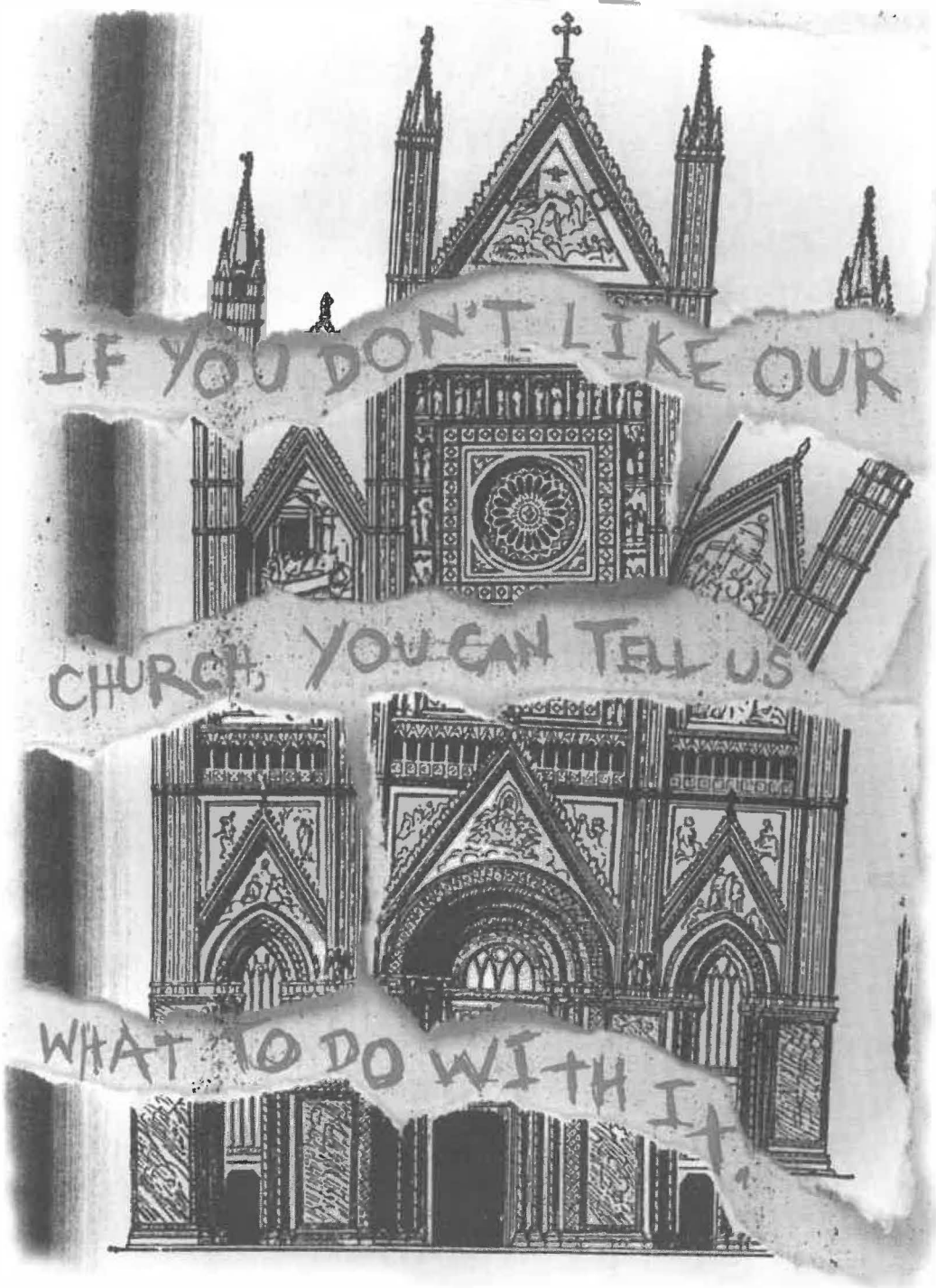


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Volume 218 Number 2

## THIS WEEK



Well, actually, this one's a little different. Namely, because the church is A LITTLE DIFFERENT. And as much as we'd love to tell you exactly what this new Episcopal church is like, it's gonna be up to you and all the other folks in the Walkersville area to tell us what YOU REALLY WANT IN A CHURCH.

In Maryland, a new church reaches out through ads that target younger generations.

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**'Putting Things Right'**

"I, the Lord, have called you  
in righteousness ..." (Isa. 42:6a)

**Epiphany 1**

Isa. 42:1-9; Ps. 89:1-29; Acts 10:34-38; Matt. 3:13-17

Lessons from current history: Character does count! It's not just the economy! The nature of God's character and purpose are lifted up in today's readings as we celebrate the inauguration of Jesus' ministry. The message of Isaiah and Matthew is that God's character is righteous. We can see and rejoice in who God is by looking at what the Bible has to say about his work and his Messiah.

First, Jesus fulfills all righteousness by reflecting the character of God. He brings forth justice, he is merciful, he doesn't boast or promote himself, he perseveres in his mission, is the covenant of God with us to give us light and freedom. In other words, he is supreme, "For God was pleased to have all his fullness dwell in him" (Col. 1:19). In order to know God's character we are given Jesus, and knowing him by the Holy Spirit through Word and Sacrament and the fellowship and prayers of his body, the church, we know what God is like and up to. (Two good portraits are 1 Corinthians 13 and Matt. 5:1-12.) And the character of God in Christ Jesus is summed up to St. John as "God is love." What we see in Jesus is God's love in action, which we call grace.

So, second, the grace of God at work in the world, the church and in our hearts and lives is what is vividly demonstrated in Jesus' baptism. God's righteousness is fulfilled by Jesus' obedience to the Father's will. His mission began in Galilee but extends to all the earth. This Father-pleasing Son is at work even now bringing about the good news to all of God's creation.

Another way of saying God's character and work are righteous love is to say with *The Message* that God is putting things right. This was his plan, his purpose and it is within his power. His power of redeeming love is manifested in Jesus as the receiving and confirming sign of the Holy Spirit. That same Holy Spirit brings about in us, by grace, the righteousness of God by faith in Jesus as Savior and Lord and then uses us as Spirit-empowered and led servants of that same Kingdom of love and light.

We celebrate God's mission of salvation in this Epiphany season. We rejoice that God's character is consistent and true — he is love. Out of his love he made us, seeks us, suffers for us, reaches out to us, claims us, heals us, saves us. He is righteous.

**Look It Up**

How does God's covenant with David, as celebrated in Psalm 89, fit in with his plan of salvation history?

**Think About It**

By the same criteria as 1 Corinthians 13 and Matt. 5:1-12, how does your character increasingly reflect God's? What are the people around you learning about what God is like by looking at you?

**Next Sunday**

**Epiphany 2**

Isa. 49:1-7; Ps. 40:1-10; 1 Cor. 1:1-9; John 1:29-41

# Guides to Prayer

By Travis Du Priest

**PRAYERS FOR THE COMMON GOOD.** Edited by **A. Jean Leshner**. Pilgrim Press. Pp. 232. \$18.95.

A wide-ranging collection of readings, some composed prayers and some to be read in the spirit of prayer. Includes, for example, the concluding paragraph of George Washington's Farewell Address, and Prayers of the People, Form V from the Book of Common Prayer.

**PRAYER FOR PARISH GROUPS: Preparing and Leading Prayer for Group Meetings.** By **Donal Harrington** and **Julie Kavanagh**. St. Mary's (Winona, Minn.). Pp. 253. \$12.95 paper.

Two parish development workers from Dublin, Ireland, convinced that steady prayer makes a real difference in parish groups, share any number of ideas and resources. I particularly

liked the section, "The Long View," with scripture, reflection and a concluding prayer — all about patience.

**A MAN'S GUIDE TO PRAYER: Favorite Prayers From Many Traditions.** By **Linus Mundy**. Crossroad. Pp.174. \$14.95 paper.

The publisher of Abbey Press and author of numerous spiritual books pulls together a mix of "favorite prayers" and originals. I love this one from St. Bernard of Clairvaux: "O Lord, you are so good to the soul who seeks you, what must you be to the one who finds you?"

**FLANNERY O'CONNOR: A Proper Scaring.** By **Jill Pelaez Baumgaertner**. With a Foreword by **Frederick Buechner**. Cornerstone. Pp. 242. \$10.95 paper.

Last month I taught "A Good Man Is Hard to Find" in my American Literature evening class. First-time readers

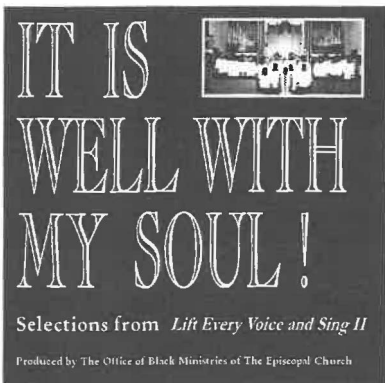
are always shocked, but Miss O'Connor would like that, I think. Prof. Baumgaertner, of the Wheaton College English department, helps us better grasp O'Connor's "pulp-fiction" style of violence and grotesque in the service of religion. A revision of a 1988 book.



**THE VITALITY OF WORSHIP.** By **Robert Davidson**. Eerdmans. Pp. 484. \$32 paper.

Robert Davidson, a member of the faculty at the University of Glasgow, takes a theological approach in this commentary on the psalms, but one does not need to be a theologian to get plenty out of this book. Each psalm's message and significance is discussed along with its relationship to other psalms. (DK)

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- |                                       |                                     |
|---------------------------------------|-------------------------------------|
| 1. We Have Come Into His House        | 11. It Is Well with My Soul         |
| 2. Better Be Ready                    | 12. Standin' in the Need of Prayer  |
| 3. O Sacred Head, Sore Wounded (Hurd) | 13. His Eye Is on the Sparrow       |
| 4. Taste and See                      | 14. O How He Loves You and Me       |
| 5. Sweet, Sweet Spirit                | 15. Praise Him                      |
| 6. God Has Smiled on Me               | 16. Lord, Have Mercy (Gillespie)    |
| 7. Calvary                            | 17. Glory to God (Haywood)          |
| 8. We're Marching to Zion             | 18. His Love Is Everlasting         |
| 9. My Heavenly Father Watches Over Me | 19. Holy, Holy, Holy (McLin)        |
| 10. Blessed Martin, Pastor, Prophet   | 20. The Lord's Prayer (Pulkingham)  |
|                                       | 21. Lamb of God (Landsmark-DeLewis) |



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## Province 7 Examines Its Purpose at Convocation

"Hope and Reconciliation" was the theme of the Province 7 convocation, which met Dec. 3-5 in Norman, Okla. The Rt. Rev. James Krotz, Bishop of Nebraska and president of Province 6, was the keynote speaker.

