

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ APRIL 30, 2000 ♦ \$2.00



Where Angels Fear to Tread

COASTAL CRISIS CHAPLAINCY



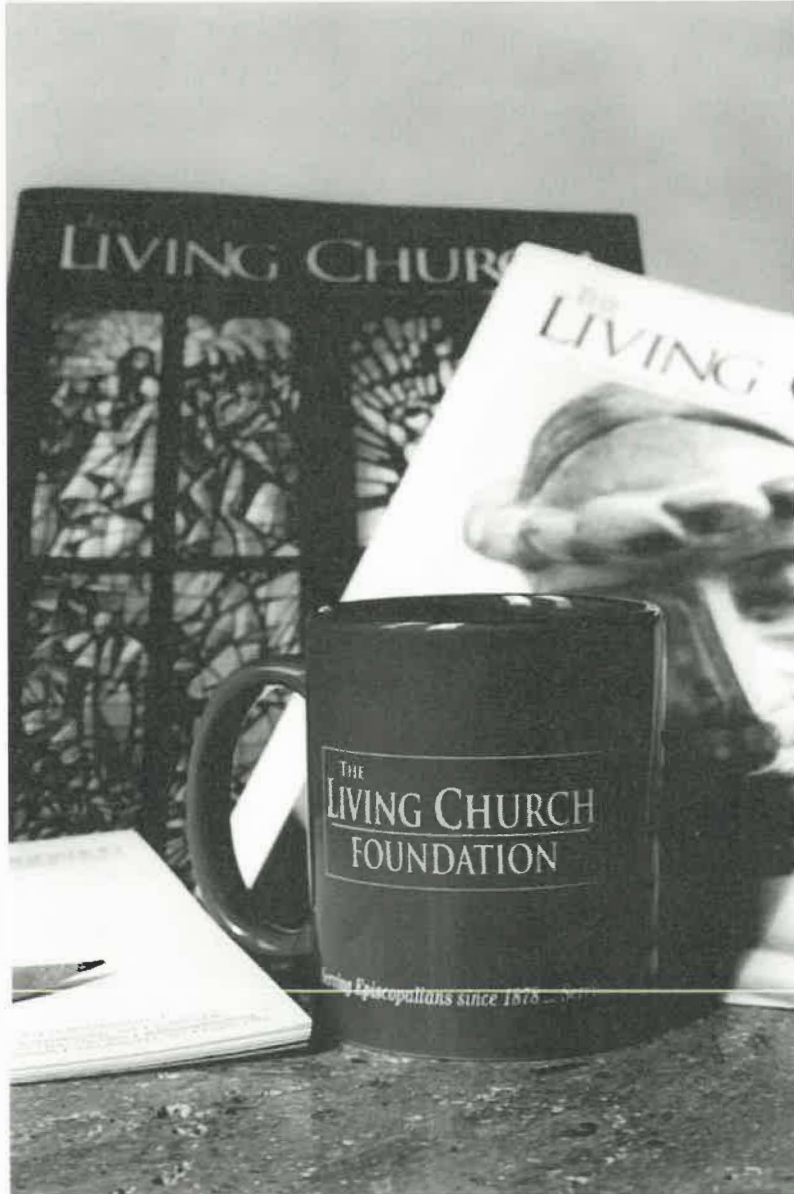
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Volume 220 Number 18



Patsy Rico photo

'Ole Flamenco Ole' performing in Bach Around the Clock [p. 8].



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The Cover

Chaplain Rob Dewey talks with a police officer on the site of a construction accident in Charleston, S.C. Working through the Coastal Crisis Chaplaincy, Fr. Dewey and a core of volunteer chaplains help bring calm to difficult situations [p.8].

Cover photo by Patricia Nakamura

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Blessed to Be a Blessing

He said to Abraham, 'Through your offspring all people on earth will be blessed.'

Second Sunday of Easter

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

Television game shows are popular again. One of the longest running of these programs is "Let's Make a Deal!" in which the contestants guessed the dollar value of various items. It may be helpful to look at today's lessons as a kind of "deal" offered to us by God through the risen Lord Jesus Christ.

Peter's sermon in the Acts reading refers to the old deal from God through Abraham — the blessing of his descendants who would, in turn, be a blessing to all humanity. This basic statement of God's purpose is then renewed by the work of Jesus Christ, who was sent "first to you to bless you by turning each of you from your wicked ways" (vs. 26). In other words, there is a new deal being offered by God which is brokered by Jesus and in which he pays all the costs by the cross. Our part of the deal is to accept it — to believe in Jesus as God's love and salvation for us (1 John 5:1-6). The form of the blessing to be shared is described by John as "overcoming" the world by our faith in Jesus. We are blessed by a new exodus of freedom from sin and death in

Jesus' victory in order to share that liberation by obedient love imitating Jesus. This is the opposite of a heavy burden or demand; it's the natural flowing out of God's grace at work in us as we follow the risen Christ. It's not a trick deal at all.

The "deal" is described in other terms in John's gospel today. It is the peace of God Jesus breathes on us in the Holy Spirit and it is the forgiveness of God again received and shared by the ministry of the Holy Spirit through the church. If we are tempted to think that people would take the deal God offers if they just understood it, we have the example of Thomas who wanted more than a description and witness of the generous offer. If he had trouble buying into the arrangement, no wonder so many people today are resistant! Herein lies the blessing of faith that we might have life in Jesus to share with others. The "deal" does sound too good to be true, until you meet the living Christ in word, sacrament and the grace of the Holy Spirit. Our blessing to share is that good news.

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Look It Up

Check out the other gospel references to Thomas and find out what kind of person he was and how he reacted to Jesus' leadership. Does knowing him better help you to understand the power of the Holy Spirit to give faith?

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Think About It

In today's collect we pray to demonstrate in our lives what God has given us as saving faith. This is what Thomas Cranmer called "true and living faith," or, productive faith. Consider the nature and power of God's blessing in Jesus' Resurrection and how you are living it out in being a blessing to the people around you.

TRAVELING?
TAKE ALONG YOUR
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DIRECTORY GUIDE.
(SEE PAGE 23)

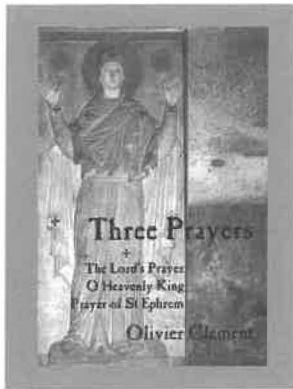
Next Sunday

Third Sunday of Easter

Acts 4:5-12 or Micah 4:1-5; Psalm 98 or 98:1-5; 1 John 1:1-2:2 or Acts 4:5-12; Luke 24:36b-48

SHORT & SHARP

By Travis Du Priest



THREE PRAYERS: The Lord's Prayer, O Heavenly King, Prayer of St. Ephrem. By Olivier Clément. Translated by Michael Breck. St. Vladimir's. Pp. 84. \$8.95 paper.

