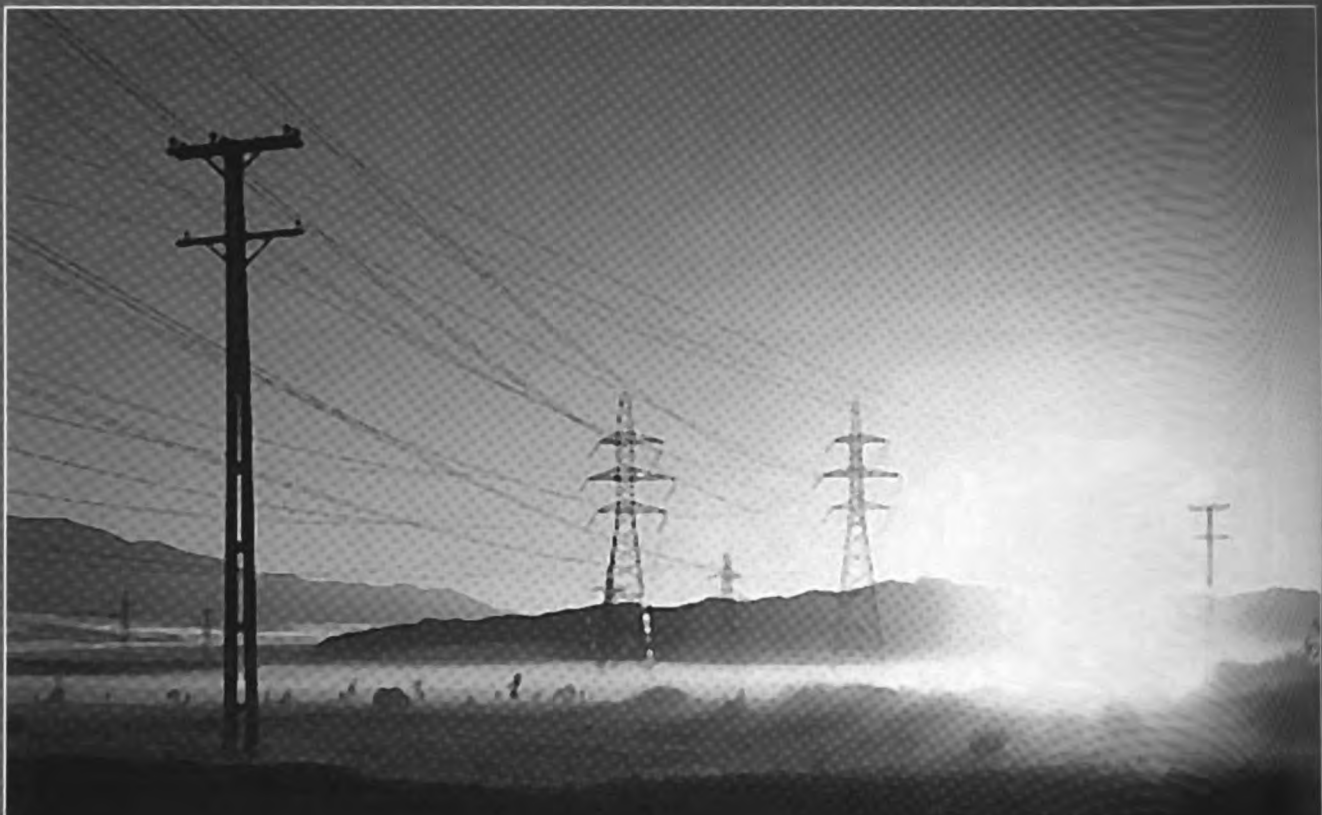


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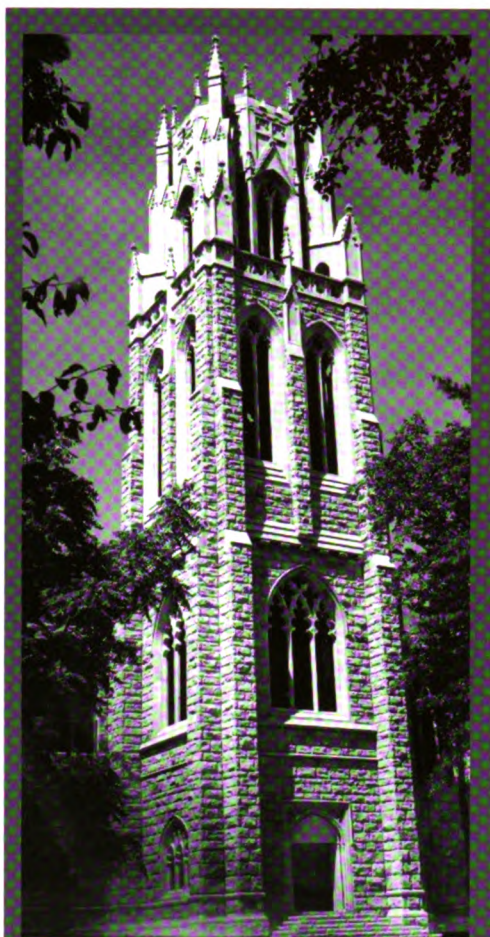
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Volume 226 Number 20

**The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.**

## THIS WEEK



14



## On the Cover

A carving of Chief Spokane Gary (1811-1892) on the grounds of St. Dunstan's Church, Shoreline, Wash., including an open Book of Common Prayer on the chief's lap. Spokane Gary was a missionary to his people in eastern Washington. The carving was done in 1961 by Dudley Carter (1892-1992), whose works interpret Native American stories. Numerous carvings of his are located in metropolitan Seattle. Thomas E. Jessett, the founder of St. Dunstan's Church (patronal feast day May 19) wrote a book titled *Chief Spokane Gary*, published in 1960.

Robert Chapman photo. Used by permission.

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**SUNDAY'S READINGS**

**Transformed Disciple**

*'... and Philip baptized him' (Acts 8:38).*

**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.

Philip is one of the least noticed of the disciples even though he figures prominently in several significant stories. Outside of the standard lists of the disciples, Philip appears in four stories in John and one in Luke. In John's telling of the gospel story, Philip is the only disciple that Jesus specifically calls. His response is to go and get his friend Nathaniel and together the two of them follow Jesus. In the sixth chapter of that gospel, it's Philip whom Jesus asks about feeding the multitude, and Philip's response concerns how much money they would need. During Holy Week, Greeks approach Philip (who is Greek himself) asking to see Jesus, and in the upper room it's Philip who asks Jesus to show them the Father.

These images paint a picture of a man who is uncertain and hesitant. We might even say dull and weak. One who on the eve of the crucifixion, still does not understand who Jesus is or his relationship to God. Based on this information, we might be forced to the conclusion that he was a poor candidate for a disciple and our expectations for him in the ministry might be pretty low. If a commission on ministry were interviewing him today, he would most likely be refused.

However, the picture we have of Philip in this week's passage from Acts looks very different. Here we have an image of a man completely in tune with the Holy Spirit and who acts boldly and unhesitatingly as an evangelist. Because of Philip's obedience a gentile is converted, and we might conjecture the gospel taken to the royal home of a nation that never before had heard the name of Jesus.

What transformed Philip from Milquetoast to a man of mettle? In all likelihood it was his experience of the resurrected Jesus. When Philip met with Jesus that Easter evening in the upper room, when he saw his hands and side and knew for certain that he had overcome death, he was able to make sense of all that had come before. Now the teaching about the cross and servanthood which had seemed so obtuse made sense. Now the signs that were performed could be understood in a context that made Jesus more than a thaumaturge. Now he was clearly seen as Savior.

And so it is in all our lives. When the world is viewed through the lens of the resurrection, everything looks different. Or as Paul says, it looks like a "New Creation" (2 Cor. 5:17).

**Look It Up**

Compare the episodes with Philip in the Gospel of John with today's lesson from Acts.