The Rt. Rev. William E. Smalley, Bishop of Kansas, and president of Province 7, set the tone by outlining whether members of the province needed to look at themselves and determine if their vision and mission needed change.

Bishop Krotz, in his three addresses, laid out a model that had worked well for Province 6. "If the bishops of the province are not interested in or supportive of what is happening, then the province won't have much life," he said. As leaders in the church, bishops are the guiding examples of how to act, what to do, where to go, and what to support.

Bishop Krotz next explained how the hiring of a paid coordinator for the province helped make things happen, challenging people to action, teaching, leading workshops, organizing, facilitating meetings, assisting in the writing of a new vision and mission statement, and generally being a servant to the purpose of the province.

The third concept addressed by Bishop Krotz was: What is God calling us to be and do? Province 6 believes that empowering ministry, building community, communicating with one another through opportunities to share, and fulfilling the canonical responsibilities are the essential elements of its mission. "A province is an arena for the activity of the Holy Spirit," he said.

Bible study groups afforded the opportunity to share with one another apart from the network groups, which were defined by common agendas. The network groups met to reflect on Bishop Krotz's addresses, to rethink the vision of Province 7, and to focus on their individual program areas.

*John Bennet Waters*



**Bishop Krotz:** "A province is an arena for the activity of the Holy Spirit."



**Bishop Smalley** called on members of Province 7 to ask whether their vision and mission needs to change.

## New Mission in West Virginia for Sisters of the Holy Nativity

The Sisterhood of the Holy Nativity, presently located in Fond du Lac, Wis., is looking forward to a new work and a new house.

Sr. Maria, superior of the order, said that the Diocese of West Virginia has requested sisters to live and work there. The new work, planned to begin in 2000, currently envisions sisters living year-round in a house on the grounds of the Sandscrest Conference and Retreat Center near Wheeling, and having a presence through the summer at Peterkin, a camp and conference center of the diocese, located in Romney.

The community already knew that the present convent building is far too large. With the call from West Virginia, its members decided to move, ultimately making it easier for them to carry on their work. The sisters, along with a

group of advisors, decided to replace the summer "cottage" on their Green Lake, Wis., property with a new building. Sr. Maria said the new building, named Bethlehem-by-the-Lake, will not be a convent. "It will be a religious house, with the chapel forming the center of our life there," she said.

Completion of Bethlehem-by-the-Lake is expected in the spring of 1999. However, the sisters will not officially move to the new house until after the entire community gathers in the Fond du Lac convent one last time for their long retreat in October.

"We are all excited about moving to our new home," Sr. Maria said. "We are thankful to be able to respond to (the Diocese of) West Virginia and look forward to the possibility of new ministries in other places."

# WCC Calls for New System of Lending and Borrowing

As the eighth assembly of the World Council of Churches ended its 50th anniversary conference in Harare, Zimbabwe, it issued public statements on world affairs:

- On international debt, the assembly appealed to leaders of the G8 nations to cancel the debts of the poorest countries, and to substantially reduce the debts of middle-income countries. It told G8 leaders that there should be a new, independent arbitration process for negotiating debt cancellation.

- On globalization, the assembly called on churches and social move-

ments to monitor the activities of transnational corporations, the International Monetary Fund and similar bodies. It also recommended a campaign for new ethics and a new system of lending and borrowing, and asked churches to review their dealings on matters such as investment of pension funds and use of agricultural land.

- On human rights, the assembly called for violators to be brought to international justice and welcomed an agreement to set up an International Criminal Court. "We support the efforts of churches and human rights groups in their struggle to overcome impunity

for past crimes whose authors have been given official protection from prosecution," the document says. Critiquing religion and its fallibilities, the document also says, "No religious community should plead for its own religious liberty without active respect and reverence for the faith and basic human rights of others."

- On Jerusalem, the assembly said that settling Jerusalem's status must be done under an international aegis as a part of, rather than after, a comprehensive settlement on the Middle East. Access to holy places must be secured for all faiths and Palestinians assured of their rights to free access, property, building and residency.

- On solidarity with Africa, the assembly adopted a statement that "sought to engage creatively and in solidarity with Africa and to stimulate a new way of looking at Africa."

- On the bombings in the Southern Sudan, the assembly addressed a letter to Mustafa Ismail Usman, foreign minister of the Sudan, condemning the bombing raids reported to have killed six people and causing damage to a cathedral and a school.

## Thanksgiving in London

"Thanksgiving was founded by the Puritans to give thanks for being preserved from the Indians and we keep it to give thanks for being preserved from the Puritans," stated the American Ambassador to Great Britain when he appeared in the pulpit of St. Paul's Cathedral in London to read President Clinton's Thanksgiving proclamation.

Ever since the dark days of World War II, St. Paul's has opened its doors to Americans on Thanksgiving Day. With 200,000 U.S. citizens living in the United Kingdom, the popularity of the service continues, and on Nov. 26, close to 3,000 people crowded into the Sir Christopher Wren landmark which dominates the London skyline.

The Hon. Philip Lader, the present ambassador, is an Episcopalian from St. Luke's Church, Hilton Head, S.C. He has drawn favorable comment from the not-too-easy-to-please British press by walking from the southwestern-most point of Cornwall to the northeast tip of Scotland. Mr. Lader hastens to add that he didn't do it all at once, but took it a day or two at a time. He dressed as a hiking tourist. His accent gave him away as an American, but he never identified himself as a diplomat.

When covering the St. Paul's service the London press was quick to point out the irony that, "impatient with church reforms, some Puritans renounced the Church of England in 1606 and founded a congregation near Sheffield. To escape persecution they fled to Holland and sailed to America on the 'Mayflower' in 1620," stated the *Times of London*.

(The Rev.) Bob Libby



Philip Way photo

Ambassador Lader in the pulpit at St. Paul's, London.

## Northern Michigan Nominees

The Diocese of Northern Michigan has announced candidates for the Feb. 6 election of its new bishop.

The person elected will succeed the Rt. Rev. Thomas Ray, who will retire in May. The candidates are: the Rev. Katherine Glenn, vicar of the San Luis Valley mission in the Diocese of Colorado; the Rev. Meredith Hunt, staff priest at St. Paul's Cathedral, Detroit; and the Rev. James Kelsey, ministry development coordinator for the Diocese of Northern Michigan. All of the candidates have a strong background in ministry development.

A fourth nominee, the Rev. J. Michael Garrison, was dropped from the list when he was elected Bishop of Western New York [TLC, Dec. 27].

## To Labor for God

The convention of the **Diocese of Western North Carolina**, held at Kanuga



Conference Center Nov. 12-14, was called by some a "feel-good" convention. Others were moved by the spiritual lilt of the diocese's 77th annual meeting.

The 400 delegates were reminded by the Rt. Rev. Robert H. Johnson, diocesan bishop, that "we're not here for ourselves alone. Christians exist to grow in God's love so that we might better serve God's people in God's world." He labeled theirs a "4L calling," that is: "to love, to learn, to laugh and to labor for God in the love of Jesus Christ."

Delegates passed 11 resolutions, five of which clarified, corrected, updated or made more inclusive the language of diocesan canons or constitution. Others expressed concern for the devastation in Central America in the aftermath of Hurricane Mitch,

stated shock and anger at hate crimes, recognized the divisiveness of issues raised by the sexuality resolution at the Lambeth Conference, and commended the baptismal covenant as the norm and standard for Christian life.

Delegates also adopted a 1999 ministry funding program budget of \$1.2 million.

## A Plan for Growth

Delegates to the **Diocese of Oklahoma's** convention in Tulsa, Nov. 12-14, passed resolutions aimed at diocesan growth. A task force will recommend the purchase of sites for establishing four new parishes in the first 10 years of the new millennium.

A second resolution authorizes the initiation of a capital funds drive in 1999 to fund three primary projects: the purchase of property to establish new congregations; the renovation of property at St. Crispin's Conference Center and the construction of a chapel there; and the creation of an endowment fund to purchase additional property for existing congregations in growing areas.

## Mission-Driven

A call to Anglican mission marked the **Diocese of Eastern Michigan's** fourth convention, which was held Oct. 23-24 at the Roman Catholic Cathedral of St. Mary in Gaylord, Mich.

"Mission should drive budgets," the Rt. Rev. Edwin M. Leidel, Jr., Bishop of Eastern Michigan, said during his convention address. "We should never let budgets drive mission."

Toward that end, delegates adopted a 1999 budget of \$890,371. Delegates approved a number of housekeeping changes to the constitution and canons. These dealt primarily with terminology. There were no resolutions presented for consideration.

Bishop Leidel elaborated on Eastern Michigan's future mission strategy in a series of 10 initiatives. At the diocesan level, Bishop Leidel is hoping to develop a companion diocesan relationship, address Third World debt and create a planned giving program. He also called on convocation leaders to develop and implement mission strategy and at least one new mission project. At the congregational level, he encouraged listeners to develop and monitor a congregational growth strategy and to consider adopting the Journey to Adulthood program for its teenage population.

The convention format followed its previous tradition of incorporating the Holy Eucharist within the convention agenda and, in perhaps a sign of the enthusiasm this format has generated among diocesan members, there were noticeably more convention attendees than there were voting delegates.

On Saturday morning, the Rev. John E. Booty, retired theologian and priest of the Diocese of Michigan, in a keynote address, traced the historical roots of Anglicanism and helped lend a distinctive Anglican flair to the mission-driven convention agenda.

Following Fr. Booty's address, a series of workshops took place on Anglican authority, Anglican mission and evangelism, Anglican theology and Anglican leadership.

*Steve Waring*

## BRIEFLY

The Rt. Rev. **Charles E. Bennison**, Bishop of Pennsylvania, did not make the promised "enforced visitation" to St. John's Church, Huntingdon Valley, Pa., on Dec. 20. The parish is one of several in the Diocese of Pennsylvania which want to continue the "flying bishop" arrangement they had with Bishop Bennison's predecessor, the Rt. Rev. Allen Bartlett.