A helpful book for Lent or anytime for that matter. The author seeks out a trinitarian theme in the Lord's Prayer; discusses the prayer of the Holy Spirit (who "filles all things") which precedes liturgical action in the Eastern tradition; then looks at the Prayer of St. Ephrem on the interior struggle.

INTERDISCIPLINARY ATLAS OF THE BIBLE: Scripture, History, Geography, Archaeology and Theology. By Giacomo Perego. Translated by Stewart Foster. St. Paul's/Alba House (2187 Victory Blvd., Staten Island, NY 10314). Pp. 124. \$24.95.

The subtitle lists the interdisciplinary approaches of this atlas. Let me add that the book has 87 maps, 148 pictures and 72 historical documents spread throughout its 24 chapters. "Flash boxes" to the side of the page augment the biblical, historical, pictorial and archaeological commentary for each major topic. One of the best atlases I've seen.

CONTEMPORARY AMERICAN RELIGION. Vols. 1 & 2. Wade Clark Roof, editor in chief. Macmillan. Pp. 402, vol. 1. Pp. 861, vol. 2. \$225, the set.

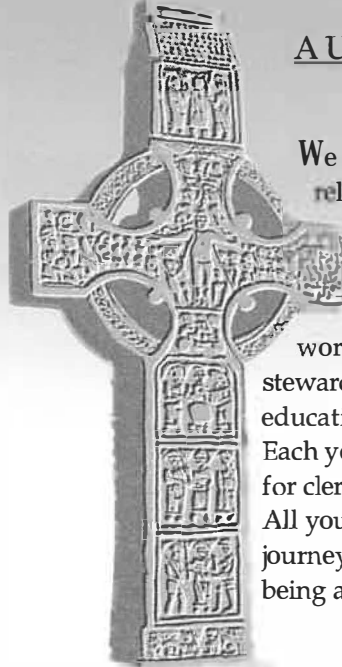
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Coalition Sends Message: AIDS Hasn't Gone Away

Returning to San Francisco where they began in 1986, approximately 200 members of the National Episcopal AIDS Coalition (NEAC), at its *Forward in Faith* conference March 23-25, were reminded, in the face of declining support, that “the church still has AIDS.” Three guest speakers each warned of complacency in the church caused by what NEAC co-chair, the Rev. William Frampton, described as the feeling that the AIDS epidemic is over.

In three days of workshops, presenters emphasized repeatedly the growing global HIV/AIDS pandemic where the “mode of transmission,” according to Frederick Lyagoba, a Ugandan now at the University of Washington, “is either sexual (mostly heterosexual), from mother to child, or by blood transfusion.”

AIDS related deaths, at 2.3 million worldwide in 1998, replaced tuberculosis as the leading cause of death,

according to the World Health Organization. Data from the Centers for Disease Control indicate a 22 percent jump in new AIDS cases among Americans age 50 or older.

Pamela Chinnis, president of the House of Deputies, was honored at the closing luncheon. “I do not intend to recuse myself from presiding,” she said, and “I want to assure you, until I go out of office – and even long after – I will be an ardent supporter of AIDS ministry, and of people who are homosexual, because I believe that’s what God wants all of us to do.”

Jesse Milan, director of the National Prevention Information Network and an attorney, who has lived with HIV for 18 years, said there are fewer diocesan HIV commissions than three years ago, and while there are new energized people, many parish ministries have closed down. He noted that the AIDS National Interfaith Network closed, the result

of “complacency and lack of funding (that) plague all of us.”

Gwen Hall, founder of Sojourner Truth Unity Fellowship Church in Seattle, in her keynote presentation focused on the impact of HIV/AIDS – and corresponding silence – in African-American communities. Saying the tendency in America is to make black people invisible, she delineated 10 elements in taking the “faith walk,” the first being “we have to live it.”

Christian de la Huerte, founder of Q Spirit, “an international network of gays and lesbians and spirituality,” stressed the connection of spirituality and the homosexual community.

A conference-concluding “town meeting” produced discussion on declining financial resources at all levels, seen as symptomatic of perceptions that the church was past the AIDS crisis.

Dennis Delman

Bach Rachs

Trinity Church, New Orleans, celebrates composer's birthday with 24-hour concert

More than 100 performers on instruments from the four-manual tracker organ to the saxophone; flamenco dancers, soft lights, the occasional sleeping bag, free juice, pastries, and at least four kinds of coffee filled Trinity Church, New Orleans, with “the spirit of baroque madness” for 24 “glorious,” “emotional,” “fantastic” hours from midnight of March 24 to midnight, March 25. This was the third year that sixth-generation organist Albinas Prizgintas and wife, Manon, have organized Bach Around the Clock to celebrate the birthday of Johann Sebastian Bach.

Mr. Prizgintas began Bach’s 315th birthday celebration on the organ with the *Fantasy and Fugue in g*



Some of the musicians who performed Bach's music at the 24-hour celebration in New Orleans.

minor. He ended it with the *Tocatta and Fugue in d minor*. Other times and other works found him at the harpsichord or the piano, sometimes as soloist, sometimes accompanist.

Other performances included the New Orleans Flute Choir playing the third Brandenburg Concerto, an accordion duo with various inven-



Manon Prizgintas photos

tions and fugues; two-part inventions on baritone and tenor sax and a percussion and marimba ensemble. There were violins, violas and cellos; a brass band at sunrise and 12 trombones at noon; guitars, a harp, vocal soloists and choirs.

A longer version of this story is available at

www.livingchurch.org



Brian Klocke photo

Participants in Washington at the rally.

Third World Debt Decried

Episcopalians from the dioceses of Central Pennsylvania, Connecticut, New York, Massachusetts, Virginia, Maryland, Easton, Washington, Ohio and Southern Ohio were among some 5,000 people attending the Jubilee 2000 National Mobilization in Washington, D.C., April 9. Organized to give public support to canceling massive debts of the world's poorest countries, the rally was capped by the making of a human chain meant to demonstrate to the World Bank, the International Monetary Fund and the U.S. Congress, the chain of insurmountable debt binding third world nations.

Debt in many countries is decades old. Interest payments on these debts has repaid principle many times over, without retiring the original debt. The result is that governments in these countries have inadequate funds to provide basic needs such as food, clean water, health care and education.

In March, Anglicans led negotiations between the World Bank and some 150 churches of Africa. Those negotiations led to the signing of an agreement that "will focus attention on issues of corruption, post-conflict resolution and poverty alleviation," according to the *Church of England Newspaper*. The agreement indicates that the World Bank will include the church in consultations on economic policy issues and poverty program design.

