

The Living Church

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The Magazine for Episcopalians

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Music in Stained Glass

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Cover photos © Ellen Miret-Jayson

Quote of the Week

The Rt. Rev. John S. Spong, Bishop of Newark, on his speaking engagements and appearances in other parts of the world: *"I trust this activity will serve to enhance my episcopal career in the Diocese of Newark."*

Creation and Redemption Interlocked

(First of a five-part series)

We enter an elevated and mystical realm in the first chapter of the Epistle to the Colossians. After a conventional greeting, the author speaks twice of the church bearing fruit and growing (verses 6 and 10), which is what plants were created to do, a subtle reminder that God's garden, his very own flowers, consists of his people. Then there is reference to light, and before we know it we have passed into a mysterious meditation inspired by the creation story in Genesis.

Here we are summoned to a level of reflection in which the earthly barriers of time and space are dissolved. We are back in God's country, as we were in the first page of Genesis, back where angels rejoice and the voice of the Almighty is heard. Christ, the beloved Son and our Redeemer, is straightaway described as the image of the invisible God. Image, or icon, means something visible, so the paradox of an image of the invisible points directly to the mystery of it all.

Next he is the first born of all creation, a phrase appearing in our Eucharistic Prayer B (BCP, p. 369). This does not mean that the Second Person of the Trinity is simply the senior creature. Rather, as the following lines indicate, he was the agent of creation and hence altogether prior to all creatures, "before all things," yet he has joined himself to creation by entering into it as Jesus Christ. He remains St. Paul's "man from heaven," the transcendent prototype of humanity. He is similarly pre-eminent as "head of the church," and the "first-born from the dead." All of these fit together — creation, resurrection and the new life in the church in which God seeks to re-gather the human family.

The theology of the image expresses the glory and privilege of being human, but it does not deny the tragic side, the fact of sin and the necessity of redemption, carried out by the agent of our creation, the beloved Son.



To understand human beings, we must face the paradox of glory and shame, virtue and guilt. To understand God, we must face the interlocking of creation and redemption. In Colossians, Christ is the commanding figure, and he has completely displaced the old Adam, who is not even mentioned.

The cross here (verse 20) becomes central for heaven and earth. Christian mystics and poets were soon to perceive it as "the tree of life in the midst of the garden" (Gen. 2:9). Our friend Thomas Traherne exclaims, *"Would men consider what God hath done, they would be ravished in spirit with the glory of His doings. For Heaven and Earth are full of the majesty of His glory. And how happy would men be could they see and enjoy it! But above all these our Saviour's cross is the throne of delights. That Centre of Eternity, that Tree of Life in the midst of the Paradise of God!"* (Centuries I, 55).

So we come once more to the gate to the garden of creation. As 20th-century poet T.S. Eliot has said of the spiritual journey, *We shall not cease from exploration And the end of all our exploring Will be to arrive where we started And know the place for the first time. Through the unknown, remembered gate When the last of earth left to discover Is that which was the beginning.*

(Little Gidding)

Cryptic words indeed, but words suitable to the mysterious gate which leads to the things which reach beyond this earth.

(The Rev. Canon) H. BOONE PORTER
senior editor

Sunday's Readings

The Hand of Friendship

Lent 5: Isaiah 43:16-21, Psalm 126, Philippians 3:8-14, Luke 20:9-19

A young child recently summed up God's reason for creating human beings. "God was lonesome all by himself," she explained, "so he made us to be his friends."

The idea of God wanting us as friends provides a useful framework for considering his dealings with us through history. Just as we choose our closest friends and confidants based on reasons known only to our hearts, so God chose the people of Israel as special friends simply because he wanted to. As we

give our own friends repeated "second chances" when they hurt us and disappoint us, so God is incredibly forbearing of the sins of his friends, asking only for their sorrow and repentance. And as our own circle of intimate friends tends to change and expand, so God has seen fit to include us, the New Israel, on the list of his very "best friends."

The hand of friendship once extended, however, never gives license for its recipient to take it for granted. We tend to withdraw our friendship from those who impose or presume upon it too freely, and today's readings remind us that God can do the same thing. God has made us and chosen us to be his friends. We maintain and nurture that friendship when, as the people he formed for himself, we live lives that declare his praise.

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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.

Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

TELEPHONE 414-276-5420

FAX 414-276-7483

David A. Kalvelage,
editor and general manager

The Rev. Canon H. Boone Porter,
senior editor

John E. Schuessler, managing editor

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LETTERS

Out of Touch

What put my parishioners in orbit was not Mrs. Cooke's wrongdoings but the size of her salary [TLC, March 5]. I must confess that a quick look through the *Chronicle of Higher Education* will show anyone that treasurers with comparable jobs in comparably-sized not-for-profit financial settings are not making anything near \$120,000 a year. If the other salaries are as grossly out of line, do the national church bureaucracy a favor and keep their salaries secret — especially in times like these when my senior warden, who was downsized out of a job, is having trouble making ends meet yet keeps up his pledge. I have heard all the talk about being out of touch with the local parish, but I now wonder if Bishop Browning and staff are even in the same economy as the rest of us.

(The Rev.) ROBERT JAY GINN, JR.
South Barre, Mass.

What They Omit

The letters concerning the Presiding Bishop's stance on California's immigration posture [TLC, Feb. 26] are unfortunate for what they omit.

Fr. Neri serves as a rector in Monterey County and can attest to the deplorable manner in which Salinas Valley immigrants (legal and illegal) of Hispanic ethnicity have been treated for decades ... so could former Episcopal acolyte John Steinbeck. I know Fr. Neri can also attest to our Christian responsibility to resist immoral laws, and Proposition 187 is the latest in a long list of American statutes that demands our outrage; witness our country's despicable treatment of African-Americans, or California's systematic discrimination against anyone even remotely different from the Caucasian, Anglo-Saxon, protestant (that's us, friends!) mob that includes the "whole catastrophe" of political ideology, right and left, Earl Warren or Ronald Reagan.

A bishop such as Edmond Browning, who exemplifies Christ's lament that a "prophet has no honor in his own land," must regrettably gauge the success of his ministry by the volume of "hate mail" such as by Archdeacon Seeks, from a diocese that has left the mainstream of Christian theology, and, most sadly of all, that typifies that hatred, distrust and enmity that has replaced the love of Christ in our world. During this Lenten season, may we all pray for a return to the Christian principles of concern for one another that caused our Lord to make the

most supreme sacrifice of all: to encourage us to do what is right, not expedient, for the least of these brothers and sisters who dwell in our very midst. It seems that many of us clergy have trouble rendering to Caesar, but a major problem in rendering to God!

(The Rev.) PHILIP S. REINHEIMER
Redding, Calif.

Not Modern

Bishop Spong's questioning the propriety of asking God for mercy [TLC, March 5] does not question merely the use of the *Kyrie* in the Eucharist; it nullifies any significance to prayer in general. There is nothing "modern" about the position; it is as old as any denial of the Christian awareness of God.

The basis on which praying the *Kyrie* is questioned also questions, for example, the giving of blessings. In such a view, what would a prayer for the blessing of a homosexual union bring to that union? It is difficult to see the consistency in so vigorously advocating a prayer for blessing while denying the legitimacy of prayer for mercy.

(The Rt. Rev.) ARTHUR A. VOGEL
Bishop of West Missouri, retired
Kansas City, Mo.

• • •

I write in reference to the bishop's address at the convention of the Diocese of Newark.

In regard to the *Kyrie*, it seems to me the matter here is more a question of translation than a matter of theology. I have read somewhere that perhaps the best translation of the Greek is "Lord, give healing." There is no question that out of infinite goodness and great love for us God is more than ready to give. But it is also abundantly clear from the gospels that we ought to ask, that is, to pray. With the *Kyrie*, we do just that.

JOSEPH ZANG

Cos Cob, Conn.

Collegiality?

Re the editorial, "A Test for the Bishops" [TLC, March 5], was there ever any real collegiality among the bishops? Politeness, maybe, but collegiality? Newark does its own thing, and so do Washington, Pennsylvania, and only the Lord knows who else, and no one stands up to hold them accountable.

We are in a state of anarchy in the Episcopal Church, and scandals are beginning to surface that have long been

covered up for which someone must now be held accountable. Bishop Johnson's suicide might well have been prevented had a leader in the church dared to intervene long ago. The Episcopal Church bears all the marks of a dysfunctional institution, and the time to confront the dysfunction is long overdue.

Leaders who have allowed the dysfunction to worsen must bear full responsibility. They must be urged to step aside, so the critical process of healing in this sick household might begin. What is happening in the Episcopal Church is reminiscent of that time when Watergate was beginning.
(Continued on next page)

NASHOTAH HOUSE

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LETTERS

(Continued from previous page)

ning to unfold during the Nixon administration.

God forbid, but is there a "churchgate" in the making? Have we reached the time when the church must have an independent special investigator? In an effort to keep people honest, is use of the polygraph the next step?

(The Rev.) RICHARD KIM
St. John's Church

Detroit, Mich.

Unity, Not Diversity

Hallelujahs for "Name Withheld's" article, "Why I May Leave the Episcopal Church" [TLC, March 5]. His/her emphasis on the necessity of the church's being a real community of faith and on the need for unity, rather than diversity, as a basis for that community is a most welcome and trenchant insight.

Jesus says to his disciples, "You are the salt of the earth; but if the salt has lost its savor, how can it be made salty again? It is good for nothing, except to be thrown out and trampled under foot" (Matt. 5:13). Salt is a preservative, which keeps food from rot. The church is a preservative to keep the world from its worst excesses and their consequences. When the church takes on the qualities of the world, it can no longer preserve.

DAVID R.L. SIMPSON
Bloomfield, Conn.

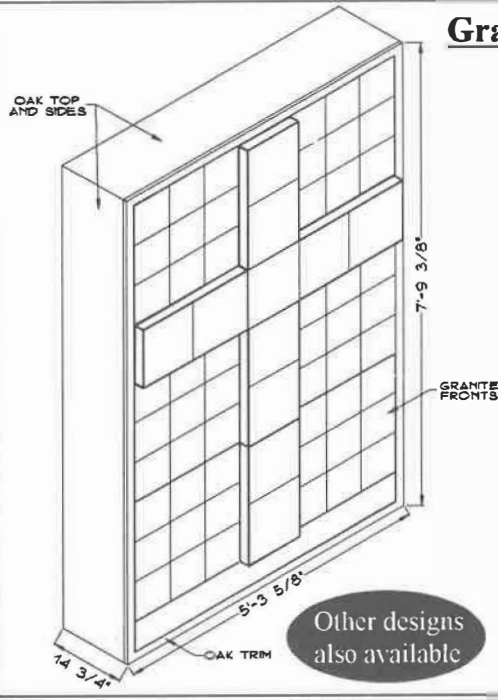
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Regarding the article, "Why I May Leave the Episcopal Church," a certain amount of diversity is not such a bad thing. I think it is much worse where there are a number of Episcopal parishes in the same city and they all strive for the same uniform mediocrity. It is even worse when they achieve it.

