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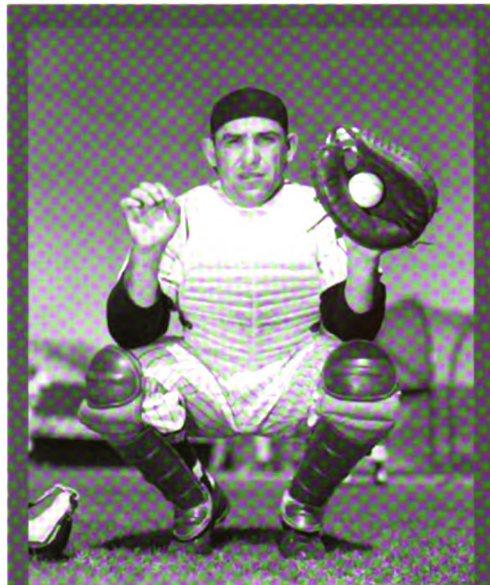
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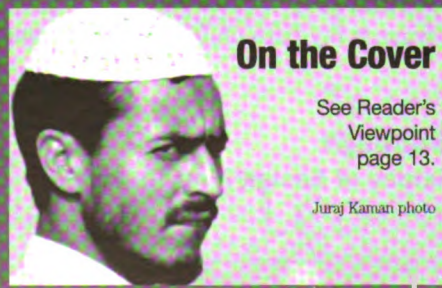
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SUNDAY'S READINGS

Childlike and Childish

"... he gave power to become children of God" (John 1:12).

Fourth Sunday of Easter, May 11, 2003

Acts 4:(23-31) 32-37 or Ezekiel 34:1-10; Psalm 23 or 100; 1 John 3:1-8 or Acts 4:(23-31) 32-37; John 10:11-16.

One of the great themes of the New Testament is that believers can claim to be children of God. While the phrase is used sparingly in the Old Testament, the witness of the New Testament is that a substantive change occurs in our relationship with God through the risen Jesus. God is no longer aloof and removed but now can be considered our Father. This is especially pronounced in the Johannean corpus as we see in today's epistle, and John begins his gospel by proclaiming that "to all who received him (Jesus), who believed in his name he gave power to become children of God" (John 1:12).

This is a wonderful image for us who are, as Paul says, no longer orphans and estranged but a part of a family (Rom. 8:12-17). So intimate is this relationship that Jesus referred to his father as "Abba" which we might loosely translate from the Aramaic as "Daddy."

There is, however, a difference between being childlike and being childish. Those of us who have raised children know that while there is a great joy in that responsibility, there is also a great amount of work and frustration. Children often do not "play nicely," and immaturity can lead to substantive problems in the family.

It is incumbent upon us as God's chil-

dren, and each other's sisters and brothers, to develop mature and supportive relationships with one another. We must set aside the petty bickering, and jealousies that often characterize sibling relationships and instead approach one another with a spirit of compassion, forbearance and love.

This is what is so remarkable about the lesson we have today from Acts. The response of those who came to faith in the early days of the church was to treat each other with the respect and love of siblings who had had such behavior modeled for them by their heavenly Father. The statement of Luke that the company was of "one heart and soul and no one said that things he possessed were his own" is significant because such a perspective was not mandated by law, but was the result of having received God's grace and being made a part of the family of God. Suddenly the artificial barriers of class and social status that tend to separate were dissolved and people saw each other as equals. They saw each other as sinners redeemed by God and made his children not because of what they had done but rather because of God's grace.

The great news of the resurrection is that we can claim God as our Father and each other as siblings equal under the grace of God.

Look It Up

Romans 8:12-17 pronounces us as "sons and heirs." How should such a designation affect the way we treat each other in the faith?

Think About It

In what ways is my faith childlike and in what ways is it childish?

Next Sunday

Fifth Sunday of Easter, May 18, 2003

Acts 8:26-40 or Deut. 4:32-40; Psalm 66:1-11 or 66:1-8; 1 John 3:(14-17)18-24 or Acts 8:26-40; John 14:15-21

BOOKS

The Vicar of Afton

By Jim Brewster. Writers Club Press. Pp. 360
paper. \$18.95 ISBN 0-595-25659-7

"This situation has all the elements of a dime novel – a convicted felon, a beautiful young cleric, the Mafia, a crusading priest, et cetera. I don't read

those books but I'm sure they are written to be hair-raisers. Hopefully we can avoid that scenario, Sam."

– p. 183, *The Vicar of Afton*

I don't read those books either, but I assure potential

readers that the aforementioned scenario was in full play. Jim Brewster's *The Vicar of Afton*, another tale of parish (in this case, mission) life featuring an all-caring vicar, takes place in the town of Afton on the Chesapeake Bay.

Life here is considerably more angst-ridden than it is in Jan Karon's Mitford, and the reader is introduced to a cast of characters ranging from the good Rev. Samuel Adams, widower and survivor of a cardiac arrest, to a Hispanic adolescent living life on the edge (this character is reduced to a cameo appearance shortly upon appearing), an ex-con teetering on the brink of turning away from a life of crime, and an old female friend nurturing a passion for Fr. Adams. When Sam's bishop sends him help in the form of a naïve female curate, yet to be ordained to the priesthood, the plot takes a predictable yet peculiar turn. Both priest and curate show remarkable dense-ness in their decision-making, indulging in behavior that is at times questionable. Fr. Sam's fondness for martinis, and encouraging his far-from-worldly but undeniably attractive curate to drink one while ensconced in the vicarage on a classic dark and stormy night, made me cringe.

This book is a quick read. But it is rife with glaring typographic and grammatical errors. Character development is a bit shy of satisfying. Brewster has the ability to write a story that is readable and somewhat of a page-turner. Alas, this book suffers for want of a good editor and proofreader.

Deborah Yetter
Riverside, Ill.



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A Call for Theological Understanding of Same-Sex Blessings

Without wider consultation and a clear theological consensus on what General Convention is being asked to approve, the Archbishop of the West Indies said recently that the Episcopal Church would be promoting schism if it approved development of a trial liturgy to bless the relationship of sexually active homosexual couples.

A recently published booklet, "True Union in the Body?," commissioned by the Most Rev. Drexel W. Gomez, seeks to make a contribution to the discussion within the Anglican Communion concerning a proposal to develop and implement a liturgy of blessing for homosexual unions. The

U.S.-based Anglican Institute in Colorado Springs and Future of Anglicanism based in the United Kingdom have jointly published and distributed the book. It has been sent to all 38 primates in the Anglican Communion and is expected to be a major topic of discussion at the annual primatial gathering in Brazil this month.

"There is still no clear theological consensus amongst revisionists as to the precise shape of what is being proposed," Archbishop Gomez said. Some within the "Claiming the Blessing" coalition believe that lifelong monogamy is not for everyone. Others consider heterosexual holy matri-

mony and a liturgical blessing of homosexual relationships to be equivalent. For now the coalition has agreed to put aside these internal differences in order to achieve what its members believe to be politically feasible.

