

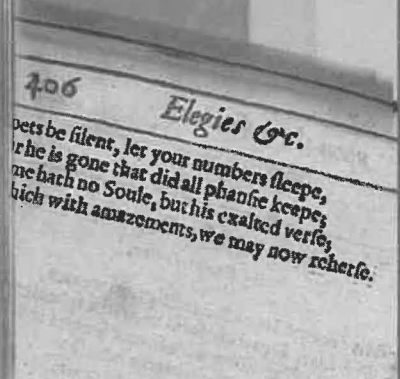
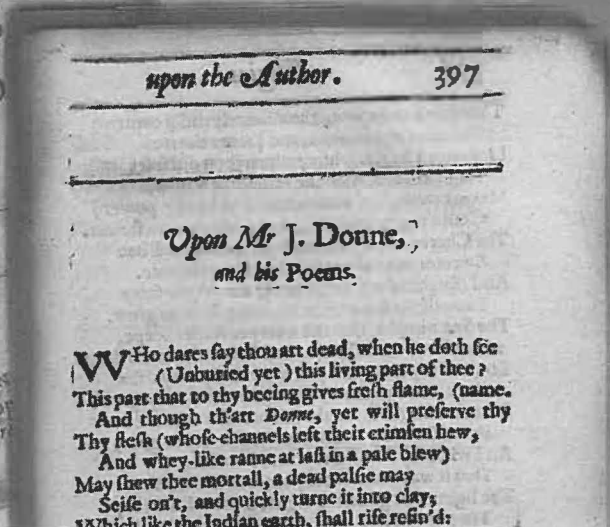
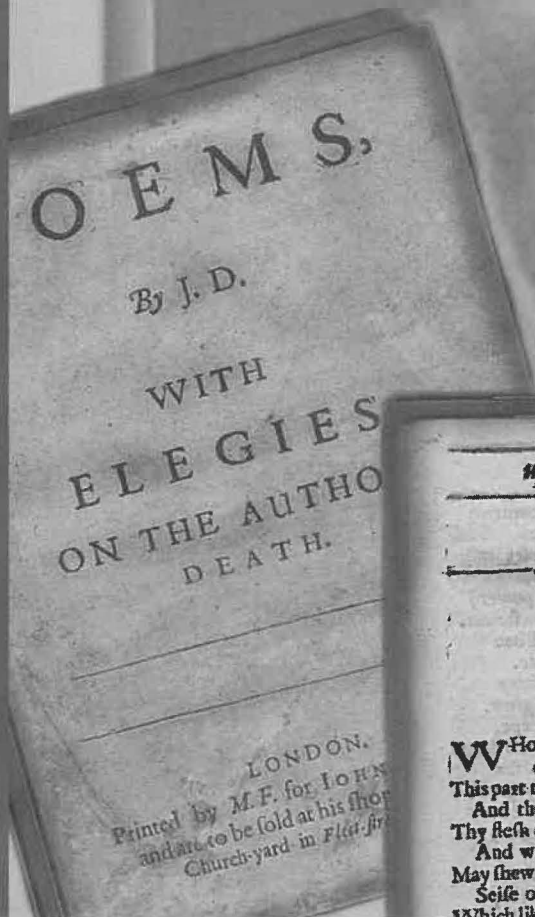
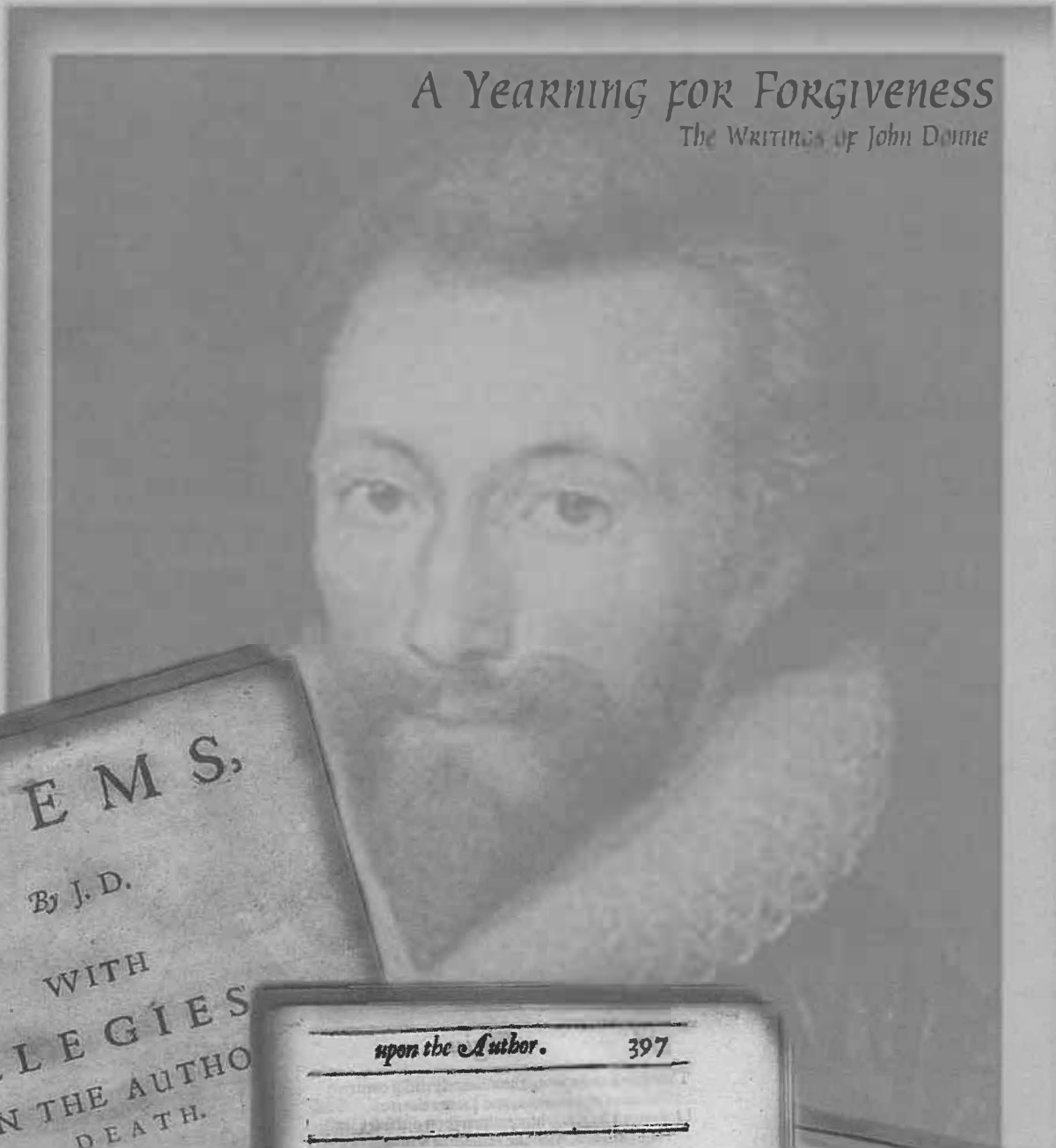
# THE LIVING CHURCH

SPRING BOOK ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ MAY 13, 2001 ♦ \$2.00

## A Yearning for Forgiveness

The Writings of John Donne



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VISITS  
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~~TUES~~  
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West Texas	The Ven. Don Lee	210-824-4358	May 3-4
Vermont	Ms. Lynn Bates	802-863-3431	May 17-18
Newark (Lay)	Mr. Michael Francaviglia	973-622-4306	Jun 14-15
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Volume 222      Number 19

## THIS WEEK



The Evergreen Music Conference will meet this summer in the refurbished Evergreen Conference Center in Colorado. **11**

### Features

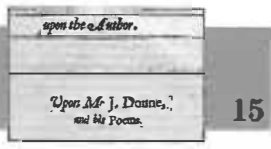


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**The Cover**  
Image of John Donne courtesy of Luminarium.  
Book pages courtesy of The Walter H. and Leonora Annenberg Rare Book and Manuscript Library, University of Pennsylvania.

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PAGE 29

## SUNDAY'S READINGS

# God's Love Made Complete

*'Let us ... give him the glory' (Rev. 19:7a).*

### The Fifth Sunday of Easter, May 13, 2001

Acts 13:44-52 or Lev. 19:1-2, 9-18; Psalm 145 or 145:1-9; Rev. 19:1, 4-9 or Acts 13:44-52; John 13:31-35

Just past the midpoint of the Great Fifty Days, in today's gospel lesson we return to “the night he was handed over to suffering and death” — we are back at the Last Supper. The lesson begins at the moment in which Judas has just closed the door behind him, and the Passion of Jesus has been set irrevocably in motion.

What makes this lesson appropriate for the Easter season? Jesus describes it in these terms: “Now the Son of Man has been glorified, and God has been glorified in him.” The betrayal, arrest, condemnation, crucifixion, death, burial, and resurrection are all of a single piece which Jesus describes as the “glorification.” With this announcement, he immediately tells the disciples how they are to begin to enter this path as well: “Just as I have loved you, you also should love one another.” The love which Judas has rejected must still be embraced fully by the remaining 11. As we know, although they had all failed Jesus before a few hours had passed, all later turned and did

embrace that love. The other lessons for today either anticipate this choice or show the results of having made it. In Leviticus, a series of very practical injunctions for daily life is consummated with the well-known, “you shall love your neighbor as yourself; I am the Lord.” This is the commandment Jesus indicated cannot be separated from the love of God. The psalm is a declaration of praise and testimony of God's love and mighty acts. The lesson from Revelation is a vision of the redeemed, whose love has been perfected in the kingdom of God.

The consummation of the love between people and God is at hand: “Blessed are those who are invited to the marriage supper of the Lamb.” Through all the free-will decisions by human beings, from the Virgin Mary to Judas, Mary Magdalene and Peter, the glorification of Jesus has taken place, and the redeemed are free to enter the kingdom of glory. In the words from Revelation, “These are true words of God.”

### Look It Up

In the lesson from Revelation, how has the love expressed by the redeemed been recognized? See verse 8.

### Think About It

Notice that we are not commanded merely to love, but to love specifically “as Jesus has loved us.” Similarly, the commandment in Leviticus, to love one's neighbor as oneself, is extended by the words, “I am the Lord.”

### Next Sunday

#### The Sixth Sunday of Easter: Rogation Sunday

Acts 14:8-18 or Joel 2:21-27; Psalm 67; Rev. 21:22-22:5 or Acts 14:8-18; John 14:23-29

## BOOKS

### Travels With a Primate

*Around the World  
with Archbishop Runcie*

By Terry Waite  
Trafalgar Square. Pp. 240. \$29.95.

Given the close relationship between Terry Waite and Robert Runcie, it is appropriate that the first volume of stories about Lord Runcie to appear since his death last July should come from his former advisor on Anglican Communion affairs.



Terry Waite

Waite joined Runcie's staff at Lambeth at the beginning of Runcie's primacy in 1980, and was a central figure in the developing work of the archbishop's office until Waite's capture in Beirut seven years later. But even after his capture, his presence was felt at the palace: A candle burned day and night in the crypt chapel for him and for the other hostages, and Waite's successor as Runcie's secretary for Anglican Communion affairs, Roger Symon, was always referred to as the "acting secretary," in recognition that Terry Waite was still, technically, the holder of that position.

This book tells some of the stories of Waite's travels round the Anglican Communion with Lord Runcie and his former chaplains, Richard Chartres and John Witheridge. There are no reminiscences here of Waite's involvement with the hostage crisis in the Middle East or his own captivity. One has to go elsewhere for that story. But these breezily written vignettes of trips with Lord Runcie to Africa, Asia, Australia and the United States show us a glimpse of Waite's work at Lambeth that few know much about, yet which was crucial as Robert Runcie responded to the need and the desire for the ministry of the Archbishop of Canterbury in a growing, increasingly diverse, worldwide Communion.

Although previous archbishops had traveled to various parts of the Anglican Communion, and Michael Ramsey and Donald Coggan were known par-

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## BOOKS

ticularly well outside Britain, it was Runcie who put the relationship of the archbishop with the Communion on a firmer and more organized footing. No previous archbishop had visited so many provinces of the Communion, and Terry Waite was the member of his staff who, along with Runcie's domestic chaplain, made all this new work happen.

