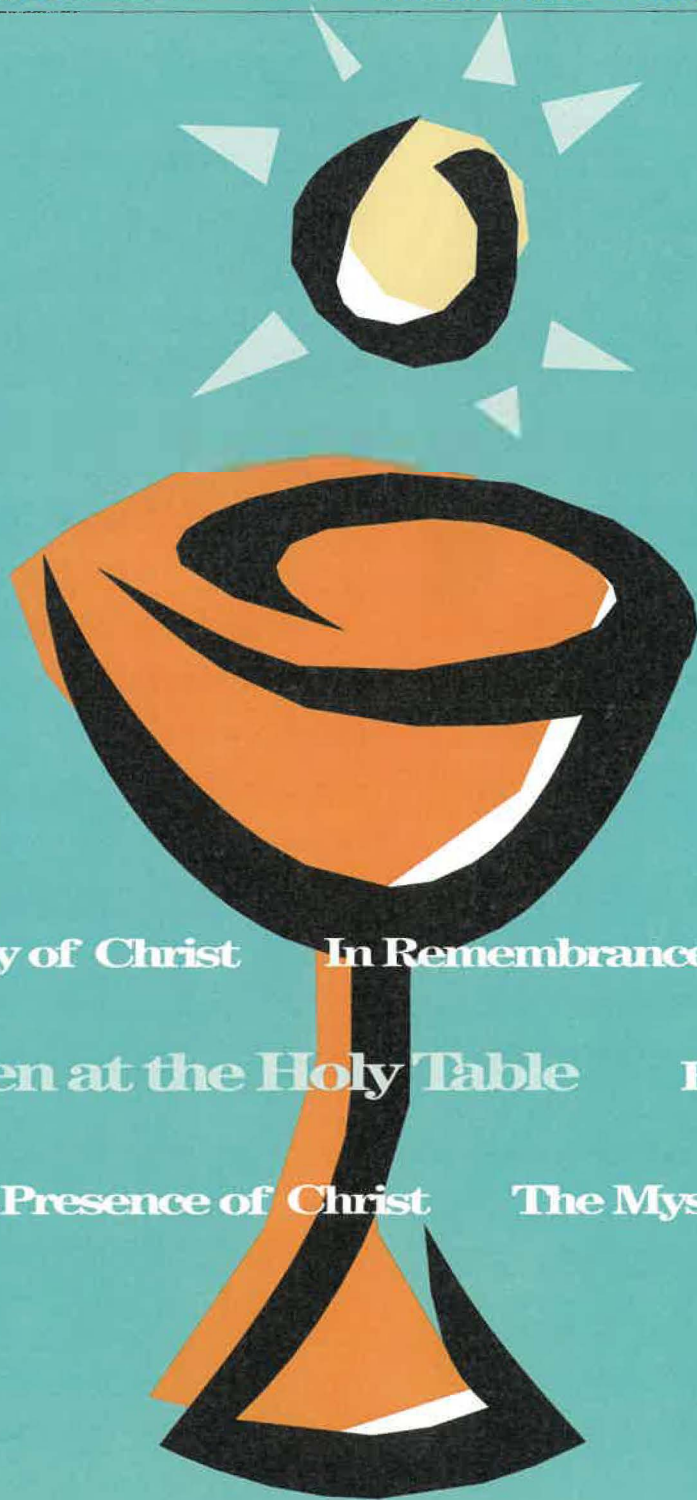


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Look for a complete schedule in the mail which will also include conferences in 2001.

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San Diego The Rev. Canon Henry Mann	May 11-12 619-291-5947
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## Features



Easter Vigil at St. Paul's Cathedral, Des Moines, Iowa

### 14 Mutual Ministry

*A Strategy for Thriving in the Parish*

BY GARY NICOLOSI

### 13 JOURNEY OUTWARD

*St. Paul's Cathedral, Des Moines, is being intentional about evangelism.*

BY CHARLES M. POPE



### 16 Open to All

*Children receive communion at an early age in many places*

## News

**10** The Rev. William O. Gregg, rector of St. James' Church, New London, Conn., is elected Bishop of Eastern Oregon in the diocese's second election in six months.

## Opinion

**17** Editor's Choice  
On Children and Holy Communion

**18** Editorials  
Lofty Goal in Evangelism

**19** Viewpoint  
*When Do We Forgive?*

An observer at the Black College Reunion  
BY C. JOSEPH SITTS

**21** Letters  
Credibility Lacking



## Other Departments

- 4 Sunday's Readings
- 5 Books
- 26 People & Places
- 27 Benediction



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Illustration by Amy Marciniak

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## SUNDAY'S READINGS

# The Scandal of Particularity

### The Seventh Sunday of Easter

Acts 1:15-26 or Exodus 28:1-4, 9-10, 29-30; Psalm 68:1-20 or 47; 1 John 5:9-15 or Acts 1:15-26; John 17:11b-19

In difficult times, we tend to ask, "Does God know what he is doing?" We can even start asking, "Does God care? Can God do anything about it?" This common experience leads us to the readings today which point to a God who keeps his word. After the Resurrection and Ascension of Jesus, Peter leads the remaining 11 apostles and the congregation to choose a successor to Judas. This was to continue the work of God in fulfilling his word, completing the plan of salvation in Jesus as the Holy Spirit revealed to those who read the Old Testament through new covenant eyes.

What does that decision have to do with the caring, power and faithful love of God? The answer is in the pattern of God's grace throughout the history of salvation. The work of God has been to choose a particular people and a particular person to be his messenger and servant. Jesus fulfills that role previously played by Abraham, Isaac and Jacob, Moses, David, Isaiah, etc. This personal particularity is the Incarnation/sacramental work of God who doesn't work "in general" and in the abstract, but cares enough to send someone specifically to "fulfill the scriptures."

This particular care by God is reflected in Jesus' prayer for the disciples about how he protected them

from the evil one. God's care is expressed in his intention to guard us from being lost to the world, the flesh or the devil — by the power of his truth and word — the word that is reliable. This quality of his care is celebrated in Psalm 68:19, "Blessed be the Lord day by day, the God of our salvation, who bears our burdens." That's why today's epistle urges us to pray with specificity because he wants us to know, trust and rely upon his promise to keep us in his love through the power of Jesus' Spirit (1 John 5:13-15).

There are many scholars, clergy and laity who are offended by this particularity of God. It would all be much more comfortable if things were left rather vague and generic. But there is no salvation, no comfort, no hope in such an approach. God loves us enough to keep his word.

**Look It Up:** How did Jesus' Ascension fulfill the scriptures? Find the promises of God the early church proclaimed as the word of God in the Old Testament.

**Think About It:** Are you offended that God chooses a people, a church, a servant, a believer — even you? Review how God has acted in your life — blessing, providing and caring for you.

### Next Sunday Pentecost

Acts 2:1-11 or Isaiah 44:1-8; Psalm 104:25-37 or 104:24-32 or 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

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**Faith Works**

*Lessons from the Life of an Activist*  
By Jim Wallis  
Random House. Pp. 357. \$23.95

This is a complex book: part memoir, part guidance for the Christian activist, part collection of colorful anecdotes. The style is smooth and enjoyable. Each chapter seems like a rap session with Jim Wallis about something close to his heart.

JIM WALLIS

**FAITH WORKS**

...of faith and hope...



Perhaps he is best known as editor-in-chief of *Sojourners*, a magazine that addresses issues of politics, society, and culture from an ecumenical, evangelical, activist perspective. But Jim Wallis wears other hats as well. The author of additional books, including *The Soul of Politics* and *The Call to Conversion*, he spent a year at Harvard Divinity School as a fellow at the new

Center for the Study of Values in Public Life, and he teaches at Harvard's Kennedy School of Government.

This important book stimulates Christian hope by revealing places in our society where the kingdom is breaking through, and by insisting — firmly, yet gently — that the kingdom can break through in any neighborhood.

Wallis addresses serious issues from a progressive Christian perspective without coming across as self-righteous or divisive. He illustrates repeatedly how it is possible, even necessary, for people like himself to make alliances with conservative Christians in the cause of a more just and decent society. He sees unlikely alliances as the wave of the future. The problems are big enough and the gospel imperative is insistent enough that all who want to work are welcome.

*(The Very Rev.) Charles Hoffacker*  
*Port Huron, Mich.*

**The Christian Moral Life**

*Practices of Piety*  
By Timothy F. Sedgwick  
Eerdmans. Pp. 161. \$15 paper

The author summarizes his writing succinctly: "The argument of this book is that the metaphor of covenant of hospitality makes sense of what Christians speak of as the integral relationships between love of God and neighbor. More fully, the metaphor of covenant of hospitality is developed and tested in terms of understanding the relationships that form our life, specifically sexual relationships and our relationships with strangers.

"The character and practices central to this life include an account of the nature of worship, the problem of idolatry, the character of law and the meaning of gospel, the place of forgiveness, and the central place of 'calling' in understanding the Christian life. More than an argument for the metaphor of covenant of hospitality,



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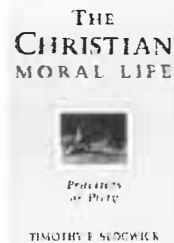
## BOOKS

however, the purpose of this book is to offer an account of the Christian life that may serve in the deepening of practical piety."

Vocation or call is effected and revealed in Christ, in a world given in relationship to the other—near or distant, neighbor or stranger, we are called first to life with Christ, in Christ, and through Christ into eternal life.

Not easily read, but engaging writing, rules are superceded by the believer's relationship to God and all others.

(The Rev.) Ernest Priest  
Denver Colo.



