1980, the Episcopal Urban Caucus has attempted to hold the church accountable to social change move-

ments and to maintain a forum for grassroots discussion of urban ministry issues. One of the trailblazers in modern Episcopal urban ministry went to Chicago to bid farewell. The Rt. Rev. Paul Moore, retired Bishop of New York, was diagnosed with terminal cancer recently. Despite the grim diagnosis, Bishop Moore was upbeat as he used a metaphor about a surfer seeking a good wave to allay anxieties not only for his own health, but also for the future of urban ministry within the Episcopal Church.

"When you analyze the [great historical social] movements [of the past] you find a level of anxiety and mistrust," he explained. "Then something happens to catalyze the anxiety and it blows apart. It can change the whole scene."

www.everyvoice.net contributed to this news report

Nominees Announced for Election of Bishops in Three Dioceses

Three additional candidates have met the criteria for nomination by petition for the May 3 election of a bishop of the Diocese of New Jersey.

The candidates are: the Rev. Canon

Donald J. Muller, rector of St. Stephen's pro-cathedral in Wilkes-Barre, Pa.; the Rev. Peter K. Stimpson, executive director of Trinity Counseling Service in Princeton, N.J.; and the Rev. Michael Goldberg, rector of St. Augustine's, Vero Beach, Fla.

They will join five previously announced candidates [TLC, Feb. 16, March 2] in the election.

Five Named in Montana

Five candidates have been chosen by a nominating committee for the election of a bishop in the Diocese of Montana.

The candidates are: the Rev. William P. Baumgarten, rector of Christ Church, Kalispell, Mont.; the Rev. C. Franklin Brookhart, Jr., rector of Lawrencefield Parish in Wheeling, W.Va.; the Rev. Christopher M.F. Brdlik, rector of Calvary Church, Summit, N.J.; the Rev. Richard R. Burris, rector of St. Michael's, Norman, Okla.; and the Rev. Warren C. Murphy,

rector of Christ Church, Cody, Wyo.

The election is scheduled for May 17 at the Church of the Incarnation in Great Falls.

Nebraska Nominees

The search committee for the election of a bishop in the Diocese of Nebraska has nominated four persons for the May 9 election.

Those nominated are: the Rev. Joe G. Burnett, professor of pastoral theology at the School of Theology of the University of the South in Sewanee, Tenn.; the Rev. Canon Paul D. Lawson, rector of St. Cross Church in Hermosa Beach, Calif.; the Rev. George H. Martin, an interim rector who lives in the Diocese of Minnesota and is the former executive director of the Church Ad Project; and the Rev. Steven W. Mues, rector of St. Luke's, Rochester, Minn.

The bishop-elect will succeed the Rt. Rev. James E. Krotz, who has been bishop since 1990.



VTS photo

Supreme Court Justice Sandra Day O'Conner (center) delivered the opening address at a conference on Women in Ministry recently at Virginia Theological Seminary. Pictured with Justice O'Conner are the Very Rev. Martha Horne (left), the first female dean of an Episcopal seminary, and the Rt. Rev. Jane Holmes Dixon, retired Bishop Suffragan of Washington and the second woman to be elected bishop in the Episcopal Church.



The True Agony

By Patricia Nakamura

Some years ago, in the small Georgia church where I was organist/choirmaster, we did a congregational reading of the Passion. Various people took on the parts of narrator, Peter and his questioners and the high priest. Rob, an actor friend, played the part of Jesus. The congregation was the crowd.

Perhaps it was because the actor in him knew how to get into a role. Perhaps it was because he was a Vietnam vet who carried a metal plate for a part of his skull bone and lots of bits of left-behind land mine throughout his body ("When it rains, I can count all the shrapnel," he said). Certainly everyone seemed to empathize with his or her part.

He said later that when the crowd shouted, "Crucify him! Crucify him!" he was devastated. Terrified.

Rob/Jesus was fearfully wounded by the people. "These are my friends, my neighbors. Now they want to murder me!" The crowd, the congregation of polite Episcopalians, of good Jews, had become a mob, swayed by vengeful, jealous priests to turn on one of their own. Later, in some readings, these same gentlefolk would choose a convicted killer over the young man who had healed lepers, restored dead children to life for joyous families, even supplied a festive occasion with its best wine; over a young man who sang in the choir and read the lessons.

At the same time, Jesus' closest comrades, who had given up families, livelihoods, perhaps reputations, to wander first-century Israel with him had deserted him. Even Peter, lurking in the shadows to learn the news of his master, was too terrified to own up to the relationship. Surely Jesus, Rob, any of us, understood how they would fear for their lives, especially of sharing the barbaric ritual that loomed.

But the mob! To look out at those faces filled with hate and blood-lust, some of the same ordinary citizens who had earlier praised him to high heaven literally, lined his path with their garments, was the deepest wound, the true agony. And the true horror, of course, is that it is all, any, of us, screaming, "Crucify him! Give us Barabbas!"

More painful than spikes driven through flesh are the words of the harrowing contralto aria, "He was despised, rejected, a man of sorrows, acquainted with grief." □

Which Part for Holy Week

By Joanna Seibert

I have become absorbed by the passion pageant of Holy Week. I can imagine myself as so many of the players in this extraordinary drama.

I have been Peter and denied my Lord at least three times. I have been Judas and betrayed him for politics and money. I have been Barabbas, the thief who was freed, and did not have to face the consequence of my sins. Instead my God carried my sins for me. I have been among the women who followed him from Galilee and looked on his crucifixion from a distance. I have been one of the women at the empty tomb still looking for my Lord. I have been Pilate's wife receiving dreams that tell me that God is among us. I have been Pilate and washed my hands of situations where I should have spoken out for what I knew in my heart was wrong. I have been the thief on the cross crying out for God's mercy in my distress. I have been the other thief on the cross still trying to tell God what he should do to relieve my pain. I have prayed with Christ and fallen asleep either literally or by still staying unconscious to the present moment. I have been among many who have had supper with him. He has washed my feet. I have sung hymns with him on the way to mountaintops. I have publicly declared him as my Lord in front of large groups of people. I have figuratively cut off ears defending him in my zeal. I have wiped his face. I have spat on him and mocked him by my actions. I have given false witness against him by making my plan his plan. I have been the centurion at his death and finally recognized him in the lives of so many only after they have died. I have been Joseph of Arimathea and found a resting place for him. I have been Nicodemus coming to him secretly at night and speaking out for him in ways that would still keep me safe. I have been Mary Magdalene in the garden, searching for him and not recognizing him. I have perhaps been Simon of Cyrene and carried his cross for brief periods of time.