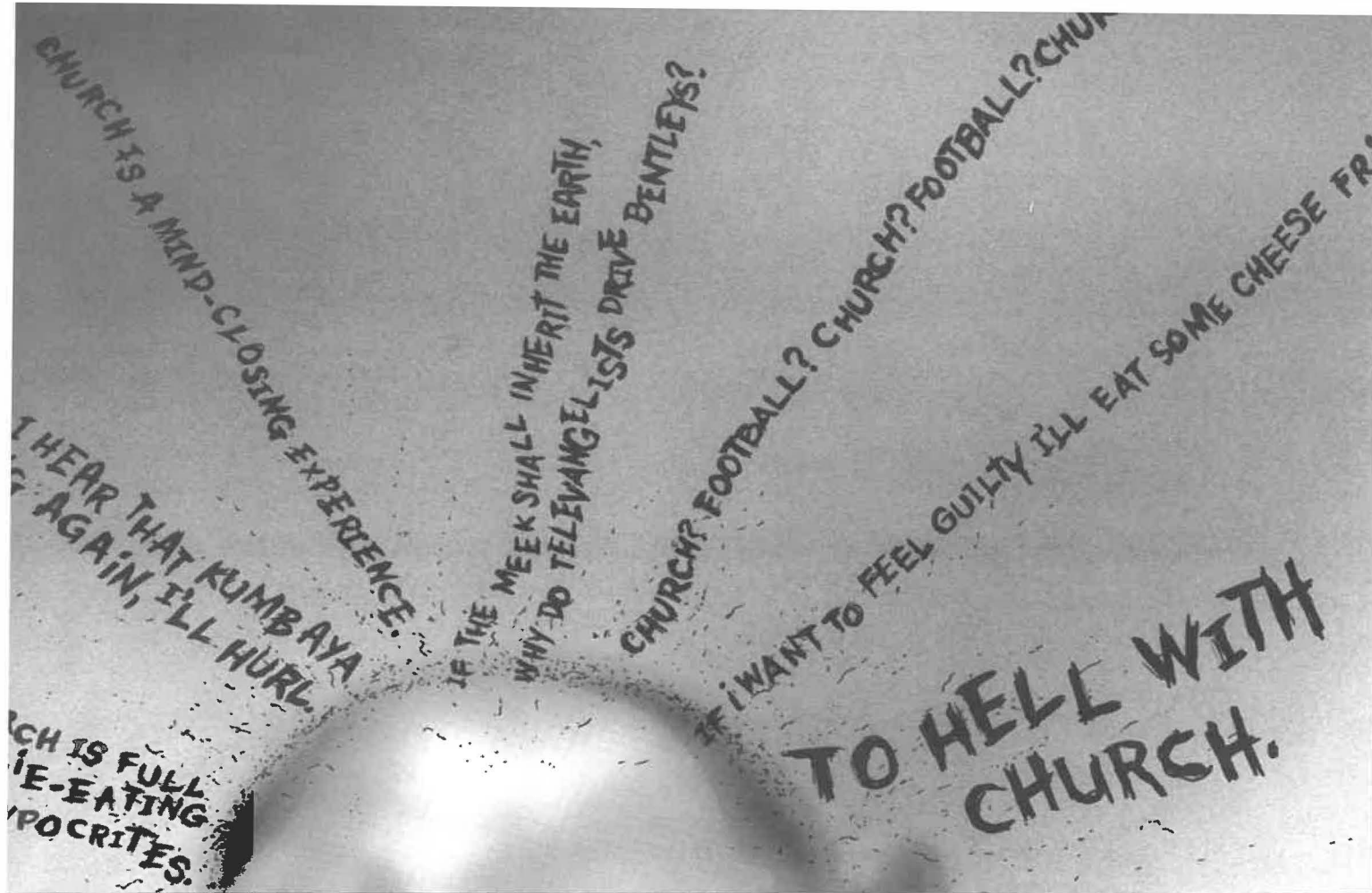
**St. Jude's Ranch for Children**, Boulder City, Nev., celebrated the groundbreaking for a new retreat center on Oct. 25. The St. Frances of Rome center will house volunteers on a regular basis, visiting members of the ranch's family-at-large and the board of trustees when needed. The new build-

ing is made possible by a gift in memory of Frances Gaipa, a long-time supporter of the ranch.

The Rt. Rev. **Steven Charleston**, chaplain at Trinity College, Hartford, Conn., assumed the additional duties as Assistant Bishop of Connecticut on Jan. 1. Bishop Charleston is taking over for the Rt. Rev. Alexander Stewart, who has been recovering from surgery.

**Peter Tatchell**, a gay-rights campaigner and member of the protest group "Outrage!", was convicted of "indecent behavior in a church" and fined for interrupting the Archbishop of Canterbury's Easter sermon.





Richards Group

# This'll Get Their Attention

New Church Center is pushing the limits of ads to attract baby boomers and generation Xers to go to church.

By Patricia Nakamura

What do The David Letterman Show, Mr. Butts, and a brand new Episcopal congregation have in common? As it happens, the same ad agency.

When the Rev. Eugene Bolin was called by the Diocese of Maryland a year ago to plant a church in Walkersville, he knew what was needed was not another "traditional" church, but a "seeker-friendly" church that would draw in "the unchurched, not other Episcopalians."

In particular, he was looking to attract baby boomers and generation Xers "looking for something to hold their lives together, those who say 'I'm spiritual but I don't go to church'. Or the cynics in their BMWs who think they have it all. They don't, surprise, surprise."

An obvious avenue to these folks' attention was television. J.J. Sedelmaier Productions, in White Plains, N.Y., creates breezy, irreverent animated spots for Doonesbury's Mr.

Butts, the reborn Volkswagen Beetle and Saturday Night Live.

"Church ads never pushed the limits before," Mr. Sedelmaier said. He saw the script as "an incredible new project ... appealing to kids with a cynical attitude toward religion." He called it "a perfect mix, kids and a cutting-edge studio." This was such a cool thing, the Greek Orthodox-raised Sedelmaier said, in contrast to more predictable "awfully sweet" church ads.

The 30-second cartoon features a father preparing his adolescent son for a visit to church the next day. "Not only will you learn about the wages of sin and eternal damnation, but you can play fun games like Bible Sword Drill, and sing inspirational songs like 'Kumbaya' and 'I Got the Joy, Joy, Joy, Joy Down in My Heart'," Dad enthuses. As he launches into another chorus of "Down in my heart," young Timmy walks out to the street and stands on the center line with arms out-

# A Simple Invitation



The Episcopal Media Center in Atlanta has developed a much gentler series of spots, endorsed by the Presiding Bishop as “just the needed invitation in a way that is at the same time gracious and compelling.” Each picture is simple and charming. One shows a wilted flower reviving; the second, a snuffed-out candle flaming anew; the third shows puppies seeking nourishment from their contented mother. Each 30-second voice-over by

soft-spoken actress Shirley Knight concluded with “The Episcopal Church welcomes hungry hearts.”

Several churches around the country have purchased the license from the EMC and are using the spots, to positive feedback. Parishes may request a sample video by calling marketing director Nan Ross at 800-229-3788 or e-mailing the Episcopal Media Center at [nross@comstar.net](mailto:nross@comstar.net).

spread, baseball in one hand, mitt on the other. The sound of an oncoming vehicle is heard.

The logo of the Episcopal New Church Center appears briefly onscreen.

A series of four posters, which inspired Mr. Sedelmaier’s ad, was created by the Richards Group of Dallas. Ron Henderson of Richards is a former member of Fr. Bolin’s prior church, the Metro Baptist Church in New York City. The posters have soft-focus pictures with graffiti-like scrawls over or around them. One has a rough wooden cross with “Get in here for Christ’s sake” in what could be red spray paint or lipstick. The most attention-getting resembles a classical crucifixion scene in oils. Apparently scratched into the painting are the words, “Of course people with pierced body parts are welcome in our church.”

“They get it!” Fr. Bolin said. “Young people realize there is no irreverence meant, of Christ or of them. They see the profundity, and they are touched quickly.” The ads, both print and video, have attracted wide attention in the media. “One was used as a teaser for a PBS show,” he said. “They gave me a half hour to talk about the Lord, salvation, the new church start. People stop me on the street. *The New York Times* did an article; CNBC picked it up.”

The TV spot has not received universal acclaim. Bob Garfield, writing in *Ad Review*, says, “The Episcopal New Church Center believes it has a more positive, relevant, loving style of worship. What it does not have is a great deal of taste.”

“Here, in the name of attracting disaffected worshipers, the spot feels free to ridicule the beliefs and cherished traditions of many others. The question isn’t whether ‘the wages of sin’ and threats of

damnation are a proper interpretation of scripture. The question is whether it is proper to denigrate those beliefs in a TV commercial. Here’s the answer: No.”

The Rt. Rev. Robert Ihloff, Bishop of Maryland, is pleased with the TV ad and the posters, all of which were done *pro bono* by their respective agencies. “It’s part of our long-term plan,” he said. In 30 years the diocese had had no new churches. And Frederick County, commutable from both Washington, D.C., and Baltimore, was growing. “People are looking for programs. In our consumer economy they don’t want to wait.” The ‘50s plan of starting small churches with part-time priests is no longer practical.

“Fr. Bolin spent six months working, visiting, holding Bible study in his home. He’s just now having services, with a hundred-plus dischurched and unchurched.” At the bishop’s summer visit, he said, there were all ages: Families with young children, elderly people, singles. The diocese has granted permission for the New Church Center to look for property, to enable them to move from the elementary school cafeteria.

“A vibrant, committed Christian church is emerging,” Fr. Bolin said. And people are coming. “We’re knocking on 100 people.” The service is in “the general format of the prayer book, but at the Prayers of the People we break into small groups and share concerns.” The congregation uses praise music, the New Zealand and 1979 prayer books. Everything is printed in a worship booklet: “We’ll project [the words] later.” The church musician is “mezzo Marianna Bushing, a professional musician. We’re really a pretty typical church. We’re not trying to be different,” Fr. Bolin said, but it is “for those looking for a relational experience with a different delivery system.”



**Above:** Clips from the TV advertisement from the Episcopal New Church Center (J.J. Sedelmaier Productions)

NEW CHURCH CENTER  
EPISCOPAL



## GOD'S TREASURES AT RISK?

By Gwendolyn L. Kelso

Ecclesiastical treasures are always at risk and pose problems of placement, use and preservation in each country that has them. What is done varies with each nation's history and outlook.

