

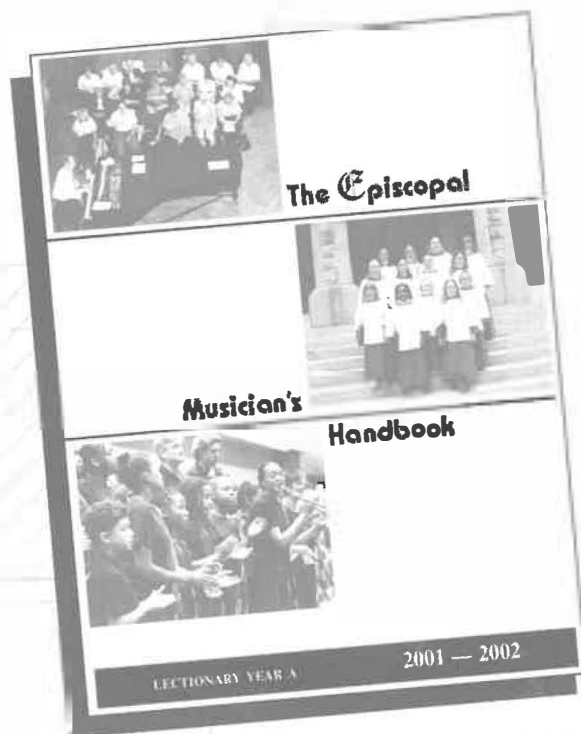
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## SUNDAY'S READINGS

# Fit For Service

*'No one who puts his hand to the plow and looks back is fit for service in the kingdom of God' (Luke 9:62)*

### Fourth Sunday After Pentecost (Proper 8), July 1, 2001

1 Kings 19:15-16, 19-21; Psalm 16 or 16:5-11; Gal. 5:1, 13-25; Luke 9:51-62

Life as God's people takes us into many kinds of situations, and with many different kinds of people (all sorts and conditions). In the case of Elijah, it meant anointing a king (Hazael) who would in the future bring much grief and destruction to Elijah's own people. It also meant for Elijah a willingness to pass on the "mantle" of prophetic leadership to Elisha. Therefore, a follower of the Lord should be willing to do the unpleasant thing (as in the case of anointing Hazael) as well as yielding authority to others when the time is right.

There, is, of course, a curious parallel between the request of Elisha, "let me kiss my father and mother goodbye," before he goes with Elijah -- which Elijah allows -- and the much more stringent demand of Jesus in Luke 9:62, "no one who puts his hand to the plow and looks back is fit for service in the kingdom of God." The

situation of Luke seems more urgent. Jesus' reply is more rigorous than that in 1 Kings. Why the difference? Why in Luke is precedent and tradition overruled? The reason for the increased urgency stems from the new situation brought by Jesus and the kingdom of God he ushers in.

The coming of the kingdom "announces the reorganization of former allegiances, with the result that one may be called upon, as in this case, to engage in behavior deemed deviant by normal conventions" (Joel B. Green -- *Gospel of Luke*, p. 408). Jesus ushered in a new day:

"I tell you, now is the time of God's favor, now is the day of salvation" (2 Cor 6:2). The way ahead for Christians is in following the Lord. Green also says, "fitness for the kingdom presumes a redefinition of kinship relations centered on hearing and doing the word of God."

### Look It Up

Jesus says in Luke 9:59, "Follow me." But the man replied, "Lord, first let me go and bury my father. Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." How does this statement illustrate "a redefinition of kingship relations," owing to the presence of Jesus and the kingdom of God?

### Think About It

Would you be willing to take a position which pays less than what you now make, if you thought God was calling you to such a position?

### Next Sunday

#### Fifth Sunday After Pentecost

Isaiah 66:10-16; Psalm 66 or 66:1-8; Gal. 6:(1-10) 14-18; Luke 10:1-12, 16-20

## BOOKS

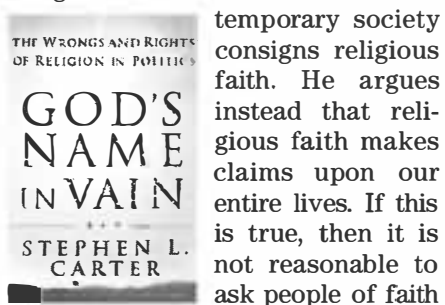
### God's Name in Vain

*The Wrongs and Rights of Religion in Politics*

By Stephen L. Carter  
Basic. Pp. 248. Pp. \$26.

In *God's Name in Vain*, Stephen L. Carter builds on the theme of his earlier work, *The Culture of Disbelief* (Anchor, 1993), examining how religion ought to engage politics.

An African American professor of law at Yale University and an Episcopalian, Carter is not content with the marginal role to which much of contemporary society



consigns religious faith. He argues instead that religious faith makes claims upon our entire lives. If this is true, then it is not reasonable to ask people of faith to leave their religious beliefs out of their politics. What's more, Christians have made many contributions to the political life of the nation, including work in abolition and civil rights. But Carter also strongly cautions against identifying religious faith with electoral politics; the Christian's voice ought to be clear and prophetic, not selfish and partisan. It is this tension of "distanced engagement" that the author ultimately recommends for those of faith. Carter concludes the book by looking at several areas in which religious voices are contributing to current political debates.

Carter writes in straightforward and engaging prose. He peppers his work with engrossing stories and illustrations. This work will be appreciated by anyone seeking to sort out the relationship between church and state, and may be of special relevance given the increased cooperation of government with faith-based organizations. Even if one does not ultimately agree with Carter's view, this lively work will help to clarify the issues and continue the debate.

*Jason Fout  
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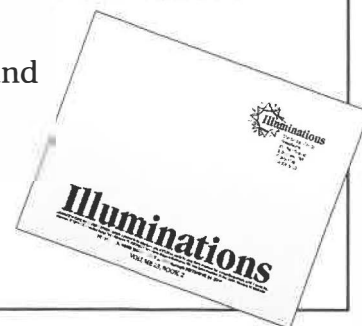
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# Work Begins on Plan to Double Membership

## Executive Council Hears Presentation from Leaders in Evangelism

In 1847 Brigham Young led approximately 60,000 Mormon settlers west to found what eventually would become Salt Lake City, Utah. With a strong grounding in missionary outreach, the religion has grown by some estimates to as many as 10 million members today.

The national Executive Council chose Salt Lake City for its June 8-11 meeting, a decision which may prove prophetic, given the groundwork it laid for a missionary transformation of the Episcopal Church. A significant portion of the meeting was devoted to implementing General Convention resolution A033, an initiative to double baptized membership by 2020.

The Rev. Canon Kevin Martin, canon for congregational development in the Diocese of Texas, and Ted Mollegen, secretary of the church's 2020 task force, outlined points of the plan and addressed concerns for council members during several sessions.

In order for 20/20 to succeed, Fr. Martin and Mr. Mollegen said the Episcopal Church needs to be intentional about at least three strategies: (1) aggressively plant new congregations, particularly among new arrivals to communities; (2) help revitalize and recapture a sense of mission among existing congregations; (3) devote emphasis to reaching out to younger generations.

Unlike the much-criticized Decade of Evangelism, 20/20 is a grassroots movement, not a program. Already about 40 percent of the dioceses are participating in some form or another of 20/20.

Although the original resolution called for a doubling of baptized members, the task force is moving toward recommending that goal be modified to a doubling of the active worshipping community based on average Sunday attendance. The purpose is to increase the focus on making new disciples and deepening the commitment of present members. The numerical goal is likely to remain, however, because the task force believes it creates a point of focus and accountability.

### THREE KEY STRATEGIES:

**1. Aggressively plant new congregations, particularly among new arrivals to communities;**

**2. help revitalize and recapture a sense of mission among existing congregations;**

**3. devote emphasis to reaching out to younger generations.**

Following the presentations and further discussion, Executive Council members the Rev. Canon Kwasi Thornell of the Diocese of Southern Ohio and the Rev. Ken Kesselus of the Diocese of Texas introduced a resolution moving excitement and support of the 20/20 task force. It passed unanimously.

"This is a very important piece for the church right now," said the Very Rev. George Werner of Pittsburgh, president of the House of Deputies. "This is a very unifying approach,

especially during the confusing time in which we live."

In addition to the resolution of support, council also took steps to transform the 2003 General Convention and development of the next budget so that both would be more "mission" oriented and supportive of the 20/20 initiative.



Dean Werner

Many of the details will be forthcoming after Executive Council's next meeting, according to the Most Rev. Frank T. Griswold, Presiding Bishop. That meeting is scheduled for October in Jacksonville, Fla.

"This is all just words until it is translated and assimilated," Bishop Griswold said. "My unbridled enthusiasm waits for the plan to be taken into the many languages of the church."

Bishop Griswold suggested that the Latin phrase *Missio Dei*, literally God's project in the world, might be a way for all of the church to rally behind a new approach to what he called missiology.

"What is God up to and how can we adjust to plug in?" he asked rhetorically.

Steve Waring

## Task Force Takes First Steps

The task force appointed by Executive Council to monitor compliance with the General Convention resolution on ordination of women met May 29 at the Virginia Theological Seminary.

The committee selected Sarah Taylor Harte, of the Diocese of Los Angeles, and the Rt. Rev. Peter James Lee, Bishop of Virginia, as co-chairs. The committee hopes to have met with the bishops of Fort Worth, San Joaquin

and Quincy by Nov. 1 at a location near, but not in, the respective dioceses. Each bishop is asked to bring with him the president of the standing committee, the chair of the commission on ministry, and one or two other diocesan officers of the bishop's choice. Following those meetings, the task force intends to meet with representative clergy and laity from the three dioceses.