Lastly, I contemplate whether I would be strong enough to stand the humiliation and suffering and abandonment to be actually crucified as he was. But then I know I will never have to, for he already has done it for me. His death allowed me to have life, a new life, eternal life. Thanks be to and for God.

The Rev. Joanna Seibert is a deacon at St. Margaret's Church, Little Rock, Ark.

A Sunday for Saying Alleluias

By Kathleen K. Ennis

At a staff meeting the week before Palm Sunday 2002, I asked the question, "Do we say the alleluias on Palm Sunday?" and I confess to finding myself in something of a snit at the good-natured drubbing I took from the staff in response. Nursing my wounded ego, I retreated into my reference books.

Thanks to my very protestant Presbyterian upbringing, I still think of Palm Sunday as the multitudes "praising God joyfully with a loud voice" (Luke 19:37) at the entry of Jesus into Jerusalem. My question did not refer to when we resume the alleluias but rather whether Palm Sunday was not, or could not be, set aside from other Lenten days for alleluias.

After all, Sundays are special — on the Sundays of Lent, for example, we are released from any Lenten discipline we have undertaken. Furthermore, since the 1979 prayer book, we do say the alleluias in the Eucharist of the Resurrection with the burial office whenever we celebrate it, even during Lent. And although the alleluias are generally omitted during Holy Week, a priest friend tells me that he can remember a time that the Maundy Thursday service was a joyful celebration of the institution of the Eucharist with the Gloria sung and "Alleluia" at the fraction.

The observance of Palm Sunday has an interesting history. In 1969 the Roman Catholic Church dropped the designation "Passion Sunday" for the Fifth Sunday in Lent, combining "Passion Sunday" with "Palm Sunday" on

the Sunday before Easter. Ten years later in the 1979 BCP, "The Fifth Sunday in Lent, commonly called Passion Sunday," disappeared from the American prayer book and the Sunday before Easter became "The Sunday of the Passion: Palm Sunday" for Episcopalians as well.

Jesus' triumphant entry into Jerusalem is really not what Palm Sunday has become for many, if not most, Episcopalians. Instead this last Sunday before Easter emphasizes the somber beginning of Holy Week and the events detailed in the gospel narrative leading to the condemnation and execution of Jesus — actually more Passion than Palm.

But the most interesting result of my quick exploration of handy reference books was to learn that the East-

ern Church never banished the alleluias — which are not considered festal — from their liturgy and in fact says them with increased frequency during Lent. Although one thinks first of the *filioque* controversy, the alleluia question was a deeply felt grievance of the Eastern Church against Rome and one of the issues contributing to the schism of 1054.

So although Palm Sunday is not considered to be a day for joyful celebration, perhaps it can be seen with a bit more attention to its dual nature. And my reputation for liturgical savvy perhaps be dusted off and (at least partially) reinstated! Alleluia. □

The Rev. Kathleen K. Ennis is a deacon at Iona-Hope Church, Fort Myers, Fla.



Jesus, Weeping

The friend for whom Jesus wept
On hearing of his illness and his death,
Then raised to brotherhood again at Bethany —
Waits like a brother now before his cross
That lifts the family's friend to tortured
Suffering and his own last breath on earth.
Seeing him there, among the others,
Women and followers, sisters, mother,
Fisherfolk from the old Sea of Galilee days
And happier evenings at dinner together,
Jesus weeps; tears salt the blood that pours
From his forehead: all this, too, is lost:
The human bonds of brotherhood and sonhood,
Human touch and love, human hands, wholly
Redeemed but mourned — and Lazarus understands.

Nancy G. Westerfield

Jesus and Judas Meet Again

One of the ways I meditate is to place myself in a biblical scene and enter into conversation as one of the characters. In the following meditation, I imagined myself as Judas Iscariot approaching the crucified Jesus. It is, for me, a proclamation of the good news.

Jesus: Who is that standing there looking up at me?

Judas: It's me, Judas Iscariot.

Jesus: Judas! You look terrible! I didn't recognize you.

Judas: You don't look so good yourself, Jesus. Besides, you'd look terrible too if you'd been beat up on for as long as I have.

Jesus: Tell me about it, my friend.

Judas: Friend! Some friend I turned out to be. You remember (How could you not?) how I turned you in to the authorities. I got 30 pieces of silver. Believe me, Jesus, from the moment I did it I regretted it. I tried to give the money back but they refused, calling it "blood money." I wanted the money, make no mistake about that. I could live in style. I was a poor man who saw an opportunity and took it.

Besides, you weren't meeting any of my hopes and expectations of what a Messiah was supposed to be. All that talk about God's new world order coming — love, peace, the powerful falling and hope for the marginalized. Nothing was happening! The damned Romans were still in charge. The temple authorities were living like "fat cats." Nothing was changing, don't you see? I thought you were naive or nuts, and if I could make a buck . . .

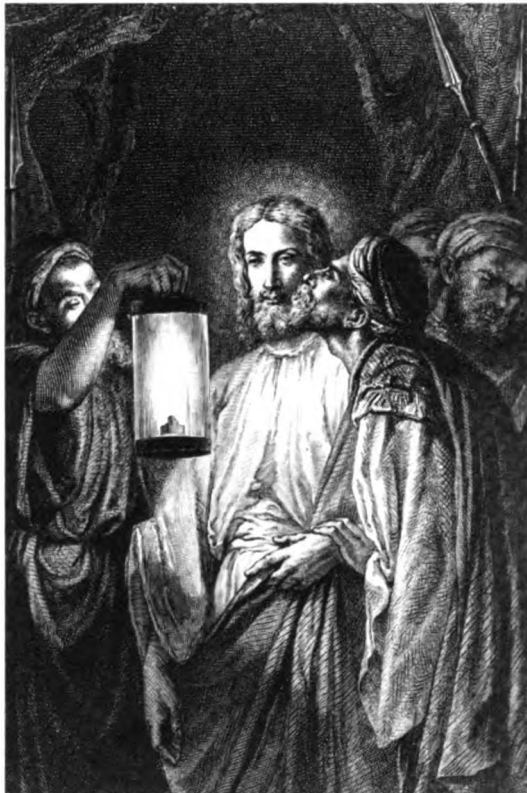
Jesus: You did disappoint, Judas. But, why are you here now? Today?

Judas: I've spent almost 2,000 years with people's feet on my neck. People say "traitor" and my name is the first that comes to mind (except for a few Americans who think of Benedict Arnold or a young kid who fought with The Taliban). People project their own evil onto me. I'm the most hated and rejected person in human history!