## Angels of Light, Powers of Darkness

*Thinking Biblically About Angels, Satan and Principalities*  
By Stephen F. Noll  
InterVarsity. Pp. 254. \$19.99 paper

A theological treatise solidly based on biblical texts, this book is slight in size, but massive in scholarship and absorbing interest.

Stephen F. Noll, the vice chancellor-elect of the Uganda Christian University, has been engaged in intensive study of angelology for the past 20 years. His *modus scribendi* is to set out biblical texts and the writings of other authorities on various subjects, and then give a theological reflection.

In one place, he quotes Walter Wink as representative of the post-modern view of Satan: "Perhaps in the final analysis, Satan is not even a personality at all, but rather a function in the divine process, a dialectical movement in God's purpose, which becomes evil only when humanity breaks off the dialectic by refusing creative choice."

Not so, says Noll, when you consider the biblical presentation (of Satan) as the evil one and his host. Having carefully studied and evaluated biblical texts, and consulted so many other authorities, he introduces his conclusion to the volume by saying that the

(Continued on page 8)

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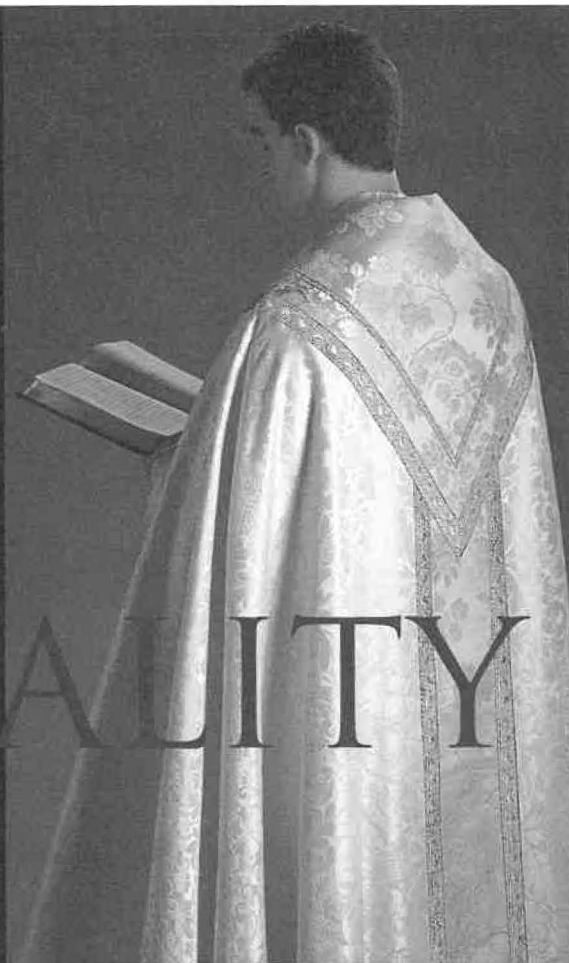
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## BOOKS

(Continued from page 6)

study of angels involves a long, complex story. Angels exist unequivocally, as do Satan, demons and "the powers." Angels and Satan have personal identity and integrity which is signaled by the fact that they have personal names. It is unclear whether angels have bodies, but they have a life of their own, and the Bible mainly describes angels in their role as messengers between heaven and earth. Satan and the demons are ruined angels who have forfeited their original nature.

This volume is an important work of scholarship from an evangelical point of view. It merits a wide readership.

(The Rev.) Gordon David Griffith  
Santa Rosa, Calif.

### An Introduction to Christianity

By Samuel R. Todd, Jr.  
Brockton. Pp. 195. \$15

This handsomely produced, wisely planned, and highly useful book is written by one who was, as it were, the "canon theologian" of the Diocese of West Texas for many years.

The author begins by asking the question whether it's reasonable for us moderns to think we can really know God. This first chapter features splendid discussions of the relationship between faith and knowledge, reason and revelation, and perception and reality. Thence he moves skillfully through the major doctrines of the creed. A user-friendly book, each chapter features an outline, and, through the use of subject-headings within each chapter, the whole takes on the form of a practical, easy-to-use outline. Features like these ought to make the book popular with those who teach adult confirmation classes.

As much sound learning as there is in this book, the author never neglects the necessity of God's grace, not only in the work of our salvation, but in our understanding of the faith. The author's facility with the scriptures, as well as his apt quotations from the classics of English literature, place him and his book in a worthy and select company.

(The Rev.) W.L. Prehn  
San Antonio, Texas

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# Connecticut Priest Elected in Eastern Oregon

The Rev. William O. Gregg was elected Bishop of Eastern Oregon at the electing convention in The Dalles, Ore., May 13, on the second ballot. Fr. Gregg, rector of St. James' Church, New London, Conn., was one of two candidates nominated by the Bishop's Nominating and Search Committee. Five others were nominated from the floor.

"My heart is full," he said after the election. "I cannot wait to be here with you. This has been a wonderful, wonderful experience."

Fr. Gregg, 49, has been rector in New London since 1997. His ministry has ranged from small congregations to interim positions to college faculty. He was active in the Diocese of Northern Indiana before moving to Connecticut, having served on several committees while he was associate professor at St. Mary-of-the-Woods College, South Bend, from 1991 to 1996. He also has served in the dioceses of Virginia and Southwestern Virginia, including as rector of St. Thomas', Abingdon, 1982-87.

Ballot		1		2	
C = Clergy; L = Laity		C	L	C	L
<b>Needed to Elect</b>				19	48
Bell		7	17	5	12
Forrester		5	8	4	3
Gartman		2	2	1	0
<b>Gregg</b>		<b>14</b>	<b>34</b>	<b>20</b>	<b>52</b>
Harrelson		2	9	1	2
Hemingway		0	0	1	1
Moore		7	22	5	25



Fr. Gregg

cial ministries, Diocese of San Diego; the Rev. David Moore, associate dean, School of Theology, University of the South; and the Rev. Canon Kevin Thew Forrester, canon missionary for Central Oregon and co-rector of St. Andrew's, Prineville, Ore.

Assuming consents, Fr. Gregg will be consecrated in The Dalles, Sept. 23.

The electing convention was the second in the last six months, because of the resignation of the Rev. A. James MacKenzie, rector of the Church of the Redeemer, Pendleton, Ore., who resigned as bishop-elect in January, after it was discovered that he had exchanged "inappropriate" e-mail correspondence with four women [TLC, Jan. 23].

*Jeanie Senior and Sarah Moore contributed to this article.*

The bishop-elect is a native of Portsmouth, Va., and a graduate of the University of Richmond and Episcopal Divinity School. He and his wife, Kathleen, are the parents of one child.

Other nominees were: the Rev. Patrick Bell, rector of St. Matthew's, Ontario, Ore.; the Rev. Joy Gartman, regional vicar in Northeastern Nevada, Wells, Nev.; the Rev. Larry Harrelson, rector of Transfiguration, Sisters, Ore.; the Rev. Canon George Hemingway, canon for urban and spe-

## Collaborative Leadership Called 'the Way of the Future'

The church has the power to transform society, but first it has to transform itself, the Rev. Sheryl Kujawa, associate professor of pastoral theology and director of congregational studies at Episcopal Divinity School (EDS), told some 60 women and a few men at the "Women and the Church: Leadership and Spirituality" conference, which was co-sponsored by the Diocese of Michigan's chapter of the Episcopal Women's Caucus and EDS on May 6.

"I am someone who loves the church, but who also sees our need to change models of leadership, models of ordination, and the way we develop leaders in the church," Ms. Kujawa

said, citing the need to identify formative training — especially mentoring of girls and young women — that will develop lay and ordained women and men for leadership roles.

Clericalism has suppressed the laity and affected the church as a whole, she said, despite the fact that there are not absolute or qualitative differences between ordained and lay ministry, or ordained and lay leadership.

"We have different functions associated with the roles. Through ordination, I have a particular role, a function, a calling within the context of a community gathered toward a particular goal," she said. "Collaborative leadership is the way of the

future. We are all called to go forth ... working together on our salvation."

The conference, held at St. Andrew's and St. Clare's churches in Ann Arbor, Mich., featured morning presentations by Prof. Kujawa; Kwok Pui Lan, professor of Christian theology and spirituality at EDS; and the Rev. Karen Montagno, dean of student and community life at EDS.

Afternoon workshops offered participants the opportunity to discuss ways the church can assist in raising and mentoring young women for leadership, as well as the chance to use art, song, touch and movement to explore their own spirituality.

*Karen Bota*

## Build Up Instead of Tear Down, Commencement Speaker Says

The Most Rev. Peter Kwong, Archbishop and Primate of Hong Kong, spoke at the commencement ceremonies for Colgate Rochester Divinity School/Crozer Theological Seminary/Bexley Hall Seminary May 13 in Rochester, N.Y.

Archbishop Kwong spoke to graduates on the theme "Now is the Time to Build." He spoke of the need to keep the broader vision of Christians' roles as "workers of Christ and for Christ."



Archbishop Kwong

He observed that the church has not seen "construction" as much as it has seen "tearing down."

"There is no lack of sharp criticism against the current situation," he said. "Christians cannot

just be satisfied with endless analysis of the woes of the church."

Comparing the church to a construction site, Archbishop Kwong noted that often some tearing down must precede the building up. However, when there is tearing down in the church, there cannot be "any casualties."

"The church is at a time of crisis," said the archbishop. He described the current situation as "... a strange phenomenon but it is true that those who are in authority do not have the power and those who do not have the authority have the power. It is important to put this back in order, in order to build."

He admonished the graduates to a better use of the media and information technologies for mission and he urged them to continue to engage their minds with insights from other traditions and disciplines.