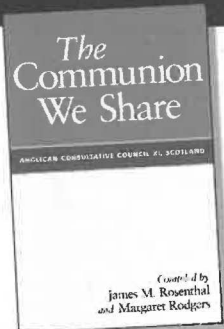
This book is not meant to be a history of the Runcie primacy, or even a partial biography. It is the affectionate remembrance of a former boss and friend, who himself often remarked on his "affectionate remembrance" of so many people and places the world over. Those who knew Robert Runcie will enjoy this book for the memories of him that Waite recalls, and those who may not have known the archbishop will learn a little bit of one of the most taxing, yet one of the most rewarding, aspects of the ministry of the Archbishop of Canterbury. As one who himself helped to organize some of Lord Runcie's trips in retirement and who traveled with him on one occasion, there are scenes here that sound very familiar to this reviewer.

I was glad to review this book for another reason. By chance I happened to be with the Runcies the evening of the day that Terry Waite's release was announced. The next morning, the archbishop was taken to the airport to meet Terry Waite off the plane. Characteristically, as he folded himself into the car, he was full of apologies for the fact that our time together had been rather unavoidably intruded upon. But that was not how it felt: It seemed to me that he had brought me into an extraordinary story in which I was privileged to share. But that was one of the things that Robert Runcie did so well for all those who met him and knew him. He brought us into the story, and by bringing us into the story, he made us keenly aware that we are a part of something much bigger than ourselves that is worth the risk of faith.

This was one of his rare gifts. It made him such splendid company, and such a remarkable archbishop.

*(The Rev. Canon) Peter Eaton  
Lancaster, Pa.*

## BOOKS FOR EPISCOPALIANS



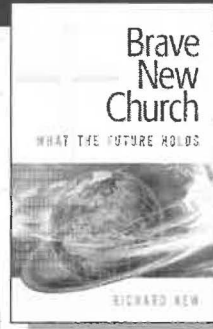
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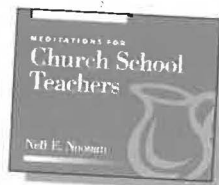


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## Living the Truth

By Alan Jones  
Cowley, Pp. 166. \$12.95 paper

*Living the Truth* is the latest book by the dean of Grace Cathedral, San Francisco, who could claim some of



the credit for introducing the word "Aspirituality" into the vocabulary of the Episcopal Church. Alan Jones explores the way of experience: "I know of only one way to get to the truth about what really matters ... by staying awake, being present ... we come to know what really matters."

Even when our experience is grim, it still pays to look for grace: "I am struck," he writes, "by the simple fact that my day goes better when I begin it with a pause for a moment of astonishment ... I am amazed that there is a day at all, that there is 'me' to live it."

A valuable part of the admittedly "meandering" and disjointed text are occasional spiritual questions, no doubt emerging from Jones' experience as a director of souls: "What play are we currently in and what is our part?"

The book's final words reinforce the vivid theology at its center: "How we act depends to a large extent on who we believe ourselves to be. And who we really are is safe in the hands of God, whose love sometimes burns us before it transforms us."

*(The Rev.) J. Douglas Ousley  
New York, N.Y.*

## Abraham Lincoln

*Redeemer President*

By Allen C. Guelzo  
Eerdmans, Pp. 516. \$29.

Determining the thought of Abraham Lincoln has long been a challenge. The Great Emancipator has been portrayed as a proto-Aristotle, a "theologian of American anguish," and a political counterpart to Reinhold Niebuhr. Once he was assassinated on Good Friday, clergy presented him as a Christ figure,

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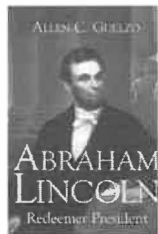
Arrangements have been made with the Crowne Plaza Hotel for those attending to receive a special rate of \$89 per night. There is shuttle service from Pittsburgh Airport to the hotel. To arrange accommodation, please call the hotel at (800) 627-6373, and ask for the EFAC rate. This rate will not be available after May 15th.

## BOOKS

indeed one who had lived the Christian life “experimentally” (to use the language of the time), rather than adhering to any formal confession. A few commentators, such as Walt Whitman, went further, finding Lincoln himself redeeming the republic of slavery and corruption by his own blood and promising forgiveness to all offenders.

Allen C. Guelzo, a historian at Eastern College in Pennsylvania, will have none of this. In a first-rate intellectual portrait, which covers many aspects of Lincoln’s thought, Guelzo sees his subject as ever the rationalist and skeptic, though one who affirmed a highly fatalistic form of Providence.

Guelzo’s research is exhaustive, his writing clear. The subtitle



Redeemer President is ironic. Even in his highly moving Second Inaugural, Lincoln offered no hint that “the terrible bloodletting could in some way reflect a redemptive purpose, that God the Judge might also be perceived as God the Redeemer.”

Although Lincoln could always find an appropriate biblical allusion when occasion demanded, Guelzo finds no evidence that Lincoln ever professed any belief in Christianity. The president was always a typical Victorian doubter, born in the Enlightenment and shaped by classical liberalism.

As a young lawyer in New Salem, Ill., Lincoln denied eternal damnation and the personal immortality of the soul. When he moved to Springfield, he became even more ardent in his “infidelity,” casting aspersions on the birth of Jesus, as well as the doctrine that he was the Son of God. When he ran for Congress in 1846, he issued a

handbill claiming that he never denied “the truth of the Scriptures,” yet he failed to specify just what this “truth” might be. Instead, he adhered to a “Doctrine of Necessity,” by which he claimed that “the human mind is impelled to action, or held in rest by some power, over which the mind has no control.”

By 1850, Lincoln possessed a truncated concept of God the Father, a being linked neither to the Spirit nor the Son and who, if all-powerful, was remote and uncommunicative. In fact, he felt both helpless and unworthy in the presence of a glowering Father who demands a perfection he could never fulfill. Upon being elected president, he said privately, “I am not a Christian. God knows I would be one.” These beliefs, argues Guelzo, never changed until the time of his death.

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## Reflections on the Theology of Richard Hooker

*An Elizabethan addresses modern Anglicanism*

By John Booty

Sewanee. Pp. 220. \$20

Richard Hooker's *The Laws of Ecclesiastical Polity*, eight volumes written in the last decade of the 1500s, was an explication of Anglicanism as it shaped itself in the years following the break with Rome (1535). Hooker wrote it in response to Puritan attacks accusing Anglicanism of being simply a continuation of Romish superstitions and perversions.

He saw, as do modern Anglicans, the importance of scripture, tradition and reason in helping us discern the meaning of God's word, but in Booty's view it is Hooker's emphasis on the wholeness and unity of creation and the necessity for sympathetic participation in its life which is the primary principle underlying his theology. This principle informs his understanding of redemption — that it is most available to those who belong to Christ's body, the church,

and participate in its sacraments. It colors his view of our relationship to God, that it is lived out in receiving and responding to his word in praise and prayer. And in Booty's view "mutual participation" is as relevant for today's Anglican as for our fore-runners.

The book is a rich presentation of Hooker's thoughtful contemplation of what it means to be Anglican rather than Roman or Puritan. However, the reading of his words is made unnecessarily difficult because of the author's decision not to modernize the 16th-century spelling in the numerous quotes. The copious references to the views of other scholars provide another serious interruption of its flow. It is perhaps a source book, rather than one to be enjoyed for the pleasure of reading it.

*Sally Campbell  
Cold Spring Harbor, N.Y.*

## Dakota Cross-Bearer

*The Life and World of a Native American Bishop*

By Mary E. Cochran

Nebraska. Pp. 252. \$29.95.

Rural life in America at the turn of the 20th century was difficult enough for the white

population, but for others, including Native Americans on reservations, existence was often hand to mouth. Into this financially impaired but spiritually rich society Harold Jones, a Santee Dakota (Sioux), was born on the Santee Reservation in northern Nebraska before World War I.

This biography of Jones follows his career as an Episcopal priest on various reservations in South Dakota and culminates with his election late in life as the first Native American bishop suffragan of that diocese. Obviously written to appeal to the young adult reader, the book includes anecdotes from Jones and his wife as they move from assignment to assignment ministering to the Dakota and Lakota peo-

ples. The author employs fictive techniques that include conversations and descriptions to flesh out and enliven the story.

The excellent introduction, by Raymond A. Bucko and Martin Brokenleg, presents a concise history of the Dakota and Lakota people, including their conflict with white immigrants, who referred to them collectively as Sioux; relocation onto reservations and acceptance of Christianity. It also offers important information about the divisions of the Dakotas and Lakotas and the two dialects they speak. Finally, there is a discussion of Christianity as it is practiced today on the South Dakota reservations. And the list of suggested readings is essential to further exploration of the historical and cultural context of the book.

*John F. Coates  
Washington, D.C.*



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**THE LIVING CHURCH**

## Colleagues Urge Bishop Dixon to Change Her Mind

Other bishops have entered the dispute between the Rt. Rev. Jane Dixon, “bishop pro tempore” of Washington, and Christ Church, Accocek, Md., over the call of the Rev. Samuel Edwards as rector [TLC, April 22].

The bishops of Pittsburgh, Florida, Fort Worth and Central Florida and the retired Bishop of Eau Claire have come to the defense of Fr. Edwards and have urged Bishop Dixon to back off her opposition to the call.

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh, has offered to mediate the dispute, which is focused on Fr. Edwards’ opposition to the ordination of women. In a letter to Presiding Bishop Frank T. Griswold, Bishop Duncan said, “I and others would be glad to attempt to mediate this, were we to be asked. We do not expect to be asked.”

In a letter to Bishop Dixon, Bishop Duncan wrote, “I would implore you to back away from this battle. The canonical right given to us as bishops to refuse the call of a particular rector

is a limited right. It is limited both by calendar and, often in wisdom, by circumstances.”

Bishop Duncan called the dispute “a conflict of immense consequence for us all.”

Bishop Stephen Jecko of Florida urged Bishop Dixon to use “generous orthodoxy” in her handling of the matter. In a letter dated April 17 he wrote, “... I suggest a pastoral approach here is more appropriate.”

The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, asked Bishop Dixon to permit the Rt. Rev. Allen Bartlett, retired Bishop of Pennsylvania now assisting in Washington, to assume episcopal oversight of the parish. Previously Bishop Iker urged Bishop Dixon “to recuse herself from this controversy” and has asked Bishop Griswold to use his pastoral influence to resolve the confrontation.

Bishop John M. Howe of Central

Florida wrote to the Presiding Bishop and called Bishop Dixon’s stance “an absolutely outrageous abuse of power” and asked him to withdraw his support of Bishop Dixon.

The Rt. Rev. William C. Wantland, retired Bishop of Eau Claire, wrote to Bishop Dixon citing the fact that

**Bishop John M. Howe of Central Florida wrote to the Presiding Bishop, asking him to withdraw his support of Bishop Dixon.**

canon law gave her 30 days to act upon the call, but “when you did not do so, he was legally elected ... rector.”

Bishop Dixon also has turned to other bishops. On most Sundays she has sent retired bishops to Christ Church. They have sat in the congregation and mingled with parishioners.

Washington has been without a diocesan bishop since the Rt. Rev. Ronald Haines retired at the end of 2000.

## Presiding Bishop Decries ‘Execution as Spectacle’

Presiding Bishop Frank T. Griswold issued a strongly worded statement on the execution of Timothy McVeigh on April 19, the sixth anniversary of the bombing of the federal building in Oklahoma City for which he was convicted.

“I am appalled by the events developing around the execution of Timothy McVeigh,” the letter began. “Reports of people wanting to sell T-shirts and buttons conjure up images of executions in the Middle Ages and Roman times when these events were public entertainment.”

Bishop Griswold acknowledged that Mr. McVeigh committed “one of the most heinous crimes in the his-

**“Nothing is served by revenge.”**

— Presiding Bishop Frank T. Griswold

tory of our country,” but he said, “I fear that execution as spectacle can only poison the soul of our nation.”

The Presiding Bishop noted that the Episcopal Church is on record as being opposed to capital punishment and said “Nothing is served by revenge.”

## Relief Provided for El Salvador

Episcopal Relief and Development, formerly known as the Presiding Bishop’s Fund for World Relief, has designated more than \$2.2 million to build 200 homes in earthquake-ravaged El Salvador.

The project, which began May 1, also will assist with health care, small-business ventures and an early-detection warning system in communities damaged by the three earthquakes which have hit the nation this year.