Judas: There's nothing worse than rejection, Jesus. But I guess I don't need to tell you about rejection. I'm a good person! I got caught up in my own greed. I didn't know what I was doing — or the consequences of what I was doing, for you or for myself.

Jesus: Judas, what do you want?

Judas: I've been listening to people talk about you for centuries, mostly preachers. I've heard them say no one is beyond God's love — how you died for the sins of the whole world, how God has no favorites, how God gives forgiveness, even to those who don't deserve it. That the kingdom of



The Kiss of Judas.

RNS photo

heaven is open to all who sincerely seek it. That all sounds like great news.

Jesus: That's all true, Judas. But what do YOU want?

Judas: Jesus, I want to know if I'm included, too? Does your forgiveness extend to me? Did you die . . . Are you dying for me?

Jesus: I've been waiting for you for a very long time, Judas. I've been hoping . . . I've been praying that one day you'd come. Welcome home, my friend. "It is finished." It is truly finished.

Our guest columnist is the Rt. Rev. Sanford Z.K. Hampton, the bishop assisting, in the Diocese of Olympia. He resides in Anacortes, Wash.

Did You Know...

Norwich Cathedral (England) appointed a Roman Catholic priest from the Vatican and a Baptist minister from Norwich as ecumenical canons.

Quote of the Week

The Rev. Bob Rademaker, rector of Church of the Ascension, Cincinnati, Ohio, on donating a kidney to a member of his previous congregation: "It's rather strange to know there is a part of you in Edmonds, Wash."

Let us walk
with Jesus
during this
Holy Week.

The Drama of Holy Week

Holy Week, this holiest week of the Christian year, is frequently referred to as a drama. As the week unfolds from Palm Sunday to Maundy Thursday, through Good Friday and on to the Easter Vigil, we experience liturgies filled with both mystery and meaning as we actively enter into the events being commemorated. The drama takes us through highs and lows, from exultation to tears, ending with sheer joy.

On Sunday, the procession of palms, perhaps from an outdoor location into the church, not only represents Jesus' triumphant procession into Jerusalem, it also celebrates his entry into our lives. The drama turns quickly into shouts of "crucify him" as the passion gospel is read or sung, in some places with various parts assigned to members of the congregation, expressing profound grief. The drama unfolds further on Maundy Thursday with the commemoration of the Last Supper, the foot washing, the removal of the Blessed Sacrament to an altar of repose, and the stripping of the altar furnishings. For many, a high point of the Maundy Thursday observance is the watch before the Blessed Sacrament, in some places continuing through the night, until the hour of crucifixion.

The drama of Holy Week heightens on Good Friday as we remember the betrayal of Jesus, his trials and his crucifixion. Such devotions as the dramatic reading of the passion, the solemn collects, and the veneration of the cross can help us to focus on the saving grace of the cross, even at a time when we may be filled with profound grief. The mood swings the following night at the Easter Vigil, when out of the darkness we hear the proclamation of the Easter gospel — "He is not here. He is risen."

Let us walk with Jesus during this Holy Week. May the spiritual richness of the dramas we experience this week help to prepare us to observe the great mystery of Christ's victory over sin and death.

Financial Success

It has been said often in jest, but perhaps with a bit of truth, that the Church Pension Fund holds the Episcopal Church together. Its recent announcement that it plans to increase health benefits for clergy and their surviving spouses [TLC, March 30] is illustrative of the good work it has done for the church. The news comes at a time when many persons at or near retirement age are worried about the future because of a sluggish economy. The increased benefits are a major accomplishment now, for many corporations are reducing or even eliminating health benefit coverage. A CPF officer said its per-person, per-year benefit premium contribution would increase nearly \$1,000 per year. Some sound investments during 2000 are largely responsible for the added benefits. We salute Church Pension Fund for its astute investments and sound strategy in making the increased benefits available to retired clergy.



David Skidmore photo

A Wealth of Resources for Hispanic Ministry

By Isaías Rodríguez

Those of us who have been working in this ministry for the past 20 years feel like “the voice of one crying in the wilderness.”

Mission (Things to consider in starting a Hispanic Mission) 2000; The Atlanta Manifesto: A Wake-Up Call — Hispanic Ministry 2001; and Additional Paths to the Priesthood, 2002. These papers emphasize that the main reason for approaching Hispanics is the great commis-

On reading “Welcoming the Stranger,” by Kevin Martin [TLC, Dec. 8], the first reaction any Hispanic church leader might have is to say, “Welcome aboard!” But as one spends more time with the article, one wonders where Canon Martin has been for the past 23 years, because he expresses surprise about commonplace things and makes suggestions that Hispanic ministries implemented long ago.

Indeed, for the past two decades the Episcopal Church has been providing services in Spanish, lessons in English as a second language, family-oriented and culturally sensitive services (*quinceañeras, misas de gracias por los tres años, las posadas, etc.*), and assistance with jobs and immigration issues. And much more. Of course, it is true that these things should be done intentionally and in more places.

The article also shows that the author may not be acquainted with recently published resources in Hispanic ministry. Three of the important ones are *The Hispanic*

sion. There are other pressing arguments, such as language, culture, the sheer numbers of immigrants, and poverty. While the Lord’s commission has always been with us, it has not been considered a sufficient reason to evangelize new arrivals from Latin America.

It is well known that by 2050 there will be 80 million people of Hispanic ancestry in the United States. This has awakened the business world, as well as some politicians. It is time that the church awakened, too. “This could be good news for the Episcopal Church,” writes Canon Martin.

This has been good news for a long time, but it has not been in the radar screen of the Episcopal Church as a priority. Those of us who have been working in this ministry for the past 20 years feel like “the voice of one crying in the wilderness.” I vividly remember how my friend, the Rev. Asa Butterfield, in the early ’80s, persistently proclaimed that the best way to serve the English-speaking Hispanic Episcopalians of tomorrow is by ministering to the Spanish-speaking newcomers today.

Canon Martin is right in saying that “a serious commitment to Hispanic ministry is the single most productive strategy our church could take to succeed in our stated, indeed General Convention-mandated, goals.” We have been promoting that for a long time. It is time to get serious about the gospel. In 2001, a group of bishops sent *The Atlanta Manifesto: A Wake-Up Call* to all bishops of the church, to alert them to the great possibilities of this ministry. The silence has been deafening.

According to Canon Martin, this ministry “cannot be tied to our present and most used method,” which he calls “parallel development”; that is, “the solution to the

The articles that appear on this page do not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

VIEWPOINT

Anglo leader's problem" of a declining Episcopal Church. In fact, this is not the most prevalent model of mission used in our nation. There are close to 20 different models. In my Diocese of Atlanta, the model is different in each of our six missions. We will surely be surprised when we allow the Holy Spirit to work among us. There is no telling the variety of configurations that a new congregation could have. What counts is a converted spirit among the people.