*J. Brad Benson*



### A Weekend of Dance

Mohamed Diaby, a native of Conakry, Guinea, leads a West African dance during the African drum and dance weekend at Valle Crucis Conference Center in the Diocese of Western North Carolina in May, which immersed children in West African drumming and dancing traditions.

## Bishop Harris of Alaska Dies

The Rt. Rev. George Clinton Harris, retired Bishop of Alaska, died at his Aberdeen, S.D., home May 7. He was 74.

A native of Brooklyn, N.Y., Bishop Harris was a graduate of Rutgers University and the General Theological Seminary. He was ordained deacon and priest in 1953 and consecrated Bishop of Alaska in 1981.

He was curate at the Church of the Heavenly Rest, New York City, 1953-55. From 1956 to 1962, he served in the Philippine missions, doing work in both parishes and schools. He returned to the U.S. in 1970 as rector of Lower Luzerne Parish, Hazelton, Pa., until 1974. Working with Native Americans, Bishop Harris served as director of the Dakota Leadership Program, Mobridge, S.D., from 1974 until his election as Bishop of Alaska in 1981. He served in Alaska until he retired in 1991. In his retirement, Bishop Harris was a Volunteer for Mis-

sion and visiting fellow at College of the Ascension, Selly Oak, Birmingham, England, 1991-92.

Over his coffin at St. Mark's Church,

Aberdeen, in place of a pall, lay a South Dakota Star quilt emblazoned with a dark blue cross.

"The marriage of Lakota hymns and those from the *Hymnal 1982* lifted

praises to God as we were truly united in one Spirit," said the bishop's son-in-law, the Rev. Wilson Valentine, of the vigil service the day before the funeral.

Bishop Harris is survived by his wife, Mary Jane Shotwell Harris, three daughters, Rebecca, Priscilla and Anne, three sons, Clinton, David and Matthew, nine grandchildren and a brother.



Bishop Harris

# Bishop Spong Will Write Column on Sexuality for New Website

Retired Bishop of Newark, the Rt. Rev. John Shelby Spong, has made public his newest post-retirement role. Beginning June 5, Bishop Spong will write a monthly column for a new website – ThePosition.com.

Jack Heidenry, former editor of *Penthouse* magazine, provides the site's leadership; pornography star and producer Candida Royale will provide a column; and there will be nude photos on the site.

"I'm a little bit concerned that some people are treating this as some sort of salacious thing," Bishop Spong told

the Associated Press. "It's an attempt to discuss sexuality in a serious way." In his first column, Bishop Spong asks whether the Ten Commandments are sexually biased against women. He noted that in his column, "I will be looking at wherever issues of sexuality touch the world of religion."

Mr. Heidenry insists the site is significant. "It's not a hard-core site," he said. "It's the first to really treat sexuality with the same seriousness — and a certain amount of fun — as politics and lifestyle. Sex has for too long been relegated to porn industry."

## Complaint Filed Against Former Vestry

The Rt. Rev. Clifton Daniel, Bishop of East Carolina, and the newly elected vestry of St. Andrew's Church, Morehead City, N.C., filed a complaint in Superior Court of Carteret County North Carolina on May 12, seeking legal relief.

Among the eight issues named in the complaint, the complainants request that: all physical properties be

restored to the diocese; that the premises be vacated; and that the defendants be "restrained and enjoined from use of the name St. Andrew's . . . or any designation confusingly similar."

St. Andrew's former vestry withdrew the parish from the Episcopal Church and the diocese [TLC, April 9], renaming it St. Andrew's Anglican Church.

## BRIEFLY . . .

Cardinal **Roger M. Mahoney**, Archbishop of the Roman Catholic Church in Los Angeles, sent apologies to the Rt. Rev. J. Jon Bruno, newly consecrated Bishop Coadjutor of Los Angeles [TLC, May 21]. Cardinal Mahoney said he thought someone had been selected to represent him at Bishop's Bruno's consecration service.

The **Episcopal Church Foundation** has awarded fellowships to three scholars pursuing doctorates in emerging fields, such as the role of imagination in spiritual formation, and preparing for teaching careers in the church. The Rev. Cathy Testa Avila, Diocese of San Diego, is studying at Graduate Theological Union; the Rev. Jeff Gill, Dio-

cese of Massachusetts, will study at the Fletcher School of Law and Diplomacy at Tufts University; and Linda Malia, a doctoral student at Toronto School of Theology, at the University of Toronto.

The **King's College Chapel Foundation** of Cambridge, England, has announced the establishment of a North American office and plans to establish an honorary council of supporters in North America. The purpose of the Foundation is to safeguard and enhance the chapel's tradition of choral worship. The Foundation's activities in the U.S. and Canada will be managed by Secor Associates, a consulting firm in Allentown, Pa.

## AROUND THE DIOCESES

### Loving One Another

Members of the **Diocese of Idaho** gathered May 12-14 in Sun Valley for their annual convocation, and to hear the Very Rev. Nathan Baxter, dean of Washington National Cathedral. In describing his personal journey with Christ, Dean Baxter said, "When we trust God, even when we go



the wrong way — if we love God and have the desire to please God, then God will use our life in the right way." He spoke of the importance of his parents' helping him develop a Christian identity through their values, coincidences that strengthened his personal faith, and being tested in his vocation as a priest. "Our greatest risk is taking God into our lives and allowing ourselves to be God's utensil for his purposes," he said.

"Remember that we are brothers and sisters. We may be different in our perspectives, different in our lifestyles or different in our theological views, but we need to love one another as family."

The Rt. Rev. Harry Bainbridge III, Bishop of Idaho, addressed journey as a community with Christ. "The call to discipleship is the call to journey with others," he said. "We must help one another to be faithful to others." In living a Christian life together, Bishop Bainbridge offered these principles: learn to be present for each other, giving undivided attention to one another; be vulnerable and open without hiding behind a mask; be hospitable and welcoming and be humble, trusting God to provide the rest.

A panel of four parishioners from different parts of the diocese discussed the work they are doing to reach out to their communities.

(Continued on page 24)

# JOURNEY OUTWARD

*How St. Paul's Cathedral in Des Moines is being intentional about evangelism.*

By Charles M. Pope

When I assumed my position of curate at St. Paul's Cathedral in Des Moines, Iowa, one of the areas assigned to my care was evangelism. Those who had been involved in evangelism in the past were frustrated with the difficulty of getting a new program going. There were many discussions with the dean regarding an appropriate direction for evangelism. We both knew of the fear around the subject for many of our members.

We considered adopting a prefabricated program such as Alpha. But we decided against that approach, as we both agreed the program should grow out of the parish itself.

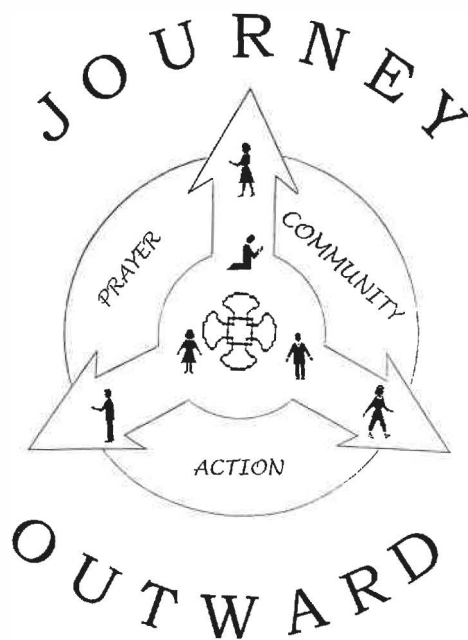
I envisioned the program as a series of small groups, made up of no more than six or seven people in a group. These groups would function as small evangelistic communities. I decided to ask each group member to assess his or her own evangelism. After assessments were shared, they were asked to consider taking a small outward step that would see them being a little more evangelistic.

A list was provided of persons who had been involved in some way with consideration of evangelism in the past. These people were invited to an organizational meeting. The meeting was well received. The group essentially bought my preliminary ideas. We divided that larger group into three small groups and began meeting.

We called this venture the Journey Outward Program. Instead of using the term "evangelism" exclusively, we substituted the term "outwardness." I used the apostles as examples of persons whose faith had elements of outwardness. Christians in general pay a price for not cultivating the outwardness of their own faith. Part of the price paid is that Christians become too internalized.

The group meetings included brief reflections on church history — how the church had begun and spread across Europe and the world, how Christians had used their own experience in Christ and the holy scriptures in spreading the word. We touched upon

the invention of the printing press as a key occurrence in mass producing the printed word. We discussed that period of evangelizing when it was prevalent for people to encourage others to "repent and be saved" or to "accept Jesus Christ as Savior." We then touched on how for many Christians, this aggressive evangelizing was seen as manipulative and offensive. We noted that over time, mainline denominations seemed to back off this aggressive style.



Slowly, and in general, people in these churches began to see any form of verbal evangelizing as suspect. Thus, a great quiet settled over mainline churches.

We then discussed that in the 21st century, there is no generally accepted practice of evangelism that is seen as evangelistic and Episcopalian. Thus, there is a need to discover the outwardness of faith for our times.

The three components to the Journey Outward program are: community, prayer and action. The community part of the program is the small group. The action part of the program is whatever step any group member makes to be more outward. As group members share their assessments and the steps they choose to take, it is agreed that all

will pray for each other. Ideally, out of a one-hour group session, 10 minutes are spent in prayer.

The energy created in these small groups has been remarkable. Action steps have included: a decision to be more hospitable to newcomers, a decision to invite a co-worker to church, or a decision to work on incorporating newcomers into various activities of the church. In some cases, people were satisfied with their present degree of outwardness. Our ability to draw newcomers and to make them feel welcome has dramatically increased. At the Easter Vigil, the bishop confirmed the largest adult confirmation class in many years.