## Bishop Griswold and Others Ask for End to Bombing Exercises

Leaders of 11 religious bodies, including the Most Rev. Frank T. Griswold, Presiding Bishop of the Episcopal Church, have urged President George W. Bush to order an end to the military exercise on the island of Vieques, Puerto Rico.

In a letter dated April 18, the religious leaders asked the president to meet with members of an ecumenical coalition from churches in Puerto Rico to hear their opposition to the use of Vieques for U.S. military exercises.

President Bush had previously announced that U.S. Navy bombing exercises would be suspended for a time, but the Navy announced later it would resume exercises as early as April 27.

The letter also was signed by Presiding Bishop H. George Anderson, Presiding Bishop of the Evangelical Lutheran Church in America, two Orthodox primates and leaders of eight other churches.

## Evergreen Music Conference Moves 'Back Where the History Is'

The Evergreen Church Music Conference is going home.

After a six-year sojourn at Iron Horse in Winter Park, Colo., the conference will meet this summer in the refurbished Evergreen Conference Center and worship at Church of the Transfiguration, where its founder, the Rev. Canon Winfred Douglas, was ordained and served as vicar.

Kenneth Hart, director of the graduate program in sacred music at Perkins School of Theology, Southern Methodist University, is co-director of the conference with his wife, Ellen. "The move to Winter Park was meant to be temporary," he said, to allow the original facilities to be remodeled and restored. "The intent was to move back where the history is." The conference began as a "six-week summer school of music" in 1907 and officially became "Evergreen" in 1923.

This year's conference, which

attracts participants from many churches, will offer workshops on two levels. Because many organists, choirmasters and choristers serve in small parishes, music appropriate and do-able in small, medium, and large churches will be presented. Michael Hawm, also of Perkins, will concentrate on multicultural worship and music from Taizé and Iona; David Stinson, director of music and organist at Epiphany, Richardson, Texas, will work with handbells.

The featured artist is Bruce Neswick, assistant organist at Washington National Cathedral and founder of the girls' choir there. In addition to sessions on organ improvisation and choral directing, Mr. Neswick will present an organ recital at a Denver church.

The Evergreen Conference will meet Aug. 5-10.

*Patricia Nakamura* Hart House dining room.



## Group Formed to Advance 'Progressive Agenda'

Episcopalians were prominently involved in the launching of a new coalition known as Progressive Religious Partnership, April 4-6 in Washington, D.C.

The gathering had the theme "Remembering Dr. King, Reclaiming the Beloved Communion, Advancing a Progressive Agenda."

The Rev. George Regas, retired rector of All Saints' Church, Pasadena, Calif., and president of the Regas Institute, was one of the organizers of the coalition.

"We began looking for ways to get the progressive voice back in the dialogue, but that voice has to be rooted in the sacred story," Fr. Regas said. He added that too many progressives had "severed the link between economic and sexual justice.

"We will not sacrifice one agenda for the sake of the other," he said.

The Rev. James Adams, retired rector of Christ Church, Washington, D.C., and president of the Center for Progressive Christianity, spoke about "religion that cares about people who find organized religion ineffective and repressive.

"There's a whole lot of dangerous, bad,

sick religion in the world," he said. "Bad religion makes you hate folks. Good religion loves everybody. Let us go forward together. Let us turn the world upside down and turn it right side up in the name of justice."

Episcopalians were among the workshop leaders. The Rev. Katherine Ragsdale, chair of the Religious Coalition for Reproductive Choice, led a workshop on reproductive rights as a moral position. The Rev. William Rankin, president of the Global AIDS Interfaith Alliance, led a workshop which addressed the global challenge of AIDS. The Rev. Ed Bacon, rector of All Saints', Pasadena, was the leader of a workshop, "Building Progressive Congregations — Mobilization for the Human Family."

"People do not want religion that is worried about the wrinkles in the linens and whether the acolyte team has on tennis shoes or not," Fr. Bacon said. "They want to be a part of making the world better."

*Episcopal News Service contributed to this article*

## BRIEFLY...

Development of the **Diocese of Chicago's** downtown property has been approved. The diocese's five-story office building will be replaced by a 55-story multi-use high-rise building that will include a hotel and condominiums. Four floors could be designated for diocesan and cathedral use.

A survey conducted for the British Roman Catholic weekly magazine *The Tablet* indicated that while there is still a strong belief in **Christianity in Britain**, the established churches are not benefiting from it. While 43 percent of the surveyed population claims to be Anglican, they comprise only 24 percent of those who said they attend church as often as once a month.

# Bishop Schori's Inexperience May be an Asset

By Serwind Netzler

Nevada is a contradiction in terms. At one end of the Silver State is the Las Vegas metropolitan area, growing at the rate of 5,000 newcomers a month for the past decade. At the other end lies a highway through an area so desolate, it's dubbed "the loneliest stretch of road in America."

Likewise, the new Bishop of Nevada, the Rt. Rev. Katherine Jefferts Schori, is a contradiction in terms. Unlike most bishops who come into the office with extensive pastoral experience, less than half of Bishop Schori's 14 years' involvement in parish ministry was as an ordained priest.

Prior to receiving her master of divinity degree from the Church Divinity School of the Pacific in 1994, Nevada's bishop had already established a career for herself in scientific research.

"I learned to think in terms of systems, to value diversity as a sign of health, and to value a great variety of traits — and to see gifts within, rather than aberration," she said. "Those ways of looking translate pretty well to human systems!"

Using this "systems approach," Bishop Schori will continue to develop the Total Ministry model first introduced by Nevada Bishop Wesley Frensdorff in the 1980s, and later established by her predecessor, the late Bishop Stewart Zabriskie.

Unlike other dioceses where rector-led parishes are the norm, Title III, Canon 9 priests and deacons serve the majority of Nevada's 6,000 Episcopalians. It's no wonder that they more easily identify with a bishop who has been "called from the pews."

"I have been an Episcopalian since 1963," she said. "Like many others of my generation, I ceased being active in the church while I was in college. I returned to the church during graduate school, for two reasons. The



Bishop Schori

death of a close childhood friend sent me looking for a community that could help me make sense of that experience, and beginning to read the great physicists of the 20th century opened my eyes to the fact that great scientists could also be people of faith. One of the missing pieces in my high school church experience was an invitation to wrestle with questions of faith and science.

"I began to be active in the church while I was in graduate school, finding there a community and opportunity to be of service.

Like many of the Canon 9 clergy of whom she will be in charge, Bishop Schori was at first reluctant to enter the priesthood.

"When I was first asked to become a priest, I said 'no,'" the bishop said. "Several people in my congregation asked me if I had ever considered it. I hadn't. When these people asked me, all within the space of two weeks, it was such a surprise that I spoke at great length with the rector. We eventually came to the conclusion, that, at the very least, the time was not right. I went on about my business. Five years later, I was asked to preach at Sunday Morning Prayer. That experience, preparing for it, and hearing the response afterward, finally let me say yes. I was in seminary the next fall."

Shortly after her consecration, Bishop Schori attended a Living Stones conference on Total Ministry, at which she raised the question "Has anyone raised a new parish from the ground up using the Total Ministry approach? My inquiry told me there has been little intentional work in this direction, although there is significant interest. As Nevada looks toward the needs of its rapidly growing urban areas, I trust that the high value we place on baptismal ministry will remain central."

Coincidentally, the bishop pointed out that "the Total Ministry parish of St. Martin in Pahrump, Nev., has a good, solid beginning," having grown from nothing 12 years ago to a church with its own building and its first Canon 9 priest who will be ordained in May.

In spite of its widespread application throughout the diocese, there are those who feel the "practice" of Total Ministry within Nevada needs serious overhauling. The Rev. Massey Gentry, rector of Christ Church, located in the center of Las Vegas, told a reporter from the *Las Vegas Sun* that "Total Ministry is, as a model for ordination, theologically bankrupt."

As Bishop of Nevada, Katherine Jefferts Schori feels that the greatest talents she has to offer Nevadans are "A real passion for Total Ministry, a growing love for the people of Nevada, a good bit of energy, the ability to think in terms of systems, and reasonable comfort with thinking 'outside the box.'"

"Her relative inexperience is a gift," said the Rev. Steven Kalas, a regional vicar for the diocese. "The Diocese of Nevada was in serious need of being seen with new eyes."

*Serwind Netzler is the former editor of The Desert Church. He is a member of St. Christopher's Church in Boulder City, Nev.*



# Doubt to Faith

## One Anglican's Journey in Verse

By David Middleton

**M**y own personal journey from doubt to faith has been a matter of beginnings and endings, of seeming short-cuts that became the long way round, of apparent detours that led at last into what I trust is the Way of Truth and Life — the awakening of the soul to the wonder of creation, the human place therein, and the yearning to return, by life's long pilgrimage from Eden into history and, through Christ's atonement, on to paradise to the soul's birthing ground and final place of rest: the bosom of God the Maker, the Poet of all that is, the Author of those two great books that rhyme, Nature and the Bible.

Such a life had its beginning in May of 1949 when I was born in Shreveport, La., into a family of Southern Baptists. Each morning at breakfast my father read us a chapter from a red-letter edition of the King James Bible. The incomparable beauty of the rhythm and phrasing in this translation thrilled the innermost core of my being. The opening verses of Genesis and of the Gospel of John, the 23rd Psalm, the Beatitudes, the Our Father, and the Nativity story in Luke became for me touchstone texts of utmost truth.

But this image of the gathered family reading the Bible in the common tongue at home stands in contrast to a somewhat darker picture of time spent attending church itself. And yet in the seemingly endless sermons that left the soul enflamed with a heightened sense of supernatural evil (Satan was real), personal guilt (I was a wretch), and inherited original sin (the Fall had certainly occurred), in the contests to memorize long passages of scripture and in the races to be first to find an announced chapter and verse (I could easily open to Titus or Micah with a deft flip of the thumb), in the inward-lookingness that might expose deep-seated shadowy sins and glimpse any faint traces of the light of grace, in the soul-wrenching repetition of the

refrains of hymns of invitation such as "Just As I Am" while the preacher waited in hope for that one additional sinner to break and walk down the aisle to publicly confess his faith, and most of all, in the assumption that there is a divinely inspired book made up of poetry and poetic prose that contains all things necessary for salvation — in all of this I was marked forever by the north Louisiana protestant tradition.

I felt differently about the protestantism I experienced at Magnolia Baptist Church, an old, high-ceilinged, wooden church with belfry and deep-toned bell where I went when visiting my maternal grandparents in Saline,



David Middleton

La. The church had no airconditioning (a nearby funeral home, eager to remind us that our mortal days are numbered, supplied the hand fans), and though, in summer heat, the combined odors of perfume, sweat, and flowers (known as "country Baptist incense") were all but overwhelming. I felt through my grandparents' secure place in that small town and the surrounding countryside a sense of belonging, including belonging to the

church, which came all too soon to an end when my grandparents died and I, at 13, left that world behind forever, except in memories called up and shaped by the creative spirit that is God's shared gift to artists.

My 12 years in Louisiana colleges earning my B.A., M.A., and Ph.D. in English and the first 10 years thereafter as a college professor were years away from the church. The fire-and-brimstone sermons for so long seared into my adolescent brain had taken their toll. My friend, the late Alabama poet John Finlay, described such sermons in his poem "Through a Glass Darkly": "I spent those summer nights / On tent-revivals' sawdust floors and heard / Preachers condemn this sinful world to fire / As if it has been made not by their God." Such preachers' burning words could drive one into Gnosticism or to a rejection of the *ex nihilo* theory of creation or into a dark form of Platonism — gloomy ruminations that see the ultimate deity or else ideal concepts of things as removed from the irredeemable taintedness of the flawed, contingent world of matter.

God's redemptive love had come into my purview during my college years not through the church but through my study of writers of faith in the British literary tradition. My admiration for and study of the works of George Herbert, John Donne, Samuel Johnson, C.S. Lewis, T.S. Eliot, W.H. Auden, and Geoffrey Hill led me to make several trips to England in the 1970s to work at the British Library, to visit my great aunt in Shrewsbury, and to absorb more of the Anglican religious heritage. And so, like countless others, I visited Poets' Corner in Westminster Abbey, gazed upon Donne's effigy in St. Paul's, stood quietly in Herbert's tiny parish church at Bemerton, and, on one fateful day, having long admired Eliot's play *Murder in the Cathedral*, went to Canterbury to see the spot where Thomas á Becket was martyred.