For centuries, artists have refined and fashioned precious metals into skilled objects for worship. The Bible tells us God gave Bezalel the "ability, intelligence and knowledge ... to devise artistic designs, to work in gold, silver and bronze" for the tabernacle. Later, Israelites gave jewels and precious metals for objects to adorn Solomon's Temple in Jerusalem.

Nebuchadnezzar, after ransacking Jerusalem, took the temple's gold and silver treasures to Babylon where his son, Belshazzar, hosted a feast at which drunken guests used them to praise idols. This event is best remembered for God's handwritten message on the wall forecasting Belshazzar's death and his kingdom's doom.

While perhaps less melodramatically, other nations also have faced major problems. In England, both

parishes and cathedrals, though comprising the Church of England, were robbed twice by the state. Damage in the mid-16th century was so great that it took half a century for churches to regain enough confidence to start over. During the (English) Civil War, looting and/or despoiling cathedrals seemed to be the Puritans' major target. Although Durham Cathedral

For centuries, artists have refined and fashioned precious metals into skilled objects for worship.

stored its treasures in iron-bound oak chests behind an iron-spiked screen, and Lincoln Cathedral had three all-night guards (one marked the hours on his flute indicating all was well), no cathedrals were immune from spoilers.

Even with modern vaults and security devices, sacred treasures are still at peril. Objects not slated for immediate use sometimes end up in dark recesses of safes and cupboards, forgotten or unknown. Two "finds" (both from Kent) at London in recent decades are good examples. At a Sotheby's auction in 1968, silver schol-

ars were astounded to see two late-16th-century silver-gilt flagons designed for domestic use but given in 1630 to Westwell Church by a George Baker who had "found great consolation" there. Apparently thought to be brass and hidden in a parish cupboard for years, the flagons were sold for \$86,400. While London's Goldsmiths' Company (the ancient silver- and gold-

smiths' guild) planned its 1990 exhibition of works by Paul de

Lamerie (England's master goldsmith), it asked St. John's Church in Eltham to lend a cherub-engraved alms basin he made in 1730. Parishioners could not remember the piece although their records showed its receipt, but they finally found it — in the organ!

The Church of England, urged by the late Sir Charles Oman, former metalwork keeper of the Victoria and Albert Museum, has established "treasuries" in 20 cathedrals over the last 40 years. York, Norwich, and the aforementioned Lincoln are among cathedrals that have created areas

where visitors may study ecclesiastical metalware perhaps otherwise secured indefinitely in banks and elsewhere.

More recently, the Church Council for the Care of Churches and the Victoria and Albert Museum have collaborated on a detailed inventory of church holdings throughout England. One observer called the project "both thriving and very successful."

America has a long heritage of ecclesiastical silver dating from colonial times when British sovereigns gave gifts to parish churches (particularly in Maryland and Virginia) and New England craftsmen made beautiful plain vessels often engraved with the names of the church, of the donors, and frequently of the Tatters' armorials. Many of these vessels are still used, but only a few books and exhibition catalogues record them in any detail. While Britain's long silver tradition makes its gifts to America readily traceable, little is known about New England silversmiths who played a role in the American Revolution and made some of our finest church holdings. Even newer American records rarely account for 19th-century silversmiths and barely mention this century's craftsmen.

Episcopal churches have never faced government plunder as did their British counterparts in the past, but some (as in England) have been hosts to, unbeknownst, long-forgotten treasures. Even Washington National Cathedral (completed in 1990) has had such an experience. During prepara-

tion for its recent (February-June 1998) "Silver for Sacred Spaces" exhibition of pieces from several faith traditions, some of its own forgotten treasures came to light. One was a small English silver chalice that the guest silver curator, having seen it displayed there when she was a teenager, asked about. No one remembered the chalice but it was finally found in a relatively obscure spot. The hallmarks showed it was made in 1570 and the base was engraved "Kilham Parish Elizabeth 13." Informed about the chalice, that Yorkshire parish found

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records showing it had been sold in the late 19th century. Later an American lady bought it and in 1924 gave it to the cathedral along with a patent dated 1574. Nobody at the cathedral could recall these vessels ever having been used.

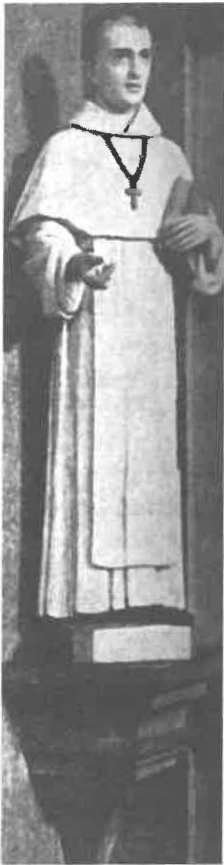
While most American churches keep records of their holdings, many

lack current detailed appraisals of their value in case of loss or damage. Detailed documentation about the vessels and their craftsmen is often lacking. If precious objects are lost, police require detailed descriptions to help them locate such objects, and insurance firms need to know their current value for replacement purposes.

Ideally, each church should have a current appraisal of all its sacred objects — four copies in the event a nationwide databank is created: two for the parish and its insurance body; one for the diocese; and one for the archives of the Episcopal Church which then could computerize all the data. Diocesan headquarters might arrange for a silver expert to be on hand at agreed-upon times when churches could bring in their holdings for documentation until all sets are done.

Once such a national databank is compiled, it might be possible to consider something akin to England's "treasuries" (perhaps at cathedrals or diocesan headquarters) and/or traveling exhibitions of historic pieces. Then parishioners nationwide could view a spectrum of objects from other parts of the country, get a broader appreciation of our religious heritage, and strengthen their faith.

*Gwendolyn L. Kelso is a silver specialist and certified member of the American Society of Appraisers and the Appraisers Association of America. She lives in Washington, D.C.*



A statue in memory of Fr. Huntington represents a young man in the habit of the Order of the Holy Cross. It was dedicated at St. Luke's Chapel in New York in 1936.

## SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

# A Generous Spirit

By Adam D. McCoy

James Otis Sargent Huntington, founder of one of the Episcopal Church's earliest religious communities, was born in 1854 into a cultured New England family. His father, Frederic, later Bishop of Central New York, lost his professorship at Harvard University when he renounced Unitarianism and became an Episcopalian. Huntington attended Harvard, then his father's diocesan seminary in Syracuse. After ordination he served congregations in Syracuse, but at a retreat at St. Clement's Church, Philadelphia, was convinced of a call to the religious life.

With two friends he established in 1881 a monastic house at the German immigrant work of the St. John Baptist Sisters in the Lower East Side of New York City. This grew into Holy Cross Church, from which the new order took its name. The friends left, others joined, but Fr. Huntington persevered, and on Nov. 25, 1884, took vows for life.

From the beginning the aim of the order was to be American, and both monastic and apostolic. It did not duplicate any existing Roman Catholic model of the religious life, but tried to establish a uniquely

spiritual director and counselor. Thousands of people looked to him for direction and spiritual advice. He maintained a voluminous correspondence with hundreds of people, rarely ceasing to write as he rode the rails from one destination to another.

His was not a life without stress. He was tempted to leave the order for the rectorship of the Church of the Advent in Boston. He was in despair at several points over the inward-looking tendency of some of the brethren of the order. He suffered a depression which lasted for some years, and in the fashion of those days, was treated by taking a long, strenuous European journey. But he emerged from that period both stronger and gentler. His social activism had been institutionalized by the wider church, and the labor movement was established.

Fr. Huntington's achievement was both personal and institutional. His gentle character combined with a clear and firm vision of social justice, and helped to move the Episcopal Church from being a bastion of privilege to an advocate for the well being of working people. He showed many

“Love must act as light must shine and fire must burn.”

*James Otis Sargent Huntington*

Episcopal form. During his profession retreat, Fr. Huntington wrote the rule of the order, reflecting both extreme austerity of life and lofty aspiration: “Love must act as light must shine and fire must burn.”

Fr. Huntington was a tireless apostle for the Anglo-Catholic faith and for social justice. A co-founder of the Knights of Labor, and founder of the Church Association for the Advancement of the Interests of Labor, he was constantly traveling, speaking, organizing, encouraging and writing to further the interests of working people. His white habit was a well-known fixture on the stages at labor rallies, and his friendship with Henry George, American economist, lent a spiritual depth to the single tax movement.

Constantly preaching and leading parish and clergy retreats, he was a sought-after

how to combine Christian holiness and Christian radicalism.

His generous spirit also showed in his community life. He loyally yielded when new leadership emerged, when new policies were decided, when new concerns came to the fore. His character made possible the Order of the Holy Cross, and influenced many more to the ideals of community life.

Anglo-Catholic Christianity, social justice and austere monastic community life were the triple pillars of his life and faith in Christ. All three were radically altered and strengthened by his ministry. But it is his purity of heart that his disciples remember most. At his deathbed in 1935, he is quoted as saying of his brethren, not all of whom he agreed with: “Tell them I love them. I will always intercede.” □

*The Rev. Adam D. McCoy, OHC, is the author of Holy Cross, A Century of Anglican Monasticism, and rector of St. Michael's Church, Anaheim, Calif.*

# What the Numbers Can Tell

We've heard a lot about numbers in the Episcopal Church in recent years. Folks at the Episcopal Church Center in New York City have been encouraged by increases in the number of communicants. Other say

fine, but what is the church going to do about the number of members lost during the 1970s? Lee Clark has been trying to make sense out of the church's numbers, especially the ones found in parochial reports, those forms containing parish information which each congregation submits to the diocese each year. Mr. Clark, of Montclair, N.J., has gone into business producing reports of his own. He takes the data found in the parochial reports and helps those involved in administration of churches use it in what he calls "a manner that is intended to be useful and easy to comprehend."

In a recent interview, Mr. Clark talked about the Church Report Company, which he formed this year, and how it can be helpful to churches. Mr. Clark, who has spent more than 30 years in the corporate world, is helping about a dozen dioceses determine what the numbers in those parochial reports actually mean.

"The church has been weak in sound business practices," he said. "We are not good at data. Most priests and members of vestries haven't been told what to do with this data."

