

The Living Church

January 25, 1998 / \$1.50

The Magazine for Episcopalians

Enlarging the Church Through Music



Page 12

January 25, 1998

Epiphany 3

Features

To the Banner Borne

By Nancy Westerfield
page 8

Ministry on the Margin

By Travis Du Priest
page 10

Departments

Letters:

A matter of trust (p. 3)

News:

Lawsuit dismissed (p. 6)

Editorials:

Irony in choice of words (p. 11)

Viewpoint

Enlarging
the church
through music

By
Bill Jones
(p. 12)



Books:

Writing into the sunset (p. 14)

Short & Sharp (p. 17)

People and Places (p. 18)

Quote of the Week

The Rt. Rev. Charles E. Bennison, Jr., Bishop Coadjutor of Pennsylvania, on clergy: "... regardless of where we clergy serve, ours is the most demanding work in the world."

In This Corner Smile, Dude!

Just when you think you've seen it all, along comes "Dudes of the Diocese," a calendar portraying clergy of the Diocese of Mississippi, with a different priest pictured each month. The calendar was produced by St. Columb's Church, Jackson, as a fundraiser for a new church building currently under construction.

There's nothing risqué or scandalous in the calendar. No bearskin rugs, no sensuous poses, no scantily clad models. The clergy are pictured in black and white, wearing black clergy shirts and collar. The project is the brainchild of Diana O'Toole, a member of St. Columb's.

"It was kind of a vision," she said in a telephone interview. "I tend to have a lot more ideas than I do money."

Nevertheless, Ms. O'Toole got the project off the ground. She found calendars of the garbagemen of Atlanta, fraternity members and congressmen, and figured, why not clergy? She asked for the opinions of several persons, including the Bishop of Mississippi, the Rt. Rev. Alfred (Chip) Marble. "He stumbled a bit over what they would be wearing," she said, "but I told him it would be done in good taste."

Ms. O'Toole had no trouble finding enough clergy to pose for the calendar. She sent them a letter, emphasized it was for a good cause, and wound up with enough models, even though a few refused.

"Yes, many of the priests are handsome," she said. "Some of the clergy who were not



selected gave the ones who were selected a hard time."

The calendar was published during the first week of December and got a boost when the diocesan newspaper, *The Mississippi Episcopalian*, carried a news item about it. Ms. O'Toole said the early response has been "really good" and that the timing had been good for Christmas. She plans to take them to Mississippi's diocesan council (convention) which meets this month.

And what about the title ... "Dudes"?

"I picked it," she said. "It was just for the alliteration."

The calendar lists diocesan events and holy days. It costs \$12 and is available by mail (\$4 shipping and handling) from St. Columb's Church, 301 Claiborne St., Jackson, MS 39209.

David Kalvelage, editor

Sunday's Readings

Part of the Whole

Epiphany 3: Neh. 8:2-10: Ps. 113, 1 Cor. 12:12-27, Luke 4:14-21

Paul's description of the church as a body is no mere analogy or simple figure of speech. We who have been baptized into Christ's death collectively comprise his risen body, and each of us is an integral part of the organic whole.

This basic truth provides an interesting perspective on some issues with which the church has recently struggled. Which gifts are most important, and whose ministries are richest and fullest? The answer, obviously, is everyone's, for our differences are those of function rather than value. Whose opinions and insights are to be taken seriously? Those of every individual and group, for when any part of the body is neglected

or feels hurt, the whole is wounded. Does it matter if some people are marginalized and withdraw from the church? Of course it does, for when any member is severed, the body is crippled.

Our differences, in the end, aren't issues at all, for "God arranged the members of the body, each one of them, as he chose." The issue is our getting on with the business of being Christ's body. We do that as we proclaim the good news of salvation, as we work to free the oppressed, and as we seek to bring liberty to those imprisoned. As we focus on our mission, our differences become assets and not problems. Though we might not, in this life, ever quite understand how, it's the entire body, with no exceptions, that collectively makes the kingdom near.

A Matter of Trust at Heart of the Issue

How will those involved in PECUSA, Inc. [TLC, Jan. 11], ever be trusted again by their congregations and dioceses? Even renouncing and resigning can't absolve any of them of their responsibility, or of their obvious abandonment of our communion.

I was once an "activist opposer" and realize now for naught. I confess and repent. I now believe that in all of this the outcome is not now, and never has been, in doubt. What I do or fail to do has nothing to do with the outcome, but everything to do with the result, i.e., am I in or out. It remains my choice to accept his will and do it.

I suppose the well meaning — like I was and probably still am, although I am praying to be healed — believe they/we are doing God's will. I hope for their sake they are (I hope for my sake, I am!), but anymore, I cannot see what difference it makes. But when Jesus comes, he comes; and I don't think we will be judged on where we stand on issues and doctrines and corporations, but on where we stand with him in our hearts — and where we stand in his heart! This is what I'm counting on.

*(The Rev.) John Congdon
Fresno, Calif.*

Missed the Point

In his letter [TLC, Jan. 4], Mr. Cummins creates a picture of the pain and hurtfulness of schism which could afflict the whole church over an issue such as homosexuality. The sin and harm done in schism is a terrible thing. God's people alienated from one another is not the human expression of God's love for us. Mr. Cummins is, however, ready to condemn homosexuals because "God does not approve of homosexual activity."

The errors over slavery and witchcraft that were mentioned by the Rev. William Moorhead are excellent examples, and Mr. Cummins has missed their point. The supporters of slavery found sanction for its practice in the pages of scripture (Exod. 21:1-11, Lev. 25:44-55). The burners of witches turned quickly to "thou shalt not suffer a witch to live" (Exod. 22:18) for their permission. Is it surprising that Mr. Cummins finds condemnation for

homosexuality in the same Bible that approves of slavery and commends the killing of witches?

I believe that the attitude that God "approves" or "disapproves" certain things shows a naivete about the nature of God (in which understanding we are all limited) and a kind of fundamentalism that is happily condemned in every religion but one's own.

I take the Bible seriously and believe it to be the word of God, but I would not want to err on the side of those who left the church because they believed slavery was approved in scripture or that burning witches is a godly work. Shall we now feel godly as we alienate our brothers and sisters who are homosexuals, or are we perhaps getting ready to follow the Spirit into a deeper understanding that God's love is without limitation?

Schism would be a sad outcome of preserving one group's desire to discriminate

against another, especially within our church family. How much better to learn God's unfathomable love and model it in our own lives with tolerance, acceptance and godly love.

*(The Rev.) Christopher Bryce
Greenville, S.C.*

Much More

Yes, the Rev. E. Frank Henriques is a humbug [TLC, Dec. 28], and is welcome to his humbuggistic (humbuggerious?) opinions on Christmas. They are harmful to the church only to the extent that they reinforce nonChristians' opinions that we have no sense of fun. Two statements in his article, however, demand comments:

1. Christmas is not simply "the birthday of Jesus Christ." It is the Feast of the Incarnation, the celebration of the miraculous truth that God became human, completely. The real Christmas reading is not

Pentecost in Canterbury

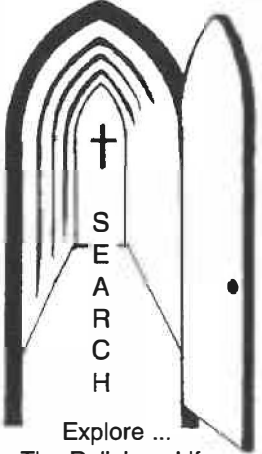
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(See back cover)

Letters

Luke 2:1-20, but John 1:1-18. Fr. Henriques makes a parallel between other religions that celebrate the birth of a founder. Christmas is much more than that. We celebrate that God became human, and that is truly unique.

2. Christmas is not less important than Easter. As the Church Fathers said, "that which is not assumed can not be redeemed." There is a world of difference between a truly human Jesus suffering on the cross, and an "apparently" human Jesus suffering on the cross. The latter is docetism, and after Pelagianism, is the most common and dangerous of heresies. How important is Christmas? Without Christmas, there is no Easter. Without an Incarnation, the crucifixion and Resurrection don't mean a thing.

(The Rev.) Paul A. Johnson
Christ Church
Richmond, Va.

"Old Church" feel no one cares about more than their money these days, and wonder why they are excluded in a sea of diversity. There is a solution, not a warm or fuzzy one, but workable.

Our brethren in the Roman Catholic Church have handled their difficulty with the traditionalist/modernist tension in an embracing manner. In response, not officially of course, to the Lefebvre split, Rome encouraged "a wide and generous" offering of the "old" Mass under episcopal approval. The Vatican, however, went further still. It also authorized the establishment of the Priestly Fraternity of St. Peter. Priests from this fraternity are specifically allowed to say only the Tridentine Mass and give instruction according to pre-Vatican II texts. They even have been allowed to establish their own, overflowing, seminaries, one in Pennsylvania. While controlled by the Vatican, these priests may be invited by a diocesan to minister to traditionalists and even, as in Denver, establish parishes.

While, sadly, such priests often are loathed by their mainstream brethren, many liberal stalwarts of the Roman

There's a Solution

The continuing anger within and fracturing of the Episcopal Church is tragic and unnecessary. Those who loved the

The Living Church

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Letters

Church, most notably the late Joseph Cardinal Bernardin, have embraced this attempt to shepherd their whole flock, not ignoring anyone. Before the cardinal's death, the see of Chicago had at least five churches which regularly celebrated the old Mass; New York has even more.