Editor of *The Witness* Magazine Honored

The Episcopal Communicators and the Associated Church Press honored one of their own during Evening Prayer at St. James' Cathedral, Chicago, March 29. Jeanie Wylie-Kellermann, editor of *The Witness* and former editor of the Diocese of Michigan's *The Record*, has suffered with a malignant, aggressive brain tumor for nearly two years. Ms. Wylie was in the congregation with her family during the service.

"Jeanie Wylie resists the power of death... In (her) work, in her choices, in her journalism, in her life and in her battle against the power of a tumor. Jeanie does not resist death. Jeanie

resists the power of death," said Herb Gunn, president of Episcopal Communicators and current editor of *The Record*.

Joe Roos, director of the Associated Church Press, said "Throughout her ordeal, Jeanie has consistently been an inspiring witness to the rest of us, exemplifying a clear and confident hope in the love of God and the love of life itself."

Episcopal Communicators and the Associated Church Press held separate meetings in conjunction with the Religious Communication Congress 2000, which met in Chicago March 29-April 1.



Barbara Brower photo

The consecrated and dedicated objects are removed from Holy Apostles' old building.

New Home for Chinese Congregation in Olympia

The Church of the Holy Apostles in West Seattle, Wash., a Chinese congregation in the Diocese of Olympia, has said goodbye to its home of the last 10 years. The Rt. Rev. Sanford Z.K. Hampton, Assistant Bishop of Olympia, secularized the building on March 26.

Members of Holy Apostles removed the consecrated and dedicated objects from the church. Holy Apostles held its first service at Church of the Resurrection, Bellevue, on April 2. Its new

vicar, the Rev. Philip Wong, will join the congregation later this year.

Working in partnership, these two congregations will each retain its name, but share one facility. The former Holy Apostles property will pass to Seattle Habitat for Humanity to become a site on which low-income housing units will be built. Two of the homes will provide transitional housing in conjunction with St. John the Baptist, Seattle's outreach program.

Where Angels



Fear to Tread

By Patricia Nakamura

Why in the world does a priest drive an unmarked police car, complete with siren and blue lights?

Very much "in the world" is the way the ministry of the Rev. Rob Dewey has developed. Realizing after 10 years of parish work in his home town of Memphis, Alabama, Texas, and South Carolina that he was not cut out to endure "vestry meetings, discussions about what color to paint the bathroom," he has built a somewhat where-angels-fear-to-tread chaplaincy. It is often exciting, frequently harrowing, and never dull.

Fr. Dewey is chaplain to the police department, sheriff's office, and fire department in the historic city of Charleston, S.C., and works at times with the FBI, the ATF and the NTSB. After working through two hurricanes, he is chairman of the Disaster Response Committee for the 2,500-member International Conference of Police Chaplains.

The stated mission of the Coastal Crisis Chaplaincy begins with: "to provide pastoral care and counseling for employees and families of law enforcement officers and other emergency responders..." In practice this may mean listening to the grief of a firefighter who has brought out the charred body of a child the age of his own, or facilitating appropriate therapy for a police officer emotionally buckling under the stress of her job. The statement continues, "assist the coroner in notifying individuals who have lost a family member in a violent manner..." as in a recent barge accident where the seaman's wife had to be told, "He didn't make it."

"...assist the Mobile Crisis Unit and SWAT teams in hostage negotiations...", rather a specialty of Fr. Rob's. In situations of this sort, he is in the same line of fire as police officers, sometimes with the same results. In 1997 he received the Silver Star for Bravery from the American Police Hall of Fame for his attempt to negotiate the release of a woman from her armed Marine husband. The man fired at the negotiators and his wife, and was killed in the ensuing shootout with police.

At a recent 3 a.m. apartment fire, Fr. Dewey was called, and his duties filled many niches perhaps not noticed by everyone. "I comforted the families and handed out teddy bears to the kids, called the Red Cross, acted as support for the police and fire chiefs, diverted the early school buses, and later helped out at the Red Cross processing center at the Holiday Inn." Sometimes,

Fr. Dewey assists EMS personnel in preparing a patient for transport from a construction site.

Photos by Patricia Nakamura

he said, he is simply a gofer, if that's what's needed.

His Ford Crown Victoria, the gift of the Charleston Police Department, carries a trunk full of teddy bears and Junior Police Chaplain badges.

When he founded the chaplaincy 10 years ago, he faced skepticism from some law enforcement agencies. The attitude seemed to be, "Do we really need this?"

"We had doubts in the beginning," North Charleston Chief of Police James Chad Caldwell said. "Officers didn't want anyone inside the crime scene, or any contact between a possible defendant and witnesses. There are lots of boundaries." But the program has proved its worth. The police, Chief Caldwell said, are "good at our jobs. But we don't have the skills to reach across cultures to say, 'I'm going to stay with you.' Rob fills the void with families, where the police department doesn't know how." And, he said, people aren't always glad to see the authorities. The chaplain acts as a buffer.

For officers, critical incidents, frequent contact with trauma and suffering "takes its toll, sooner or later. But the chaplain has no agenda," and is able to reach out to everyone, to listen and counsel. "He has the gift of caring about people. We're blessed to have him."

Chief Rueben Greenberg of the Charleston Police Department has a somewhat unlikely history. A black, Jewish career officer, in his college days at Berkeley, he

A chaplain's presence eases the pain families experience.

served as sexton to Bishop James Pike. He runs a tight ship. All his officers are college graduates; they come from 44 states and 15 countries. On Wednesdays, everybody wears the uniform. He is passionate about preventing crime, keeping his city and his officers safe. For example, he says, "We have no high-speed car chases. Too dangerous to civilians and police alike." A wrongdoer will be caught," he says, "next week, next time." His department has its own chaplain program, as well as working with Coastal Crisis. "I set up a chaplaincy program when I came, out of cowardice," he said. "We couldn't face the families of officers killed. We have no training for that."

"The benefits outweigh the costs," Capt. Thomas Robertson of Operations Bureau said. "Officers are thrilled to see the chaplain." He calms the situation down, deals with hysteria or hostility. A chaplain's presence eases the pain families experience. "It takes us out of the situation."

Shortly after the Egypt Air crash, Chaplain Dewey was called by the Red Cross to join the spiritual care

REPORTER'S RIDE-ALONG LOG

SUNDAY

Chaplain responds to a police report of an armed, possibly suicidal, man at an apartment.

Man willingly allows chaplain in, says his problem is not with police but with "those others," referring to a brother and co-workers. Says he his upset about a recently ended relationship. Denies he has a weapon or is contemplating hurting himself. Appears to have been drinking, is unkempt, seems paranoid.