The brevity of this article does not allow me to go into detail to prove the impracticality of Canon Martin's idea of having three to five Hispanic bishops with jurisdictions that cross diocesan boundaries.

There are already some innovative programs for training Hispanics to the priesthood, such as the ones led by the Rev. John Kater, a member of the faculty at Church Divinity School of the Pacific, and



David Skidmore photo

We need to change the mode of congregations and dioceses from one of maintenance to one of mission.

by the Rev. Canon Juan Oliver, who coordinates the Hispanic ministry program at General Theological Seminary. Also interesting are the ideas suggested in *Additional Paths to the Priesthood*. But more has to be done. More dioceses need to become committed. We need many bilingual priests — now.

I hope my article is not seen as simply negative. Canon Martin has sent via the Internet a larger version of his article, in order to open discussion. Discussion is my intent. What we need in the Episcopal Church is to change the mode of congregations and dioceses from one of maintenance to one of mission. What we need is many Kevin Martins committed to this ministry. The rest will be easy. If we are 50,000 Hispanic Episcopalians now, by 2020 there will be more than half a million, singing "*De Colores*." □

The Rev. Isaiás Rodríguez is Hispanic missionary and consultant for Hispanic ministries in the Diocese of Atlanta.

LETTERS TO THE EDITOR

'Nonsensical Plots'

I am dismayed by the reports of acrimonious controversy over certain issues. Something in me wants to cry out, "Oh, children, stop your squabbling!" The lack of charity between these parties is disturbing. The elaborate maneuvers to ensure ecclesiastical authority for their diverse positions reminds me of the nonsensical plots of 19th-century operas. I have difficulty believing that these schismatic schemes are part of God's plan of salvation. Do these various prophets imagine that even in the smallest congregation there is uniformity of belief?

It has occurred to me that in all probability a careful investigation of the religious philosophy of the members of any parish would find there are some who understand and believe "orthodox, catholic Anglicanism," but there are also folks whose actual beliefs are Lutheran, or Methodist, or LDS. It is enough in God's grace that we can gather together in the temple of the Lord, agree at least outwardly on our worship, and not seek to "make windows into [one another's] souls," or bedrooms, and beat each other over the head with what we find there. By the will of the Father, the grace of the Son, and the power of the Holy Spirit, Anglicanism is big enough and strong enough to accommodate many ideas and revelations without foundering. Let us trust in the Lord and not be so fearful and angry with each other. Let us dry our tears, wipe our noses, come to the table, join hands, and focus on God's love for us, and learn to love one another.

*Michael Howard
Palm Springs, Calif.*

Why Not Bless?

In his letter [TLC, Feb. 9], David Bryce asks "Why not bless ...?" When the church blesses a boat or a book, she blesses what the boat does, or what the book does. We bless pets, as they are companions. That is what they "do."

When the blessing is given to a couple in marriage (as we all are supposed to learn in confirmation, and reminded at pre-Cana instruction) the church is also blessing the physical union of the two in marriage. (Jesus addresses this in Matt 19:5). It would probably bring quite a different vote at diocesan and national gatherings if the deputies were reminded that the blessing of a same-sex couple is giving formal blessing to their physical union. "Stay out of what we do behind closed doors" is a popular cry ... but you can't ask us to stay out on one hand and bless that which is done on the other.

*(The Rev.) Richard A. Swan
Marysville, Ohio*

It is becoming a bit tiring to see those who wish to justify same-sex unions attempt to use allegories to the blessing of pets on St. Francis' Day or the blessing of fishing boats. Animals are part of God's creation. Our Lord found followers among the fishermen of his day and instructed them to become "fishers of men."

Any effort to justify acts contrary to scripture by attempting to use this type of allegory, when carried to its most illogical extreme, will

allow anyone to justify anything by making inaccurate or inappropriate comparisons to something that is correct and proper in God's world or in scripture.

Many who oppose same-sex unions are branded as homophobic. That seems like a desperate attempt to categorize those who rely on holy writ for their views, as something less than open minded. One cannot base the blessing of same-sex unions on two legs of our "three-legged stool" of the Anglican faith, namely scripture and tradition. If they wish to imply that the third leg, reason, overshadows scripture and tradition, then they are misplaced in their views.

*Tom Wright
Sparta, Wis.*

Speaking for Whom?

I write in response to the Presiding Bishop's comments about the United States [TLC, Feb. 2] and those who responded.

Certainly Bishop Griswold is entitled to his personal opinion, and I was not at all surprised by his opinion on this subject. I was, however, shocked and dismayed to see that personal opinion presented as though it had something inherently to do with the Episcopal Church, of which he is the Presiding Bishop.

One could easily conclude from Bishop's Griswold's statement that Anglican Christian formation, rather than upper-class liberalism, leads one to the firm belief that the United States is loathed by the rest of the world and rightly loathed. One could further conclude from his comments that Anglican Christian formation impels one to creep around the globe wringing one's hands and uniformly apologizing for this country's actions and words.

It seems to me that Anglican Christian formation can inform one's political and cultural opinion in a variety of ways and does not necessarily lead to any one political or cultural stance. It would be, in this era of 20/20, beneficial for the Presiding Bishop to acknowledge that fact when he is speaking publicly.

*(The Rev.) Dennis V. Bosley
Sweetwater, Texas*

Possible Answers

A reader asked what the phrase in the collect for St. Wulfstan, Bishop of Worcester, might mean [TLC, Feb. 16].

Historically, there seem to be two possible answers to this question. Perhaps the meaning at which the collect aims is the effort shared with Archbishop Lanfranc to "end the practice at Bristol of kidnapping Englishmen and selling them as slaves in Ireland" (*Lesser Feasts and Fasts 2000*, p. 130). But the more promising might be the historical insight given by the Rev. Alban Butler. With the conquest of England in 1066, Wulfstan was required to give up his see and the symbols thereof. He placed his crosier in the stone of the monument of St. Edward, and no one was able to remove it until Wulfstan was ordered to take it up again. Thus, the conquered led the conqueror. William allowed Wulfstan to retain his see.