We are engaged now in training group leaders. We have appointed a steering committee to make long-range plans for the program. A quarterly event is being planned for all groups to come together for a presentation and sharing of experiences.

Looking back, I see our program as a parish model of evangelism that takes seriously the starting point of any person. There is a strong emphasis on the individual's initiative to assess and implement one's own evangelism. No person's self-assessment is judged. Rather, it is seen as that person's starting point. One of the groups we have planned for the future is a Faith Statements group, which will enhance our ability to be conversant about the faith.

Finally, I have been surprised at how important taking a step is to the learning process. When group members work together to take these steps, community is created. And out of that community develops a marvelous, empowering energy that comes from sharing, praying and taking a step together. Somewhere out there in the future, I can see the person who is Episcopalian and who is appropriately evangelistic for his or her time and place. More and more I can see that person in the faces of our people. □

*The Rev. Charles M. Pope is the curate at the Cathedral Church of St. Paul, Des Moines, Iowa.*

# Mutual Ministry



## A Strategy for Thriving in the Parish

By Gary G. Nicolosi

A new ministry is an exciting but stressful time in the life of a priest. Mine was no exception. Not only did I accept the call to become rector of a large, complex church, but also I had made the move from the East Coast to the West Coast, from the conservative farm country of Lancaster County, Pennsylvania to rapidly growing, ever changing Southern California. Once in the parish, I was immediately faced with several highly charged issues that easily could have threatened my ministry.

Shortly before I arrived, the vestry voted down a proposal to begin a middle school. There was a residue of bitterness in the decision, because several committed parishioners had invested a great deal of effort in laying the groundwork for such a school. There was also deep division over the issue of a proposed chapel. It had been strongly supported by the previous rector, but the parish failed to raise sufficient funds for the project.

Then there were administrative issues: a high turnover rate in the office, discontent among staff members, and long, drawn-out vestry meetings characterized by intense bickering. As if these issues were not enough, within three weeks of my arrival, a sexual abuse charge was laid against a respected member. Returning home one evening, I remember feeling overwhelmed, exasperated, wondering how I would carry such a heavy burden by myself.

It was about this time one of the search committee members, a psychologist, suggested that I might form a Mutual Ministry Committee to meet with me on a regular basis. The purpose would be to provide the rector with a safe environment to discuss issues of ministry and vocation with a group of wise and caring parishioners.

We agreed that the Mutual Ministry Committee would consist of three to five members appointed by the rector

based on their trustworthiness, maturity, appreciation for the Episcopal tradition, and ability to keep confidences. The rector would review committee membership annually, but there would be no term limits. Members would covenant to meet on a specific day of the month throughout the year, taking into account vacations and time away from the parish. In our case, we agreed to meet in my office from 8:30 to 10 a.m. on the second Wednesday of each month.

A typical meeting begins with a time of personal sharing from committee members. The facilitator then invites me to speak about my ministry — what is happening in my life, how my ministry is developing, and issues that presently have my energy and attention. This allows me to review the month, to discuss specific concerns, events and personalities that have impacted me, and to share my perceptions of parish life. We then focus on a few primary issues that seem most important at the moment. Through a process of listening

courage to open oneself in a way that makes me so vulnerable. And yet, I find that the benefits of engaging in this process far outweigh the risks.

One particularly sensitive issue is an annual mutual ministry review. In my parish the Mutual Ministry Committee does the review, with a summary provided to the senior warden who may share it with the vestry. The review itself takes the form of the rector's self-evaluation, feedback from the ordained staff regarding their supervisory relationship with the rector, individual committee members' review of the rector's self-evaluation, and a final evaluation by the entire Mutual Ministry Committee. Also included are statistical data — baptisms, new members, communicants, worship attendance and annual budget — to supply an objective component to the review process.

I recommend a Mutual Ministry Committee to any rector as a way of strengthening an already strong ministry as well as preventing a ministry from falling into serious crisis. A mutual



*The more open and honest, the more beneficial the meeting.*

and conversation, questions and answers, the committee helps me to clarify these issues, to evaluate my emotional responses, to reflect theologically, and to develop a strategy for future action. The meeting concludes with each member having the opportunity to comment on the content or process of the meeting, with me having the final word.

I have discovered that you get as much out of this mutual ministry process as you put into it. A good rule of thumb is that the more open and honest I am, the more beneficial the meeting. Therefore, I go into each meeting prepared to share my feelings, attitudes and experiences about ministry and vocation. Admittedly, this is not easy, and I struggle with being too guarded or defensive. It takes a great deal of

ministry process could help reduce the growing number of forced terminations we are now experiencing in the Episcopal Church. Moreover, the process could assist the rector in those areas of parish ministry where problems are most likely to occur:

**Personal:** The stresses, pressures and demands of parish ministry can adversely affect a rector's personal and spiritual life. Loneliness and isolation, depression and exhaustion, boredom and lethargy — just going through the motions without the passion — are all too common for priests in any size church. A Mutual Ministry Committee, in providing a nurturing and supportive environment, can assist the rector to find balance, focus and renewal in ministry before serious dysfunction occurs.

**Personnel:** Almost every priest in

# Mutual Ministry:



## Personal

— can assist the rector to find balance, focus and renewal in ministry before serious dysfunction occurs.



## Personnel

— can assist the rector to handle personality conflicts and other personnel issues wisely, and in a way that respects the history and culture of the parish.



## Parishioners

— is the ideal setting to discuss how best to deal with difficult parishioners.



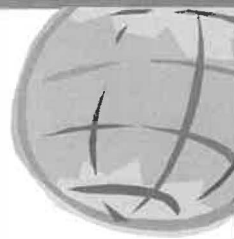
## Perceptions

— can assist clergy to reflect on the style of ministry, the persona at worship, the warmth and openness toward people in a way that overcomes invisible barriers to effective ministry.



## Performance

— can help the rector focus on the things that need to be done, and done well.



trust between the rector and committee members. Otherwise the process will never delve beneath surface issues.

2. There needs to be the strictest confidentiality. Only then can members feel free to speak candidly and with care.

3. Clergy need to be secure in their vocational identity and have sufficient self-esteem. Otherwise they may view the process as too threatening to benefit them.

4. Clergy should be committed to attaining self-knowledge — being aware of strengths and areas that need to be strengthened.

5. Clericalism needs to be replaced by an ecclesiology of the whole people of God in which clergy and laity are equal partners in the call to ministry.

Three years after those tense first weeks in my new ministry, the parish is thriving. A vibrant pre-school has followed the rejection of a parish middle school. The staff is stable, strong and supportive of one another. Being on vestry has actually become enjoyable, with meetings lasting two hours or less, and that includes

Eucharist. The chapel project is behind us, and a recent \$1.5 million capital campaign to build an education and music center was a huge success. The parish itself is experiencing significant numerical, financial and spiritual growth, with changed lives, creative ventures in ministry, and a new enthusiasm for being the church in Southern California. Do I credit the mutual ministry process for all the good things that are happening in the parish? I would put it like this: A parish is only as healthy as its leadership. A mutual ministry process benefits the entire parish because it promotes healthy leadership, beginning with the rector. Quite simply, if all parties follow this process faithfully, the benefits to the parish will be considerable. □

*The Rev. Gary Nicolosi is rector of St. Bartholomew's Church, Poway, Calif.*

parish ministry has to deal with personnel issues, whether it be hiring and firing, personality conflicts, or the treatment of volunteers. A Mutual Ministry Committee can assist the rector to handle these issues wisely, and in a way that respects the history and culture of the parish.

**Parishioners:** Any priest in any size parish inevitably encounters difficult parishioners. A Mutual Ministry Committee is the ideal setting to discuss how best to deal with them.

**Perceptions:** It is my experience that people's perceptions are as important as reality itself. The rector's appearance, the style of ministry, the persona at worship, the warmth and openness toward people are intangibles that can make or break a ministry. A Mutual Ministry Committee can assist clergy to reflect on these intangibles in a way that overcomes these invisible barriers

to effective ministry.

**Performance:** Leadership scholar Warren Bennis makes the helpful distinction between doing things right and doing the right things. It is possible for clergy to exercise their ministry exceptionally well, but fail as effective pastors because of wrong priorities. A Mutual Ministry Committee can help the rector focus on the things that need to be done, and done well. Though some priests may fear a performance review, the question that needs to be addressed is this: If there are areas in my ministry that need to be strengthened, is it not desirable that I know about those areas so that I can take appropriate action? Yes, a performance review may, at times, be painful, but it is necessary for vocational development.

What does it take for the mutual ministry process to work effectively?

1. There should be a high degree of

# Open to All

*Children receive communion at an early age in many places*

"I like to think of kids not remembering a time when they were excluded from the table," said the Rev. Mark Brinkmann, rector of St. James' Church in Salt Lake City. He was speaking to the question of whether, and when, children were allowed to receive Holy Communion. His parish has many children, and the sacrament is "open to all the children, right away," of course at the discretion of their parents. "It would be difficult to deny it to them once they are baptized into the family."



This seemed the prevailing practice discovered in random telephone calls to parishes. A few clergy spoke of some preparation or teaching, and one makes rather an occasion of the child's first reception. But communicating children and infants, with parents' permission or at their request, occurs across the country. Practices are decided at each parish.

In Arlington, Texas, the Rev. Russell Arnett, a fairly recent addition to the staff of Saints Peter and Paul, said he gives individual instruction to children when their parents think they're ready, typically in second or

to go back and love our friends. I send them home to discuss with their family how they hunger for God." The child learns how to kneel at the rail, how to handle the wafer and the cup, and receives a tiny taste of wine, so as not to be surprised.