We are a small, almost sect-sized church these days. We can afford to lose sheep even less than our big brothers across the Tiber. We need to find a vehicle, perhaps under our Presiding Bishop or under Canterbury, to save our straying flock. While the energy behind any proposal will come from conservatives, those with power, who often embrace diversity the loudest, must lead.

*Richard Andrews
Fort Collins, Colo.*

A Smile Needed

What a pity TLC couldn't have put a different photo of the Presiding Bishop on the cover of the Dec. 28 issue. The photograph on page 9 would have been better. I know Bishop Browning is tired and probably disconsolate — who wouldn't be after 12 years as Presiding Bishop? — but I would like to have seen a happier face. I wish the Presiding Bishop and Patti good health and peace in their retirement. "Well done, thou good and faithful servant."

*Anne E. Donnelly
Fort Wayne, Ind.*

Proper Concern

In his Viewpoint article [TLC, Dec. 28], Tom Thoeni asks several rhetorical questions regarding the interest in sexuality the Episcopal Church is showing today. He seems, if I read him correctly, to see such interest as unnecessary, lacking in precedent, and even diverting to the church's task of preaching the gospel.

The church is immediately and properly concerned with issues of sexuality because both the world and the Lord himself are now forcing those issues upon us.

Let me ask a few rhetorical questions in return. Why should a late 20th-century American woman respond favorably to a gospel that does not offer her the same freedom in Christ that is offered to men? Why should she not be put off by a church that preaches "in Christ there is neither male nor female," but which, thanks to the early church fathers, has, in practice, denied that equality for 18 centuries at least? Why should a woman become a Christian when the church offers her no

change from her inferior status as a woman in the world?

Why should the risen Christ now deny the importance of the Incarnation by asking his people to think that sexuality is a minor, or irrelevant, issue in the body of Christ? Was the Incarnate Lord not sexual? Did the Word become flesh or not?

*(The Rev.) Robert G. Hewitt
Colorado Springs, Colo.*

Transitional Times

I appreciate the Parish Administration Issue [TLC, Jan. 4], which I thought had an upbeat focus with stories about new church buildings and how they can and do reveal spiritual growth and need. I also found the Rev. Ken Thompson's Viewpoint article helpful for congregations of any size in reviewing how their mission is expressed.

But I must admit that, as a parish priest for 20 years, I smiled in recognition when I noticed that the "transitional" times in which we are living and ministering appeared to be recognized in an interesting editorial form: pages 10, 11 and 31 proclaimed the magazine's date as Jan. 4, 1997. It is reassuring to know that perfection still eludes our grasp in all things — thank God!

*(The Rev.) Stephen O. Voysey
St. Mark's Church
Mt. Kisco, N.Y.*

No Longer News

In the year-end roundup of news highlights [TLC, Jan. 4], I was chagrined to see that you found Bishop Haines' ordination to the priesthood of a "non-celibate homosexual person" to be newsworthy. Like it or not, the Ecclesiastical Court for the Trial of a Bishop, in its decision with regard to the presentment Bishop Wantland and others filed against Bishop Righter, clearly established the canonical propriety of such ordinations.

*Paul E. Cooney
Rockville, Md.*

It's Important

I want to thank Glenn Griffith for his article, "Through the Eyes of an Usher" [TLC, Dec. 28]. I always knew that this was an important position on Sunday mornings. Now I know why. It will help us grow forward in our ministry of hospitality.

*(The Rev.) John Fritschner
Holy Trinity Church
Auburn, Ala.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

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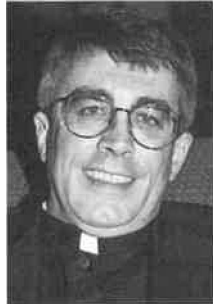


IV: Jesus meets his mother

Diocese of Massachusetts

Church of the Advent Lawsuit Dismissed

A long struggle over the governance of the Church of the Advent in Boston came to a conclusion recently with a unanimous decision of the Massachusetts Supreme Judicial Court to dismiss the case brought by members of Advent's corporation.



The court's decision means that Advent's communicants control the affairs of their church, that the duly elected vestry there can begin the search for a rector to succeed Fr. Mead.

Fr. Mead
Amy Elliott photo

At issue was Advent's unusual system of governance, in which a 20-member corporation appointed members of the 11-member vestry. In other churches, vestry members are elected by members of the parish. The court's decision means that Advent's communicants control the affairs of their church, that the duly elected vestry there can begin the search for a rector, and that the church can be reclassified from mission to parish status by the bishop and Diocese of Massachusetts.

The conflict led to a lawsuit brought by members of the corporation against the

remaining members of the corporation, Advent's vestry, the rector and the diocese.

The dispute came about in 1993 when a majority of the members of the corporation passed a vote of no confidence in the rector, the Rev. Andrew C. Mead. Following that vote, Fr. Mead asked the Bishop of Massachusetts, the Rt. Rev. David E. Johnson, to intercede under Canon 20. Following the failure of efforts at mediation, on Aug. 31, 1994, Fr. Mead asked Bishop Johnson to dissolve the rector's relationship with the parish under Canon 21. That led to the issuance of a godly judgment by the bishop of Dec. 7, 1994.

Bishop Johnson's godly judgment included his acceptance of the resignation

of the rector, his order that the entire vestry resign and that a new vestry be elected by the communicants of the parish, rather than the corporation. The bishop also ordered the vestry to create new bylaws.

Shortly before Bishop Johnson issued the godly judgment, 13 members of the parish corporation voted to institute the lawsuit against the diocese, the bishop and others. The Rt. Rev. M. Thomas Shaw, SSJE, became diocesan bishop following the death of Bishop Johnson, and he asked Fr. Mead to postpone indefinitely the time of his departure.

In January 1996, 13 corporation members began an attempt to secede the parish from the diocese and the Episcopal Church. Bishop Shaw issued a further godly judgment, requesting that the parish elect new vestry members. Bishop Shaw also asked Fr. Mead to postpone indefinitely the time of his departure.

Communicants voted to request the diocese to reclassify Advent as a mission church under the bishop's supervision. They also petitioned the diocese to end Advent's corporation form of governance, which they said was "undemocratic and inconsistent" with the canons of the diocese and the national church.

The state supreme court upheld the defendants' claim that the Episcopal Church is hierarchical, that the dispute is one of internal discipline and government, and that the First Amendment prohibits the court from deciding the dispute.

Fr. Mead finally departed from the Boston ministry in 1996 and became rector of St. Thomas' Church, New York City. The Rev. Richard C. Martin has been interim priest-in-charge at Advent since then.

The decision "is clean and clear on the issue of the hierarchy and the canons of the church," Fr. Mead said.

Diocese of Nevada

Helping the Old and the New

A special collection will be taken Feb. 22 in churches across the Diocese of Nevada for a project to help call attention to the needs of old and new congregations within the diocese.

"Preserving the Past and Building for the Future" was initiated by St. John's Church, Glenbrook, which will match all collections raised that day to a maximum of \$20,000.

The offering will be divided between the diocese's oldest church, St. Paul's, Virginia City, and one of the newest, Grace in the Desert, Las Vegas. The Virginia City church, with an average attendance of 12, has a bell tower which is separating from the building. The Las Vegas church, which averages 180 persons on Sundays, is raising funds to build its first permanent structure.

The Rev. Eric Heidecker, regional vicar, said that if the effort proves successful this year, it probably will be continued. Suggested recipients for next year are historic St. George's, Austin, and a proposed new church in Wendover.

Dick Snyder

Comfort for the Hurting at Christmas Celebration

More than 600 people participated in the 13th annual Christmas Celebration for People Who Care About People with AIDS, Dec. 12 at St. John's Church, Royal Oak, Mich.

The Rt. Rev. Stewart Wood, Bishop of Michigan, was celebrant of the Eucharist and the Rt. Rev. Coleman McGehee, retired Bishop of Michigan, was the preacher. Anointing for healing was included in the service.

More than 40 clergy from the Episcopal Church participated along with clergy from several other churches, including bishops of the Methodist Church and the Evangelical Lutheran Church in America. The choir of St. John's and the Detroit Together Men's Chorus furnished the music.

The Rev. Rod Reinhart, interim rector at Trinity Church, Monroe, Mich., was a founder of the service, first held at St. Andrew's, Detroit.

"It's a Christmas celebration," he said. "We know that anyone who is sick, alone, and poor at Christmas [may] feel their suffering and struggle in deep and personal ways."

Fr. Reinhart said a fund has been established to help finance the celebration. He



Bishop Wood celebrates the Eucharist in Royal Oak, Mich. Anointing for healing was included in the Christmas celebration. Clergy from other churches joined more than 40 Episcopal clergy in the service "for people who care about people with AIDS."

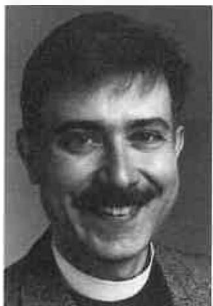
said the Richard Kelch Memorial Fund for AIDS, named after one of the co-founders of the service, would ensure the ongoing life of the service. Mr. Kelch, a member of St. Martin's, Detroit, died last April of complications of pancreatic dis-

ease. Fr. Reinhart said many congregations are involved in the service.