**Think About It**

In what ways does the resurrection change my perspective on the world?

**Next Sunday**

**Sixth Sunday of Easter, May 25, 2003**

Acts 11:19-30 or Isaiah 45:11-13, 18-19; Psalm 33 or 33:1-8, 18-22; 1 John 4:7-21 or Acts 11:19-30; John 15:9,17.

# BOOKS

## Eight Spiritual Heroes

### Their Search for God

By Brennan R. Hill. St. Anthony Messenger Press. Pp. 292. \$14.95.

ISBN 0-86716-421-2.

Does your parish have a senior high, young adult, or an adult Christian education program? This book would be an excellent study guide. Written in easy reading style by Brennan R. Hill, professor of theology at Xavier University in Cincinnati, Ohio, the book presents basic biographies of Mohandas Gandhi, Dorothy Day, Martin Luther King, Jr., Pierre Teilhard de Chardin, Oscar Romero, Edith Stein, Daniel Berrigan and Mother Teresa, along with their individual experiences in their search for God.

The book begins in 1869 with the birth of Mohandas Gandhi in India and ends in 1997 with the death of Mother Teresa, also in India. All of the eight traveled around the world. All met criticism and rejection from

their own churches. Seven of the eight had a direct ministry with the poor, the disenfranchised and the victims of injustice. Teilhard was different in that he was a man of science and religion but met with the same difficulties with the establishment in his church as well.

All were preachers of non-violence, yet five of the eight were assassinated. Archbishop Oscar Romero was shot as he celebrated Mass in the cathedral. Edith Stein was a Jew who converted to Roman Catholicism, entered a convent and became Sister Teresa. The Nazis said she was a Jew regardless of her habit and she was gassed at Auschwitz. Yet, through it all, each one doggedly kept to what he or she felt was God's will. This is dramatic and exciting reading, very pertinent to events of today. Highly recommended.

*Robert C. O'Neill  
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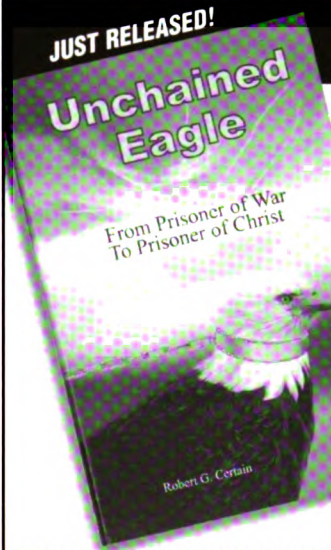
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## Sudanese Bishop Raises Awareness of Persecution

The Rev. Nathaniel Garang, Bishop of Bor in the Episcopal Church of The Sudan, was the guest during Holy Week of Church of the Ascension, Westminster, Md. Bishop Garang told *The Baltimore Sun* that he hopes to raise U.S. awareness of persecuted Christians in his native country.

"The government wants to Islamize the whole country and then the world," said Bishop Garang, whose African diocese contains an estimated 250,000 baptized members. "They want the land and the oil in the south, but not the people."

Sudan is the largest country in Africa and is home to an estimated 34 million people, about 60 percent of whom are at least nominally Christian. Muslims who reside primarily in the northern part of the country hold government power, and in recent years the Khartoum-based regime has sought to impose *Sharia*, or an Islamic theological justice system, throughout the region. In the past 30 years at least 2.5 million people have died during an ongoing civil war. Another 8 million, most of them children, have been displaced, according to Bishop Garang.

Last fall, both sides signed a road map for negotiations leading to a cessation of hostilities, but the Islamic government continues to terrorize civilian Christians.

"The United Nations and other agencies try to establish clinics," Bishop Garang said, "but the government targets them with bombs." Food and medicine rarely reach the intended recipients, he added.

During Holy Week, members of Ascension viewed a documentary film of life inside the Kakuma Refugee Camp in neighboring Kenya. More than 150,000 people, most of them Sudanese, live inside the camp where the infant mortality rate is 45 percent. Erica Surber, a member of Ascension, filmed the interviews in the camp three years ago.

## New Dean to Berkeley Via Paris

Berkeley Divinity School at Yale looked overseas to find its new dean. The Rev. Canon Joseph Harp Britton, who has been involved in ministry in Paris for the past seven years, was named to the position, effective July 1.



Canon Britton

Canon Britton, 43, is the founding director of the European Institute of Christian Studies in Paris. From 1996 to 2002

he was the canon missionary of the Convocation of American Churches in Europe and was based in Paris.

"Through its affiliation with Yale Divinity School, Berkeley offers an extraordinary opportunity for the formation of new clergy with both an intellectual and spiritual depth," Canon Britton said. "Berkeley students have the possibility to become grounded in the remarkable diversity of the Christian experience, as well

as in the particular ethos of the Anglican tradition."

A native of Fort Collins, Colo., Canon Britton graduated from Harvard University and the General Theological Seminary and received a Th.D. from the Institute Catholique de Paris. Following ordination in 1989, he assisted at St. Michael's Church, New York City, and St. Paul's, Dedham, Mass., then was rector at All Souls, Berkeley, Calif., from 1993 to 1996.

He is an Episcopal Church Foundation Fellow and a member of the Society of Christian Ethics and the American Academy of Religion. He also was a tutor for the East Anglian Ministerial Training Course in Cambridge, England, and a thesis director for Columbia University programs in Paris.

At Berkeley he succeeds R. William Franklin as dean and the Rt. Rev. Frederick H. Borsch who was interim dean. He also will serve as associate dean of Yale Divinity School.

## ELCA Presiding Bishop Troubled by Divisiveness

Ordination of non-celibate homosexual persons and the full communion agreement with the Episcopal Church are among a number of issues with the potential to fracture the 5.1 million-member Evangelical Lutheran Church in America (ELCA), according to its presiding bishop, the Rev. Mark Hanson.

In 2005, the ELCA's Churchwide Assembly will be asked to vote whether to permit such ordinations. Bishop Hanson told pastors and lay

leaders in Bismarck, N.D., on April 25 that his greatest fear is that the majority of church members will not engage in debate prior to a vote, and after it occurs a number will then make up their mind whether to stay or leave.

"We have elevated this conversation to that level," Bishop Hanson said. "It's become a church-dividing issue."

Bishop Hanson was elected at the previous assembly. At that time he made a commitment to visit all 65 synods in his first two years in office.

## Three Nominees for Bishop Suffragan in Texas

The Diocese of Texas has named three of its own clergy as nominees in the election of a bishop suffragan.

The Rev. John R. Bentley, rector of St. Dunstan's Church, Houston; the Rev. Canon Dena A. Harrison, canon to the ordinary; and the Rev. Canon Rayford B. High, Jr., canon for pas-

toral ministries, are the nominees in the election to be held June 7 at Christ Church Cathedral, Houston.

The Rt. Rev. Claude E. Payne is the Bishop of Texas. Upon retirement, he will be succeeded by the Rt. Rev. Don Wimberly, bishop coadjutor, who has been assistant in the diocese.



Anglican World/Rosenthal photo

More than 800 young people from the Diocese of Canterbury gathered at their cathedral on Easter Monday for a full day of activities and worship with the Archbishop of Canterbury, the Most Rev. Rowan Williams. During the day Archbishop Williams submitted to a lengthy interview which covered virtually every topic from miters to his Christian heroes which include the penitent thief crucified with Jesus at Calvary, and Jonah, the Old Testament prophet whom the Bible says was swallowed by a whale.

## Maryland Church Helps Ease Tension in Child Transfers

Increasingly in the United States, restaurant parking and car-pool lots have become tension-filled transfer points for children going from the household of one estranged parent to the other as part of court-mandated visitation. The leadership at St. James' Church in Mount Airy, Md., took note of this trend and saw a ministry opportunity. The congregation has opened a less stressful transfer point under the supervision of trained monitors.