The child receiving communion for the first time is named at the Peace, and given a certificate of the occasion. He or she is the first person to receive the sacrament that day.

The rector of St. Michael's, Mandeville, La., the Rev. Roy Glen Pollina, instructs parents on the significance of communion, and

may receive, but only if the parents request it and meet with the rector for instruction.

To the Rev. David Elsensohn, at St. Peter's-by-the-Sea in Sitka, Alaska, "The sacrament is not dependent upon our intellect. After baptism, we don't want to excommunicate [the new member]. So we go to the laying-on-of-hands by the bishop, if possible" as a confirmation and the child or infant

receives communion at the Eucharist following.

With the procedure described at St. Peter's, St. Michael's, St. Andrew's in Polson, Mont., and elsewhere, infants may receive a tiny sliver of a parent's host, and a drop of wine from the priest's, or a parent's, fingertip. As the receptionist at Christ Church, Cooperstown, N.Y., said, "Here they go from birth to death."

For the Very Rev. Richard Martindale, dean of St. Mark's Pro-Cathedral in Hastings, Neb., a baptism was his doorway into the Episcopal Church. He is godfather to his niece. At communion after she was baptized, "The priest broke off a sliver and put it into Elizabeth's mouth. I said, 'Ah, ha! That's what saved by grace is all about'.

"Small people practically grab it," he said. "They want the 'Jesus bread,' the body of Christ." He is sometimes asked if children understand it. "I'm a priest, and I don't understand. It's a mystery." If we all waited until we understood, he said, we'd never go.

*Patricia Nakamura  
and Judi Amey*

## **"They want the 'Jesus bread,' the body of Christ."**

— *The Very Rev. Richard Martindale  
Dean of St. Mark's Pro-Cathedral, Hastings, Neb.*

third grade. He explains how the host is made, saying it is "just bread" that in the Eucharist something is added ... somewhat like "just bread" turns into a peanut-butter-and-jelly sandwich. When we're hungry, he reminds them, "we need sustenance

most children begin to take the sacrament when they begin eating solid food, at perhaps age 2. Some, he said, elect to wait until they are confirmed. In Covington, Ky., Trinity Church's first communions occur in first grade, after a year of training. Younger children



# On Children and Holy Communion

A few weeks ago, as I was distributing the bread at Holy Communion, a little boy with his mother came to the rail. He held out his hand and I placed the wafer upon his upraised palm with the words, "The body of our Lord Jesus Christ given for you." The mother, somewhat embarrassed, exclaimed, "Oh, he doesn't receive," and removed the sacrament as the little fellow looked at me with pleading eyes.

Parents are encouraged to bring their young children to the communion rail for blessing. The little ones get a gentle touch and a warm word from the person distributing communion. That is good. Jesus said, "Let the children come to me, and do not hinder them." But sometimes, as with my little friend, they reach out for what they see others receiving, and are rebuffed.

We advertise the Holy Communion to be open to all baptized persons. We mean by that all persons who cherish their baptism in the Lord and are disposed to receive the bread and wine in remembrance of him. We also acknowledge the admonition of St. Paul that we dare not eat or drink in an unworthy manner. What about children?

The discipline of the Episcopal Church recognizes the necessity for understanding the sacrament and a right spiritual preparation for its reception. But it has not been consistent in what that preparation must be. Traditionally it is the full theological training of young adults for confirmation at the age of discretion, usually around 12 years of age. But that is a long time to wait. Following the Roman Catholic custom, many congregations prepare their youngsters for first communion at a much earlier age, simply teaching them how to receive with a sense of deep reverence and

respect.

But I wonder if the Holy Communion does not commend its own teaching, and that little children understand, in its simplicity, even more profoundly than adults with degrees of theological training. Children are brought into the holy space of the church at worship; they are brought forward at a particular time to an even more sacred place where vested people are doing special things; in the company of loving parents and trusted others they receive food and drink with special words that will dwell in their minds and souls' imagination all their lives long. "Take and eat this in remembrance of me."

I believe in the communion of children. It is the parents who bring them to the altar rail who need to be prepared. They need to understand that here their little ones will come into the real presence of Christ; that, just as they eat together at the dining room table at home, so they partake together at this holy table, and that he, in a way that passes all understanding, will bless them with his peace. It is most pleasing to Jesus' heart of love that no hindrance is put in the way of children coming to him. It should be that they might never remember a time when they were not fed at the table of his grace.

On a recent Sunday I was distributing the communion bread. A mother with a tiny little girl in her arms, much too young I thought to receive, yet when I placed the wafer in the woman's hand she gently broke off a small piece and gave it to her child, guiding the little one so reverently to put it into her mouth. Together they ate of the mystical body of Christ. There was Eucharist, Holy Communion, indeed.

*Our guest columnist is the Rt. Rev. Alden Hathaway, bishop-in-residence at St. John's Church, Tallahassee, Fla.*



**It is the parents who bring them to the altar rail who need to be prepared.**

## *Did You Know...*

**The Diocese of Texas has more communicants than any other diocese.**

## *Quote of the Week*

**The Very Rev. Stephen Brahe, dean of St. Peter's Cathedral, Helena, Mont., on being an Episcopalian: "Sometimes, I think being an Episcopalian means being a member of the 'Crisis of the Month Club'."**

## Where the Action Is

With this Parish Administration Issue, we extend greetings to new readers and to those who may be unfamiliar with this magazine. This issue is one of four we publish each year devoted to the subject of parish administration. The parish is where the church, for the most part, lives and moves and has its being. It is within the parish that matters of evangelism receive serious attention. With this in mind, we offer an article about how one cathedral, St. Paul's in Des Moines, Iowa, put together its ministry of evangelism. Other matters of interest to the running of parishes can be found in this issue — communion of children, support for the rector.

We hope that our subscribers, and those who receive this special issue as a sample copy, will share it with others, for it is very likely that the articles, advertisements, and other features of this magazine will be interesting to members of the vestry, educators or others in the church. Interested readers are the persons best able to introduce others to *THE LIVING CHURCH*, the only national weekly publication serving Episcopalians. Readers of *TLC*, now in its 122nd year, are among the best-informed members of the Episcopal Church. *THE LIVING CHURCH* family includes many outstanding bishops, other clergy and lay persons. We are grateful to all who tell others about this unique magazine. Through their support and encouragement they have helped sustain *TLC* for more than a century.



A resolution to go before General Convention proposes that the church double its baptized membership by 2020.

## Lofty Goal in Evangelism

A resolution to go before the 73rd General Convention next month in Denver proposes that the church double its baptized membership by 2020. Proposed by the Standing Commission on Domestic Mission and Evangelism, the resolution states that this goal can be reached by creative strategies of evangelism, prayer and spiritual development, recruiting and equipping innovative leaders, and strengthening congregational life.

Domestic Mission and Evangelism is one of the church's newest commissions, having been formed by the 1997 General Convention. It recognizes that local congregations will be the key to achieving such a lofty goal. The commission calls upon congregations to ask questions about their vision for the future. Do the congregations desire a future of growth? Are they willing to take risks in order to grow? Are they articulating their mission? Are they planning for the future? The resolution proposes that the church use 10 percent of the aggregate income derived from diocesan support and investment income for this purpose.

Regarding the recruiting of leadership, the commission advocates recruiting, educating and training evangelists and church planners who were born after 1964 and/or are people of color, and the training of lay and ordained leaders in second-language skills and cross-cultural sensitivity. It also moves that the Executive Council assure funding of \$500,000 annually in matching funds to parishes and dioceses in each year of the triennium, 2001-2003.

The idea to double the membership of the church is ambitious, particularly at a time when the church is in danger of tearing itself apart. Nevertheless, the resolution is worthy of support. It would carry out the mission of the church (BCP, p. 855) and enhance the effectiveness of the church. In this issue which highlights the life of the parishes, we are pleased to note this resolution would emphasize the creativity and vitality of the local congregation, for that is where the primary work of evangelism is most effective.

# When Do We Forgive?

An observer at the Black College Reunion

By C. Joseph Sitts

For the past two years, I have been at Florida's Ground Zero of the Adam's Mark Hotel controversy. In both years I have worked as a volunteer member of the "God Squad" in Daytona Beach during Black College Reunion.

The God Squad is a group of perhaps 75 clergy who volunteer to spend from Thursday through the weekend at the reunion. Most of us are trained police chaplains, and more than half are black. Most are from a 75-mile radius, but some flew in from other states to help. We wore gold T-shirts with a Daytona Beach symbol on the front and the word "clergy" in five-inch-high letters on the back, and a black cap with "God Squad" written on the front. We were told not to wear our regular chaplain's uniform, or badges or any other official identification. As much as possible we were to be and to appear "as innocent as lambs."

Clergy on the God Squad were generally assigned to the midnight to dawn shift – when it seemed that all 100,000 young people were either on the sidewalks or cruising in decked-out cars up and down Atlantic Avenue.

Mostly, the police stayed in the center turn-lane of the avenue, while God Squad members "worked the crowds." Some crowd barricades had been erected to help keep pedestrians on the sidewalks, and I generally stood

trying to keep them on the sidewalks, and at keeping the cars moving. Not always an easy task.

As several said to me, they came "to see and to be seen." And many, especially some young ladies, allowed a great deal to be seen. When the young men gathered around to take a look, just having someone walk toward them with a five-inch high "clergy" sign on their gold shirt usually spoiled the mood and broke up the gathering.

Most participants, though not all, seemed to have a natural respect for clergy, and they genuinely seemed to like having us there. Most understandably reacted to us much more favorably than they would to the police doing the same kind of crowd control.