Exactly what happened there I do not fully know. But a few days later, sitting in the bar of the Gonville Hotel in Cambridge, I took a sheet of hotel stationery and wrote out a short poem called "Reliquiae" — the remains — wherein I tried to capture my deep sense of the loss of that redeeming love which, however obscurely, I felt all around me in Canterbury on the

grounds of our mother church: "We walked at dusk from Canterbury close, / An image of Saint Thomas slumped in blood / Soon shut within the dark of mind and door. / A tide of shadow shrouded eastern walls, / Enfolding in its crests the crumbled graves / Where parting words had struggled from the stone. / With clumsy steps we moved among the dead, / Respectful of the rites that led them there / To threaten desolation with their faith. / Beyond the sunken dust the stars remained, / Ancestral lights no homage can allure, / Our wandering fathers careless of their kind. / At evensong survivors sang and prayed. / We turned aside to perish with the saved." A poem of loss and doubt, yes, but also one of yearning. What I was lacking was a humble, grateful relationship to my Creator and to the Spirit of Christ as found within those human beings in whom his Spirit lives.

Such a relationship was to be the cause of my return to the church: the birth of my daughter, Anna, my only child, in 1987. My wife, Fran, had been raised Roman Catholic, I, Southern Baptist, and neither of us was willing

### **I still sometimes wonder —**

### **is the journey largely over?**

### **Am I, short of heaven, at home here in my Anglican faith?**

to return to the church of our youth. Therefore, we decided to become Episcopalians. The Episcopal Church seemed to contain the best of what we had separately known as children and teenagers — the altar and the pulpit, both catholic and reformed. And it was reticent before mystery, including the exact nature of Christ's presence in the Eucharist. Moreover, one of the glories of Anglicanism is that it allows for honest doubt, discussion, debate, free scholarly inquiry — *no nihil obstat!* — and so I was welcomed into our little parish of St. John's, in Thibodaux, La., with all my heavy burden of doubt, old wounds, ignorance, misconceptions and yearning.

Fatherhood changed me even more than marriage, and I found myself trying to become a more humane, tolerant, and caring person as I felt the deep

responsibility toward and love for this new life that I had had a part in bringing into the world. One poem for my daughter recalls her first awakening to the mysterious relationship between words and things when, on a car trip by night, she first saw the moon and named it. The poem closes: "Moon!" you cried. I nodded as I steered, / For word and thing to you were nearly one / As in the dim beginning they appeared, / An imaged act of God both made and done. // At daybreak you gave in at last to sleep, / The moon absorbed with a greater light / It hurts to look upon, and yet as deep / As memory can be you'll keep this night, // A night in which the mystery, last and first, / That anything should be and as it is / Journeying toward the source from which it burst / Woke up a child who crossed that vast abyss."

And now, though a faithful churchman of almost 15 years, I still sometimes wonder — is the journey largely over? Am I, short of heaven, at home here in my Anglican faith? There are still times of doubting, but such moments are rarer now, and so I wait with faith and hope here in the fallen human condition. Such waiting is at the heart of a recent poem based on J. F. Millet's famous 19th-century painting "The Angelus," which depicts two peasant farm workers in rural France stopping a moment in the fields at the end of the day to bow their heads and pray as a church's distant angelus bells are heard: "The Angelus of evening, distant bells, / Three for Ave Marias, versicles, / And nine for every collect low-entoned / By priests inside the far-off village church // Built up from Norman stone. The sky stays gold / Although the sun is gone and shadows pass / Over potato fields where standing still / In attitudes of prayer a man and wife / Think of the Incarnation of their Lord, / The flesh redeemed, creation made anew. / Bells pealing from the New Jerusalem / Through history back to Eden's speaking leaves. // Yet here between these dreams of paradise / Potatoes must be planted, tended, dug, / Then sacked on barrows pushed to winter bins / To feast on till the final angels come." □

*David Middleton is professor of English and poet-in-residence at Nichols State University, Thibodaux, La.*



*The following comments from David Middleton were made in an interview with the Rev. Travis Du Priest.*

### **WHAT I WAS LOOKING FOR IN RETURNING TO CHURCH WAS,**

above all, catholicity. I am a very old-fashioned Anglican. The book which most fully states my beliefs as an Anglo-Catholic is Vernon Staley's *The Catholic Religion: A Manual of Instruction for Members of the Anglican Communion* (1893). I once wrote in the inside cover of my copy of a modern reprinting of this book: "This is what I believe, nothing more, nothing less."

\*\*\*

**POETRY, I BELIEVE,** begins with a sense of wonder at the mystery of the creation. Such wonder leads first to the Creator — the ultimate poet who could say "light" and make light come to be — and then to the desire to praise the Creator. God is also called the Maker, and our word "poetry" comes from a Greek word meaning "to make." For me, being a poet whose religious faith is a part of his verse is entirely natural.

\*\*\*

**I HAVE AN ONGOING SERIES** on church types, including Anglican church types, called *Parishioners*. Here are two which Anglican clergy, I am told, have relished and passed around by email:

### **The Lay Rector**

Dressed in clerical black,  
his collar white  
And high, shirt buttoned up, no tie,  
Ascetic, severe, malicious, pale and fey,  
A giver of record —  
advice, the widow's mite —  
Though his inheritance  
had made him quite  
Well off, he had a calling,  
he would say,  
To tell new priests,  
who may have had misgivings,  
That they were only curates  
of his living.

### **R.I.P.**

Old Harridan lies here most peacefully.  
She's in a better place. And so are we.

# A Yearning for Forgiveness

The Writings of John Donne

By Bruce Birdsey

Among the excellent additions to *The Hymnal 1982* is a text by John Donne, one of the great masters of English poetry. He wrote the words in 1623 during a severe illness when he was about 50 years old. Donne

had been ordained a priest of the Church of England eight years earlier. His fame as an eloquent and soul-stirring preacher had grown to the extent that he had recently been installed as dean of St. Paul's Cathedral in London. The poem "A Hymn to God the Father" was first set to music in his lifetime and sung in his hearing at St. Paul's. The compilers of the hymnal have paired it with two tunes, as Hymns 140 and 141. It is unfamiliar to most Episcopalians, and the irregular, rough-hewn quality of the text poses something of a stumbling block. Its appeal may increase if we know some biographical facts about the author.

John Donne, born in 1572, was a man of immense intellectual energy and curiosity. In addition to theology, he was well read in law, medicine, classical literature, and the new sciences emerging from the discoveries of Galileo and Copernicus, and the European explorers of the "new world." Following university education at Oxford, he began the formal study of law in London.



There he became known as "a great visitor of ladies, a great frequenter of plays, a great writer of conceited (i.e., ingeniously witty and clever) verses." The poems of these early years are marked by a sophisticated and impudent eroticism, mingled with disparagement of women's inconstancy and vanity, and cynicism about romantic love. The reputation of a libertine that he gained during this period of his life would, in later years, haunt his conscience.

At 29, Donne fell in love with and secretly married Anne More, 17, infuriating her upper-class father who was powerful enough to have Donne imprisoned for a short time. From a worldly point of view, the marriage was the worst move he could have made. He lost his position as secretary to an important official in the government of Queen Elizabeth, and the

door closed on prospects for the career he had sought at court. But in terms of personal joy, it was the turning point of his life. His love for Anne and hers for him was deep, abiding, and all too brief. She died in childbirth after 15 years of marriage.

Donne had taken holy orders and become a priest of the Church of England two years before her death. His later poems are as sincerely devout in expression of love toward God as those of his youth are cynical about romantic love and bawdy in their treatment of sexual appetite. But an unmistakable element in all of them is the passionate yearning of the heart for fulfillment, in love whether profane or sacred.

In the first two stanzas of our hymn, the speaker repeatedly asks God: "Wilt thou forgive?" *Wilt thou forgive that sin where I begun* — that is, the inherited "original sin" which in Augustinian and scholastic theology was thought to pass from parent to child at conception. *(It) is my sin, though it were done before.* Added to it are the transgressions that are his not by inheritance but by actual commission: *Those sins through which I run, And do them*

*still, though still I do deplore.*

Each of the first two stanzas ends with an identical refrain: *When thou hast done, thou hast not done, for I have more.* That is, when you, Lord, have forgiven my sins, the task is not yet fully accomplished. "Thou hast not done." Why? The poet is punning on his name, which is pronounced exactly as the past tense of the verb do. I have not fully given myself to you, Lord. Forgiven and absolved, I nonetheless continue in sin, because I am not yours.

*Thou hast not done, for I have more.* Here is another pun, on the name of his beloved wife, now dead. For the purpose of his soul's confession in these penitential verses, however, he writes as though she were still alive, still "his." Notwithstanding his great love for Anne, Donne's conscience troubled him concerning

## Donne appears to have seen himself in this light: as an earthly lover prodded by the divine spur concealed in faithful earthly loves.

Donne images courtesy of Luminarium. Books courtesy of the University of Pennsylvania.

aspects of their marriage. For years they lived in genteel semi-poverty on the estate of one of his kinsmen. His straitened circumstances and frustrated ambitions were doubtless more onerous by reason of his having brought them on his wife as well as himself. A letter to a friend seven years after the marriage intimates the guilt he felt. "I write from the fireside in my parlor, by the side of her whom, because I have transplanted to such a wretched fortune, I must labor to disguise that from her by all such honest devices, as giving her my company and discourse."

The second stanza begins *Wilt thou forgive that sin by which I won/ Others to sin, and made my sin their door?* It may be that he has in mind here the amorous affairs of his youth. But it may equally be that he is thinking of the means by which he had courted and married Anne. Despite the mutual fulfillment of their love, is he confessing that its blessings were compromised by the shady way in which the marriage began? To marry a minor without permission of her parents was a violation of canon law, and for years relations between Anne and her father were severely strained. An early biographer, Izaak Walton, characterizes the marriage as lacking "(the) approbation (that) always has and ever will be necessary to make even a virtuous love lawful." One can fairly infer that Donne, in his penitential frame of mind, is regarding all human loves as tinged by sin. *Thou hast not done, for I have more.*

When we hear the refrain in the third stanza, it is changed. The last lines of the poem are deeply paradoxical. On the one hand, the poet expresses joy: "Thou hast done" — at last. I am yours and yours alone. "I have no more." You, Lord, have taken away all my sins.

And yet the words are heavy with pathos, resignation, sadness. "I have no more." My beloved wife is dead. Maybe it was necessary for you, Lord, to take her from me. Indeed, my love for her may have been a form of idolatry, sinfully usurping the love I owed to you and you alone. But she is gone from me. "I have no more." I have no Anne. No human love eclipses your radiance in my life. Nor is my love toward you impeded now by any earthly love. Thou hast Donne. But Donne has no More.

The compilers of the hymnal have quite properly altered the words as originally written. The last line

in the hymnal version is "I *fe*ar no more" rather than "I *have* no more" (referring back to the words "I have a sin of fear"). One man's personal biography is not proper material for a prayer that will be used by multitudes in public worship.

But John Donne's ingenious linkage, in poetry, of his own life's experience to the great themes of Christian faith exemplifies a profound principle. Particularly in Anglicanism and kindred traditions centered in the incarnation, we believe that devotion to God is learned through the things of this world, the raw materials of creation. In one of the poems from the series "Holy Sonnets," Donne asserts that loving Anne taught him to love God. "Here, the admiring her my mind did whet/ To seek Thee, God; so streams do show their head."

Anne's beauty of spirit and person bore the image of her creator. Loving her, Donne was like a wilder-



ness explorer who stumbles upon a pristine river that he follows back to its source, there to find the fount of all love and beauty. He knows that every human love is flawed. Even the best and holiest can become idolatry, because the lover is tempted to rest by the enchanting stream instead of pushing on to find its Origin. But that is a risk God has chosen to run by having created a material world peopled with material human beings. The path to God is like a ladder, with its foot solidly anchored on the earth and in the

flesh. One may enjoy the view from the lower rungs so much as to be disinclined to leave them. But the only path to the higher rungs is by way of the lower.

Donne appears to have seen himself in this light: as an earthly lover prodded by the divine spur concealed in faithful earthly loves. Thus spurred, he continues to climb (incurring, inevitably, the pain of bereavement and grief) to find at last that fallen human love is no longer fallen, nor annihilated by death. Rather, it has gradually been transfigured into love for God. The words inscribed on a plaque at Anne's grave are eloquent testimony: "To Anne ... a woman most choice, most beloved; a wife most dear, most pure; a mother most gentle, most dutiful. Her husband, John Donne, made speechless by grief, sets up this stone to speak, and pledges his ashes to hers in a new marriage under God."