"Those calling for change, however, cannot be driven purely by pragmatism but must be much clearer as to their proposed alternative and its theological basis," the publication concluded. "They also need to hear the critique and questions of many fellow Christians around the world: What are the implications of these changes for their own faithful witness?"

Lexington Canon Resigns; Financial Discrepancies Investigated

A new diocesan administrator discovered "possible improprieties" with the bishop's discretionary account in the Diocese of Lexington and led to the resignation of the Rev. Christopher B. Platt, 55, canon to the ordinary and chaplain at St. Augustine's Chapel at the University of Kentucky.

When made aware of the discrepancies, Fr. Platt acknowledged that some checks had been "written with-

out authorization and were improper," but he said he had no recollection of those checks. Fr. Platt was authorized to sign checks for the bishop's discretionary account. His last service at St. Augustine's was March 23. He was relieved of diocesan responsibilities immediately.

"I am not concerned that there has been misappropriation involving diocesan operating accounts because those accounts have been overseen

by others," the Rt. Rev. Stacy F. Sauls, Bishop of Lexington, wrote in a letter published in *The Advocate*, Lexington's diocesan newspaper. "I will, though, make sure the auditors are aware of the problem we have discovered so that they can be especially careful in reviewing our accounts."

Citing an ongoing investigation, the diocese declined to reveal how much money is involved or when the checks were written. Bishop Sauls assured members of the diocese that a detailed report will be published when the investigation is complete.

"We have endeavored to communicate the facts to the people who need them with pastoral sensitivity to all concerned," Bishop Sauls said in a statement released to the *Herald-Leader*, a Lexington newspaper. "A priest is something of a public figure. We will not have secrets. It is in the best interest of the church not to sweep its problems under the rug. That is not how to live together in a community of faith."

A canonical advisor and a priest of the diocese have been appointed for Fr. Platt. Bishop Sauls said he will take pastoral responsibility for the chapel directly until a supply clergy member can be appointed.



Thomas Hightower photo

"I see by your outfit..." In white alb and black cowboy boots, seminarian Joshua Whitfield is ordained to the transitional diaconate in Mirfield, England, on March 26. A native Texan, Deacon Whitfield is scheduled to graduate in June from the College of Resurrection in West Yorkshire. A delegation from his home diocese, including the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, was present.

HOLY WEEK AT CANTERBURY

Below: The Most Rev. Rowan Williams, Archbishop of Canterbury, prepares the 2003 paschal candle at the Easter Vigil in Canterbury Cathedral.

Middle: Archbishop Williams became what is believed to be the first Archbishop of Canterbury since the Reformation more than 400 years ago to perform the apostolic custom of washing the feet of churchgoers on Maundy Thursday.

Right: An Anglican Franciscan Friar from the Greyfriars in Canterbury at veneration of the cross on Good Friday in the cathedral.

Anglican World/Rosenthal photos



Conference Aims at Goal of Affordable Healthcare

The spiraling health care costs for businesses are small potatoes compared to the demographic *tsunami* that will be coming ashore when a new wave of children comes of age in 2010, according to Sen. Ron Wyden (D-Ore.). Sen. Wyden was one of several speakers on health care policy and legislation at an April 8-9 conference on health care in Washington, D.C.

"Waging Reconciliation: An Episcopal Response to Healthcare Barriers," was organized by the office of the Rt. Rev. George E. Packard, Bishop Suffragan for Chaplaincies, in response to resolution A079 of the last General Convention. That resolution calls for an association of Episcopalians in health care to advocate for a system in which all may be guaranteed decent primary care. More than 80 Episcopalians from around the country, including Alaska and Puerto Rico, joined to address the reality that 41 million people in this country are without access to health care.

In addition to Sen. Wyden, the keynote speaker was Dr. Henry Simmons of the National Coalition on Health Care, an alliance of 93 business, religious, labor, and other interest groups. Dr. Simmons contends the cur-

rent U.S. health care system is broken and the past practice of employing patchwork repair is so inadequate that the next presidential election may actually be determined by public perception as to which candidate has the best proposal for reform.

"Our main task is to urge our elected representatives to ensure that every American has health care coverage within a framework of cost containment," he said.

The Rev. Douglas Greenaway, of the federal Special Supplemental Nutrition Program for Women, Infants, and Children (WIC), said there are special health care needs for children, the elderly, and the disabled and that church-sponsored lobbying of Congress should also emphasize the need to take those special needs into consideration when drafting a comprehensive, long-term solution.

"Congress takes notice of grassroots organizations, such as this one," he said.

Posters depicting "best practices" festooned the meeting room as several attendees described programs they have set up through Episcopal parishes to provide health care to those who lack it. "We need to be better organized as a

church to help those who are without basic health care," the Rev. Mike Stewart, interim director for health care ministries, declared. The day ended with a reception on Capitol Hill at which participants met members of Congress and their staff.

In a highlight of the meeting, the group received tips about effective strategies for meeting with members of Congress at the historic Library of Congress on the second day. Participants then spent four hours discussing health care with their senators and representatives.

The conference concluded with a discussion of future strategies by which the church can respond to the unmet health care needs of many and urged that General Convention pass a resolution re-establishing the Standing Commission on Health and a national staff position in health care.

Other organizers of the meeting were John Johnson, domestic policy analyst in the Office of Government Relations for the Episcopal Church, Cynthia Cohen, of the Standing Commission on National Concerns, consultant Joe Tomaino, and a representative steering committee.

Seminarians Pitch in to Rebuild Chapel in Panama

Inspired by his previous summer's experience with the Panama Project (a multi-seminary cultural immersion in the culture and the Episcopal Church in Panama), Virginia Theological Seminary senior Jason Roberts, working with Panamanian classmate Glenda McQueen, organized a group of five seminarians and one spouse to live and work with Episcopalians in Panama.

During the 10-day visit at the time of Virginia's spring break, participants lived, prayed, worshiped and worked alongside Panamanians from local Episcopal churches.

Their project was to begin the rebuilding of the chapel at the Bishop Lemuel B. Shirley Camp and Conference Center in Santa Clara. Prior to leaving for Panama, the group raised funds for the trip and for building materials. Support was given by Virginia Seminary; St. Paul's Church, Alexandria, Va.; Church of the Holy Cross, Valle Crucis, N.C.; Valle Crucis Conference Center; the Diocese of Western North Carolina and its bishop, the Rt. Rev. Robert H. Johnson; and individuals, including the seminarians themselves. Inspired by the enthusiasm of the seminarians,



Bishop Murray of Panama preaches at a service under a mango tree.

individuals and churches in the Diocese of Panama matched the funds raised for the chapel's building supplies. The youth group from St. Patrick's, Broken Arrow, Okla., seminarian participant Jeff Huston's home parish, also raised money to present to the Youth Council of the Diocese of Panama for camp scholarships.