Offering the diversity of the Anglican tradition can meet more needs, be a means of evangelism, and confound (or at least confuse) our critics.

There are Episcopalians who find deep meaning in sacramental language such as "living your baptismal covenant." It has more significance than the "just me and my good buddy Jesus out here on the frontier" expressions of the fundamental-

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The Living Church

ists. I see nothing wrong with the Episcopal Church being the thinking person's church. Someone has to minister to thinking people, and the fundamentalists sure don't do it.

MICHAEL RICHERSON

Wichita, Kan.

A Genuine Pastor

Concerning the article on the death of Bishop Chilton Powell [TLC, Feb. 19], I would like to pay tribute to my ordaining bishop.

My wife and I became Episcopalians in 1970-71. After having been active in St. John's Church, Norman, Okla., for a while, I was thinking about going to seminary to learn more about theology, church history, and the Episcopal Church. My rector said to me, "You might have a vocation. I think you should talk with the bishop."

With some fear and trepidation, my wife, Willa, and I went to see the bishop. Bishop Powell escorted us into his office. He was tall and slender, with a resonant voice, and magnificent eyebrows that extended upward at a sharp angle and then

turned downward abruptly. He took off his glasses, sat down in the chair behind his desk, and leaned back. I have never seen a chair lean so far! I thought he was going to slide out and go backwards through the window behind.

Nervous we were, but not for long. Bishop Powell's gentleness, attentiveness and concern were soon evident. That first meeting I sensed what I came to know more fully later: Here is a genuine pastor and a person of the Spirit.

When we went to seminary, we had little money and two young children. Bishop Powell supported us in prayers and every so often a hand-written note of encouragement would come from him. Frequently the correspondence was addressed to Willa, and he would enclose a check, written to her, which he called "mad money." He knew the struggles of seminary families. "Mad money" was to be used by the spouse for something fun. I suspect that he knew we often used the money for utilities, but the actual use of the money was not the point. Bishop Powell's notes and "mad money" checks served a greater purpose: they were avenues of caring, "outward and visible

signs of inward and spiritual grace."

After I was ordained, we had just adopted a rowdy 9-year-old boy, when Bishop Powell (by then retired) came to the mission which I served. As the bishop was preparing to leave for his return trip home, our new son brought him a gift: a beat-up automobile gas cap. The bishop thanked our son sincerely, carefully wrapped (as if it were gold!) the gas cap and placed it in his automobile. Our son, struggling to find his place in his new family, beamed.

What I remember most is his humble, spiritual, caring nature for "all sorts and conditions" of people. I continue to be touched by Winslow Robert Chilton Powell. He is a role model for me, in living the Christian life and in priestly service. I am grateful for the communion of saints.

(The Rev.) LARRY HARRELSON
Lewiston, Idaho

CORRECTION: Because of an editing error, the names of Otey Memorial Church and Sr. Lucy Shetters were misspelled in the article, "Sewanee" [TLC, March 12].

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When lightning strikes, so can tragedy.

Anglican Primates Open Meeting in London

The Most Rev. Desmond Tutu, Archbishop of the Church in the Province of South Africa, told hundreds of worshippers and millions by television that the church must not exclude people on the basis of gender, culture, ethnic origin or sexual orientation, in a sermon March 12 at St. Martin-in-the-Fields Church, London.

Archbishop Tutu was in London for the meeting of the primates of the Anglican Communion, which began with the Eucharist at St. Martin's. In his sermon, he said people often "hanker after unambiguous, straightforward answers, hence the growth of various kinds of fundamentalism." He asked listeners to "take risks, to be venturesome and innovative, yes, daring to walk where angels might fear to tread. Let ours be inclusive communities, welcoming and embracing."

The Most Rev. George Carey, Archbishop of Canterbury, was celebrant and was joined at the altar by the Most Rev. Edmond L. Browning, Presiding Bishop of the U.S., and the primates of Uganda, Brazil and Korea. The liturgy included music from different traditions, including an African-American spiritual, a Welsh hymn, music from Taize, standard Anglican fare, and a brass choir. A Tanzanian choir sang.

"This is a marvelous occasion for the Anglican Communion," Archbishop Carey said following the service. "I believe we are a dynamic, growing Communion."

Archbishop Carey added that there

were parts of the Communion that were "wounded and crucified," and, referring to Rwanda and the Sudan, that "we share the burdens and pains of these and other places. Where the church is growing most, those are places where it is most crucified."

It was announced that Archbishop Carey will make a pastoral visit to Rwanda in May, a trip welcomed and encouraged by African primates.

The primates also visited Queen Elizabeth II and the Duke of Edinburgh at Windsor Castle, and had a visit from the Queen Mother at Cumberland Lodge, where the primates were in residence.

The Rev. Canon John Peterson, secretary general of the Anglican Communion, coordinated the event, the first meeting of its kind since he began his ministry in January.

"I feel exhilarated and refreshed by the stories that the primates share about their provinces," Canon Peterson said. "I am also deeply distressed to hear of the dire circumstances that confront many of our Anglican brothers and sisters around the globe."

Primates participated in daily Eucharist and Bible study, heard regional reports, and were involved in leadership sessions directed by the Rt. Rev. Bennett Sims, retired Bishop of Atlanta and president of the Institute for Servant Leadership.

The primates were scheduled to discuss how to respond to crises in the Anglican Communion before they adjourned on March 17.

CONVENTIONS

Bishop MacNaughton Announces He Will Retire at End of Year

The Rt. Rev. John H. MacNaughton, Bishop of West Texas since 1987, announced he will retire at the end of 1995 when he addressed the annual council of the diocese as it met in South Padre Island in February.

Bishop MacNaughton said he made the decision because he will be 66 by December, because those things he wanted to complete have been or are on their way to completion, and because the Rt. Rev. James Folts, Bishop Coadjutor, has proven to be so capable.

"For this year, we (he and Bishop Folts) have been virtually equal partners," Bishop MacNaughton said. Bishop Folts was elected coadjutor in October 1993, and took office in February 1994.

Among the projects Bishop MacNaughton was determined to see to completion was a diocesan capital funds campaign which was begun in 1992. The three-year campaign had a goal of \$4.6 million and came in at \$5.2 million. In addition, it raised another \$10 million for work at the parish level. "This is a truly outstanding result," he said.

Bishop Folts will be installed as the diocesan at the 1996 council. A special council has been called for September 1995 to elect a suffragan bishop.

The 91st council also passed a resolution, brought by a specially appointed Task Force on Women and Children, calling for awareness of domestic abuse. It stated that emotional, physical or sexual abuse is not acceptable behavior in any relationship, and focused on the particular needs of children and women. The resolution further called for the training of clergy in understanding and counseling in the issues of abuse, because clergy are often the first to hear of violence in domestic situations.

The task force also urged the adoption of the Children's Charter for the Church, a document developed by several dioceses



Bishop MacNaughton

Music in Stained Glass



The Music Window of Christ Church, Bronxville, New York (see cover), is part of the 12-lancet Revelation Windows celebrating prophecy, art, literature and music, designed by American stained-glass artist Ellen Miret-Jayson and executed by Rohlf Studios.

The music window honors the 45-year ministry of organist-choirmaster emeritus Robert Owen, whose name appears in the center lancet.

The designs were inspired by the

music of the 20th-century organist and composer Olivier Messiaen. The left panel reflects the bleak life of a prisoner in a German concentration camp, where he composed *Quartet for the End of Time*.

The center lancet focuses on the Gregorian chant which strongly influenced Messiaen. The sunlit third lancet is based on the composer's *Ascension Suite*; a fragment of the work is visible toward the bottom of the window.

Messiaen himself, as well as his listeners, frequently described his music in terms of stained-glass colors.

Urban Caucus States Its Concern for the National Church

The Episcopal Urban Caucus has adopted unanimously a resolution expressing its concern for Presiding Bishop Edmond Browning and the national church, and calling for "a national time of prayer for the Episcopal Church," from 4 Lent through Maundy Thursday. The resolution was offered by the Rev. Sandra Richardson of Detroit.

Meeting in New Orleans, La., March 8-11 for its national assembly, the caucus continued its focus on racism and elected new officers.

Following the assembly, the caucus board elected the Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts, president; Velva Wright, New York, vice president; Shirley Noble-Wingert, Olympia, secretary; and Diane Pollard, New York, treasurer.

The keynote address was given by the outgoing president, the Rev. Emmett Jarrett of Atlanta, on the topic "Living the Vision: A Church for All Races, A Church to End Racism." The Rev. Gayle Harris of Rochester preached at the assembly Eucharist, a "New Orleans Jazz Mass" celebrated by the Bishop of Louisiana, the Rt. Rev. James Brown, at Grace Church, New Orleans.

The Rev. Brian Greaves and other members of the Presiding Bishop's staff for Justice, Peace and the Integrity of Creation, outlined plans for the coming triennium. Judy Conley and the Rev. Charlie Virga presented the "Dreamworks" method of anti-racist action in the diocese and local parish setting.

BRIEFLY

The Rt. Rev. **Derek Rawcliffe**, Bishop of Glasgow and Galloway in the Episcopal Church of Scotland from 1981 to 1991, announced on a BBC television program recently that he was a homosexual. "I think it is both false and cruel to say we are gay, but not allowed to exercise that," the retired bishop said.

A \$1.5 million capital funds campaign has been authorized by a special convention of the **Diocese of Vermont**. A steering committee will examine possible use of campaign funds and report to diocesan convention.



Singers Dente (left), Ashton and Becker on tour.

© Patty Masten photo

The Gospel in Rock 'n' Roll

Campus minister has a theology for a younger generation

The Rev. Kempton Baldrige grew up wondering why people looked "as if they were going to the gallows" when they walked up to the communion rail, and looked no different when they returned. Church seemed humorless and joyless, offering no "encounter with the holy."

Now he is a campus chaplain specializing in "busting out of paradigms" by bringing the chapel to the people and Christian rock and roll to the University of Delaware.

Fr. Baldrige is also associate rector of St. Thomas's Parish in Newark (pronounced "New Ark," in contrast to New Jersey), which he describes as "traditional but real," where "laughing in church is acceptable."

Popular music, says Fr. Baldrige, is an enormous influence upon today's young people. "Generation X kids go nowhere without a Walkman. Much of what they listen to is ribald, nihilistic, hedonistic and hopeless — look at Kurt Cobain." He saw an opportunity to use "the totems of the culture" by introducing music that "lifts up and affirms" while having "commercial qualities. You can find theology in C.S. Lewis or in Kings Ex."