"A church is the logical site for people in conflict," Robin Winkler-Pickett, the center's new on-site director, told *The Baltimore Sun* recently. "We will be there to help the child avoid confrontations between parents. It may be difficult for parents at first, but this activity will be much healthier for the child in the long run."

The center at St. James' is one of the child transfer centers organized through the Children's Rights Council of the state of Maryland. It is working with local judges and lawyers to make them aware of the center's availability. The center is staffed with volunteer monitors for about an hour on Friday and Sunday evenings every other weekend and does not charge a fee.

Multiple rooms and doorways allow parents to avoid seeing one another during the transfer process. Volunteers also have been trained to help focus parental attention away from personal anger and back to the best needs of the child, Ms. Winkler-Pickett said.

The center offers structure and a schedule in addition to a place where a parent can interact constructively with the child.

"I have heard the words and seen the gestures between angry parents," Maryland State Police Sgt. Palmer Grotte told the *Sun*.

"You see these kids moving from one vehicle to another carrying suitcases, and you know they aren't returning from day camp."

## Not the Time to Build Walls, Dean Werner Says

With the terms of about half of its membership due to expire after General Convention and having completed the majority of its preparatory work on the 2004-2006 budget, Executive Council opened its final meeting of the triennium in Ellicott City, Md., on April 28 on a reflective note and postponed legislative action on the limited number of issues before it until the final day.

Although mentioned only briefly in the opening address by the Very Rev. George Werner, president of the House of Deputies, General Convention was much on the minds of the council, which serves as the chief legislative body of the Episcopal Church between conventions.

"At times of dread and enmity, some people hoard. Some build walls or buy guns or add locks. Some purchase duct tape and plastic," Dean Werner said. "Speaking recently to the Consortium of Endowed Parishes, I sug-

gested that our conventional wisdom was that of the 'gated community' with someone at the door to protect our security and only admit those who are somehow 'like us.' Walls and guard services designed to keep out the rest of the world."

The church and more particularly General Convention is called outside that comfortable environment, according to Dean Werner, and he is optimistic about the consequences of accepting the opportunity to lead in these daring and potentially risky times.

"Therefore, if there is tolerance, if there is grace and generosity of spirit between our houses, if we trust our system and allow our committees to do their work, if we allow the drama to play out, I truly believe that we can rise above the 'conventional wisdom' of our wider community and this moment in history and be the church at its best," he said.

# Where Miracles Are Expected

*Kenyan bishop talks about the spiritual and economic challenges of leading his diocese.*

By John A. Donnelly

*The Rt. Rev. Simon Mutingole Oketch, Bishop of Maseno North in the Anglican Church of Kenya, was a recent visitor to this country. Maseno North is comprised of 45 congregations and 20,000 communicants. Bishop Oketch was educated at St. Philip's (Anglican) Theological College, and at Oxford University. He was interviewed during Easter Week.*

**Q. Why are you visiting the United States?**

A. This is my fourth time to visit the United States. I will be leading the concluding Eucharist at the New Wine-skins for Global Mission Conference in Ridgecrest, N.C. After that I will be visiting with the Rt. Rev. Mark L. MacDonald of Alaska. I will stay there for two weeks.

**Q. What is Jesus Christ doing in the Anglican Church of Kenya?**

A. Jesus Christ is doing a lot. We have seen a lot of miracles, especially people being healed. We established a team of seven people to preach at conferences and crusades throughout my diocese. Last year, we went to Uganda to lead a crusade, and so many people came to believe in Jesus. One woman with a flow of blood was healed. One man, who could not see well, had his sight restored. Many other people were healed. People are giving their lives to Jesus. We organize conferences for women and young people, and crusades for everybody. We invite them all to come and they come ... and accept Jesus.

**Q. What are the main obstacles to the gospel that you face in your diocese?**

A. Finances to take my team to many places are the main obstacles. We need more money for fuel for our vehicles. I have to beg people to support us. The Muslims in our country, they receive lots of support from outside the country. The Christians do not receive so much. Our clergy are not paid salaries. Even I don't receive a salary [sometimes]. The parishes [in the Diocese of



Bishop Oketch

—] are supposed to support the diocese, but they don't. They are too poor. Some only get a very little amount. I have a staff, a secretary and another priest. I often cannot pay them. However, when we do receive money, I pay them first, because I am the "Father." I need not to be the one to get paid. *[The bishop is married, and has four children, ages 13-20. He and his eldest son are investigating the possibility of enrolling his son at a university in the United States, where greater financial assistance is available. Like all Kenyans, Bishop Oketch must pay tuition to send his children to public schools. He went on to describe the fact that he has only one crosier] ...* and this one is broken, where two pieces are supposed to join together at the top. So when I use it, I have to hold it with my hand, so that it does not fall apart. I have a nice car, which was supplied by the Mothers' Union of the diocese. I use it to drive all over the diocese.

**Q. How strong is Christianity in your country?**

A. Very strong. About 85 percent of our country is Christian, 6 percent Muslim, and 9 percent other (including

Hindu). There are 30 million people, and 4 million Anglicans. Islam wants to grow. The Muslims claimed that by 2000, Kenya would be an Islamic state. It did not happen. Last year I confirmed 10 Muslims.

**Q. How did you decide to become a priest?**

A. I was a choir member, and I sang about Jesus. My vicar was very good. I admired him. One day I heard the call to become a priest. I went to theological college for three years. First I was ordained a deacon, and then a priest (in 1979). I worked in a parish. Then I became the bishop's chaplain and a vicar in 1981. In 1986, I became the youth director for the Diocese of Maseno North. In 1990, I became the principal of St. Philip's Theological College *[the theological college of the Diocese of Maseno North]*.

**Q. How did you decide to become a bishop?**

A. I did not decide to become a bishop. I did not want to become one. Bishops have to work too hard and have so many responsibilities — finances, teaching, clergy, and conferences. However, when my predecessor retired, people put me up, with four other candidates. I was the youngest. They voted and I became the winner. I was surprised.

**Q. What advice would you give to the Episcopal Church of the United States of America?**

A. My advice is to follow Jesus and to be his disciples. You are the light of Jesus. You need to shine the light of Jesus, not to focus on divisive issues. Take God's word seriously. Talk about Jesus. Talk with others, too. I know many Episcopal churches. They are not lively. For any diocese, for any parish to do well, you have to have a healing ministry. Some people are physically sick. Some people are spiritually sick. They all need deliverance and healing. This is the key to evangelism. □

*The Rev. Canon John A. Donnelly is rector of St. Michael's Church, Wayne, N.J.*



# One Small Gesture

By Helen Johnstone

**I**n these days of armed conflict and the fear of terrorism, there is an anguish and rush of emotions. I am compelled to give thought to how important we are to each other, and I reflect on the special gift we are given in our ability to touch each other's lives in so many different ways, and so become empowered by God's Spirit alive in us and among us.

Several years ago, after the death of my husband, I found it was helpful to write down some of my feelings. I am adapting some of that writing for this article as I believe it speaks strongly about our need to be in touch with and for one another in times of uncertainty, and in all times.

It was simply the gentle touch of a hand on my shoulder, unassuming. However, the memory of that touch has remained with me as firmly assuring as it was then. With the passage of time, perhaps that touch has become even more meaningful and more depth filled as I become more attuned to the significance of its impact on the moment. The victim of a massive gunshot wound, my husband's life had hung in the balance all night as valiant efforts were made for his survival. At last, an acceptance of the futility settled in, and I made the decision to withdraw life support. The physician stood directly behind me, and gently placed his hand on my shoulder. The monitor flickered and faded and the sounds of the ebb of life filled the room, displacing the incessant clicking of the machine. The words unspoken. Then the stilled silence.