The data is taken by Mr. Clark and is put into what he calls The Parish Statistical Report, which focuses on where a congregation stands relative to other churches. It does so by comparing prior year data with average and median results for all churches in both the diocese and nationally. The report also examines each congregation's results for the prior five years. He uses charts and graphs to present the data and to highlight trends. The format he uses was created while he was a voluntary consultant for the Diocese of Newark.

"I want to produce a tool most useful to the people in charge of our congregations," said Mr. Clark, a cradle Episcopalian whose wife, Diana, is rector of St. John's Church, Montclair. "My target is the local vestry. My

goal is to have a report like this in front of every vestry in five years.

"Information can only help," he added. "It's dangerous. It's threatening. Some people don't want to see what's in here, but it's a matter of accountability. These reports can turn on a light in a room that always has been dark."

Mr. Clark works with dioceses, not parishes. He's written to 98 domestic dioceses and says he's had interest from about a third.

He aims to get permission from diocesan bishops to obtain the parochial report data; then he produces the statistical report for each congregation.

"Local leadership should have a good idea about what the numbers are communicating," he said. "For example, while an outside reader sees only that membership is declining, those on the scene know whether it is because a large local employer has gone out of business, older parishioners are retiring and leaving town, community demographics are changing, or there is widespread dissatisfaction with the clergy."

And what is Mr. Clark finding out about the church through his work?

"We're in better shape than most people think," he said. "Our numbers (communicants and attendance) are going up. There's a general downward trend in the Rust Belt and a general upward trend in the Sun Belt, which mirrors our country's population.

"The most powerful thing that's come out of my work is the attendance figures. From 1974 to 1996, we've had a 38 percent increase in attendance. The general population grew 24 percent during that time."

Lee Clark has taken dry, uninteresting, disregarded data and made it usable for the church. And best of all, he's made it understandable for people like me who are not adept at working with numbers. And that's not easy.

*David Kalvelage, executive editor*

## *Did You Know...*

**William M. Green and William M. Green II both were Bishops of Mississippi.**

## *Quote of the Week*

**Roman Catholic theologian Elisabeth Schussler Fiorenza, on lay persons: "Never, never call yourselves or allow anyone else to call you 'lay.' You are the people of God and not second-class citizens."**

## Baptism and Ministry

As we celebrate our Lord's baptism each year, its meaning and implications become greater for us. It is often said that his baptism was also his ordination: He was anointed by the Holy Spirit to meet the temptations before him and to proceed to do the work he was to do. What does this mean for us?

In baptism we are anointed for God's service. It is precisely holy baptism that is in some sense the ordination of Christian people. There we are made members of the body of Christ. There we are committed to a sacred covenant of both faith and good works.

If this is true, church membership should not be a passive spectator sport. We are called to witness to our faith and act it out. It is coming to be realized that lay people can very well carry out many of the things that we have expected to pay the clergy to do, and particular lay people may be called to perform such special tasks, within the church or out in the world. Some may be called to ordination as priests or deacons. Baptism is the foundation of all Christian ministry, whether lay or ordained, as theologians are now affirming.

The expression "baptismal ministry" is being used to designate this concept of a Total Ministry in which all church members, all the family of God, should be sharing. Where this is taken seriously, things begin to happen. Moribund, paralyzed, or financially destitute parishes can come alive. Parishes in the same region can cooperate effectively. Dioceses can look to the future with new hope.

Is anyone in the Episcopal Church actually doing anything to advance and encourage baptismal ministry? Yes, they are. We can cite a few examples. New Directions Northeast is a conference of several dozen people from the Northeastern United States and Southeastern Canada who meet in the Hudson Valley of New York each year for inspiration, information and mutual cooperation in their ministries. Episcopal Appalachian Ministries has published a booklet, *Distinctive Thumbprints in Regional Ministry* [TLC, Oct. 11], surveying effective cluster parishes and groups, almost all of whom now use the Total Ministry approach. The dioceses of Northern Michigan and Nevada have been at this for years, step by step revitalizing parish after parish. In June, the North American conference, *Living the Covenant*, will meet in Minnesota to consider wider and deeper baptismal ministry in the U.S. and Canada. In the Diocese of Kansas, 1999 has been declared "the year of the ministry of the baptized" [TLC, Dec. 15].

Yes, things are happening and we can expect to hear more about baptismal ministry in the future. The basis of it all is our baptism, and back of that is the baptism of our Savior, through whom we too are anointed by the holy and life-giving Spirit.

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**We are called to  
witness to our faith  
and act it out.**

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# Being Trustworthy

By Philip C. Linder

Much of what we hear reported on and discussed in today's news and talk shows centers on the issue of trust; trust in our president, nation's leaders and in our government; trust among the nations of the world; trust in the American and global economies; trust in corporations and in our country's institutions; trust within families, the workplace and in all of our relationships; and, yes, even trust within the church.

For Christians, trust is an integral part of what it means to lead a faithful life. Specifically, we come to understand trust within the context of our striving for holiness of life.

Webster's Dictionary defines trust as "assured reliance on the character, ability, strength or truth of someone or something." We see "holy" as being that which is set apart by God or ourselves for God, thereby being blessed by God. It seems to me that central to the Christian life then, is the notion of a trust which is holy — holy trust.

The collect for the eighth Sunday after Pentecost reads: "O God, the protector of all who trust in you, without whom . . . nothing is holy." Trust is woven to the holy. They are intertwined in a relationship with God, our-

## **Trust is woven to the holy. They are intertwined in a relationship with God, ourselves and others.**

selves and others. As we strive for holiness of life, we do so by growing in mutual trust with God, trusting ourselves and being trustworthy.

A question we must all ask ourselves is whether or not we truly trust God. Do we trust God with all of our hearts, minds, bodies and very depths of our souls? This was a constant questioning prayer of the psalmists: "O my God, in thee I trust, let me not be put to shame..." (Psalm 25:2). As we struggle to discern God's will for our lives, it is our trust in him that enables us to acknowledge that all is fully in his hands. This does not diminish the power of our prayers and perseverance, but rather strengthens them by acknowledging that without God nothing is possible. When God speaks to us and makes known his will, can God trust us to be responsive? The relationship of trust that we have with God is made holy through its mutual nature — our trust in God and God's trust in us.

Also critical to our faith lives is our ability to trust ourselves. Do we proactively seek to make decisions that we believe are in accor-

dance with God's will? Do we follow through on promises that we make to ourselves? George Washington once said: "Undertake not what you can not perform, but be careful to keep your promises." A key place of testing is in our prayer lives. Are we faithful to that rule of life we claim? Ironically, our prayer lives are the very means by which we are empowered to live in holy trust. The result of not trusting ourselves is the inability to genuinely trust others, or God.

Finally, perhaps the most important element of holy trust is our trustworthiness as Christians. Although it clearly grows out of our trust with God and in ourselves, ultimately it is this final dimension which tests. The issue of trustworthiness is what gets all of the attention in the news, and within our everyday interactions in life. Yet this may also be the most difficult to define. You see, trustworthiness is about our relationship to people and institutions. Does our spouse, child, a loved one, friend or parishioner trust us — not partially, but fully? Does the church in which we serve and worship fully trust us? Certainly, working on trust with God and in ourselves will nurture trustworthiness. Trustworthiness also does not happen overnight. It takes time.

However, one more thing seems to be needed, and it is simple — to treat all with whom we are in relationship, both people and

institutions, exactly in the manner we would want them to treat us. A priest/mentor of mine taught me early on in my ministry that before decision or action, "Always pause and say to yourself, Is this prudent?" Looking back, what he was really getting at was a way to become trustworthy.

Theologian Henri Nouwen once wrote "Trust is the basis of life. Without trust, no human being can live." It is within our striving for holiness of life that we find holy trust. This is a trust which begins with our Lord God, and then moves to ourselves before culminating in trustworthiness. This is a lifelong endeavor, which in the final analysis relies most of all on our trust in God. Above all else, we should be ever so careful not to violate a trust which has been given to us. Most of us have experienced a violated trust, and know that the road back is a very tough and long one. For holy trust is at the very heart of the Christian life.

*The Rev. Philip C. Linder is the rector of Holy Trinity Church, Decatur, Ga.*



## Creative Tension

We frequently hear remarks about the Episcopal Church becoming two churches. In David Rawson's letter [TLC, Dec. 27] there was another of these remarks, though this one was more off-hand. I always find these comments distressing because I am part of a group which would have nowhere to go if this were to happen. I suspect (hope?) that this is not a small group in the church.

I am an Anglo-Catholic who takes traditional catholic theology seriously. I do not regard the Nicene Creed as up for revision and have a fairly "high" view of the sacraments, including holy orders. "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation." At the same time, I am not a biblical literalist and I believe that the proof-texts that are often cited in discussions of human sexuality can be understood in more than one way.

The "two Episcopal Churches" would include one with which I would be very comfortable theologically and liturgically, but whose attitude toward my brothers and sisters of homosexual orientation would be impossible for me to accept. The other would have an acceptance of "alternative lifestyles" which would probably go beyond my comfort level and whose theology would drive me up the wall.

The genius of Anglicanism has been our ability to hold opposite views in a creative tension. Those at the extremes of various issues have kept the people at the opposite extreme honest. The majority of church members have found themselves somewhere in the middle, often agreeing with one side on some points and with another side on others. I think that is still true.

In the meantime, the church's energy is being consumed by arguments over an issue, which is not what the church is mainly about. Let's get on with our principal work. In good time, the Holy Spirit will answer these other questions.

*(The Rev.) Wayne H. Carlson  
Church of the Holy Family  
Park Forest, Ill.*

## Prediction Was Wrong

I am distressed by the grievous misperception in the letter from Robert Kirschner [TLC, Dec. 20]. Desmond Tutu's statement, "Freedom of the black man will only come at the expense of spilling the blood of the white man" was by no means advocacy of a program but a simple, despondent prediction (with which most people who followed the grim history of apartheid in South Africa sorrowfully concurred at the time). Few are more overjoyed than Archbishop Tutu that his prediction turned out to be wrong and that by the grace of God there has been a remarkable degree of reconciliation and justice with relatively little violence. Mr. Kirschner might want to reflect on Mark 3:28-30.