*(The Rev.) Harry L. Way
St. John the Baptist Church
Glendale, Ariz.*

**Memorial gifts
can be a shameless
method of extra-
budget fund raising
and an emotional
exploitation.**

Still Around

John S. Spong, 72, retired Bishop of Newark, lives on. The controversial bishop, whose books are still discussed here on the Eastern Shore of Maryland, was chosen by *AARP The Magazine* as one of its group of "The Fearless 50." In its March issue the magazine featured 50 of America's greatest innovators over 50. On the same page as Bishop Spong was Barry Scheck of O.J. Simpson fame, who is now head of the Innocence Project, which uses DNA evidence to clear wrongfully impris-

oned persons. This is what was written about Bishop Spong:

"He insists he's a Christian, but Spong persistently challenges major tenets, including the idea of the Resurrection as a physical phenomenon. 'Christianity must escape the traditional understandings in which it has been captured,' he writes, 'or it will die.' While traditionalists of all stripes have risen to defend their faith, supporters laud his creative thought. [Spong has] courage and imagination unintimidated by conventional wisdom," writes Harvard's Peter Gomes.

*(The Rev.) Donald Whalen
Pocomoke City, Md.*

Just Like Indulgences

My thought on the editorial, "Inappropriate Sales" [TLC, Mar. 16], is that memorial gifts are the Anglican version of medieval indulgences, whereby a material donation is expected to reap eternal benefits. They can be a shameless method of extra-budget fund raising and, often, an emotional exploitation.

Father wants an artifact or bit of ecclesial millinery, so when Mr. X dies, Mrs. X is led to provide one. No matter that the artifact or raiment may become dilapidated or superfluous, it must be publicly displayed or preserved. I have known donors who wanted legal instruments dictating the use and placement of memorials.

One priest of my acquaintance spent months on an exhaustive search of descendants of the subject of certain memorials he wished to remove in the interests of a church remodeling. His wishes to improve the present mission and ministry of the parish were denied by persons long dissociated from the local parish, the Episcopal Church, and even the Christian faith!

*(The Rev.) Frank St. Amour III
Hurst, Texas*

A Growing Need

Your encouragement of support for food pantries [TLC, March 16] is most helpful. The people of Trinity Church, Rutland, Vt., not only continue to support our local Cupboard

with foodstuffs, but also provided a large measure of the volunteer hours needed to ensure that the available foods are shared with those in need, and we know that the need has virtually doubled since last November and continues to grow.

*(The Rev.) Hugh Tudor-Foley
Trinity Church
Rutland, Vt.*

He Has a Place

Apropos of the editor's column on Charles Chapman Grafton [TLC, March 16] readers might be interested to know that the Order of Julian of Norwich has given Blessed Charles a place in our liturgical calendar on August 30. For the readings, we use Ecclesiasticus 45:7-8b, 15b-17, Psalm 21: 2-6, 14; 2 Timothy 4:1-8; John 17:1-8, 17-18.

*Fr. John-Julian, OJN
Waukesha, Wis.*

Part of the Body

An interesting article noted that astronaut Laurel Blair Salton Clark had been "baptized an Episcopalian" [TLC, March 2]. Holy baptism makes a person a member of the body of Christ, not a member of any particular Christian denomination. It is only by being confirmed that we become Episcopalians.

*Paul R. Wanthal
Twin Lakes, Wis.*

Not Alone

Regarding the Rev. Timothy Schenck's article [TLC, March 23]: What a hoot! It is so nice to know that we (bulletin makers) are not alone in our quest for, if not a perfect bulletin, at least one with fewer errors. Thanks for the humor.

*Lora Bushy
Lake Placid, N.Y.*

Appointments

The Rev. **Mark Cannaday** is rector of Holy Trinity, 1412 W Illinois Ave., Midland, TX 79701.

The Rev. **Robin Cona** is deacon-in-charge of Trinity, 2200 Western St., Mattoon, IL 61938.

The Rev. Canon **B. Madison Currin** is rector emeritus of Christ Church, P.O. Box 12683, Pensacola, FL 32591.

The Rev. **Jon Egger** is deacon at St. Paul's, 416 Grand Ave., Lees Summit, MO 64063.

The Rev. Canon **Rusty Goldsmith** is canon for congregations in the Diocese of Texas, 3203 W Alabama St., Houston, TX 77098-1701.

The Rev. Canon **John Heldt** is canon theologian for the Diocese of Fort Worth and priest-in-charge of St. Joseph's, 4829 South Carrier Pkwy., Grand Prairie, TX 75052.

The Rev. **William Grainger Lesesne, Jr.** is rector of All Saints', 40 Central Ave., Glen Rock, NJ 07452.

Mary MacGregor is director of leadership development for the Iona Center in the Diocese of Texas, 3203 W Alabama St., Houston, TX 77098-1701.

The Rev. Canon **Scott A. Oxford** is rector of St. James', P.O. Box 1087, Black Mountain, NC 28711.

The Rev. **Ed Partridge** is interim rector of St. George's, 15446 Warwick Blvd., Newport News, VA 23608.

The Rev. **Sandra Tankard** is pastor of St. Peter's, Rt. 3, Box 94, Warroad, MN 56763.

The Rev. **Collin Ward** is pastor of St. Peter's, 306 W Euclid St., Pittsburg, KS 66762.

The Rev. **Todd Wetzel** is priest-in-charge of Good Shepherd, PO Box 429, Cedar Hill, Texas 75106-0429.

The Rev. Canon **John Mark Wiggers** is canon for youth and young adults at the Cathedral of St. Philip, 2744 Peachtree Rd. NW, Atlanta, GA 30305.

The Rev. **Robert G. Windsor** is rector of Christ Church, PO Box 920372, Needham, MA 02492.

The Rev. **Andrew Wright** is priest-in-charge of Grace, 1 Forest Ave., Monroe, NY 10950.

The Rev. **George S. Yandell** is interim associate rector at Calvary Church, 102 N Second St., Memphis, TN 38103.

Ordinations

Priests

Fort Worth — Jim Reynolds.

Minnesota — Richard Leonard Cogill, R. Neil Elliott, Thomas Walton Fiske, Stephen King Lander, Jeff Nelson.

New York — Donna Lisa Dambrot, associate, St. Luke-in-the-Fields, 487 Hudson St., New York, NY 10014.

Newark — Ellen Margaret Sloan.

Springfield — William C. Anderson. St. Paul's, 411 Washington St., Pekin, IL 61554.
Mollie Ward.

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- How shall we live together after Minneapolis?
- If General Convention approves a rite for blessing same sex unions, then how shall we treat clergy and congregations that might feel they must leave the Episcopal Church?
- How shall we respond to the concerns of other provinces of the Anglican Communion?