"We believe it is very important to maintain the strong connection with local parishes and local congregations," he said.

Bexley Hall Theological Seminary Names Dean

The Very Rev. John R. Kevern, acting dean of Bexley Hall theological seminary for more than a year, has been named dean. Dean Kevern, 44, has been at Bexley since 1992, as assistant professor of church history.



Dean Kevern

Dean Kevern is a native of Dixon, Ill. He graduated from the University of Illinois and General Theological Seminary, and he earned a Ph.D. from the University of Chicago. He was ordained deacon and priest in 1980 in the Diocese of Chicago, and served his entire parochial ministry there. He was curate of St. Christopher's Church, Oak Park, 1980-82; assistant at the Cathedral of St. James, Chicago, 1983-86; vicar of St. Francis', Chicago, 1986-88; and vicar

of St. Boniface, Tinley Park, 1989-92.

He has been a member of the committee in dialogue with Oriental Orthodox churches and was a member of Lutheran Episcopal Dialogue III. He was appointed by Presiding Bishop Frank T. Griswold to head Affirming Catholicism in the United States.

Dean Kevern succeeds the Rev. William H. Petersen, who remains on the faculty at Bexley.

Bexley Hall, in Rochester, N.Y., formerly was located in Gambier, Ohio. It is self-governing and situated on the campus of Colgate-Rochester Divinity School. The dean spoke to TLC about some changes that would be made.

"The seminary plans to institute its own curriculum which correlates classical Anglican theology with modern liberation perspectives," he said. "We want the teaching to be centered under the concept of spiritual formation. All students will be expected to develop a rule of life in con-

junction with the faculty, which already has developed a rule."

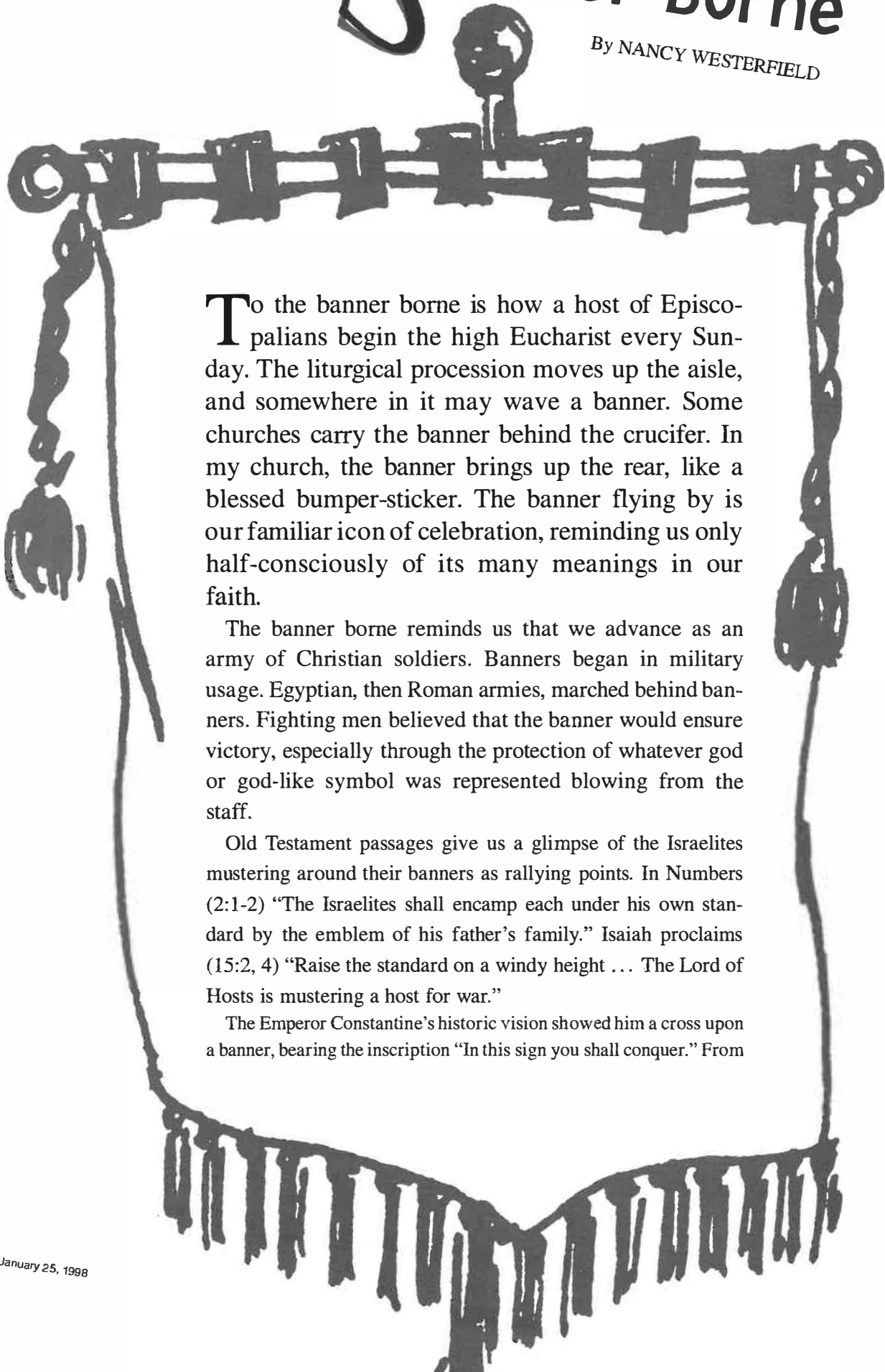
Dean Kevern said Bexley would "resume administrative, curriculum and financial independence while staying in Rochester. The result will be a consortium arrangements similar to the Graduate Theological Union in Berkeley, with a protestant divinity school, Anglican seminary and a Roman Catholic institute (St. Bernard's)." He said there would be cross-registration among the three institutions.

The dean also spoke of plans to open an Anglican house of studies at Trinity Lutheran Seminary in Columbus, Ohio, in the fall of 1998.

Correction: Because of a reporter's error, the item about the lawsuit involving the Diocese of Milwaukee in the year in review article [TLC, Jan. 4] was incorrect. The article should have reported that the suit against the diocese is for negligent misrepresentation.

To the **B**anner Borne

By NANCY WESTERFIELD



To the banner borne is how a host of Episcopalians begin the high Eucharist every Sunday. The liturgical procession moves up the aisle, and somewhere in it may wave a banner. Some churches carry the banner behind the crucifer. In my church, the banner brings up the rear, like a blessed bumper-sticker. The banner flying by is our familiar icon of celebration, reminding us only half-consciously of its many meanings in our faith.

The banner borne reminds us that we advance as an army of Christian soldiers. Banners began in military usage. Egyptian, then Roman armies, marched behind banners. Fighting men believed that the banner would ensure victory, especially through the protection of whatever god or god-like symbol was represented blowing from the staff.

Old Testament passages give us a glimpse of the Israelites mustering around their banners as rallying points. In Numbers (2:1-2) "The Israelites shall encamp each under his own standard by the emblem of his father's family." Isaiah proclaims (15:2, 4) "Raise the standard on a windy height . . . The Lord of Hosts is mustering a host for war."

The Emperor Constantine's historic vision showed him a cross upon a banner, bearing the inscription "In this sign you shall conquer." From



Banners remind us of who we are.

that bright banner, ripple all of ours.

Each “fighting unit” of the Christian army — each congregation — raises its standard emblazoned with its patron saint or sacred symbol, bidding us believers follow. The military connotation is inescapable. Hymns proclaim it: “Thus deriving from their banner / Light by night, and shade by day,” as the encampments move forward. Other emblems of church militant reinforce it. Processional flags unfurl. On the lectern, the Roman eagle, aquila, that led the cavalry phalanx, spreads its mighty wings.

A peaceable army we Christians have come to seem, in our uncontested coexistence with all the modern dominions and powers. We need to remember, let the banners remind us, that Christian blood spilled willingly in witness to the proclamation borne upon banners. When an annual council assembles the diocese, as it did in my parish this year, again that witness will be spread. Banners were invited. For the opening Eucharist, the banner-led procession wound four city blocks, crossing a major highway enroute, from the business session site to the church. Onlookers numbered in the dozens. Banners advertise. In our contemporary context, advertisements count.

Banners remind us of woman-work. We can speculate whether women wove and mounted the standards flaunted by ancient armies. But we know, as centuries unroll toward our own, of artful handiwork by leisured ladies at their looms and embroidery frames, creating public pieces. The Bayeux tapestry was worked by women. The tattered satins and velvets of heraldic banners fluttering over tombs in medieval crypts display the craft of women infinitely stitching. Today, many a parish banner is the design and execution of faithful needlewomen within the church.

Banners remind us of who we were, of the distance come. One magnificent mother, a tiny band of apostles, four evangelists, seven deacons. Then saints begin to multiply. The noble army of martyrs, known and unknown. Half-mythic medieval figures. Real men of history. Increasingly, real women. Annual council’s trafficstopping parade of banners traced the history of the church. St. Mary’s, St. Andrew’s, Holy Apostles, St. Luke’s, St. Stephen’s, St. Anselm’s, St. Martin of Tours, St. Charles the Martyr, St. Hilda’s, All Saints.