Even though every project needs financial support, this one was about more than raising money. It was about people coming together to share their cultures and their love of God. Both clergy and laity from Panama's parishes arrived at the work site to help with the chapel restoration and expansion. Mona and Michael Dresbach, two Episcopal Church missionaries serving in Panama, also worked on the project.

In Panama, summer was ending and the school year, along with the rainy season, just beginning. Hundreds of young people from all over Panama had been at the Bishop Shirley Center for summer camp during January and February. The chapel was in desperate need of a new roof and new electrical wiring, as well as additional space for the sacristy and for meeting. Working together as part of the Diocese of Panama's Nehemiah Project, the Americans and Panamanians labored to wash and scrape windows, add a new roof and interior ceiling, create new entry doors, expand the sacristy, and add a small meeting room to the chapel. They also scraped old paint off the altar, lectern and pulpit in preparation for a new coat of paint, and hauled away numerous truckloads of construction rubble and trash.

Each day the group shared prayers and meals, enjoying traditional Panamanian dishes, prepared by volunteer cooks from various parishes.

The final night at the camp, speaking in Spanish, Senor Raoul, the master craftsman who supervised the work, told the seminarian group: "The first day when I saw you, I thought, 'They won't last two days.' I was wrong. You have been worth your weight in gold."

The Rt. Rev. Julio Murray, Bishop of Panama, visited the work site several times. He also presided and preached at the Sunday morning Holy Eucharist, held outdoors under a large, spreading mango tree on the grounds of the Shirley Center.

Tom Eshelman and Jeanne Finan

Colorado Announces Nominees for Bishop

After a year-long selection process the standing committee of the Diocese of Colorado has announced a slate of five nominees for election as bishop coadjutor on June 21 at St. John's Cathedral, Denver.

The nominees are the Rev. William R. Hinrichs, rector of St. George's Church, Clifton Park, N.Y.; the Rev. Robert C. Lord, rector of St. Michael and All Angels', Mission, Kan.; the Rev. Robert J. O'Neill, rector of Epiphany, Winchester, Mass.; the Rev. Canon Ephraim Radner, rector of Ascension, Pueblo, Colo.; and the Rev. Dabney T. Smith, rector of Holy Trinity, Melbourne, Fla.

The election occurs within a canon-

ically mandated period in which a sufficient number of consents to the election must come from General Convention. If approved, the consecration is set for Oct. 4. The Rt. Rev. William J. (Jerry) Winterrowd, Bishop of Colorado, previously announced his intention to retire in January 2004.

Clarification: A letter issued by Forward in Faith North America (FIFNA) urging implementation of a plan that resembles the alternative pastoral oversight called for by the 1998 Lambeth Conference [TLC, April 13] was sent to some Anglican primates but was not copied to the Archbishop of Canterbury.



Congregational Development According to Yogi

By Neal O. Michell

It's that time of year. Baseball is back in full swing. In most parts of the country the trees have regained their leaves. The weather has turned warm. And baseball fans look forward in eager anticipation to a good season for their favorite team.

In recognition of this time of year, it seemed appropriate to turn to that great 20th-century theologian, Yogi Berra, for some wisdom on congregational development. Some of the great New York Yankee catcher's remarks seem particularly appropriate:

We have a good time together, even when we're not together. Yogi said this about his wife, Carmen. This speaks to community. Vision is what unites the disparate activities of a congregation. Mission is the focus of what we're about. When we're living into a common vision, even when we're not together we have a good time together.

The future ain't what it used to be. Yogi says that, even though times change, you should never compromise your values. God's faithfulness remains true. The apostolic tradition, of which we are heirs, remains ours. Methods change. God doesn't. We should remain steadfast in essentials but charitable in the non-essentials.

If you don't know where you're going, you might not get there. Yogi says he focused early in his life on baseball. If the best days of your church's life are in the past, your church is in trouble. Hebrews 11:1 tells us that "faith is the substance of things hoped for, the evidence of things not seen." Unless we have a picture in our mind of a better future, there is no reason to have faith.

You can observe a lot by watching. Yogi was asked to be the manager of the New York Yankees in 1963 by Ralph Houk, who was both manager and general manager. Houk would manage for the 1963 season and Yogi would watch for the whole year. Then, in 1964, when to everyone's surprise Yogi Berra was named manager of the New York Yankees, he knew he was ready to manage because he had been watching Ralph Houk and others manage for a whole year, knowing that he would be in their shoes the next year. We can all learn from someone else—if we watch.

It gets late early out here. Yogi was talking about playing left field and how much sooner the setting sun got in his eyes in some ball fields. This is true for churches as well. Many times a church will import a program that was successful in

In recognition of this time of year, it seemed appropriate to turn to that great 20th-century theologian and New York Yankee catcher, Yogi Berra, for some wisdom on congregational development.

another church without considering the implications of that program for its target population. What worked in one place may need some adapting to make it work in your place.

Question: What time is it? Answer (Yogi): Do you mean now? Look around you. If a Martian were to come to your church, what year would

that alien think that it is? What do your Sunday school materials, office materials, communications, furniture and furnishings say the year is? Are you using methods that would appeal to the 1950s or to the 2000s?

We have deep depth. Sometimes ministries are one key person away from extinction. Healthy ministries and healthy leaders have an apprentice leader in the wings who can take over if the leader were to leave or become incapacitated in some way. If that



"It ain't over 'til it's over."

— Yogi Berra

leader cannot reproduce himself or herself, chances are that ministry is not key to the mission of the church, or it does not really tap into the core values of the church, or the leader is not really an effective leader. It may be the leader's desire for that ministry to be continued, but it's not really a value held by the church.

And, of course, *It ain't over 'til it's over.* We learn two things from Yogi on this matter. First, don't give up. Sometimes people need permission to say "No" twice before they can say "Yes" once. Failure is not final. Just because we did something like this once doesn't mean we're going to do it the same way the second time. We may, in fact, succeed the second time because we tweaked one or two things, or maybe the timing was just right.

The other thing we learn from Yogi is that sometimes *It's over.* Yogi tells about being fired by a subordinate of Yankee owner George Steinbrenner and staying away from Yankee Stadium for 14 years. Finally, Steinbrenner came and apologized to Yogi. Yogi forgave him. He said, "Fourteen years is a long time to hold a grudge. It's over." There may be a grudge in your life that you need to let go of—whether in your family, your individual life, or your church. Broken relationships do tremendous damage to the body of Christ. Remember the bumper sticker that reads, "Christians aren't perfect ... just forgiven." □

The Rev. Canon Neal O. Michell is canon for strategic development in the Diocese of Dallas.



Working the Waters

How fly fishing is a lot like parish ministry.

By Timothy Vance

Like writer Norman Maclean, "I am haunted by waters." So each year, as spring turns into summer, and the pace of parish life slows down, I venture back to my favorite trout stream in Montana, where I try to coax it into yielding up some of its colorful treasures, the native rainbow trout.