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

Robert F. Kirchner's letter [TLC, Dec. 20] concerning the sanctity of Archbishop Desmond Tutu contained a curious quotation, which seems to be no more than a regretful recognition of an unfortunate truth on the archbishop's part. Certainly there is no indication that the archbishop takes any delight in the prediction referred to. Further, the quotation seems to be badly taken out of context. While none of this is to say that Archbishops Nkoyoyo and Kolini are not also worthy of recognition and praise, there does seem to be another principle at work here, somewhere. I wonder what that principle is.

*Robert F. Dorum  
Poughkeepsie, N.Y.*

I am glad that your too-brief news item on Desmond Tutu's appearance at Washington National Cathedral [TLC, Dec. 6] generated some corre-

The majority  
of church  
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spondence from readers [TLC, Dec. 20]. I was there at the forum. It was an important time to hear Bishop Tutu, since he was returning the next day to present the final report of the South African Truth and Reconciliation Commission to President Nelson Mandela. The work of this commission, chaired by Bishop Tutu, has enabled that torn nation to find forgiveness and reconciliation in the midst of the aftermath of apartheid's violence. Amnesty was granted to those who committed political violence during the apartheid era, the best choice, as Bishop Tutu put it, between "Nuremberg and amnesia."

For those who, like your reader, Robert Kirschner, do not understand Bishop Tutu's role in South Africa, I suggest John Allen's anthology, *The Rainbow People of God*, published by Doubleday (1994). It is a collection of Bishop Tutu's speeches and writings from 1976 to 1994. Mr. Allen's histori-

cal essays place Bishop Tutu's words in context, and this book clearly establishes Bishop Tutu as a prophet of God in South Africa. I expect that when I am old, we will be adding Desmond Tutu to *Lesser Feasts and Fasts*, our version of sainthood, as an example of how the Anglican Church can play a positive political role in the life of a nation.

(The Rev.) John Sorensen  
Trinity Church  
Plattsburgh, N.Y.

## Huron Reminders

Thank you for the beautiful article by Fr. Baumann on the history of the Huron carol [TLC, Dec. 20].

I would like to add two additional concrete reminders of the Huron nation — namely, Huron Theological College at London, Ontario, from which I graduated in 1939, and the Diocese of Huron, where I was

ordained deacon the same year. Both institutions are alive and well.

(The Rev.) Ray Schipping, SSC  
Hemet, Calif.

## Effective Leader

Re. the Canterbury Education Center now under construction [TLC, Dec. 27], it should not go unnoted that the Rev. John Harper, rector emeritus of St. John's Church, Lafayette Square, in Washington, is the American chairman who for many months has been tirelessly climbing on and off planes coast to coast. His immense skill in one-to-one contacts and addressing groups throughout the church are largely responsible for edging the fund toward the goal of \$2 million.

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

## Efforts Will Fail

I would not choose arbitrarily to respond to a response to my letter to the editor, but since the response by Gary A. Graveline was given first place in the letters [TLC, Dec. 13], I will respond.

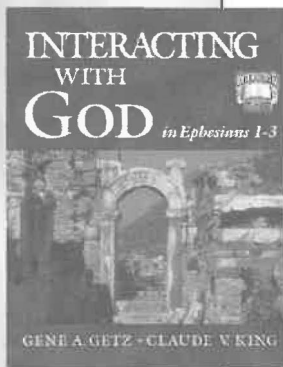
1. Christians should help anyone in trouble if it is within their power to do so.

2. Ecumenical efforts with non-Christians/unbelievers will fail because these efforts are not grounded in mutual basic understanding of truth, i.e. Jesus Christ and his atoning work at Calvary. Non-Christians cannot relate to Christians at this spiritual and theological level because they have not been born again through the power of the Holy Spirit.

3. Making friends with unbelievers is perfectly all right if the motivation is to share the good news of the gospel/salvation in Jesus Christ. If a Christian is a friend of an unbeliever and never shares the good news of Christ with that person, then he is not really a friend. This life on earth only lasts 70 or 80 years (more or less); eternity in heaven or hell is forever.

Frank M. Wiers, Jr.  
Shelby, Ohio

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**ST. PAUL'S, K STREET**  
 2430 K St., NW Foggy Bottom Metro/GWU Campus  
 The Rev. Andrew L. Sloane, r  
 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol); 6 Sol Ev & B.  
 Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs; 12  
 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15  
 (ex Sat); Sat MP 9:15, EP 6

## FLORIDA

Florida State Univ. Tallahassee  
**CHAPEL OF THE RESURRECTION**  
 655 W. Jefferson (904) 222-4053  
 The Rev. John Beach, chap  
 Sun 8:30, 11; Children's Service 10; Wed 5; Thurs 12:30  
 E-mail: [jbeach@atlantic.ocean.fsu.edu](mailto:jbeach@atlantic.ocean.fsu.edu) (John Beach)

Jacksonville Univ. Jacksonville  
**ST. LUKE'S** 2961 University Blvd., N.  
 The Rev. Kenneth M. Roach, r  
 Sun Eu 10. Wkdays as anno

## ILLINOIS

Northern Illinois Univ. DeKalb  
**ST. PAUL'S** (815) 756-4888 900 Normal Rd.  
 Sun H Eu 7:30 & 10:30  
**Canterbury Center** 401 Normal Rd.  
 Cooperating with Lutheran Campus Ministry  
 Sun 9 worship. Wed 6 meal & topic

## INDIANA

Purdue Univ. West Lafayette  
**EPISCOPAL CAMPUS MINISTRY**  
 545 Hayes St. 47906-2947  
 The Rev. Peter J. Bunder, c  
 E-mail: [sheep@goodshp.org](mailto:sheep@goodshp.org)  
<http://www.goodshp.org>  
 Sun HC 8:30, 10:30, 7

## INDIANA

Univ. of Notre Dame  
 St. Mary's College  
 Indiana Univ. South Bend  
 Bethel College  
**THE EPISCOPAL CATHEDRAL OF ST. JAMES**  
 (219) 232-4837 117 N. Lafayette Blvd.  
 Downtown on NW corner  
 of Washington & N. Lafayette  
 The Very Rev. Frederick Mann, Dean; Deacon Joseph Illes;  
 Deacon Janice Miller  
 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** Highland & Dairyple  
 The Rev. Patrick L. Smith, chap (225) 343-2070  
 Sun 10:30, 6; Wed dinner & Canterbury 7

## MARYLAND

Univ. of Maryland  
**EPISCOPAL/ANGLICAN CAMPUS MINISTRY**  
 2116 Memorial Chapel College Park 20742  
 The Rev. Susan Astarita, v/chap (301) 405-8453  
 Sun H Eu 5. Ev/H Eu 1st Sun/Dialogue Sermon; Biblical Study  
 & Dinner Fri 5; Youth & Service Ministry. FAX (301) 314-9741.  
 E-mail: [astacom@wam.umd.edu](mailto:astacom@wam.umd.edu). Campus Episcopalian  
 Newsletter

## MASSACHUSETTS

Smith College Northampton  
**ST. JOHN'S** 48 Elm St.  
 The Rev. David O. Nicholson, interim  
 Sun HC 8 & 10. Student Fellowship---Tues noon HC & Lunch

## MICHIGAN

Central Michigan Univ. Mt. Pleasant  
**ST. JOHN'S** 206 W. Maple 773-7448  
 The Rev. Dr. Gordon F. Weller, r; the Rev. Nancy Casey Ful-  
 ton, deacon  
 Sun HC 8 & 10; Wed 7; Compline Wed 8:30

Michigan State Univ. East Lansing  
**EPISCOPAL MINISTRY AT MSU** 800 Abbott Rd.  
 The Rev. Allen Kannappell, chap (517) 351-7160  
 Sun Eu 8 & 10:30. Eu & Dinner 5.  
 E-mail: [emmsu@pilot.msu.edu](mailto:emmsu@pilot.msu.edu)

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

## MINNESOTA

Mankato State Univ. Mankato  
**ST. JOHN'S** Broad & Warren (507) 388-1969  
 The Rev. Kathleen Galvin  
 Sat Eu 5; Sun Eu 8 & 10:30

Univ. of Minnesota  
**UNIVERSITY EPISCOPAL CENTER**  
 317 17th Ave., SE, Minneapolis, MN 55414  
 The Rev. Janet Wheelock, chap [wheel019@tc.umn.edu](mailto:wheel019@tc.umn.edu)  
 Sun Eu 6; Wed Eu 11:45  
 World Wide Web: <http://www.umn.edu/rac/uec>

## NEBRASKA

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

## 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 YORK

Univ. at Buffalo Buffalo  
**ST. ANDREW'S** 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 Univ. Kent  
**CHRIST CHURCH** 118 S. Mantua St.  
 The Rev. Robert T. Brooks, r (673) 4604  
 Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

## PENNSYLVANIA

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

Univ. of Pennsylvania Philadelphia  
**ST. MARY'S-Hamilton Village**  
 3916 Locust Walk  
 The Rev. James H. Littrell, priest-in-charge  
 Eu Sun: 10, 5. Tues 12 noon

## TEXAS

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

Texas A&M Univ. College Station  
**EPISCOPAL STUDENT CENTER** 902 George Bush Dr.  
 The Rev. Mark T. Crawford, chap (409) 693-4245  
 Wed Eu & Dinner 6:15; Thurs Healing Eu 12:15. Sun EP & Din-  
 ner 6:15. E-mail: [canterbury@tamu.edu](mailto:canterbury@tamu.edu)

## UTAH

Univ. of Utah Salt Lake City  
**EPIPHANY HOUSE** 75 S. University St., 84102  
 The Rev. Christine M. Contestable, chap (801) 359-0724  
 Thurs Eu 5:30

## VIRGINIA

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

Virginia Military Institute  
 Washington & Lee Univ. Lexington  
**R.E. LEE MEMORIAL** (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

Virginia Tech Blacksburg  
**CHRIST CHURCH** 120 Church St. (540) 552-2411  
 The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr.,  
 chap  
 Sun 7:45, 9, 11:15. Wed 5:30 Student Fellowship

## WASHINGTON

Univ. of Washington Seattle  
**CHRIST CHURCH—Canterbury**  
 4548 Brooklyn Ave. NE, Seattle 98105  
 The Rev. Mary Shehane, chap  
 Sun H Eu 8, 10, 11:00. Tues 6; Wed 11:30. Program Wed 7:45.  
 Sun 6:30 Eu, Fellowship

REFER TO KEY ON PAGE 22

**Appointments**

The Rev. **Jack Aber** is assistant at St. Paul's, Pine & E Oakland, Doylestown, PA 18901.