The campus concerts are sponsored by an ecumenical group of chaplains: Episcopal, Lutheran, Presbyterian, Roman Catholic, United Methodist and

Baptist. He said the campus ministers were looking for something to do together. "I did the Anglican thing. I said, 'Let's have a party!'"

In March 1994 Christian singer and songwriter Margaret Becker and the acoustic-rock duo Out of the Grey performed at UD's Mitchell Hall, a 700-seat auditorium. Later concerts had to move to the 2,000-seat basketball arena, and featured five-time Grammy nominee Steve Taylor, surfer group Dakota Motor Company, and Peter King ("the bald guy, a nut, on MTV").

Fr. Baldrige is also known for his rock and roll Bible Study. He began the sessions as a Navy chaplain aboard the USS Thomas S. Gates, a guided missile cruiser, during Operations Desert Shield and Desert Storm. "We deconflicted aircraft — identified friend or foe," he said. "We had 400 blips on an average night. It was Stress Central.

"I'd never been a chaplain before, especially in battle. I took a duffel bag full of Christian music and videos to war." He started inviting sailors to Bible study using the music as a preaching tool.

His rock and roll hours are frequently thematic; "for example, gossip, hurtful words. We listen to a relevant song, and read the words." The group reads the

(Continued on next page)

'Rock 'n' Roll, the Bible, Sharing and Caring'

(Continued from previous page)

scriptural passage referred to, or perhaps paraphrased, in the song. Then they form small groups, "three or four people, self-led. They just turn their chairs and share their own stories." Finally the large group reforms to pray for each other. "An hour — four elements: rock and roll, the Bible, sharing, caring."

Fr. Baldrige came to Christian rock by way of a personal tragedy. "My first daughter died in infancy," he said. "I felt helplessness, anger, sadness which I had no means to express or even name. And I was in training for the priesthood at the time, and it was hard to let down."

A friend suggested a change in music-listening from his habitual "Top 40," the same sort of nihilistic, hopeless songs he now decries. He heard Amy Grant's "The Prodigal."

"It spoke to me," he said. "[It had a] timeless message, and told the story of the Prodigal Son from the father's viewpoint." He later learned that Ms. Grant and her husband had also lost an infant.

He decided that if Christian rock "could reach cynical old Yale-educated me, I can use it to reach the kids."



© Patty Masten photo

Fr. Baldrige makes a presentation to Ms. Becker at the University of Delaware.

One of Fr. Baldrige's favorite Christian performers is Margaret Becker. The recipient of several Grammy nominations, songwriter and female singer of the year awards, she has performed at the university both solo and in a trio with Susan Ashton, and Christine Dente of Out of the Grey. The campus newspaper gave the

concerts rave reviews.

Ms. Becker was raised a Roman Catholic in Long Island, and was studying music, with thoughts of a career in opera, when "the record company interrupted my education." Now she uses her music as ministry, writing songs that are "prayers of the soul, cries of the heart." The title cut on her album "Grace" speaks of hard work and many possessions being worth little when grace is freely given, while "Deep Calling Deep" cries to Jesus to "pull me closer in."

"I generally do non-denominational events [such as the campus concerts], not mainstream churches," she said. "I appreciate [the students'] cynicism. Faith is not threatened by cynicism."

Fr. Baldrige used to perform in a rock band, too. "I sang lead vocals," he said. "Now I just sing the *Sursum Corda*."

Some of the students who come to the rock and roll concerts, and to his 10 p.m. fellowship and Eucharist on Wednesday nights, are moving toward more traditional Christianity. "Kids from the parachurch groups are coming to the liturgical church," he said. "And liking it."

PATRICIA WAINWRIGHT

Many Constitutional Decisions in Michigan

(Continued from page 8)

and guided by the national church's Office of Children's Ministries.

In his address, Bishop Folts called for a new way to address the dominant ethnic and cultural group of the diocese, those persons of Hispanic descent.

The council also heard of plans for a new model of ministry among seven churches in the eastern part of the diocese. These churches will share a common clergy staff and laity will assume roles of evangelists, administrators, teachers and non-crisis pastoral care providers.

A budget of more than \$2.5 million was adopted.

MARJORIE GEORGE

* * *

The newly configured **Diocese of Michigan** met Feb. 23-25 at St. John's Church, Royal Oak, in what it called its "161st and 1st" annual convention, its first since the establishment of the new Diocese of Eastern Michigan. As required in restructuring of a diocese, delegates

voted to make amendments to the constitution and canons. But they ran out of time for all deliberations, including two controversial resolutions.

Delegates voted to recess until a one-day convention will be called in April. Then they will consider the remaining eight of 14 resolutions. These include a resolution to "not knowingly" approve ordination of individuals engaged in sexual relationship outside of Christian marriage and another to "support and celebrate" committed relationships of lesbians and gay men.

The Rt. Rev. R. Stewart Wood Jr., Bishop of Michigan, characterized the new diocesan structure as focusing on community and dialogue. The new design is intended to encourage cooperative ministries, simplify structure with reduced staff and to emphasize serving and connecting congregations, Bishop Wood said.

On opening night, nearly 350 delegates from 102 congregations broke into small groups of newly structured area councils to discuss common ministry goals. The next day they plowed through 39 pages of changes to the constitutions and canons of

the diocese. Constitutional changes must have affirmative votes in two conventions.

Changes included a decision to have one annual convention and new representation of congregations: Each church will have three lay representatives at convention (regardless of size or mission/parish status) and all canonically resident clergy.

The convention also:

- Reorganized the 25- to 30-member executive council into a smaller diocesan council (maximum 16) of 10 people elected by area councils, up to four appointed by the bishop for diversity representation (two of whom must be youth), and two elected by convention.

- Returned to apportionment formula for funding diocesan program, rather than voluntary giving which had been used for approximately five years.

- Authorized the diocesan newspaper, *The Record*, to enter into partnership with *Episcopal Life* and mail both to every subscriber in the diocese beginning September 1995.

A \$1.4 million budget was approved.

SARAH T. MOORE

'Murder' at a Vestry Meeting

"April is the cruelest month ..."

By FREDERICK QUINN

It is the first real day of spring, coinciding with the April vestry meeting of the Robert E. Lee Chapel, Port Tobacco Parish, a late 17th-century building of soft pink colonial brick, where I spent a year as interim rector. The forsythia are in bloom, warm winds race across the old churchyard. The monthly meeting is about the church's organ, which has been in declining health for several years. Originally purchased when the Melodyland Skating Rink closed, it sat in the choir loft for 20 years, one of the last vacuum table electronic organs in the county. Some of the vestry want a state-of-the-art Japanese replacement. Gene, the junior warden, has a brother-in-law whose appliance store carries Japanese plastic electronic organs and pianos in several styles and colors. The salesman was at the last meeting, with handouts and a demo tape. In his words, the instrument "can do everything but fry eggs." There is a stop to imitate bird calls, another called "Majestic

Fanfare," and a woodwind sound "that will silence all the dogs in the neighborhood."

My counterproposal, four times more expensive than Gene's brother-in-law's instrument, is to have a New England organ builder place a tracker action contemporary American hand-crafted instrument in the loft. This organ builder, in jeans, with a russet beard and heavy tweed sports coat, did an acoustical survey of the church and a sketch, combining some of the colonial features of the design with starkly simple modern woods. Well known as a promising young organ builder in Boston and New England, he works as a restorer of ancient instruments at the National Museum. This will be his first instrument in our state, so he is willing to knock \$20,000 off to get the business.

I do my homework, having musical experts brief the vestry on the different types of instruments, rally strong support from the choir and organist, and some members of the congregation who are musically knowledgeable. But any new instrument is expensive, and the crafted piece costs much more than an electronic one.

We begin the meeting with the prayer for church musicians, speaking of God being adored by the music of angels, but urging us to perfect our praises here below, an appeal

(Continued on page 16)

The Rev. Frederick Quinn is an occasional contributor to TLC who currently resides in Poland.

An 'Exquisitely Beautiful' Hymn

By KATHARINE L. BROWN

A moving memory of many ordination services in the Episcopal Church is the singing of the magnificent hymn, "St. Patrick's Breastplate,"

*I bind unto myself today
The strong name of the Trinity,
By invocation of the same,
The Three in One and One in Three.*

Christ's role as shield and protector is expressed in the penultimate stanza, a prayer in itself, sung always to a separate tune.

*Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.*

Patrick is one of the most familiar saints. His compatriots carried his veneration and his celebration around the globe as they emigrated from their small northern island to settle in North and South America, South Africa, Australia and New Zealand. The hymn, like the sons and daughters of Erin, has also made its way around the world.

This verse setting of the splendid ancient Irish hymn attributed to St. Patrick is the work of the Irish hymn writer, Cecil Frances Alexander (1818-1895). Mrs. Alexander, or "C.F.A." as she signed her work, wrote such well-loved hymns as "All Things Bright and Beautiful," "There Is a Green Hill Far Away," "Once in Royal David's City," and "Jesus Calls Us O'er the Tumult."

She came, not from the Roman Catholic tradition so closely linked in the public mind with Ireland, but from the other ecclesiastical tradition that claims the Celtic Christian heritage, the Church of Ireland. Her husband, William Alexander, was Bishop of Derry and Raphoe and later Archbishop of Armagh, primate of Ireland.

The current interest in Celtic spirituali-



Painting of Cecil Frances Alexander by C.N. Kennedy

ty has roots in the 19th-century Celtic Revival movement. The work of historians, archaeologists, theologians, poets, painters and politicians to recover Ireland's early Christian past was a part of European Romanticism. The Celtic Revival was also part of the nationalism that swept ethnic groups in Europe, raising expectations of nationhood and self-rule. The desire for independence from Britain was a powerful force with many Irish, though not with Mrs. Alexander, a staunch loyalist.

In the half century from 1839 to 1889, Irish scholars, Roman Catholic and protestant, especially Petrie, O'Donovan, Todd, Cusack, Hennessy, Ferguson, G. Stokes, Wright, and W. Stokes, sought out ancient Irish manuscripts, translated them, and published these long-forgotten works. James H. Todd (1805-1869), professor of Hebrew and librarian of Trinity College, Dublin, played a significant role in classifying the college's rich collection of ancient Irish manuscripts, in locating others scattered in European libraries, and in

translating them.

The Lorica, or "Irish Hymn," as it was called then, was first available to the English-speaking public in a translation by George Petrie in his *Memoir of Tara* in 1839. In 1855, Todd published Trinity's *Liber Hymnorum, or Book of Hymns of the Ancient Irish Church*, containing the "Lorica Patricii" (*Luireach Phadruig*) or "Breastplate of St. Patrick." Another manuscript of the Lorica was found at the Bodleian Library at Oxford.