*The Rev. Bruce Birdsey writes, teaches, and serves as associate priest of St. Philip's Church, Brevard, N.C.*



# 'No Strings at All'

Nearly two years ago, this magazine published an article titled "With Open Arms," written by the Rev. Gary Nicolosi, rector of St. Bartholomew's Church, Poway, Calif. In the article, Fr. Nicolosi told how St. Bartholomew's practices the policy of "open baptism," meaning people who indicate they want to be baptized receive the sacrament — no questions asked. That article has attracted some attention. People call TLC and ask for reprints, or they want to know the name of the church where open baptism takes place.

The Rev. Timothy Thomas, rector of St. Nicholas' Church, Pompano Beach, Fla., became so interested in the concept that he tried it himself. After finding out more about the idea from the author of the article, he offered persons the opportunity to be baptized at the Easter Vigil. Six persons accepted the offer.

"I was fascinated by that article," Fr. Thomas said in a telephone interview. "I thought it was right on the mark."

The parish placed ads in Fort Lauderdale's newspaper and erected a banner outside the

Vigil to receive instruction.

"We heard some very enthusiastic, very touching stories," Fr. Thomas said.

Kim Smith, a recreation therapist at a Miami hospital, who identified herself as a Lutheran, brought her adopted son, Daniel Rainey-Smith, 8, to be baptized. She said she called a Lutheran church for two years in an attempt to have the boy baptized, but never received a return call. A 68-year-old woman who had never been baptized said she saw the sign outside the church and decided to call. One woman had been attending Roman Catholic Mass with her husband. An 8-year-old was brought by her mother and grandmother, both baptized Episcopalians who attend no church.

The concept is unusual for an Episcopal church. There are no classes, no commitments, no attendance or membership requirements, "no strings at all," according to Fr. Thomas.

"We say that we want newcomers to feel welcome, but often when they inquire about baptism for themselves or their children, we respond with rules and requirements."

"We have made it so hard for people, it's no wonder they have given up on the church," Bishop Frade said in an interview with the *Miami Herald*.

So what happens now? When I contacted Fr. Thomas, it was too soon to know whether any of those baptized would return. The matter of church membership is left to persons who were baptized.

"We're trying to make it clear that we are not trying to get new members," he said. "We'd love it if they want to join our church.

But if that doesn't happen, we will embrace them while they are here."

Fr. Thomas is a convert to open baptism. He says it's now the policy of St. Nicholas' Church. He's leaving the invitation to baptism outside the church for a while and already has two children scheduled to be baptized on Pentecost.

This concept will take time to get used to. Each of us knows persons who have gone through extensive preparation periods for baptism, received the sacrament, then disappeared, never to be seen in the church again. So what's the difference?

*David Kalvelage, executive editor*



**"We put the ad on the religion page and got no responses,"**

**Fr. Thomas said. "Then we tried it in the sports section and received three inquiries."**

church inviting persons to be baptized.

"We put the ad on the religion page and got no responses," Fr. Thomas said. "Then we tried it in the sports section and received three inquiries."

That, of course, comes as no surprise to this observer.

The Rt. Rev. Leo Frade, Bishop of Southeast Florida, is supportive of the concept. "He wants to experiment with new ways to grow, so this fit perfectly," Fr. Thomas said.

The rector conducted interviews by telephone with each of the persons who wanted to be baptized, then the candidates and their families gathered at the church before the Easter

## *Did You Know...*

**Hereford Cathedral (Church of England) sells hop-flower petals as a substitute for confetti, over the internet.**

## *Quote of the Week*

**The Rt. Rev. Stacy Sauls, Bishop of Lexington and a self-proclaimed "Georgia boy," on his first winter in the Diocese of Lexington: "It has occurred to me that nobody ever mentioned anything about snow in the diocesan profile or the interview process."**

## Taking the Pulse

The Gallup Organization has long been a dependable recorder of the pulse of Americans' religious beliefs and church-going habits. So when it released its most recent survey during Holy Week, the results were of interest to many. Like most surveys and statistics, numbers and results can often be maneuvered to reflect various thoughts and opinions, but several findings of the recent survey of 1,000 Americans ages 18 and above are worthy of comments. For example, 65 percent claim to be members of a church or synagogue, and more than half of the respondents say religion is a very important part of their lives. While many would be encouraged that about two-thirds of Americans say they belong to churches, it is not heartening to realize that the number is slightly down from recent years, and that it's decreased considerably from 50 years ago.

The most recent Gallup survey showed that about 40 percent attended a religious service the previous week. While that number has varied a bit through the years, it is essentially unchanged during the past 60 years. One could hope that the evangelistic efforts made by so many churches in recent decades would begin to show more of an impact.

In perhaps a surprise to no one, it is revealed that persons over age 65 are about twice as likely to attend church as those under age 30. The survey also indicates that women are much more likely to attend church than men, that Southerners are more likely than residents of other geographic areas to attend church, and that persons who live in rural areas have greater church attendance than those in urban areas.

This survey and others like it can be used by churches for any number of purposes. It seems to us that the most important finding of the survey is that the churches have plenty of work to do. Many people have not heard the church's message or they have decided to ignore it. We hope churches are serious about how to respond.

Will the person whose cell phone is programmed to ring "The Blues in the Night", please switch it off prior to Mass?



It was the curate's job to make the announcements.

## Treasures in Books

One of the positive developments of the current interest in spirituality by many Americans is the increased number of books published on spiritual matters. Even secular book stores include a plethora of books about various facets of Christianity. It is through books that serious ideas, useful information, and significant stories pertaining to our religion are exchanged.

Through books our faith can be nurtured, our spiritual horizons extended. If the reading of books is important to you, we hope that this Spring Book Issue and other special book numbers published by this magazine are helpful. A feature article about the writing of John Donne and an article by Episcopal author David Middleton concerning his faith journey are major elements of this issue. We are pleased to present an increased number of book reviews and additional advertising from publishers in this issue. We hope our Book Issues will help you to become acquainted with some of the treasures that await you.



## Why So Inflexible?

*Episcopal seminaries lack the breadth and depth of resources needed to teach from a Hispanic perspective.*

By John Rawlinson

The Episcopal Church does not want “second-class” priests. Priests are expected to have a good secondary school preparation, a degree from a college or university, and a degree from a theological seminary. We like it when our clergy have post-graduate education. I have all that, plus more than 30 years of varied experience in parochial ministry. Nonetheless, I am a second-class priest — in Hispanic ministry, in which I have labored for more than 15 years.

My second-class status is not unique. It is also true of other clergy who are engaged in any ethnic ministry when they are not from that same ethnic background. Such a statement is not meant to be critical, nor is it intended to discourage these trans-cultural ministries. It is merely the truth that when one is not native in a language, and was not raised in the culture, one is not “first class” in the complex aspects of communication,

Many of those involved in Hispanic ministry think that the church’s long-prevalent expectations are not working.

tions lack curricular materials which address the peculiarities and particularities of Hispanic ministry.

Jose Lana, an Episcopal priest born in Spain, once said that within the same basic creeds and theology, various parts of the catholic church have different emphases. The “Anglo” church (predominantly northern European in heritage), he said, has a nodding acquaintance with the suffering Christ, and an intimate knowledge of the resur-

rected Christ.

Empty crosses in their churches demonstrate that emphasis. On the other hand, the Hispanic church has an intimate knowledge of the suffering Christ, and a nodding acquaintance with the resurrected Christ. Crucifixes in

personal relationships and pastoral care.

Many of those involved in Hispanic ministry think we need to prepare more people for ordination, and that the church’s long-prevalent expectations are not working. We need an additional, new and more flexible method of preparing for the ordination of Hispanic clergy. Perhaps the same is true with respect to other ethnic ministries in the United States. Our canons permit bishops and dioceses great flexibility. Though that flexibility was widely used in years past, there now seems to be a tacit agreement to be inflexible because of the fear of “second-class” priests emerging from any alternative educational programs.

We have a sad history with regard to institutions educating Hispanic clergy. The seminary in Puerto Rico died. New York’s Instituto Pastoral no longer functions. The same for the house of study in Costa Rica. California’s School for Deacons is no longer providing Spanish-language education. The Spanish-language program of the Diocese of Los Angeles no longer exists.

We have found one way to provide first-class priests for our Hispanic congregations — we call priests from Latin American countries. We are happy to have the church in other nations invest its resources in clergy training, then rob them of the ordnands they have prepared. In this way, we do not have to bear the responsibility for solving our own problems.

There are numerous problems in the preparation of Hispanic clergy. There seem to be many late vocations, so that potential candidates have families to maintain. They must work. Interested persons are not all in the same area, so it is difficult to maintain a program in any one place. Existing institu-

the churches show that emphasis. This is a minor example of the truth that within catholic Christianity there are important and powerful cultural differences and emphases.

Hispanic ordinands need to know the history of the church in Latin America, culturally appropriate educational methods and subjects, the special pastoral issues of the Hispanic community, Hispanic music, and how to incorporate Hispanic aesthetics into the worship life of the congregation.

Episcopal seminaries provide a good education in English and German theology and history. They lack the breadth and depth of resources needed to teach from a Hispanic perspective. Nonetheless, clergy in Hispanic congregations should be familiar with the theologies of Latin America, and the dynamics between those theologies and the social and cultural formation of the people of Latin America. It is not that we need to be attentive to issues of translating languages, but of being rooted in histories and cultures. There are differences, and those clergy who are not profoundly knowledgeable of those differences, and who have not been personally formed by them, are second-class clergy. If we really want no second-class clergy, we need to be able to prepare clergy for Hispanic ministry by an alternate method which will

Hispanic ordinands need to know the history of the church in Latin America, and how to incorporate Hispanic aesthetics into the worship life of the congregation.



equip them to be first class. We need to cast aside the assumption that Anglo clergy are always first class.

I read a brief article about a small group of diaconal candidates in the Diocese of Connecticut who are pursuing a preparation program by means of the Internet. Material from an English theological school is being translated in Spain to be available to Latin American students in the United States. It is certainly a circuitous route. However, that involved path ignores the fact that there are cultural differences between England and Spain. Similarly, there are differences between Spain and

Latin America and the United States. Just as British English has differences from American English, so the Castlano of Spain is not the Spanish of Latin America. Then one must be attentive to the cultural differences. A system filled with all these cultural and linguistic differences is necessary now.

Let us use the Internet as the vehicle for providing a quality education for Hispanic candidates. In this way, the resources of the whole Anglican Hispanic world would be available to students anywhere. We could provide such students with diverse materials, skilled teachers, and culturally appropriate materials, while giving them a greater appreciation of the international and catholic nature of the Anglican Communion.

A curriculum would need to be created. In addition to a list of basic courses, we would need an agreement on those courses of special need and interest to Hispanic clergy. Then it would be the time to find persons to prepare those courses. The universal materials should be prepared first — Bible content and interpretation, early church history, the theology of the creeds, liturgical basics. With basic materials and support at hand, it would be appropriate to begin the preparation of uniquely Hispanic materials in history, theology, music and pastoral care.

Somewhere in the process it would be important to have sufficient episcopal support to indicate that the effort of preparing courses, and taking courses, would have a positive result. Ideally that would involve a nationwide education campaign among our bishops. They would need to have confidence in the process and the individuals who would be authorized to create the materials. They would also have to be willing to risk designating this program as suitable for their Hispanic candidates for ordination. The bishops would also have to help make local mentoring available, to complete the whole educational process.

The essence of this proposal is simple. Its implementation would be complex. At present there is no vehicle for furthering this proposal. There is no institution, or office, to serve as the focal point — the organizer. There are no available funds. There is no coordinator. There is a need, but no organized and obvious support. Such a program could be pursued only after considerable consultation, the formation of careful agreements, initial and general indications of episcopal willingness and commitment, and some funding. None of those factors now exists. We merely have the need, and we continue to struggle to begin and use programs which are insufficient to the task. Each new program consumes money but has no long-term positive results. We still need a program to prepare first-class clergy for Hispanic ministry.

I believe the approach presented here could produce first-class ordinands for Hispanic ministry in a way which is not now happening. We would no longer have substantial reliance on second-class, seminary-educated Anglo clergy.