Chaplain asks when he had last had a drink. He replies "about 10 hours." Chaplain suggests a free intervention program to help him stop drinking, gives him a card, asks him to call "when you're ready." Outside, speaks with brother and co-worker, who give differing details but agree to stay away. Police officers assured man is not a danger.

Chaplain notified that EMS is en route to a retirement home. Discovers resident in apparent distress in the upstairs hall, with a nurse and a neighbor helping him. Asks about notifying family, stays with gentleman until EMS personnel arrive; comforts neighbor; relays information between medical personnel.

TUESDAY

Chaplain responds to police report of auto-bicycle accident. Police on scene explain; victim has been taken to local hospital. Chaplain listens to distraught driver and gets police assurances that biker was not badly injured. Contacts via cell phone nearby relative of driver's to come drive her home.

Chaplain is called to scene of industrial accident. A 32-year-old woman architect has fallen from a platform at a historical restoration site. Climbing to second-floor-level scaffolding, finds woman lying on outside flooring after falling from higher level. Inquires about notification and is told her boss is present. When EMS arrive, assists them in placing victim onto back board, and in carrying her down to ambulance. Helps to coordinate information between police and EMS. Alerts hospital chaplain before her arrival. Later checks with hospital to ascertain her condition.

WEDNESDAY

Chaplain responds to police call to doctor's office. Woman patient is threatening suicide, and is curled up against the wall. Chaplain speaks with her quietly until EMS arrive. She is further upset by "so many people." Chaplain stays with patient; reporter is delivered to airport by police officer. When chaplain steps out momentarily to update emergency personnel, she pulls knife from her purse and cuts her wrist. Chaplain "yelled for backup and took the knife from her." Mobile Crisis called to transport patient.

Patricia Nakamura

response team in Newport, R.I. "In 1996 the Family Assistance Act was passed, after the crash of TWA Flight 800. Airlines must provide counselors and other help," he said. "This was stressful for the families. There were no bodies to take home. We had two family briefings daily. Someone from Boeing and the medical examiner walked through it with them. We did a memorial service, a politically correct service. People from the Canadian government and the travel agency that lost 54 customers came. I told them, 'This will be a Christian service,' and I used the Book of Common Prayer." He offered to help organize "Jewish, Muslim, whatever" services. "The family assistance area was at the Doubletree Hotel on Goat Island. We helped the media find information. We set up four worship areas: Coptic, Muslim, Jewish, Christian." The team provided debriefing or individual counseling for officers.

"The Red Cross and the NTSB brought in Islamic clerics from New York. Only one local Episcopal priest and one Roman Catholic nun came forward." In such a situation he said, the team wants to empower local clergy — clergy helping clergy.



*"I think Jesus
would have us
get out
of the four walls
of the church."*

*The Rev. Rob Dewey,
Coastal Crisis Chaplain*

Chaplain Dewey spent a week with Egypt Air. "And I was one tired puppy, emotionally drained," he said. His own sanity-restoration activities include playing racquetball and creating stained-glass artwork in his garage studio.

Coastal Crisis Chaplaincy has grown to include a corps of volunteer chaplains on call at various times: four Episcopalians including Bishop Suffragan William Skilton, four AME ministers and four Methodists, two Baptists and two Roman Catholic deacons, and one rabbi.

On Sundays, Fr. Dewey often assists at one of the Charleston Episcopal churches or preaches where other denominations invite him. "I come to church to be fed," he said. He uses the unmarked car to "take the comfort and love of the church" into the community. "I think Jesus would have us get out of the four walls of the church." □

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Take a Message

The Rev. Hugh Magers [TLC, March 12] is emerging as one of the best wits of the Episcopal Church. Fr. Magers, who recently left a 10-year career at the Episcopal Church Center in New York City as executive officer of stewardship, then evangelism, is now interim rector of St. Andrew's Church, Fort Worth. He spoke recently to the diocesan council of the Diocese of Dallas and unloaded a few gems about his experience in New York:

- "We (the church center staff) were always about 18 months behind the curve. The good things are happening on the edge, not in New York. We hear about good things and respond to them about 18 months after they happen."
- "... let me say that the national church is not populated by evil people dedicated to undermining the traditional teachings of the Episcopal Church. They are mostly good people simply trying to cope. The problem is that too many of them are universalists. They have

everyone had gone home for the day, I answered the telephone. 'Hello, Christ Church Cathedral,' I said. 'Yes, I'd like to speak to the new dean, please, Stephen Wolf.' I responded in a gentle voice, 'Oh, the new dean is named Gerry Wolf.' 'No,' she said, 'the new dean is Stephen Wolf.' Somewhat cautiously, I repeated, 'I'm sorry, but the new dean's name is Geralyn Wolf.' Highly charged, she responded, 'Don't tell me who the new dean is. My parents were baptized in that church.' I took a message."

*

Messages observed on church websites:

Trinity, Sutter Creek, Calif.: "Only Christians may read this page ... violators will be baptized."

Good Shepherd, West Lafayette, Ind.: "... home to Presbyterians interested in liturgy, Roman Catholic women mad at the pope, Methodists who prefer wine to grape juice, a

Did You Know...

St. Andrew's Church, Harriman, Tenn., has "coffee minute" following Sunday Eucharist.

Quote of the Week

Lutheran theologian Michael Rogness on the office of bishop: "To single out the office of bishop as a sign of unity is simply incorrect. The so-called higher you get in church bureaucracy, the less unity you get."



Fr. Magers

"... The good things are happening on the edge, not in New York. We hear about good things and respond to them about 18 months after they happen."

a sentimental, mawkish view of religion wherein everybody is going to heaven and there is no need to respond to God's grace."

- "... I would not be afraid of the national church and its staff. The real scary place is the House of Bishops."
- On the Diocese of West Texas: "... the bishop holds his clergy accountable for growth. This can be unsettling to many clergy who prefer their bishops to be warm and fuzzy. But he has abandoned warm and fuzzy."
- On the Diocese of Fort Worth: "...they are going to establish a diocesan center. They've been hiding out in a bank building for a long time, and many parishioners do not like the image of the diocese in a bank."

*

When she addressed the annual council of the Diocese of Mississippi, the Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, told this amusing tale:

"When I was the very new dean of Christ Church Cathedral, Louisville, Ky., and after

few pagans, and even some Episcopalians."

St. Paul's, Sacramento, Calif.: "All of the ritual, none of the guilt."

*

Observed on a Milwaukee television station during a recent April snowstorm: "St. Aloysius Church, Stations of the Cross canceled. Fish fry still on."

*

Recent license-plate spottings: HEISWME, THANKGOD and PSLM27 4. The Ven. John Park, archdeacon of Honduras, saw PSLM 31 while in California. TLC staffer Pat Nakamura spotted ONR2HIM and BLVNHIM. Joseph Gamble of Birmingham, Ala., reports SERV GOD, and Robert B. MacDonald, of Brant Beach, N.J., saw SARUM 47.

•

Note to "Mr. M." in Minneapolis: Yes, people really do write comments like the ones you saw [TLC, April 9]. Some of them, especially on e-mail, can get a bit foul.

David Kalvelage, executive editor



Jason Gould photos

RECONNECTING WITH OUR APOSTOLIC ROOTS

By Richard A. Busch

Completing 25 years as director of Virginia Theological Seminary's Center for Continuing Education, I look back. It has been a privilege to serve as a pastor to pastors. This quarter century has been a time of profound change for the church. I ask myself what has happened? What do we need to be and to do in order to go forward faithfully into the new millennium?

During those years certain movements, trends and strategies emerged in the church. As you may recall, when each appeared it was heralded as the latest in a series of solutions for what was missing or needed in our ministry. They include a therapeutic model of ministry (feelings were in), social action, charismatic renewal, a new prayer book, the ordination of women, "wounded healers," the Decade of Evangelism (whatever became of that?), spirituality, small groups, baptismal ministry, church development and leadership. Surely I have omitted others that belong on such a list.

Each of these strategies pointed out some glaring lack in the church's life. Each sought to contribute a fuller understanding of what the body of Christ is meant to be in the world. Each was presented as a solution to our problems. Some have burned brightly for a time and then faded, while others have stayed on to enrich our ministry.

Some things change; some things remain the same. One constant challenge that weaves itself through this period seems to be the way we go about ministry. Listen to our conversation.

As clergy, most of us live crowded lives. We have appointments to keep, calls to return, meetings to attend. It is as if such conditions are evidence of importance. So much time is spent in trying to keep up or keep going, rather than in

experiencing and reflecting on what is happening within or around us.

On a personal level I am, and perhaps you are, tempted to say if I can somehow get my church structures right, improve my time management, attend a particular conference or workshop, introduce the latest program, obtain the Richard Rohr tapes, or become a non-anxious presence, I will somehow hasten the coming of the kingdom. All these can have their place. I am constantly reminding myself and others of the need to be professional in the best sense, but what is most often lost is our attending to the message of the gospel itself.

Without reflection most of us will soon lose touch with what ministry is all about. Ministry becomes dissociated from meaning. There is little time for solitude, for steeping ourselves in scripture or for being unhurried in the presence of another. Busy, we live on the surface of life.

Over time we lose consciousness of participating in the purposes of God which stretch back in history and move us ahead toward the kingdom. We fall prey to the values and spirit of our age.

Every ordained person I know struggles with

COULD GETTING CHURCH STRUCTURES RIGHT SOMEHOW HASTEN THE COMING OF THE KINGDOM?

the call to prayer, because down deep we know it is important. Eugene Peterson goes further: "We simply do not view prayer as the central and essential act that keeps pastoral ministry true to itself, centered in word and sacrament." Since prayer is what we do when no one is looking, no

one knows for sure whether we are people of prayer, whether we are on a serious inward journey.

A mentor once confided, "Priests cannot lead others into the deep streams of God's grace unless they are regularly refreshed there themselves. After all, you can't give away what you haven't got."

This challenge is summed up in a story. Some years ago in California a great redwood tree was blown down in my mother-in-law's yard. The next morning she and I wandered out into the arroyo in order to survey the damage. For a while we simply gazed at the majestic evergreen that for years had reached up toward the heavens. And we were both amazed by what appeared to be a very shal-



**“JUST LIKE
THE CHURCH.
LOOKS GOOD,
BUT NOT
VERY DEEP.”**

low root system. Then my mother-in-law observed, "Just like the church. Looks good, but not very deep."

The second challenge connects with John Wesley's famous statement, "The world is our parish." Join a clergy conversation and in too many circles you hear just the opposite: "Our parish is our world." This reflects a strong and persistent pull toward a chaplaincy or maintenance ministry that seems to impact even the strongest leaders. The

seemingly endless demands of congregational life cry out for the largest share of time, energy, and resources to be focused inward upon the institution. Primary effort centers upon maintaining parochial structures, serving communicants and their children, and providing a ministry of consolation.

Because people's work lives are so pressured and draining, so competitive and uncertain, many turn to the local parish for some sense of security and family. Ministry is seen in the light of the relative success or failure of parish programs.

One further result of this emphasis is that we clergy become overly reactive and attentive to the needs and wishes of our congregations. Thus we have less time and energy to devote to mission and ministry on the outward journey into the world. I am no stranger to the temptation to reduce the claims of Christ and soften the demands of the gospel in response to some mistaken notion of "being sensitive" to the needs of the community. However, when for any reason we fail to live and preach the gospel in its wholeness, we fail not only our prophetic calling, but our pastoral calling as well.

Many churches are reported to be burdened with budgets and buildings, priest and people problems, that they no longer have the energy for outreach. Churches that once faced outward have turned inward.

At Virginia Seminary the most prized personal quality among the student body (priests to be) is that one be perceived as pastoral.

From these perspectives, Christianity's future looks more like retrenchment than any great contagious movement.

While there are many courageous and creative educational efforts aimed at enlivening the ministry of the baptized and many pioneering clergy and congregations committed to equipping and sending out the people of God for their ministry in daily life, this vision is far from being incarnated in the world.

I wonder what happened to the sense that we were ordained in "apostolic succession" — to succeed the original apostles in their mission to preach the gospel, teach, celebrate, heal and serve as leaders in apostolic congregations. □

The Rev. Richard A. Busch is retired from Virginia Theological Seminary. He lives in Arlington, Va.

'Do we really need this?'

The victim of a gunshot may receive expert medical attention, by a doctor and a nurse who are emergency room veterans. The travel agent who places a traveler onto a doomed flight is not sued by the passenger's family. An arresting officer is "just doing my job."

But each initial event is like a stone dropped into water: The ripples are wide and wider, often unnoticed after a time. And if none touches us or our church personally, what is it to us? What have we to do with it?

The idea of chaplains participating in emergency situations (p. 8) is growing. Many participants are volunteers, perhaps without sponsorship. But here is an area where congregations, dioceses, ecumenical organizations can take the church out to the streets, offering a healing touch where it is most needed.

The chaplain is able to reach out to all the victims with "no agenda," listening and consoling each, offering the community's help, being the community's soul. If the church is to follow the great commission, "Go ye into all the world," the answer to the question is, truly, loudly, "Yes!" Not only do our public protectors, their families, victims' families, our communities, need this; the church needs to be doing this.



Thanks to All

This issue is dedicated to the Living Church Associates, those persons who contribute at least \$100 in a single year to the Living Church Fund. As most of our readers know, this fund provides income for our working budget. Without it, this magazine could not be published. Thanks to the Living Church Fund, the subscription price has not been increased in nine years.

We are pleased to note the participation of new persons among the Living Church Associates each year. We are thankful for their gifts and for those contributions of every amount. This year, because of the likelihood of increased costs of paper, printing and postage, we have set an ambitious goal of \$150,000 for the Living Church Fund. We hope that many persons who have not participated in our annual campaign in previous years will be moved to take part this year, especially as Living Church Associates.

Our thanks to all who gave during 1999, especially our Associates. Their names are listed in this issue.

Thanks to the Living Church Fund, the subscription price has not been increased in nine years.



The apostolic role of teacher and mentor of the faith is often obviated by the perceived need in many dioceses for an episcopal CEO.

More Than a CEO

Canon Boucher suggests [TLC, April 2] that it may be time to consider whether we need fewer bishops, rather than more. I would agree with him that our current theology of episcopacy needs some work, but would suggest that if current diocesans don't have enough to do, perhaps we need a radical return to understanding the office of the bishop as apostle.

It would seem that the apostolic role of teacher and mentor of the faith is often obviated by the perceived need in many dioceses for an episcopal CEO. What if, in the course of a year, a bishop were to spend several days to a week in each faith community of the diocese (and its surrounding community), listening, advising, teaching, modeling, and casting a vision of all God's people actively involved in

ministry to their communities?

Canon Boucher is correct in pointing to the growing localization of direct service ministry. This shift away from centralization is perhaps most evident episcopally in dioceses currently served by a number of missionaries (or regional vicars). They model a ministry of oversight more like that of the first few centuries of Christianity, even though missionaries or vicars are not now consecrated as bishops. If we're serious about episcopacy as a ministry of oversight, it would seem to make sense to consecrate more bishops, especially in places like these geographically large, but small in population, and usually rural dioceses (e.g., Nevada, Wyoming, Northern Michigan). It's possible to imagine a similar need in large, urbanized dioc-

ses. It also might help us move out of a monarchical model of episcopacy and toward one in which the bishop is most fundamentally the "servant of the servants of God."

*(The Rev.) Katharine Jefferts Schori
Good Samaritan/
El Buen Samaritano Church
Corvallis, Ore.*

The rector of the church I attend when I am not out preaching or celebrating or teaching (I am supposed to be retired) tells me that liturgical scholars are now saying that we do not need prayer books any longer. We can get the liturgy off the internet. Now along comes Canon John Boucher, who tells us we can get along without bishops because they are irrelevant. What else can I assume if he tells us that what they are traditionally called to do, we or others can do better?

I have an idea. Why don't we simply stop being Anglicans and all join the Presbyterian Church? They don't have a prayer book; they have a Directory of Worship which gives suggestions about how a church service might be put together. They do not have bishops. They do not want bishops. They do not like bishops.

We wouldn't have to have altar guilds. We wouldn't have to spend money on vestments (the high church among us could wear Geneva gowns and the low church persons could just show up in suits). We could even save money on wine. We could substitute grape juice, which is cheaper.

We could replace Richard Hooker in *Lesser Feasts and Fasts* with Walter Travers. We could replace the unauthorized Feast of King Charles the Martyr with a day for Oliver Cromwell. Oops! Presbyterians don't have saints' days, lesser or greater, unauthorized or authorized. But we could figure out something.

And, oh yes, Canon Boucher would



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have to get another job. Presbyterians don't have canons either.

But please warn me before all this happens because I want to search until I find some Anglicans who rejoice in common prayer and celebrate bishops, godly admonitions, confirmations and all.

*(The Rev.) Allan C. Parker
Seattle, Wash.*

Not the First

Robert Dorum is not the first Christian to have difficulty grasping the idea of hating sins but loving sinners (an idea he calls "a bunch of baloney") [TLC, Apr. 2]. It was something that I too had to learn. But we are in distinguished company. C. S. Lewis had to get over the same stumbling block:

"I used to think this a silly, straw-splitting distinction: how could you hate what a man did and not hate the man? But ... there was one man to whom I had been doing this all my life — namely myself. However much I might dislike my own cowardice or conceit or greed, I went on loving myself ... In fact, the very reason why I hated the things was that I loved the man. Just because I loved myself, I was sorry to find that I was the sort of man who did those things. Consequently, Christianity does not want us to reduce by one atom the hatred we feel for cruelty and treachery ... But it does want us to hate them in the same way in which we hate things in ourselves: being sorry that the man should have done such things, and hoping, if it is any way possible, that somehow, sometime, somewhere, he can be cured and made human again" (*Mere Christianity*, Macmillan Paperbacks, 1960, p. 105).

It also seems to be how we are regarded by God himself, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live.

*Joseph R. Cockrell
Charleston, S.C.*

At a Crossroads

The Episcopal Church appears to be at a crossroads. The decisions our leaders make in the next two or three years

may determine our prospects for centuries to come.

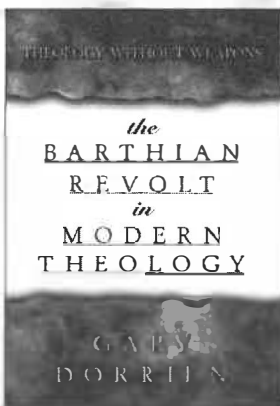
One course would be to continue the re-shaping of the church along the lines pursued in the last 25 years. It has been a time of diminished expectations and of theological confusion. We have declined from 3.6 million members to 2.4 million, and we might drop to 1.5 million by 2025. Many parishes would close or merge. Hundreds of those remaining would have very small con-

gregations and would lack the means to employ full-time rectors or priests-in-charge. The Episcopal Church would become a minor sect like the United Church of Christ or the Disciples of Christ.

The other path would be to restore our Anglicanism and our relationship to the worldwide Anglican Communion. This would require a sharp turnabout. We would embrace the teaching of the Communion and undertake serious

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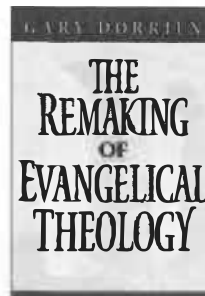
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LETTERS TO THE EDITOR

evangelism. We would listen more to the Archbishop of Canterbury and less to the National Council of Churches. We would give priority to helping poorer countries and upholding Anglican norms of behavior. I do not know whether the second option is still open to us. It may be too late. Could it be that the Holy Spirit has decided that the Episcopal Church has made its contribution and is no longer needed?

Manning M. Pattillo, Jr.
Atlanta, Ga.