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RECTOR: Coastal northwest Florida location. Active, friendly, and supportive congregation of approximately 450 communicants would welcome a compassionate priest who enjoys teaching, preaching and a traditional style of worship. Attractive, contemporary facilities. Ambition and room to grow. Position open due to retirement of former rector. Additional information including Parish Profile may be obtained by visiting our website at www.holycross.pensacola.com, or contacting us. Please direct resumes and requests for information to **Britt Landrum, Search Committee Chairman, Holy Cross Episcopal Church, 7979 North Ninth Ave., Pensacola, Florida 32514. Telephone (850) 478-4222, ext. 110. Fax number (850) 478-4630. E-mail: blandrum@amstaff.com.**

FULL-TIME RECTOR: Nestled in the Rocky Mountains, this family-sized parish is looking for an inspiring and enthusiastic leader. Rector should be welcoming and growth oriented, as well as a good preacher. Gunnison, Colorado, is home of Western State College, with 2 ski areas and Blue Mesa Lake within a short drive. Contact Sean at (970) 641-2836 or mccor@gunnison.com.

POSITIONS OFFERED

EXECUTIVE DIRECTOR: El Hogar Projects, a mission of the Episcopal Diocese of Honduras, is seeking a new Executive Director to oversee and manage the ministry of its three centers—an orphanage, technical school, and agricultural school—which feed, clothe, house, and educate some 200 boys ranging from age five to eighteen. Founded in 1979, this exciting mission project provides a loving home in a Christian environment for abandoned, orphaned, and hopelessly poor boys, enabling them to fulfill their ultimate potential as productive human beings in Honduras.

Applicants should possess a commitment to Christian ministry, good public speaking ability, organizational and financial management skills, and a willingness to travel for fund raising purposes throughout the United States and Canada. Ordination is not a requirement. The ability to speak Spanish is highly desirable.

For project information see www.elhogar.org. For position inquiries contact: **The Rev. Robert O'Neill, El Hogar Ministries, Inc., 70 Church Street, Winchester MA 01890, or E-mail to: elhogar@3crowns.org.**

PART-TIME ORGANIST/CHOIR DIRECTOR: Help shape our growing music program; currently one weekly Sunday service, other seasonal services. Two-manual Kilgen organ at main church and two-manual Allen organ for summer and seasonal services at historic Old St. Anne's colonial church (1768). Our hopes for our program include a children's choir, a revamped organ, a larger adult choir, and exploration of a variety of musical traditions appropriate to the Episcopal liturgy. Bachelor's Degree in music, or equivalent experience, is a plus. Knowledge of the Episcopal liturgy also a plus. A commitment to the Christian faith and life is a must. A sense of joy and possibility is greatly desired! Please contact: **The Rev. Patricia Bird, Interim Rector, St. Anne's Episcopal Church PO Box 421, Middletown DE 19709. Phone: (302) 378-2401 E-Mail: RevPBird@aol.com.**

ASSISTANT TO THE RECTOR: We are a dynamic and growing congregation seeking a priest to assist the rector full-time in pastoral care, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and working with the parental component of our new youth ministry. Interest in social and economic justice ministry programs is a positive factor. For information: **The Rev. William Ortt, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601, E-mail: fatherbill@christchurcheaston.org.**

VICAR: Vicar of 12 years retired. Historic St. Stephen's looks to expand and develop its ministry with new vicar. Enthusiastic, lively, gifted congregation. Financially solvent and self supporting. Contact: **St. Stephen's, P.O. Box 26, Ridgeway, SC 29130, Attn: Search Committee.**

Texas — Dale Chrisman, vicar, St. James', 612 Davis St., Taylor, TX 76574; **Bill Phillips**, vicar, All Saints', 1301 E Houston St., Crockett, TX 75835.

West Missouri — Mark McGuire, John Spicer.

Deaths

The Rev. **Spaulding (Bud) Howe, Jr.**, priest-in-residence at St. Stephen's Church, Horseshoe Bend, AR, died Feb. 3 in Horseshoe Bend. He was 80.

He was born in Minneapolis, MN. Following military service as a cryptographer in Alaska during World War II with the Army Air Corps, he graduated from Yale University. He worked in the family lumber business in the Spokane, Wash., area until he entered the Church Divinity School of the Pacific, where he graduated, and was ordained deacon and priest in 1957. He served parishes throughout the United States and in England. Locations included the Harlexton Rectory, Lincolnshire England, 1959-60; Trinity Church, Oroville, WA, and Transfiguration, Twisp, WA, 1960-62. He served as vicar of St. Peter's, Pomeroy, WA, and Grace Church, Dayton, WA, 1963-76. He relocated to Montana to minister at St. Michael and All Angels, Eureka, 1976-86, and then moved to Alaska, where he served St. Andrew's, Petersburg, St. Stephen's, Fort Yukon, St. George's, Cordova, and St. Peter's by-the-Sea, Sitka, 1986-98. Fr. Howe finished his career in the Diocese of Arkansas serving as the priest for St. Stephen's, Horseshoe Bend, and Our Savior Lutheran, Jonesboro. He was active in diocesan life, having served as a General Convention deputy once and an alternate deputy three times. He was chair of the commission on ministry and a member of the standing committee in the Diocese of Spokane. He is survived by his sister, Mary Howe Vermeers, of Spokane.

The Rev. **Alan W. Richardson**, 44, rector of St. Peter's Church, San Pedro, CA, died March 6 at his home.

Fr. Richardson was a native of Inglewood, CA. He graduated from the University of Southern California, the University of California at Davis, and the General Theological Seminary. He was ordained deacon in 1984 and priest in 1985 in the Diocese of Los Angeles. He was assistant at St. Matthias', Whittier, CA, from 1984 to 1986, vicar of St. Elizabeth's, San Diego, 1986-90; assistant at St. Martin's, Davis, CA, 1990-93, and rector in San Pedro since 1993. He was a judge of the diocesan ecclesiastical court and a member of diocesan council and the commission on ministry. He is survived by his mother, his father and two sisters.

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For details, call Tom (414) 276-5420 ext. 16.

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POSITIONS OFFERED

FULL-TIME PASTOR FOR SMALL GROUP DEVELOPMENT: This position is a vital position in the disciple-making strategy of Christ Church. The incumbent will lead the development and growth of small groups and identify, train and equip small-group leaders utilizing Christ Church's Life Track of Discipleship and other available means. Must demonstrate experience in leadership development and small-group ministry. Will share in preaching rotation. Episcopal priest preferred but not required. Christ Church is located in Overland Park, Kansas, with 1,000 in weekly attendance. Send resume to hfdick@christchurch-op.org, or Christ Church, 5500 West 91st St., Overland Park, KS 66207. Resume deadline is April 30.

RECTOR: We are a very small parish family looking for a special rector. We are a hopeful and loving Episcopal community interested in continuing our Christian presence in the mill town village of 2,400 people in the Great North Woods of northern New Hampshire.