In the frenetic world in which often we find ourselves, it is difficult to find ways to communicate, to truly empathize, to speak the words that we find necessary. To discover, in a few moments, the "other" into whose life we are catapulted. Reason and logic have been displaced by fear and

frenzy, by anger and confusion, by need and pain and utter disbelief. Yet at the same horrific moment, realization that this is the reality. There is no way to go back. There is no way to change anything. There is nothing that can be done except to observe and attempt to accept. How to tran-

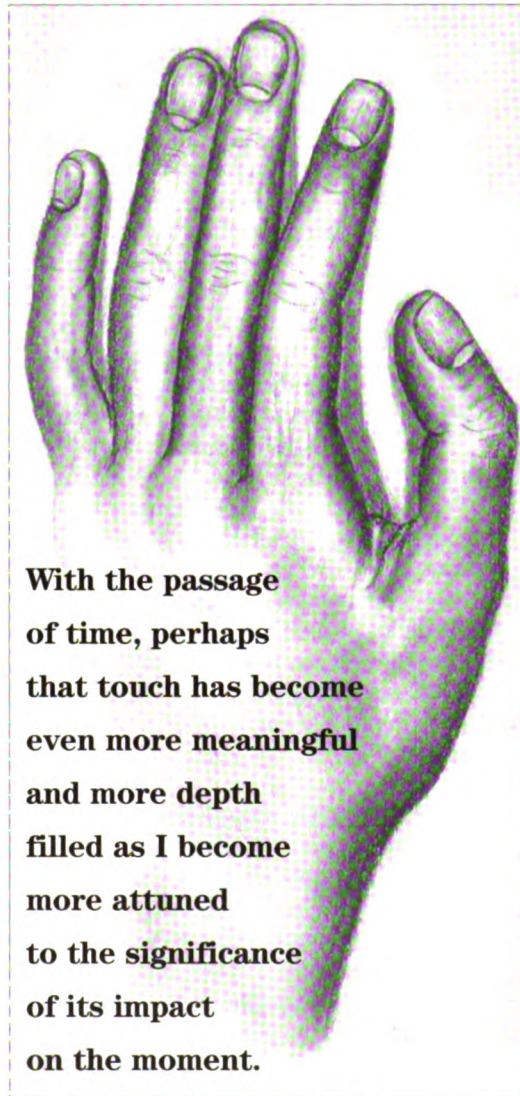
scend the ugliness and still be centered in mind and soul? How to bring dignity and power to an outwardly chaotic and disturbingly insane situation? God reaches out in the icy stillness and in the silent void. And God finds us through the empathy of another's touch.

How to transcend the ugliness and still be centered in mind and soul? How to bring dignity and power to an outwardly chaotic and disturbingly insane situation? God reaches out in the icy stillness and in the silent void. And God finds us through the empathy of another's touch. It necessitates vulnerability, allowing oneself to identify and experience what is happening to the other, even if that means facing our own fear of that very experience. We are forced to come face to face with exactly who we are and the values that encompass us in the losing of our "self," and trusting in God's grace, we become a new being. God touches us in that still, quiet place where we are able to reach acceptance of all that we are and all that we are not. And that profound touch of God's love enlivens us and enables us to reach out to another.

In one small gesture, the empathy of that doctor brought quiet dignity and power to the scene being played out in that room. His must have been the weary frustration that despite all the exceptional efforts which he had overseen for many hours, the inevitable decision to disconnect from life support would need to be made. In that touch, he made a difference, enabling the process of letting go without a feeling of helpless isolation. And truly a sense of awe and mystery in the presence of this life transcendence.

Perhaps we never really know the impact we have on another's life. And perhaps that is the way it should be. As with every good gift, it is in the giving that we receive. As ever, we are assured that God remains the author of every good and perfect gift. □

*Helen Johnstone is the executive secretary of the Diocese of Northern California.*



**With the passage of time, perhaps that touch has become even more meaningful and more depth filled as I become more attuned to the significance of its impact on the moment.**

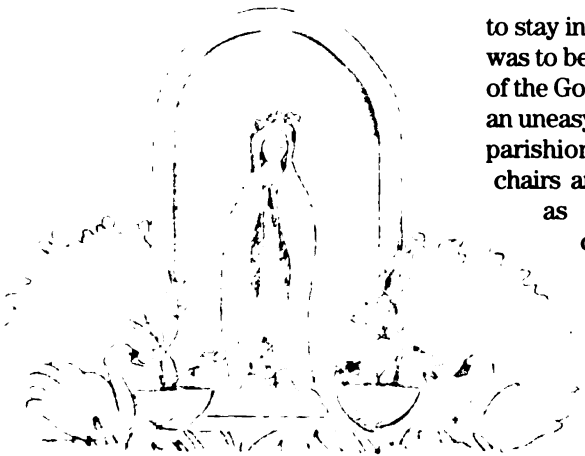
To empathize requires the energy

To empathize requires the energy

# Birds, Pets and Bathtubs

By Tom Riley

*As the executive director of Faith Alive, I have had the opportunity to visit many Episcopal churches. In my travels there have been a number of unforgettable incidents. Some of them are worth sharing:*



I was picked up at the Hartford-Springfield airport by a senior warden. I admired the countryside as we drove to Chicopee, Mass., where I would be meeting with parish leaders as they planned for a Faith Alive Weekend. "That's strange," I observed, "that's the second house that has thrown out a bathtub."

"Oh no," the warden replied. "Those are bathtub shrines. You'll see a lot of them around here. The tub is upended with faucets buried in the ground. It's a great frame for the Virgin Mary, with low maintenance."

When we arrived at the church, my companion and I admired Grace Church's architecture. Looking up toward the steeple, I exclaimed, "There's a big bird up there! It looks like a small eagle!"

The senior warden had to explain further. "Birds were messing up our steeple," he said, "so we wired a plastic owl to the cross to scare them away. It works."

I arrived on a Saturday evening. I was

to stay in the home of a parishioner as I was to be a guest speaker at the Church of the Good Samaritan, Paoli, Pa. It was an uneasy time for me that evening. The parishioner's cat, Boots, perched on chairs and windowsills, staring at me as if I were some alien creature. The eye contact was unavoidable.

In the morning, as I sat at the table over coffee, visiting with my host and hostess, Boots suddenly rushed into the room and under the table, batting at my pant leg. "It's OK," I assured, "We have cats." When my hostess turned from the stove, she looked at the scene before her, raised her hands to her reddened cheeks, and announced: "I am so embarrassed. Boots has caught a mouse and is trying to stuff it up your trousers!"

It is my habit, when leading a Faith Alive Weekend, to remain behind on Saturday morning after sending the visiting team off to lead small groups in parishioners' homes. There is always a chance that someone will show up at the church. I take this time to wander through the pews, to pray for those who will be seated there on Sunday.

As I walked about historic Trinity Church in downtown Covington, Ky., I came across a cute little keyboard at the end of one of the choir pews. Curious, I tried to imagine how this little "piano" might be used during the choir's Sunday presentation. I couldn't resist. I pushed one of the keys. There was an immediate "BONG!" from

high overhead — the carillon bells! Just then a parishioner arrived to begin preparing our lunch. Shaking her wrist, she grumbled, "Nuts. My watch has stopped."

Our small group met every evening to pray for David. Our friend was gravely ill. One of our group was host to a visiting priest for the weekend and invited him to join us for prayer for our friend. Upon arriving, the priest graciously offered to celebrate a home Eucharist. David's wife, Nancy, was delighted and brought him a loaf of bread and a bottle of wine, gifts of thoughtful parishioners. As the priest celebrated, he broke the loaf to discover that it had been thoroughly buttered within. It was an always-to-be-remembered finger-licking communion, bringing a new sparkle to the eyes of our bedridden friend, and to all in attendance.

We were gathered for a Faith Alive team meeting early on a Saturday morning after spending the night in various homes of parishioners of Grace Church in The Plains, Va., Seated next to me was a gentle and dignified churchman from a parish not far from my own. Following our opening prayer, Larry leaned toward me and whispered, "Tom, I've got a real problem. You know those little rubber flowers that people stick on the floor of the bathtub so you don't slip when taking a shower? Well, I took a bath last night and I've got one of those things stuck to my bottom!"