Correct Posture

There are interesting historical, liturgical, and theological arguments for the position that we should all stand during the Great Thanksgiving and other prayers of the Eucharist. For example, there is good evidence that the faithful stood with their hands raised in the air during these prayers in the first centuries of the church. Many people who now stand during the Great Thanksgiving do so because they believe that they (and all of us) should stand because early Christians stood. (Although, curiously, for the most part, people who stand during the Great Thanksgiving do not stand with their hands and arms in the air!) There are arguments against kneeling, e.g., that kneeling is a mediaevalism that carries with it an inappropriate tone of hierarchical feudal relations, or, that modern people find kneeling a strange and repellent practice, or that kneeling hurts, and so on.

However, the practical side to the issue arises when “standers” find themselves in congregations where people are, by tradition and practice, “kneelers.” Many kneelers, like many standers, are accustomed to watching the celebrant at the altar during the prayer of consecration. Kneelers often find their view completely obscured by standers. If the kneelers have standers in the pew immediately in front of them, they find the back-sides of the standers a few inches in front of their faces, a less than comfortable position in which to find themselves.

At events like ordinations and cele-

brations of a new ministry, where the members of local congregations have a particular interest in seeing the doings around the altar, the situation is the more troublesome because visiting clergy are often seated in the front pews of the church. Clergy who are accustomed to standing during the Great Thanksgiving because they always stand while celebrating, tend to stand at such events. They partially or completely cut off the view of the proceedings around the altar that the congregation is particularly interested in seeing. Instead, the congregation is treated to a phalanx of clergy backs, and those kneeling immediately behind the clergy, to a phalanx of clerical rumps.

Most of our congregations remain kneelers. It might be thought a matter of common civility for standers when they find themselves amongst “kneelers” to themselves kneel, or, if stand they must, to take the last pews in the church rather than the first.

(The Rev.) Henry A. Presler
St. Paul's Church
Monroe, N.C.

It Was 1953

The Briefly item concerning the postponement of the Archbishop of Canterbury's retirement [TLC, April 2] states that Queen Elizabeth II “said she wants the archbishop at her side when she celebrates the golden jubilee of her coronation in 2002.” Rather, 2002 marks the anniversary of her accession to the throne on Feb. 6, 1952, upon the death of her father, King George VI; the queen was not crowned until June 2, 1953.

(The Rev.) John B. Pahls, Jr.
Colorado Springs, Colo.

TO OUR READERS



Letters to the editor are appreciated and should be kept as brief as possible.

tlc@livingchurch.org

BRIEFLY...

To aid in the recovery efforts in **Kosovo**, the Presiding Bishop's Fund for World Relief, in conjunction with Adventist Development and Relief Agency, is working on a three-pronged program to rebuild agriculture. In part, the program will teach veterinarians to vaccinate animals and perform artificial insemination to rebuild cattle herds.

Bishops representing 11 different "**continuing**" Anglican churches took steps toward unity at a meeting in Atlanta March 25. Seven bishops signed an agreement establishing "the Communion of Orthodox Anglicans," to provide a clearinghouse for information between participating jurisdictions and working toward "full intercommunion and recognition and transfer of clergy."

Since the settlement of the lawsuit against the **Adam's Mark Hotels** by the U.S. Justice Department [TLC, Feb. 6, April 16], the Evangelical Lutheran Church in America has reconsidered its previous decision [TLC, April 2] and will make room assignments for participants of this year's youth gathering at the chain's St. Louis, Mo., hotel.

Following up on the Zacchaeus Project, the **Episcopal Church Foundation** has appointed the Rev. William Sachs to a "major research position." Fr. Sachs, rector of St. Matthew's Church, Wilton, Conn., until his appointment, is nationally known for his work in the role of religious leadership in contemporary society. "Our goal will be to lift up the 'big questions,' those things that really deserve concentrated attention," Fr. Sachs said.

More than 350 adults and 75 children attended the fifth annual Colorado Anglican Fellowship of Prayer **diocesan prayer conference** March 10-11, at Christ Church, Denver. The Rt. Rev. William C. Frey, retired Bishop of Colorado, and his wife, Barbara, showed a documentary film and discussed the power of community prayer from four cities around the world.

PEOPLE & PLACES

Appointments

The Rev. **John Blewett** is interim of Resurrection, 8533 Peters Rd., Cranberry Township, PA 16066-3735.

The Rev. Canon **Clyde H. Cox Jr.**, is interim of Trinity, PO Box 433, Castine, ME 04421.

The Rev. **Mary Page Curtis** is assistant at St. Thomas, Sanford, NC; add. 136 Pine Lake Dr., Whispering Pines, NC 28327.

The Rev. **Jack D. Durant**, in his retirement, is deacon at St. Michael's, Raleigh, NC; add. 3001 Old Orchard Rd., Raleigh, NC 27607.

The Rev. **Paul Gratz** is interim of St. Peter's, 218 E. Jefferson St., Butler, PA 16001.

The Rev. **Carol Henley** is rector of All Saints', 1620 Randolph Ln., Verona, PA 15147-3010.

The Rev. **Ronald N. Hiester** is rector of Trinity, PO Box 172, Scotland Neck, NC 27874.

Ordinations

Deacons

Albany - **Justine Gurensy**, Education for Ministry Coordinator, **Gail Rutledge**

Resignations

The Rev. **Ethel Zandile Myeni**, as assisting at All Saints', East Lansing, MI.

Retirements

The Rev. **Richard Blank**, priest of the Diocese of Michigan, served as supply.

The Rev. **Ralph D. Brown**, as rector of St. Paul's, Richmond, IN.

Deaths

The Rev. **Allan Huff Munroe**, priest of the Diocese of New Hampshire, died suddenly in New London, NH, March 12. He was 63.

Fr. Munroe was a native of Haverhill, MA. He graduated from Bishop's University in Canada, Church Divinity School of the Pacific, and Andover Newton Theological School. He was ordained deacon and priest in 1969. Fr. Munroe served his entire ministry in New Hampshire. He was rector of St. Stephen's, Pittsfield, 1969-75; associate then interim of St. Paul's, Concord, 1975-84; interim of Good Shepherd, Nashua, 1984-86; priest-in-charge of Transfiguration, Derry, and interim of St. Andrew's in the Valley, Tamworth, 1990-93; non-parochial supply priest, 1994-95; interim of St. David's, Salem, 1995-97; and priest-in-charge of Epiphany, Newport, from 1997 until his death. Fr. Munroe is survived by two brothers, Howard and Jim.

Next week...