Though we are small, we are a supportive, pitch-in and get-it-done congregation. We try to understand the gifts that each of us has been given and try to share them with others. Our financial resources are not great, however. If you are a worker-priest or a retired priest, you might find our Eucharist-centered community of "just plain folks" as a place that could enrich your ministry. Our last worker-priest was a professional forester who stayed with us for over 17 years until his recent retirement.

The people of St. Mark's Parish family are of Celtic heritage and spirituality, closely connected to the land and in awe and wonder of the sacredness of all of God's creation. We have always had an adaptive spirit and have kept the sanctuary lamp burning in the lives of our members for 100 years. If you love us, we will love you right back.

If you like fresh mountain air, the four seasons, scenic vistas and small town living - if you have a happy heart, good people skills, a sense of humor, are ecumenically oriented and can relate to the idea of a small, intimate country parish family, then maybe we have found a rector in you and you have found a new ministry home in us. Write to: St. Mark's Vestry, Box 126, Groveton, NH 03582.

FULL-TIME RECTOR: Calvary Episcopal Church, Louisville, KY, is seeking a new rector to lead a diverse, forward-looking congregation in pursuit of its distinctive urban mission: to welcome and serve all through Christ, both in a committed worship life and in care of the community. The leader should have strong preaching, pastoral, educational, recruitment and management skills to sustain and increase a congregational consensus for meaningful Christian engagement. With recent city/county merger, Louisville has become the nation's 16th largest city, and the best of both worlds: one combining the possibilities of urban life with the pleasures and pace of a smaller town. Please send CDO and resume to **John Bugbee, Chair, Search Committee, Calvary Episcopal Church, 821 South Fourth Street, Louisville, KY 40203**, by May 15, 2003.

FULL-TIME YOUTH MINISTER: St. Mary's Episcopal Church in Edmond, Oklahoma, is seeking a priest who has a heart for evangelism and a passion for Christian Formation and youth ministry. St. Mary's is located in a rapidly growing community bordering on Oklahoma City's northern perimeter. Four deacons currently serve the parish. Our pledging base is 212 units and average Sunday attendance is 300⁺. Our near-term goal is to grow the congregation into a worshipping community of 600 people. Please submit all inquiries to **The Rev. Mark D. Story** via email at fatherstory@stmarysedmond.org or send to 325 E. First Street, Edmond, OK 73034.

RECTOR (Part-Time or Retired): For Christ Church, Harlan, Kentucky, Diocese of Lexington. Supportive, stable, traditional, family-oriented parish of forty (40). Stipend and comfortable rectory in quiet southern mountain town. Send resume or CDO profile stating terms of availability to **James Nantz, P.O. Box 321, Harlan, Kentucky 40831-0321**.

POSITIONS OFFERED

FULL-TIME RECTOR: St. John in the Wilderness, White Bear Lake, Minnesota. The program-sized parish of St. John in the Wilderness is located in the Twin Cities metropolitan area. We are a financially stable and growing parish with diverse needs. We are a community comprised of three congregations and seek a rector with a strong commitment to a youth and family style of Episcopal worship as well as a more traditional Episcopal liturgy. We are seeking a rector who will share with us our vision of growth, both in spirit and in size, and will enhance our efforts in these goals through vision, pastoral skills, preaching and leadership. We invite all interested to visit our web site at www.visi.com/~wilderness/. Responses should be directed to: **Janet Waller c/o Chestnut and Cambroune, PA, 3700 Campbell Mithune Tower, 222 South 9th Street, Minneapolis, MN 55402**. All applications will be held in the strictest confidence.

RECTOR: Saint Joseph of Arimathea, located in the growing, suburban community of Hendersonville, TN, is in search of a full-time rector who has the dynamics to inspire the growth of our church. We seek a priest oriented to Rite 1 and Rite 2 who is interested in preserving the strength of our lay ministry, pastoral care, stewardship, outreach, and youth programs. For more information, email: abshep23@aol.com (Search Committee). Send letters of intent and resume to: **Saint Joseph of Arimathea 103 Country Club Drive, Hendersonville, TN 37075**.

FULL-TIME RECTOR: A pastoral-sized congregation in the Diocese of Long Island, Christ Church is located on the south shore of Long Island on the Great South Bay and is a one-hour train ride from Manhattan. Our congregation is diverse in age, cultural background, and economic position. However, we all share a dedication to outreach, youth ministry, ministry to one another, and Christian formation and education. We seek a rector who will support us in these ministries and has the energy to help expand them to their full potential by preaching the gospel clearly and enthusiastically and by leading us in Eucharistic worship and spiritual development. Please send your resume to our Search Committee chairpersons: **Todd Mason at tolimas@optonline.net and Lynn Simmons at LMSat15@aol.com, c/o Christ Episcopal Church, 12 Prospect Street, Babylon, NY 11702**. Please visit our website at www.christchurchbabylon.com.

PART-TIME MUSIC ASSOCIATE: Historic Christ Church, Frederica, St. Simons Island, Georgia, seeks part-time music associate to assist in service playing and rehearsal accompaniment. Established in 1736, Christ Church is a growing and active 1,000-member traditional, Episcopal parish with a thirty-six voice-mixed, graded children's choir and a handbell ensemble. St. Simons Island, located in the beautiful barrier islands of Georgia, is equidistant from cultural centers in Savannah, Georgia, and Jacksonville, Florida. Ideal candidate must have solid organ and accompanying skills and experience in playing with instrumental ensembles. Address inquiries to: **Gregory A. Hollis, Organist & Choirmaster, P.O. Box 21185, St. Simons Island, GA 31522**. Phone: (912) 638-8683.

ASSISTANT RECTOR FOR CHILDREN AND YOUTH MINISTRIES: Christ Church, Frederica, is located on beautiful St. Simons Island, GA. It is a parish of around 1000 members and enjoys a rich history, having been established by Charles Wesley in 1736.

We are seeking an ordained person to provide leadership for the parish ministry to children and youth. This will include the responsibility for children and youth Christian Education programs, leading a family worship service on Sunday, organizing youth trips and projects along with some pastoral care and other parish responsibilities. Candidate needs to be energetic, love young people and work as a team player. Excellent benefits, salary commensurate with experience.

Please check our web page at www.christchurchfrederica.org. Applicants are asked to send a resume to: **The Reverend Douglas M. Renegar, P.O. Box 21185, St. Simons Island, Georgia 31522**. E-mail: ccfrederica@hotmail.com.