A "Lorica" (Latin, a cuirass or breastplate of leather thongs) was also a prayer to protect the devout reciter from bodily and spiritual danger. The hymn is associated with Patrick's lighting of the Easter fire at Slane in challenge to the high king and his druids at Tara. The other name for the hymn is "The Deer Cry" (from the Irish "Faed Fiada") for the traditional story which tells that on the way to Tara, Patrick and his men appeared as deer to the scouts and soldiers of the high king, and passed unharmed through the ambush prepared for them.

The Church of Ireland was separated from the Church of England and disestablished by Parliament in 1869. Soon after this, the newly independent and self-supporting church published its first hymnal. By 1889 there was a desire to expand *The Irish Church Hymnal*. The hymnal revision committee was eager to include hymns from ancient Irish sources to emphasize an identity rooted in Ireland's past. "The Breastplate of St. Patrick" was high on its list of possibilities. Of the many translations of the hymn then available, however, not one was suitable for singing.

One member of the hymnal committee, the Very Rev. Hercules Henry Dickinson (1827-1905), dean of the Chapel Royal and vicar of St. Ann's, Dublin, was a

(Continued on page 15)

Katherine L. Brown is the historiographer of the Diocese of Southwestern Virginia. She resides in Staunton, Va.

Pursuing the Numinous

Musicians in every age are known to have profound impressions of the power of music to both mold and influence human behavior. From the psalmist of the Old Testament, through Henry Purcell's Ode to Musick's beguiling powers, past Wagner's all-encompassing life experience and beyond the honest conviction of some of our contemporaries that rock and roll can save the world, we follow the idea that there is more to music than that which meets the ear.

In the personal experience of music, we find mysterious contact with powerful essences apart from ourselves. How we define, evaluate, describe and communicate these essences comprise significant aspects of our inner lives. Realizing that parts of the musical experience are expressible only in the music itself thrusts us into consideration of the sacramental. The effort to experience deeply meaningful contact with an entity beyond ourselves finds us considering the universal quest for the numinous.

Historians of religion frequently lament the narrow definitions which some would make of what may in fact be described as a religious experience and of what constitutes religious expression in art. Our increasingly pluralistic society must find more bridges for communicating these values. In this, music assumes an important and variable role.

In this context, this Spring Music Issue, one of two issues of THE LIVING CHURCH each year devoted to music in the church,

is especially needed and welcome. It concentrates our attention not only upon the magnificent traditions of music in the liturgy but also upon the personal spiritual connections with the religious which music uniquely provides.

This guest editorial is written by Barbara Carey, a resident of Carlsbad, N.M.

Christ's Promises, Not Ours

At a time when the church is burdened by scandals of financial irregularity and sexual indiscretion, it may be difficult to find hope. In recent years, many people have lost hope in the church for a variety of reasons. Scandals like the aforementioned along with such issues as prayer book revision, decrease in missionary work and ordination of women have caused people to have diminished hope in the church.

Hope can still be found. The principal sacraments of baptism and the Eucharist are sacraments of hope. Our hope as Christians is focused in the Risen Christ, yet we can live hopefully in this life as well. Our hope for the church is rooted in Christ's promises, not ours.

Let us take seriously the words from the Daily Offices: "May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit" (Rom. 15:13).

VIEWPOINT

Cathedral Worship: Vital to the Church's Mission

By TIMOTHY HAGY

In a time when political realignment suggests that urban areas are likely to be overlooked in a craze of spending cuts, so too, the church appears willing to neglect a vital part of its heritage, cathedral worship. It is not surprising that most cathedrals are located in cities, and are, in a sense, reflective of the same inherent diversity. Within this urban milieu comes a style of worship with heightened dimensions of both liturgy and music.

For centuries, cathedrals have supported and nourished the arts. At no time is this more vital for the future of Christianity than in our increasingly secular age. By their ideology, cathedrals attempt to be a universal home for all people. Here many styles of music, from earliest plainsong and Renaissance to 19th century Anglican and contemporary eth-

nic, may unite harmoniously. Here, many diverse peoples may enter into common prayer before the splendid brilliance of the Divine Being.

'Seeing God's Splendor'

This atmosphere is described eloquently by the Most Rev. George Carey, Archbishop of Canterbury, in his book, *I Believe*: "We do well to consider the splendor of God together for a few moments because we must admit our God is often too small. We get so bogged down in the detail of church administration that our God seems to shrink with us. To see God's splendor is to share a large vision of God's hope for the world and his universe. Look at Ephesians 1:9-10: 'For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he sets forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.' Certainly here is no encouragement to have a parochial view of God."

Historically, cathedrals have main-

tained a strong choral tradition. It is tragic that this style of worship has been so misunderstood, and so maligned by those convinced of the so-called "truths" of the post-Vatican II age of liturgical renewal. It is, further, a common misconception that Vatican II sought to destroy the very music which the church had nurtured and supported for nearly 2,000 years. To the contrary, states Msgr. Richard Schuler in the publication *Sacred Music*: "The council clearly praised and extolled music, declaring it to be a treasure of inestimable value, greater even than that of any other art. It ordered that the norms and precepts of ecclesiastical tradition and discipline be maintained. It repeated the age-old purpose of sacred music, which is the glory of God and the sanctification of the faithful."

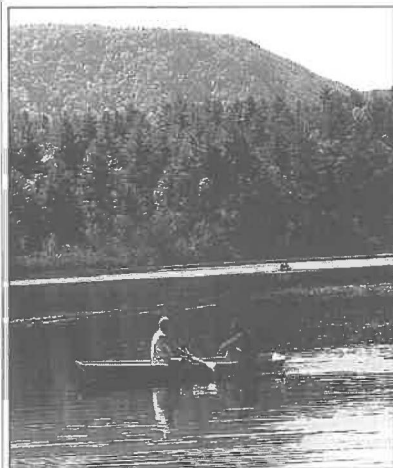
While this ideology seems a far cry from what is normally associated with liturgical renewal, the council also decreed that "the Church earnestly desires that all the faithful be led to that full, conscious and active participation in liturgical celebrations." Here was the fuel for

(Continued on next page)

Timothy Hagy is organist and choirmaster of the Cathedral of St. John in Providence, R.I.

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Cathedrals Welcome Many Styles of Music

(Continued from previous page)

those who wished to interpret the edicts of the Vatican council to their own design. The firestorm has raged around active participation over the course of the last two decades. This concept has been used to justify either eliminating or severely limiting any music (normally choral) which does not fill the bill. In many cases, the proud tradition of Anglican church music has been nearly abolished, or so stripped of its heart and soul, that it is no longer recognizable.

The notion that the entire congregation has to sing everything all the time, and that the traditional role of a trained choir is outmoded and undesirable, are false interpretations of Vatican II ideology.

The obsessive sing-a-long interactive approach to liturgy frequently masks a failure to offer the best praises to the glory of God. Active and boisterous noisiness may also fail in drawing the internal soul closer to the living Lord. Historically, Anglican liturgy and music have intended just the opposite. Choral music may be a desired means of enriching the liturgy and achieving spiritual edification.

The preface to the sung Eucharist at King's College, Cambridge, says it best: "Many of us do not have much opportunity to stop talking and being talked at, to silence the chattering in our own minds and be still. By our own quietness in this service we may be freed from the necessity to select words and shape phrases; free to hear the voice of our own deepest needs; free to remember those for whom we wish to pray, desiring for them their highest good and greatest fulfillment; which is to say free to remember them before God; free, in making this prayer of recollection, to hold and to offer a knowledge and awareness of those for whom we pray which lies deeper than the level of deliberate speech. So if this quiet recollection takes place with us, we are indeed entering into the service; desiring the highest good and greatest fulfillment of those we remember, we are indeed becoming the place of God's love for them."

In the years immediately following

World War II and especially in the 1960s, as white, middle-class, American society moved outward to the utopian world of suburbia, numerous problems escalated in urban centers. Crime, violence, civil unrest and AIDS were largely urban issues. And here the role of the cathedral is interwoven into the multi-colored tapestry of urban life. Extensive outreach and mission, in many of our cities, attempts to fill the gap ignored by society and government. It bears mention that the Cathedral of St. John the Divine in New York City dedicated an AIDS altar in the early 1980s, while concurrently, President Reagan refused to utter the word publicly.

Our cathedral
tradition is a
wonderful tool
for both
evangelism
and ecumenism.

With the increased ethnic makeup of urban culture, musical traditions not associated with or deriving from Europe spring into play. These traditions have just as welcome a home in the cathedral world. The vast contribution of song from the African-American community is one rich example. Chinese-Americans and Hispanic-Americans have a wealth of music from their individual traditions, as well. The list is endless, as this vast mosaic takes shape from these shimmering, individual fragments.

As we approach a new century, the church confronts enormous challenges in the face of eroding resources. Just as some desolate urban areas have found new hope in the face of decay, perhaps the church should search within for a source of rebirth. Our cathedral tradition is a wonderful tool for both evangelism and ecumenism.

Art and music, regardless of origin, reach out to humanity in an intense and transforming medium, beyond the scope of mere words. Through them, we are directed away from excessive self-absorption, toward deeper spiritual awareness and understanding. This is the true meaning of active participation.

This inner modification leads to a renewed and rekindled sense of purpose, as the mission of the church continues amid the relentless passage of time. When we achieve this state, we will join with the prophets, apostles, martyrs, the cherubim, seraphim and all the powers in heaven singing their great hymn of thanksgiving in glory everlasting. □

Fanny Alexander's Last Great Hymn

(Continued from page 12)

friend of Fanny Alexander. He knew well her ability as a poet and hymn writer, and thought she would be able to versify the hymn so it could be put to music for congregational singing.

Dickinson later recalled, "I wrote to her suggesting that she should fill a gap in our *Irish Church Hymnal* by giving us a metrical version of St Patrick's 'Lorica,' and I sent her a carefully collated copy of the best prose translations of it. Within a week she sent me that exquisitely beautiful as well as faithful version which appears in the appendix to our church hymnal, which is now sung in many churches on St. Patrick's Day."

Mrs. Alexander completed her work on this, the last of her great hymns, in 1889 when she was 71. It is unlikely that she had any hand in the music, for, typically, her hymns were set to music afterwards. In 1890 a tune called "Tara" was composed for the Lorica by Thomas R. Gonsalvez Joze. Soon another tune, comprising several old Irish melodies, was arranged by the Dublin-born composer and conductor Sir Charles Villiers Stanford (1852-1924). Stanford, professor of music at both the Royal College of Music and at Cambridge, was a skilled church musician who was also familiar with traditional Irish airs.