The Rev. **Robert Banse** is rector of St. Paul's, 1066 Washington Rd., Mt. Lebanon, PA 15228.

The Rev. **Johanna Barrett** is associate at St. Thomas', 2000 Highland Ave., Rochester, NY 14618.

The Rev. **Barbara Beam** is deacon-in-charge of St. Nicholas', PO Box 248, Noel, MO 64854.

The Rev. **Roy A. Benjamin** is interim at Trinity, 345 Main St., Portland, CT 06480.

The Ven. **Robert K. Bernhard** is archdeacon of the Diocese of South Dakota; add. 500 S Main St., Sioux Falls, SD 57104-6814.

The Rev. **G. Edward Bowden** is interim at St. Andrew's, 1060 Salem Ave., Dayton, OH 45406.

The Rev. **Marvin Boyd** is rector of St. Elizabeth's, 1735 Leonid Rd., Jacksonville, FL 32218.

The Rev. **G. Richmond Bridge** is rector of St. Paul's, PO Box 1599, New Smyrna Beach, FL 32170-1559.

The Rev. **Dan Brown** is rector of Grace-Calvary, PO Box 490, Clarkesville, GA 30523.

The Rev. **Denis C. Brunelle** is rector of St. Peter's, 500 S Country Rd., Bay Shore, NY 11706.

**Penny Buckley** is executive director of Proctor Camp and Conference Center, PO Box 202, London, OH 43140.

The Very Rev. **James E. Carroll** is interim of All Souls', 1475 Catalina Blvd., San Diego, CA 92107.

The Rev. **Stephen C. Casey** is vicar of St. Edward's, 2453 Harrisburg Pike, Lancaster, PA 17601.

The Rev. **Winifred Collin** is rector of Christ Church, 36 S Main St., Pittsford, NY 14534.

The Rev. **Walter Collins** is priest-in-charge of St. David's, 2647 Brookview Rd., Castleton, NY 12033-9713.

The Rev. **Christine Contestable** is interim chaplain at the University of Utah, Salt Lake City, UT.

The Rev. **Robert Culp** is chaplain at the Episcopal Church Home, 505 Mt. Hope Ave., Rochester, NY 14620.

The Rev. **Anthony DiLorenzo** is rector of St. Mary's, Lake Shore Rd. & Warner Ln., Lake Ronkonkoma, NY 11779.

The Rev. **Mary Schrieber** is rector of St. Paul's, 79 Cross St., Gardner, MA 01440.

The Rev. **Karen Siegfriedt** is rector of St. Jude the Apostle, PO Box 622, Cupertino, CA 95015.

The Rev. **William D. Small** is interim at St. Eustace's, 44 Main St., Lake Placid, NY 12946.

The Rev. **Emmanuel Sserwadda** is rector of Ascension, 104 Park Ave., Mt. Vernon, NY 10550.

The Rev. **James Steen** is rector of St. Paul

and Redeemer, 4945 S Dorchester Ave., Chicago, IL 60615.

The Rev. **Charles Summers** is interim associate at St. James', PO Box 1576, Greenfield, MA 01302.

The Rev. **Masud Syedullah** is priest-in-charge of Atonement, 1344-48 Beach Ave., Bronx, NY 10472.

The Rev. **Ibba Tappe** is associate at St. Peter's, 801 Atlantic Ave., Fernandina, FL 32034.

The Rev. **David Thom** is assigned to St. Clement's, Clemmons, NC; add. 203 Quail Wood Ct., Apt. M, Winston-Salem, NC 27104.

The Rev. **Valerie Thomas** is deacon at St. Michael's, 4315 NW 23rd St., Gainesville, FL 32606.

**Religious Orders**

**Society of St. Margaret** — The Rev. Claire Lofgren was received as a postulant.

**Resignations**

The Rev. **George F. Gere**, as rector of St. George's, Astoria, NY.

The Rev. **April Greenwood**, as priest in-charge of St. David's, Aylett, VA.

The Rev. **Marston Price**, as rector of Holy Spirit, Orleans, MA.

The Rev. **Keith Roderick**, as vicar of St. George's, Macomb, IL.

**Retirements**

The Rev. **Robert N. Andrew**, as rector of St. Philip's, Cleveland, OH.

The Very Rev. **John P. Bartholomew**, as dean of St. Mark's Pro-Cathedral, Hastings, NE.

The Rev. **Paul M. Gilmore**, as rector of St. David's, Oklahoma City, OK.

**Hank Hancock**, as canon to the ordinary, Diocese of Maine.

The Rev. **Robert A. James**, as rector of Christ Church, Bay Ridge, Brooklyn, NY.

The Rev. **John Langfeldt**, as rector of St. Paul's, The Dalles, OR.

The Very Rev. **Russell Andrew Newbert**, as rector of St. Simon's, South Buffalo, NY.

The Rev. **David L. Olsen**, as vicar of Christ Church, St. Helens, OR; add. 8720 SW Tualatin Rd., Condo #123, Tualatin, OR 97062.

The Rev. **Charles W. Ransom**, as rector of St. Paul's, Mt. Vernon, OH.

The Rev. **David Sailer**, as rector of Calvary, Fletcher, NC.

The Rev. **Carl Stolley**, as rector of Grace Memorial, Hammond, LA.

The Rev. **Aaron Usher**, as rector of St. Paul's, Portsmouth, RI.

**Deaths**

The Rev. Canon **John Geddes MacGregor**, 88, non-stipendiary priest of the

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.

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

CONFERENCES

**SHARE THE PRACTICE** of ministry with the Academy of Parish Clergy in Cleveland, Ohio, at the 1999 International Conference, "Rediscover the Church as a Spiritual Community," with author Charles M. Olsen, April 27-29, 1999. For more information, contact: **Dr. Robert L. Yoder, APC**, at (910) 484-7867.

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POSITIONS OFFERED

**OPPORTUNITY ABOUND**s. Pastoral flock in Chicago's northwest suburbs seeks a shepherd to help us grow into the future. This uncommon person will have proven preaching and teaching abilities coupled with a strong sense of integrity and compassion. Our shepherd should have the desire and capability to inspire, motivate and empower youth and adults alike. Effective, energized, innovative individuals are encouraged to send resume, CDO and supporting information to: **The Search Committee, St. John Episcopal Church, 201 N. Wille, Mt. Prospect, IL 60056.** E-mail: [tkresnicka@ameritech.net](mailto:tkresnicka@ameritech.net)

**RECTOR/PASTOR**: All Saints' Episcopal Church located in southeastern Wyoming. We are looking for someone who will meet our pastoral needs and develop educational programs for all ages. Come help us grow! Send letter of interest including CDO profile and resume to: **Search Committee, All Saints' Episcopal Church, 2601 Main, Torrington, WY 82240.**

**ASSOCIATE RECTOR**: Calvary Episcopal Church is a growing, vibrant, urban parish and a national church Jubilee Center in downtown Memphis. Founded in 1832, Calvary is a diverse congregation of over 2,000 members with a sizable multi-staff ministry. It is nationally recognized for its daily Lenten Preaching Services; excellence of worship and education; strong spiritual inreach programs; significant urban outreach programs including numerous non-profit ministries for the homeless; Samaritan Counseling Center; AIDS Burial Ministry; an outstanding music and arts program; overall commitment to experiencing and sharing the Kingdom of God in the heart of a large city. Because Calvary Church is one of the fastest growing urban churches in America, it seeks a dynamic and enthusiastic priest who will serve as primary minister with family units of the church and oversee the Christian education program. Good salary scale. Send inquiries to: **The Associate Rector Search Committee, Calvary Episcopal Church, 2900 One Commerce Square, 40 S. Main St., Memphis, TN 38103.**

(Continued on Page 22)

CONTINUED ON NEXT PAGE

# CLASSIFIEDS

## POSITIONS OFFERED

**A MISSION-MINDED PRIEST** is sought for St. Michael's Church, Baton Rouge, and Southern University in the Diocese of Louisiana. This congregation and university chaplaincy provide an excellent opportunity for a priest who desires to grow and develop with a faithful and committed laity. Southern University is the largest university of traditional African-American population in the country. African-Americans are especially invited to apply for this exciting opportunity. Applicants should have experience in and enthusiasm for congregational development, a catholic liturgical expression, chaplaincy to international Anglican students and a desire for evangelization, stewardship development and mission work. The resources are tremendous and the opportunity begs for a committed priest. Please contact: **The Rev. Ronald Clingenpeel, Noland Diocesan Center, 1623 Seventh St., New Orleans, LA 70115.**

**FULL-TIME DIRECTOR OF SPIRITUAL FORMATION.** Seeking spiritually motivated individual for challenging position in large, historic church in suburban Philadelphia. Job entails coordinating educational programs for children, youth and adults. Candidate should have strong interpersonal, organizational and administrative skills. Attractive salary and benefits. Send resume or letter of interest to: **St. Thomas' Church, Whitemarsh, P.O. Box 247, Fort Washington, PA 19034, Attn: Patty Billock.**

**ALL SAINTS' EPISCOPAL CHURCH,** Atlanta, Ga., is seeking an assistant for children's ministries. The assistant may be lay or ordained and will be responsible for administering a Sunday school program for approximately 500 children served by 100 teachers. The assistant will build Christian community among the teachers providing opportunities for fellowship, training, spiritual growth and pastoral care. The assistant will function as an integral part of the program and pastoral staff, will be supervised and supported by the associate for adult formation, and will receive salary and usual benefits commensurate with his or her experience. In addition, the assistant will develop and participate in other ministries to, with and for children in the parish and neighborhood as time and energy allow. He or she will also participate in the development and leadership of a Sunday liturgy for families with young children and will be given opportunity to preach from time to time. Please respond to: **All Saints' Episcopal Church, c/o Ms. Elizabeth Robertson, 634 W. Peachtree St., NW, Atlanta, GA 30308 or (404) 875-2096.**

**RECTOR:** Historic church in growing university community. Eucharistic centered worship, exceptional music program. Need enthusiastic, youthful priest to attract young families, to improve communication, to energize Christian education, to help us serve others, to foster growth in numbers as well as in spirit. Located in Hammond, La., one hour from New Orleans and Baton Rouge. Send resume and CDO profile to: **Harry E. Viener, 125 Holly Dr., Hammond, La. 70401.**