Black College Reunion (BCR) was the last of spring's "big three" at Daytona Beach, and everyone was tired – the police, the merchants, and the hotel staffs. To put the energy level in perspective, understand that every spring, the 600,000 bikers at Bike Week are immediately followed by some 200,000 for Spring Break, and then comes BCR.

During Bike Week, the streets of Daytona were busy and the Harleys were noisy, but it was manageable because the motorcycles and money expanded over three counties. Like-

end, and being on the streets and the sidewalks is just as important to BCR visitors as is being on the beach.

The Adam's Mark controversy was triggered during the 1999 BCR. In an attempt to control who was coming and going in their hotel, the staff gave registered guests yellow wristbands to wear. In hindsight, that was a pretty dumb decision.

During both last year and this year's BCR, I was assigned as a God Squad member to the front of the Adam's Mark. I saw the bands and thought that they were a little odd. But I am not black, and I was not wearing one, and I wasn't thinking at the time about the symbolism that it could represent to a young person whose whole life can be defined as a minority.

Apparently, five 1999 BCR visitors accused the hotel of discriminatory practices which triggered a proposed class-action lawsuit. One of the foremost charges related to the wristbands. The state Attorney General's Office joined in the suit, and the Justice Department filed a second suit. Although not admitting any wrongdoing, the Adam's Mark agreed to pay \$8 million and to make over its corporate policies to settle the charges. Adam's Mark also contributed some \$50,000 toward the organization of BCR.

The Adam's Mark obviously worked very hard to prepare for this year, and several guests were quoted in the local media commending the hotel for the obvious difference. There was additional staffing, extended hours for the food court, and special events. As I observed several hotels up and down the beachfront, the Adam's Mark seemed to be the best organized and staffed. But, of course, one would expect its staff to be on their best behavior after last year, and they were.

***"... it does seem to me that the individuals who make up the corporation have worked hard at correcting their wrong, and at going on with life."***

next to them. I talked with the students, welcomed them to Daytona Beach, and chatted with them about where they were from. I worked at

wise, Spring Break spreads out over one or two weeks and is much more "beach oriented." BCR, on the other hand, is concentrated in one week-

## VIEWPOINT

I did not hear or see any quote criticizing them.

As I walked the street in front of the hotel through the wee hours of the morning, I talked with a number of visitors about their feelings toward the Adam's Mark. No one talked about boycott. In fact, all 437 rooms were filled with some 2,000 registered guests. One young man said to me, "They made a mistake, they figured it out, and now they're doing the right thing."

I thought about how much that

sounded like the cycle of sin, repentance and forgiveness – and going on with life. In the midst of a wild week-end, I actually heard a little theology.

And then I thought about our General Convention in Denver next month. When there were still accusations toward the Adam's Mark, and before there was any judgment or settlement, the Executive Council canceled all arrangements with the Denver Adam's Mark. The term "institutional racism" was brought up. The cancellation cost our very tight church

budgets well over a \$1 million in cancellation fees and has caused thousands of convention-goers to have to make much less convenient arrangements.

I am not a member of the Executive Council, and I don't know what it feels like to live a life of frequent discrimination. I am certain that the members of the Executive Council thought long and hard before giving up our million dollars.

But I wonder, is there a parable in all of this for our church? Those who were most directly affected by the Daytona hotel's "mistakes" of the past apparently found it in their hearts to understand, to forgive – and to have a great party.

I have been ordained for more than 30 years, and have taken my share of both diocesan and national church posts. I have heard the term "institutional racism" used many times, but I have never understood it. Some might disagree, but it has seemed to me that, at its core, racism is always individual and personal, even when it permeates an institution.

Certainly some institutions can be identified as fostering an atmosphere of racism, but it is always individual board members, managers and employees who establish policies of discrimination, no matter how overt or subtle they may be. It is legislators, government officials and citizens who can discriminate in everyday life. And it is up to those same individuals to recognize a wrong within their institution and to correct it. Some work hard at correcting it, and others continue their old ways.

I am just a God Squad volunteer who has talked with a few hundred young people during a wild weekend. I've never stayed at an Adam's Mark, and I can't afford their rooms. But it does seem to me that the individuals who make up that particular corporation have worked hard at correcting their wrong, and at going on with life.

Is there not something biblical about rejoicing with the wrong-doer who has returned to the right way? □

*The Very Rev. C. Joseph Sitts is the rector of the Church of the Resurrection and Sweetwater Academy in Longwood, Fla.*

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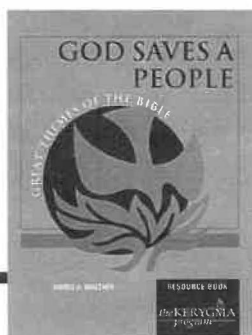
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# Credibility Lacking

Your editorial is right. The Episcopal Church needs reconciliation. But both the news article and the editorial on the New Commandment Task Force [TLC, May 7] reveal — and also, apparently, fail to grasp — why Christians cannot be sanguine about this project, despite its good intentions, excellent name, and lofty goal of “teaching members of the church to be more loving.” It lacks credibility.

The use of passive voice is a valiant journalistic effort to avoid embarrassing anyone, but it serves only to heighten the irony. As the article states, the task force has been “designed” and “recently formed” — but it doesn’t immediately say by whom. Interestingly, it turns out that those who designed it and recently formed it are now self-appointed members running it.

And, of course, they believe that they (and the participants whom they select for their regional meetings) “represent a balance among persons who hold liberal, conservative and moderate positions.” There is no appointment or election except by the task force members themselves.

Speaking of balanced representation, it is notable that among the seven names on the task force there are five clerics and only two lay persons, though the Episcopal Church is 99 percent laity. (Of the two lay members, one is married to a cleric.) And there are no lay women. All but three of the seven members are from the dioceses of Los Angeles and Newark.

Let us join Bishop Griswold in the lively hope that this reconciliation initiative will bear fruit. But let us also get real.

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

## A Serious Matter

If the Rev. Earle Fox is right about what “the studies show” about “the legendary homosexual promiscuity” [TLC, May 21], it is a serious matter

that the church needs to weigh carefully in our current dialogues about sexual morality. However, I do not believe he is right. I believe his allegations are false, tendentious and irresponsible. I would be interested to see the specific citations of the studies to which he refers, and to hear about other studies, preferably published in

reputable peer-reviewed journals, that bear upon this issue.

*(The Rev.) William S.J. Moorhead  
Trinity Church  
Iowa City, Iowa*

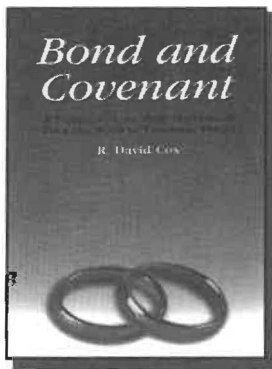
The Rev. Earle Fox condemns all homosexual relationships, citing a study which allows him to believe that

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faithfulness in homosexual relationships simply does not and cannot exist.

For those of us who know of faithful, permanent, monogamous same-sex relationships, what are we to make of his judgment? Given his reasoning, a study showing a very high degree of faithfulness among lesbian couples would presumably lead him to affirm the potential goodness of lesbianism. Would he be so consistent?

If it is the absence of lifelong monogamy that troubles Fr. Fox, why does he not target promiscuity, and other such relationship failures, rather than homosexuality per se?

(The Rev.) Thomas Nicoll  
Larchmont, N.Y.

### Holding Out a Carrot

The Rev. Hugh Magers is singled out as “one of the best wits of the Episcopal Church” [TLC, April 30]. He

objected to what he saw while serving at the Episcopal Church Center, which he described as “a sentimental, mawkish view of religion wherein everybody is going to heaven and there is no need to respond to God’s grace.”

Fr. Magers’ remarks suggest two things: One, the purpose of Christianity is to get the believer into heaven and, two, there are people at “815” who believe that responding to God’s grace is not a central component of religious faith and practice.

As to the first, there certainly have been and are many who would hold out the carrot of heavenly bliss before the world as a prime motivator for religious conformity. Such thinking easily embraces its compliment of dangling the sword of eternal damnation before a cowed populace. I don’t believe such motivational methods have ever helped the church reflect God’s greater glory.

Regarding the second, Fr. Magers

marginalizes those with whom he has theological differences and, hence, dismisses them. Is he suggesting that those who hold an Anglican perspective different from his own do not place a premium on responding to God’s grace? His speech calls into question the faith of many Episcopalians and belittles their struggle to manifest Christ to the world and one another.

Is such rhetoric an example of the best wit our church has to offer?

(The Rev.) Brooke Myers  
Holy Cross Church  
Castro Valley, Calif.

### It’s Accurate

I want to point out some distortions and omissions in Richard Mammana’s review of Jeffrey Lee’s *Opening the Prayer Book* [TLC, May 14]. Stating that the book has “a good number” of mistakes and factual errors, Mr. Mammana’s review refers to only two, both of which are misinterpretations of what Fr. Lee actually wrote. Prior to publication the book was vetted by a leading liturgical scholar in the Episcopal Church, so we have full confidence in its accuracy and think this review is irresponsible.

Cynthia Shattuck  
Cowley Publications  
Boston, Mass.

### One of the Best

The article by James Babin, “Literature and *Religio*,” and Gail Godwin’s tribute to Fr. Webbe [TLC, May 14] helped to make the Spring Book Issue one of the best I have read.

Concerning comments by the reviewer about factual errors in *Opening the Prayer Book*, I hope that because it is a volume in The New Church’s Teaching Series, the publisher will eat the cost of the careless scholarship of the book’s author and of the editor, who should have spotted the mistakes, and pull the remaining books and/or publish an errata sheet. In a teaching venture this important, the church must be accurate as well as readable.