*The Rev. John Rawlinson is the pastor of St. James/Santiago Church, Oakland, Calif.*

# Planning for the Future

Officials of the Church of St. Mary the Virgin in Manhattan characterize SafeSpace, a facility serving homeless youths, as an irresponsible tenant that won't leave when their lease is up. "They didn't plan for their future," charges the rector [TLC, April 8].

But SafeSpace did plan for its future. With the encouragement of the then rector, the Rev. Edgar Wells, and the acquiescence of the board of trustees at the time, SafeSpace in 1998 invested more than \$200,000 in upgrading the Mission House so it could offer 24-hour drop-in services. In June 2000, SafeSpace was notified that its lease would not be renewed when it expires in May of this year.

No one could believe that 11 months' notice was adequate for an organization the size of SafeSpace to relocate its clinics, programs, and services that deal with more than 500 kids a month. To make it appear that more notice was given, the current rector points to a letter sent to SafeSpace by the parish's board of trustees in April 1998, which mentions the possibility that the lease might not be renewed. In fact, this possibility was raised in connection with changes in the lease desired by the parish in light of the extensive renovations underway at that time.

SafeSpace agreed to all the changes, and there was a meeting in May 1998 at which differences were resolved, hands were shaken, and confidence was expressed all around that the relationship between SafeSpace and St. Mary's would continue well into the new millennium.

It is ironic that the party in this dispute seeking to improve its numbers and its finances is called a church, and the party tending to wounded bodies and souls, offering hope, and saving lives, is dismissed as "secular." Jesus has already provided the context for considering such matters: "Whatever you do to the least of these, my brethren ..."

*Murdoch Matthew  
Jackson Heights, N.Y.*

Let me admit up front that my ability to speak to the conflict between the Church of St. Mary the Virgin and Safespace is limited. I am privy neither to the negotiations between the two entities nor to the truth of what has transpired between them.

Nevertheless, it seems to me that St. Mary's is acting out of a corporate business mindset rather than that of a community called together by God to stand with the poor and needy. TLC's article says the rector of St. Mary's was called "to increase membership and revenue." I fail to see how such a summons differs from that of a CEO hired to increase corporate sales and profits. Is it not the mission of the church to sacrifice itself for the "common good"?

Equally disturbing is the fact that a program in line with the vision of a God who feeds the hungry and takes care of the needy is being replaced by one which benefits only the well fed.

The conflict faced by St. Mary's may be unique in terms of the particulars of its situation but is universal in terms of the

decision that every First World church must, at some point in its history, make between its own survival and the self-sacrificing mission of its Lord.

*(The Rev.) Polk Culpepper  
Church of the Good Shepherd  
Cashiers, N.C.*

Regarding the Church of St. Mary the Virgin and the conflict over the leased space: Of course there are two sides to every issue.

Unfortunately, what the media sees in New York is a beautiful French Gothic church and community with a tradition of exquisite catholic liturgy and music, being preoccupied with itself, expelling an outreach to street kids in Times Square.

I question parishioner Clint Best's contention about his own generation: "my generation practiced a contemplative kind of spirituality. Today's people want to act out their spirituality, but we have no place for activities." I am troubled by his statement. I would hope that Mr. Best



It seems that St. Mary's is acting out of a corporate business mindset rather than that of a community ...

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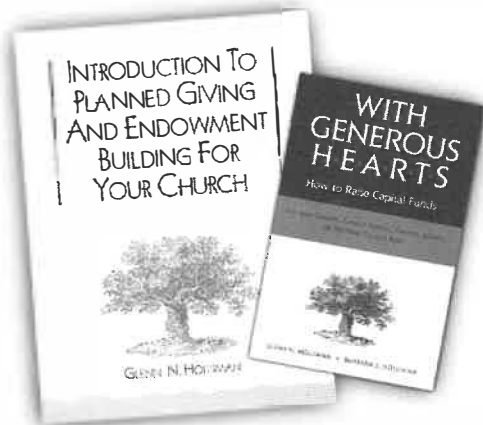
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## LETTERS

knows a bit of 19th- and earlier 20th-century church history *vis-a-vis* Anglo-Catholic outreach legacies.

The second and third generations of Oxford-influenced clergy implemented/restored catholic ritual/theology/practicum, etc. to the Anglican liturgy, both in England and in the U.S.A. Those prophetic clergy effected a significant incarnational (i.e., "acted out" or fleshed-out) spirituality in the London docks and slums, and then across the Atlantic in New York and other American urban centers.

Catholic theology, spirituality and liturgical eucharistic worship "in the beauty of holiness" in the Anglo-Catholic tradition has been strongly grounded and "acted out" with social action, social justice, care for the poor and "settlement work," to use the earlier 20th-century terminology.

Anglo-Catholicism cannot be only about "contemplating" the Eucharist and the splendor of the liturgy and music.

I can only hope that the "activities" Mr. Best refers to, for which the parish needs to recover space, will be for outreach ministries and not just for "niceties" within the parish.

*(The Rev.) Steven Giovangelo  
Union City, N.J.*

St. Mary's, Manhattan, has a long history of financial struggle and, at the same time, extraordinary spiritual life and outreach in a city full of tragedy.

The church has never been neatly separated from the struggling, the impoverished, and deprived of the city, but in the midst of it all. When I was a parishioner at St. Mary's there were alcoholics asleep in the back pews during Mass and drug dealers and prostitutes on the rectory steps. I remember a street gang arriving during the service to pray and very sick people at our AIDS Requiems.

In those days, homeless women and children lived in the Mission House. But they moved on, and Safe Space arrived. It's apparent from the articles in TLC and other publications that the director of Safe Space abused the church. He took advan-

tage of the minimum rent agreement with the impoverished church, and knowing a good thing, failed to secure a stable location for his organization in a timely fashion. Finally he called on the media to be his army in his attack on the church.

When Safe Space finally leaves, another needy group will eventually take its place — that is if the church can regain a more sound footing.

*Fernanda Harrington  
Warner, N.H.*

As a former member of the Church of St. Mary the Virgin, I am surprised that Retta Blaney's article on SafeSpace misses that the lives of more than 3,000 kids a year will be put at risk if SafeSpace is forced to suspend its mission while it relocates. Because the impact on New York City would be enormous, expressions of support for SafeSpace have come from politicians such as Sen. Hillary Clinton, U.S. Rep. Jerrold Nadler, State Sen. Tom Duane, and others.

Ms. Blaney does readers a disservice by reducing the issue to a boxing match between the Rev. Stephen Gerth and Carl Siciliano. She should have spoken to some of the homeless kids themselves.

*Gary Paul Gilbert  
Jackson Heights, N.Y.*

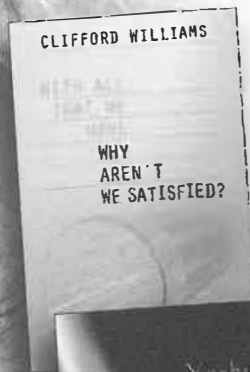
## Canon Breakers

Having lectured on canon law at the Bloy School of Theology for more than 10 years, I was quite taken by John Vanderstar's Viewpoint [TLC, April 8]. He emphasizes that he is not talking theology, but is looking at the problem purely from the point of view of canon law. So he states, "Resolution A045 is the latest step in a lengthy process designed to bring about compliance with the canons of the church on the matter of ordination of women."

And "To the recalcitrant bishops: Please remember that we are all governed by the canons insofar as our activities in the church are concerned."

I remember the "Philadelphia Eleven" and the "Washington Four," all of whom defied the canons of the

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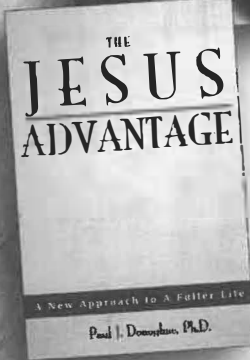


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## LETTERS

church so that they might do what they wished rather than asking the church for permission.

Old canon breakers, and those who support them, are now supporting canons to discipline new canon breakers. I look on with a smile and some amazement. What do you call this "I'm right" situation?

(The Rev. Canon) C. Boone Sadler, Jr.  
San Diego, Calif.

### Acting on the 'Blues'

The possibility of young people shooting school mates and others should not be such a mystery to us. As a child, I recall hearing that old saying describing an angry and discouraged person: "I'm gonna go out in the garden and eat worms!" To a happy lad, it was a funny saying about someone with the "blues."

Having served as chaplain to sick and depressed patients in a state hospital, I know depression is a serious matter. A lonely, depressed child can take his "blues" a little further than eating worms: "If I'm this blue, why not get a gun and take some others out with me?"

Counselors and parents are supposed to help our kids understand this. It is going to take more than explanations. It takes love. We have to love them when they are most unlovable. Why else did Jesus come to earth among us to tell us, and to show us, that fact of life, even to offer his own life for it?

(The Rev.) C. Griffin Callahan  
Bluefield, W. Va.

### It's Ludicrous

I set aside time this Lent to reflect on Archbishop Cameron's remark about humor being essential to Christians [TLC, Feb. 18]. On Good Friday I think I finally got to the bottom of it. Of all the laughable, ludicrous, illogical, irrational, incongruous, turned-around, inside-out, upside-down, stumbling, pratfalling, preposterous, absurd *non sequiturs*, surely the most incredibly ridiculous is that God would die for me.

Joseph R. Cockrell  
Charleston, S.C.

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### Eastertide Reading

By Travis Du Priest



**THE COMMITTED LIFE: An Adaptation of The Introduction to the Devout Life by St. Francis de Sales.** By William A. Meninger. Continuum. Pp. 120. \$12.95 paper.

A contemporary "re-expression" of the 17th-century Bishop of Geneva's thoughts on the Christian life. Major sections include: On Being a Christian, Prayer and Sacraments, Living Out Your Commitment. Many fine sections on friendship.

**THE PSALMS: An Introduction.** By James L. Crenshaw. Eerdmans. Pp. 197. \$15 paper.

A very fine overview of the structure and major themes of the Psalms, including a section on Approaches to Psalms. My favorite portions are the Readings: Prof. Crenshaw (Duke Divinity School) quotes the psalm, reviews its structure, theme and setting, then looks at the religious problem and ends with a key concept.



**PRAYING WITH POWER.** Edited by Joe Aldred. Continuum. Pp. 190. \$16.95 paper.

A pentecostal bishop pulls together 13 articles on differing aspects of prayer—topics like not being able to pray, inter-generational conversations and prayer, coping with natural disaster, and prayer and fasting.

**ACT OF GOD ACTIVE GOD: Recovering from Natural Disasters.** By Gary Harbaugh. Augsburg Fortress. Pp. 86. \$9 paper.

This booklet picks up a theme mentioned directly above, that of coping with natural disasters, by the pastoral resource person for Lutheran Disaster Response. Focuses on worship, Bible study and prayer which give courage in such times.

**LAUGHTER, TEARS, AND IN-BETWEEN: Soulful Stories for the Journey.** By Paul S. Williams. Judson. Pp. 128. No price given, paper.

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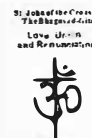
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nary people in a breezy style by a broadcast journalist. Don't miss "pilgrim 62" which explores what people reveal about themselves in their internet addresses.

**ST. JOHN OF THE CROSS AND THE BHAGAVAD-GITA: Love, Union, and Renunciation.** By Thomas Myladil. Cross Roads (P.O. Box 506, Notre Dame, IN 46556). Pp. 160. \$19.95 paper.



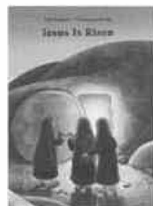
Volume X of The Church and The World Series which is "dedicated to the scholarly investigation of Christianity's interaction with the non-Christian world." The author explores the negative way, the way of renunciation, expressed in both of these classics, creating a kind of "interspiritual dialogue."

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**COUNTING MY BLESSINGS: Toddler Prayers.** By Julia McMullen Neilly. Illustrated by Joni Oeltjenbruns. Morehouse. Unpaginated. \$6.95.

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**JESUS IS RISEN.** By Rold Krenzer. Illustrated by Constanza Droop. Translated by Linda M. Maloney. Liturgical. Unpaginated. \$11.95.



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**NOW THE DAY IS OVER: Hymn** by Sabine Baring-Gould. Illustrated by Preston McDaniels. Morehouse. Unpaginated. \$17.95.

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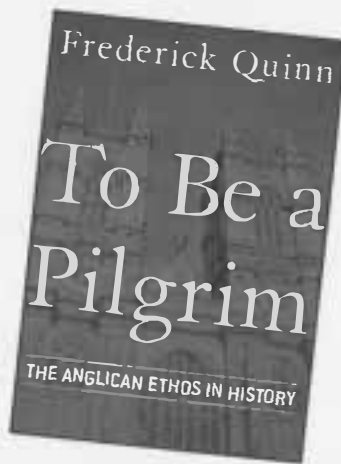
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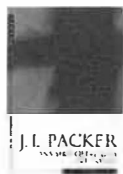


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one to the bedside table to read and show pictures to the little ones (ages 3 to 7) as they drift off to sleep. Charming.



**J. I. PACKER ANSWERS QUESTIONS FOR TODAY.** With Wendy Murray Zoba. Tyndale. Pp. 122. \$8.99 paper.

A well-known evangelical Anglican theologian from Regent College in Vancouver, Canada, answers questions put to him by a high school youth group. He coins the term "great souled" for the spiritually mature person who is no longer self-absorbed.

## Finding Grace

**MARROW OF MYSTERY: Selected Poems.** By Megan McKenna. Sheed & Ward (7373 S. Lovers Lane Road, Franklin, WI 53132). Pp. 129. \$14.94 paper.

Author, retreat leader and spiritual director Megan McKenna collects verses from a variety of voices and techniques. I particularly like her haiku-like meditations: "God, are you out visiting With eagles and jays? Your tracks are still fresh."

**THE CONFESSIONS.** By St. Augustine. Translated by Maria Boulding. New City. Pp. 307. No price given, paper.



A pocket-size edition of this relatively new English translation, first published in 1997, of St. Augustine's Confessions. From Bk. X: "you touched me, and I burned for your peace."

**BUMPING INTO GOD AGAIN: 35 More Stories of Finding Grace in Unexpected Places.** By Dominic Grassi. Loyola. Pp. 202. \$15.95.

A Roman Catholic priest from Chicago extrapolates encounters with God from everyday life. Baby boomers will not want to miss "Letting My Hair Grow."

**ALWAYS WE BEGIN AGAIN: The Benedictine Way of Living.** By John McQuiston II. Morehouse. Pp. 128. \$15.95, with cloth ribbon.

A new gift edition of a 1996 book which provides contemporary interpretation of St. Benedict's foundational "rule" for living the religious

life: "Remember the great value of silence. Each day there must be time for silence."

**A HEART FOR THE MASTER: 120 Daily Readings.** By Gordon and Gail Macdonald. Servant. Pp. 249. No price given.

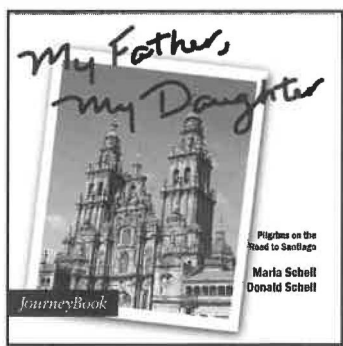
One-page nuggets of thought on a line of scripture (Let us run the race, for example), followed by two

quotations on the facing page.

**GOD HELP ME THROUGH TODAY: Psalm 23 Revisited.** By Bob Lively. Morehouse. Pp. 146. \$17.95.

A line-by-line exploration of the favorite of all Psalms. "If we refuse to enter this valley (of the shadow of death), we will have gained very little in the cause of spiritual growth."

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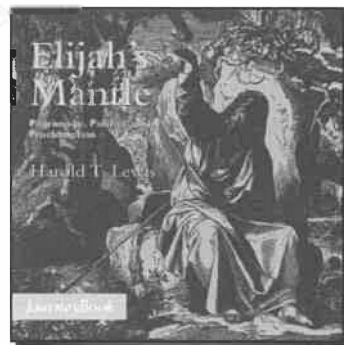
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and, in the next, denounces the church's sometimes phlegmatic responses to racism, sexism, and intolerance of every other kind. Lewis's story begins with growing up in a strict, black, High Church parish in Brooklyn during the waning "glory days of Anglo-Catholic triumphalism." When he embarks upon the priesthood, and encounters discord and controversy in the church of the 70s, 80s, and 90s, he realizes how handily the Christian formation of his youth—considered obsolete by some—has prepared him for every modern challenge.

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(SEE PAGE 31)



## PEOPLE & PLACES

### Appointments

The Rev. **Laura K. Lockey** is Episcopal campus missionary at James Madison University, Harrisonburg, VA.

The Rev. **Cuthbert Mandell** is rector of Aquia, PO Box 275, Stafford, VA 22554.

The Rev. **Rita Nelson** is rector of Ascension, 913 Wilson Rd., Wilmington, DE 19803.

The Rev. **Hugo Norro** is rector of St. Joseph's, PO Box 5156, Buena Park, CA 90622.

The Rev. **Eleanor Panasevich** is associate at St. Michael's, 112 Randolph Ave., Milton, MA 02186.

The Rev. **Benno Pattison** is associate at St. Luke's, 435 Peachtree St. NE, Atlanta, GA 30308.

The Rev. **Susan Richmond** is assistant at St. Paul's, 15 St. Pauls St., Brookline, MA 02446.

The Rev. **David Rude** is vicar of St. Clare of Assisi, PO Box 1428, Rancho Cucamonga, CA 91701.

The Rev. **Karl Ullrich** is executive director of Episcopal Service Alliance, 26072 Merit Cir., Suite 109, Laguna Hills, CA 92653-7015.

The Rev. **Peter E. Van Horne** is rector of All Saints', PO Box 651, Farmington, MO 63640.

The Rev. **Marianne Rockett Williams** is deacon at Calvary, 102 N Second St., Memphis, TN 38103.

The Rev. **Stephen Williams** is rector of St. Gregory's, 6201 E Willow St., Long Beach, CA 90815.

The Rev. **Richard Zalesak** is associate at Christ Church, 4550 Legacy Dr., Plano, TX 75024.

### Ordinations

#### Deacons

**Chicago** — **Regina Brenmark-French**, St. Chad's, 6245 N 2nd St., Loves Park, IL 61111-4314; **Roberta Molony**, St. John's, 312 E 11th St., Lockport, IL 60441.

**Milwaukee** — **Tom Binder**, **Anita Braden**, **Ken Foster**, **Bill Pelnar**, **Paul Trigleth**.

**New York** — **Patricia Anne Phaneuf Alexander**, **Jennifer Eve McGilvray Barrows**, **Noel Estrella Bordador**, **Michael Jonah Kendall**, **Betsy Johns Roadman**.

**Oregon** — **Clifford Goldman**.

**West Missouri** — **Anne L. Cheffey**, Ascension, 903 W Katella Ln., Springfield, MO 65807-4431; **W. Kent McCall**, St. Paul's, 11 E 40th St., Kansas City, MO 64111-4909.

#### Priests

**El Camino Real** — **Jan Margaret Smith Wood**.

**Los Angeles** — **Edward Bresciani**, St. Stephen's, 6128 Yucca St., Los Angeles, CA 90028; **Nancy Brown**, St. Patrick's, 1 Church Rd., Thousand Oaks, CA 91362-1809; **Catherine Hillquist**, vicar of St. Paul's, PO Box 62, Ironton, MO 63650.

**MacMillan Kiiru** (for the Diocese of

Nairobi, Kenya); **Richard Swanson**, St. Mark's, PO Box 12, Los Alivos, CA 93441.

**New Hampshire** — **Caroline V. Hines**, Christ Church, 43 Pine St., Exeter, NH 03833.

**Virginia** — **David Anderson**, chaplain at St. Christopher's School, 711 St. Christopher's Rd., Richmond, VA 23226; **Patricia M. Andrews**, assistant at Holy Innocents', PO Box 249, Valrico, FL 33595; **Jeune Cunnigham**, assistant at St. James', 14 Cornwall St., Leesburg, VA 20176; **Nancy Meek**, assistant at St. Stephen's, PO Box 8500, Richmond, VA 23226; **Jane Piver**, missionary of Trinity, PO Box 1036, Lorton, VA 22199; **Blair Pogue**, assistant at Trinity, PO Box 127, Upperville, VA 20185; **Hilary Smith**, assistant at St. Paul's, 815 E Grace St., Richmond, VA 23219.

### Deaths

The Rev. **Thomas F. Stoll**, former rector of St. Paul's Church, Indianapolis, died March 9 of cancer. He was 61.

A native of South Bend, IN, Fr. Stoll was a graduate of Notre Dame University and Seabury-Western Theological Seminary. He was ordained deacon and priest in the Diocese of Northern Indiana and served churches in Delphi, Monticello, Rensselaer and Gary in that diocese. He was rector of Nativity, Birmingham, MI, 1968-73; rector of Grace, Traverse City, MI, 1974-85, and served St. Paul's, Indianapolis, from 1985 to 1994. In recent years he was priest associate at All Saints', Indianapolis, and a chaplain at St. Vincent Hospital, Indianapolis. He was a four-time deputy to General Convention, a former member of the standing committees in the dioceses of Western Michigan and Indianapolis, and a former member of the board of trustees at Seabury-Western. He is survived by three children.

The Rev. **Charles Robert Nielsen**, 75, a retired priest of the Diocese of Western Louisiana, died March 2 in Hartsville, SC, where he lived since his retirement in 1991.

Most of Fr. Nielsen's ministry was spent as headmaster of schools, serving in Beaver Dam, WI, Lake Forest, IL, Natic, MA, Lafayette, LA, and Jacksonville, FL. He also was rector of Sherwood Parish in Cockeysville, MD. He was born in Ridgewood, NJ, and received degrees from Virginia Theological Seminary and the University of Wisconsin. In recent years he was involved with All Saints' School, Florence, SC, and the Church of the Good Shepherd, Sumter, SC. He is survived by his wife, Ruth, and one child.

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**Howard M. Tischler**, Albuquerque, N.M.

The Rt. Rev. **William C. Wantland**,  
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## BOOKS

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**UNIVERSITY CHAPLAIN:** St. Paul's, a rapidly growing parish in Murfreesboro, Tennessee, thirty miles southeast of Nashville, seeks a priest to serve as Episcopal Chaplain at Middle Tennessee State University and Assistant to the Rector. MTSU, with nearly 20,000 students, faculty members and staff, is the second largest university in the Board of Regents system. The Chaplain will develop Canterbury Fellowship, serve as liaison between the Episcopal students and St. Paul's (which includes the Catechesis of the Good Shepherd for small children) and our expanding youth program. Finally, the priest will assist the Rector in liturgical and sacerdotal ministries. This full-time position will remain open until it is filled. Come join in our mission to "worship God and to bring all into a loving relationship with Jesus Christ." Please address inquiries to **Search Committee, St. Paul's Episcopal Church, P.O. Box 261, Murfreesboro, TN 37133-0261.**

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**CANON** Full time. St. Michael's Cathedral in Boise, Idaho, is seeking a Canon. This position has a primary responsibility as the pastor to the young people of St. Michael's, as well as their families and friends. The individual holding this position will be a part of the full range of liturgical and pastoral life (including regular preaching and celebrating) at the Cathedral. Knowledge of the Rite 13, J2A and YAC, and Catechesis of the Good Shepherd program will be helpful. Working with youth mentors in a leadership capacity is essential. The very competitive salary package will be commensurate with experience. If interested, please send (or e-mail) a letter and resume to: **Rich Demarest, Dean, 518 N. Eighth Street, P.O. Box 1751, Boise, ID 83701** E-mail: [diacanos@aol.com](mailto:diacanos@aol.com).

**RECTOR:** We are the Episcopal Churches of the Upper Yellowstone, three historic Montana churches on the banks of the scenic Yellowstone River, north of Yellowstone Park. We have spirit, warmth, scenery, recreation; all that is missing is a priest. Please send inquiries with CDO profile to: **Dr. Brady Vardemann, Diocese of Montana, 515 N. Park Ave., Helena, MT 59601.** E-mail: [ecuy@mcn.net](mailto:ecuy@mcn.net)

**ORGANIST/ASSISTANT MUSIC DIRECTOR.** Full-time position opening summer 2001 for a downtown 1,100 member parish. 37 rank Austin organ and a 6'7" Kawai grand piano. Responsibilities include 3 Sunday services, accompanying parish choirs and choirs of the Alabama Choir School, children ages 7-15 years. Choral conducting and handbell choir experience preferred. National and international tours made annually. Collaborative working style important. Salary and benefits commensurate with experience. Application with resume, performance tape and references submitted by June 10, 2001 to: **Mrs. Karen Nicolosi, Music Director, Christ Episcopal Church, 605 Lurleen Wallace Blvd., N. Tuscaloosa, AL 35401.** E-mail: [alboychoir@aol.com](mailto:alboychoir@aol.com)

**ADMINISTRATOR:** Historic All Saints' Cathedral, Milwaukee, offers excellent opportunity for skilled professional in search of diverse administrative responsibilities. Duties include: execution, development and coordination of administrative/clerical functions, verbal/written communications (Word & desktop publishing), coordination of calendar, building usage & maintenance. Bachelor's degree or equivalent and familiarity with faith community preferred. Excellent salary/benefits. Send resume to the **Very Rev. George Hillman, 818 E. Juneau Ave, Milwaukee WI 53202.** [ascathedral.org](http://ascathedral.org)

**RECTOR:** Trinity Church, Watertown, South Dakota, is seeking an energetic full-time priest who's excited about the Gospel! Desire experienced leader to help us grow spiritually and in numbers. We have a beautiful church and rectory in a thriving community. Competitive salary and benefits. Please send a resume and CDO profile to: **TEC-Search Committee, PO Box 623, Watertown, SD 57201** or send E-mail to [office@wtntrinityepiscopalchurch.org](mailto:office@wtntrinityepiscopalchurch.org) or call (605) 886-4167. Website: [www.wtntrinityepiscopalchurch.org](http://www.wtntrinityepiscopalchurch.org).

**RECTOR, Church of the Messiah.** STOP!! And Smell the Roses! Small but growing county-seat town nestled in the mountains of Western North Carolina. Great natural beauty for enjoyment and outdoor sports with a mountain arts and crafts tradition. Messiah is a small, friendly, traditional church and strives to be a visible witness, welcoming all people. Historic building. Full-time position with time for personal growth. Profile available! For information, contact **The Rev. Canon Scott Oxford, Diocese of Western North Carolina, P. O. Box 369, Black Mountain, NC 28711.**

**CANON FOR MISSIONS** sought for dynamic Cathedral of 3,400 members. This priest would oversee a large and growing outreach ministry within the local community and beyond, to as far as Cange, Haiti. Responsibilities would include oversight of a substantial budget, work with the Cathedral Missions Committee, and representation on local outreach and diocesan boards. A sharing in the liturgical and pastoral life of the Cathedral will also be expected. Applicants send resume and CDO Profile to: **Ms. Jeanne C. Kean, Chair, Search Committee Trinity Cathedral, 1100 Sumter Street, Columbia, SC 29201.**

## POSITIONS OFFERED

**RECTOR, Carmel (Indianapolis), IN.** St. Christopher's Episcopal Church is seeking an experienced, energetic rector with the vision to lead our growing corporate sized church in traditional worship, spiritual growth, education and community outreach. The ideal candidate will inspire and challenge the congregation to use its untapped treasures and talents to expand existing activities and create new programs and ministries. St. Christopher's is a conservative, family-oriented church located in a thriving, suburban community and has plans and funding in place for a new church facility. If interested, send a resume and CDO profile by May 31, 2001 to: **Tom Poyser, Search Committee Chair, St. Christopher's Church, 1440 W. Main St., Carmel, IN 46032** or by e-mail: [ash4936@aol.com](mailto:ash4936@aol.com). The church telephone is (317) 846-2189 and fax is (317) 846-2189, web site is [www.st-christophers.org](http://www.st-christophers.org)

**ST. JOHN'S EPISCOPAL CHURCH, P.O. Box 200 Boston Ave., Lynchburg, VA 24503.**  
**Missioner for Christian Formation:** A full-time ministry in a large, thriving, Episcopal parish in a small city in beautiful Central Virginia. Position involves the oversight and development for the church's Christian education. Close oversight and direct involvement in youth ministries. Supervision, care and training of church school teachers and staff (Godly Play model). Campus ministry at nearby women's college. May be filled by a lay person or an ordained person. Competitive salary and benefits. A full job description is available. Resumes, applications and CDO profiles should be sent, including a list of references with names, addresses, and phone numbers. Contact: **Ms. Ann J. Vest, St. John's Episcopal Church.** Phone: (804) 528-1138; FAX (804) 528-1140. E-mail: [stjohnschurch@centralva.net](mailto:stjohnschurch@centralva.net)

**RECTOR:** Trinity Episcopal Church, located in vibrant St. Louis neighborhood, needs a caring pastor and thoughtful preacher. Our multi-racial parish embraces rich and poor, gay and straight, urban and suburban. We thrive on formal worship and welcome new liturgies. We seek a rector who will lead and equip us for our ministry to one another and the community. [Trinityepiscopal.net](http://Trinityepiscopal.net). Address inquiries to **Barbara Uhlemann, co-chair, search committee, 6940 Cornell Ave., St. Louis MO 63130.**

**DIRECTOR OF MINISTRY WITH CHILDREN AND YOUTH:** St. Stephen's Pro-Cathedral, Wilkes-Barre, PA, is seeking an experienced, hands on minister, with a deep faith in Jesus Christ and an enthusiasm for sharing faith with all ages. Contact: **The Rev. Canon Donald Muller, 35 S. Franklin St., Wilkes-Barre, PA 18701** Phone: (570) 825-6653 [www.leader.net/ststephens.com](http://www.leader.net/ststephens.com)

**ASSISTANT TO RECTOR.** All Saints' is a well-established, youthful parish with 400 average weekly attendance. Seeking a priest with talents in organizing and nurturing lay ministries, emphasis on newcomers and elder ministry. Will be part of a leadership team for teaching, preaching and Eucharistic celebrations. Join a loving, laughing and growing parish on our spiritual journey. Send your resume to **All Saints' Church, Search Committee, 4171 Hendricks Avenue, Jacksonville, FL 32207** or fax (904) 733-2098.

**MUSIC MINISTRY DIRECTOR (Organist/Choir Director):** Episcopal parish seeks full-time Music Ministry Director to direct all aspects of a growing church's music ministry. We seek a church musician with strong interpersonal skills and strong skills in organ service playing and choral conducting to maintain our tradition of excellence in worship music and to lead in developing new areas of ministry through music. Candidate must be committed to full-time Christian service as part of a dynamic ministerial team. Responsibilities include playing for worship services, directing adult choir, administering parish music series, and developing new music opportunities. Organ is five manual, original Hook and Hastings. Choir is a combined group of paid professional and parish volunteers that has sung in the straight-tone choral tradition. Appreciation of Anglican liturgy is helpful. Competitive salary and excellent benefits. Send resume, list of references, tape or CD of choral and organ performances, and a statement of personal philosophy of church music to **The Rev. Amy Richter, St. Paul's Episcopal Church, 914 E. Knapp St., Milwaukee, WI 53202.** (414) 276-6277.

## POSITIONS OFFERED

**RECTOR:** Required, a Rector for the Episcopal Church of St. George the Martyr, Tortola, British Virgin Islands. Interested persons should contact **Lewis S. Hunte, Chairman, Search Committee** by April 30, 2001, at the following: **P O Box 71, Road Town, Tortola, British Virgin Islands.** FAX: (284) 494-3547 phone (284) 494-4885 or [lewis.hunte@harneys.com](mailto:lewis.hunte@harneys.com).

**RECTOR:** Small, Bible-based renewal parish in NW New Jersey seeks as rector a priest with a healing vocation who is willing to be a partner in ministry to parishioners. Please send letter of interest and resume with CDO profile to **Search Committee, Christ Episcopal Church, 369 Sand Shore Road, Budd Lake, NJ 07828.**

## RETREAT CENTERS

**DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484.** Telephone (561) 495-4130. Website: [www.DuncanCenter.org](http://www.DuncanCenter.org) Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

## PROGRAMS

**THE CHURCH DEVELOPMENT INSTITUTE** in New York City. Training in congregational development for parish leaders and consultants. Grounded in Anglican spirituality and pastoral theology, Organization Development methods, and knowledge; seeking better ways while remaining deeply appreciative of the heritage. The program includes two weeks this summer (8/6-8/17); reading in the field and application projects between summers; and two weeks in 2002 (8/12-8/23). For more information see our website: [www.cditrainers.org](http://www.cditrainers.org) or contact the coordinator at [cdi@malne.rr.com](mailto:cdi@malne.rr.com) or (207)761-4613.

## RETREATS

**WILDERNESS RETREAT:** "Encountering God in the Mountains." St. Andrew's Pinedale, WY.  
[www.pinedaleonline.com/standrews](http://www.pinedaleonline.com/standrews)

## FOR SALE AND RENT

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

**SEASIDE HOME,** south of St. Augustine, Florida, ideal for sabbatical. Available for rent August/September 2001-2002. Contact: **The Rev. Canon Bernard Dooly at [mdooly@aug.com](mailto:mdooly@aug.com).**

## SERVICES OFFERED

**CANI HELP** with your ministry? No gimmicks; just the riches of God's grace. Consultations, music, preaching missions, quiet days, retreats. **HBL Ministries, 249 South Orleans Road, Orleans, MA 02653;** (508) 240-2853; FAX (508) 255-5908; e-mail: [lederhouse@capecod.net](mailto:lederhouse@capecod.net).

**MOVING TO FLORIDA?** Call, write or e-mail your request for the "Episcopal Florida Relocation Guide," featuring church locations, community profiles, cultural amenities and tips for easing your transition to life in the Sunshine State. A service of the Episcopal Diocese of Central Florida. E-mail [Cfweek@aol.com](mailto:Cfweek@aol.com); write to "Relocation" at the diocese, 1017 E. Robinson St., Orlando, FL 32801; phone (407) 423-3567; web site: [www.cfdiocese.org](http://www.cfdiocese.org)

## TRAVEL/TOURS

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018:** (800) 486-8359 or FAX (212) 736-8959. E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

# CHURCH DIRECTORY

## ASPEN, CO

**CHRIST CHURCH** (970) 925-3278  
Cor. of 5th & W. North Street in the West End  
The Rev. Jeffrey C. Fouts, r Christchurchaspen.org  
Sun 8, 10

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor  
Sun Eu 8, 10:30. Daily Eu 12 noon

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave. at Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster  
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

**ST. 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; Wed H Eu 12:10; Confessions by appt

**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 Hardman, 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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sisters of St. Anne ascensionchicago.org (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

**ST. PAUL'S PARISH** (CHICAGO WEST SUBURBAN)  
60 Akenside Rd. (708) 447-1604  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

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

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Rev. Robert Giannini, dean  
Sun Eu 8 & 10; 10 Christian Formation

## 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.; Wendi Poirrier, interim dir of Christian Ed.; Chris White, Dir. of Youth Min.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Email: office@theadvent.org  
Web: www.theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c; the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth Work  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; 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

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## LAS VEGAS, NV

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

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r; 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

## 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 (Low), 10 (Sung), 11 (Sol), 5 (Low), 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

**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, Cho Ev 4. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Cho Ev & Eu 5:30. Cho Eu Wed 12:10. Sat Eu 10:30

## NEW YORK, NY

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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

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Rd.  
The Rev. David L. Hopkins r  
Sun Mass 10. Thurs 10

## 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

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St.  
The Rev. John D. Alexander, r (401) 421-6702  
Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (361) 882-1735  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

**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

## HOUSTON, TX

**PALMER MEMORIAL CHURCH** 6221 Main Street (77030)  
Across from Texas Medical Center and Rice University  
www.palmermex.com 713-529-6196 Fax: 713-529-6178  
The Rev. James W. Nutter, r; The Rev. Samuel R. Todd; The Rev. Kenneth R. Dimmick; The Rev. Ed Gomez  
Sun Eu 7:45, 9, 10:15, 11, 6 Ch S 10. Wkday Services

## MILWAUKEE, WI

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

## PARIS, FRANCE

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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. Ian B. Montgomery, M.Div., the Rev. Bernard Vignot, Francophone ministry the Rev. Nathaniel Hsieh, Taiwanese ministry; the Rev. George Hobson, canon theologian  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

## SAN MIGUEL DE ALLENDE 37700 GTO MEXICO

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Near the Instituto Allende  
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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

## LUTHERAN

## MOJAVE, CA

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