## '815' May Be Sold

A proposal to sell or lease the present Episcopal Church Center offices and use the proceeds to relocate to renovated facilities at the General Theological Seminary may be ready for a decision by the next Executive Council meeting, set for October in Jacksonville, Fla.

During a presentation to the council in Salt Lake City June 8-11, Stephen Dugan, national church treasurer, and the Very Rev. Ward Ewing, dean and president of the seminary, said the church center property located on Second Avenue in midtown Manhattan is valued at between \$42 and \$48 million. A new building on the grounds of the seminary, located further south near Greenwich Village, would cost approximately \$38 million.

Under the proposal, the current structure on the Ninth Avenue side of the seminary would be stripped down to its steel trusses and replaced with a new three-story atrium. At the ground level would be an expanded bookstore and chapel with separate church center and seminary entrances leading to office space above.

A conference center on the 10th Avenue side of the seminary would cost an additional \$15.5 million and would provide convenient overnight lodging for church center visitors.

### BRIEFLY...

The Rev. **Ann Hallisey**, former rector of the Church of the Ascension, Vallejo, Calif., has been named director of Cornerstone, a ministry to strengthen the personal and professional lives of those called to lead Episcopal congregations. Cornerstone is a ministry of the Episcopal Church Foundation.

A delegation of **13 bishops' spouses** to the Holy Land was called off June 8 because of a concern for the safety of the participants. In a letter to those who had planned to travel, Phoebe Griswold, wife of the Presiding Bishop, said, "I feared ... for the lives of the spouses."

## Evangelist Hopes to Lift Cross to New Heights

A Florida evangelist is trying to raise \$50,000 to launch a four-inch wooden cross into outer space.

Arthur Blessitt, a parishioner at All Souls' Church in North Fort Myers, Fla., made a 10 percent deposit toward the scheduled Nov. 15 launch date and is relying on donations for the rest.

Mr. Blessitt says the cross and a miniature Bible, sealed inside a four-inch plastic and aluminum cube, and sent into a nearly 500-mile-high orbit, will provide an important symbol. "To lift up the cross is another way of lifting up Jesus," he said.

Mr. Blessitt knows a thing or two about lifting crosses. He is listed in the *Guinness Book of Records* for the "longest walk," a 30-year trek of more than 34,000 miles and 280 nations, all while carrying a 40-pound redwood cross.

"One thing that modern Christianity has lost is the impact of symbols. Symbols in the Bible are very important," Mr. Blessitt said. "For most people, the cross is the most revered symbol in the world." He said the orbiting cross and Bible are an opportunity to "lift them up and bring attention to Christ and the salvation of his life."

The orbiting cross, made from a chunk taken from Mr. Blessitt's 40-pound cross, would be an exten-



Jim DeLa photo

Arthur Blessitt holds the plastic and aluminum cube containing a miniature redwood cross and Bible that he hopes to launch into Earth orbit in November.

sion of his walk, that began on Sunset Boulevard in Hollywood, Calif., in 1969. The launch itself will have a tangible effect on world peace. The rocket scheduled to put the cross into orbit is a Russian intercontinental ballistic missile with its nuclear warhead removed. The Russians and the U.S. are bound by treaty to destroy a certain number of remaining nuclear warheads and launch vehicles in their inventories. Both governments are selling their surplus rockets to commercial users.

Once in orbit, the cross and Bible should stay there quite a while. Expert estimates range from 75 to 300 years with 150 years being typical for the 500-mile altitude projected.

Jim DeLa

## Brotherhood of St. Andrew: In Word and in Deed

A mile-long "March for Jesus" to open the national council meeting of the Brotherhood of St. Andrew allowed participants to practice a good deed when they came upon a woman whose car was stuck in sand on the shoulder of the road.

The brotherhood is a parish-based, Anglican, evangelical ministry to men and boys.

Five bishops attended the May 3-6 gathering at Camp Allen near

Navasota, Texas. They included the Most Rev. Livingstone Nkoyoyo, Archbishop of the Church of the Province of Uganda. In addition to Archbishop Nkoyoyo, other participating bishops included the Rt. Rev. Leo Alard, Bishop Suffragan of Texas; the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande; the Rt. Rev. Claude Payne, Bishop of Texas; and the Rt. Rev. Orris Walker, Bishop of Long Island.



Jim Holcomb photo

The Most Rev. Thomas Costello, Auxiliary Bishop of the Roman Catholic Diocese of Syracuse, ascends to an eventual height of 110 feet to dedicate the renovated steeple of Christ Church, Binghamton, in the Diocese of Central New York. No Episcopal bishop was available for the recent event because Central New York was without a bishop.

## Public Relations as Tool of Evangelism

On May 24, Ascension Day, the Very Rev. W. Frisby Hendricks III convinced a Roman Catholic bishop to be lifted high into the sky to bless the new steeple cross at Christ Church in Binghamton, N.Y. where Fr. Hendricks was the rector.

The Most Rev. Thomas Costello, Auxiliary Bishop of the Roman Catholic Diocese of Syracuse, blessed the cross because the Episcopal Diocese of Central New York is without a bishop.

The event, which drew coverage from local media, is part of a strategy to raise local awareness and name recognition for the church.

Fr. Hendricks said he sees public relations as a form of evangelism. "God blessed me with an imagination," he said.

In college he served on the newspaper staff, but it wasn't until 1997 that he began to think of combining media relations and evangelism. The inspiration began with the traffic accident that claimed the life of Lady Diana, Princess of Wales.

People were looking for an outlet for their grief, Fr. Hendricks

explained. "I decided the church should remain open as a place where people could go."

In a moment of inspiration, he included a condolence book for people to sign. A local paper picked up the story and before long stories about the church and events it sponsors began appearing in various media outlets an average of two or three times per month.

Although he can't point to dramatic numerical growth as a result of the media coverage, there have been benefits. When the church seeks a grant or other support for one of its outreach projects, individuals, private organizations and governmental agencies generally respond favorably because they have already heard of Christ Church and equate it with success and good management.

Although he said it was never undertaken for that reason, the name recognition has also benefited Fr. Hendricks professionally. He recently accepted a call to Holy Trinity in West Palm Beach, Fla., where he has already begun thinking of ways he can use the same evangelism techniques.

## An Appointed Time

Tennessee Priest Gets Unusual Call to Washington to Help Restore Jewish-Christian Relations

The setting was, to say the least, unusual. On a Thursday in April, an Episcopal priest from Hendersonville, Tenn., stood in front of a Jewish congregation in Washington, D.C., making a presentation. The Rev. Sam Clarke, rector of St. Joseph of Arimathea Church, stood before the people of the Washington Hebrew Congregation and asked them a question. "What is a *goyim* (gentile), evangelical Episcopal priest from Hendersonville, Tenn., doing in a Washington, D.C., synagogue on *Yom Ha Shoah*?" he asked. After pausing briefly, Fr. Clarke said, "I am here because of two people; a man named Abraham and Corrie ten Boom, a 'righteous gentile'."



Fr. Clarke

Fr. Clarke told the congregation that he had come to his faith in the God of Abraham, Isaac and Jacob through the ministry of Corrie ten Boom.

Then he led approximately 200 other Christians from various churches around the nation in prayers of "remembrance and repentance," asking God and the Jewish people to forgive gentile Christians for a long history of prejudice and persecution.

This service was the culmination of a day-long seminar in Washington titled "An Appointed Time of Restoration," organized and sponsored by a number of Christian ministries and coordinated by the Washington office of the International Christian Embassy in Jerusalem (ICEJ).

The event had been planned for months. One participant, a Washington-area Episcopal priest, agreed to

(Continued on page 20)





The mission  
of St. John's  
Cathedral,  
Albuquerque:  
Offer our  
excellence  
to God.

The cathedral's chapel holds 50 people and is used for small weddings, prayer services and daily Eucharists.

## Classic Anglicanism in the Rio Grande

By Patricia Nakamura

The Cathedral Church of St. John, says canon precentor Bruce Barber, is an anomaly. In the midst of a very casual, "non-Anglo," part of the country where beyond the city is the desert, situated in one of the oldest Roman Catholic archdioceses, in a culture tinged with mysticism and Native American influences, it thrives as the "classically-oriented," high-church Anglican "mother church of the Diocese of the Rio Grande." The congregation elected to stay in the city even as the ubiquitous urban scourges of drugs and gangs grew in Albuquerque as in other cities.

The church, organized in 1882, is older than the diocese, which consecrated its first bishop, John Kendrick, in 1889. Even the address speaks more of the Wild West than of Olde England: Silver South West.

The present building was designed in 1953 by John Gaw Meem, "the only Spanish Gothic building he did," said the dean, the Very Rev. David Puckett. With its vibrant nave and clerestory windows, Mary Chapel, biblical garden and columbarium, it replaces the 1929

cathedral which replaced the 1882 church, but has retained the original bell tower.

The liturgy, Dean Puckett said, is based upon the mission statement, as are all the activities of St. John's: Offer our excellence to God. The music program in particular draws many to the cathedral. "We have two adult choirs, both auditioned. They are vested, in the choir, can and dec," said Canon Barber. The Laudamus Choir of about 20 sings for the family service; the Cathedral Choir of 40 sings at the "11:00 solemn liturgical celebration." St. John's booklet describes the monthly choral Evensongs as the "liturgical melting pot ... [which] may include 150 animals on the Feast of St. Francis at the October Evensong or the combined Cathedral, Laudamus and St. Cecilia Choirs at Advent Lessons and Carols in December." St. Cecilia is the most advanced of the three children's choirs of boys and girls together. "I have about 50 in the three age groups," Mr. Barber said. "I would rather have boys and girls separate; their voices, their mentality, is different. But we don't have enough boys."