The hymn made its debut for the enthronement of the Most Rev. William Connor Magee as Archbishop of York, on St. Patrick's Day, 1891. A quarter century earlier, when Magee and William Alexander were friendly rivals for the lucrative see of Derry, Alexander won. Magee invited his old rival, friend, and fellow Irishman to preach the sermon at the enthronement in York Minster. The new archbishop chose Mrs. Alexander's hymn of St. Patrick as processional for the majestic full choral service.

The Lorica was included in the standard English hymnal, *Hymns Ancient and Modern*, and has continued in every edition of the *Irish Church Hymnal* with both the Joze and Stanford tunes and all nine stanzas. It was not until the *Hymnal 1940* that America's Episcopalians were introduced to this magnificent song of praise and prayer, minus two stanzas.

Thanks to the skillful pen and well-tuned ear of a woman who exemplified in her own life and work the best of her two traditions, Anglican and Celtic, our worship has been enriched by the words of Ireland's patron saint, who called upon his Lord for protection in life's journey. □

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'MURDER'

(Continued from page 11)

to the mystical union of the arts binding time and eternity.

There are eight persons present, plus myself, nine votes. Gene leads off. "Folks don't mind the old organ," he says. Into my head comes the sound of a Bach toccata played in waltz-time while hundreds of skaters weave in and out at Melodyland Skating Rink. Other vestry members agree with him. The present organ is serviceable, and cost of a new instrument is prohibitive. There are other priorities, such as new plastic chairs for the Sunday school.

It's my turn. "This church is at a turning point, as we often say. New people move into the neighborhood. Most of them are young professionals. Many of them are knowledgeable about music. This is no longer a local farmer's church. We have a historic building. Now we have a once-in-a-century opportunity to build an instrument that will help establish this church as a serious center for music and worship."

"I think he's right," says the choir director, a skilled tax accountant with a love of Renaissance music. "We can either be a backwater, or move ahead."

There is considerable shifting on the plastic Sunday school chairs that are targeted for replacement. It looks like a 3-3 vote with three votes undecided.

"Sure, why don't we be bold just once," says a young mother recently elected to the vestry. A part-time correspondent for a

major television network, she is new to the parish. While liking her, the local people speak of her as being "too advanced for what people are comfortable with." The woman adds "that plug-in clunker we have now is awful. It sounds like someone poured orange soda on its innards." Three persons chuckled. Gene grimaces as if he just sat on a tack. The argument is one of money vs. music.

I say, "We have a basic choice. We can move ahead as a first-rate musical church, or we can continue to be the Little Brown Church in the Dell. People will pass us by, just as many do now. It's true we talk about a bank loan, but no larger than the one to expand the Sunday school building."

"Yeah, but that was for a four-room building, and this is for a single pipe organ," Gene's buddy, Hiram, says.

It looks like a 4-4 vote. "What do you think, Anne?" I ask. Anne is the widow of a successful local merchant. She is active in the church, sings in the choir, and speaks often about the need to build up an aging congregation. She offers to make the original contribution toward a new organ. I had her drive the young organ builder to the train station, so she could talk with him about things I might have missed.

"Goodness," she says, "this is a tough decision. I think we need a new instrument. I like what the young man proposes. He really knows what he is doing. More than that, he's remarkable, but I just don't see how we can afford it."

"This church always pays its debts,"

someone says. "Every 10 years we've had to get a big loan for something. Last time it was the Sunday school, time before it was the roof, but people settle down and pay it off."

I think of making my crossroads argument again, but don't. The vote looks close, possibly 5-4. "All church music sounds pretty much the same to me," Hiram says. "Folks don't come to church for the music. They come to worship, hear a good sermon, and do some good in the community. You don't need a new organ for that."

"You're full of winter potatoes" the network person replies. "Sunday morning is the one time some of us get a little beauty in our lives. If there isn't beauty in worship, why would we come here?"

It looks like a dead heat, but I have the deciding vote. I call the question.

"Wait a minute." Hiram's face is flushed. "There is a way out of this. We want good music," he says with a glance at the young woman, "but the new organ is too expensive," a look at Anne. "Why don't we rebuild the insides of the one we have? It isn't so bad." Groans from some, murmurs of approval from others. My stomach wrenches, as if a large rope is tightly pulled around it.

"Let's have a show of hands," I say. "How many people want the new organ?" I raise my hand, and so does the new vestry member. Two, not five votes. I look at Anne, who looks at her purse.

"How many want to repair the present organ?" Five votes, Gene and Hiram among them. "I just don't see what the fuss is about. We've had music for 200 years, we'll have it for 200 more," someone adds.

I am angry as I drive home, and tired. We will continue to hear an organ that is not up to contemporary basketball game quality. The opportunity to have a beautiful instrument is gone. I open a beer and flip on the television. It is a faded rerun of T.S. Eliot's "Murder in the Cathedral." Four knights lumber along the aisles of Canterbury Cathedral. One walks like Hiram, another's red jacket is the same color as Gene's plaid shirt, the others look like extras from the general store two blocks from the church. I feel like Becket, a martyr to music, and a forward-looking church.

I fall asleep in my chair. The choir in the background, and the electronic organ plays "Roll Out the Barrel." The First Knight stabs Becket, the four vestrymen-knights walk amiably down the aisle, and out the chapel's front door. Dissidents glower in corners, talking of opportunities lost. The only music is the spring wind rushing through trees in the churchyard. □



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A Fresh Vision Is Emerging

By ROGER WHITE AND RICHARD KEW

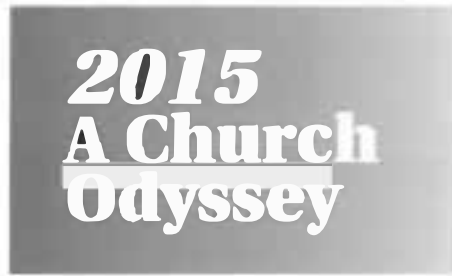
(First of a monthly series)

Seldom has there been a more exciting moment for mission and ministry. As we teeter on the verge of a brand new millennium, the challenges — and therefore the opportunities — are extraordinary, despite all the worrying things going on. There are enough clues which lead us to believe that the 21st century could be looked back on by our great-grandchildren as one of the golden ages for God's people in God's world. However, it is the choices we make now and during the next few years that will determine the shape of the church in 2015 and beyond.

Our tragedy is that such a relatively small number in the West seem to recognize the astonishing position in which the Christian church finds itself. Somehow we seem to have allowed ourselves to get trapped in a downward spiral of despair, hopelessness feeding on a sense of helplessness, until a debilitating pessimism prevails. Large chunks of American churches seem incapable of breaking out of a cycle of perpetual depression, and are therefore unable to grasp the fact that this age of unparalleled and sometimes chaotic change has a flip side: possibilities galore.

These days optimism seems out of fashion. Yet we see no reason for so much of the gloom and pessimism, although we are not blind to the problems pressing on us from every side. Hidden within those predicaments are the seeds of the dynamic Christian life which could very well transform the not-too-distant future.

From some of the humblest laypersons to distinguished prelates, too often the response to our previous two books, *New Millennium, New Church*, and its brief sequel, *Venturing into the New Millennium*, has been a shaking of heads and the wistful comment, "We do hope you're right, but we don't really think so." Nevertheless, even we have been surprised how much the various trends we identified and described have been on target. As the picture has unfolded, a good



number of the fascinating changes of course and direction we had anticipated have taken place.

Optimism energizes. Pessimism and exhaustion tend to reinforce each other. It is impossible for observers of the Episcopal Church to miss the cloud of depression that hangs over so many of the aspects of our life from the national level to many of our congregations and their clergy. In these situations, enthusiasm has waned, there is a dearth of vision, the church is stuck, and the resulting paralysis leaves us morbid and visionless. But we should not allow negativity to blind us to the many exciting pockets of life at various stages of maturity. Nevertheless, in too many places the church and its clergy tend to manifest obvious symptoms of depression. It is out of this pain that new life is starting to emerge.

As scholars have looked afresh at the Old Testament sages and seers, new insights have emerged into the character of prophecy as the agent of transformation

in a religious community. Prophecy often begins with the condemnation of evil. Relatively little effort is required to be critical of blatant evils in church and society, and in the last quarter century we seem to have majored in this almost to the exclusion of all else. Once evil has been uncovered and described, the prophet is moved to grief. Today we find ourselves overwhelmed by such anguish, and as a result seek quick fixes to the church's seemingly intractable problems, but there are none. This is further complicated by the tragedy of a Christian community so often permeated by the broader culture's ills rather than having the ability to transform them.

Yet God permits alternative visions to emerge from the womb of agony. At the darkest moments new life springs forth. That fresh vision is now struggling to the surface. Our primary agenda in the next 20 years must be to give this vision legs. We are unapologetic about our optimism because we can see this new vision bubbling up everywhere, and because we believe God is always faithful to his people.

With mature reflection we find ourselves wondering whether the 1994 General Convention was one of the pointers toward a different kind of future, with its unexpectedly upbeat outcome in the midst of a variety of important, controver-

(Continued on next page)

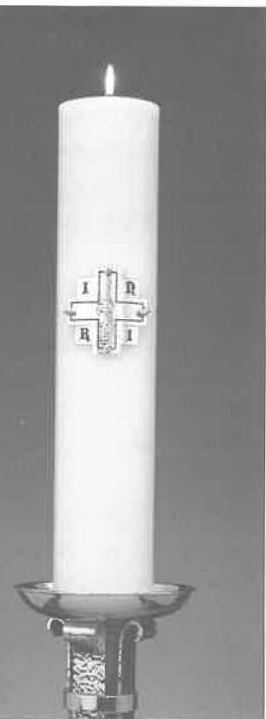
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The Rt. Rev. Roger White is Bishop of Milwaukee and the Rev. Richard Kew is working with the Russian Orthodox Church for the Society for Promoting Christian Knowledge (SPCK).



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YOUTHVISION founded by *The Rev. John Palarine & The Rev. Canon Tim Sexton* is supported by *Ascension Church, Clearwater, Florida and the Episcopal Diocese of Utah*

'The Next Couple Decades Will Be Crucial'

(Continued from previous page)

sial, and still unresolved issues. A major shift evidenced itself from what people thought would be an unhealthy obsession with sex and money. Instead, the convention showed a renewed interest in and enthusiasm for global mission. This manifested itself in an amazing series of motions encouraging the church to more than restore cuts proposed by the Executive Council, and to reach for the high ground of Christian giving and faithful stewardship. The Presiding Bishop, in a rallying speech, challenged the church not to cut the heart out of mission. This was echoed in committee after committee, and was finally endorsed by both houses of convention. Mission appeared to be re-establishing itself as the primary task of the church, perhaps marking a changing set of priorities.