Banners remind us of who we are. The Compass Rose is our newest acquisition. My church’s chosen mission statement, “With Christ, Dare to Reach, Share, and Care,” is writ large against another silken background. Largest of our contingent of four is our ‘bishop’s banner,’ appliqued with cathedra and miter and lettered in diminishing letters for the five dioceses to which our pioneer church, once a cathedral, has successively belonged.

Banners remind us to keep the message simple, even when it is the Christian proclamation. It must be taken in at a glance, so that he who runs — or drives — may read. Like the storied stained glass windows of the Middle Ages, reading matter for the illiterate faithful, banners are a visual aid to believing. They release our joy with their eye-catching beauty, even as they affirm our continuity with the Christian heroes and heroines of our past.

Bede the Venerable, the English people’s historian, narrates how St. Augustine and his company advanced upon King Ethelbert “bearing a silver cross for a standard” and “the image of the Lord and Saviour painted on a panel.” King Ethelbert, who may or may not have been able to read, got the message, fast, before words were spoken. The banners of our faith spread the same swift message, for church and unchurch. Ours is no banner “with a strange device.” The message may come compressed to a single symbol, slogan, or motto; but it says we are Christ’s people, to the banner borne. □

Nancy G. Westerfield is a frequent contributor to TLC who lives in Kearney, Neb.



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on the Margin

By TRAVIS DU PRIEST



Two retreatants help clear wood behind Mary's Margin.

Friends of mine run a small retreat house of prayer called "Mary's Margin." The name emerged after months — perhaps even a year — of planning, praying, searching, finding, and establishing a place of ministry for seekers of things spiritual.

The house itself overlooks a nature preserve, the Vernon Marsh, through which the Fox River meanders. Hence "the margin," on at least one level of meaning: The house and its surrounding acreage is on the margin of civilized — at least, developed — humanity in their immediate neighborhood.

The two sisters who operate this ministry, Sr. Letitia and Sr. Dorcas, are themselves members of the Community of St. Mary (CSM), one of the Episcopal Church's oldest religious orders. So the use of Mary in the name was natural.

Yet the name "Mary's Margin" strikes some as a bit off beat — not quite the "St. Swithun's-by-the-Sea" that we Episcopalians expect.

Numerous retreats and quiet days take place at this house, many of which I have participated in. My main work, aside from celebrating the Holy Eucharist, has been meeting retreatants for conferences, confessions and spiritual conversation. In fact, I now direct almost all potential directees — I prefer conversationalists — to "the Margin" so that spiritual direction can be in a context of quietness and solitude and so that I can be as focused and receptive as possible when I listen and speak.

Many of those I listen to and talk with are themselves "on the margin" — on the margin of the church, on the margin of the belief, on the margin of relationships, sometimes on the margin of despair.

One is considering ordination. Another can no longer go to a traditional church. One reflects on the death of her infant child. Another recounts deeply vivid mystical visions. One deconstructs our capitalist society. Another tells of trying to quantify the effects of prayer.

As I listen and reflect with these wonderful men and women — some barely out of

their teens, others in their 80s — I have come to see that I am here at the Margin with them because I also am at the margins of ministry.

Perhaps not all in the same ways, perhaps not all on the same issues, but all these "marginers" are speaking about the margins of their spiritual lives with a priest on the margin — a priest who has been a teacher, retreat center director and confessor to religious communities, not a parish priest, his whole ordained ministry.

Funny, this call to ministry on the margin. A threshold ministry. A doorkeeper's ministry to and with those slowly, obliquely coming into the church, into a life of faith; and, as well, to those on their way out — to those with only a trace of faith left.

Long before I knew I had this call to a special ministry of the church, I was exercising it. Fortunately, the bishop who ordained me had an extraordinary sensitivity to what is variously called the non-parochial or non-stipendiary or worker priesthood. I understand not all bishops do. I will be forever grateful that mine did. I have, as have other priests in special ministries, heard the litany: "When are you going to get a real job?" "When will you get a church and be a real priest?" I have heard recently from a postulant that a member of a commission on ministry considers calls to parish ministry the only valid reason for ordination. A deacon friend of mine was turned down for ordination to the priesthood because his ministry was primarily to non-Episcopalians.

I've come to see that I am a marginal priest to marginal people in marginal places. I accept that. For many, "marginal" has negative connotations. For me it is the key, the core, the heart of ministry.

To be there not only at the threshold but in some way as a threshold for the tentative, the hesitant, the quiet loner, the blossoming Christian humanist.

The church's outposts — classrooms, industrial plants, hospitals, retreat houses, holy places of spiritual direction — are the ministries on the margin. May the Lord of these special ministries bless the harvest! □



Meditative scene outside chapel at Mary's Margin

Editorials

Irony in Choice of Words

It seems more than a bit ironic that some of the persons who are embracing the restoration of the name "Protestant Episcopal Church in the United States of America" [TLC, Jan. 11] are the same folks who worked diligently to have the word "Protestant" removed from the church's title. During much of this century catholic-minded Episcopalians objected to the word "Protestant" in the title because it gave a one-sided emphasis to a secondary element of the history of this church. In popular understanding, it contradicted the more important adjective "catholic," affirmed in the creeds.

In 1967, following decades of discussions, General Convention finally adopted "The Episcopal Church" as a legal title, a step widely applauded at the time. The principal argument against the change was that the old title, "Protestant Episcopal Church in the United States of America," appeared in so many legal documents that it would take a large legal staff years to arrange all the changes and would cost many millions. In addition, there was the argument that the longer title already appeared in every Book of Common Prayer and *Hymnal 1940* in use in every church.

That General Convention adopted the new title in the pre-

amble of the church's constitution as an alternate title and the long, older one remained. In fact, the journal of that convention, on its title page, referred to "The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church." Over time, as church documents were revised, the shorter, newer title was used, including on the title page of the 1979 Book of Common Prayer. This magazine was a pioneer in using the shorter title, having done so since that convention of 1967.

The group of persons who have incorporated the original title in at least 44 states claims that as the Episcopal Church abandoned its title, it abandoned its faith as well. They are embracing the word "protestant" in hopes that, as one of their leaders said, for persons who feel the Episcopal Church has drifted away from biblical truth, "the church they have known and served will not be taken away from them." While the strategy may restore a familiar name, it has created mistrust, suspicion and ill will among many who would agree with the group's assessment of the current state of the church. The move to incorporate is an unfortunate strategy which will have little effect on the rest of the church.

To a Friend on Notification Day

By David Tanner



You called during Advent to proclaim
the day of your own personal nativity.
And I, with eyes blinded by gladness,
gave adoration to the babe of antiquity.

All praise be to Him whose love consumes
the depths of our involuntary sinew. All
praise be to the fire that issues from His
heart and makes all creation ever new.

Holy, holy, holy angels give voice to
mortals hidden in clefts of mute stone.
Holy earth shifting under naked feet,
appendages of clay; poured out love atone.

When friends in eternal mansions meet
to eat the bread and share the cup;
enrobed, enthroned on breath of love,
the flesh to eat, the blood to sup.

Eternal Father, blessed son who
gives joy in His agonizing pain;
from holy stable to brow of death
created melds with three in one.

Heavenly hosts with shaded eyes fold
their multi-layered wings around Him
whom heaven sent: (the Holy See)
and give adoration to the babe of antiquity.

By BILL JONES



Enlarging the Church Through Music

A recent article, "For the Musically Challenged" [TLC, Nov. 2], demonstrates that churches often make poor choices when presented with a crisis in their music programs. Not only does the author seem happy that his church was able to do without a minister of music by playing pre-recorded hymns each Sunday on an Allen Smart Recorder, he also was recommending that this might be a suitable alternative for small parishes struggling to find and/or pay a minister of music. Perhaps in the interest of saving money, congregations might also want to consider eliminating the minister and have a priest send a pre-recorded sermon to be played on Sunday morning along with the pre-recorded hymns.

The point is that churches don't exist just to have church on Sunday morning, but exist to minister to their congregations and surrounding communities. Rather than accepting failure, I am suggesting that churches need to look at ways to grow their music programs, keeping in mind that most communities are in need of the mission and ministry which this article describes.

Even though music has been central and fundamental to worship through the ages, in recent history it has become peripheral to worship in most of our churches. When presented with new ideas or programs, churches are now often asking, "What's in it for us?" rather than, "What is in it for our community?" or, "What does this program do to further Christ's kingdom here on earth?" Is it possible for churches of any size to create a center of vibrant musical worship, and in the process, create an important outreach to their community? Yes! In the process, "the musically challenged" will have to challenge themselves to grow, to change, to reach out, and, yes, to raise some money. However, it is possible to begin a growing music ministry within even the smallest parish.

At this point I would like to put forth a successful case history that supports what I am suggesting. In 1985 my wife and I moved to a very small town in North Carolina for me to serve as artist-in-residence at the local college. The church which we attended was a small Methodist church whose average Sunday attendance was about 100. To have a music program, the church usually hired the public high school choral music teacher to play the organ



and direct the choirs. Its total music budget was about \$500 per month. Every time the school music teacher left town for a higher paying job, the church went into a panic, praying that the next teacher could play the organ and would consider the position. During our first year at the church, one of these panics hit when the organist quit with short notice. Leaders came to us out of desperation (I am a professional trumpet player, my wife was a pianist; she is now an organist) hoping that we would, at least temporarily, assume direction of the music program. Through an amazing set of circumstances, we ended up serving the church for the better part of the next 10 years.