(The Rev.) Robert Carroll Walters  
Worcester, Mass.



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## Turgid Prose

TLC's humor editors outdid themselves when they printed James Babin's "Literature and *Religio*" [TLC, May 14]. If he intended to do so, the author could not have created a more hilarious spoof on the pseudo-scholarly pretensions of today's university English department. His repetitive recapitulation of commonplace understandings couched in such magnificently turgid prose is a real hoot!

*Marcia Ransom  
Topeka, Kan.*

## Mean Spirited

I was more than slightly appalled by William M. Loker's reaction to Canon John P. Boucher's Viewpoint article [TLC, May 14]. To disagree with an opinion or an issue is an opportunity to present more information, another experience, and possibly change minds. To focus one's disagreement in the form of personal criticism of the author adds nothing. Mr. Loker's mean-spirited attack left me feeling sad and troubled.

*(The Rev.) Nancy M. Stroh  
Church of the Holy Nativity  
Wrightstown, Pa.*

## It's a Test

The church at large needs to watch very closely the details of the ecclesiastical trial of Bishop Jones [TLC, May 21]. It will serve as a test for the fundamental fairness of how our present canons operate.

If the facts in the case are substantially as Bishop Jones sees them, and if there has been past disciplinary action taken in connection with the offense, then does not this trial constitute double jeopardy and possibly harassment? Those words may not appear in our present canon law, but they certainly have a foundation in ethics.

*(The Rev.) Lynn Chester Edwards  
Pittsburgh, Pa.*



## TO OUR READERS

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



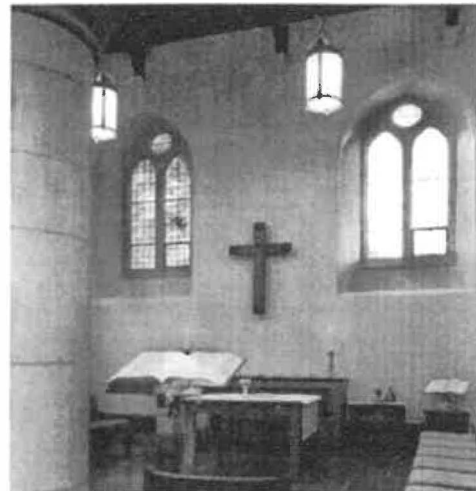
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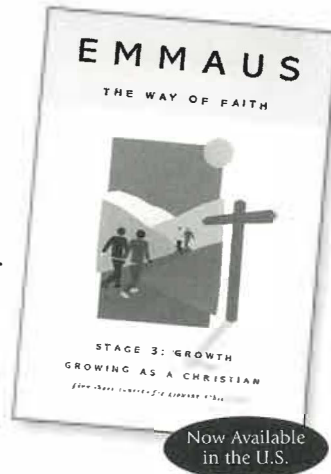
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(Continued from page 12)

Emmanuel Church, Hailey, has started a breakfast club for hungry children on Sunday morning, and an after-school homework club where kids receive a snack, get help with their homework and gain access to the Internet. St. James', Mountain Home, televises its services on public access television. Trinity, Pocatello, is ministering to the women's prison, started "Our Gathering Place" for high school students, and built a downtown park and community art center. St. Francis of the Tetons is a new parish offering worship services for people of many faiths and has opened a Centering Prayer Retreat attracting people from across the nation.



Convocation concluded with Sunday Eucharist celebrated by Dean Baxter and Bishop Bainbridge.

*Eve Chandler*

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## Forums Planned

The convention of the **Diocese of Maryland** met in Annapolis May 4-6 under the themes of Christian formation and evangelism.

In their joint address, Bishop Robert W. Ihloff and Bishop Suffragan John L. Rabb touched on a variety of topics. One was a new look at the discernment process for ordination, with a special interest in young candidates. They proposed new parish starts in the pattern of The Gathering at Walkersville, begun in 1998. Bishop Ihloff, who had been part of the forum in Texas on divisive sexual issues [TLC, May 7], stressed the importance of dialogue with tolerance and affection among Christians of any differing convictions.

Such attitudes were evident during a lengthy discussion about the place of gays and lesbians in the church. It became evident that the convention was not ready to act on any of several proposed resolutions. The diocesan council was



charged with sponsoring extensive forums on the issue this year.

Guests from the Diocese of Tokyo, Maryland's companion for 15 years, were joined by the Bishop of Accra, the Rt. Rev. Justice O. Akrofi, and other Ghanaians to



mark the beginning of a second companion diocese relationship. Convention enthusiastically endorsed the appeal of the Rev. George Mocko, Bishop of the Evangelical Lutheran Church in America, for support of the document *Called to Common Mission*. Sandra Swann gave a report on her work as executive director of the Presiding Bishop's Fund for World Relief.

Two prominent Episcopal educators, the Rev. Joseph Russell of Cleveland and the Rev. Robin Szoke of the national church staff, set the tone for a vision of Christian formation described on the T-shirts of the youth delegates: "The Episcopal Church does not HAVE an education program; it IS an education program."

The 2000 budget, adopted by diocesan council in January, is \$3,191,902.

(The Rev.) P. Kingsley Smith

## Looking Toward Denver

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come before General  
Convention in July.



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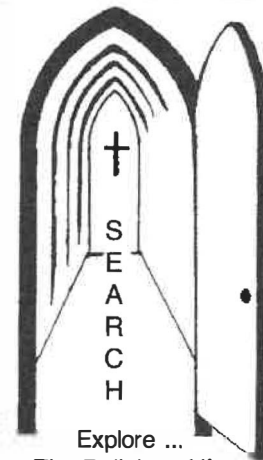
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## PEOPLE & PLACES

### Appointments

The Rev. **David M. Angelica** is rector of Holy Spirit, 204 Monument Rd., Orleans, MA 02653.

The Rev. **Charles Baker** is rector of St. David's, PO Box 296, Gales Ferry, CT 06335.

The Rev. **Bryant Carlson** is assistant at St. Bartholomew's, 11265 SW Cabot St., Beaverton, OR 97005.

The Rev. **Timothy H. Graham** is rector of Good Shepherd, 2160 Church St., Covington, GA 30014.

The Rev. **William Hardwick** is rector of Grace, Union Park, Norwalk, CT 06850.

The Rev. **Mary Korte** is rector of Emmanuel, Lyons Plains Rd., Weston, CT 06883.

The Rev. **Francis Andrew Phillips** is executive assistant to the dean at Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

The Rev. **Jacqueline Sheldon** is vicar of St. James', RFD Rt. 5, Preston, Poquetanuck, CT 06360.

The Rev. **Edna Shelton** is deacon at St. Patrick's, 1434 E 13 Mile Rd., Madison Heights, MI 48071.

The Rev. **John Shoemaker** is interim of St. Thomas', 1465 Coburg Rd., Eugene, OR 97401.

The Rev. **Louie Dean Skipper** is assistant at St. Stephen's, PO Box 43160, Birmingham, AL 35243.

The Rev. **R. Craig Smalley** is associate at Trinity, 3333 S Panther Creek Dr., The Woodlands, TX 77381.

### Renunciations

South Carolina — **Terrell Lyles Glenn, Jr.**

### Retirements

The Rev. **W. Michael Cassell**, as rector of St. Joseph's, Boynton Beach, FL.

The Rev. **John M. Keith**, as rector of Grace, Mount Meigs, AL; add. 3439 N Water Mill Rd., Montgomery, AL 36116.

The Rev. **Larry Smellie**, as rector of St. Paul's, Naples, FL. In his retirement, he

serves at canon pastor in the Diocese of Southwest Florida; add. 15051 Sterling Oaks Dr., Naples, FL 34110-4106.

### Deaths

The Rev. **Kathleen Ryan**, 62, retired priest of the Diocese of Colorado and believed to be the first woman deacon in the Episcopal Church, died April 1.

Ms. Ryan was a native of Rocky Ford, CO, and a graduate of Colorado State University and Church Divinity School of the Pacific. She was ordained deacon in 1970 and priest in 1981. She served as religious education assistant at St. Philip in the Hills, Tucson, AZ, 1970-73; parish coordinator then curate at St. Bernard's, Denver, CO, 1976-84; vicar of Grace, Georgetown, CO, 1981-92; vicar of St. Peter and St. Mary, Denver, 1989-92; and rector of St. Andrew's, La Junta, CO, from 1994 until her retirement in 1998, due to illness.

The Rev. **Joseph L. Sheldon, Jr.**, retired priest of the Diocese of Texas, died March 14 in San Angelo, TX. He was 73.

Fr. Sheldon was a native of Galveston, TX. He was a graduate of Baylor University and the Episcopal Theological Seminary of the Southwest. He was ordained deacon in 1959 and priest in 1960. Fr. Sheldon spent nearly his entire ministry in Texas. He served as deacon-in-charge then rector of St. Helena's, Boerne, 1959-63; vicar of St. Michael and All Angels, Blanco, 1960-63; rector of St. Stephen's, Goliad, and priest-in-charge of St. Matthew's, Kenedy, 1963-66; rector of St. George's, Bossier City, LA, 1967-70; rector of Christ Church, Laredo, 1970-82; priest-in-charge of St. Paul's, Woodville, 1982-86 and vicar of St. Luke's, Livingston, 1982-88; priest-in-charge of St. Mark's, Cleveland, 1986-88; vicar of St. Martin's, Copperas Cove, St. George's, Gatesville, 1988-91 and vicar of St. Thomas', Rockdale, and All Saints', Cameron, 1991-93. At the time of his death, he was serving as assistant at Good Shepherd, San Angelo. His wife, Mildred, survives Fr. Sheldon.