Many people sensed this shift in focus had its roots in the daily Bible study, prayer, and celebration of the Eucharist in intimate table fellowships which set this convention apart. This altered style of doing business began with the bishops in their annual meetings at Kanuga, was extended to the whole convention, and is likely to have a profound and lasting impact.

The next couple of decades will be crucial. As we come to terms with the fact that we are no longer a church functioning in a sympathetic social climate, we will be expected to make some radical — and sometimes painful — changes. Many of our priorities will be turned upside down if we are to be missionaries to this culture. If we refuse to take up this challenge, then there is a strong possibility that we will continue our decline into irrelevance or oblivion.

Yet even as our environment becomes less hospitable — even antagonistic — to our life and witness as a church, there is a rising tide of spiritual hunger among people of all classes and backgrounds. From Hollywood to Hoboken, men and women are on a spiritual quest which manifests itself in everything from a serious exploration of traditional Christian spirituality and religious life, to experimentation with bizarre New Age fantasies, or superficially delving into native American religious customs. For the first time in several centuries, an insatiable hunger for a personal experience of divine things is starting to emerge.

Is the Episcopal Church in the third millennium going to be a dinosaur or a dynamo? We are convinced that the best way to fail today is to attempt to improve

upon yesterday's successes. We believe the way we respond in the next quarter century will determine the answer to this question. We have contracted to write a book which examines the practical implications of this emerging — and perhaps alternative — vision during the next 18 months. Cowley Press anticipates that it will publish this book in early 1997.

Because each of us has a role in the birthing of this new vision, we invite you to share in the venture of shaping it. We are just two individuals among many with a passionate commitment to follow God's will for this church, and we want to make it possible for you to participate in this process. Each month during the next year, **THE LIVING CHURCH** will carry a short article designed to stimulate your response to our observations on everything from evangelism and spiritual development to structure for mission and theological education. We encourage you to reflect prayerfully upon what we write, and then share with us your own observations, reflections, and suggestions.

The approach that we and the editor of **THE LIVING CHURCH** have chosen is designed to stimulate you to share your ideas, rather than to over-burden the debate format which characterizes each week's letters to the editor. We ask that you send your ideas in writing to us c/o **THE LIVING CHURCH** rather than mailing them to us directly, and we will incorporate observations and ideas into the book as each article is significantly expanded into a full chapter.

As you begin to reflect with us, we pose some questions which might guide your thinking:

- Do you believe the Episcopal Church alongside America's other "mainline churches" is in a state of terminal decline with little hope of this nose dive bottoming out?

- Does the pessimism and exhaustion often seen in the church stem from the inability of parishes and priests to break loose from the cycle of old ministry patterns and paradigms?

Or perhaps you share our optimism which is best summed up in a recent comment of the Rev. James B. Fenhagen, former dean of General Theological Seminary and executive director of The Cornerstone Project: "We live in dark times, but the stars are out!" □

Send your observations and comments to:

2015

THE LIVING CHURCH

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Short and Sharp

By TRAVIS DU PRIEST



PRECEPTS AND PRINCIPLES FOR PLAYING THE THOROUGH-BASS OR ACCOMPANYING IN FOUR PARTS. By Johann Sebastian Bach. Translated with a commentary by Pamela L. Poulin. Oxford. Pp. 112. \$49.95.

This addition to Oxford's Early Music Series shows Bach as teacher extraordinary, setting out the "most necessary rules" of harmony; with Bach's own examples, in modern notation, of authentic accompaniments to figured bass. Included is a beautiful reproduction of the original manuscript. Pamela Poulin is a member of the music theory faculty of Johns Hopkins University's Peabody Conservatory.

AMAZING GRACE: Hymn Texts for Devotional Use. By Bert Polman, Marilyn Kay Stulken and James R. Sydnor. Westminster/John Knox. Pp. 310. \$15.99 paper.

What a good idea, this thematic grouping of hymn texts for devotional reading and meditation. Texts are accompanied by author, dates, translator and appropriate scriptural references. Dr. Stulken is organist at an Episcopal church — St. Luke's, Racine, Wis.

THE TAO OF JESUS: A Book of Days For the Natural Year. By John Beverley Butcher. HarperCollins. Pp. 415. \$14 paper.

The rector of St. Peter's, San Francisco, shares his abiding interests in nature and the wisdom of the Tao Te Ching in this collection of sayings from Eastern and Western writers and from scripture, canonical and non-canonical. Arranged

for daily readings. Many will not care for his comments on the Trinity. While I enjoyed his selections, I found the language of the Taoist Eucharist wanting: "Go now, and be more fully who you are: the living body of Christ in the world. Response: Amen! Let us be who we are!"

THE COLLECT IN ANGLICAN LITURGY: Texts and Sources 1549-1989. By Martin R. Dudley. Liturgical. Pp. 368. \$24.95 paper.

This book made me feel a bit guilty — I think I still owe a divinity school professor a completed version of a paper on the relation of the Latin and English collects in the prayer book. This Alcuin Club book is a most welcomed addition to liturgical scholarship. There are chapters on the Latin collects of the Sarum Missal, Anglican collects from 1549 to 1929, and sections on modern and contemporary collects. Indexes of first lines and key words are helpful, as is the 40-page introduction.

SILENCE AND THE GIFT. By Richard Beale. St. Andrew (Society of St. Andrew, P. O. Box 329, State Rte. 615, Big Island, VA 24526). Pp. 132. \$7.50 paper.

A handsomely printed and illustrated book of devotional prose-poems, often with psalm-like speaking voices. No. 70: "Break the stone heart/with friendly tears./Enter the path/with tender steps./Open the frozen lips./ Ah! warmth!"

WESTMINSTER GUIDE TO THE BOOKS OF THE BIBLE. By William M. Ramsay. Westminster/John Knox. Pp. 564. \$30.

Each book of the Old and New Testament is introduced and placed in context by setting and genre and succinctly summarized. Quite helpful as narrative overviews. Includes the Apocrypha. Professor Ramsay is retired from Bethel College in Tennessee.

ECUMENISM OF THE POSSIBLE: Witness, Theology and the Future Church. Edited by William Norgren. Forward Movement. Pp. 340. \$10 paper.

Selected Book of Common Prayer and Lambeth Conference reports and resolutions on the church, with a collection of talks, sermons and documents on ecclesiology and unity. Includes pieces by Henry Chadwick and William Norgren.



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The Rt. Rev. William C. Wantland,
Eau Claire, Wis.

The Rev. Herbert A. Ward, Jr.,
Boulder City, Nev.

PEOPLE _____ and PLACES

Appointments

The Rev. Margaret Austin is assistant for pastoral care of Calvary Church, 315 Shady Ave., Pittsburgh, PA 15206.

The Rev. William Bryant is rector of St. John's, P.O. Box 263, Minden, LA 71058.

The Rev. Damian G. Dollahite is rector of St. Mary's, 2411 Conflans, Irving, TX 75061.

The Rev. Randall Dunnivant is diocesan missionary for the Diocese of Tennessee; add: One LaFluer-Suite 100, 50 Vantage Way, Nashville, TN 37228.

The Rev. Carol Gallagher is priest-in-charge of Trinity, 801 McDade Blvd, Collingdale, PA 19024.

The Rev. Richard Ginnever is rector of Grace Church, 405 Glenmar Ave., Monroe, LA 71201.

The Rev. William Haslett is vicar of St. Francis-in-the-Fields, RR 7 Box 443, Somerset, PA 15501.

The Rev. Martin Brownlee Lavengood is rector of St. James', 105 S. 6th St., Box 793, Goshen, IN 46526.

The Rev. Clark Lowenfield is rector of Trinity, Hwy. 190 W., Box 546, Woodlands, TX 77381.

The Rev. August Rakoczy is priest of St. Thomas', 139 N. Jefferson, Canonsburg, PA 15317.

The Rev. John Watson, III, is rector of Trinity, 10 Maple Fall Island, Potsdam, NY 13676.

The Rev. Craig West is rector of Church of the Cross, 308 Amherst Ave., Ticonderoga, NY 12883.

The Rev. John Williams is rector of St. James the Apostle, Box 1859, Conroe, TX 77305.

Cathedral Clergy

The Rev. Beth Holden is director of family ministries of Christ Church Cathedral, 1117 Texas Ave., Houston, TX 77002.

Ordinations Priests

Oklahoma—John Clifford, Dennis Garrou.
Western Louisiana—Mark Holland, assistant of Good Shepherd, 715 Kirkman, Lake Charles, LA 70601.

Deacons

Pittsburgh—Barbara Knotts
Spokane—Diana J. Stoffregen, deacon assistant of St. John's Cathedral, Spokane, WA; add: 127 E. 12th Ave., Spokane, WA 99202.

Western Louisiana—Mitzi Gae George, convocational deacon, Lake Charles, LA; add: 4105 Center, Lake Charles, LA 70605.

Retirements

The Rev. Carl Cunningham, as rector of St. James', Knoxville, TN.

The Rev. Carl O. Danielson, as rector of St. David's, Garland, TX.

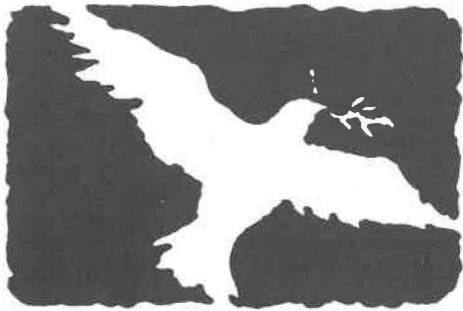
The Rev. James W. Garrard, as rector of St. Stephen's, Sherman, TX.

The Rev. Peter Stretch, as rector of St. David's, Spokane, WA; add: 107 Regina Ave., Spokane, WA 99218.

Resignations

The Rev. Gerald W. Cole, as rector of St. Bartholomew's, Pewaukee, WI; add: 866 W. St. Andrew's Blvd., Chandler, AZ 85224.

The Rev. Wayne A. Ewing, as assistant vicar of St. Luke's, Westcliffe, CO.



Benediction

A few Sundays ago, I noticed something extraordinary. As the young acolyte carried the gospel book to the center of the aisle, I noticed he was wearing the kind of sneakers that have a light in the heel. So with every step he took in the gospel procession, his heels lighted up with a red light!

I thought to myself, "what a dazzling way to carry the gospel book to the cen-

ter of church . . . with beaming shoes!"

The observation of this young acolyte's footwear gave new meaning to St. Paul's exclamation, "How beautiful are the feet of those who preach good news!" (Rom. 10:15).

In all sincerity Jesus must have had beautiful feet as he taught and healed and preached of God's love. Where Jesus moved those feet, people were sure to follow . . . both friends and foes alike. After the Resurrection, those same feet, still bearing the marks of crucifixion, continue to draw men, women and children to the good news of God's saving power in Jesus.