Bursting into laughter, I asked, "Is it a little yellow daisy or a pink tulip?" "Not funny," he muttered.

Traveling back from an out-of-state Faith Alive Weekend, my fellow team member filled the tank of the rental car, sloshing some gasoline on his slacks. Before returning it at the airport. We boarded the plane, found our seats, and

settled in, only to be delayed at the gate. We noticed that the captain walked through the cabin several times, but we were busy reliving our ministry at the church. He then came on the speaker, "Folks, we're sorry for the delay, but we keep smelling fuel and we can't take off until we locate the problem." My companion blushed, reached up for the flight attendant's button, and confessed, "I think it's me." It was.

While standing at a San Antonio airport ticket counter after a Faith Alive board meeting, my companion turned to me and repeated the evangelical challenge offered by Bishop Maurice (Ben) Benitez of Texas during his Sunday sermon: "I'm going to heaven and I'm going to take with me everyone I can!" That's probably not a good thing to say while standing at a ticket counter. From the startled faces around us, we knew it was important to assure everyone quickly that we were merely inspired by a Sunday sermon.

After Central Florida Bishop John Howe's teachings during a Faith Alive Conference at Kanuga, one of our board prayed for an opportunity to share his faith on his airplane journey home to Washington State. His seat companion was an unkempt young man in a soiled T-shirt and torn jeans. My friend looked down at the bare knees poking through the jeans and observed, "Boy, you must pray a lot! I do, too. Can I tell you about it?" He did.

"I need your mailing address," the man told me. I had just completed leading a men's retreat in the Diocese of San Diego. "I've always liked to sing that song, 'Here am I, Lord,'" he continued. "I realize now that that's a prayer. You showed me that it's a statement of faith. Whenever the Lord calls; whatever he asks. I can't pray that prayer yet, so I can't sing that song. But I will. And when I can again sing 'Here am I, Lord,' I want to let you know." He did.

On the Sunday of the parish's Faith

Alive Weekend, the Rev. Brad Wilson, rector of Fox Chapel, Pittsburgh, told of his conversation with his father, who had called to say that he had been asked to speak in his church on Lay Sunday. The subject was "What This Church Means to Me." He said he had rejected the invitation to speak.

"Dad, you are a longtime member of that church and you are comfortable talking before a large audience," Fr. Wilson observed. "Why not speak?" His father replied, "Son, if I got up into that pulpit and told them what this church means to me, I'd start to cry."



**"How do you do,  
Mr. Riley and,  
by the way,  
your  
underwear  
is in my  
bedroom."**

Following the Friday night program of the Faith Alive Weekend at Varina Church in Richmond, Va., I walked with the rector to his nearby home where I would be spending the night. "I hope you like dogs," he cautioned. When I assured him that I enjoyed dogs, he warned, "Remi bites, so be careful." I put down my overnight bag. "You're putting me on," I said. "You're getting even with me for that joke I told." "Oh, no," he replied. "Remi can be mean. Tore up my hand last Christmas Eve. Had to have five stitches. But watch his eyes. He loves to be petted, but watch those eyes. You can tell when he's had enough. He doesn't walk away, he just tries to take your hand off!"

I survived a hospitable Remi that evening, but the next morning I couldn't find my underwear. At breakfast, meeting the rector's wife for the first time

over a cup of coffee, I ventured, "Uh, does Remi ever wander off with clothes and things?" "Oh," she replied, "you're probably wanting the things Remi picked up and left on the floor of our bedroom." Rather miffed, I asked, "Why didn't you say something earlier?" She was quick with a response. "What? We've never met before. You expect me to say, 'How do you do, Mr. Riley and, by the way, your underwear is in my bedroom?'"

As I was leaving Denver to return to my home in Northern Virginia, my wife called to warn me that we had had a staggering snowfall and my car in the airport lot would be buried. So I took a taxi to several stores before finding a snow shovel. As I climbed into the cab, the driver looked back and said, "Let me see that thing. That's the most expensive snow shovel I've ever seen." Considering the cab fare, it was. I checked it with my luggage. But Washington airports were closed because of bad weather and we were diverted to Cleveland, where we were to spend the night in a hotel. With a large suitcase in one hand and the red-bladed shovel in the other, I carefully navigated into the hotel's revolving door only to have the person behind me give the door a shove. My shovel blade jammed in the revolving door, stopping all traffic until a maintenance man could come to our rescue. I survived. The shovel did not.

I was to talk to the leadership at Church of the Redeemer in Asheville, N.C., about holding a Faith Alive Weekend, explaining how it raises up new leaders and strengthens community. During announcements, a girl of perhaps 12 rose to her feet and announced, "My folks had to do something else this morning, so they dropped me off. They said someone here would be happy to take me home." Several hands rose immediately. It was my own sense of Christian community that was strengthened. □

*Tom Riley is the executive director of Faith Alive. He is a member of Church of the Holy Comforter, Vienna, Va.*

# Traditionalist View Defended

*Did You Know...*  
**Among the gifts presented at the service of institution for the Rev. Timothy Holder as rector of Trinity Church, Bronx, N.Y., was a bottle of Pepto-Bismol.**

*Quote of the Week*  
**The Rt. Rev. Robert R. Shahan, Bishop of Arizona, on the issue of time management for a bishop: "Most people want the bishop to be healthy on someone else's time."**

The 38 primates of the Anglican Communion are meeting this week in a remote part of Brazil, far from the watchful eyes, attentive ears, and inane questions of members of the media. It is anticipated that the blessing of same-sex unions will be a major topic on the primates' agenda as they look toward what may, or may not, happen at the 74th General Convention this summer in Minneapolis.

Once again the Most Rev. Drexel Wellington Gomez, Archbishop of the West Indies, has emerged as a prominent figure as the primates prepare for their meeting. Two years ago he was co-editor of a book titled *To Mend the Net*, which was sent to all the primates prior to their 2002 meeting. Now he has commissioned a smaller work, a booklet called "True Union in the Body?" [TLC, May 11], to be a contribution to the discussion on the blessing of same-sex unions.

I have just finished reading the booklet. Once I saw that it was only 60 pages, I intended to zip through it during a lunch hour. It can't be done. The publication is detailed, even ponderous. Its co-authors are identified only as a New Testament scholar and a moral theologian. Archbishop Gomez writes that this "paper" is offered "in a constructive spirit to explain and defend" the reasons for a "clear consensus" against such rites in the Anglican Communion.

The threat of "serious fragmentation" is acknowledged as we approach the Episcopal Church's General Convention, July 30-Aug. 8. The authors have joined the crowds who preach that the unity of the Anglican Communion is threatened if the American church, or any province or national church establishes the blessing of same-sex unions.

The role of the Archbishop of Canterbury is explained, for if a province or national church does take such a step, the archbishop will have to declare whether or not such a province could remain in communion with him and therefore be a part of the Anglican

Communion. I have long contended that, for the most part, the proponents of same-sex blessings have little interest whether they, or the Episcopal Church, are part of the Anglican Communion as long as they get what they want. So if Archbishop Gomez and friends were to try to force the Episcopal Church or the Anglican Church of Canada or any other province out of the Anglican Communion, few tears would be shed.

The booklet stresses the importance of the resolution adopted by the 1998 Lambeth Conference of Anglican bishops, which among

other things calls "homosexual practice as incompatible with scripture" and "cannot advise the legitimizing or blessing of same-sex unions..." Authors recommend a moratorium on same-sex blessings "at least until there are agreed procedures by which the Communion can respond to an innovation in this area." I can quickly think of six or seven U.S. dioceses which would never abide by that.

This booklet offers a serious look at the issue of same-sex blessing from a traditionalist perspective. It's not going to change people's minds, but it might be good

for a discussion starter in a Sunday adult class. The pastoral implications and political issues challenging the Anglican Communion concerning same-sex blessings are explored well, but, make no mistake about it, if you're looking for a balanced presentation exploring both sides of this important issue, you won't find it here.