Ring the Bells

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

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RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care, outreach ministry and administrative skills. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Anne's Episcopal Church, 347 W. Libal, De Pere, WI 54115.**

CONTINUED ON NEXT PAGE

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ASSISTANT RECTOR, Memphis, TN. The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

ST. MARY'S EPISCOPAL CHURCH, in Tampa, FL, is seeking to find a director of children's and youth ministries. We are St. Mary's Parish, an Episcopal church and school, and have a strong vision for the future and desire to be on the cutting edge of what God is calling us to do. We are searching for an individual with deep and strong Christian convictions. The next member of our team must have a true calling to work with teens in the area of youth ministry in the church and school, as well as working with our team of lay leaders in the ministry of Christian Formation with our children and families. Position to begin June 2000. Send resume and cover letter to: **Karla Kirkwood, Chair of Search Committee, FAX (813) 832-9730 or Kirk6071@aol.com**

ST. ANDREW'S CHURCH in Roswell, NM, seeks an assistant priest and coordinator of children and youth programs. The emphasis of this position is evangelism, worship, discipleship, ministry and fellowship and assisting the rector in helping lay members of the church find and carry out their own ministries. For further information please contact: **Search Committee, P.O. Box 1495, Roswell, NM 88202-1495,** or e-mail saintandrews@pvtnetworks.net <http://Netministries.org/see/Churches/ch05138>

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RECTOR: Church in southwestern New Jersey seeking a rector who will work with our parish to achieve its goals of growth in membership, expand Christian and youth education and enhance our outreach program. We are a friendly parish comprised of all ages. Request our profile/send resume to: **Search Committee, St. George's Episcopal Church, 305 N. Broadway, Pennsville, NJ 08070.** Mail: robin@jaguarsystems.com

ST. MATTHEW'S CHURCH, Unadilla, NY, a loving parish, is seeking a worker priest who will shepherd us and utilize our spiritual gifts. Submit resume and CDO profile to: **The Rev. Mary Chilton, Deployment Officer, Episcopal Diocese of Albany, 68 S. Swan St., Albany, NY 12210.**

RECTOR: St. Paul's, Milwaukee, WI. Located between Lake Michigan and the Milwaukee River, St. Paul's attracts parishioners from many downtown neighborhoods as well as numerous suburbs. We are an inclusive parish which values the diversity of our membership. We are seeking a thoughtful and vigorous rector who will guide and encourage us as we seek to grow in Christ's love and to share our many blessings. Our strengths include a dedicated, optimistic, and well-educated congregation; an outstanding music program including a 20-voice volunteer and professional choir; a beautiful, historic building; a strong community outreach program; and financial security. Some goals include strengthening educational programs for all ages, increasing membership, and energizing and organizing the parish for our future in the community. Send current resume to: **Ann Siverling, 2338 N. 88th St., Wauwatosa, WI 53226.**

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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 (Mon-Fri 6)

ST. MARY'S, Foggy Bottom
728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 11. Wkdys MP 7:30; Wed H Eu 12:10; Fri
Noonday Prayer 12:10

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

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur,
Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed;
the Rev. Jonathan Coffey, the Rev. Canon Richard Har-
dman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg,
Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10.
Sat Eu 5

AUGUSTA, GA

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

KEY — Light face type denotes AM, bold face PM;
add, address; anno, announced; A-C, Ante-Commun-
ion; appt., appointment; B, Benediction; C, Confes-
sions; 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 Com-
munion; 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.

CHICAGO, IL

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

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 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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Sun Eu 8, 9 & 11, 10 Christian Formation

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ST. JAMES (Founded 1844) 208 N. 4th St.
(225) 387-5141 Internet: http://www.stjamesbr.org
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Taylor, Dir of Christian Ed.; Chris White, Dir. of Youth Min.; Dr.
David Culbert, organist-choirmaster, Mike Glisson, Headmas-
ter, St. James Sch; Maureen Burns, Pres., St. James Place
retirement community
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30 Brimmer Street (617) 523-2377
Email: office@theadvent.org Web: www.theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean,
Jr., the Rev. Franklin E. Hurbess, Jr.; the Rev. David J. Hogarth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30,
Mass 9, C 9:30

LENOX, MA

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

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
The Rev. Paul Cook (816) 842-0985
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

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

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GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev.
Robert Dinagar, Ph.D., assoc.
Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Mon-
day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP
daily

NEW YORK, NY

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145 W. 46th St. (between 6th & 7th Aves.) 10036
www.stmvmirgin.com
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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

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Williams, the Rev. Leslie G. Reimer (412) 661-0120
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May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

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The Rev. James R. Murguia, c
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INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.
A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP
6:45, EP Mon-Fri 6 (214) 521-5101

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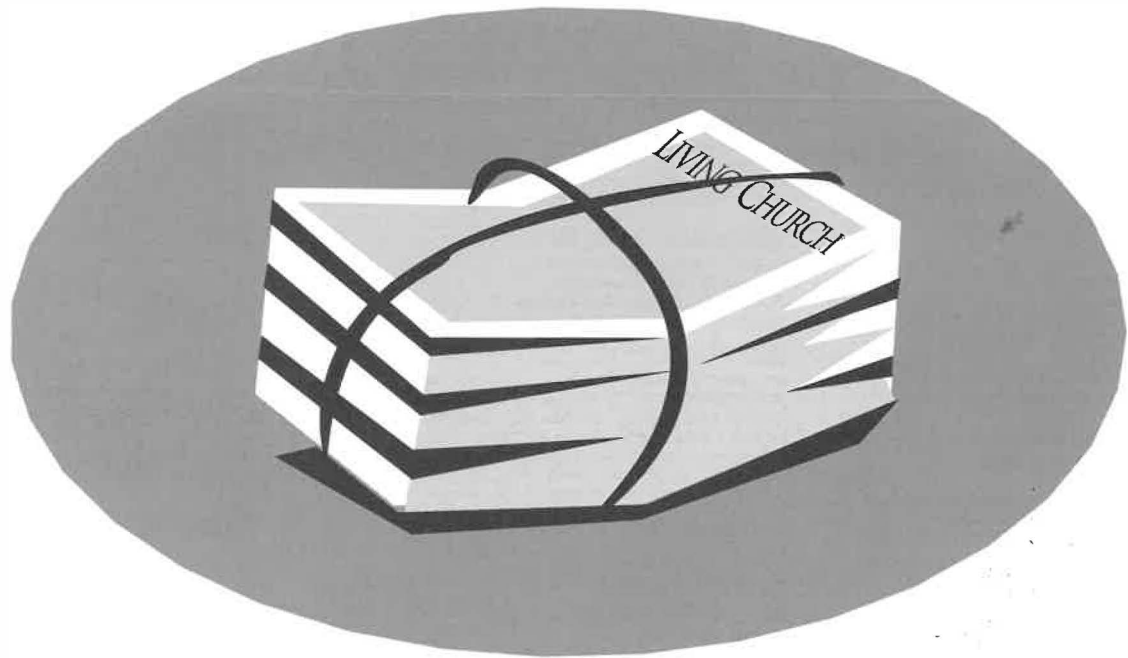
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