At the midpoint in this Decade of Evangelism, may our walk with Jesus be one of light, radiance and power. Let it be said of us that our feet shine with the glory of God's light as we share the good news of God in Christ.

(The Rev.) DAVID G. BOLLINGER
Owego, N.Y.

The Rev. **Donald K. Johnson**, as vicar of Epiphany, Commerce, and St. Philip's, Sulphur Springs, TX.

The Rev. **James C. Lewis**, as deacon of St. John's Cathedral, Denver, CO.

The Rev. **Elaine Silverstrim**, as vicar of Trinity, Collingdale, PA.

Changes of Address

The Rev. **Frederick F. Kramer**, 1304 S. 4th Ave. W., Newton, IA 50208.

Deaths

The Rev. Canon **Donald L. Campbell**, retired priest of the Diocese of the Rio Grande, died Dec. 19 in Oceanans, CA, following a lengthy illness. He was 69.

Canon Campbell was born in Butler, PA. He attended the University of Pennsylvania, Robert Morris School of Business and Pittsburgh Theological School. He served in the U.S. Navy during World War II and was a newspaper reporter in his home town prior to his ordination in 1956. He served parishes in Pittsburgh, PA; Gallup, Albuquerque and Santa Fe, NM. He also served as an exchange priest in two parishes in England and one in Bermuda. He retired in 1984 and was named diocesan canon in 1993 for the Diocese of the Rio Grande. Canon Campbell is survived by his wife, Kathryn, two daughters and one son.

The Rev. **Louis Hallgring**, retired priest of the Diocese of Newark, died Jan. 4 in Cambridge, NY. He was 73.

Fr. Hallgring was born in Kearny, NJ. He graduated from Rutgers University with a BA in 1943 and from Columbia University with a PhD in 1950. He then attended General Theological Seminary from 1950-54. Fr. Hallgring was ordained priest in 1955. He worked as a professor of history from 1947-79. He also served the parishes of Christ Church, Harrison, and Trinity, Kearny, NJ; Christ & Holy Family, Brooklyn, and St. Luke's & St. Matthew's, Brooklyn, NY. He retired in 1986. Fr. Hallgring was also the author of the book *The German Elections of 30*. There are no known survivors.

The Rev. **Elward D. Hollman**, retired priest of the Diocese of Connecticut, died Feb. 23 in Hartford, CT, from complications of meningitis. He was 71.

Fr. Hollman was born in Waterbury, CT. He graduated from the University of Connecticut and Virginia Theological Seminary. Fr. Hollman served with the U.S. Corps of Engineers during WW II. He was ordained priest in 1952. Fr. Hollman served parishes in Windham, Storrs, Windsor, and was chaplain at the University of Connecticut. He was a member of the standing committee from 1970-75 and was president from 1972-74. He was also a member of the committee on constitution and canons. He retired in 1986. Fr. Hollman is survived by his wife, Emily, two daughters, and two grandchildren.

The Rev. **James Rayford McLean, Sr.**, retired priest of the Diocese of Western Louisiana, died March 3 in Little Rock, AR, after an extended illness. He was 77.

Fr. McLean was born in Goldonna, LA. He received his BS from Northwestern State College, LA, in 1940. He later attended the University of the South. Fr. McLean served parishes throughout Louisiana including Pineville, Boyce, and Colfax. He was general manager of Camp Hardtner & Conference Center, deputy to General Convention and trustee of the University of the South. He also served St. Mary's, El Dorado, AR; St. Andrew's, Mer Rouge, and Redeemer, Oak Ridge, LA. He retired in 1985. Fr. McLean is survived by his son the Rev. James Rayford McLean, Jr.

The Rev. **Edward W. Mills**, retired priest of the Diocese of Connecticut, died Feb. 22 in New London, NH, at the age of 70.

Fr. Mills was born in Chicago, IL. He graduated from Boston University in 1948 with a BA and in 1960 with a STB. He was ordained priest in 1955. He served at St. Paul's, Rochester, NY; St. Francis', Stamford, CT; All Saints', Pasadena, CA; St. Paul's, Concord, NH; and St. Paul's within the Walls, Rome, Italy. From 1967-84, he headed the science department of New Canaan County Schools. He retired in 1986. Fr. Mills is survived by his wife, Helen, and their four children.

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

NOTES ON THE CELEBRATION OF THE EUCHARIST; Bruce Ford, \$7.50. *Making Eucharistic Vestments on a Limited Budget*, Linda Hall, \$8.50. Hymnary Press, 1223 Southeast Blvd., Spokane, WA 99202. (509) 535-6934.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

CHURCH MUSIC

THE HYMNARY II: A Table for Service Planning, \$16.50. *The Psalms: Gradual Psalms for Cantor and Congregation*, James Barrett, \$24.00. Hymnary Press, 1223 Southeast Blvd., Spokane, WA 99202. (509) 535-6934.

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CONFERENCES

THE 1995 FINGER LAKES CONFERENCE, June 25-30, Hobart, William Smith Colleges, Geneva, NY. Education, Fellowship, Worship in a stimulating environment. Seven course offerings. Theme: The Church in a Hostile Society. General lecturer: The Rev. Dr. Erica B. Wood, President, College of Preachers. Info/brochure contact: **The Rev. Diana Purcell-Chapman**, P.O. Box 492, Wellsville, NY 14895.

MEETINGS

"GO FORTH FOR GOD"—1995 Integrity National Convention, All Saints Church, Atlanta, GA, June 8-10. Speakers include the Rev. Canon Gray Temple on Scripture, the Rev. Willa Goodfellow on Tradition, and the Rev. Dr. John Westerhoff on Reason. Contact: **Mark Graham**, 620 Peachtree St., NE, #407, Atlanta, GA 30308-2334.

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, re-stitch existing needlepoint. **Divine Designs, Ltd.**, P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.

(Continued on next page)

CLASSIFIED advertising in *The Living Church* gets results.

ORGANIZATIONS

BEING AN ANGLO-CATHOLIC means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

POSITIONS OFFERED

PART-TIME ORGANIST. We are looking for an organist who can work with a volunteer choir. The person should be capable of playing traditional Anglican music in addition to music from the "Lift Every Voice & Sing II" hymnal. Please send resume with references to: **The Rev. Theodore R. Lewis, Jr., Calvary Episcopal Church, 106 Line St., Charleston, SC 29403.**

ST. JOHN'S EPISCOPAL CHURCH, LYNCHBURG, VA: Part-time organist-choirmaster to provide music for liturgies on Sundays, specified holy days and various occasions. One Evensong per month, September-May. One adult and one children's choir. Handbells available. Candidate must have training and experience in conducting choirs; extensive experience as organist; ability to lead people in formal and informal singing. Significant choir development for children and adults sought. Parish is in planning stages for renovation of 1927 building and renovation/replacement of 1947 Moeller organ. Active parish of 1,500. Letter of inquiry and applications should be addressed to: **The Rev. Frank G. Dunn, St. John's Church, 200 Boston Ave., P.O. Box 3123, Lynchburg, VA 24503. (804) 528-1138. FAX (804) 528-1140.**

PROFESSIONAL YOUTH MINISTERS: Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567**

THE CHURCH DIVINITY SCHOOL OF THE PACIFIC (CDSP) announces a search to fill the position of President and Dean. Located in Berkeley, California, CDSP is one of nine member seminaries of the Graduate Theological Union, an ecumenical consortium. CDSP seeks an Episcopalian with a lively faith and a demonstrated passion for theological education to provide leadership in the areas of worship, development, business, academic affairs, and student services. At a turning point in its history, CDSP has already begun work on several strategic planning initiatives emerging from a Future Search Conference. The new president will be a leader of vision with a passion for God, for ministry, for education; and enthusiasm for fund-raising; and a genuine excitement for experimenting with new educational models and bold marketing strategies. Nominations and applications will be received until the position is filled. Inquiries and nominations should be sent to: **J. Suzanne Siebert, Chair of the Search Committee, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709. FAX: (510) 644-0712.**

RETIRED PRIEST WANTED for early 1996, small Catholic parish, Florida, on beautiful Lake DeFuniak near beaches. Rite II Eucharist Sundays and Holy Days. Historic church, updated Victorian vicarage, utilities, small stipend. **St. Agatha's Church, 205 Circle Dr., DeFuniak Springs, FL 32433.**

POSITIONS OFFERED

RECTOR: Full-time. Historic parish established 1702, "Mother Parish of Diocese," seeks God-centered priest with strong leadership ability and special skills as pastor, preacher, administrator and parochial development. We are a parish steeped in tradition (Anglo-Catholic) with worship "centered" in beautiful liturgy. Housing supplied. Resume to: **Robert Ghaul, Chairman, Search Committee, St. Mary's Episcopal Church, 145 W. Broad St., Burlington, NJ 08016-1385.**

ASSOCIATE RECTOR for active parish with extensive outreach ministries. Diverse congregation of 1,000 communicants. Rector seeks partner to share in all areas of ministry in collegial setting with himself and other staff. Areas of primary responsibility are negotiable but may include youth, education, outreach, evangelism or combination. Please send resumes and CDO profiles to: **The Rev. Stacy F. Sauls, St. Bartholomew's Episcopal Church, 1790 LaVista Rd., NE, Atlanta, GA 30329.**

EXECUTIVE SECRETARY, General Board of Examining Chaplains. Requires a thorough knowledge of all aspects of theological education, familiarity with processes of selection and preparation for ordination. Requires project and office management, communication and diplomatic skills. A half-time position. Contact: **The Rt. Rev. Robert L. Ladehoff, Box 467, Lake Oswego, OR 97034.**

DIRECTOR OF CHRISTIAN EDUCATION for Christ Church (Episcopal), 118 N. Washington St., Alexandria, VA 22314. Full-time (40 hour week) work in large 2000+ parish. Bachelors degree, degree work in Christian education, and/or experience in church education ministry desired. Salary range mid 20s. For job description and further information contact **Parish Administrator, Christ Church (703) 549-1450.**

LARGE, GROWING, conservative evangelical church in Dallas suburb seeks strong, energetic, experienced youth minister for full-time employment. We have a vision to make disciples and teach them to obey the commands of Christ. Please contact: **The Rev. David Roseberry, Christ Episcopal Church, 4550 Legacy Dr., Plano, TX 75024. (214) 618-0222.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeking active parish, church/school combination, East Coast, 20 years experience, M.Mus., strong choir training, liturgical, teaching skills, traditional outlook, imaginative approach! **John Brooks, 28 Greenfield Ave., Bronxville, NY 10708.**