It's important to remember that the primates' meeting, like the Lambeth Conference, has no canonical weight. In other words, its resolutions and pronouncements are not binding. I would expect that whatever this group of archbishops and presiding bishops decides about same-sex blessings will be ignored by most of the American church. We would be wise to pay attention to the primates while keeping in mind that it is the General Convention that matters.

**Once I saw that [the booklet] was only 60 pages, I intended to zip through it during a lunch hour. It can't be done. The publication is detailed, even ponderous.**

## Joyful Season

In many of our churches, the General Confession is omitted from the Eucharist during the Easter season. We should not be surprised if we find that the confession has been eliminated. It doesn't mean that the church's theology has been changed, or that the need to confess one's sins has been forgotten. Rather, it is matter of emphasis during the Great 50 Days. The idea is that the liturgy becomes less penitential without the confession. The church has just emerged from a penitential season. Now is a time for the joy of the resurrection to be exclaimed. A rubric in the Book of Common Prayer (p. 330 or p. 359) provides for the omission of the General Confession "on occasion." Surely the celebratory mood of Eastertide is one of those occasions.

## Valuable Mission Projects

We continue to be heartened by news of Episcopalians becoming involved in mission projects in other parts of the world. The report of the students from Virginia Theological Seminary helping with the rebuilding of a chapel in Panama [TLC, May 11] is the latest of many wonderful stories. Building a church and operating a dental clinic in the Dominican Republic are two recent ventures along ongoing projects by many Episcopal congregations and dioceses in Haiti and Honduras. We read recently of a youth group that accomplished much on a trip to Nicaragua. Another group of young persons was involved in assisting young Anglicans in Belize. We salute all who have been involved in these endeavors. Working with local Anglicans to strengthen the church's presence can be a rewarding experience for persons of all ages.

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## Brevity Is Best

In recent weeks we have received two letters to the editor that were so long we couldn't consider them for publication. One of them contained more than 800 words and the other, handwritten, was even longer. We are anxious for a variety of points of view to be printed on our pages, but letters of this length cannot be considered for publication. We respectfully request those who intend that their letters be printed to submit fewer than 300 words. Otherwise their letters will be subject to heavy editing or will have to be discarded.

Keeping our letters short should make for a more readable letters section. They should be easier for readers to digest, and they will enable us to present more letters and a wider range of opinions. We are committed to providing a forum for the entire Episcopal Church in which opinions may be shared, thoughts exchanged, and information provided. We are appreciative of those who write — especially those who do it with brevity.

# A Flawed System

*Instead of being models of Christian community, Episcopal seminaries are often weighed down by conflict that becomes pathological.*

By Gary W. Kriss

At the conclusion of the article, "Rumor Rife at Sewanee" [TLC, Feb. 23], a consultant from the Alban Institute, Roy Oswald, is quoted as saying that "the resignation of the dean will not eliminate 'the pathology of the faculty who oppose anyone who attempts to exercise leadership at the School of Theology'."

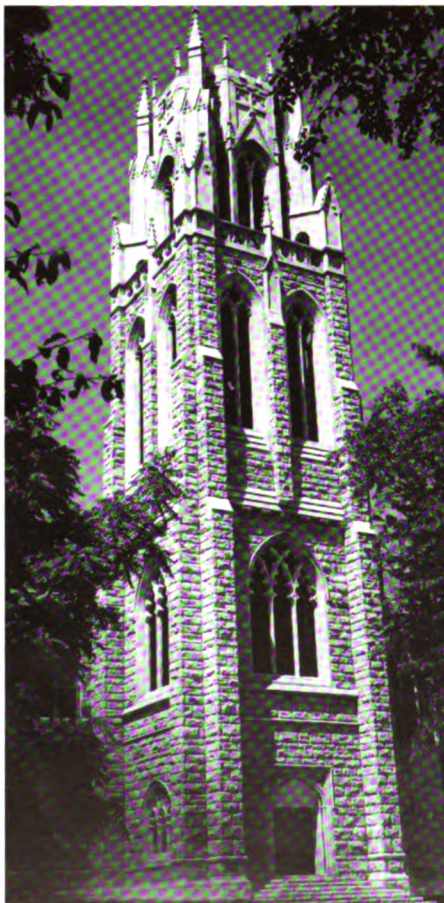
Mr. Oswald's comment refers to a history of conflict between the faculty and the deans of the School of Theology, but this problem is not unique to Sewanee. Examples of similar conflict can be found in the recent history of several of our theological seminaries. Conflict, per se, is not always a bad thing. It is possible for legitimate disagreements to be intense but still constructive. But conflict can also be evidence of pathology. In our seminaries, the potential for pathological conflict is built into the structure of the institutions.

Theological seminaries are relative newcomers to the life of the church. The first seminary of the Episcopal Church was founded in 1817. Previously, candidates read for holy orders under the tutelage of active parish clergy. The invention of theological seminaries aimed to consolidate this mentoring process in residential communities. One of the ideas behind residential seminaries was that they would function as models of Christian community and that this experience would be part of the formation process. However, as the seminaries evolved, they eventually adopted a different institutional model. Active parish clergy were succeeded on seminary faculties by professors whose background was tied more closely to the university than to the day-to-day ministry of the church.

We learn what we live and, in time, faculty who were trained in the university model imported it into the seminaries. One result of this is the

tendency of seminary programs to emphasize the academic aspects of preparation for ministry over the equally important matters of spiritual and pastoral formation. We need well-educated clergy to meet the challenges of ministry in the modern world, but formation for ministry must involve more than academic study. It is vital that seminary faculty see themselves not only as teachers of scholars, but as mentors of aspiring clergy.

University-trained faculty bring more than an educational bias to the



seminaries. Seminary faculty view themselves as educational professionals to whom are due the particular privileges of university faculty, namely academic freedom and the benefits of tenure. These privileges have the effect of establishing the faculty as a unique power base within the seminary.

The educational program of a seminary is the responsibility of the faculty. They create their own courses and determine the standards by which they evaluate students. Academic freedom is inviolable, so members of the faculty operate without restriction within their own classrooms. This alone puts the faculty in a very powerful position.

In addition, the faculty as a group design the overall curriculum. Trustees have oversight of the curriculum, but it is the faculty who develop and implement it. In practice, this gives the faculty nearly total control over the program of the seminary, a control which is secured by the second source of their power: Most of our seminaries maintain the university tenure system.

Tenure means that after an initial probationary period a professor may be granted what amounts to a life contract. Tenure is not automatic but, once granted, it is very difficult to revoke. As a seminary professor once said, "Deans come and deans go, but the faculty are always here." A dean and his or her administration serve at the pleasure of the trustees, but tenured faculty are virtually permanent fixtures. If pathology is tenured, it is very difficult to cure.

My purpose is not to indict the many excellent faculty who teach in our seminaries. The fundamental problem is a system which is corrupt and corrupting. It is a system which can be exploited by a few persons to wreak institutional havoc. And it is a system which, by its very existence, teaches a seriously flawed model of leadership.

Though faculty are arguably the most powerful group in a seminary community, deans and trustees, and even students, alumni/ae, and benefactors also exercise institutional power and are capable of abusing it. In the end, power is the problem. The exercise of power in relationships is antithetical to the gospel of Jesus Christ.

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

who emptied himself and took the form of a servant. Thus, instead of modeling a style of leadership consistent with the servant Lord whom we proclaim, our seminaries have institutionalized a pattern of leadership which must inevitably undermine the gospel and the church.

While there are bound to be many who disagree with my analysis, there is nevertheless a widespread conviction that our seminaries are not living up to their full potential. Certainly this is one of the conclusions one must draw from the report of the Theological Committee of the Standing Commission on Ministry Development [TLC, Feb. 16]. The recommendations of this committee propose a strategic planning committee which would seek renewal and reform in our seminary system, a worthy goal.