He presides over an impressive concert



Dean Puckett

The cathedral's outreach, explains Dean Puckett, addresses the 'extreme problems with drugs, poverty and gangs.'

season, with music by his choirs and visiting groups. "It is the third most attended venue in the city," the dean said. The 2000-2001 season included a Mozartfest with the Coronation Mass performed by the cathedral choirs and soloists and members of the New Mexico Symphony, and 17th-Century Music for a Country Garden by a Consort of Baroque Instruments followed by afternoon tea. There are monthly music and lunch recitals, and the symphony's own series at St. John's.

"Next year, we're rebuilding the 1952 Reuters," Canon Barber said. We're raised \$640,000 in two months. People are intensely supportive. They love good organ music.

"Forty-eight ranks will be enlarged to 65 ranks, in three manuals. We will use an Allen digital pedal package – great for places that have no room for a 32-foot contra bombarde. Done this way, we'll have four 32-foot and three 16-foot stops. The 'low end' is most successful electronically."

One of the prime fundraisers for the CORE project was Peggie Findley. "I was raised Methodist. My mom and I investigated the Episcopal Church; later I belonged to the Society of Friends. I was lured back by David Puckett; he said, 'I know you're an Anglican.' There are many gifts, but the same Spirit.

"The windows! And the formality of the liturgy, the quality of the music – I would not have expected that here. New families are brought in through music."

Dr. Findley – she's a radiation oncologist, as is her husband, senior warden Steve Bush – has fund-raising experience. In 1995, she started Bosque School, a college prep school for grades 6-12. "We had 70 kids, in space rented from a Baptist church. Now we have a 23-acre campus. We'll have 320 kids next year. We'll graduate our first class."

#### 'Kids as Royalty'

Lay canon Susan Butler is director of religious education, a program that begins in the nursery and continues through adulthood. In LOGOS, the Greek word for "word," the generations participate together. "It's non-denominational, in about 25 churches. It's based on Acts 2:42": (*And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.*) Children and young people meet Wednesday evenings. "We have time for worship skills — choir, liturgy — Bible study, a sit-down dinner with china and cloth napkins, and an activity or craft. We have more adults than kids. It represents the kingdom of God, and treats kids as royalty." Adults are "called into LOGOS ministry according to their gifts" to share with the children. For many children,

LOGOS leads directly into the novice and the St. Gregory choirs. "It's not evangelism, but it becomes that. The kids bring their friends, who bring their parents."

The Sunday school curriculum begins with Godly Play, a Montessori, liturgy-based program. "It is very quiet," Ms. Butler said. "We tell a Bible story with a sandbox for a desert, or figures on the floor, so the children focus on the action, not on the teller." The story is followed by "wonder questions, an art response, a feast, and a blessing."

Middle schoolers go into the Rite 13 and Journey to Adulthood programs designed especially for this difficult age, grades 6-9. Older students go on an "urban adventure." This year's is in Denver and involves city orienteering and survival. The second year is devoted to spirituality. "They went to San Francisco, walked the labyrinth at Grace Cathedral," for example.

The cathedral's outreach works to help those caught in what Dean Puckett refers to as the "extreme problems with drugs, poverty and gangs." The outreach center offers assistance and referrals for medical, financial, and family problems. A parish nurse and HIV/AIDS ministry is being developed by the new canon for pastoral care and outreach, the Rev. Canon Martha Honaker.

The Student-Teacher Education Program was created by Mary Friedman and Canon Rhonda McIntire. More than an after-school home work help, it's "a safe place for kids, staffed with certified teachers from the cathedral," Dean Puckett said. "We have a bank of computers, and 'soft' therapy, a complement to Narcotics Anonymous. Some of these families have three generations of drugs."

Canon Emeritus Byron McDougall, whose Celtic name belies his Panamanian origins, recently retired from 12 years at the cathedral and before that, from 31 years in the Secretariat of the United Nations, where he organized overseas missions to very difficult places: Jerusalem, Baghdad, Cuba. He retired, he said, because of the canon law on age; he hasn't stopped working. "Albuquerque changed my perspective from New York." St. John's anchors the eastern part of a very large diocese, with clergy days and acolyte festivals. "We open our doors to the diocese.

"We have several members looking at ordination," he said. "I'm pleased to see the progress; we've raised the caliber of worship. It compares favorably with St. Mary the Virgin.

"The style of the dean provides freedom to express one's ministry. People become innovative, and make their own calling vibrant and interesting. People come in and do things — we're active seven days a week." □



Photo of Baroness James by Patricia Nakamura

# Baroness James and *Death in Holy Orders*

*A Conversation with P.D. James*

By Patricia Nakamura

Agatha Betterton is much funnier when read aloud by Phyllis Dorothy James. And Fr. John “can’t be too bad,” because tucked in among his theological books are mystery novels by *grandes dames* Dorothy L. Sayers, Ngaio Marsh, Margery Allingham and Josephine Tey. If truth be told, he probably has all those of P.D. James as well.

Baroness James’ newest of 18 books is set in an Anglo-Catholic seminary, a rather forbidding campus of cloisters and cottages built around a restored medieval church. Perched upon an East Anglia bluff, the “cruel North Sea” reaching in to claim it, as it has towns real and fictional now lying under its waters. Small wonder there is a haunted feel to the setting, which looms throughout the

***Many priests, Lady James said, have been ruined by false accusations. And “it is difficult to prove one did not do something.”***

story as a vaguely threatening character. “I know precisely where this is,” the author said. “The mere exists, and the town. The persons are fictional.”

Ms. James admits to some sympathy for Fr. John, accused of “improperly fondling some of the choir-boys.” That accusation became a full-fledged charge of sexual abuse, and a prison term, led by Archdeacon Crampton, who either discovered or coerced additional witnesses. At least one character in the book feels those boys were made to lie, and the author seems to take this position. “Rafael was right; Fr. John is a victim.” Many priests, she said, have been ruined by false accusations. And “it is difficult to prove one did not do something.”

Research for the book included spending a day at an Oxford theological college, which is high church, as is St. Anselm’s, but much larger, “to see the routines.” And she spent a day with the late Archbishop Robert Runcie, whom she greatly admired, not so much discussing the Anglican Church as visiting piggeries. “He was very fond of pigs. He kept them – not at Lambeth Palace; at a friend’s farm.”

Archbishop Carey – “He has grown in the job, hasn’t he?” — is in “an impossible position.” She feels the disparate views have created, in a sense, four churches in the Church of England from the extremely liberal to the strictly conservative. Particularly on the question of ordination of non-celibate homosexual persons, she said, “they can’t compromise. [The issue] has made allies of the extreme branches.

“Lord Runcie was criticized for sitting on the fence” regarding the ordination of women. “We’ve always been a broad church. We could find room. But we’ve been very divided by this.” At the novel’s St. Anselm’s, the warden, Fr. Sebastian, answers a query about women ordinals by replying that “none have applied.”

“My country parish has a woman priest,” Ms. James said. “I was mixed about it – a pity it’s so divisive. Now, of course, the question is, can women be bishops? It seems to me if they can be ordained priests, they can be bishops.”

Lady James is vice president of the Prayer Book Society. “The services have changed since my childhood. The

Eucharist has become central. Of course it is the central sacrament of the church, but it can make people outside feel excluded.” One of her favorite parishes in London is the Temple Church,

“between Fleet Street and the river,” with Morning and Evening Prayer “as I remember it.” And “I love All Saints’, Margaret Street! The ceremonial [with] its won-

der and awe. And the music! Such an aid to worship."

A lifelong Anglican, she spoke of the national church as "a tapestry woven into the everyday life of the state," and into its history. But, she said, "we may be moving to disestablishment, severing the tie between church and state. It will have to be decided before the queen dies. The Prince of Wales is president of the Prayer Book Society, but he knows he'll be king of a multicultural society." Prince Charles has suggested replacing the familiar title "defender of the faith" with the wider "defender of faith." The prohibition against a

Roman Catholic on the throne may at some point disappear as well. Disestablishment would reach into many aspects of British life. "I wouldn't want to see it," Ms. James said.

Her famous detective, Adam Dalgliesh, "describes himself as a 'reverent agnostic.'" It's a Scottish name, after my English teacher. His family came down to Norfolk." Commander Dalgliesh's father was a rector. His wife was a Roman Catholic who died in childbirth before the first book, *Cover Her Face*. In some ways, Lady James has remarked, this made him easier

to write. One of the author's favorite characters is his assistant, Inspector Kate Miskin. And in *Death in Holy Orders* she has introduced, at long last, a romantic interest, Dr. Emma Lavenham, professor and poet. So what's next? "I don't know. I hope an idea will come trolling along. A book often begins because I find the place" — a hospital, a nuclear power plant, a publishing firm. "The mystery is so much a part of the setting."

***The Prince of Wales is president of the Prayer Book Society, but he knows he'll be king of a multicultural society."***

— Lady James, on the separation of church and state in England

## REVIEWS

### Death in Holy Orders

By P.D. James  
Knopf. Pp. 415. \$25.

Age has not withered her, nor custom staled her infinite variety. Readers will find the careful and intricate crafting of setting, characters and plot of the new P. D. James novel as sharp as ever although the author is now in her 80s.

The setting of *Death in Holy Orders* is St. Anselm's Theological College in Suffolk on the decaying edge of the sea. The elitist school, founded in the 19th century by a wealthy spinster, is hosting a strangely assorted set of visitors for a weekend. One is Commander Adam Dalgleish, James' poet-detective, who has promised to look into the questioned death of an ordinand, the adopted son of powerful Sir Alred Treeves.