POSITIONS OFFERED

FULL-TIME RECTOR: St. Andrew's Episcopal Church in historic Grayslake, Illinois, is conveniently located between Milwaukee and Chicago. Our traditional pastoral-sized parish values Episcopal liturgy, music, and the Eucharist. We seek a caring, compassionate, and energetic leader with a warm sense of humor who can deliver thoughtful, relevant sermons. Our church family appreciates a commitment to pastoral care, outreach, and Christian Education for all age groups. St. Andrew's strong tradition of lay leadership, warm fellowship, and devotion to Christ offer great potential for future growth and development. Visit us at www.standrew-grayslake.com. Please send resume and CDO profile to: **St. Andrew's Episcopal Church, Search Committee, 31 Park Avenue, Grayslake, IL 60030**, or E-mail: GBuschman@aol.com.

FULL-TIME RECTOR: St. Francis Episcopal Church is a 103-year-old parish in a small western North Carolina community, worshipping in the Anglo-Catholic style in a historic stone and stained-glass church. We seek a faithful priest to counsel and guide us as we work to develop a unified sense of purpose and direction, and as we strive to grow in spirit and in numbers: a pastor who listens and directs, nurtures and challenges. We are looking for a gifted preacher and teacher who can impart a thorough and disciplined understanding of scripture and historical revelation, as well as a dynamic and passionate leader who can inspire and empower us as we endeavor to understand and live the Christian faith. Send resume to: **Canon Jane Smith, Diocese of Western North Carolina, 900 B Centre Park Drive, Asheville, NC 28805**. To learn more about St. Francis, visit our website at www.stfrancis-church.org.

FULL-TIME RECTOR: St. Paul's Episcopal Church, Frederiksted, St. Croix, United States Virgin Islands; Diocese of the Virgin Islands; Traditional in our worship and liturgy is in search of a rector. Contact the **Chairman of the Search Committee at P.O. Box 745 Frederiksted, St. Croix V.I. 00841** or call (340)772-0818 or fax (340)772-5949. Office hours Monday thru Friday 10 am - 4 pm.

PILGRIMAGES

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: wwpil1@aol.com; Website: www.wwpilgrimages.org.

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ICON WRITING WORKSHOP: All Saints Episcopal Church, Omaha, Nebraska. June 27 — July 2, 2003. Directed by Vladislav Andrejev, master iconographer. For Information call **Jane Tancredi @ (402) 397-3059**. E-mail: janetancredi@aol.com.



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Thurs 7 (Sol); Sat 9:30 (Low)

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EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

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(1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).
Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

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noon also. Sat Mass 9:30, C 5-5:30. MP 6:45 (ex Sat), EP
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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40
Mat. 10 Eu

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Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

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stjohnke@interlinkie.net Fax (319) 524-1116
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H Eu Daily (ex Sat) christiassavior@vcvm.com

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

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, Eucharist; 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 Fellow-
ship. A/C, air-conditioned; H/A, handicapped accessible.

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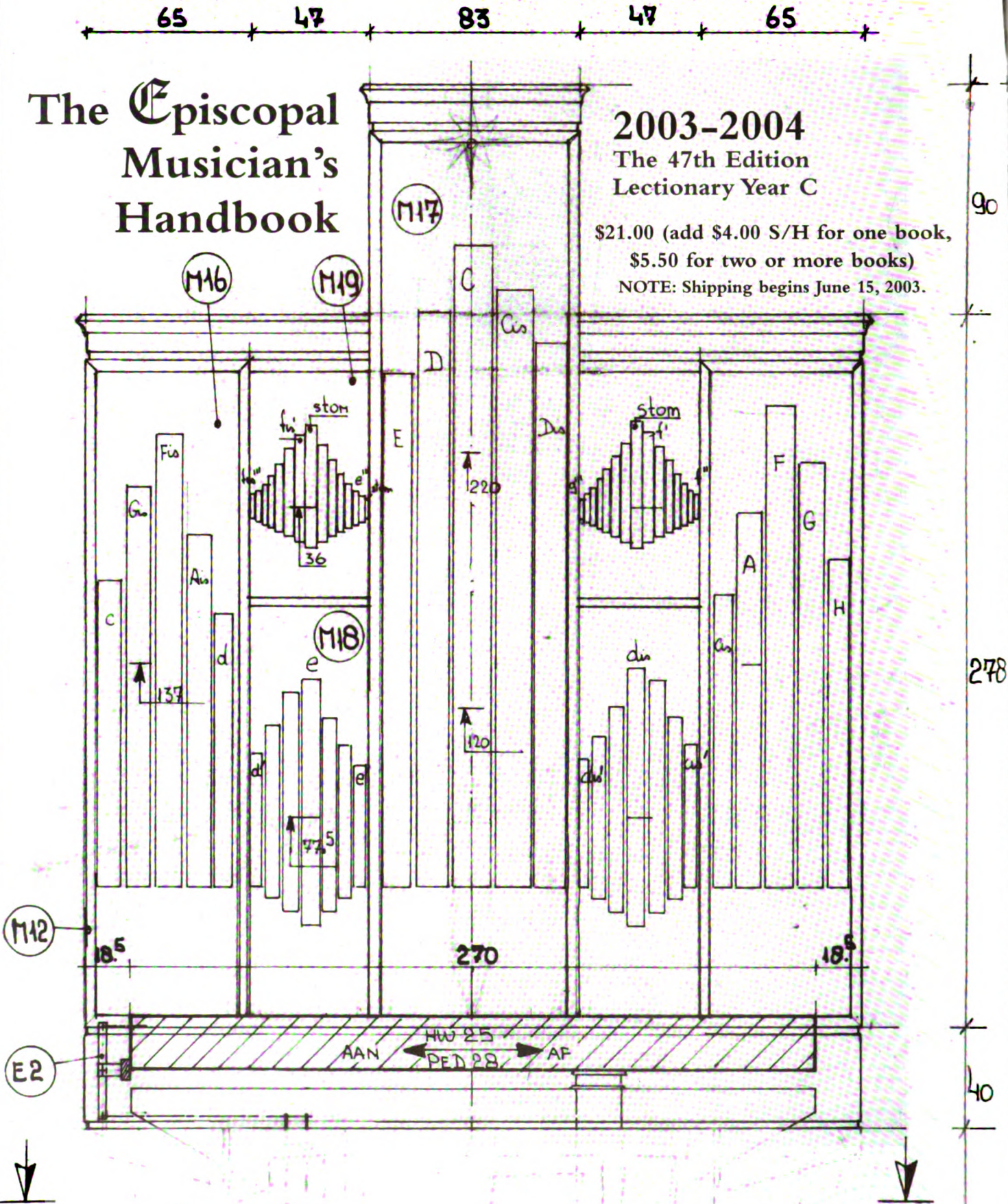
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