During these 10 years, with the help of a dynamic minister and many dedicated parishioners, the church music program was transformed. The chancel choir, handbell choir, and children's programs grew in size and quality, but, more importantly, a whole new ministry was added to the church music program. This ministry included a

When presented with new programs, churches often ask, 'What's in it for us?' rather than, 'What is in it for our community?'

community music school which offered music programs that reached ages 18 months through adult. Lessons and classes were offered on all instruments and voice. A yearly concert series included programs by professional musical artists and recitals by students. A professional chamber orchestra was formed, and community choral activities were organized. Most importantly, scholarships were offered so that all people in the community could have access to music study regardless of economic

status. At this writing, hundreds of people come to this church each month to take advantage of the music program. The actual budget for music, including scholarships, the music academy, the concert series, and the church music ministry approaches \$40,000 a year, and the church retains a full-time professional musician on staff. In a few days, this church will be dedicating a new tracker organ and a refurbished sanctuary.

If this program can work at a small church, located in a town of just 2,000 people and a county with only 20,000 people, it can work at just about any church. Let the church ask, "What's in it for us?" There is a lot in it for you. First, your program will grow and you will have ways of raising funds outside of the current church budget. Second, your church will receive recognition because of its leadership in the community. Your church will be a place to go for quality musical instruction and dynamic performances. Finally, even if your existing program lacks prestige, it will be nourished, and new members will be attracted to the church and into the church music program. In the process, your musical worship will be enhanced.

More importantly, let's ask, "What's in it for our community?" Outside of major metropolitan areas, most communities suffer from a lack of performing arts functions. This program will increase the availability of wholesome musical performances and quality music education activities. Your church, through a music scholarship program, will be able to create a whole new mission and outreach to the underprivileged. One of the most heartwarming results of the above program came when teachers in the public schools began to tell us that our scholarship students were performing better in their schoolwork and were enjoying a new sense of self-esteem. The latest research in music education proves that music is vital to both the young and the old. By providing music education to your community, you will be providing a service desperately needed in our society.

As a professional musician, I have to ask the question, "What's in it for the music profession?" This program creates jobs for musicians, rather than eliminating them. It gives small churches the opportunity to expand part-time positions to full-time positions, and it gives large churches the opportunity to create new "artist-in-residence" positions.

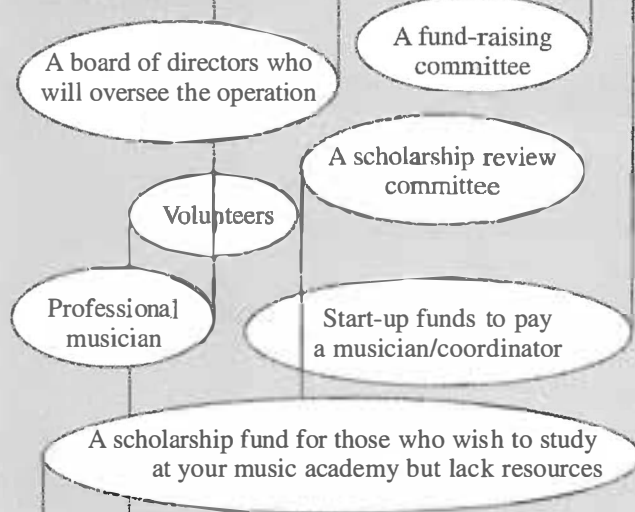
Many churches have been increasingly frustrated in the search for music ministers. I feel that in order for church music ministries to grow, the church must take responsibility for creating quality employment opportunities for musicians. Creating programs such as the one suggested in this article will certainly help in assuring that there is a good supply of musicians to serve the church during the next century.

To close, I must humbly submit, as a Christian, that as we pray the Lord's Prayer each Sunday, when we say "Thy kingdom come," we must take time to reflect on what we are actively doing each week to build Christ's kingdom here on earth. Building the church music program can produce tangible results and provide a delicious taste of a little "heaven on earth." At the same time, we can nurture the community spiritually, provide needed educational activities, and reach people who might otherwise be unreachable. □

Bill Jones is a member of Christ Church Cathedral in Lexington, Ky.

To begin ...

Expect to spend the better part of a year planning the program and raising start-up funds before activities are begun. You'll need:



This fund can be started with a special fund-raising concert, which brings attention to the new program and emphasizes the need to make it accessible to every member of the community.

Happily, funding is not as problematic with musical activities as it might be with other new ministries. Many musical activities have built-in funding components, including fees for classes and lessons, admission fees to concerts and special events. Many state arts agencies and philanthropic organizations will give serious consideration to grant requests for your program. Local businesses will assist in sponsoring the scholarships and concerts of a micro-arts center.

Certainly, as your program grows to self-sufficiency, the church budget will expand. But during my time as director of the above program, we raised an average of \$20,000 annually outside the church budget to provide scholarship and operational funds for the music academy and concert series.

Bill Jones is executive director of Musicorps, an organization that assists churches and community arts organizations with the funding and development of micro-arts centers.

Website

Information on music education is available on the Internet:

MUSICA
(Music and Science Information Computer Archive)

www.musica.uci.edu

**National Standards for Arts Education,
Music Educators National Conference**

www.menc.org

American Music Conference

www.amc.music.com

Mr. Holland's Opus Foundation

www.mhopus.org

Books

W *PRESENCES*
A Bishop's Life in the City
r By Paul Moore
i Farrar, Straus and Giroux.
Pp. 328. \$28

t This is an absorbing, highly
i personal, elegantly told tale of
n one life in the church and mid-
g century America as viewed from
a perch high in the social and
ecclesiastical hierarchy for nearly
eight decades.

I It unfolds with surprising sensi-
n tivity and detail from Paul
t Moore's birth on his family's
o commodious country estate
through his present "presence" as
the retired Bishop of New York,
thrice decorated war veteran,
father of nine, and widower hap-
pily remarried and comfortable at
home in a Greenwich Village townhouse.

t It was at prep school, the elite St. Paul's School in New Hampshire, that
h Moore was warmly drawn to the church catholic through chapel and close
e friendship with a Cowley father. After that came Yale, the Marine Corps, Gen-
eral Seminary, marriage and assignment to a team ministry where Moore and
several worthies after him made their names — Grace Church, Van Voorst, Jer-
sey City, N.J. — which became a metaphor for successful work in the inner-city
and marked Moore as an aristocrat who relates compassionately to poverty and
suffering.

S From the East, Moore and his blue-stocking bride, Jenny, and their con-
u stantly growing brood, went on to Christ Church Cathedral, Indianapolis,
n where he began to get nibbles about election to the episcopate. Vested in pur-
s ple as Suffragan Bishop of Washington in 1964, he moved along six years later
e to become Bishop Coadjutor of New York and, in two years, the diocesan.

t Moore and others in an increasingly fragmented House of Bishops turned
from the turbulent 1960s to the many-sided issues of liturgical revision, ordi-
nation of women, sexuality, reduced giving, mutinous laity, distressed clergy
and other assorted goblins. For Moore, it was a heartbreaking hour in which he
arrived near the top of the heap only to see his wife critically injured in an au-
tomobile accident. It put them at odds in trying to move the family from the re-
lative quiet of a gracious house in Washington to a stately palace on New York's
cathedral close. Mrs. Moore died and her husband considered resigning to tend
the family, but instead felt "in the core of my being that being Bishop of New
York was God's call for me."

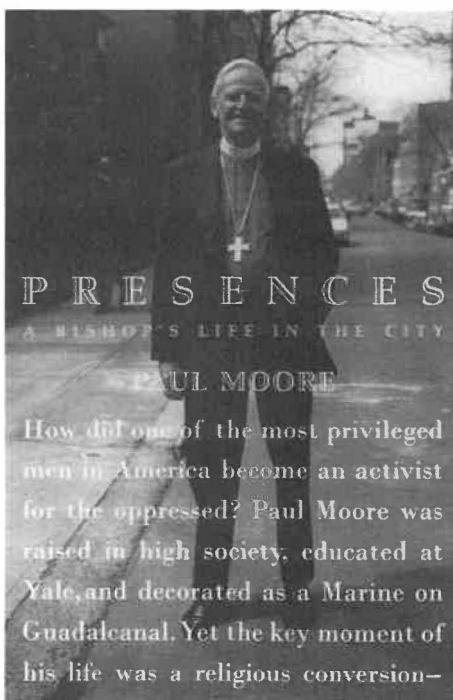
He remarried in the spring of 1975, to the recently widowed Brenda Eagle.

What thereafter transpires in General Convention and other counsels signals
a division between supporters of Moore's liberal positions and those who find
him a greatly changed, impatient turn-coat. Aging but tough, he was firm in his
opinions and articulate of the reasoning by which he arrived at them.

In 1989 he passed the crozier to Richard Grein and created an energetic but
less stressful role as seasoned cleric, occasional demonstrator, attentive hus-
band, frequent luncher at his beloved Century Club, and devoted father and
grandfather, a craggy countenance as accepting of criticism as kudos.

It's a certainty that the Rt. Rev. Paul Moore will go on offering interesting
insight and input. As for his enthralling autobiography, send up a prayer that it
may be the first course in a feast of cogent books that linger at this man's fin-
gertips and of which he is eminently, convincingly capable.

(The Rev.) James B. Simpson
Washington, D.C.



New Meaning in Business

LEADING WITH SOUL
An Uncommon Journey of Spirit
By Lee G. Bolman
and Terrence E. Deal
Jossey-Bass. Pp. 195. \$18.50

This short book is written by two well-established business consultants and ought to be read by every parish priest who seeks to be pastor to business leaders and the structures within which they work. Furthermore, any Christian person who works within the business culture will be challenged and encouraged by this book.

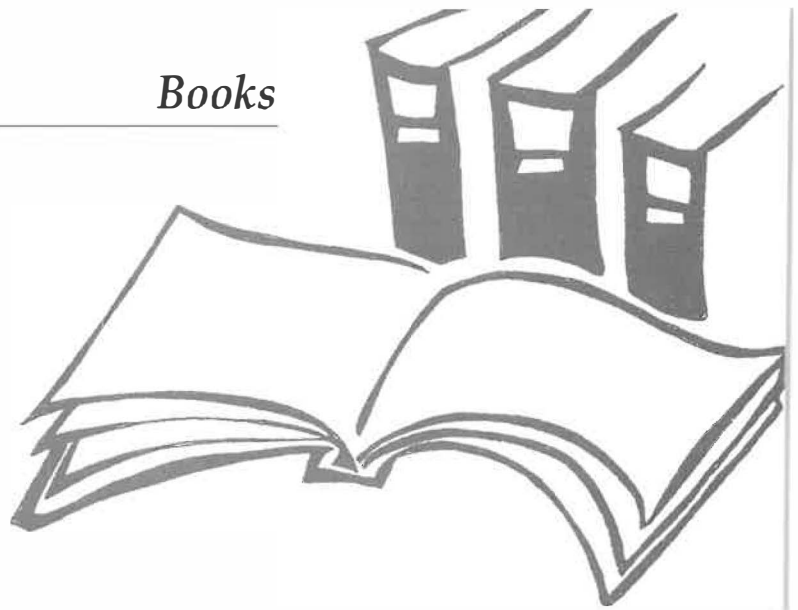
This is no dry work on management principles or strategic planning, but is rather about the role that spirituality plays in the ethos of every business organization and every business leader. The authors' operating premise is that, "We lost our way when we forgot that the heart of leadership lies in the hearts of the leaders." Their approach is non-sectarian and somewhat general but can be easily focused to a specifically Christian world view.

Bolman and Deal use the same technique that Jesus used in order to keep their reader's attention and to make their various points: storytelling. A burned out and totally secularized corporate executive named Steve, on the advice of a colleague, goes to see Maria, a wise and deeply rooted business consultant. Over time she gently leads him along a path she herself has discovered in her own business ventures.

The most useful section of the book discusses "gifts of leadership." These are not the gifts a leader must have, but the gifts a leader must know how to give out within the business setting: authorship, love, power and significance.

What a great book this would be for some lunch-time conversations with a group of business leaders, or board members, or even clergy.

(The Rev.) David Jones
Concord, N.H.



Baptism Central to Life

BY WATER AND THE WORD

The Scriptures of Baptism

By Daniel B. Stevick. Church Publishing
Pp. 310. \$20.95 paper

Fr. Stevick has given the church a valuable commentary, not just on the scriptures associated with baptism, but on the rite itself. He begins with an account of baptismal practice through the centuries, and of the role of scripture and catechesis in the celebration of the sacrament. An analysis of the biblical passages that may be read in connection with the rite follows, arranged according to the preferred occasions of baptism in the prayer book rite.

Easter and Pentecost, together with Lent, are treated as one complex, Christmas and Epiphany as another, and All Saints' as a third. Subsequent chapters treat the use of Sunday as a baptismal day and the scriptures appointed for the votive "At Baptism."

The scriptural evidence, especially in Acts, for early Christian practice, and biblical allusions within the service lead to a closing discussion of some of the images and themes of baptism. The writing is lucid and requires only a minimal prior knowledge of the subject. But the book will also be an invaluable source for those who baptize or who preach or teach about baptism.

Perhaps the most important point in the book is the treatment of baptism not merely as Christian initiation but as central to the life of the individual Christian and to the church itself.

I found few problems, but the statement that "the gospel story of Jesus' baptism was generally read at Epiphany in the West (not, however, in the readings of the Sarum system, which omitted the baptism account altogether)," is misleading. In most Western lectionaries the Epiphany gospel was the story of the magi, other readings at Mass and at the office spoke more broadly of manifestation but not of Christ's baptism. Most, however, included a gospel narrative of baptism either on the Sunday after Epiphany or on the octave, and Sarum did both (reading from both Matthew and John.) It is quite correct that the prayer book did not maintain this pattern until recent revisions.

(The Rev.) William D. Loring
Danbury, Conn.

Divine Order

BREAD OF ANGELS

By Barbara Brown Taylor

Cowley. Pp. 160. \$11.95 paper

Barbara Brown Taylor's collection of 29 sermons again refutes the clichés about Anglicans having a non-sermon on Sunday morning.

In this collection we not only are reassured that God loves us and makes provision for us, but that there is some divine order in the world. The recurring message that it is God's will for us to seek and accept that structure, surprising as it often is, is a wonderful point of beginning for people who have been raised in an environment which says; "Look out for number one," and "Don't trust anyone who is unlike yourself in any way."

Taylor on the other hand finds bright and crisp ways of telling us to look for the unconventional revelations of God in this world. She is intellectual and thoughtful enough for serious reading, and contemporary and informal enough to cause those who do not read sermons to make an exception. The way Taylor serves *Bread of Angels*, it is real "Soul Food."

(The Rev.) Donald J. Maddux
Shelton, Wash.

Wanted: Domestic Missionary Diocese needs Episcopal clergy with strong commitment to Christ. Spend a year of your retirement on the frontier of the Church's mission. Contact: Bishop Creighton Robertson, The Diocese of South Dakota, 500 S. Main Ave. Sioux Falls, SD 57104



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The Rev. Liston A. Garfield, r
Sun 11, Wed 12 noon

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Univ. of Colorado *Boulder*
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
The Rev. Neysa Ellgren
Sun H Eu 5, dinner 6

Univ. of No. Colorado *Greeley*
TRINITY PARISH 3800 W. 20th St. (970) 330-1877
The Rev. Rick Kautz, r
Sun H Eu 8 & 10:15, college group & H Eu 5

DELAWARE

Univ. of Delaware *Newark*
ST. THOMAS'S/EPISCOPAL CAMPUS MINISTRY
The Rev. Thomas B. Jensen, r, the Rev. Kempton D. Baldridge, assoc & univ v
Sun 8, 10:15, 5:30, Wed 12:10, 10. Fellowship Wed 9. EP daily 5:15. Christian concert series each semester

FLORIDA

Univ. of Florida *Gainesville*
CHAPEL OF THE INCARNATION 1522 W. University Ave.
The Rev. Nancy Tiederman (352) 372-8506
Sun HC 11; Wed HC 12:15; Prayer/Praise 7:30

GEORGIA

Univ. of Georgia *Athens*
EPISCOPAL UNIVERSITY CENTER
The Rev. Timothy H. Graham, chap
ST. MARY'S CHAPEL 980 S. Lumpkin
H Eu Wed 5
EMMANUEL CHURCH 498 Prince Ave.
H Eu Sun 8, 9, 11:15

ILLINOIS

So. Illinois Univ. at Carbondale
ST. ANDREW'S—Canterbury Fellowship 402 W. Mill St.
The Rev. Dr. Isaac I. Ithasota, r (618) 529-4316
Sun H Eu 8, 10. Dinner Sun H Eu 5. Wed Healing Eu 7

INDIANA

Purdue Univ. *West Lafayette*
EPISCOPAL CAMPUS MINISTRY
545 Hayes St. 47906-2947 (317) 743-1347
The Rev. Peter J. Bunder, c
e-mail: goodshep@holli.com
http://www.holli.com/goodshep
Sun HC 8:30, 10:30, Dinner 8, HC 7. Thurs HC 12:30

Univ. of Notre Dame *South Bend*
St. Mary's College
Indiana Univ.
Bethel College
CATHEDRAL CHURCH OF ST. JAMES (219) 232-4837
Downtown on NW corner of Washington & N. Lafayette
The Very Rev. Frederick Mann, Dean; the Rev. James Turrell; the Rev. Joseph Illes
Sun H Eu 8, 10:15, 6; SS 9; Adult Ed 9:15; H Eu Wed 9:30, Fri 12:05. Call for transportation

LOUISIANA

Louisiana State Univ. *Baton Rouge*
ST. ALBAN'S CHAPEL Dairymple & Highland
The Rev. Patrick L. Smith, interim chap
Sun 10:30, 6; Wed 11:45

MICHIGAN

Central Michigan Univ. *Mt. Pleasant*
ST. JOHN'S 206 W. Maple 773-7448
The Rev. Dr. Gordon F. Weller, r; Nancy Casey Fulton, chap
Sun HC 8 & 10; Wed 7; others as anno. Campus Fellowship Sun 7

Michigan State Univ. *East Lansing*
ALL SAINTS' 800 Abbott Rd. (517) 351-7160
The Rev. Allen Kannappell
Sun 5 worship. Wed 5:30 Bible study

Univ. of Michigan *Ann Arbor*
CANTERBURY HOUSE
721 E. Huron St., Ann Arbor, MI 48104 (313) 665-0606
The Rev. Matthew Lawrence, chap
The Episcopal Student Center at the University of Michigan.