However, the report seems to miss the point on at least two critical issues. First, the needed reform must be more than the programmatic change suggested. The system itself is at fault and if that is not changed nothing else will really change either. Our seminaries contribute much to the life of the church. Nevertheless, the system is flawed and this constitutes a serious impediment to the work which they do.

Second, the report appears to ignore the fact that our seminaries are free-standing institutions that are not subject to General Convention. There is no committee that can restructure, close, or combine seminaries. The Episcopal Church recognizes the seminaries and often works with them, but does not exercise authority over them and provides no budgetary support. Each seminary has always been free to pursue its mission with a unique sense of its own identity. The result is a richly diverse and thoroughly independent collection of seminaries which are beyond the control of any external body.

The challenge for the Episcopal seminaries today is an internal one: Are they willing to shape themselves as institutions which clearly reflect the gospel they prepare men and women to proclaim? Committees can name a variety of issues and may be able to facilitate a helpful conversation. But without internal systemic change, initiated within each seminary, the conversation will never get beyond the talking stage. □

*The Rev. Gary W. Kriss retired as dean of Nashotah House in 2001. He lives in Cambridge, N.Y.*

## LETTERS TO THE EDITOR

# It's Still a Sin

I have been listening to the debate over blessing same-sex relationships for quite a while now. There appears to be a question that is either ignored or unrealized to date. It is a simple question, and is centered on the cross.

The last time I checked, the sin of fornication, sexual intercourse other than between a man and his wife, was still in effect according to holy scripture, tradition and reason. That is to say that any such activity outside the bonds of marriage is a sin. This being the case, when did the Episcopal Church gain authority to declare sin to no longer be sin? And, if this is within our legislative power, have we not robbed the cross of Christ of its power? What need have we of a Savior if we have this kind of authority?

No, we are left with the reality that sin is still sin, a reality that holds true no matter how one tries to dress it up or rationalize it. Neither can we bless any sin without risking salvation. The price is simply too high. Instead, the church must proclaim the power of the cross over sin and death, and do so with mercy, understanding and compassion.

May I be so presumptuous as to suggest that this issue be taken off the table, and we move on to items where we actually do have authority to do something? While we continue to be divided over push-button issues, the gospel is not being advanced, and this part of Christ's body becomes more marginal.

*(The Rev.) Walcott Hunter, SSC  
Kinderhook, N.Y.*

## Not an Option

Only someone writing from the standpoint of heterosexual privilege would suggest that equating homosexuality with birth defects is a solution to the "quagmire" the Episcopal Church finds itself in around this issue. Dean Bancroft [TLC, April 27] makes his argument as if there were no gay men or lesbians in the room.

As a gay man and someone actively engaged in Christian ministry, let me suggest that Dean Bancroft's "third way" is really not a third way at all. Expecting gay men and lesbians to accept their sexual orientation as a disorder, regardless of the church's approach to the issue, will result in a group of second-class Christians who select themselves out of the life of the church. What would motivate two "disordered people" to commit themselves to one another in a Christian union? The category itself would guarantee that no one would use such a rite, even if it were available.

The people who bear the burden for the church's inability to address this issue are gay men and lesbians. It is no overstatement to say that people are dying while the church ponders this issue. I agree with the bishops that legislating this issue is probably the wrong way to go. Dean

U.S. POSTAGE

Bancroft's approach, however, is dangerous and asks too much of gay men and lesbians in the name of church unity. Perhaps the church will need to accept some loss of unity to care for and identify with those who have been excluded. This was certainly a price Jesus was willing to pay in his ministry.

Jay Hulsey  
St. Louis, Mo.

**Far Out?**

As a member of a very small and exclusive fraternity (and sorority?), of Episcopal priests who are avid surfers, I enjoyed the surfing analogy of Bishop Moore [TLC, April 27]. Bishop Moore used the word "outside" in reference to the origins of progressive social movements. Whether he

intended it or not (*sensus plenior?*), "outside" is an important surfing term. When a large set appears on the horizon catching everyone too far in, the cry "Outside!" will be heard as surfers scratch to make it far enough out not to be caught in the impact zone and be annihilated. There are two goals at hand; first make it out to safety, second, if you are able, turn and drop into one of these set waves. If you don't wipe out, you just might be able to claim "wave of the day." Bishop Moore has had his share.

(The Rev.) Malcolm F. Murchison  
Emmanuel Church  
Orlando, Fla.

**Reinventing Church**

*A conference by those who don't give conferences for those who usually don't go to them*

St. Bart's was once one of the largest Episcopal parishes in the nation. It went through both a typical decline and also some devastating, particular woes. Our survival, other than as a landmark and museum, was in doubt. **We had to grow, or go.**

How we began to grow and continue to grow, how we changed, how we paid for it, what we learned and what didn't work along the way—these are the things we've been sharing with an increasing number of inquisitive visitors. We decided to combine the work and welcome a crowd.

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.

- Join us for services in five distinct liturgical styles Sunday, June 1 (optional).
- Conference plenary sessions and workshops (all day Monday, June 2 and until 3 pm Tuesday, June 3).
- \$250 for conference, meals and materials.

**June 1-3, 2003**  
**St. Bartholomew's Church**  
**New York City**

To register and for information on hotels and other questions, visit our website, [www.stbarts.org](http://www.stbarts.org) or call Stephanie Allen, 212-378-0265.

**Safe Places**

I write concerning the item about a Jewish lawyer who is bringing a federal lawsuit on the grounds that voting in a polling place in a church is prohibited by his religion [TLC, April 27].

As a rabbi who does vote in a church, I do not wish for Christians to base their impression of Jewish practice on the basis of one ill-informed co-religionist. Jews have been permitted to visit churches since the 13th-century ruling of Rabbi Menachem Meiri. While churches have not always been a safe place for Jews, today they are not only safe places, but places where democracy is fostered and the freedom of religion we enjoy is perpetuated. I thank all those who open the doors of their churches for the greater good of the society.

Rabbi Daniel Brenner  
The National Jewish Center  
for Learning and Leadership  
New York, N.Y.

**It Was Earlier**

The otherwise-excellent article on the death of retired Bishop Walter D. Dennis [TLC, April 20] contained one factual error. The Supreme Court decision which effectively ended legal segregation in the public schools was argued originally in 1952, reargued in 1953, and decided in 1954 (not 1956).

(The Rev.) Robert A. Winter  
St. Thomas' Church  
Berea, Ohio



## PEOPLE & PLACES

### Appointments

The Rev. **Bruce Bevans** is rector of St. John's, 505 Cedar Ln., Hopewell, VA 23860.

The Rev. **Fred Crysler** is rector of Christ Church, 9 S Main St., Sharon, CT 06069.

The Rev. **Nihal Delaneroole** is chaplain-in-charge at Episcopal Church at Yale, 84 Broadway, New Haven, CT 06511.

The Rev. **David Dobbins** is priest-in-charge of St. John's, PO Box 179, Walpole, NH 03608.

The Rev. **Mark Frazier** is rector of St. David's, PO Box 261, Dewitt, NY 13214.

The Rev. **Richard Garrison** is vicar of St. Barnabas', PO Box 77, Villas, NJ 08251-0077.

The Rev. **Keith Garvin** is priest-in-charge of St. Peter's, The Colony, and chaplain of the Canterbury Center, Denton, TX; add: 5201 S Colony Blvd. Ste. 735, The Colony, TX 75056-2369.

The Rev. **Armando Gonzales** is Hispanic missionary of the Waterbury Deanery, PO Box 162, Middlebury, CT 06762.

The Rev. **Lauren Gough** is rector of St. Paul's, 200 Jefferson Ave., Endicott, NY 13760.

The Rev. **Daniel Grosseohme** is chaplain at Children's Hospital Medical Center, 3333 Burnet Ave., Cincinnati, OH 45229.