Another guest is Archdeacon Matthew Crampton, who is determined to close St. Anselm's once he gets possession for the church of several valuable works of art belonging to the college. Cambridge professor Emma Lavenham has come to St. Anselm's to teach a poetry seminar, and Dalgleish finds himself romantically moved for the first time since his wife's death.

Four priests are in residence, all of whom stand to inherit millions if St. Anselm's closes. The senior ordinand is the illegitimate son of the founder's sister, Clara Arbuthnot. Raphael Arbuthnot, who would inherit the assets of St. Anselm's if he were legitimate, hates Crampton because of his persecution of Father John.

The archdeacon and the warden, Fr. Sebastian, have a wrathful confrontation over Crampton's determination to close St. Anselm's. The two face each other in the church like the irresistible force and the immovable object and both say things they regret.

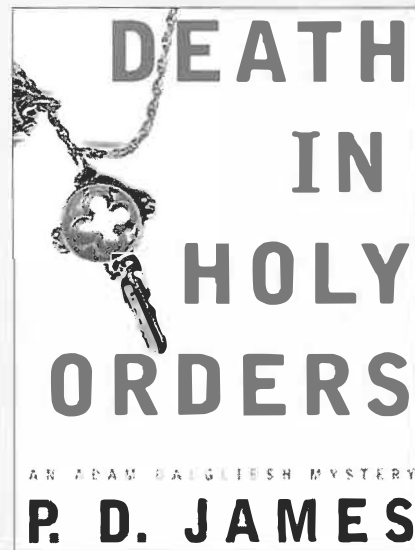
The weather does its part to compound the portentous sense of doom and mystery. "The courtyard was a vortex of sound and fury. An early rain had ceased, but the strong southeaster, rising in strength, gusted and whirled about the horsechestnut, set a-hissing among the high leaves and bent the great boughs so that they rose and fell with the majestic slowness of a funeral dance," writes James. "Frailer branches and twigs snapped off and fell like sticks of spent fireworks on the cobbles."

In the first reading to race through the book to find out "who done it," readers often miss the subtle plot and sub-plots, the planted clues, and the red herrings.

James' books are at their best the second time around, when the reader has the leisure to observe the subtleties of characterization, the ineffable influence of setting, the convolutions of plot, which this most adept crime novel writer practices with sure skill and art.

Read P. D. James once, and then read her right over again.

Rosamond M. Young  
Dayton, Ohio



# A Link to Faith

Eighteen months ago I reported to you about a plan devised by the Living Church Foundation, publisher of this magazine, to reach younger Episcopalians. At that time we were talking about a new magazine aimed at the age 25-45 set, a publication completely different than this one, which would help persons to grow in their faith and to develop their personal spirituality.

To refresh your memory, we put that project on hold. We concluded that despite the encouragement we received from young Episcopalians, clergy, consultants, journalists and others, the

idea was cost prohibitive. Our fund-raising efforts did not match the projected costs of a new magazine. Having been in the magazine publishing business for 123 years, we know something about what it takes to produce a magazine. It is an enormous amount which grows steadily larger each year. The members of the board of directors of our foundation decided a second magazine was not the way to go.

you what our research has revealed. That is, the GenX folks, those under 35, seem to have a stronger self-interest than previous generations. "What's in it for me?" seems to be a rallying cry for many. FaithLinks will try to help answer that question. People who come to our site will find information that we hope will meet their needs in a variety of areas — married life, raising kids and teens, healing and recovery, divorce and separation, single living, relating to parents. Those who visit the site can engage in a chat with others about those topics, find recommended resources, ask questions, or participate in other activities.

We expect the site to be rich in spiritual content provided by Episcopalians and other Anglicans. An interactive, online community, if you will.

Persons who stopped by our booth at General Convention in Denver last summer learned of our intention. We received an enthusiastic response to the idea from convention deputies and visitors, which gave us the impetus to push forward with the project. Meetings with bishops and other church leaders during the months that followed confirmed that we were onto something important.

We're new at this website business. That's why we were moving ahead so deliberately. We believe

**Especially about matters of their faith.**

that through this venture there are all sorts of opportunities to serve the Episcopal Church and its younger members, and we're looking forward to doing it. Between now and the Jan. 1, 2002, launch date, you'll be hearing more about this ministry. If you can't wait to learn more, you may contact Michael O'Loughlin, director of the project, at [faithlinks@lycos.com](mailto:faithlinks@lycos.com).

Needless to say, we're excited about this endeavor. Branching out from print publications to something as contemporary as this while fulfilling our mission to promote and support orthodox, catholic Anglicanism within the life of the Episcopal Church is a major commitment on our part. You wouldn't expect anything less from TLC, would you?

*David Kavelage, executive editor*

*Did You Know...*

**There are two churches named Meade Memorial in the Diocese of Virginia.**

*Quote of the Week*

**Rock star Marilyn Manson, who has been known to tear up Bibles on stage, on his religious upbringing: "My father was Catholic but my mother, I believe, was Episcopalian, so I sort of veered off into a watered-down version of Catholicism."**

**Our target age group [for FaithLinks] is comprised of persons who spend very little time reading.**



idea was cost prohibitive. Our fund-raising efforts did not match the projected costs of a new magazine. Having been in the magazine publishing business for 123 years, we know something about what it takes to produce a magazine. It is an enormous amount which grows steadily larger each year. The members of the board of directors of our foundation decided a second magazine was not the way to go.

Not to be deterred, the board decided that the opportunities to reach baby boomers and GenXers were too great to ignore. Additional research was conducted, studies were made, and the board recently decided the time was right to launch an online community through a website [TLC, June 24]. It's called FaithLinks, the same name as the proposed magazine. The name seems to be a good fit with the technology of a website.

Reaching the decision to switch from proposed magazine to website wasn't as difficult as one might think. We knew from the beginning that for the most part, our target age group is comprised of persons who spend very little time reading. Especially about matters of their faith. They get a great deal of their news and information on the Internet. With that in mind, we decided to try to attract younger church members to our site.

You will probably not be surprised when I tell

## We've Heard This Before

It's not just Episcopalians. A recent Associated Press article cites the fact that about 250 conservative congregations within the Presbyterian Church (USA) "have quickly rallied around a new movement ... built on opposition to same-sex unions and the belief that faith in Jesus Christ is the only route to eternal salvation." The Confessing Church Movement, formed in March, claims 110,000 adherents.

The Confessing Church Movement's three tenets are these: Jesus Christ alone is the way to salvation; the Bible is ... the church's only infallible rule of faith and life; marriage between a man and a woman is the only acceptable relationship for sexual activity. Ordination requires ministers to "live in fidelity within a covenant of marriage ... or in chastity in singleness."

The story goes on to note that "conservatives see the movement as the future of their church, but liberals are downplaying it as insignificant." The liberals, meanwhile, support a declaration called *Affirmation 2001*, calling upon the church to protect "freedom of conscience" and to welcome everyone. Some want to have the fidelity and chastity

requirements dropped from the church's constitution.

It sounds painfully familiar, does it not? It could be proof of the adage that misery loves company. Perhaps the Episcopal Church and the Presbyterian Church (USA) should sit down and discuss ways to bridge the widening gap.

## The Gospel in Homilies

A long-time subscriber to TLC reported that he attended a funeral recently in a prominent Episcopal parish in the East. The service, "right out of the prayer book," he said, was done reverently. The music was grand. Our reader was miffed by the homily. The preacher, he said, spoke for about 15 minutes and did not mention God or Jesus once.

Homilies at funerals and weddings can be wonderful opportunities for evangelism. Preaching about the life, death and Resurrection of Jesus Christ to a congregation which may well be comprised of a large number of non-believers is an opportunity to make a major impact on the lives of listeners. A homily emphasizing the grace of God, particularly in the life of the deceased, can be a valuable theological affirmation.

## Best Stole

"For the 10 a.m. Consecration, clergy are asked To vest with Coronation, red, or best stole."

The cardinal-rector from the diocese's single Mega-church, his urban congregation numbering Its souls in thousands, chooses from his wardrobe Of all-occasion silken stoles, the proper Coronation, wearing it resplendent spread Across his reverend portliness. His grandeur Will eclipse even the bishop, whose seat Is tucked down inner-city, close to the river That a century ago floated in Sabbath-keeping Along with the bargemen, bridgemen, builders Of another river city of the West. Stole-less, Unvested, the bishop-to-be trudges wearing White like a martyr on his way to the stake; And rank upon rank the red stoles pair before him, Sporting sartorial clergy best. But the best Coming in from a far mission post farthest West from the river, the city, is native beadwork Lovingly wrought for the priest whose white Head here in seniority ranks with the first Among red stoles, his souls' minyan not Least.

Nancy G. Westerfield



## Where Have All The Catholics Gone?

By John H. Heidt

On a mid-winter Monday in 1645 the Archbishop of Canterbury, William Laud, ascended to his martyrdom on a Puritan scaffold. As he went, he lamented the fate of his church which he had described earlier as like corn being ground to powder between the two great millstones of Romanism and Puritanism.

"[The Church of England] is like an oak cleft to shivers with wedges made out of its own body; and at every cleft, profaneness and irreligion is entering in, while ... men that introduce profaneness are cloaked over with the name, religion is imaginarie — of imaginary religion! For we have lost the substance, and dwell too much in opinion."

In Rome, an English baronet, learning of the execution, told a certain abbot there that he presumed the Romans would be saddened by his death, to which the abbot replied that they had more cause to rejoice, "that the greatest enemy of the Church of Rome in England was cut off, and the greatest champion of the Church of England silenced."

Laud believed that "the Catholic Church of Christ is neither Rome nor a conventicle [a Non-Conformist assembly]. Out of that there is no salvation, I easily confess it. But out of Rome there is, and out of a conventicle too; salvation is not shut up into such a narrow conclave."

Laud was what a later generation would call a "liberal catholic." His was a free catholicism, dogmatically rooted in scripture and ancient tradition and for that very reason not constricted by limitations imposed by embattled ecclesiastical parties. Laud believed that he belonged to a liberal catholic church, a province of the visible historic church

founded by Jesus Christ, free of Puritan restrictions and Roman accretions. He would have agreed with Charles Gore when he wrote some centuries later: "Broadly, there is no question of what the Church of England has stood for since the Reformation. It has stood for what can best be described as a liberal or scriptural catholicism." (*The Basis of Anglican Fellowship in Faith and Organization*, Oxford 1914, p. 4)

"That salvation is not shut up into such a narrow conclave" has been the belief of liberal catholics ever since Laud's day. And like the archbishop himself and the church of his day, contemporary liberal catholics are again in danger of being ground to powder by two great millstones, once Roman and Non-Conformist,

**"We have lost the substance,  
and dwell too much in opinion."**

— William Laud, Archbishop of Canterbury, 1645

now revisionist and fundamentalist.

The millstones are not really that much different now than they were in the time of Laud. In the 17th century the Puritan accused the Romanist of being a revisionist, diluting the scriptural message by compromising the historic faith to satisfy the pagan instincts of fallen humanity. And the Romanist, standing on the other side of the growing divide, accused the Puritan of being a fundamentalist, using scripture to overthrow the very tradition needed for its authentic interpretation. Across the ever-widening chasm running through the midst of Western Chris-

## VIEWPOINT

tendom, revisionist and fundamentalist have been throwing ecclesiastical brickbats at one another for the last 400 years, until what was once a battle fought between opposing ecclesiastical camps has become a militant conflict between contradictory beliefs as to the very nature of Christianity itself. And now, having grown weary of it all, the world has turned secularist and the liberal catholicism of Anglican tradition has been left out in the cold seeming to have no place to stand and no message to proclaim

Ever since the Reformation, *Ecclesia Anglicana* has tried to bridge the yawning chasm between revisionist and fundamentalist by adopting a *via media* which at its best has been a comprehensiveness seeking to embrace both the scriptural revelation and the riches of secular culture, and at its worst a mere compromise between irreconcilable ecclesiastical camps. But now, living in a world gone secular, historic Anglicanism, like the nation from which it sprung, seems to have lost its nerve. We are thrown back into the days of Archbishop Laud in which the quest for comprehensiveness is again almost entirely abandoned and with it the church's liberal catholic identity. Nor is compromise possible in a post-'60s world which believes that compromise, like hypocrisy, is a mortal sin. Like the rest of the Christian West, Anglicanism has itself been reduced to two armed camps in a power struggle of political confrontation between irreconcilable opposites.

Comprehensiveness is simply an Anglican word for catholicity, and with its demise among Anglicans, the traditional liberal catholic loses his identity as well. As the war between fundamentalist and revisionist increases in intensity, either he retreats from the field into insignificance and obscurity or feels compelled to take sides in a battle not of his own making, joining the revisionist camp as an Affirming Catholic, or marching Forward in Faith with evangelicals whose only trustworthy weapon is *sola scriptura*.

If historic Anglicanism is to survive, a way will have to be found to recover an authentic catholicity which is liberal without turning us into libertines, magnanimous without encouraging us to desert our principles.

The concept of pluriformity will not do the trick; that is only a neologism for an unacceptable compromise. Our only hope of success is to rediscover the authentic meaning of catholicity and then learn how to deal with

its opposite. We too often forget that the opposite of catholicity is heresy, not protestantism or evangelicalism, and that the problem with the heretic is that he uses his partial understanding of truth to deny the rest of the truth. He is never completely wrong; he is just not sufficiently right. The truly liberal catholic, on the other hand, submits himself to the whole truth including those aspects of the truth he does not yet comprehend. The only thing he negates are negations; he only denies denials. Our task is not to live out some compromise between incompatible heresies, but to embrace whatever partial truth we find, no matter where we find it, and to place that truth within the wholeness of faith taught by the church throughout the centuries under the

guidance of that Holy Spirit who continually leads us into all truth.

Those who would still call themselves "Anglo-Catholics" need to remember that a catholic party within the church is a contradiction in terms. We are not Anglicans who happen to be catholic, but catholics who can still find within the Anglican Communion of churches, no matter what some of their official bodies may proclaim, that fullness of the faith given us in the revelation of Jesus Christ, fully contained in scripture, adequately interpreted through the ancient tradition of the church and capable of being proclaimed by the faithful in their particular vocations and ministries.

As B.I. Bell, that somewhat gloomy prophet of the 1930s and '40s, once wrote in *THE LIVING CHURCH*: "Having bought up the church as a sort of plaything, [they] are now tired of their toy; and the public at large, having learned by experience how rarely is any spiritual challenge to be met within [our] church, leaves our pews unoccupied and our preachers unheard. We have our reward.

"And Anglo-Catholics have not mattered very much either — chiefly, I think, because ... they have gotten so used to looking after their private practice as to have lost interest in the public health of the communion. If so, both they and the communion must share the blame.

"And there are many more priests, and even bishops, ready in an emergency to stand with the catholics, than all men understand. Of course, most of these are only semi-catholic; but they are on their way, and they do respond to vital and clear challenge if those who make the challenge are humorous, kindly, and really catholic."

*The Rev. John H. Heidt is the rector of Christ Church, Dallas, Texas.*



Archbishop Laud

**We are thrown  
back into the days  
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## Centers of Prayer

It was with a great deal of spiritual satisfaction that I read Ann Rose's Article, "Spiritual Aids" [TLC, May 27].

Indeed the abundance of votive candles found in Anglican cathedrals in England, where I have lived as an American for 12 years, is ever on the increase. It might be an interesting note for your readers that I remember how such candles were introduced at Westminster Abbey during the Gulf War.

Tourism ceased, abbeys, cathedrals, restaurants and theatres were empty, and this gave an incredible opportunity for churches to become centers of prayer at this time of crisis — minus the crowds. A designated prayer area and votive candles were introduced at Westminster Abbey, as was a novena that attracted thousands of local residents and those brave enough to holiday in Britain, with a chance to truly pray.

I understand that there was even embarrassment by some abbey staff members because of the amount of money that was coming in from the donations for the candles. That plus the addition of an icon of Jesus and an icon of the Theotokos have literally transformed the abbey. Everywhere in England one finds candles with a variety of prayer cards and an explanation of why this custom is observed.

Ann Rose's article gives us a chance to be grateful for the breadth of Anglicanism that brings new understanding and new insights into sometimes the most ancient of customs.

*Canon James M Rosenthal  
Canterbury, England*

### Hardly Colleagues

As a priest in the Diocese of Washington, I have been hesitant to speak out about recent articles concerning the situation at Christ Church, Accokeek, Md., and Bishop Jane Holmes Dixon. Perhaps the wind of God's justice blowing on Pentecost has now called me to speak out in support of Bishop Dixon. I respond specifically to the article "Colleagues Urge Bishop Dixon to Change Her Mind" [TLC, May 13].

I found the category as "news" to be problematic for several reasons.

First, the bishops of Pittsburgh, Fort Worth, Central Florida and Eau Claire (retired) are termed to be "Bishop Dixon's colleagues," which is technically correct since they all sit in the House of Bishops. The church at large is well aware that these men represent a particular position as traditionalist and conservative. As such, the use of the familiar term "colleague" would be inappropriate for those opposed to the very colleague with whom TLC has identified them.

Second, the article failed to include

remarks of the many bishops who support Bishop Dixon and her position vis-a-vis the Rev. Samuel Edwards. An overwhelming majority of the clergy of the Diocese of Washington support Bishop Dixon and her position concerning Christ Church, Accokeek.

Third, the article states that "Washington has been without a diocesan bishop since the Rt. Rev. Ronald Haines retired at the end of 2000." Again, let me congratulate TLC on being technically correct. The canons of the diocese indicate that the bishop suffragan assumes ecclesiastical authority in the absence of the ordinary. Bishop Dixon is the ecclesiastical authority for the diocese and she has the canonical authority to approve rectors called by vestries. Apparently her gender continues to be a concern as one reads between the lines in the various articles TLC has presented. Perhaps if the Bishop of Washington *pro tempore* were male, TLC would find little to report as "news."

Finally, let me say that every time I pick up a copy of TLC at the local seminary library or receive a sample copy, I consider subscribing and have hope



Votive candles  
give an opportunity  
for churches to  
become centers  
of prayer at  
a time of crisis.

## LETTERS TO THE EDITOR

that it will, one day, be more centrist in its reporting of news and really include the diversity and unity of our great church. Every time, sadly, I am disappointed.

*(The Rev.) Judith A. Davis  
Christ Church Capitol Hill  
Washington, D.C.*

It is incomprehensible to me that Bishop Jane Dixon could believe that she is doing something positive on behalf of ordained women. She is not. Her effort to exercise an unyielding will to power and control casts women, lay and ordained, in the worst possible light. Where does this need to crush all opposition come from, this need to confront and beat down? It is painful to think of it.

As Christians, we are called to be peacemakers and reconcilers. I seem to recall being instructed to love those who oppose me, and to do good to those who might harm me. So I try to

do, and so do many faithful people. Is there no one who can reach Bishop Dixon with this basic teaching of the gospel?

*(The Rev.) Bonnie Shullenberger  
Trinity Church  
Ossining, N.Y.*

### Assistance Needed

George Martin touched on a solution to a real problem [TLC, June 3] — sabbaticals for small-church rectors [TLC, June 3]. Tapping into the Church Pension Fund does make sense. I believe the cost would not hurt any of our retirement benefits.

I am retired now, because after 15 years in “building” a church from mission status to full 24/7 life, I found myself drained. I had minimum vacation time (supply clergy were not in the budget), and I had no money for sabbaticals.

I had no secretary. Yes, I brought this on myself, but if you accept a

“call” to a small, struggling church, and wish to build it, frugality is the way. Outside assistance might well save many priests from “going in the tank” too early. Let’s get a resolution going for the next General Convention. It might well be more productive than worrying about sexuality or other matters.

*(The Rev.) John Desaulniers  
Marshall, Va.*

As an editor, and lay professional in the Episcopal Church, allow me to suggest that the Rev. George H. Martin buried a poignant lead in an important story about clergy sabbaticals.

The author’s final paragraph could have been the first: “I hope we can move this discussion into a new direction in which all of us engaged in a ministry will find ourselves mutually supporting a system that allows for more personal growth and development.”

Our baptismal covenant calls all Christians — lay and ordained — into ministry and threatens each equally with fatigue and burnout. The “new direction” in which the church’s discussion on sabbatical renewal must go is to see that all persons in long-term employment and ministry in the Episcopal Church — from secretaries and sextons to senior pastors — grow fatigued and are in need of spiritual renewal. It is for the health of the whole church.

*Herb Gunn  
Detroit, Mich.*

Thank you for publishing the article on clergy sabbaticals. I was privileged to have a sabbatical in 1979, after 16 years of ministry. I tried and worked to make it more than a diocesan suggestion. I was not successful, and it seemed to be only a privilege of endowed parishes, dioceses with clear and funded policies, and most bishops.

The Church Pension Fund should not take on this topic, as it could hurt raising the lowest pensioned clergy’s checks. Each diocese could handle it



### Dean and President Episcopal Theological Seminary of the Southwest • Austin, Texas

The Board of Trustees invites nominations and applications for the position of Dean and President of the Seminary beginning in June 2002 in preparation for the 2002-03 academic year.

Guided by a vision of the seminary as a catalyst in carrying out the evangelical mission of the church in a pluralistic world, the Seminary of the Southwest trains lay and ordained leaders from throughout the U.S. and foreign countries.

The Seminary is implementing a new and innovative mission-oriented curriculum and is also pursuing cooperative programs with neighboring institutions. With the Lutheran Seminary Program in the Southwest on the same campus, and Austin Presbyterian Theological Seminary nearby, the educational environment is distinctively ecumenical. In cooperation with Presbyterians and Lutherans, the Seminary is initiating a new program in Hispanic ministry, the Hispanic Theological Union.

The Seminary seeks an individual with vision and skill in collaborative leadership to engage the Seminary creatively with the wider church and the world.

**Deadline for applications is September 15, 2001.** Interested persons should submit a letter of interest, résumé, and list of references. Nominations and applications should be directed to:

**The Rt. Rev. D. Bruce MacPherson**  
Chair, Dean and President Search Committee  
c/o Episcopal Diocese of Dallas  
1630 North Garrett Avenue  
Dallas, TX 75206  
214.826.8310  
dbmdallas@episcopal-dallas.org

Additional information, including a complete job description, institutional profile, and our vision document, The Seminary We Aim to Become, is available at [www.ets.edu/search.html](http://www.ets.edu/search.html)

by requiring parishes to fund it annually to the diocese in the name of their priest(s) and the diocese could make funds available to that priest when the time was correct, according to diocesan policy.

Please keep the subject alive in TLC. There is a need.

*(The Rev.) David Hoag  
New Smyrna Beach, Fla.*

## Non-Episcopal

In a letter to the editor [TLC, June 3], I posed a question about the canonicity of a non-Episcopal priest celebrating the Eucharist at St. Andrew's Cathedral, Honolulu [TLC, May 6]. The response below was sent to me by the Rev. Peter Courtney of Athens, Ga.:

"The Rev. Richard Rubie is a retired sergeant-major USMC who has taken upon himself to minister to the streets of Honolulu. As far as I can tell, he ordained himself or used a Wheaties box-top coupon to get ordained in what he refers to as the Celtic Catholic Church.

"He devised his own rite and offers Mass and food, clothing, weddings and funerals to the street people of Honolulu. St. Andrew's provides the venue. The clergy and staff of the cathedral cooperate with Fr. Rubie in lots of ways. It works. As he puts it, 'my congregation is full of hookers, liars and cheats.' Somehow I don't think he has a corner on the market."

*(The Rev.) David Wilson  
St. Paul's Church  
Kittanning, Pa.*

Regarding the confusion over how a non-Episcopal priest can "hold" Eucharist in an Episcopal Church, I would like to draw the readers' attention to some ecclesiastical fraud by pseudo-Old Catholic clergy in the U.S.

While the Episcopal Church is in full communion with the Old Catholic Churches of the Union of Utrecht in Europe, this does not apply to the numerous pseudo-Old Catholic clergy in the U.S. They often seek out Episcopal churches, claiming (falsely) to be in communion with the Episcopal Church and often succeed in persuading Epis-

copal clergy and even bishops to let them "hold" Eucharist. Sometimes they even get stipends.

I don't know if the clergy person referred to in the TLC article falls in that category. But it would be advisable for all Episcopal clergy to honor the full communion with the real Old Catholics by checking the credentials of anyone who claims to be an Old Catholic priest. Page 410 of the *Episcopal Church Annual*, 2000, has a list of Old Catholic Churches in communion with the Episcopal Church. Writing the real Old Catholic bishops to verify credentials seems to me to be the right thing to do. As a regular participant in European Old Catholic conferences, I am personally acquainted with all the European Old Catholic bishops and a number of Old Catholic theologians and clergy. If you have doubts about anybody's Old Catholic credentials, you may also e-mail me at [stliz@n2.net](mailto:stliz@n2.net) for a 99 percent accurate evaluation.

*(The Rev.) Bjorn Marcussen  
St. Elizabeth's Church  
San Diego, Calif.*

## Misunderstood

The Episcopal Women's Caucus (EWC) recently sent a letter seeking financial and spiritual support for the Angel Project. Although this letter was sent only to our regular mailing list, it has been broadly circulated on the Internet, largely by those who are excited and enthusiastic about the Angel Project.

The CWC board is dismayed to discover that our motives and intent for the Angel Project have been misconstrued as confrontational by a few. The EWC's goal for 30 years always has been to provide legislative and pastoral support for the ministries of women, lay and ordained: "We believe that a church that honors and rejoices in the ministries of all women will honor and rejoice in the ministries of all people."

The Angel Project will provide an opportunity to experience, for those who want it, the incarnate presence of ordained women. It is intended as companion support for the work of

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the task force of the Executive Council. As the task force works with the leadership in non-compliant dioceses in response to the mandate of the 2000 General Convention, the Angel Project will serve to prepare the people of those dioceses for the eventuality of female priests who will, in time, be introduced into their midst.

Without such experience, the people are hampered in their capacity to discern the value and validity of women in ordained ministry. Our hope is that when the plans for the inclusion of women in ordained ministry are ready to be implemented by the leadership, the people also will be ready to receive them and benefit from what they can offer.

*Lyn Headley-Moore  
President, Episcopal Women's Caucus  
New Era, Mich.*

## At the Center

I was pleased to see the icon of Rublev's Trinity [TLC, June 10] and enjoyed reading the description. I would like to point out that I think Jesus is the angel in the center for a couple of reasons. First, Jesus is usually painted with a red tunic and a blue mantle (Age and reproduction sometimes makes the red look like brown.) Ouspensky (*Meaning of Icons*, p. 202) tells us the angels are in the order that they are named in the Creed, "...Father, Son and Holy Spirit."

The most important and most interesting reason I am sure that Jesus is the center angel can be found in the layout of the icon. Composition is very important in an icon. If one follows the line formed by the inside profile of the angels' bodies, starting at the head and following down past the knees, one will see that the bodies of the angels on each side of Jesus form a chalice, and Jesus is sitting in the chalice in this icon. This foretells his sacrifice, as does the lamb's head that is in the dish to which Jesus points.

Thanks for including the icon. I hope you include more.

*(The Rev.) Barbara Hanstine, deacon  
Christ Church  
Deposit, N.Y.*

## An Appointed Time

(Continued from page 8)

conduct the *Yom Ha Shoah* prayer liturgy. At the last minute, he had to cancel. The Christian Embassy immediately wanted an evangelical Episcopal priest with a love for and understanding of the relationship between Christians and Jews. Susan Michael, director of the ICEJ office in Washington, and her staff began fasting and praying for the right person.

Meanwhile, back in Hendersonville, Fr. Clarke was not aware of the International Christian Embassy in Jerusalem, but he had experienced a personal conversion at age 29 through the ministry of Corrie ten Boom, a Dutch woman who hid Jews in her home during World War II to protect them from the Nazis. Fr. Clarke looks on Miss ten Boom as his "spiritual mother."

He also considers himself a "Christian Zionist" in that he believes the Jewish people have an inalienable, God-given right to sovereignty over the ancient land of Israel. "The promises given to Abraham, Isaac, and Jacob thousands of years ago have been fulfilled in our day by the re-establishment of Israel as a nation on May 14, 1948," Fr. Clarke said.

The week before the *Yom Ha Shoah* service, he was reading an Israeli-based website and noticed a link to the International Christian Embassy Jerusalem. He read about the ministry and sent a short e-mail that explained he was an Episcopal priest "with a passion for the Jewish people. If I can ever help your ministry in any way, please contact me."

Back in Washington, Ms. Michael e-mailed Fr. Clarke with an offer to come to Washington to conduct the prayers. Fr. Clarke was "awed and amazed" when he received an immediate response to his email and the invitation to conduct the prayer service. For him, the title of the seminar, "An Appointed Time of Restoration," held personal significance because he believes God arranged "an appointed time" for him and his wife, Marianne, to participate in the historic event.

# CLASSIFIEDS

## BOOKS

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

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RECTOR for historic Saint Paul's Church, Augusta, GA: Energetic, corporate parish on Augusta's rapidly growing River Walk seeking dynamic preacher, caring pastor, talented administrator, to lead us in carrying out God's mission. Outstanding music programs, active youth program, beautiful architecture, committed lay leadership. Working to increase stewardship, outreach, membership. First phase of new Children's Ministries Center Building opening early fall, bringing exciting new opportunities for ministry. More information at [www.SaintPauls.org](http://www.SaintPauls.org). Contact Mrs. Lee Robertson, Search Committee, 947 Meigs Street, Augusta, GA 30904.

RECTOR — St. John's Church, Troy, NY: Energetic rector committed to growth, education, and outreach sought by mid-sized parish in upstate New York. Competitive salary and benefits. Well established parish celebrating Holy Eucharist and Morning Prayer. Historic church building and modern parish house. Culturally and educationally rich community. For more information, contact: The Rev. Canon Mary Chilton, Canon to the Ordinary, Episcopal Diocese of Albany, 68 So. Swan St, Albany, NY 12210; (518) 465-4737; Email: [MChilton@AlbanyDiocese.org](mailto:MChilton@AlbanyDiocese.org) or website at [www.saintjohnstroy.org](http://www.saintjohnstroy.org)

ASSOCIATE RECTOR: Holy Trinity, Fayetteville, North Carolina, a youthful, growing Rite II parish with average Sunday attendance of 250 seeks a priest with talents to lead and aid very active lay ministries in pastoral care and outreach. The associate will also share with the rector in the sacramental ministry of the parish, and will preach and teach regularly. Send resumes to: Associate Rector Search, Holy Trinity Episcopal Church, Fayetteville, NC 28305.

# CLASSIFIEDS

## POSITIONS OFFERED

**DIRECTOR OF CHRISTIAN EDUCATION:** The Chapel of the Cross, an active parish adjacent to the University of North Carolina at Chapel Hill, seeks a lay person for a full-time position to direct a thriving education program for all ages. Professional training and degree preferred. Competitive salary and benefits. Detailed job description available upon request. Contact **John Nelson, Search Committee Chair, c/o Chapel of the Cross, 304 East Franklin Street, Chapel Hill, NC 27514** (nanjonelson@worldnet.att.net).

**RECTOR:** We are a growing program church moving to incorporate in 5-10 years. Our next rector will wear running shoes along with the rest of us. If you are excited to be in conversation with us please send CDO profile and resume to: **Church of the Holy Cross, Calling Committee, 11526 162nd Ave NE, Redmond, WA 98052, 425-885-5822, www.holycrossredmond.org**

**RECTOR:** A medium sized parish in the midwest is seeking a full time, Christ-centered rector. This caring congregation is looking for an enthusiastic leader, capable of guiding them in a revitalization process through preaching, scriptural teaching, outreach, pastoral care, music and youth ministry. If interested, send resume and CDO profile by July 15, 2001 to: **Bob Hannah, Search Committee Chair, 2319 Timberbrook Trl, Fort Wayne, IN 46845, or by e-mail to bobhannah@worldnet.att.net**

**ASSISTANT TO RECTOR AND YOUTH MINISTER:** St. Peter's Episcopal Church in Weston, Massachusetts, is an active program-sized suburban parish 25 minutes from downtown Boston. We are blessed with increasing numbers of families with young children and youth and need to expand our Christian Education program. We are seeking an enthusiastic Christian (lay or ordained) who is committed to Youth Ministry (6th-12th grades) helping youth to grow in faith and respond to contemporary issues, and who will provide activities that build self-esteem and community. Experience with Rite-13 and J2A is hoped for. Position includes assisting in preaching and oversight of our active Outreach program. Compensation includes salary, housing allowance, health insurance, pension and continuing education allowance. Please send resume to the **Rev. Dr. Carol M. Flett, Rector, 320 Boston Post Rd. Weston, MA 02493; or email stepeterscarol@netscape.net**

**RECTOR:** St. Andrew's Church, a small parish on Washington's south Olympic coast, seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Bob Paulsen, 101 E. Market Street, Suite 520, Aberdeen, WA, 98520, 360-289-4828.**

**RECTOR:** St. Christopher's, River Hills, Wisconsin, seeks rector for pastoral-size church growing to program size. Suburban residential location drawing from a wide area. Strong, involved lay leadership supports a varied program of worship. Intellectually challenging and relevant preaching very important. Strong finances. No debt. \$500,000+ Endowment. Small but committed church school. Varied adult education programs. Active in Diocese. Please send resume and CDO Profile to: **Search Committee, c/o Nikki Etheridge, N108 W15563 Bel Aire Ln., Germantown, WI 53022; Email: Etheridge@wwdb.org**

**RECTOR:** Active, warm, pastoral-sized congregation of Trinity Church in Houghton, MI, seeks an energetic rector who is comfortable with all ages. We value meaningful liturgy and thoughtful sermons, and seek a rector who will support us in our ministries, our Christian formation, and our efforts to meet the needs of newcomers. Trinity is the home of a Jubilee Center, the Keweenaw Family Resource Center, and is located near beautiful Lake Superior. We also have a campus ministry program for students, staff and faculty of Michigan Technological University. Love of snow a plus! For more information, please send queries to: **Hugh Gorman, 702 W. Edwards, Houghton, MI 49931 or hsgorman@mtu.edu.**

## POSITIONS OFFERED

**DIRECTOR OF CHRISTIAN EDUCATION:** All Saints, Jacksonville, is a warm, inclusive parish with an average Sunday attendance of 400. We seek a creative, experienced educator with gifts to coordinate, supervise, and offer pastoral care. Our full-time D.C.E. will expand our ministry to children and adults. Join this loving, laughing, and growing parish on our spiritual journey. Send your resume to: **The Rev. Michael Moulden, All Saints Episcopal Church, 4171 Hendricks Avenue, Jacksonville, FL, 32207; E-mail: kbehrens@allsaintsjax.org; Phone: (904) 737-8488; FAX (904) 733-2098.**

**RECTOR — St. Titus Episcopal Church, Durham, North Carolina:** We are a medium-sized urban congregation located in the Research Triangle Park area. We are seeking an effective preacher and spiritual leader with demonstrated strong leadership and pastoral care who will develop and strengthen outreach, youth and adult education programs and promote church growth. Full-time position with full compensation package. Interested parties should send resumes and personal profiles by August 31 to: **St. Titus Episcopal Church Search Committee, 400 Moline Street, Durham, NC 27707. Email: jabdeb@earthlink**

**RECTOR:** All Saints Church, in Russellville, Arkansas, the only Episcopal Church within a radius of 40 miles, is seeking an experienced, team-oriented rector who will actively share Christ's love through clear, relevant scriptural preaching and teaching in the context of traditional eucharistic worship, continue to nurture and develop Christian Ed. for all ages, and help us minister to each other and the community. Our strengths include joyful fellowship and active lay ministry, a strong music program and an acceptance of diverse denominational backgrounds unified through a variety of growth experiences. The cut-off date for applications is Sept. 1. For more information, visit our website at <http://www.aboutallsaints.org>, e-mail: [allsaint@cswnet.com](mailto:allsaint@cswnet.com), contact **Shirley Donnan-gelo, Search Committee Chair, 501 So. Phoenix Ave., Russellville, AR 72801; phone: 501-968-3622 (church) or 501-967-1003 (home).**

**FT. LAUDERDALE, FLORIDA. St. Ambrose Episcopal Church,** located in one of Ft. Lauderdale's oldest and prettiest neighborhoods, is seeking an experienced Rector. St. Ambrose is a self-sufficient pastoral congregation, ready to evolve into a program ministry for the new century. St. Ambrose was able to burn its mortgage several years ago due, in part, to a successful Pre-School/Day Care Center and housing a Developmental Center for Physically Challenged children. We are searching for an individual who will lead us to increased membership, deeper spiritual growth and development of Church programs. St. Ambrose is poised and ready to "lift the bushel" and let our light shine. If you are interested in learning more about our unique parish, please send your resume and CDO profile by August 15 to: **Search Committee, St. Ambrose, 2250 SW. 31 Avenue, Ft. Lauderdale, FL. 33312. Attn: Tom Harman.**

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**CATHEDRAL DEAN:** St. Mark's Episcopal Cathedral, Minneapolis, Minnesota — If you are interested in leading a major urban Episcopal cathedral or you know of a priest who would be interested, our search committee would like to hear from you. Please contact **Frank Wilkinson, Search Committee Chair, St. Mark's Episcopal Cathedral, 519 Oak Grove Street, Mpls., MN 55403-3230, Phone 612-373-7080, e-mail: fswilkinson@officecenters.com**

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# PEOPLE & PLACES

## Appointments

The Rev. **Thomas Neyland** is interim priest-in-charge of Trinity, Jeffers, PO Box 336, Ennis, MT 59729.

The Rev. **Barbara Platt-Hendren** is vicar of Grace, Clayton, NC.

The Rev. Canon **Barry E.B. Swain**, SSC, is rector of Resurrection, 119 E 74th St., New York, NY 10021.

The Rev. **J.C. Woods** is priest-in-charge of St. Paul's, 26 Washington St., Malden, MA 02148.

The Rev. Canon **Benjamin Twinamaani** is associate at St. Mary's, 4311 San Miguel, Tampa, FL 33629-5691.

## Ordinations

### Deacons

**Maryland** — **Gina Arents, Mary Jacobs, Jane Mayrer, Lee Ann Tolzmann, Nancy White.**

## Priests

**Maryland** — **Thomas Blake, Mary Jellison.**

## Resignations

The Rev. **Anne Bridgers**, as curate of Trinity, Mobile, AL.

## Retirements

The Rev. **Frank Bain**, as director of the Episcopal Renewal Center of the Diocese of Dallas.

The Rev. **James R. Harkins**, SSC, from active ministry; add. 70 LaSalle St., Apt. 10A, New York, NY 10027.

The Rev. **Jack Malpas**, as priest-in-residence at St. Paul's, Trappe, MD; add. Fairhaven B317, 7200 Third Ave., Sykesville, MD 21784.

The Rt. Rev. **Martin G. Townsend**, as Bishop of Easton.

## Theological Seminaries

**Virginia** — Honorary degrees were presented to: the Rt. Rev. **David J. Bena**, Dr. **Cynthia Cohen**, the Rt. Rev. **Duncan Montgomery Gray III**, the Rev. Canon **David W. Perry**, the Rev. **Barbara Brown Taylor**, the Rt. Rev. **James E. Waggoner, Jr.**

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Sun. Mass 7:30 (Said), 9 & 11 (Sung); Wkdays 10 daly, 7:30 Wed., 5:30 Thurs.; Daily MP 8:30 (except Sun), Daily EP 5:15

## 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**  
[ascensionchicago.org](http://ascensionchicago.org)  
**Sisters of St. Anne** (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

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

## INDIANAPOLIS, IN

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

## TOPEKA, KS

**ST. DAVID'S** 17th & Gage [stdavidschurch.com](http://stdavidschurch.com); H/A  
3 min. off Interstate 70 (785) 272-5144  
H Eu Sat 5:30, Sun 8 & 10:30; Weds. Noon & 5:30

## BATON ROUGE, LA

**ST. JAMES** (Founded 1844) 208 N. 4th St.  
(225) 387-5141 Internet: <http://www.stjamesbr.org>  
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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

# SUMMER CHURCH DIRECTORY

**HULLS COVE, ME** Rte 3 (3 mi. NW of Bar Harbor)  
**CHURCH OF OUR FATHER** (207) 288-4849  
The Rev. Charles Bradshaw, r; the Rev. Mary-Carol Griffin, d  
Sun H Eu 7:30, 9; Wed H Eu 7

## 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 Gerdsen, 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

## NANTUCKET, MA

**ST. PAUL'S CHURCH IN NANTUCKET** 508-228-0916  
20 Fair Street stpauls@nantucket.net  
The Rev. Joel M. Ives, p-in-c; The Rev. Patricia Barrett, asst;  
Sun H Eu 8, 10 w/choir, Wkdays MP 8, H Eu w/healing W 8:30,  
Eu Sat 5:30 Rosary W 11:30. Phone or e-mail for Bible Class,  
dinners and others events. www.stpaulsnantucket.org

## GROSSE POINTE, MI

**CHRIST CHURCH GROSSE POINTE** (313) 885-4841  
www.christchurchgp.org 61 Grosse Pointe Blvd.  
The Rev. David J. Greer, interim r; the Rev. Bryant W. Denni-  
son, Jr.; the Rev. Dr. Julia A. Dempz; Alan Akridge, Youth &  
Young Adult Ministries; Frederic DeHaven, Organist & Choir-  
master  
H Eu 5:30; Sun 8 & 10:15

## KANSAS CITY, MO

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

## BILLINGS, MT

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

## LAS VEGAS, NV

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

## NEWARK, NJ

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

## RUIDOSO, NM

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

## 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. Mon-  
day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP  
daily

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Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.  
Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thurs-  
day" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8  
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**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
www.stmvirgin.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

## NEW YORK, NY

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

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
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**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki,  
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Sun Eu 8 & 10:30, Ch S 9:30. Wkdays as anno

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
2 Angle St. mail@allsouls cathedral.org  
H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

**ST. MARY'S CHURCH (Grove Park)** 828-254-5836  
337 Charlotte St. at Macon stmarysparish@main.nc.us  
The Rev. William S. Bennett  
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at  
7:45; Daily EP 5:15, Mass 5:30 (no Weds in July), C Sat 4,  
Rosary 1st Sat 4:45

## PHILADELPHIA, PA

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

**CALVARY CHURCH, GERMANTOWN** 5020 Pulaski Ave.  
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Sun H Eu 10

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minister; Dr. John H. French, organist  
Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays Sun  
11, daily noon & 6 (215) 567-1267

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts. (215) 563-1876  
The Rev. R. Trent Fraser, c  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.  
(June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily:  
Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 &  
Sun 10:30; at any time on request.

## SELINGROVE, PA

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

## WHITEHALL, PA

**ST. STEPHEN'S** (NORTH OF ALLENTOWN)  
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## 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. Philputt v;  
the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.  
A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Dally MP  
6:45, EP Mon-Fri 6 (214) 521-5101

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Rev. Kenneth R. Dimmick; The Rev. Ed Gomez; The Rev.  
Mary Royes  
Sun Eu 7:45, 9, 10:15, 11, 6. Ch S 10. Wkday Services

## KINGWOOD, TX

**GOOD SHEPHERD** 2929 Woodland Hills Dr.  
Sun 8, 9 Christian Ed, 10:15, 5:30. Wed 6:30 Healing service  
www.GoodShepherdKingwood.org (281) 358-3154

## BAYFIELD, WI

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

## HAYWARD, WI

**ASCENSION** 10610 N. California Ave., 54843  
abbab@mymailstation.com (715) 634-3283  
The Rev. Bruce N. Gardner, priest-in-charge  
Sun Cho Eu 10:15. Daily liturgies announced.

## 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

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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

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**ST. PAUL'S** Calle del Cardo 6  
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

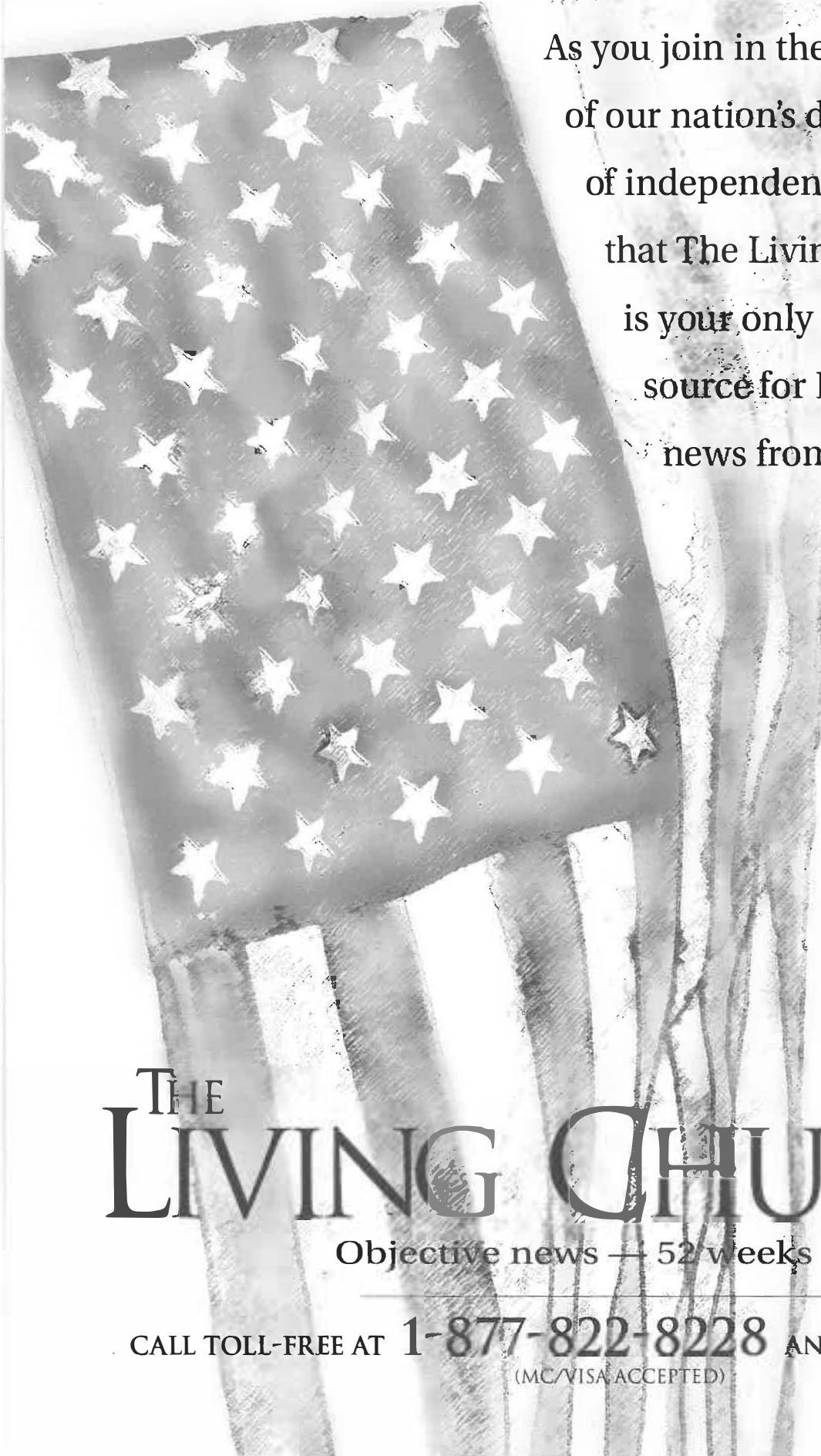
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**HOPE CHURCH** K and Inyo Streets  
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Sun Eu 10

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