Wayne State Univ. *Detroit*
THE EPISCOPAL CHAPLAINCY
Jenny Gale Tsering, chap (313) 577-8306
687 Student Center Building, Detroit, MI 48202

NEBRASKA

Hastings College *Hastings*
ST. MARK'S PRO-CATHEDRAL 422 N. Burlington
The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't 462-4126
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

Univ. of Nebraska *Lincoln*
ST. MARK'S ON THE CAMPUS 1309 R
The Rev. Dr. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW HAMPSHIRE

Univ. of New Hampshire *Durham*
ST. GEORGE'S Main St. at Park Ct. (603) 868-2785
The Rev. Michael L. Bradley, r
Sun Eu 8:30, 10:30

NEW JERSEY

Drew University *Madison*
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The Rev. Lauren Ackland, r (973) 377-0106
Sun H Eu 7:30, 9, 11:15. Mon EP 5:30; Thurs MP 9:30; Wed Eu 9:30; Thurs Eu 7; Fri EP 5:30; Sat MP 8:15

NEW MEXICO

Univ. of New Mexico *Albuquerque*
CANTERBURY CAMPUS MINISTRY/St. Thomas of Canterbury 425 University, NE 87106 (505) 247-2515
The Rev. Carole McGowan, r; Maureen Doherty, ass't campus minister
H Eu Sun 8, 10, Tues 5:30, Wed 12:05. Tues night student activities

NEW YORK

Univ. at Buffalo *Buffalo*
ST. ANDREW'S 3105 Main St. at Lisbon
The Rev. Peter Arvedson, Ph.D., r
Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

NORTH CAROLINA

East Carolina Univ. *Greenville*
ST. PAUL'S 401 E. 4th St.
The Rev. Thomas Cure, chap
Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship HC/supper

OHIO

Kent State University *Kent*
CHRIST CHURCH 118 S. Mantua St. 673-4604
The Rev. Robert T. Brooks, r
Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

Youngstown State Univ. *Youngstown*
ST. JOHN'S 323 Wick Ave. (330) 743-3175
The Rev. William Brewster
Sun 8 & 10:30

PENNSYLVANIA

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

TEXAS

Sam Houston St. Univ. *Huntsville*
EPISCOPAL STUDENT CENTER 1614 University Ave. (409) 295-3988
Fr. Jim Sproat, chap
Sun 6 Mass and Meal. Wed 6 Compline & Bible Study

Stephen F. Austin State Univ. *Nacogdoches*
CANTERBURY HOUSE 1322 Raguet (409) 560-2366
The Rev. Earl Sheffield, chap
Sun dinner and program 6. Wed Eu 6:15

VIRGINIA

Randolph-Macon Woman's College *Lynchburg*
ST. JOHN'S Boston & Elmwood
The Rev. Frank G. Dunn, r; the Wm. P. Parrish, p
Sun H Eu 8, 10:30; MP Mon-Fri 9

Virginia Commonwealth Univ. *Richmond*
EPISCOPAL CAMPUS MINISTRY
ST. JAMES' 1205 W. Franklin St. 23220
The Rev. R. Leigh Spruill
E-mail rispruill@aol.com
Sun 5 worship, 6 Fellowship & supper

Virginia Military Institute *Lexington*
Washington & Lee Univ. (540) 463-4981
The Rev. David Cox, r; the Rev. Mark Lattime, ass't
Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

WASHINGTON

Univ. of Washington *Seattle*
CHRIST CHURCH—Canterbury 4548 Brooklyn Ave. NE, Seattle 98105
The Rev. Mary Shehane
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45; Sun 6:30



Refer to key on page 20

Short & Sharp

BY TRAVIS DU PRIEST

Growing Older

I'M TOO YOUNG TO BE THIS OLD! Surviving and Thriving in the Muddled Middle Years. By Patricia Smith. Bethany House. Pp. 187. \$8.99 paper.

An upbeat book of lists and directions for getting the most out of mid-life, for transitioning from child to friend with aging

parents, and for cultivating a deeper relationship with God.

AND NOT ONE BIRD STOPPED SINGING: Coping with Transition and Loss in Aging. By Doris Moreland Jones. Upper Room. Pp. 112. \$9.95 paper.

A United Methodist pastoral counselor draws from her own personal and professional experience with the loss and grieving processes of aging. Her insights are particularly good on connecting with the past, seeing faith "as an ongoing thread of life," and understanding family expectations as a means of control.

Growing in Faith

THE MUSTARD SEED BOOK: Growing Faith in Your Own Backyard. By Mike Flynn. Chosen/Baker. Pp. 240. \$11.00 paper.

A practical primer of faith, providing methods and models of faith. The author, an Episcopal priest, explores different manifestations of faith: faith for protection, intimacy with God, as well as hindrances to faith.



WHEN FAITH IS NOT ENOUGH. By Kelly James Clark. Eerdmans. Pp. 190. \$18.00 paper.

A professor of philosophy at Calvin College looks at the darkness we all know at

various times in our lives and the moments of light and grace that can come from them. Filled with personal memories and "facts as miracles."

MAKING DISCIPLES: Following Jesus' Model. By Mike Flynn. Fresh Winds (18603 E. Saratoga Pl., Aurora, CO

80015). Pp. 63. \$5.00 paper.

Fr. Flynn, an Episcopal priest in Denver, CO, urges contemporary Christians to follow Jesus' own model for making disciples — praying, recruiting, "hanging out," teaching, apprenticing, debriefing and anointing. His insistence on baptism of the Holy Spirit will resonate affirmatively with some; not so, with others.

What's In A Name?

THE NAME BOOK: Over 10,000 Names — Their Meanings, Origins, and Spiritual Significance. By Dorothea Austin. Bethany House. Pp. 192. \$9.99 paper.

A new and expanded edition which includes lists of biblical names, birthstones and flowers along with the longer listing of names with their origins and meanings. The TLC staff yields Betty: oath of God; Lila: lilac; Karen: pure; John: God is gracious; Amy: beloved; Jennifer: fair; Patricia: noble. Any wonder they're in religious publishing?

Two for Study

THE PRAYER BOOK IN THE CHURCH. By Charles P. Price. Forward Movement. Pp. 24. \$1.95 paper.

A new Forward Movement pamphlet on the history, development and spiritual uses of the Book of Common Prayer. Fr. Price, professor emeritus of theology at Virginia Theological Seminary, has written extensively on liturgy and worship. Good to hand a newcomer or to read as a brief refresher.

ASPECTS OF MONOTHEISM: How God Is One. Edited by Hershel Shanks and Jack Meinhardt. Biblical Archaeology Society. Pp. 131. No price given, paper.



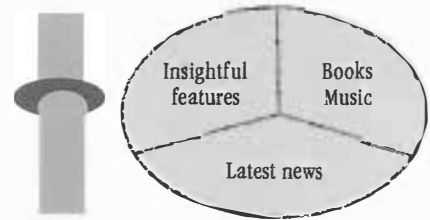
Papers presented during a symposium at the Smithsonian Institution on the ancient god Akhenaten, early Israel and Yahweh, the reforms of Hezekiah and Josiah, and Jewish and Christian monotheism. Includes color

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Appointments

The Rev. **Charles Kramer** is rector of St. James', Box 300, Hyde Park, NY 12538.

The Rev. **Christine Lorenz** is assistant at Zion, 243-01 Northern Blvd., Douglaston, NY 11363.

The Rev. **Albert Majkrzak** is rector of Christ Church, 410 Grand Ave., Waukegan, IL 60085.

The Very Rev. **Richard Mansfield** is dean of Christ Church Cathedral, 45 Church St., Hartford, CT 06103.

The Rev. **William Melnyk** is priest-in-charge of Trinity, 335 4th Ave., Mt. Vernon, NY 10550.

The Rev. **Jerry Miller** is rector of Zion, E Main St., Wappingers Falls, NY 12590.

The Rev. **Ellen O'Hara** is pastor of St. Paul's, Box 1449, Pleasant Valley, NY 12569.

The Rev. **Douglas E. Ray** is executive director of the Colorado Episcopal Foundation, 1234 Banock St., Denver, CO 80204.

The Rev. **Christopher R. Seitz** has accepted a chair in Old Testament and theological studies at the University of St. Andrews, Scotland.

Ordinations

Deacons

Eau Claire — Franklyn Colebrooke, Sr.

Georgia — Daniel Chul Ki Lee.

New Hampshire — Willis D. Ottery, Fairbairn Powers, Virginia A. Slawnwhite.

San Diego — Tom Johnson.

Southeast Florida — Eugene Hall.

Southern Ohio — Beverly Elaine Poinsett, Marshall Wiseman.

Spokane — Marjorie Stanley.

Vermont — Jean Allison MacDonald.

Priests

Central Pennsylvania — Dianne P. Andrews, associate, St. John's, 321 W Chestnut St., Lancaster, PA 17603.