The Rev. **Suzann Holding** is priest-in-charge of Our Saviour, 116 E Church St., Elmhurst, IL 60126.

The Rev. **William Hood** is a pastoral fellow at St. Luke's Hospital, Box 20269, Houston, TX 77225-0269.

The Rev. **John Houck** is priest-in-charge of Sts. George and Matthias, 164 E 111th St., Chicago, IL 60628.

The Rev. **Gay Jennings** is associate director of the CREDO Institute, Inc., 266 S Front St., Suite 204, Memphis, TN 38103.

The Rev. **Thomas C. Lewis** is rector of the Bath Cure (Calvary, Dinwiddie, and Good Shepherd, McKenney) in the Diocese of Southern Virginia; add: 9304 Lew Jones Rd., McKenney, VA 23872.

The Rev. **W. William Melnyk** is rector of St. James', 409 E Lancaster Ave., Downingtown, PA 19335.

The Rev. **Jim Mitchell** is priest-in-charge of St. Alban's, 7230 E 29th St. N, Wichita, KS 67226-3402.

The Rev. **Edward Monk** is rector of St. John's, 101 N 14th St., Corsicana, TX 75110.

The Rev. **E.F. Michael Morgan** is rector of St. John's, 404 Levering Mill Rd., Bala Cynwyd, PA 19004.

The Rev. **Catherine Phillips** is priest-in-charge of St. Benedict's, PO Box 1909, Bolingbrook, IL 60440-7609.

The Rev. **Dale Plummer** is priest-in-charge of Covenant, PO Box 366, Junction City, KS 66441.

The Rev. **Jack A. Rogers** is rector of St. Mary's, 108 N King Ave., Dyersburg, TN 38024.

The Rev. **T. Conrad Selnick** is rector of St. Christopher's, PO Box 519, Gates Mills, OH 44040.

The Rev. **David Simmons** is vicar of St.

John's, 1620 W Main St., Murray, KY 42071.

The Rev. **Michael Szymanowski** is rector of St. George's, 9110 Dorchester Rd., Summerville, SC 29485.

The Rev. **William Terry** is assistant at St. Anna's, 1313 Esplanade Ave., New Orleans, LA 70116.

The Rev. **John Wells** is rector of Holy Spirit, 1624 Wooded Acres, Waco, TX 76701.

### Ordinations

#### Priests

Iowa — **Maureen Doherty**.

West Texas — **Kim Turner Baker, Faith Elizabeth Bledsoe, Scott Jeffrey Brown, Howard Gallimore Hartzog, Daniel Donald Lauer, Benjamin Howard Nelson III, Jonathan William Wickham**.

#### Deacons

Central New York — **Timothy Scott Reger**.

Kansas — **Pat Murphy**, St. Paul's, 11 E 40th St., Kansas City, MO 64111-4909.

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### Resignations

The Rev. **Eric Funston**, as rector of St. Francis', Stilwell, KS.

The Rev. **Robert M. Miller**, as rector of Messiah, Gwynedd, PA.

### Retirements

The Rev. **Robert Winter**, as rector of St. Thomas', Berea, OH.

### Deaths

The Very Rev. **Robert Sloan Beecher**, dean emeritus of Christ Church Cathedral, Hartford, CT, died March 15. He was 92.

Born in Melrose, MA, he studied at Amherst College, Yale, and General Theological Seminary. He was ordained priest in 1940 and deacon in 1941. Fr. Beecher assisted at Grace Church, New York City, 1940-43, was rector of Grace Church, North Attleboro, MA, 1943-53, and rector of Holy Trinity, Middletown, CT, from 1953 until his calling to Christ Church Cathedral in 1958, where he served as dean until he retired in 1977. He is survived by his wife, Marjorie.

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**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 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.saintalbans-davidson.org](http://www.saintalbans-davidson.org). Application deadline is 6/15/2003.

## POSITIONS OFFERED

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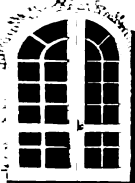
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The Rev. Brian D. Johnson, asst priest  
Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

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www.stpaulscathedral.org  
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.

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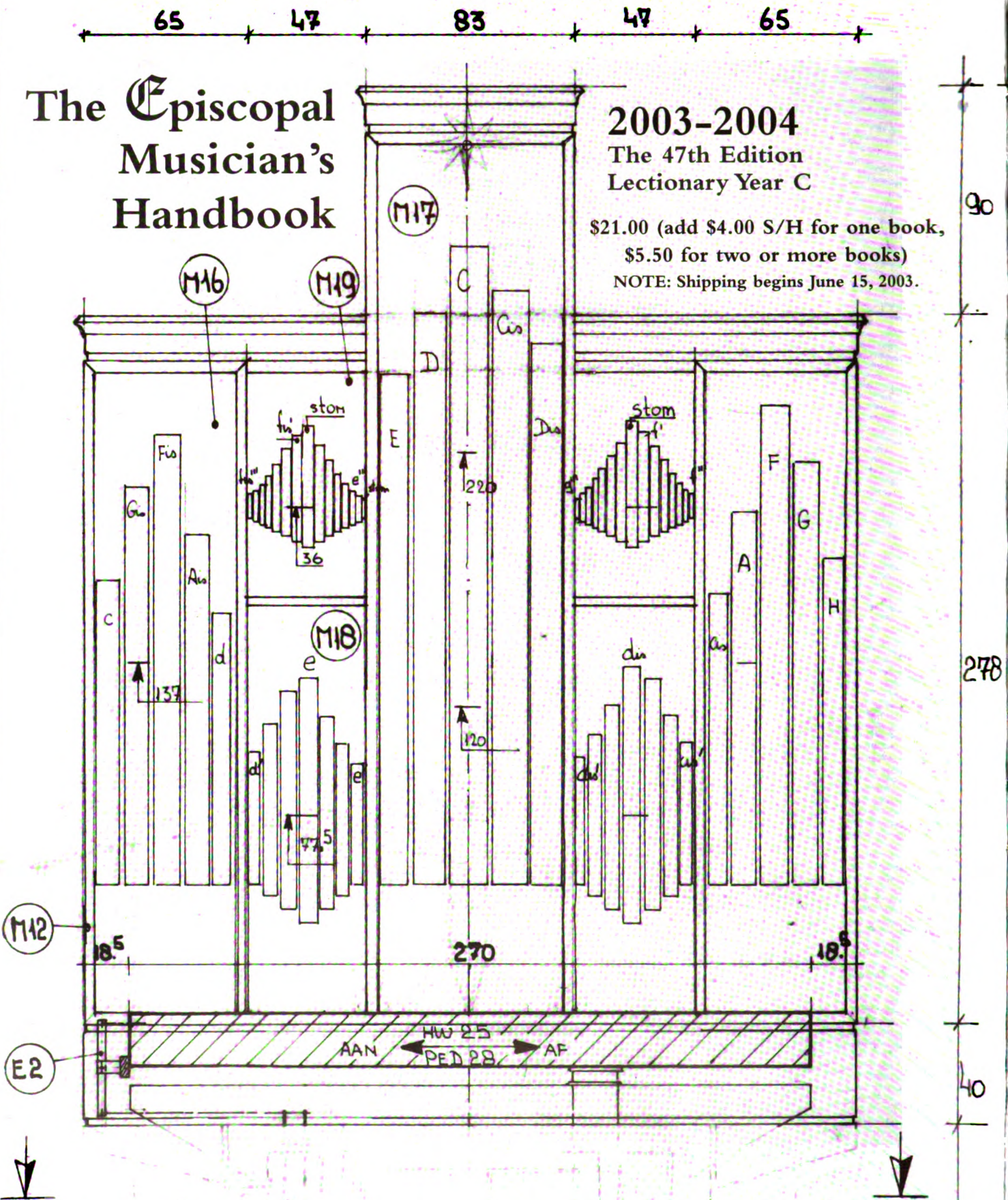
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**KEY** - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education;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

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