**Henry L. McCorkle**, 76, founding editor of *The Episcopalian*, died of cancer April 24 at his Brunswick, ME, home.

Mr. McCorkle founded *The Episcopalian*, a national monthly church publication originating in Philadelphia, PA, in 1959, capping a career in journalism that took him to assignments around the world. He also served as president of the Associated Church Press and co-founded the Religion Newswriters Association. His wife, Jody, three children and five grandchildren survive Mr. McCorkle.

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# *An Invitation to Sacrifice and Service*

A question was put to the young deacon about his ordination by a small group of students: "Do you feel any different?" The deacon, with brow furrowed and lips pursed, seemed distressed in answering, "Well, no. Not really." He had been expecting, perhaps, a new creation or a different understanding of himself and his role in God's world. He was visibly disappointed.

It occurred to me that what he had been expecting to happen dramatically at his ordination should probably have been happening all along, and that the transformation should continue into the future. Ordination is the recognition that one has been called by God and the community and set apart for a ministry, the bequest of a responsibility for shepherding the church. Though it is believed that God's special grace, mysteriously conveyed by the laying on of a bishop's hands, enables one to perform the ministry to which one is called, it does not fundamentally change someone in an instant.

There seems to be something about opening oneself to Christ and being vulnerable to growth in unexpected ways that should already have been at work in one called to ordination. How has one's call been heard? As an invitation to sacrifice and service, or as a right, a feather in one's cap, the privilege to wear particular clothing? Perhaps the rights and privileges are obtained by the outward act of ordination. But what about the notion of self-sacrifice? Is this not what has led one to hear God's call in the first place?

I look forward to my own ordination as a jump off the cliff. Though I don't know how effective I will be as a deacon or a priest, I know I must hurl my whole self off this cliff and trust that it is God's will. And it is not something that will begin at ordination. I have been running toward the cliff for a long time, becoming more and more aware of the possibility of real pain and sacrifice all the way. Yet

God continues to call me toward him. With love for God and a desire to serve Christ I go forward to be ordained in his church. My prayer is that I am worthy of such a calling and am able to serve him to the best of

my ability. I really have nothing else to offer but all that I am.

Will I feel different after my ordination to the diaconate? I already do.

*Marjorie Bevans  
Nashotah, Wis.*

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Sun 8, 10:30 & 5:30; Wed 10

## BATON ROUGE, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
(225) 387-5141 Internet: http://www.stjamesbr.org  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr, assoc.;  
the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher,  
Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Lou  
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  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## NEW ORLEANS, LA

**ST. ANNA'S** 1313 Esplanade Ave.  
Serving Christ in the French Quarter since 1846  
Masses: Sun 8 (low); 10:30 (sol high); Wed 6 Healing/Mass

## HULLS COVE, ME (3 mi. NW of Bar Harbor)

**CHURCH OF OUR FATHER** on Rte. 3  
The Rev. Charles R. Bradshaw, r; the Rev. Mary-Carol Grif-  
fin  
H Eu Sun 7:30 & 9. Wed 7 (207) 288-4849

## MT. DESERT, ME

**ST. MARY'S-BY-THE-SEA** So. Shore Rd.  
June 18-Sept. 10: Sun 8 H Eu; 10:30 H Eu (1S), MP (2S-5S)  
**ST. JUDE'S, Seal Harbor** Rt. 3  
July 2-Sept. 3: Sun 10:30 H Eu (1S, 3S), MP (2S, 4S, 5S)  
The Rev. Charlene S. Alling, r (207) 276-5588

## BOSTON, MA

**CHURCH OF THE ADVENT**  
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. Huntress, 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

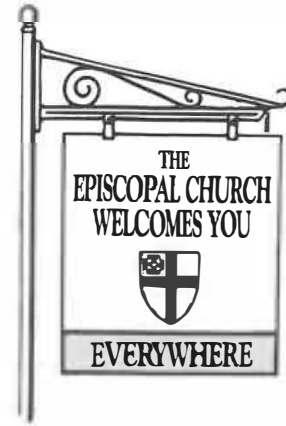
## NANTUCKET, MA

**ST. PAUL'S**  
The Rev. Joel M. Ives, p-i-c; Richard Busch, organist, choir-  
master  
Sun H Eu 8, Cho Eu 10, MP Mon-Fri 8; H Eu Wed 8:30, Sat 5:30



Church of the Holy Mount, Ruidoso, N.M.

# SUMMER CHURCH DIRECTORY



## 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

## BILLINGS, MT

**ST. LUKE'S** (406) 252-7186  
119 N. 33rd St.  
HC Sat 5, Sun 8 & 10:15. Wed noon w/lunch

## LAS VEGAS, NV

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

## MINDEN, NV

**COVENTRY CROSS** 16 Esmeralda Pl.  
The Rev. Shep Curtis (702) 782-4161  
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

## CAPE MAY, NJ

**CHURCH OF THE ADVENT** Franklin & Washington Sts.  
The Rev. Dr. James A. Fisher, r  
Sun Eu 8 & 10:30, Thurs noon (609) 884-3065

## NEWARK, NJ

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

## CARLSBAD, NM

**Grace Church** (505) 865-6200 608 W. Fox St.  
Fr. Thomas W. Gray, r  
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

## RUIDOSO, NM

**HOLY MOUNT** 121 Mescalero Trail  
The Rev. Canon John W. Penn, r (505) 257-2356  
Sun: H Eu 8, 10:30. Wed H Eu 5:

## SANTA FE, NM

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

## BRIDGEHAMPTON, NY (Long Island)

**ST. ANN'S** (631) 537-1527  
2463 Main St. at Hull Lane  
Sun Eu 8, 9:30. Wed Bible Study 11, Eu 12

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200 www.stbarts.org  
Sun Eu 8, 9 Cho Eu 11. Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe open for lunch M-F. Book & Gift Shop open daily.

## EPISCOPAL CHURCH CENTER

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

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
www.stmrvirgin.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

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 internet: <http://www.trinitywallstreet.org>

## TRINITY

Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## NEW YORK, NY

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

## NIAGARA FALLS, NY

**ST. PETER'S** 140 Rainbow Blvd.  
(a block from the Falls) (716) 282-1717  
The Rev. Guy R. Peek, r  
Sun: 8 H Eu, 10:30 H Eu (Sung)

## SARATOGA SPRINGS, NY

**BETHESDA** Washington at Broadway  
The Rev. Thomas T. Parke, r (518) 584-5980  
Sun Masses: 6:30, 8 & 10. H/A

## ASHEVILLE, NC

**TRINITY CHURCH (Downtown)** 60 Church St.  
The Rev. William Whisenhunt, r (828) 253-9361  
Sun H Eu 8 & 10:45, Wed 5:30

## SAND SPRINGS, OK

**ST. MATTHEW'S** (West of Tulsa) 601 N. Lake Dr.  
The Rev. L. Clark Shackelford  
Masses: Sun 8, 10:30; Tues 9:30. Rosary 6 Wed

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins r  
Sun Masses 9 & 11. Thurs 10

## S. CLEMENT'S, Shrine of Our Lady of Clemency

20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E.B. Swain, SSC, r  
The Rev. R. Trent Fraser, c  
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. (June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily: Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 & Sun 10:30, at any time on request.

## PITTSBURGH, PA

**CALVARY** www.calvaryppgh.org 315 Shady Ave.  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120  
Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 8; Tues & Fri 7; Wed 7 & 10:30

## SELINGROVE, PA

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA (NORTH OF ALLENTOWN)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

## CHARLESTON, SC

**ST. MARK'S** Thomas & Warren Sts.  
The Rev. Dr. Richard Cornish Martin  
Sun Sung Mass at 10

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL** (843) 237-3459  
HWY 17 S (just N. of M.L. King Rd.)  
Sun H Eu 8 & 10 (traditional, racially mixed)

## RAPID CITY, SD

**EMMANUEL** 717 Quincy St.  
(On the way to Mount Rushmore) (805) 342-0909  
The Rev. David A. Cameron  
Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
The Rev. James R. Murguia, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; the Rev. Frederick C. Philputt 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, 6. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

## TRINITY

(972) 991-3601 12727 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository Preaching

## FORT WORTH, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
(817) 332-3191 www.st-andrew.com  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP daily as anno. Evangelical and Anglican in the heart of Fort Worth

## SAN ANTONIO, TX

**ST. LUKE'S** 11 St. Luke's Lane (210) 828-6425  
The Rev. William K. Christian III, r; the Rev. Omar W. Pitman, Jr., assoc; the Rev. David A. Luckenbach, asst  
Sun Eu 8, 10, 6; Wed Eu 10; Thurs Eu 7

## BAYFIELD, WI

**CHRIST CHURCH (1870)** 125 N. 3rd St.  
The Rev. Dennis Michno, C.S.S.S. (715) 779-3401  
Sun High Mass 10. Wed Mass noon. Concert Thurs 5

## HAYWARD, WI

**ASCENSION** 10612 N. California Ave. (715) 634-3283  
The Rev. Bruce N. Gardner bngcss@aol.com  
The Rev. Fern Penick  
Sun Sung Eu 10:15 Air-conditioned

## MILWAUKEE, WI

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

## SPOONER, WI

**ST. ALBAN'S (Founded 1895)** Corner Elm & Summit Sts.  
The Rev. Alan P. Coudriet, v; the Rev. Leigh F. Waggoner, d  
Eu Sun 10:30, Thurs 9:30 (715) 635- 8475

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

## SAN MIGUEL DE ALLENDE 37700 GTO MEXICO

**ST. PAUL'S** Calle del Cardo 6  
Near the Instituto Allende  
Mailing address: Apartado 640  
Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r em; the Rev. Dean Underwood, r-em  
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.  
Spanish H Eu Sat noon



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