FOR SALE

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. (904) 562-1595.**

TRAVEL

ISRAEL, the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC, Episcopal experience **CLERGY travel FREE.** Call Everett and get **FREE gift (800) 486-8359. Journeys Unlimited, 150 W. 28th St., NYC, NY 10001.**

ENGLISH SPIRITUAL HERITAGE PILGRIMAGE June 14-26, 1995. Led by the Rev. Dr. Arnold Klukas, renowned retreat leader/art historian, pilgrimage will explore spiritual and artistic context of "pilgrim's way," focusing on East Anglia: Canterbury, Walsingham, Norwich, Lincoln, others. Call for brochure: **1-412-381-6020.**

'CELTIC ENRICHMENT,' Wales to Cornwall. 5-20 October, 1995. \$2,299.00 including air from New York. Call **Anglican Tours** for brochure: **(800) 438-2403.**

TRAVEL

14 DAYS IN THE STEPS OF SAINT PAUL, July 24-August 6. Visit cities of St. Paul's journeys, including Athens and Istanbul. Breakfasts, suppers, hotels, ground and air transportation included. R/T from New York, \$2,109, other cities quoted. For brochure: **The Rev. Michael Hartney, 374 Main St., East Aurora, NY 14052.**

TURKEY—Cultural Tour, May 17-30, 1995—14 days fully escorted. \$2,195.00 includes: airfare from JFK/other cities arranged, hotels, meals. Itinerary: Istanbul, Bursa, Canakkale, Troy, Pamukkale, Ephesus, Kusadasi, Antalya including many biblical sites. **CLERGY HONORARIUMS.** For brochure call **1-800-558-7963. Goodwin World Travel, 109 N. Bridge St., Bedford, VA 24523.**

VACATION/RENTAL

CUERNAVACA, MEXICO study/vacation apartment. \$150 weekly/monthly rates. **(817) 737-5164.**

WANTED

CLERGY for short/long term assignments in Newfoundland. Also vestments, clergy cloaks, altar hangings, etc. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

HAND BELLS—We're looking for a couple octaves of used hand bells in very good condition. **St. Luke's Episcopal Church, 806 13th St., Altoona, PA 16602. (814) 942-1372.**

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LENT CHURCH SERVICES

PHOENIX, ARIZ.

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r, Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Secker; T. Davidson, dcn;
S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 602 N. Wilmot
The Rev. Carey C. Womble, interim r
Sun Masses 8, 9 (Sol), 5. Mon 5, Wed 12, Thurs 9, Sat 8

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol
Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12
noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS 333 Tarpon Dr.
The Rev. Dr. John K. Brackett, r (305) 467-6496
Sun H Eu 7:45, 9, 11 & 6. Wkdy H Eu Mon 9, Tues 12 noon,
Wed 12 noon, Thurs 10, Fri 12 noon. Weds in Lent: 6 Soup
Supper, 7 Bible Study

SARASOTA, FLA.

CHURCH OF THE REDEEMER 222 S. Palm Ave. Zip 34236
The Rev. Fredrick A. Robinson, r; the Rev. C. Carter Croft,
the Rev. Ferdinand D. Saunders, the Rev. Jack D. Bowling,
ass'ts
Sun Masses 7:30, 9 (Sung), 11 (Sung). Daily Mon-Sat 10. Wed
7:30, Thurs 5:30

ST. PETERSBURG, FLA.

ST. MATTHEW'S 738 Pinellas Point Dr., S.
The Rev. Ernie Sumrall, r (813) 866-2187
Sun Masses 8 & 10; Wed 9; Thurs in Lent 6

HINESVILLE, GA.

ST. PHILIP'S (912) 884-5748
Serving the Hinesville/Ft. Stewart Army Base Community
General Stewart Way at Bradwell St., Hinesville
The Rev. Canon Samir J. Habiby, D.D., r
Sun 8 H Eu, 10 H Eu, Ch S & Childcare. Wed H Eu 11:45 Ft.
Stewart, Freedom Chapel, US Army; 6:30 H Eu. Fri 6:30 H Eu

OAK PARK, ILL.

GRACE 924 Lake St. (708) 386-8036
The Rev. Linda A. Packard
Sun H Eu I 7:30, H Eu II (Sung) 10. Tues H Eu 12:15; Wed H
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu 7:30

RIVERSIDE, ILL.

(Chicago West Suburban)
ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed, 7 Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

BATON ROUGE, LA.

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assoc; the Rt. Rev. Robert Witcher, bishop-in-
residence; Dr. David Culbert, organist-choirmaster
Sun 7:30, 9, 11, 4:30 H Eu

ST. LUKE'S

8833 Goodwood Blvd.
The Rev. Charles E. Jenkins, D.D., r; the Rev. Timothy P.
Perkins, the Rev. Patrick L. Smith, the Rev. Wm. Don
George, the Rev. Donald L. Pulliam, ass'ts
Sun Eucharists 8, 9, 11 (Sol), 5:30. Sat Vigil Mass 5:30. Wkdy
MP 8:30, EP 5:15. Daily Eucharists as scheduled; C Sat 11

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

OCEAN CITY, MD.

ST. PAUL'S BY-THE-SEA 302 N. Baltimore Ave.
The Rev. Bryan Eaton Glancey, r (410) 289-3453
Sun 8 & 10, Thurs Eu Healing 9:30

BOSTON, MASS.

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

OLD NORTH CHURCH

193 Salem St.
The Rev. Dr. Robert W. Gollidge, v (617) 523-6676
Sun H Eu 9 & 11; EP 4. Open 9-5 daily

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC
Chapel); Thurs 10, MP daily 9; EP as anno

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

MINNEAPOLIS, MINN.

ST. LUKE'S 4557 Colfax Ave., S.
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the
Rev. Alan Grant, assoc priests
Sun: 8:30 & 10:30 HC, Education 9:30

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt,
the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the
Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15; Ev 5 (1S Oct-May) Sun Sch 9:15, Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;
Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

RED BANK, N.J.

TRINITY 65 W. Front
Sun Eucharists 8 & 9:30. Traditional Worship, Biblical Preaching

AUBURN, N.Y.

CHURCH OF SS. PETER & JOHN 173 Genesee St.
The Rev. Robert C. Ayers, r 252-5721
Sun H Eu 8 & 10. Wed H Eu 12 noon. Sat H Eu 5:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
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
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

TRANSFIGURATION

1 E. 29th St. (212) 684-6770
"Little Church Around the Corner"
Sun Masses 8 & 9 (Low), 11 (Sol). Masses & Offices Daily

(Continued on next page)



St. Michael and All Angels, Tuscon, Ariz.

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

LENT CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd)

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825

PENDLETON, ORE.

REDEEMER 241 S.E. Second
The Rev. A. James MacKenzie, r; the Rev. Kenneth Cryslar, assoc
Sun H Eu 8 (Rite I), 10 (Rite II), CS 10. Wed H Eu (Rite I) 6:30

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PHILADELPHIA, PA

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E. B. Swain, r
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

PITTSBURGH, PA

CHURCH OF THE NATIVITY 33 Alice St.
The Rev. Scott T. Quinn, r (412) 921-4103
The Rev. Dr. Rodney A. Whitacre, ass't
Sun Servies 8 & 10

PROSPECT PARK, PA

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade) (610) 461-6698 near Philadelphia Int'l Airport
The Rev. William Duffey, Ed.D., r; the Rev. Walter Frieman, Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.
Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30, YPF 4:30. MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30. All HDs @ time anno; Bible study Tues 7:45, Sta & B Wed 7, Adult Catechumenate Ed Sun 9:15, Wed 7:30

SELINGROVE, PA.

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

VILLANOVA, PA.

CHRIST CHURCH 536 Conestoga Rd. (610) 688-1110
The Rev. Ronald W. Parker; the Rev. Winfield W. Richardson, d
Sun H Eu 8:30; Sung H Eu 10:30; Wed 12:15 H Eu; 1st Wed H Eu & Healing 8

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

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
Sun H Eu 8, 9, 10:15, 11:15; Christian Ed 10:15 all ages. Lenten Preachers Sun 9, 11:15, Mon, Tues, Wed 12:10

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed Mass 6:30, Thurs Mass noon. C Sat 4. Wed 7 Sta & B

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798 (214) 823-8135
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell; the Rev. Benjamin Twinamaan; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt; the Rev. George R. Collina
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

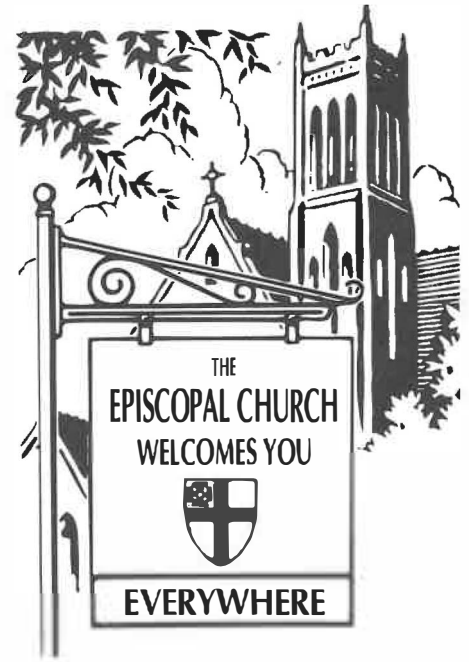
ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S). 1928 BCP Daily as anno (817) 332-3191

ST. TIMOTHY'S

4201 Mitchell Blvd.
Sun 8, 9:30 (High). Mon, Tues, Wed 6:30, Thurs & Sat 9:30. C Wed 6, Sat 10. Fri in Lent, Sta & B 7



Old North Church, Boston, Mass.



HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

SONORA, TEXAS

ST. JOHN'S 404 N.E. Poplar
The Rev. Monte Jones, r
Sun 8 & 11 H Eu. S.S. 9:30

ALEXANDRIA, VA.

CHRIST CHURCH 118 N. Washington St.
The Rev. Pierce W. Klemmt, r; the Rev. Deborah Elder, the Rev. Jane W. Barr, the Rev. Steven Wilson, the Rev. Boniface Ogozi
Sun Eu 8, 9, 11:15 (1S), 5; MP 11:15 (2S, 3S, 4S, 5S); Ev 5 (1S); Wed Eu 7:15, 12:05

PETERSBURG, VA.

ST. JOHN'S 842 W. Washington St. 23803
The Rev. Michael Malone Tel: (804) 732-8107
Services 11 Sun (1S & 3S), HC (5S), Matins (2S & 4S). SS Days HC 7:30 on Day

RICHMOND, VA.

EMMANUEL AT BROOK HILL 1214 Wilmer Ave.
The Rev. Dr. E. Allen Coffey, r (804) 266-2431
The Rev. Prof. Reginald H. Fuller
Services: Sun 8, 9:15 & 11:15. HD 7:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu