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Volume 226 Number 16

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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On the Cover

The Rt. Rev. Larry E. Maze, Bishop of Arkansas, participates in the March 30 dedication of a new church campus at St. Andrew's in Mountain Home. The event was the first of a month-long series of celebrations which included a police and fire department escort from the old church to the new one on April 4 and concludes with an April 27 block party for residents of the new neighborhood in which the congregation has located. St. Andrew's was established in the 1950s in what was then a very rural and impoverished part of the state. In recent years the area population has increased substantially as the region has become a popular choice with retirees. After growing slowly for a number of years the congregation, under the direction of the Rev. Anne S. Carriere, who has served as vicar since 1998, has raised up a larger and more diverse pool of lay leadership.

Rudy Polacek photos

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SUNDAY'S READINGS

Heavenly Perspective

"Set your mind on things that are above" (Col. 3:2).

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.

The Easter story raises for us questions about our focus. What do we focus on? How do we see the world? Does the story of the resurrection of Jesus in any way affect the way we perceive reality? If we focus on the resurrection as a central truth, does it change our perspective?

We live in a culture that tends to be of two minds about the resurrection. First, we tend to discount the story because we believe that we are too educated and enlightened to maintain what we are sure are primitive beliefs. Yet at the same time we long to know that resurrection to eternal life is certain and that it is our destiny as God's children to love and worship him in eternity.

The idea of bodily resurrection was probably no less believable in the time of Christ. The women who went to the grave early that Sunday morning were certainly expecting to find a body and the disciples hiding in fear seemed to have no anticipation of a resurrection. This in spite of Jesus clearly telling them in advance what would happen (Mark 8:31-32; 10:32-34). Everyone in the story flees in fear and astonishment at what they discover. It sounds very much like the reactions any one of us might have 2,100 years later.

Perhaps the reason that Paul exhorts the Colossians to seek the things that are above is because the improbability of the resurrection was as much a stumbling block then as it is now. In this passage, however, Paul points the church to a reality that is bigger than an earthy

experience. If we belong to the risen Christ, if we've been raised with him to a new life, we must see things differently, from a heavenly perspective the way our Lord did.

This new perspective is otherworldly, heavenly, Godly, and therefore not bound by the rules dictated by nature. Rather it is bound by the rules of the One who created nature. But it must be our focus. Our world view is affected by what we focus on and what we choose to see. If we choose to see the world through the lens of the resurrection, it will look more full of joy, peace, and hope than we could imagine.

A number of years ago *Sports Illustrated* did a profile on Bill Cowher, head coach of the Pittsburgh Steelers. The author was commenting on the coach's tremendous focus and how it affected his world view. Knowing that he could not focus on everything at once, he selected two priorities: His football team and his family. He didn't do endorsements or commercials or talk shows. It was all football and family. This choice to be focused meant that he had a different perspective on the world. Once, at a community lunch, he was seated next to a woman and he asked her what she did for living. She replied, "I'm the mayor of Pittsburgh!"

Being focused on the resurrection means that some of the things the world says are important will not be visible to us. Seeking the things that are above means seeing the things that are below from a different perspective.

Look It Up

How does 2 Corinthians 5:16-17 illuminate the idea of seeing the world differently because of the resurrection?

Think About It

What in my life keeps me from focusing on what is truly important?

Next Sunday

Second Sunday of Easter, April 27, 2003

Acts 3:12a, 13-15, 17-26 or Isaiah 26:2-9, 19; Psalm 111 or 118:19-24; 1 John 5:1-6 or Acts 3:12a, 13-15, 17-26; John 20:19-31.

BOOKS

History of the World Christian Movement

Volume I: Earliest Christianity to 1453

By Dale T. Irvin and Scott W. Sunquist. Orbis. Pp. 519. \$30 paper. ISBN 1570753962.

An old joke explains that a camel is a horse built by committee. The authors of this volume buck such conventional wisdom about the effectiveness of committees, using one to help to tell the Christian story, with quite successful results.

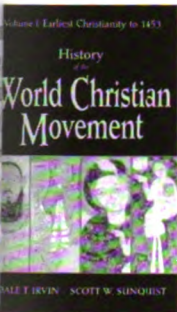
Dale T. Irvin, a church historian, and Scott W. Sunquist, a missiologist, set out to convey the history of the church as a worldwide community, not limiting themselves to the perspective of one denomination, one academic discipline, or one geographic region. In order to tell the story faithfully, they enlisted a consultative committee of 44 scholars representing different denominations (Orthodox, Roman Catholic, varieties of protestantism), different disciplines (history, theology, sociology, missiology), and different regions (Africa, Asia, Europe, Latin America, the United States).

The authors admit upfront that not every member of the committee would agree entirely with what is presented, but they have sought to undertake their task fairly and faithfully.

The book, the first of a projected two-volume set, comprises six sections organized chronologically. Each section includes several chapters that elaborate on the period topically or by geographic region. An extensive annotated bibliography concludes each section with suggestions for further reading.

Irvin and Sunquist provide a truly complete account of the history of the church up until the eve of the Reformation. Their writing is clear and accessible, without needless technicalities or jargon; footnotes are kept to a minimum. Nearly anyone searching for a concise, satisfactory overview of this era of church history would profit from this work. In the end, this is no camel; Irvin and Sunquist's strategy has yielded a thoroughbred.

(The Rev.) Jason A. Fout
St. Joseph, Mich.



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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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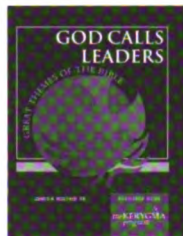
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by Dr. James A. Walther, Sr.



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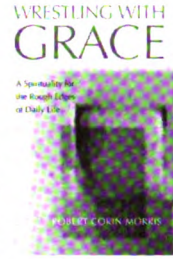
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Wrestling with Grace
A Spirituality for the Rough Edges
of Daily Life

By Robert Corin Morris. Upper Room Books.
 Pp. 251. \$10.50. ISBN 0835809854.

Personal experience has been for Robert Corin Morris a refiner's fire, as the title he has chosen for his book a artfully suggests. The author is an

Episcopal priest who is a seasoned teacher of spiritual development dedicated to nourishing spirituality in congregations. He uses a vivid if minor "rough edge" of daily life in the introductory chapter. Sharply stubbing his toe in a frantic rush upstairs one day, Morris describes his inner transition from an outright curse to an awareness



that his curse is itself a prayer of sorts ("O God ..."), to a next-breath prayer of another kind ("O God, ... bless me in my headlong rush ...").

His interior movement from cursing to blessing becomes a working metaphor for the opportunity for grace within life's myriad rough edges. Included among much rougher edges he takes up is his own experience of depression.

Through a variety of personal experiences, references to spiritual classics and scripture, and 10 meditative prayer exercises keyed to each chapter, the writer helps us cultivate an "event-based" spiritual practice that can "put us in touch with the 'mind of Christ,' that is, the spirit in which he dealt with the rough edges of human experience."

With theological acumen, a poet's word-sensitivity, and a scientist's curiosity, the author deals with such challenges as sexual enticement, overwhelming busyness, our cravings for prestige and material goods, the dangers of religion, and the evil both in ourselves and in the world. Along the way, Morris shares scriptural insights gained from mentors (e.g., a rabbi professor at Yale University), notes from his own spiritual journal, and gleanings from discussions with discerning participants in workshops he has held around the country.

The night a bolt of lightning set fire to his attic; his wife Suzanne's wry, timely humor; his spiritual encounter with the family cat; and a moment on the train, next to a woman eating a messy egg roll — such experiences get woven through 18 remarkably profound chapters. While one wishes the book had an index of subjects and authors cited, the chapter sub-headings make a readable book even more so.

(The Rev.) Alfred M. Niese
 Woolwich, Maine

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We think what's interesting about us is that we have maintained our Anglican identity; put it up against a radical welcome; refreshed, strengthened and diversified our worship; really connected with the unchurched; and re-established our frayed connection with our city. We offered this conference last year and learned what people wanted to hear again, and how we could improve and update our teaching of principles and best practices this time around.

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To register and for information on hotels and other questions, visit our website, www.stbarts.org or call Stephanie Allen, 212-378-0265.

POETRY

Who Moved the Stone?

What force removed the massive stone
that sealed
The tomb where Jesus' body
had been placed?
God's saving love, in mighty acts revealed?
Or all too human hands in stealthy haste?

If Caiaphas or Pilate gave the word,
Would not their minions
have rejoiced to know
The Resurrection story was absurd
Because there was a still dead corpse
to show?

It was not shown. Could followers
and friends,
While soldiers slumbered,
drugged or drunk with wine,
Have stolen his remains for their own ends,
To claim a dead man rose as one divine?

Can we believe they lived a lie, then died—
Proclaiming Christ arisen—roasted, flayed,
Stabbed, stoned, beheaded, cudged,
crucified?
No hoax inspired the valor they displayed.

The power of God broke open
that great seal
And raised His Son Christ Jesus
from the grave,
Filled frightened mourners
with the Spirit's zeal,
And sent them out, a fallen world to save.

All other explanations make less sense,
Leave more unanswered questions,
more doubts raised,
And fit less closely with evidence
Than that Christ rose in glory:
God be praised!

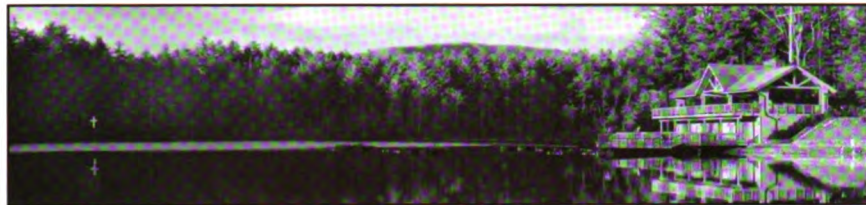
Susan Skelton

Sunrise Service

Preliminary lid of dawn, Puritan clean.
Hollow of bone,
having no song magnificent or young
enough to sing.
Some soft bird's gentle freedom over us
who have not flown.
We stood at April's whitening,
beneath a wing.

Janet Lombard

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- SPIRITUALITY: *OPENING UP THE STORIES GOD GAVE US*, June 22-27 - Ann Paton, keynoter
- RENEWAL: *ENJOYING THE FREEDOM OF CHRISTIAN DISCIPLESHIP*, June 29 - July 4 - Peter C. Moore, keynoter. He is dean and president of Trinity Episcopal School for Ministry.
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Disciplinary Proceedings More Likely in New Westminster

A final deadline imposed by the Bishop of New Westminster (Canada) expired March 31 with a unanimous response from 11 dissenting clergy that they would not reaffirm the canonical authority of the diocesan bishop, the Rt. Rev. Michael Ingham, to introduce an optional commitment ceremony for homosexual unions within the diocese. An additional six other clergy licensed by Bishop Ingham signed the statement as well.

"As you are aware we and many others believe that you have no jurisdiction to proceed as you propose," they

wrote in a letter released April 1. "Your determination to proceed after being asked not to by every other member of the House of Bishops violates your vows as bishop and has grievously injured the church and our relationship with members of our congregations.

"We urge you to respond to the request of our people to enter into discussion with representatives of the parishes and the Bishop of the Yukon in relation to the implementation of this offer. We believe that a peaceful resolution to this pastoral emergency is both desirable and possible."

In an ultimatum letter sent March 24, Bishop Ingham threatened canonical discipline against all participants and rejected as null and void the results of seven diocesan parish meetings which the day before accepted overwhelmingly an offer of alternative pastoral oversight with jurisdiction made by the Rt. Rev. Terry Buckle, Bishop of the Yukon [TLC, March 23]. Bishop Ingham said Bishop Buckle lacked authority to make such a highly irregular offer and that the members of those congregations therefore also lacked authority to accept it.

Bishop Dennis of New York Blazed Trails of Inclusion

The Rt. Rev. Walter Decoster Dennis, retired Bishop Suffragan of New York, died March 30 in Hampton, Va., after a long illness. He was 70.

Bishop Dennis served as suffragan from 1979 to 1998, the second African American bishop to serve in the Diocese of New York. He will be remembered by many for his pastoral nature

and warm manner, and as a trailblazer, mostly in race relations and legal issues. Bishop Dennis was deeply involved with civil rights, with a life-long commitment to justice and peace, evidenced by a range of activities from giving aid to the freedom riders to founding organizations whose goal was the pursuit of equality.

Born in Washington, D.C., he earned degrees from Virginia State, New York University, and the General Theological Seminary. He was ordained a deacon in 1956 and in 1958 was ordained to the priesthood by Bishop Horace Donegan.

As a deacon in 1956, he started his ministry at a time marked by the end of legal segregation in this country. The landmark Supreme Court case *Brown vs. the Topeka Board of Education* was announced in 1956. On a personal level, he was the first African American to be hired to the full-time clergy staff of the Cathedral Church of St. John the Divine in Manhattan in 1956, after he had just graduated from General, and was named full-time curate.

Between 1956 and 1960 he worked with the national church in develop-

ing conferences on race relations.

As a young priest, Bishop Dennis served as vicar of St. Cyprian's Church in Hampton, from 1960 to 1965. An attorney, he was also an adjunct professor of Constitutional Law and American History at Hampton University. In an expression of his commitment, while serving at St. Cyprian's, Bishop Dennis opened the doors of the church as a stop for buses headed south on the freedom rides of the turbulent 1960s.

Bishop Dennis was a founding member of the Union of Black Episcopalians, a national organization still strong today and comprised of African American clergy and laity. He was one of the Episcopal lawyers and clergy who formed the Guild of St. Ives, taking their name from a 14th-century Breton saint known in his own time as "advocate of the poor."

On Oct. 6, 1979, he was elected Bishop Suffragan of New York. In addition to his pastoral responsibilities in the diocese, he became active with the national and international church, again focusing on issues concerning individual rights and relations. He was chairman of the national church's prestigious Standing Commission on Constitution and Canons in 1982 and continued his work with that body until 1994.



Bishop Dennis

New Hampshire Nominees

When the Diocese of New Hampshire gathers June 7 to elect its ninth bishop, delegates will have five candidates from whom to choose. The candidates were selected by a search committee as the diocese seeks a successor for the Rt. Rev. Douglas E. Theuner, who will retire.

The candidates: The Rev. Joe Goodwin Burnett, professor of pastoral theology at the School of Theology of the University of the South; the Very Rev. Ruth Lawson Kirk, rector of St. Peter's Church, Glenside, Pa.; the Rev. Canon Pamela Jane Mott, canon pastor at Trinity Cathedral, Portland, Ore.; the Rev. Canon V. Gene Robinson, canon to the ordinary in New Hampshire, and the Very Rev. Robert L. Tate, rector of St. Martin in-the-Fields, Chestnut Hill, Philadelphia.

Blessings Supported

The persuasive voices at convention in the Diocese of **Michigan** Feb. 22 in Lansing were not those of people who desire the church's blessing, but rather the appeals of clerics who say they need such a blessing to fully extend the pastoral care of their congregations.

When the discussion was complete, it was the clergy, by 67 percent, who led the laity, by 55 percent, as Michigan went on record in support of the liturgical blessing of a committed relationship between two adults of the same gender and urged General Convention to authorize the inclusion of a text of such a blessing in *The Book of Occasional Services*.

The vote carried in the clergy order 56-27 and was approved by the laity 106-87.

"I think it would be very appropriate for *The Book of Occasional Services* also to include a service of blessing for human beings who are in love and are in a committed relationship," said the Rev. John Nieman, rector of St. Andrew's Church, Ann Arbor. "A service in *The Book of Occasional Services* would not be mandated for use by anyone. It would be there as an opportunity to be used in a way that can be agreed upon throughout the church. I look forward to such a liturgy. I need one desperately."

Other voices, while speaking in favor of the concept, urged caution until the necessary theological agreement was in place.

"My opinion has moved from opposition to this concept of same-sex blessings to believing that it is going to happen and ought to happen," said the Very Rev. Stephen Bancroft, dean of the Cathedral Church of St. Paul, Detroit, but he warned that the process of moving the initiative forward "may separate us from the rest of Christendom." He urged defeat of the Michigan resolution.

"We have not actually come to a



Herb Gunn photo

Dean Bancroft urged defeat of the Michigan resolution on same-sex blessings.

theological agreement on what it is that we are asking to be done in a liturgical setting. That's a much more difficult process and, quite honestly, we have been unwilling to do it in this diocese and the church has been unwilling to do it in general," Dean Bancroft said. "I think it is wrong of us to try to circumvent the hard and difficult process of coming to that theological position. I ask us not to pass this, rather to ask our House of Bishops to do the necessary theological work in preparation for such a liturgy."

Convention approved a \$4.1 million mission budget, and celebrated the recent achievement of St. Augustine of Canterbury in Mason. The 43-year-old mission became a parish.

Herb Gunn

Bishop and Wife Survive Serious Auto Accident

Clergy and lay leaders in the Diocese of **Georgia** received good news long before the opening gavel called the annual convention to order. As umbrella-carrying delegates hurried into an Augusta hotel on Feb. 6, word circulated that the Bishop of Georgia, the Rt. Rev. Henry Louttit and his wife, Jan, had survived an automobile collision with an 18-wheeler on a rain-slickened road while on their way to convention. The accident destroyed their Ford Explorer driven by Mrs. Louttit. Because the Georgia State Patrol investigates all accidents involving commercial tractor trailers, the bishop and his wife had to wait almost an hour in the rain at the accident site.

The driver of the truck was issued a citation for failure to stop at a stop sign.

"I've always believed in seatbelts," said the bishop, who early in his tenure as bishop was forced off a road near Thomasville in the only other road incident since he was elected in 1995.

While he had thought airbags "a pretty good idea" before the accident, Bishop Louttit is now convinced they

(Continued on next page)



Marcia McRae photo

Bishop Louttit leads applause after the Georgia convention's keynote address Feb. 7 by Bishop Julio Holguin, who has led the Diocese of the Dominican Republic to significant growth.

(Georgia - Continued from previous page)

helped save their lives. However, an airbag could not stop Mrs. Louttit's knee from going through the dashboard. Looking at that injury, the emergency room doctor fully expected her to have broken bones. She did not.

Taken to the hospital in Waynesboro, the couple arrived separately at convention. The Rev. Pat Reuss, rector of St. Michael's, Waynesboro, and her husband, the Rev. Robert Reuss, were called to the accident scene and later drove Mrs. Louttit to convention. Deputy Fred Richter of Trinity, Statesboro, drove the bishop to Augusta.

Rain that had covered much of Georgia throughout the day continued through the evening as delegates went to St. Augustine's Church to hear Bishop Louttit's annual address at Evensong. Processing a bit stiffly, the bishop stood in the pulpit less than four hours after the accident and began by deviating from his prepared text.

"I am so glad to be here tonight and see so many of you ... You don't know how glad I am to see you," he added, making no direct reference to the accident.

Mrs. Louttit was in the congregation for the service. The next morning she was hostess at the annual Clergy Spouses' Breakfast at the convention hotel. Although in pain from her injury, she was concerned for the comfort and welfare of her guests. Among whom was the Rt. Rev. Julio Holguín, Bishop of the Dominican Republic and convention keynote speaker, along with his wife, Milagros.

In the business portion of the meeting, delegates granted parish status and approved an increase in their respective convention delegations to St. John and St. Mark's in Albany, and St. Elizabeth of Hungary in Richmond Hill. Clergy and lay deputies approved and passed the proposed \$1.9 million budget as submitted. Convention also approved Bishop Henry Louttit's request to invite Bishop Charles Keyser (retired Bishop of the Armed Forces) to serve part-time as an assistant bishop.

Marcia McRae



Marjorie George photo

The Rev. Scott Brown and the Rev. Kim Baker, newly ordained priests, exchange the peace at the West Texas council Eucharist. A total of seven priests were ordained at the service.

Call for an Election

Diocesan Bishop James E. Folts set the course for the future of the Diocese of **West Texas** at its 99th annual diocesan council meeting in Seguin, Texas, Feb. 27-March 1, by calling for the election of a bishop coadjutor by Oct. 11. The new bishop will fill the vacancy that will be left by the Dec. 31 retirement of Bishop Suffragan Robert B. Hibbs.

Bishop Hibbs assured the council of his plans to continue to reside in San Antonio and to participate in a variety of new ministries and projects compatible with retirement, including, in his words, "attendance at a really outrageous number of San Antonio Missions' baseball games."

Bishop Hibbs was consecrated in 1996. He was elected bishop while serving as assistant rector at Church of the Good Shepherd, Corpus Christi.

Bishop Folts also called for the creation of a task force to examine how diocesan mission and ministry are funded. The special task force of some 30 members will examine all current sources of funding, including apportionments, endowments, and special offerings.

Members will also examine all program areas of diocesan-wide ministry and seek to determine their effectiveness in supporting the mission and

ministry of local congregations.

In other business, the council adopted a 2003 revised budget of \$3,872,066 and approved a budget of \$4,031,026 for 2004.

Marjorie George

Instruments of Peace

The annual council of the Diocese of **Southern Virginia** was filled with inspiration, drama, tension and lively debate in Norfolk from Feb. 7-9.

For the past several years, the reports of the Resolutions and Memorials Committee and the Constitution and Canons Committee have been relatively quiet affairs. That was not the case at this council.

Six resolutions and one canonical change were on the agenda as well as the second vote on a constitutional change approved on first reading at last year's council. Two additional resolutions were brought to the floor as "lately occasioned" — "On Being Instruments of Christ's Peace" and "On Building a Just and Safe Society."

The pre-filed resolutions and newly filed Resolution 8 passed with minimal discussion. Then the fireworks started. Newly occasioned Resolution 7 concerning war and peace was taken up. Several speakers addressed issues raised in the resolution and several amendments were proposed. Some were accepted and some were defeated but action on most of the proposed changes was cause for parliamentary gymnastics, including several votes by orders. After extended debate, the decision was made to table discussion until the next morning.

The next day, several friendly amendments were made and some additional changes were adopted before the final vote that adopted the "perfected" resolution.

In other business, the council adopted the diocesan budget of \$1,753,171 for 2003 after discussion of how parishes are supporting the work beyond themselves through the diocese and the Episcopal Church. This amount reflects a decrease of almost \$100,000 from the 2002 budget.

Carlyle Gravely

Carbon Monoxide Empties Colorado Church

March was a difficult time for members of St. Laurence Church in Conifer, Colo. First, they had to navigate through a freak spring blizzard that left as much as 12 feet of drifted snow in parts of Colorado. Then shortly after the start of the 10 a.m. service on March 30, the church was evacuated after participants began to complain of headaches and dizziness caused by carbon monoxide fumes.

Emergency medical personnel and fire departments from several nearby communities were summoned to the scene. Most victims were evaluated and sent home, according to *The Rocky Mountain News*.

About one third of the 75 people present became sick, including five whose condition was deemed serious enough that they were admitted to the hospital in order to receive oxygen. Those most severely affected, including the Rev. Phil Mason, interim rector, and members of the choir, had gathered in the basement prior to the start of the service. All are expected to make a full recovery, according to a spokesperson for HealthONE Presbyterian/St. Luke's Medical Center in Denver.

March 30 was the first day the church had been open since the record-breaking snowfall, and according to a Conifer Fire Department spokesperson, the deep snow may have clogged a furnace flue or caused some other kind of malfunction. No one attending the early service that day appeared to have been affected.

BRIEFLY...

The Episcopal Church in the Philippines has joined with two other churches in the **Philippines** in a joint appeal for both the government and a Marxist rebel faction to resume stalled peace talks in the Mindanao region.

Archbishop Dies After Skiing Accident

To some of those who remember him, retired Archbishop Walter Heath Jones was, like King David, an improbable candidate who once installed nevertheless proved on more than one occasion to be a capable leader. Archbishop Jones, 74, died March 22 as a result of injuries suffered in a skiing accident near Flagstaff, Ariz.



Archbishop Jones

In 1982, Archbishop Jones had been Bishop of South Dakota for 12 years when he became the surprise choice of an episcopal election in the Canadian Diocese of Rupert's Land. His name was not one of the 15 submitted to the diocesan synod by a search committee. Instead he was a write-in candidate elected on the sixth ballot. After his episcopal transfer to the Anglican Province of Canada in 1983, he served as metropolitan of the ecclesiastical province of Rupert's Land from 1988 until his retirement in 1994.

Born in Winnipeg, Man., Canada, Archbishop Jones earned degrees from the University of Manitoba and St. John's College in Winnipeg. He was ordained in 1952 and served cures in the Canadian dioceses of Brandon and Rupert's Land. He moved to the Epis-

copal Church in the 1960s, serving parishes in South Dakota and North Dakota prior to his election as Bishop of South Dakota in April 1970. During his episcopacy both in the United States and Canada, Archbishop Jones was known for his work with Native Americans, particularly efforts to develop indigenous lay and ordained parish leadership.

After his retirement, Archbishop Jones and his wife, Marilyn, spent summers in the Black Hills of South Dakota and winters in Mesa, Ariz. He occasionally did supply work in both locations and otherwise maintained an active lifestyle. He was spending spring break with a daughter, son-in-law and grandchildren at the time of his accident.

"They were going to spend the day on the slopes and come home by supper time," Mrs. Jones told *The Rapid City Journal*. "Something happened at the top of the hill. It might have been his heart, or perhaps his lungs were compromised by the altitude and the cold temperatures. He was very asthmatic. We don't know for sure."

In addition to his wife, Archbishop Jones is survived by a son, Barry, of Rapid City, S.D., and daughters Irene Lenore Mihara of Clarksburg, Md., Leah Anne Jones of Chandler, Ariz., and Kristin Maureen Jones-Chillemi, as well as nine grandchildren.

Small Gift Shows Solidarity with Canadians

The Diocese of Northern Michigan recently sent \$500 to the Canadian Diocese of Keewatin as a small gift in solidarity with the Anglican Church of Canada, which recently ratified a \$25 million agreement with the Canadian government to limit church liability claims for abuse suffered by native people enrolled in a boarding school system the church helped administer on behalf of the government.

Only 11 of the 30 dioceses in the Anglican Church of Canada had schools in the past (and therefore legal liability), but the Archbishop of Canada, the Most Rev. Michael Peers,

has urged the entire church to accept financial responsibility.

"The Diocese of Northern Michigan acknowledges and embraces the common liability and vocation with the rest of the dioceses of your province," wrote the Rt. Rev. Jim Kelsey, Bishop of Northern Michigan. "The church in the United States carries its own culpability and imperfection in our own historic relationships with native people. We are inspired by your witness and example."

The grant was requested of diocesan council by members of Grace Church in Ishpeming.



Mary Magdalene, Mary the mother of James, and Salome encounter an angel in Jesus' tomb on the first Easter morning. RNS photo

Five Resurrections

By Travis Du Priest

There is a rising upward on each day of the Holy Weekend.

On Maundy or Mandate Thursday, we are taught how to love, by becoming servants of one another. In order for Jesus to teach his disciples — his friends who “don’t get it” any more than we “get it” — he must break with convention. He must do something new.

First he must rise from the table, not the expected role of a host, but more to the point, he must break tradition in his role as Teacher or Master. Hosts in the ancient world reclined with their guests; teachers in the ancient world sat to give instruction.

Jesus gets up from the table to teach, in order to subsequently kneel, to wash his friends’ feet.

This is his first rising.

On Good Friday, having taken up the cup which has been given him, Jesus is crucified, as the Book of Common Prayer puts it, “lifted high upon the cross, that he might draw the whole world to himself.”

From the cross, Jesus continues to form relationships and to teach: “Woman, this is your son. Son, this is your mother.”

Teaching amidst pain and suffering, and, ironically,

teaching from “on high,” above the crowds, looking down, in irony, on those who have raised him up.

This is the second rising.

On the third day, the women come to bring spices to the tomb. They find the tomb empty, and the angel at the tomb assures them that Jesus’ body has not been stolen but indeed raised from the dead. He is no longer in the tomb, but has been raised up, and has gone ahead to new places. God has raised Jesus up, from death, into a new body and a new resurrected life.

This is the third rising.

On Maundy Thursday, Jesus raises himself in order to break the confines of Teacher/Master and to teach his friends servanthood. On Good Friday, at Golgotha, Jesus is raised up by the Roman authorities, by humanity. His elevation on this day is not completely by choice, but by submission to the will of humanity, as well as, he has determined, the will of God.

On Easter, Jesus is raised not by self, not by humanity, but solely by the power of God: Jesus becomes completely new, visible and invisible, ahead of us and with us, a body needing food, a spirit walking through doorways. God has raised Jesus from death to life, from human to the eternal Christ of God.

In the days to follow, the disciples continue “not to get it,” but slowly they come into new consciousness, and they themselves begin to work miracles of new life. This is the fourth resurrection, those who would follow becoming harbingers themselves.

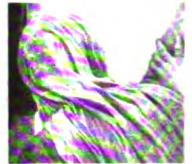
And the days still follow. Jesus still says, “Follow me,” and we still translate that into “Worship me.” We still “don’t get it.” But slowly a new consciousness is abroad in the world once again — in our own wonderful time and place. As the Quaker song puts it, “God works through us, and that makes this time holy.”

We live in Holy Times, with Holy Lips and Holy Hands. Eventually a few people “get it” in each generation, and they leap forth to announce release to prisoners, health to the weary, justice to the abused, mercy to the self-deflated, peace to the warmongers, and miracles of new life to the despondent.

If this happens, when this happens, that is the fifth resurrection.

□

The Rev. Travis Du Priest is vice president of the DeKoven Foundation for Church Work and director of the DeKoven Center in Racine, Wis.



**There is
a rising
upward
on each day
of the Holy
Weekend.**





The main entrance to Resurrection's new \$1.2 million building is designed for easy access.

A Story of Resurrection

Seven years ago, there were two small Episcopal churches in the Spokane valley, each on the edge of survival. For years the two churches east of Spokane, Wash., shared the distinction of trying to function without regular clergy leadership. Into this difficult picture the late Rt. Rev. Frank J. Terry, Bishop of Spokane, sent the Rev. Canon Brian Prior, his director for education and development.

Fr. Prior brought the congregations together for a series of conversations with a resurrection theme: Do not be afraid to let the old perish in order to become transformed by something new. Acting as their facilitator, Fr. Prior helped lay leadership at the two existing congregations to explore the possibilities. They decided that several things were important and one was that there should be only one Episcopal church in the Valley.

They decided to start a new church in Veradale — not a merged, joined or yoked congregation, but a new one with new corporate papers, a new diocesan presence and a new ECW. Both “old” churches were to be closed and their congregations disbanded. Everyone had to decide to be part of the new church. Membership in one of the previous churches did not automatically transfer membership into the new church. Each individual now had to declare him or her self a member of Resurrection.

At first Fr. Prior tried to dissuade any conversation

which involved the possibility of his becoming the rector. He was afraid of losing the objectivity he needed as facilitator, and he did not plan to give up his diocesan position. However, after the bishop suggested it might be a good fit, Fr. Prior agreed to pause from working with the congregation and let his name be put forward. Eventually he was chosen.

As priest, Fr. Prior saw his role as an encourager and equipper. He understood the need to start anew, to be ministry centered and not clergy centered. When senior warden Bobby Rollins was asked how she would describe Fr. Prior, she replied: “His leadership, his spirituality, his passion for moving forward and doing all we can do, and pushing beyond the box, is just awesome. He helps people get to that place where they say ‘I can do this’ ... He conducts and moves issues but he expects us to step forward.”

Under this kind of leadership, transformation continued. Resurrection intentionally set out to make itself

attractive to potential new members for reasons other than it was the only Episcopal church in the valley. As Fr. Prior talked about the excitement of seeing people move from being members to being ministers, from being reactive to being proactive, from being followers to being leaders, it was clear he enjoyed himself, and the valley has responded. Last



When illuminated at night, this stained glass window — with simple juxtaposition of a cross inside an Easter sunrise — is visible for miles.

Sunday school children participate in the popular God's Garden project during worship time.



year the new congregation moved into its own new \$1.2 million church campus with a view of majestic Mount Spokane.

God's Garden

One of the more successful programs at Resurrection has become a spring tradition. God's Garden is also a good example of the innovative way in which the parish attempts to make the gospel relevant and a hands-on learning experience. Members of the Sunday school plant crops which they tend at the church throughout the summer. In the fall the harvest is donated to a local food bank and life lessons about nurture, harvest and caring for others are discussed in class, even among the youngest grades.

Mary Covillio is active with the parish youth, including the God's Garden project. Since she arrived a little over two years ago, she co-founded a weekday Christian co-op school for pre-school to second grade. She is co-director of the Sunday school, and she recently started a junior youth group. "They are very open to new ideas," Ms. Covillio said. "We need to reach out to our community, not those just within

our walls. The JYG is open to all the third, fourth and fifth graders in the community ... so they can have a warm, friendly welcome before the awkward middle-school days when it will be so hard to reach them."

The dedication and creativity of people like Ms. Covillio is not unusual at Resurrection, and one of the most important reasons why the new congregation has succeeded. Fr. Prior helped to create an environment where people felt that even routine maintenance work was important and appreciated, a ministry to be celebrated. As more people volunteered, the circle of participation within the church increased and those people were also encouraged to contribute ideas as well as physical labor. The closer personal relationships also tend to discourage a "top-down" leadership model in which a handful dominate planning and the majority are expected to contribute physical labor.

Some would say that Resurrection is a successful example of a re-start, with more than 200 worshipping on Sundays, more than 50 children enrolled in Sunday school, a day school program, outreach projects to all segments of the community, and a diversity in worship that mirrors the diversity of the valley. That kind of talk is discouraged, however. Seven years ago, two struggling parishes felt relatively comfortable. The new parish doesn't want that kind of comfort again.

Seven years ago, two struggling parishes felt relatively comfortable. The new parish doesn't want that kind of comfort again.

Bob Wyatt

Report Deserves Serious Attention

Most Episcopalians probably weren't aware that there was such an entity as the Theology Committee of the House of Bishops. Some may not have known there was a House of Bishops. Regardless, it's time we paid attention to this committee and to the report it presented to the bishops when they met last month at Kanuga Conference Center [TLC, April 6].

At the last General Convention (2000 in Denver), a resolution was adopted calling for the Theology Committee to do further study on human sexuality and to make a report in hopes that a mind of the house resolution will result from the committee's study. In March, the committee issued its report. Titled "The Gift of Sexuality: A Theological Perspective," it reaches some conclusions that are both surprising and controversial. The committee, comprised of six bishops and seven academic theologians, "cannot recommend authorizing the development of new rites" for the blessing of same-sex couples.

I found this to be an astonishing conclusion, especially when one realizes that the committee members were unanimous. Their explanation was equally unpredictable: "Liturgy provides cohesion for the Anglican Communion, and it is through our liturgies that we define what we most deeply believe as Christians. Because at this time we are nowhere near consensus in the Church regarding the blessing of homosexual relationships, we cannot recommend authorizing the development of new rites for such blessings." Like many of you, I had figured the adoption of such blessings would be a slam dunk (sorry, it's still March as I write this) at Minneapolis this summer. And now?

Let's not be too hasty. For one thing, the House of Bishops did not produce a mind of the house resolution on the report as the 2000 resolution had suggested. That tells me its members are still substantially, perhaps hopelessly, divided on the matter. And for another, we shouldn't forget that proponents of same-sex blessings have worked too hard and spent

too much money (remember that \$375,000 figure?) to achieve their goal at this General Convention. They're not going to go away quietly without a determined battle.

Then there's the question of whether anyone besides me will take the report seriously. It's one thing for the House of Bishops to receive a report from one of its committees, but quite another when it comes time to vote on an actual resolution at General Convention. People far more astute than I continue to insist that Presiding Bishop Frank T. Griswold will do whatever he can to ensure that the issue isn't decided by legislative action at convention this summer, not wanting, of course, to preside over the possible fissure of the Episcopal Church.

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The Theology Committee presents some refreshing honesty in its report. "Faithfulness and the courage to offer love and acceptance to those with whom we disagree is the great need of the moment," the report states. Can anyone argue with that? "... we believe it is imperative that the Episcopal Church refrain from any attempt to 'settle' the matter legislatively. For a season (a triennium, perhaps?), we must acknowledge and live with the great pain and discomfort of our disagreements ... Sensitive restraint and mutual forbearance is needed rather than a vote that might 'win' the argument for some and leave others seemingly rejected."

Near the end of the report one finds a candid pronouncement: "We have prayed, studied and discussed these issues, and we are unable to reach a common mind on the scriptural, theological, historical, and scientific questions that are raised. There is much that we do not understand."

The preparers of this report are not academic lightweights. They are scholarly theologians who have wrestled earnestly and seriously with the issues for 18 months before coming to their conclusions. They ask for patience, prayer, continuing study, and charity for all. We should give their recommendations a chance.

David Kalvelage, executive editor

Did You Know...

After it was organized in 1838, the Diocese of Florida was without a bishop for 13 years.

Quote of the Week

The Rev. Franklin Bennett, retired priest, in an interview with *The Port Huron (Mich.) Times Herald* on clergy dating: "The moment you do, the whole congregation knows — and knows more than is actually going on."

The Promise Remains

As I write, we are contemplating the threat of war, and I have no idea how things will be by the time you read this.

It's a sobering business trying to guess where we'll be in a few weeks' time and seeking a word of gospel to speak into this unknown situation.

Yet it's just this kind of situation that Easter is most relevant to. The resurrection is not the solution to a problem — How do we go on believing in God when God's Son dies? It is the beginning of a new creation, a new world: "The first day of the week" in which God will remake the whole of the broken universe.

I don't know yet what I need from God. I don't know how to pray as I should, as St Paul says. But what God has to give me is not something to fill in the gaps in my desires and my plans, but a comprehensive new relationship with him which changes everything.

So here I sit in mid-Lent, not knowing what to pray for, not knowing what words will be necessary if and when the reality of war overtakes us, what words will be necessary in the aftermath of war with all its tragedies and losses here and elsewhere in the world.

And, as St Paul promises, it is the Holy Spirit who teaches me what to do and say: Look to the new creation begun in Christ's resurrection, the glorious liberty of God's children, and keep it in focus even without words or specific hopes.

Just sit in prayer and long for it — because it is there, promised for us, even when we don't know how or when or where it will fully come.

At Easter we recognize what God has done; and if God has done it, it stays done, as we say! There is a new world.

At every moment it stands at the edges of our failure and violence, and nothing can take it away, nothing can build a wall so high that it cannot impact on the everyday world.

But it comes always as a surprise, just as the resurrection came as a surprise (not as the solution to a problem). What makes it clear that the resurrection is God's action, is precisely the fact that it reshapes everything, that it doesn't fit into our small world but demands that we grow into a bigger world, God's world.

War or peace, success or failure, this is always the Easter gospel; thank God for it.

*(The Most Rev.) Rowan Williams
Archbishop of Canterbury*

There is a new world.
At every moment it stands
at the edges of our failure
and violence, and nothing
can take it away,
nothing can build a wall
so high that it cannot impact
on the everyday world.

Easter Joy

We extend Easter greetings to all our readers. The message of Easter is one of new beginnings and hope — a fresh start. The severity of Lent with its fasting and penitence is over. Joy abounds. For Jesus Christ has been raised from the dead. His death and resurrection have provided for us a way of life. May the joy of this queen of feasts be with you throughout this Easter season.



RNS phot

Why Military Chaplaincies Are Needed

By William F. Bellais

In the letters-to-the-editor section of a church news journal, a woman who said she was a missionary to Portugal wrote that she was “offended” by the presence of military recruiting advertisements in the journal. The advertisements were a plea to clergy to consider the military chaplaincy.

I was “offended” by the writer’s disdain for the military and for the chaplaincy, which serves our people in uniform. Further, I suppose I could be “offended” by the fact this letter writer proclaimed herself to be a missionary to Portugal. I suppose by that she is working with the Lusitanian Church of Portugal, a church that is part of the Anglican Communion. Why Portugal? Why couldn’t she be a missionary to our armed forces? They are in need of the gospel as anyone else.

When I hear the words “I am offended,” I know exactly what that means. It means debate and reason are no longer the currency of rational behavior. The offended person has made up his or her mind and will not be swayed by logic or reason — to be offended is a special state of mind.

I hope what I am about write is not offensive. I am a retired soldier. I am proud of my military service to my country. While telling you that, I am not a knee-jerk reactionary, but instead, I hope, a thoughtful person who has the ability to reason and to look under the surface of an issue. Nevertheless, to me speaking against the military chaplaincy is to ignore or not understand people and their calls to duty and service.

My military experience included some ugly times, and some bad situations, but I would not have served if I had believed we were or are a merciless, sadistic people out to kill. During the 22 years of my military service, I never killed anyone. Most military people don’t. We stand in the ranks to give strength to the positions and policies of our elected officials.

In my time as a soldier, I saw hundreds of young men and women living nobly, giving freely of their

time and resources to help people in need. I saw soldiers build orphanages, protect homes for the aged, teach in rural schools, provide medical care, and dig wells. I know this is not our military’s role. It would be better if there were no military service and all these of acts of charity were conducted by charitable organizations.

Alas, we live in a broken and sinful world, and we cannot live freely without a military. It is better, however, to live in a country in which the elected officials

When I hear the words “I am offended,” I know it means debate and reason are no longer the currency of rational behavior.

control the military and the men and women who serve often have an altruistic heart and are willing to reach beyond themselves for the good of others.

As a soldier, I found that the military chaplaincy was extremely valuable. For many of the soldiers, sailors, airmen, and Marines on active duty, the chaplain is their first encounter with religion. This is especially true of those men and women who have grown up in families where going to church was an option to be avoided.

Chaplains evangelize, chaplains counsel, chaplains bring the sacraments to people who are often far from home and frightened. Chaplains give the military people an understanding of the ethics of military life.

Some may scoff at the idea of military ethics, but there are several. The first is to treat people with dignity, the second is to be a person who thinks and questions. The third and most important ethic is to value life. How can that be? Aren’t our military peo-

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ple trained to kill? Yes, but not trained to kill wantonly, but to apply the right amount of forceful power to bring the conflict to an early end, thereby saving lives on both sides.

Of course, there's nothing noble in war. It is not chivalrous knights in armor, and there is no glory in it. Military people who have had experience in war are the last to seek it and the first to recommend counsel with a potential enemy. Nevertheless, the good soldier honors his or her commitment to the oath of office taken on entry into military service.



Jesus did not condemn the soldier.

This oath is to obey the directions of higher authority — those authorities elected by the people of the nation.

Jesus did not condemn the soldier. In the Gospel of Matthew, a centurion (a commander of 100 men) asks Jesus to come to heal his servant. The centurion is embarrassed to ask for help from Jesus, but he will tell Jesus that he understands what Jesus must do. The centurion relates that he can command people to do things, and they will be done. He tells Jesus he understands that Jesus can do the same with sickness and

evil. Instead of telling the centurion he cannot help him (after all, he is a soldier trained to kill), Jesus marvels at the man's insight and goes to his aid.

Why should our military men and women be denied this contact with Jesus? It appears Jesus did not stay away from military people. "What's the offense," I want to ask the missionary to Portugal. Simply because of your pacifistic views, as noble as they are, are paramount to you, does that mean our legally organized and carefully led and constitutionally directed military people should be denied pastoral care, the sacraments, and solace in a time of stress?

Being offended, then, doesn't move the debate along. Offense only works to stop debate. Rather than express offense, we should express concern and a troubled mind. When I say that I am disturbed by some action of another person, group, or political leader, I am opening up for me, at least, an opportunity to express my concern in the hope that others will hear and engage me in debate.

It seems to me, as I understand the role and task of Christians, we are to be witnesses for Christ Jesus. If we are to be effective witnesses, our witness must take us to places that are ugly and offensive. Sometimes we have to recruit chaplains for these difficult tasks. □

The Rev. William F. Bellais is the rector of Grace Church, Chillicothe, Mo.

LETTERS TO THE EDITOR

A Critical Need

The article on zoning laws [TLC, March 23] identifies the critical need for dioceses to establish an architectural commission to assist parishes in development and expansion of their facilities.

The Diocese of Washington has such a commission that I chaired for several years and still serve as a member. Our commission has pro-bono consultants, including a zoning attorney, civil engineers, and architects who meet with building committees of the parishes. This has proved to be highly beneficial in avoiding pitfalls such as encountered by Trinity Church, Vero Beach, Fla.

Many church leaders are not familiar with the land development process and they sometimes pay dearly for it. Not only is it costly, but it is a time-consuming process. Public hearings for variances to zoning ordinances normally take several months and the outcome is unpredictable if you fail to do your homework. Thus it pays to communicate and respond to the concerns of the neighboring community so they will support the project.

A clarification to the article should be noted. I would be highly surprised if Vero Beach voters approved variances to zoning ordinances as reported. In my 35 years of experience in the land development field in dealing with zoning variances, I found the city council or governing body has the sole authority to approve a variance, in this case a variance of the 50-foot height limitation for the church steeple. A variance is generally heard at a public hearing, where the public is given an opportunity to voice concerns and views, but the board alone determines the approval or rejection.

*Bradley R. Hutt
Washington, D.C.*



Read the Small Print

The article about the Church Pension Fund "increasing" health benefits for retired clergy [TLC, March 30] seems to be a bit misleading. The article states that clergy will be eligible for "significantly enhanced supplemental health benefits package." In real terms, if you read the small print in the publication produced by Church Pension Fund called "Guide to Your New Medicare Supplement Benefit," the cost for drugs, according to the plan, goes up. Each doctor visit is now subject to a deductible that was not in the old plan. There is a cost of up to \$125 for day surgery that did not appear in the old plan. There is a cost of up to \$1,000 each for hospital visits that was not in the old plan. These increased costs to each of us are simply called, "modest deductibles and co-payments."

If the "enhanced" package had been in effect in 2002, we would have spent \$656 additional in drugs. Our co-payments for doctor visits and additional costs associated with hospital visits

would have amounted to almost \$1,000.

What it really means to my wife and me is that if our total medical costs are similar to those we encountered under the old plan, there will be a reduction in our real income of more than \$100 per month.

It is my hope that the Church Pension Fund doesn't "significantly enhance" this package any more.

*(The Rev.) Mitchell Keppler
Smithville, Texas*

'Welcome Home'

A hearty "Welcome Home" should be extended to the Rev. Donald Paschell upon his return to the Episcopal Church after a sojourn as a bishop of a "continuing" church [TLC, April 6]. However, the reasons Fr. Paschell cites for his decision seem to indicate that he believes unity of polity trumps doctrine and to provide further evidence supporting one observer's statement some years ago that "Lutherans will abide schism but not heresy whereas for the Episcopal Church the matter is just the opposite."

Sadly, we often seem to prize "unity" above the gospel. Public perceptions of this as well as squabbles indicate that some of our bishops prize hanging on to property over all else. This does little to draw people to the Episcopal Church, indeed, quite the opposite, and does not bode well for our optimistic goals for church growth in the early 21st century.

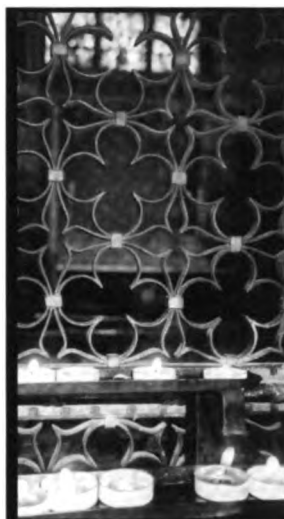
*(The Rev.) David Apker, deacon
Oconomowoc, Wis.*

Other Pilgrims

Peggy Eastman's article about her experiences at Canterbury Cathedral [TLC, Feb. 23] brought to mind my visit there with my family 40 years ago.

We were in England for a year on one of the Waites/Seabury pulpit exchanges that were sponsored by our church and the Church of England. I exchanged with the rector of St. Botolph's Church in Barton Seagrave, a suburb of Kettering, in the Midlands about 70 miles north of London. Our daughter, age 11, and son, 12, both benefited by their year in the British school system.

We hit the M-1 no-speed-limit, six-



**The further they sang,
the more it affected me,
until around the mid-point
and afterward,
I was sobbing silently.**

lane highway to London and another east to Canterbury. We arrived at the cathedral just in time for Evensong. The choir of men and boys sang Psalm 22, and we marveled at the beauty of their voices.

The melody, as expected, was in a minor key to add to the sadness of the words that were predictive of our Lord's crucifixion: "My God, my God, why...?" and "They pierced my hands and my feet..." and "They part my garments ... and cast lots upon my vesture."

The further they sang, the more it affected me, until around the mid-point and afterward, I was sobbing silently.

*(The Rev.) Warwick Aiken, Jr.
Eden, N.C.*

It's Insulting

A news article [TLC, March 23] refers to the Rev. William Lloyd Andries as "Mr. Andries." He is a priest of the church and is called "Father" by himself, his friends and former parishioners. TLC refers to ordained male priests of our church by "Father" regularly. The use of "Mister" in this case is insulting and degrading.

Fr. Andries presumably has repented of his sins and seeks reinstatement in the church. The Episcopal Church is in the forgiveness business. As far as I know we have no unforgivable sexual misconduct sins. Leafing through my canons, I cannot find such a law.

TLC owes Fr. Andries an apology. We need to welcome sinners back into the fold, allow them to use their pastoral gifts, and not push them to the outer fringes.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

They Fail the Test

The article by four distinguished theologians dealing with the limits of authority of General Convention [TLC, Jan. 19] makes an excellent case for disallowing any move to approve the blessing of same-sex partnerships.

A reading of the more detailed version of their views on TLC's website reveals some interesting arguments which would seem to have a wider application.

They state that church councils are not democratic in the sense of simply determining the will of the majority, but that councils must discern "the constraints of past apostolic teaching and practice." For General Convention to approve the blessing of same-sex partnerships would "violate the principle of historic continuity, since it would constitute an innovation of scriptural interpretation, ethical understanding, and church discipline, contrary to two millennia of Christian witness and teaching."

Do not these arguments also apply to two drastic innovations now current in a few parts of the Anglican Communion, i.e. remarriage after divorce and the ordination of women? Both of these contradict past apostolic teaching and practice, both require a twisted interpretation of scripture, both are contrary to two millennia of Christian witness and teaching. By these arguments these practices, as well as the blessing of same-sex partnerships, surely fail the test of having conciliar authority as so ably described by the authors.

*(The Rev.) Richard Tumilty
Grass Valley, Calif.*

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PEOPLE & PLACES

Appointments

The Rev. Canon **James Shannon** is canon residentiary and sub-dean at Philadelphia Cathedral, 3723 Chestnut St., Philadelphia, PA 19104.

The Rev. Canon **Jane Smith** is canon to the Bishop in the Diocese of Western North Carolina, 900-B CentrePark Dr., Asheville, NC 28805.

The Rev. **David Taylor** is rector of St. Andrew's, 402 W Mill St., Carbondale, IL 62901.

The Rev. **Patrick Ward** is interim rector of Christ Church, PO Box 215, Forest Hill, MD 21050.

The Rev. **Merry Wilburn** is rector of St. Francis, 5001 Hickory St., Temple, TX 76502.

Ordinations

Deacons

Florida — **Bob Huguenin**.
Fort Worth — **Davidson Morse, John Phelps**.
Michigan — **David Dieter, Stacy Salles**.
New York — **Hilario Alejandro Albert, John Floyd Beddingfield, Kenneth Hoffman Brannon**, associate, St. Barnabas, 15 N Broadway, Irvington on Hudson, NY 10533; **Robert Daniel Flanagan**, assistant, St. Matthew's, 390 Cantitoe St., Bedford, NY 10506, **Alison Read**.
West Missouri — **Catherine Cox, Jon Eggar, David Myers**.

Resignations

The Rev. **Bob Armstrong**, as rector of St. John's, Chester, VA.

The Rev. **Geoff Collis**, as rector of St. Peter's, Barnegat Light, NJ.

The Rev. **Charles Davidson**, as rector of St. Augustine's, Asbury Park, NJ.

The Rev. **Susan Keller**, as rector of St. Francis, Virginia Beach, VA.

The Rev. **William McDonald**, as priest-in-charge of Resurrection, Clarkston, MI.

The Rev. **Larry McMahan**, as rector of St. Luke's, Marianna, FL.

The Rev. **John Richardson**, as rector of Holy Nativity, Panama City, FL.

Retirements

The Rev. **Patricia Eichenlaub**, as rector of St. George's, Warren, MI.

Deaths

The Rev. Canon **Frederick R. Beale**, retired priest of the Diocese of Vermont, died Feb. 21 at Miles Memorial Hospital, in Damariscotta, ME, following a brief illness. He was 89.

Canon Beale was born in England and moved to Canada with his family as a child. He was educated and ordained in the Angli-

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

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FELLOWSHIPS

FELLOWS-IN-RESIDENCE PROGRAM, SEWANEE: The School of Theology at the University of the South in Sewanee, Tennessee, invites applications for this program. Fellows visit for two weeks to accomplish their own programs of academic study, spiritual refreshment, and share in the seminary community. Successful applicants receive a \$500 fellowship and faculty supervision. Two sessions are offered: October 6-17, 2003 (includes DuBose Lectures and School of Theology alumni gathering) and March 1-12, 2004. Applications are now being accepted. Please include: 1) curriculum vita 2) dates preferred 3) 500-600 word statement about project to: **The School of Theology Programs Center, Attn. Sarah Davis, Fellows-in-Residence, 335 Tennessee Ave., Sewanee, TN 37383-0001. Fax: (931) 598-3302; E-mail: sdavis@sewanee.edu.** For more information, call 1-800-722-1974.

POSITIONS OFFERED

DIRECTOR OF CHILDREN'S FORMATION (Full-Time): All Saints' Episcopal Church, Atlanta, is seeking a Director of Children's Formation. The Director of Children's Formation is responsible for planning and implementing all programs for children, from birth to 6th grade, currently around 300 children each week. Our church has a healthy children's budget, as well as a two-story building of dedicated children's space and features colorful, imaginative classrooms for our rotation-style Sunday School, with a kitchen, computer lab, movie room, and children's chapel. Applicants need to be comfortable with editing and designing lesson plans. Experience in education and large church work is preferred. All Saints' is a creative and diverse congregation, located in Midtown Atlanta (very convenient to the MARTA subway system) and is a large vibrant urban church. This full-time position offers a very competitive salary and excellent benefits, including pension and a continuing education allowance. For further inquiries, contact **The Rev'd. Chris Epperson** at clepperson@allsaintsatlanta.org. Applicants send resumes: **All Saints' Episcopal Church, Attn: The Rev'd Chris Epperson, 634 West Peachtree Street, NW, Atlanta, GA 30308.**

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 VI. 00841 or call (340)772-0818 or fax (340)772-5949. Office hours Monday thru Friday 10 am - 4 pm.

can Church of Canada, and transferred to the Episcopal Church in 1956. He was rector of St. Luke's, St. Albans, VT, 1956-61, and rector of Immanuel, Bellows Falls, VT, from 1961 until 1980, when he retired in New Harbor, ME. He was a General Convention deputy in 1964 and 1973, and also served the diocese as a member of the standing committee, department of missions, and executive council. He was an honorary canon of St. Paul's Cathedral, Burlington, VT. Canon Beale is survived by his wife, Elizabeth, of Damariscotta, two daughters and two grandsons.

The Rev. **Edward David Eagle**, priest of the Diocese of Los Angeles for 46 years, died Feb. 17. He was 72.

A native of Dixon, IL, he was a graduate of Northwestern University and the Church Divinity School of the Pacific. In 1956 he was ordained to the diaconate and the following year to the priesthood. He was assistant at All Saints' Church, Beverly Hills, CA, from 1956 to 1961 and again from 1969 to 1975. He also was rector of St. David's, North Hollywood, CA, 1964-66, and served at the Church of the Epiphany, Los Angeles, 1980-89. In recent years he was involved in interim ministry. He was a former president of Cathedral Films, Inc., and was the author

of three books. Fr. Eagle is survived by his wife, Nancy.

Mary Frances (Miff) Montgomery, 67, director of Camp Mitchell in the Diocese of Arkansas and a former member of the secretariat office for the House of Bishops, died Jan. 21 of cancer in Little Rock.

Mrs. Montgomery, a native of Pine Bluff, AR, attended the University of Arkansas. She served in a variety of positions for the Diocese of Arkansas, including diocesan administrator. When Bishop Herbert Donovan left Arkansas to take on the job of secretary of the House of Bishops, Mrs. Montgomery assisted for numerous House of Bishops' meetings and for five General Conventions. In 1992 she became director of Camp Mitchell, remaining until 1997 when she retired. She is survived by her husband, Jim; two daughters, Polly and Cyndy, and a son, Jim.

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FULL-TIME ORGANIST/CHOIRMASTER: The Church of the Advent, established in 1848, and with a membership of 2,200, is seeking an Organist/Choirmaster in a new position as a full-time member of the liturgical staff. As organist the candidate must be comfortable with a 2-man/24-stop 1988 Flentrop and be an experienced choral conductor with a thorough knowledge of traditional Anglican music. Developing choir programs for all ages and nurturing musical talent from within the congregation must be the principal focus. The church's Gothic edifice in its urban setting presents many opportunities for creative outreach through music to the larger community. Rector, staff, and vestry are committed to this investment in a new, full-time position. The current part-time organist/choirmaster, Dr. John Turnbull, Professor of Music at Converse College, is retiring after 18 years of dedicated service at the church. Sunday liturgies are Rite I, Rite II, and Morning Prayer on the fourth Sunday. Present music program includes two adult and two children's choirs and an eleven-bell chime. The successful candidate should possess a Master's degree in music, or an appropriate equivalent, at least five years practical experience in choral conducting, strong spiritual commitment, and leadership and organizational skills. Salary: \$50,000 plus attractive benefit package. Spartanburg has a thriving arts community, and is home to Converse College/Petrie School of Music, Wofford College, Univ. of SC-Spartanburg, a professional orchestra, and several concert series. For further information on the church consult our web page at www.churchofadvent.org. Applications should be received by June 1, 2003. No tapes or programs at this time. The new position is scheduled to begin Sept. 1, 2003. Candidates should send a letter of application, resume, and three letters of recommendation written in the last three years to: **The Rev. Marilyn M. Sanders, Associate Rector, The Episcopal Church of the Advent, 141 Advent Street, Spartanburg SC, 29302-1904**, or E-mail inquiries to: msanders@churchofadvent.org. All applicants will be considered equally for prospective employment without regard to gender, race, sexuality, disability, national origin, or age.

FULL-TIME PRIEST: Trinity Episcopal Church, Platteville, (located in southwest Wisconsin in a university town of 10,000+ and serving several nearby communities) is seeking a full-time priest with pastoral skills to nurture and grow a family-sized parish into a program parish. We are seeking a priest who can provide traditional worship and innovative ideas to reach youth and the unchurched, teaming with an active laity. Send resume and letter of interest to: **Marilyn Chappell, Search Committee Chair, 1080 Moundview Drive, Platteville WI 53818**. E-Mail: bjmnc@mhtc.net.

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.

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.

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 hddick@christchurch-op.org, or **Christ Church, 5500 West 91st St., Overland Park, KS 66207**. Resume deadline is April 30.

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 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 Cambronne, PA, 3700 Campbell Mithune Tower, 222 South 9th Street, Minneapolis, MN 55402**. All applications will be held in the strictest confidence.

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 Ort, Christ Church - St. Peter's Parish, 111 South Harrison Street, Easton, MD 21601**, E-mail: fatherbill@christchurcheaston.org.

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.

EXECUTIVE DIRECTOR: El Hogar Projects, a minister 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 poster 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 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.

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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 Tan Creti @ (402) 397-3059** or email: janetancreti@aol.com.



Church D I R E C T O R Y

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

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Masses 7, 9 (Sung); MWF 8

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham (312) 664-1271 ascensionchicago.org
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); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Glannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
stjohnke@interlink.net Fax (319) 524-1116
The Rev. Bruce D. Blois, r
Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)
River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave. On the street car line at the corner of 6th St.
www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0965
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat) christissavior@ivcm.com

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffer, 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.
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 962-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia, d; Mr. Gerald Near, music director; Mr. J. Michael Case, organist
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200 www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0285. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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The Rev. Samuel Johnson Howard, Vicar
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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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Sun H Eu 8. Mon-Sat Prayer Service 12
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Trinity Bookstore

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Mon-Thurs 10-6; Fri 10-5:30. 1-800-551-1220

EPISCOPAL CHURCH CENTER

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

ST. THOMAS

5th Ave. & 53rd St. (212) 757-7013
www.saintthomascchurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11. Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30, Choral Eu Wed 12:10, Sat Eu 10:30

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Blittmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

PORTLAND, OR

ST. STEPHEN'S (503) 223-8424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

PHILADELPHIA, PA

HOLY TRINITY Rittenhouse Square
1904 Walnut St. (215) 567-1267
The Rev. Terence C. Roper, r; Douglas N. Rorapough, lay Minister; Dr. John H. French, organist
Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays Sun 11, daily noon & 6

SELINGROVE, PA

ALL SAINTS (570) 374-8288
129 N. Market
Sun Mass 9:30. Weekdays as announced

PROVIDENCE, RI

S. STEPHEN'S 114 George St. (401) 421-6702
www.ststephens.org
The Rev. John D. Alexander, r
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c
Sun Mass 8 (Low) 10:30 (Solemn High)

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Ben Nelson, d
Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 5:15, Thur 12:15

DALLAS, TX

INCARNATION
3966 McKinney Ave. (214) 521-5101
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon. Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

PALMER MEMORIAL 6221 Main Street (77030)
Across from the Texas Medical Center and Rice University
(713) 529-6196 Fax: (713) 529-6178
www.palmerchurch.org
The Rev. James W. Nuttall, r; the Rev. Kenneth R. Dimmick; the Rev. Ed Gomez.
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10; Sat Vigil 6

SAN ANTONIO, TX

ST. PAUL'S Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & Hu 10:30, C by Appt.

CHRIST CHURCH

510 Belknap Pl.
Just north of historic downtown
www.cecsa.org (210) 736-3132
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c; the Rev. Bob Carabin; r the Rev. Norman Row, asst.
Sun Eu 7:30, 8:30, 11:00

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean ascathedral.org
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

LUTHERAN

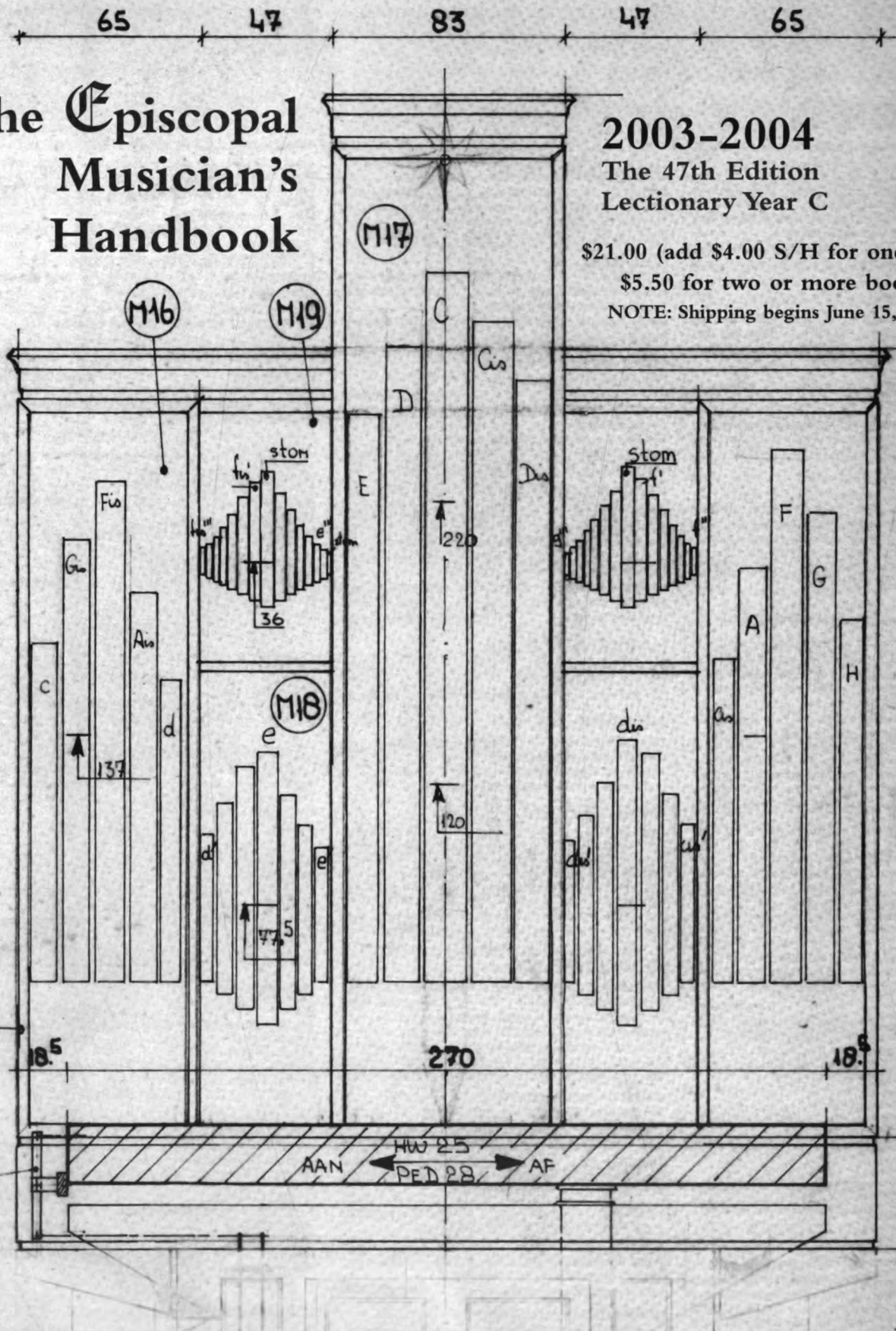
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