**RECTOR:** Trinity is the only Episcopal church in Oshkosh, Wisconsin, a mid-sized state university city. We are well-endowed and traditional with well-kept facilities, strong lay ministries, and good youth program, but are struggling from lack of direction. We look for excellent preaching, devoted pastoral care, opportunities for spiritual growth and education. Would like occasional modification to Rite II worship. Need to gain younger families, encourage our youth and awaken non-participating members. We seek an inspiring rector who will respect our past and guide our future. Contact: **Search Chair, Betty Paterson, 1237 Jackson, Oshkosh, WI 54901; (920) 231-0665.**

**TRADITIONAL ANGLO-CATHOLIC** parish seeks rector. Our 132-year-old parish is located in mid-town Muskegon, Michigan, close to Lake Michigan. We desire a priest who is grounded in the traditional liturgy of the church with a strong focus on the Holy Eucharist. We want a priest who will help us grow in the love and knowledge of Jesus Christ and who will promote growth in our membership. Please forward resume to: **St. Paul's Episcopal Church, 1006 Third St., Muskegon, MI 49440.**

## POSITIONS OFFERED

**RECTOR:** Committed and energetic parish seeking dedicated, caring, inspirational rector to guide and enhance our spiritual lives, grow and develop our youth programs, and help us serve Christ throughout the community. Christ Church is a large, Christ-centered, fiscally responsible parish of suburban Portland, OR, soon to begin the second phase of a major building program. Well-rounded administrative skills coupled with at least five years experience in organizing, motivating, and growing a large parish and its programs a must. With a background such as this we are ready to welcome into our midst a dynamic servant of God who will help us give of ourselves to fulfill God's plan for our parish. Interested parties should contact: **The Search Committee, Christ Church Parish, P.O. Box 447, Lake Oswego, OR 97034. Telephone (503) 636-5618; FAX (503) 636-0384 or e-mail search committee chairman Steve Stevens at [fmstevens@easystreet.com](mailto:fmstevens@easystreet.com) or FAX (503) 697-4869, telephone (503) 636-4106.**

**DIRECTOR, INSTITUTE FOR YOUTH MINISTRY.** A director is sought for the Princeton Theological Seminary Institute for Youth Ministry. This person will provide executive leadership and oversight for the institute and work with faculty to develop course offerings, continuing education events and research that focus on youth, church and culture. Candidates should have experience relating to academic, parachurch and ecclesial communities in both denominational and ecumenical contexts. Master of Divinity or Master in Christian Education is required. For further information and submission of application contact: **Dr. James Armstrong, Academic Dean, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542; (609) 497-7815. E-mail: [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu). Application deadline, Feb. 1, 1999. Princeton Theological Seminary is an equal opportunity employer.**

**RECTOR:** St. Paul's, Schenectady, NY. Hard working and friendly medium size parish, seeking an energetic and enthusiastic rector. Organizational and communication skills a must, as well as an interest in working with youth and the community in promoting continued growth in membership. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Paul's Church, 1911 Fairview Ave., Schenectady, NY 12306.**

**RECTOR:** Eucharist-centered debt-free parish in state capital anticipating 50th anniversary, is seeking enthusiastic priest to guide a pastoral parish that is being called to be a program parish in service to Christ; empower and encourage lay leadership and lay ministry; facilitate growth of congregation, promote Christian education; and enhance outreach ministry. Please send a letter of interest, resume and CDO profile by Jan. 29, 1999 to: **Search Committee, St. David's Episcopal Church, 3916 SW 17th St., Topeka, KS 66604.**

**THE CHARLOTTE CONVOCATION** of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing suburban area of Charlotte with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated, have a heart for the unchurched and for extending ministry out into the community. Contact: **John Chanon, Search Committee Chair, 1527 Stanford Pl., Charlotte, NC 28207. [jchanon@tatumcfa.com](mailto:jchanon@tatumcfa.com)**

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## TRAVEL

**GOTHIC CATHEDRALS OF ENGLAND,** June 27-July 9, 1999. Live at Sarum College across the green from Salisbury Cathedral. Visit 7 other cathedrals with experts in architecture, sociology, music. Contact: **Sarum Seminar, 879 Rorke Way, Palo Alto, CA 94303. (650) 857-9515. FAX (650) 856-1721. [SarumSem@aol.com](mailto:SarumSem@aol.com)**

**ENGLAND AND WALES:** Saints, singers, Shakespeare, castles, cathedrals, choirs; Roman ruins and Brother Cadfael! Aug. 19-Sept. 1, 1999. Further information: **clwebber@aol.com or (860) 364-1139 or Box 1724, Sharon, CT 06069.**

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## PEOPLE & PLACES

(Continued from Page 20)

Diocese of San Diego, died of natural causes on Oct. 9 at his home in Los Angeles, CA.

Fr. MacGregor was born in Glasgow, Scotland. He was a graduate of the University of Edinburgh, Scotland, and Oxford University, England. He was ordained to the diaconate and the priesthood in 1968. Throughout his career, Fr. MacGregor served as a distinguished academic. He served also as assistant at St. Nicholas, Encino, CA, 1977-83 and honorary canon at St. Paul's Cathedral, San Diego, CA, from 1987 until his death. He is survived by a daughter, Marie, and a son, Martin.

The Rev. **Elbert K. St. Claire, Sr.**, 81, retired priest of the Diocese of Pennsylvania, died Nov. 5.

A native of Trenton, NJ, Fr. St. Claire was a graduate of Princeton University and Episcopal Theological Seminary. He was ordained deacon in 1943 and priest in 1944. Fr. St. Claire served as assistant at Christ Church, Fitchburg, MA, 1943-45; interim at St. Paul's, Elkins Park, PA, 1945-46; chaplain at the Episcopal Academy, Philadelphia, PA, 1945-52; assistant at All Saints', Wynnewood, PA, 1947-50; rector of Advent, Kennet Square, PA, 1952-79, from which position he retired as rector emeritus. He is survived by his wife, Jean Maxwell Schmidt St. Claire; his children, the Very Rev. E. Kyle

St. Claire, Jr. and Alice St. Claire Long; and three grandchildren.

The Rev. **Paul Thompson**, 73, retired priest of the Diocese of Ohio, died Oct. 14 in Port Orange, FL.

Fr. Thompson was born in Washington, DC. He was a graduate of the University of Maryland, Seabury-Western Theological Seminary and Trier-Munich. Fr. Thompson was ordained deacon and priest in 1954. He served as minister-in-charge of Holy Family, McKinney, TX, 1954-56; minister-in-charge of Good Shepherd, Rosemont, PA, 1956; priest-in-charge of St. Augustine's, West Dallas and St. Philip's, Dallas, TX, 1957-58; priest-in-charge and then rector of St. Francis', Tampa, FL, 1958-66; vicar of St. John the Apostle, Belle Glade and Holy Nativity, Pohokey, FL, 1966-67; assistant at St. Stephen's, Coconut Grove, FL, 1967-68; vicar of Grace, Port Orange, FL, 1969-79 and rector of St. Matthew's, Ashland, OH, 1980-88.

The Rev. Canon **David Churchman Trimble**, 96, retired priest of the Diocese of Maryland, died Oct. 14. Fr. Trimble served 69 years in the ordained ministry.

A native of Baltimore, MD, Fr. Trimble was a graduate of Princeton University and Virginia Theological Seminary. He was ordained deacon in 1930 and priest in 1931.

Fr. Trimble served as rector of St. Matthew's, Oakland, MD, 1930-40, rector of St. John's, Glyndon, and chaplain of the Hannah Moore Academy, Reisterstown, MD, 1940-43; rector of St. Luke's, Prescott, AZ, 1943-67; and rector of St. Mark's, Lappans and St. Paul's, Sharpsburg, MD, 1967-72. He was, for some years, the editor of *The Maryland Churchman*, now *The Maryland Church News*. During his retirement, Fr. Trimble continued to serve the diocese, especially at St. John's, Hagerstown, MD. He is survived by his wife, Anne, two daughters, a son, grandchildren and great-grandchildren.

### Send your clergy changes to People and Places:

tlc@livingchurch.org  
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P.O. Box 514036  
Milwaukee, WI  
53203-3436

Next week...

Charles Henry  
Brent

## CHURCH DIRECTORY

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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

### CARLSBAD, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC r  
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

### HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

**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; rem, 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.

### WASHINGTON, DC

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

**ST. PAUL'S**, K Street  
2430 K St., NW - Foggy Bottom Metro/GWU Campus  
The Rev. Andrew L. Sloane, r  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book  
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6

### WILMINGTON, DE

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Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu 12:10. Ch S, H/A, Welcoming

### STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

### AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

### CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

### RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

### INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
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### BATON ROUGE, LA

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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

### 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

CONTINUED ON NEXT PAGE

# CHURCH DIRECTORY

## HACKENSACK, NJ

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

## NEWARK, NJ

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

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinagar, Ph.D., assoc;  
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Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10.  
Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

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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. William C. Parker, parish vicar; the Rev. Allen Shin,  
ass't  
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

**ST. THOMAS** 5th Ave. & 53rd St.  
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Sun Eu 8, 9, 11. Choral Ev. 4. Wkdys MP & Eu 8, Eu 12:10, EP  
& Eu 5:30, Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed  
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**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
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Sun Masses 9 (Low), 11 (High). Thurs 10

**ST. MARK'S** 1625 Locust St.  
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The Rev. Michael S. Seller, c FAX 735-8521  
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdys:  
MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC  
Tues); Sat C 9:30; Mass 10

## PITTSBURGH, PA

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The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Har-  
rington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-  
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

## SELINGROVE, PA

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

## WHITEHALL, PA (NORTH OF ALLENTOWN)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri  
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The Rev. James R. Murguia, c  
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6:45, EP Mon-Fri 6 (214) 521-5101

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noon, H/A

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**ST. JAMES** Via Bernardo Rucellai 9 50123 Florence, Italy.  
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Sun 9 Rite I, 11 Rite II

### FRANKFURT

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Sun HC 9 & 11. Sunday school & nursery 10:45

### GENEVA

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Tel. 41/22 732 80 78  
The Rev. Gerard S. Moser, r  
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

### MUNICH

**ASCENSION** Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Thomas J-P Pellaton, r  
Sun 9 (Rite I), 11:45 (Rite II)

### ROME

**ST. PAUL'S WITHIN THE WALL**  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

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The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9 & 11:15

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