Newark — Michel Belt, Susan Butler, Michael Gerhardt, Jill McNish, Gabriel Sinisi, John Thompson-Quartey

North Dakota — Page Towne.

Ohio (for the Diocese of Newark) — Denise Yarbrough.

San Diego — Tracey Carroll.

South Carolina — J. Haden McCormick, Sally Putnam.

Southeast Florida — Cass Daly.

Retirements

The Rt. Rev. **Herbert A. Donovan, Jr.**, as vicar of Trinity Parish, New York, NY.

The Rev. **Peter Huiner**, as rector of Grace Church, Wilmington, DE.

The Rev. **Kenneth E. Hulme**, as rector of St. Peter's, Milford, CT.

The Rt. Rev. **Charlie F. McNutt, Jr.**, as chief operating officer at the Episcopal Church Center.

The Rev. **Donald Muth**, as assistant at St. Martin's, Metarie, LA.

The Rev. Canon **Edgar F. Wells**, as rector of St. Mary the Virgin, New York City.

The Ven. **Francis L. Winder**, as archdeacon of the Diocese of Utah.

The Rev. **Jon Widing**, as rector of Christ Church, Avon, CT.

Deaths

The Rev. **David Dillon**, a retired priest of the Diocese of Central Florida, died Nov. 28. He was 77.

A priest for 40 years, he was a native of Breckenridge, PA. He graduated from Penn State University and General Theological Seminary. He was priest-in-charge of Trinity, Monessen, PA, 1957-60, and Good Samaritan, McKeesport, PA, 1959-60. He was assistant at Holy Comforter, Miami, FL, 1960-62, rector of St. Mark's, Haines City, FL, 1962-66, and rector of Holy Trinity, Daytona Beach, FL, 1966-86. He retired in 1986.

The Rev. **Charles Bidwell Farrar**, rector emeritus of the Church of the Guardian Angels, Lantana, FL, was killed in an automobile accident Dec. 25. He was 72.

Fr. Farrar was well known as a social activist. A native of Boston, he was a graduate of Yale University, the University of North Carolina, and General Theological Seminary, where he was president of the student body. He was ordained deacon in 1961 and priest in 1962. He was vicar of Guardian Angels, Lantana, 1961-66; vicar of Holy Apostles, Satellite Beach, FL, 1966-69; priest-in-charge of four churches in the Diocese of North Carolina, 1973-77; and rector of St. John's, Belle Glade, FL, from 1978 until 1986, when he retired. He taught English literature at Rollins College, and in Germany and The Gambia. He was a naval officer in World War II and the Korean War. He is survived by his wife, Elizabeth, and two daughters, Helen and Marion, both of Atlanta.

The Rev. **Charles S. Hotchkiss**, 58, a priest of the Diocese of Central Florida, died Nov. 9 from injuries sustained in an automobile accident. Fr. Hotchkiss lived in Crystal River, FL, where he was a drug and alcohol counselor. He also was vicar of St. Joseph's Church, Orlando.

Fr. Hotchkiss was born in Washington, NC. He graduated from Duke University and Nashotah House, and was ordained in 1965. He was assistant at St. Mary's, Tampa, FL, 1965-67, assistant at St. Mark's, Fort Lauderdale, FL, 1967-68, and later was vicar of Shepherd of the Hills, Beverly Hills, FL, and assistant at St. Anne's, Crystal River. He is survived by his wife, Linda, and four children.

Next Week ...

Looking to Lambeth

Classifieds

BOOKS

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

CATECHUMENATE

MAKE DISCIPLES with Christian Formation: A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

COMPUTER SOFTWARE

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Internet: <http://members.aol.com/ssministry>

CONFERENCE

INTERNATIONAL CONFERENCE FOR PARISH CLERGY. "The Parish Pastor and the 21st Century," April 21-23, 1998, Bradenton, FL, featuring Loren B. Mead, founder and former president, Alban Institute, and Episcopal priest with many years in parish ministry. For information: **Dr. Robert Yoder, F.A.P.C.**, P.O. Box 96, Wade, NC 28395-0096. (910) 484-7867. Sponsor: Academy of Parish Clergy.

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ORGANIZATIONS

ORDER OF THE ASCENSION — a dispersed Christian community; a Benedictine rule; shared commitments to the revitalization of congregations and the struggle for justice in our society. A five-day gathering each spring in Philadelphia for spiritual retreat, mutual support and education. Open to laity and clergy. All current members have been through comprehensive training in congregational development. For more information: **Lowell Grisham**, 215 N. 6th St., Fort Smith, AR 72901.

FELLOWSHIP OF ST. GREGORY & ST. AUGUSTINE. An international communion of prayer, work and study dedicated to the reunion in diversity of the Anglican Communion and the Roman Catholic Church. P.O. Box 2436, Novato, CA 94948.

Classifieds

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RECTOR: Historic medium-sized parish in New York City's Greenwich Village with landmark buildings including rectory. Eucharist-centered worship, renowned music. Highly-educated, friendly membership. Substantial endowment and healthy pledging. Community outreach to homeless and hungry. Please send letter indicating interest, resume and CDO profile to: **Search Committee, Church of the Ascension, 511 Avenue of the Americas #371, New York, NY 10011.**

ASSOCIATE RECTOR with primary responsibility for youth, and to share in all other areas of pastoral and liturgical ministries in a large, growing parish in the western suburbs of Chicago. We seek an energetic, experienced priest who wants to share his/her experience with us. Exciting opportunities for the right person. Please send CDO and resume to: **The Rev. W. Michie Klusmeyer, Trinity Church, 130 N. West St., Wheaton, IL 60187. FAX (630) 665-1101.**

CHAPLAIN—Retirement Community. Full-time position at St. Martin's-in-the-Pines, Birmingham, AL. Responsible for pastoral care for 350 residents. Special skills and training required in counseling the terminally ill, grief counseling and communicating and leading worship with the elderly. Applicants should send CDO profile, resume and references by March 1, 1998 to: **Chaplain Search Committee, St. Martin's-in-the-Pines, 4941 Montevallo Rd., Birmingham, AL 35210.**

CHRISTIAN EDUCATION: The Church Divinity School of the Pacific has begun a search for a full-time faculty member in Christian education. Candidates should hold the Ph.D., Th.D., or Ed.D. or their equivalents with significant prior experience in ministry. They should be prepared to teach in an Episcopal seminary. For further information contact: **Arthur Holder, Dean of Academic Affairs, 2451 Ridge Rd., Berkeley, CA 94709.** Review of applicants will begin March 1, 1998.

EARLY RETIREMENT? We are looking for a priest who is tired of winter, but not tired of work! St. Luke's Episcopal Church and Parish School, La Union, NM (rural, Rio Grande Valley, 20 minutes from downtown El Paso—"Sun City"—Texas). We need a priest associate to do the early service on Sunday mornings, share with the rector the chaplaincy of the parish school, and share the teaching of inquirers' class, communion preparation class, etc., in this wonderfully diverse, growing parish. We can offer a mobile home pad, free water, electric and natural gas, diocesan health plan or supplemental insurance if you qualify for Medicare, plus a very modest cash stipend. Please send resume, letter of inquiry and/or CDO profile to: **The Rev. John Zachritz, Rector, St. Luke's Episcopal Church, 7050 McNutt Rd., La Union, NM 88021-9762. (505) 874-3972.**

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GRACE EPISCOPAL CHURCH is accepting resumes/inquiries for the position of youth minister. Address correspondence c/o Mrs. Wendy Grabe or Will Whitehouse to: **503 Southeast Broadway St., Ocala, FL 34471.** A parish profile/position description will be sent to all inquiries.

PROGRAMS

BENEDICTINE EXPERIENCE, March 23-27, Kanuga, Hendersonville, NC faculty Fr. Benedict Reid, OSB, Dr. William Franklin. **April 30-May 3** Bishop Mason Center, Dallas, TX faculty Sr. Donald Corcoran, OSM Cam, the Rev. John Schanhaar. **May 4-10** New Harmony, IN faculty the Rev. Canon Paul Fromberg, Dr. Rembert Herbert. Contact: **Friends of St. Benedict, 2300 Cathedral Ave., NW, Washington, DC 20008; (301) 588-9416; FAX (301) 588-6260.** E-mail SaintBenedict@msn.com

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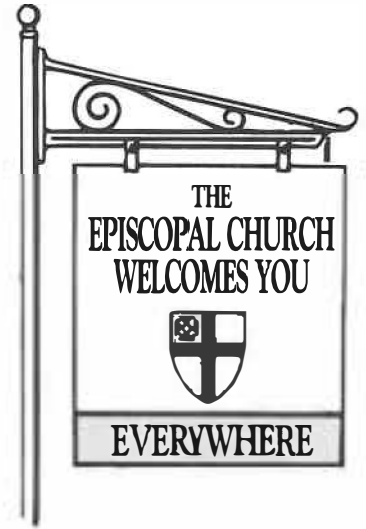
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Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
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Offices Daily. (Please call for times)

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H.
Williams, the Rev. Leslie Reimer
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed
H Eu & HS 10:30

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

Corpus Christi, TX

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

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
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, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
1S). 1928 BCP Daily as anno (817) 332-3191

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

Paris, France

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

Encourage attendance among your parishioners and those traveling. Invest in a Church Directory listing.