Last year, as I fished in Big Sky Country, it dawned on me that fly fishing is a lot like parish ministry. Both require patience. Both require discipline. Both are filled with surprises.

In fly fishing, one has to cast repeatedly to an unseen quarry, and trust that it is there. Sometimes long stretches occur when you have no evidence that there are in fact trout in the stream. And yet, you cast on anyway, even when the fish don't bite. You change flies and continue to cast. You change locations and continue to cast. You faithfully work the waters, remembering days gone by when the fish were biting. Memories of those previous times sustain you.

God is sometimes like that — unseen and invisible, yet always there, even when we cannot see him. There are days when we don't feel God's presence. But still we continue to say our prayers. We continue to read scripture. We continue in our spiritual disciplines. We remember times when God's presence was tangible in our lives, and we remain faithful to God, even when we cannot see him. Patience is required for fly fishermen, and also for parish priests.

Both fly fishing and parish ministry require boundless hope. One must always think "This next cast will be the one that the big trout will take." And when that next cast is ignored, you tell yourself that it will happen on the next cast. Or the next. Or the one after that. Fly fishing is a continuing exercise in occasions for hope. Each cast is a new opportunity. One mustn't despair, for great things may be just around the corner. This is true in parish ministry also. Well-planned programs don't always come off as intended. Events do not turn out as we might hope. Sunday attendance doesn't always meet our expectations. But still we continue to hope. Tomorrow brings another day and another fresh start. We continue to hope. Hope springs eternal in the fly fisherman, and in the parish priest.

Fly fishing is nothing if not surprising. Sometimes one does everything right, and trout don't rise to the proffered offering. Many a perfect cast is ignored. But sometimes one makes a horrible cast, and a trout takes it anyway. Go figure. This is also true in parish ministry. An impromptu dinner brings 100 people while a well-planned and well-publicized event draws 20. We need to accept both outcomes gratefully. In fly fishing, as in parish ministry, life is filled with surprises.

There are probably many more parallels between parish ministry and fly fishing, and I will try to discover them again this year, when I once again don waders and step into the cool, clear waters of my favorite trout stream, somewhere in the mountains of Montana. □

The Rev. Timothy Vance is the rector of St. Paul's Church, Salem, Va.

Patience is required for fly fishermen, and also for parish priests

Greeting Visitors: the Ongoing Challenge

A few years ago this magazine published an editorial about the need for churches to welcome visitors. It was based upon the visit of a married couple to a cathedral in an American city which receives lots of visitors. The two attended a Sunday Eucharist and spent some time afterward walking around the cathedral looking at various windows and appointments. No one — clergy or lay — spoke to these folks. Unfortunately, incidents of this sort are not all that unusual, even in the 21st century. It's happened to me several times.

I'm happy to report that progress has been made at that particular cathedral. My wife and I worshiped there on a recent Sunday morning and were greeted warmly by the dean on the front steps of the church before the Eucharist and again at the door with other clergy as we left. The dean made a reference to greeters during his announcements, but we didn't see any. And it is only fair to report that we didn't go to the coffee hour, where there may have been many friendly greeters.

I am encouraged to find that many of our congregations are taking the greeting of visitors more seriously, but it's clear we have a long way to go. A friendly face, some kind words, a smile, an invitation to fellowship, a handshake, or an introduction can go a long way in ensuring that a visitor might come back the following Sunday. If the Episcopal Church is really going to double its Sunday attendance by 2020, we'll have to change plenty of attitudes.

Lest you become too encouraged by little stories like mine, read on.

David Kalvelage, executive editor

In early spring I had occasion to visit a beautiful, historic church in a state other than Wisconsin. I took with me an old friend who has rarely attended any church, and had never been to an Episcopal service.

We were greeted at the gateway to the lovely green campus with welcomes and visitors' badges. We were warmly wished "Peace!" by all

within handshake's reach (I had forgotten to warn her about that). We were graciously urged to stay for coffee hour and shown the way to the parish house. A few days later I received a personal note from the rector.

But somewhere between the two buildings we must have donned Harry Potter's invisibility cloak.

Although we were plainly identified as visitors, and probably spent more time looking at the bulletin boards in the room than most parishioners, no one greeted us. No one came up to ask where we were from, if we had home parishes, or to express pleasure in our attendance. We never saw a member of the clergy.

At least we had each other to talk to.

Last winter I was in a large city to cover a glorious musical event for TLC. On Sunday, I walked two blocks from my lodging to attend Mass at a parish church I had discovered on an evening ramble.

The church was beautiful. The music was excellent. The sermon was edifying, with just enough humor to leaven the message, and just the right length. The coffee was fine; the pastries rich.

Not one soul could find a spare minute to speak to me. And that day, alas, I hadn't brought a friend.

In another church in yet another town, a review of my own of one of their own choir's recordings was prominently displayed. Of course, no one knew of the connection. And no one bothered to discover one.

I am as guilty as the next person of having too much to do during that time after the service. There are friends to converse with, plans to firm up, or class to attend. Sometimes it's all one can do to grab a cup of java and a slice of kringle.

But when I'm the lonely, invisible guest in a congregation where I know no one, I am reminded again of the need to look for those among us who may be wearing a determined, slightly bewildered expression, or intently reading the bulletin.

*Patricia Nakamura,
book and music editor*

Did You Know...

The General Convention in Minneapolis this summer will have 21 deputies under age 30.

Quote of the Week

Archbishop Desmond Tutu on racial discrimination: "It's like spitting in the face of God."

The Good Shepherd

Many faithful church members probably consider the Fourth Sunday of Easter as one of their favorites of the year. Because all three years of the Sunday lectionary have themes of Jesus as a shepherd, it has become commonly known as Good Shepherd Sunday. The image of Jesus as a shepherd who cares for his sheep is a pleasant one for us to contemplate — far more so than, say, turning over the tables of the money changers. The beloved Psalm 23, referring to the Lord as “my shepherd,” also appears on this Sunday. Episcopalians hear frequently about the Good Shepherd. Scripture is full of images of shepherds and their sheep. Many of our churches have stained glass windows depicting the Good Shepherd. Some of our churches are named Good Shepherd. And a sizable number of churches use an educational program called Catechesis of the Good Shepherd. Jesus tells us that he is willing to lay down his life for his sheep. He is with us and protects us in every danger. May we learn to trust and follow him.



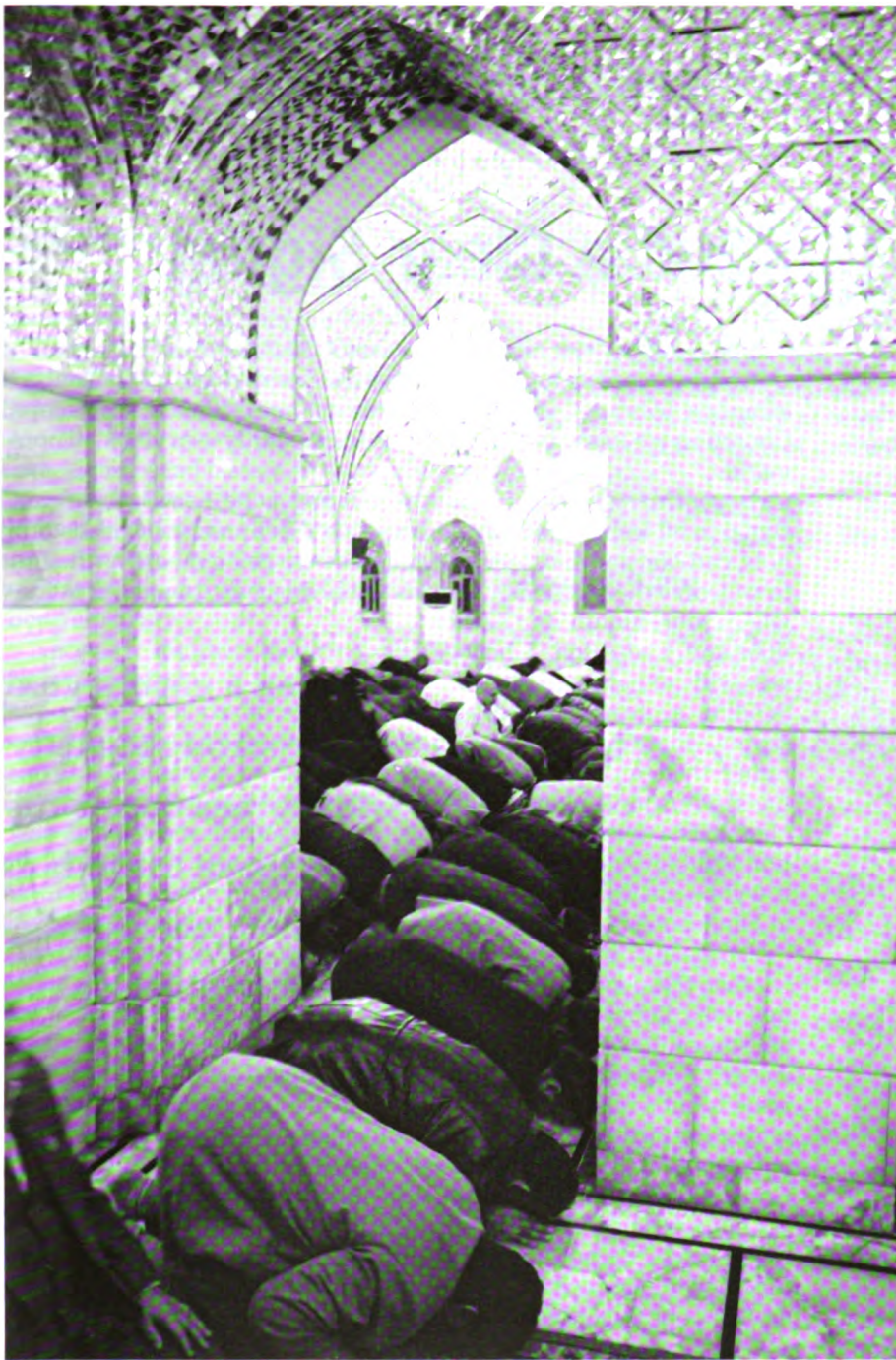
Jesus tells us
that he is willing
to lay down his life
for his sheep.
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and protects us
in every danger.



More Scrutiny for Elections

This is an anxious time for a large number of Episcopalians, for elections of bishops are taking place in nine dioceses during May and June. Eight of the dioceses will be electing diocesan bishops and one a bishop suffragan. Besides the spate of elections being somewhat unusual, the process of obtaining consents for elections will be different. Under normal circumstances, a majority of diocesan standing committees and bishops exercising jurisdiction need to consent to an election. But if the election takes place within three months before General Convention, the consent of the House of Deputies of that convention shall be required in place of that of a majority of the standing committees. While there is no reason to expect the deputies will not consent to the elections, the approval process probably will subject the bishops-elect to greater exposure and more scrutiny than usual.

The election of a bishop can be the best of times and the worst of times for a diocese. While it is usually helpful and even exciting for a diocese to be exposed to candidates who offer different approaches to ministry, a variety of spiritual practices, and assorted personalities, the politicking and campaigning which accompany many elections can be as shameful as any secular political machine. Let us pray that the Holy Spirit may bless the candidates and enlighten the deputies to the electing conventions.



Juraj Kaman photo

A Myth

We Are Not at War with Islam

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

By William E. Swing

In religious circles there are at least two meanings to the word "myth." A myth is:

1. a noble story which points toward the truth about history rather than declaring what is historically true (Creation myths in the Book of Genesis);
2. a compelling story with a false premise that has the potential of doing cataclysmic damage (Hitler's master race myth).

When leaders of our nation declare that we

READER'S VIEWPOINT

are not at war with Islam, I can't help wondering which definition of myth I am hearing. I look at my Iraqi sisters and brothers of Islam, and I wonder about the following:

The myth of precision: For two straight wars we have been assured

When leaders of our nation declare that we are not at war with Islam, I can't help wondering which definition of myth I am hearing.

that our smart bombs would land only on the bad Muslims and not the good ones.

The myth of time: We have been told that we would be in and out. Yet by the end of the 1991 hostilities, we left between 300 and 800 tons of depleted uranium in that part of the world. Its half-life is 4.5 billion years. Radioactivity forever on Muslims.

The myth of coalition: Coalition sounds like a pulling together. In reality it appears to be rending asunder the hard-won United Nations global alliance, dismantling our European partnerships, and stirring up animosity between a Christian/Jewish coalition and a global Muslim coalition.

The myth of democracy: A former Islamic fundamentalist leader who has made a radical transformation toward tolerance writes, "I am frightened from the breakdown of democracy, transparency, international law. Is this the end of the democratic free world? They kill our women and children and talk about freedom, peace, and democracy."

The myth of our rightness: I tremble when I read of the myth circulated at the core of our leadership, that we are uniquely endowed by Providence to save the world from evil forces if only we would take the risks of leadership. Because of our moral superiority we must not be limited by petty agreements such as mutual nuclear restraint, landmines, or global emissions. Whatever happened to the understanding that "we have all sinned and come short of the glory of



Send a Clear Signal

God?" What about checks and balances? About all people being equal? Muslims, too.

Religions are the custodians of many of the great myths. And these myths have power, good and bad, to change life. If a myth encourages religiously motivated violence, it deserves to be hauled out and examined. In Indonesia the head of the most moderate, tolerant Islamic organization says that this "war in Iraq is a sort of *jihad*, its own sort of fundamentalism." There's an aroma, a smell in the air of myth and

**For the sake
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murder, righteousness and reward, fear and faith. I worry not that religion is dabbling in politics. On the contrary, I am scared that politicians are working from their homemade myths to create a national patriotic religion. Bad for Muslims. Ultimately bad for the rest of us.

For the sake of Muslims, Jews, Christians and the whole earth, we had better embark on a massive, urgent search for the myths of peacemaking in our religious traditions. Not the myths that foster cataclysmic damage but the myths that tell the truth of history that is deeply embedded in the primitive stories of faith. We are on the road to war with Islam if our guiding myths say so. We are on the road to peace with Islam if our guiding myths say so. The myth behind the policy is what ultimately matters. □

The Rt. Rev. William E. Swing is the Bishop of California.

In his article, "Not now, not this way," [TLC, April 27], the dean of Detroit expresses a number of concerns. I would like to challenge if same-sex blessings are approved this summer, "that the Episcopal Church as we know it, will be in serious jeopardy as a viable denomination."

Au contraire, we will become even more viable, as we send a clear signal to all lesbian and gay persons that this branch of Christ's one, holy, catholic and apostolic church wishes to go on record as the first to welcome them officially, and, as the saying goes, to put our money where our mouth is. Rather than suffer attrition, I believe we will experience growth. Sending a clear signal of our strong identity will attract rather than repel those Christians who don't cherish their church as a museum. The question has been called, and I feel it will be answered definitively in Minneapolis.

The dean's "biggest concern ... that the deputies and bishops don't know what theological stance they are really being asked to support," is barking up the wrong tree. Theologizing the issue is but a misguided way to stall further and send it back to committee for further study. This is not a matter of theology but rather of anthropology. The *anthropos* is made in the image and likeness of God, neither of which image has anything to do with gender or sex.

I hope and pray that the Episcopal Church will this summer, as the hymn goes, "Be not afraid" to look beyond the narrow confines of theology to embrace a wider interdisciplinary body of knowledge literally at our fingertips. God beckons us to do no less.

*(The Rev.) John E. Crean, Jr.
Grand Rapids, Mich.*

While I appreciate Dean Bancroft's attempt to find a compromise way out of the impasse over gender identity, it does not seem like something that could possibly be accepted. It would require people to accept the notion that they are distorted, degraded products of the Fall, that their "condition" is on a par with a birth defect. The second half of this statement, unexpressed by Dean Bancroft, is "and we're not."

The problem with all formulas up to now is somebody wins and somebody loses. Dean Bancroft's proposal doesn't solve this problem, but it does add insult to injury. Try again.

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

Finally a reasonable approach to deal with the potentially devastating "legislation" to address the "blessing" challenge.

*(The Rev.) Bill Wheeler, deacon
Boonville, N.Y.*

Separation Needed

In marriage the couple marry each other. In other words, they are the ministers in their own marriage. The state legalizes it. The church blesses it. In the United States the pastor, representing also the state as well as the church, both legalizes and blesses it. Currently, it is the legalization of it that presents difficulties when the church considers same-sex marriage. The pastor cannot legalize it because the state does not recognize it.

It seems to me, then, that a thorough separation of church and state must take place (as it has in several other countries where only the state presides over the legalization of it) before the church could seriously debate the theology of same-sex marriage. Under our present situation it would be *ultra vires* for General Convention to debate same-sex marriage, unless it is to petition the state to recognize it. Personally, I would prefer, first, to get out from under Constantine's imperialism and be free thoroughly to debate the theology of this "new kid on our block," and then decide our course by consensus.

*(The Rev.) George H. Brant
Bordentown, N.J.*

'A Ridiculous Ruse'

The suggestion that the Pastoral Concerns Committee's "Process May Help Resolve Disputes" [TLC, April 13], is a ridiculous ruse.

As approved it will do little more than provide an effective avenue for power-hungry and theologically questionable bishops to threaten and harass conservative priests. Time would be far better spent, and efforts expended, in finding a means to restrict, discipline and (possibly) excommunicate bishops who breach canon law in order to assert their own personal agendas.

*(The Rev.) Donald P. Richmond
Apple Valley, Calif.*

To the Heart

The Rev. Richard Swan's letter [TLC, April 13] gets right to the heart of the matter. As the report of the House of Bishops' Theology Committee notes,

perhaps one of the chief ways Anglicanism expresses its beliefs is through its liturgy. To create and authorize a liturgy blessing same-sex unions would signify nothing less than the Episcopal Church's licensing of sodomy and other forms of homosexual behavior as being within the acceptable bounds of Christian moral conduct.

*Bruce P. Flood, Jr.
Whitewater, Wis.*

A Different View

Thank you for publishing Fr. Bellais' "Viewpoint" article, "Why Military Chaplaincies Are Needed" [TLC, April 20]. He states clearly the role, mission and ministry military chaplains provide



to this country's service members.

In addition to the work Fr. Bellais describes, chaplains also advise commanders on matters of religion and culture as it impacts on a unit's mission. Chaplains are often asked to provide a different view for commanders as they lead their troops.

The most telling difference between military chaplains and other forms of ministry is that we share completely in the life of our units and service members. In other words, we share the same hardships, joys, risks and danger that every member of the military faces.

Perhaps the Episcopal Church needs to hold military chaplains with the same esteem as the church's other missionaries. Chaplains are on the front lines of missionary endeavor, proclaiming the gospel in the midst of a place and setting where the gospel's presence is critical.

*(The Rev.) George W. Holston
St. Alban's Church
Chiefland, Fla.
Chaplain (Maj.) U.S. Army Reserve*

Call Him Mister

The Rev. Robert Warren Cromey voices his insult at TLC referring to the Rev. William Andries as "Mr. Andries" [TLC, April 20]. I am afraid that Fr. Cromey is in need of a grammar lesson.

As my grandmother is fond of saying, "We don't care how you did it up North." I echo her in saying, I don't care how they do it out in San Francisco. To call a clergyman "Mr." is indeed acceptable. In fact, in Virginia and other "low church" parts of the Episcopal Church, many priests preferred to be called "Mr." as opposed to "Father."

As one who is in the ordination process in my own diocese, I can say

Chaplains are on the front lines of missionary endeavor, proclaiming the gospel in the midst of a place and setting where the gospel's presence is critical.

without hesitation that I prefer the "Mr." to "Father." I hope that Fr. Cromey will extend the same courtesy.

*Andrew C. Pearson, Jr.
Vienna, Va.*

OK Not Likely

I read with interest the report on the work of the ARC-USA [TLC, April 27] and the intriguing proposals for cooperation between the two churches. They are good proposals, and I applaud the work being done by the consultation, yet I cannot imagine the Vatican giving its blessing any time soon. The editorial titled "Full Communion?" in the same issue of TLC ended with the statement, "The prospect of full communion with Roman Catholics is an exciting possibility." World peace also is an "exciting possibility" yet it has not happened despite our best efforts.

*(The Rev.) Peter E. Van Horne
All Saints' Church
Farmington, Mo.*

PEOPLE & PLACES

Appointments

The Rev. **Robert C. Hooper III** is rector of St. James', 19 Walden St., West Hartford, CT 06107.

The Rev. **Janet Johnson** is deacon-in-charge of Trinity, PO Box 265, Rocky Hill, NJ 08553-0265.

The Rev. Canon **Thomas A. Kerr** is canon to the ordinary in the Diocese of New Jersey, 808 W State St., Trenton, NJ 08618.

The Rev. **David B. McConkey** is rector of St. Mark's, 5 Gold View, Rushy Platt, Swindon SN5 8ZG, UK.

The Rev. **Dirk Reinken** is rector of St. Luke's, 1620 Prospect St., Ewing, NJ 08638-3031.

The Rev. **Whitney Roberson** is associate for families, children and youth at Grace Cathedral, 1100 California St., San Francisco, CA 94108-2006.

The Rev. **Harmon L. Smith, Jr.** is vicar of St. Mark's, PO Box 1071, Roxboro, NC 27573.

The Rev. **Laughton Thomas** is rector of St. Michael & All Angels, 1405 Melvin St., Tallahassee, FL 32301.

The Rev. **Judith Toffey** is priest-in-charge of Trinity, 1734 Huntington Turnpike, Trumbull, CT 06611.

The Rev. **Jerome Wichelns** is rector of the

Shared Episcopal Ministry of Northern New York (West), which includes St. John's, Black River, St. Paul's, Brownville, Christ Church, Sackets Harbor and St. Paul's, Watertown; add: PO Box 247, Black River, NY 13612.

The Rev. **Linda Wood** is dean of students at Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709-1217.

The Rev. **Al Wray** is assistant at Emmanuel, Cape Charles, VA, and associate at Epiphany, Norfolk, VA; add: Box 367, Eastville, VA 23347.

Ordinations

Priests

California — **Margaret Catherine Greene, John Lawrence Kirkley, Martha Chandler Kuhlman, Jeffrey Bruce Reed, Dennis Stanley Tierney, Ronnie Walker Willis.**

Connecticut — **Denise Cabana**, associate, Trinity, 1109 Main St., Branford, CT 06405; **Kathryn Greene-McCreight**, assistant, St. John's, 400 Humphrey St., New Haven, CT 06511; **Alice Mindrum; Nathan Speck-Ewer**, assistant, Trinity, 129 Church St., New Haven, CT 06510.

Eau Claire — **Joy Ann Rose**, assistant, Christ Church Cathedral, 510 S Farwell St.,

Eau Claire, WI 54701.

Milwaukee — **Robert Norman Koskela, Ruth Alma Koskela, Loretta Juarez Mendoza.**

Missouri — **Richard Helmer.**

North Carolina — **Barbara J. Cooke, Teddra Hussey-Bynes.**

Olympia — **John M. Allen.**

Deacons

California — **Jimi W. Brown Benesh, Ellen Louise Ekstrom, Marsha Smith Heron, Christine H.E. Williams.**

Eau Claire — **Laurence C. Kirchner, Robert Allen Rodgers.**

Milwaukee — **Kevin Charles Carroll.**

Receptions

California — **Richard L. Schaper.**

Resignations

The Rev. **Shawn A. Armington**, as vicar of Trinity, Rocky Hill, NJ.

The Rev. **Michael Bye**, as vicar of Christ the King, Charlotte, NC.

The Rev. **Bob Kerner**, as rector of Our Saviour, Midlothian, VA.

The Rev. **E. Wallace Marshall**, as vicar of Incarnation, Bloomingdale, IL.

The Rev. **Craig R. Wylie**, as rector of Trinity, Cranford, NJ.

Retirements

The Rev. Canon **Glenn E. Druce**, as canon to the ordinary and deployment officer in the Diocese of New Jersey.

The Rev. **Larry Harrelson**, as state chaplain of the Idaho Army National Guard, with the rank of colonel. He is rector of Transfiguration, PO Box 130, Sisters, OR 97759.

The Rev. **Henry P. Minton, Jr.**, as rector of Our Saviour, Gallatin, TN.

The Rev. **Paul E. Neuer**, as rector of St. Simeon's by the Sea, North Wildwood, NJ.

The Rev. **George Ross**, as rector of Grace, Martinez, CA. He is serving as interim at St. Edmund's, PO Box 1699, Pacifica, CA 94044-6611.

Deaths

The Very Rev. **T. Clarke Bloomfield**, rector of Church of the Good Shepherd, Lexington, KY, died April 11 in Lexington. He was 88.

Born in Huntingdon, PA, Fr. Bloomfield was a graduate of Penn State University and the School of Theology of the University of the South. He also received a doctor of divinity degree from the Episcopal Theological Seminary of Kentucky. He was ordained deacon in 1942 and priest in 1943. He served several churches in Arkansas from 1941 to 1943, then was rector of St. Mark's, Jonesboro, 1943-47. He was associate at St. Andrew's, Louisville, 1947-50,

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retired. While in Lexington he helped the Episcopal Theological Seminary of Kentucky, which had closed in 1870, become restarted by allowing the institution to use Good Shepherd's buildings. He was a warden of the seminary and a professor of pastoral theology. He was active in the Diocese of Lexington, serving on its board of examining chaplains and executive council. Surviving are his wife, Clemence; a daughter, Carol Ann Saylor, of Frankfort, KY; three sons, Thomas, of Winchester, KY; and Philip and John, both of Lexington; 10 grandchildren and eight great-grandchildren.

The Rev. **Homer C. Carrier**, a priest for more than 50 years, died March 31 at Methodist Hospital North in Memphis, TN, of heart failure and pneumonia. He was 95.

A native of Lancaster, KY, he was a graduate of the University of Kentucky. He served in World War II as a first lieutenant before pursuing holy orders. He was ordained deacon and priest in the diocese of Minnesota in 1951 and served congregations in that diocese until 1954. Fr. Carrier was rector of the Church of the Good Shepherd, Memphis, from 1955 to 1972. He was rector of St. Agnes', Franklin, NC, 1972-77, before retiring. He was active in retirement and returned to Good Shepherd, Memphis, as associate until his death. In the Diocese of West Tennessee he served as secretary of the diocese and a member of the building and standing committees. Surviving are his wife, June, a son, Steve, of Australia, a brother, and several grandchildren and great-grandchildren.

The Rev. **Thomas Lee Hayes**, 70, canon pastor of St. Paul's Church, Windsor, VT, died April 9 in Lebanon, NH, of heart failure.

Fr. Hayes was a native of Dayton, OH. He graduated from Oberlin College and the Episcopal Divinity School. He was ordained to the diaconate in 1957 and to the priesthood in 1958 in the Diocese of Ohio. He went on to serve parishes in Ohio, Pennsylvania, New York, Maine and Vermont. He had been in Windsor since 1998. In 1971 he was awarded the Proctor Fellowship at Episcopal Divinity School. He worked for a time operating a conference center and as a winemaker. He was awarded the Nevin Sayre Peacemaker Award in 1991. Fr. Hayes was the author of two books, numerous hymns and essays, and was the editor of a newsletter called Peace-Mail. He is survived by two daughters, Sharon Hayes of Harwich, MA, and Jennifer White of Provincetown, MA; a brother, the Rev. Richard Hayes, of Denton, MD; and a granddaughter, Michelle White, of Provincetown.

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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.**

POSITIONS OFFERED

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.

MINISTER OF CHRISTIAN FORMATION: Good Shepherd Church, a dynamic, creative 700-member family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, is looking for a Minister of Christian Formation. We seek a layperson for a full-time position (beginning as soon as possible) who will direct an exciting Christian Formation program for all ages. We are looking for someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Minister of Christian Formation should bring to this parish; family leadership, knowledge and energy. Experience in *Godly Play* and *Journey to Adulthood* programs is much desired. Professional training and degree preferred. Competitive salary and benefits. Detailed job description upon request. For all job listings contact: **Mr. Russ Groves, Good Shepherd Episcopal Church, 533 East Main Street, Lexington, Kentucky 40508.** Telephone: (859)-252-1744. E-mail: bsessum@goodshepherdlex.org.

PART-TIME RECTOR: St. Mark's Church, Woodbine, GA; a small coastal community; 45 minutes to Jacksonville FL International Airport, 20 minutes to the diocesan conference center. Average annual snowfall zero. Our historic sanctuary is 103 years old, of tabby construction. The congregation is friendly, family oriented, with 25 to 30 regular attendees. We are seeking a vicar to lead worship, provide spiritual guidance, encourage growth, and expand community outreach. Address inquiries to **Joel Williams, P.O. Box 626, Woodbine, GA 31569.** Phone (912) 882-1720. E-mail: joelwilliams@tds.net.

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 53188.** E-Mail: bjmnc@mhtc.net.

POSITIONS OFFERED

FULL-TIME PRIEST: North Platte Valley Cluster in western Nebraska is seeking a full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart. St. Timothy's, Gering, and Holy Apostles, Mitchell, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 2330 Kramer PL, Gering, NE 69341;** E-mail: jf94107@alltel.net.

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. Paul's Episcopal Church, Fredericksted, 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 Fredericksted, St. Croix V.I. 00841** or call (340)772-0818 or fax (340)772-5949. Office hours Monday thru Friday 10 am - 4 pm.

FULL-TIME YOUTH MINISTER: Prince George's County, MD. Four suburban Episcopal parishes within a 6-mile radius are looking for a full-time youth minister to lead a collaborative ministry for students ages 12-18. The youth minister will organize inter-congregational events and worship services, assist parish youth leaders, and support youth in their spiritual development. We seek someone committed to Christ, with three years experience required; bachelor's degree preferred. A sense of humor and adaptability may be necessary for survival. Position begins August 2003. Please send resume to: **St. Andrew's Episcopal Church, 4512 College Ave., College Park, MD 20740.** E-mail: kmwogon@concast.net.

FULL-TIME RECTOR: St. Alban's Episcopal Church, located in the historic college town of Davidson, NC, is seeking a full-time rector. See our full ad at www.saintalban-davidson.org. *Application deadline is 6/15/2003.*

POSITIONS WANTED

PART-TIME RECTOR: Seeking part-time leadership of a band of eager Episcopalianis. I am not afraid of work. If you are, don't bother to reply. frwally@favoravi.com.

FOR SALE AND RENT

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303.** (850) 562-1595.

SUMMER PROGRAMS

SUMMER INSTITUTE ON SPIRITUAL DIRECTION: July 20-25 - Introduction to theory and practice of spiritual direction in the Christian tradition. Open to anyone discerning a call to this ministry, or seeking to further develop gifts as director. Topics will include: Initiating the Spiritual Direction Relationship, Images of God, Contemplating Religious Experience, Discernment, Models of Spiritual Direction, and more. At Christ the King Retreat House in Syracuse, NY. Facilitated by staff from the Spiritual Renewal Center. Tuition, room, board: \$500. For brochure and application, call (315) 472-6546. E-mail: mail@spiritualrenewalcenter.com.

Church DIRECTORY

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 876-2102
 The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst priest; The Rev. Brian D. Johnson, asst priest
 Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA

ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg
www.stpaulscathedral.org (619) 298-7261
 Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

BOULDER, CO

ST. AIDAN'S 2425 Colorado Ave.
 The Rev. James Cavanagh, campus chaplain; the Rev. Eric Zolner, family minister & assoc. r; the Rev. Don Henderson, r
 Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

WASHINGTON, DC

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

ST. PAUL'S, K Street
 2430 K St., NW - Foggy Bottom Metro/GWU Campus
www.stpauls-kst.com
 The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 8, Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP 5:45, Sat MP 9:15, EP 5:4

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc. r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
 Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

WEST PALM BEACH, FL

HOLY TRINITY 211 Trinity Place (Downtown)
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 Sun Eu 8, 10; Thur Eu/Healing 10; Fr. Eu 12:10; H.D. 9:40 Mat. 10 Eu

ST. CHRISTOPHER'S (561) 683-8167
 NW corner Belvedere and Haverhill Roads, 1 mile west of PB Int. airport
stchris1063@aol.com
 The Rev. Charles Cannon, d; The Rev. Jennifer Wilson, d
 H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

AUGUSTA, GA

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

HONOLULU, HI

ST. MARK'S (808) 732-2333
 539 Kapehulu Ave. (#13 Bus end of line)
 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 Giannini, dean and r
 Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

KEOKUK, IA

ST. JOHN'S 206 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) 895-8602
 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) 842-0865
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) 735-7656
 H Eu Daily (ex Sat) christissavior@ivcm.com

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) 882-4447
 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.stberts.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 378-0266. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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ST. PAUL'S Broadway at Fulton
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Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
 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.saintthomaschurch.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 (Biltmore 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) 223-6424
 1432 S.W. 13th Ave., 97201
 The Rev. Lawrence Falkowski, r
 Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

SELINGSGROVE, PA

ALL SAINTS (570) 374-8289
 129 N. Market
 Sun Mass 9:30. Weekdays as announced

PROVIDENCE, RI

S. STEPHEN'S 114 George St. (401) 421-6702
www.sstephens.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 (214) 521-5101
 3966 McKinney Ave.
 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. Nutter, 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.
www.stpauls-satx.org
 The Rev. Doug Earle, r
 Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

MILWAUKEE, WI

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

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 The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d ass't; the Rev. Dean Underwood, r-em;
 Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30. Spanish H Eu Sat noon

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 986-3317
 The Rev. William R. Hampton, STS
 Sun Eu 10

LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker
 The Rev. Dele K. Brudvig, pastor
 Sun Worship 10, Sun School 9:30

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, 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.

MAY 11, 2003 - THE LIVING CHURCH 19

