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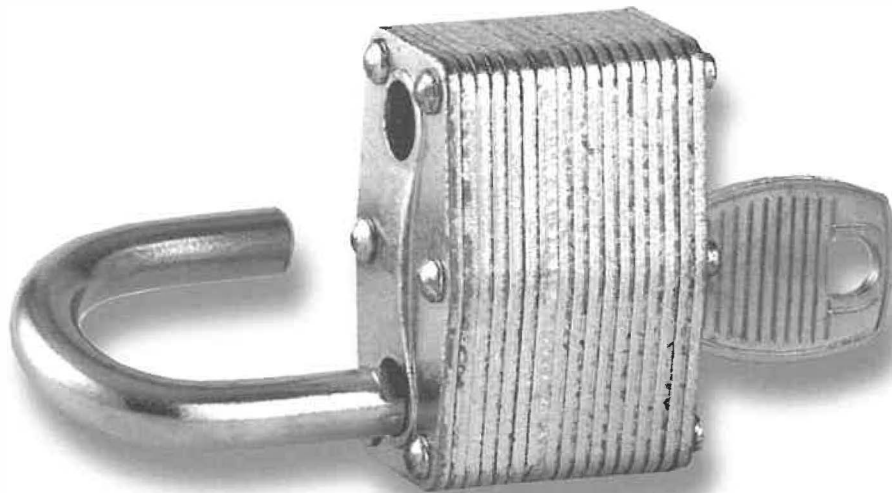
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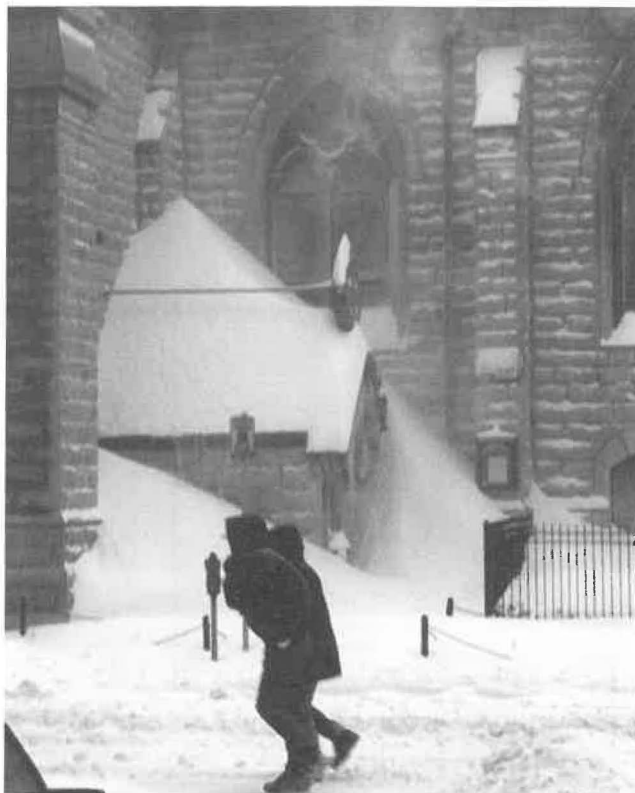
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Volume 218 Number 4

THIS WEEK

Pedestrians
make their way
through blowing
snow outside the
Cathedral
of St. James
in downtown
Chicago, during a
blizzard that
affected many
churches in the
Midwest on the
first weekend of
the new year.

Jess Brodnax photo



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Caroline Rakestraw (right)
with Walter Cronkite
(middle) and the Rt. Rev.
John Craine, former
Bishop of Indianapolis
(second from left).



Episcopal Media
Center photo

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Life-Changing News

“He picked up where John left off. ‘Change your life. God’s kingdom is here.’” (Matt. 4:17. *The Message*)

Epiphany 3

Amos 3:1-8; Ps. 139:1-17 or 139:1-11; 1 Cor. 1:10-17; Matt. 4:12-23

There is a great danger in being indifferent to the call of mission and witness to the gospel. The collect for today reveals that potential when we pray for grace to proclaim the good news of Jesus Christ so “that we and the whole world may perceive the glory of his marvelous works.” We need to proclaim this message of salvation in order for us to grow in our understanding, appreciation and grasp of it for ourselves.

The kingdom of God has a method that works. Jesus’ example in calling Peter, Andrew, James and John is that of “making disciples who make disciples.” Because of this basic nature and power of new life in Christ, it is detrimental to our spiritual health to refrain from sharing it with others, while it is rewarding and satisfying to give away what we have received.

This gospel is life changing for the hearers and the proclaimers. One of the most important ways our lives must change as we get serious about giving away our faith is how we treat each other in the body of Christ.

When St. Paul decries the factionalism of the Corinthian church (“I belong to Paul, Apollos, Cephas, or Christ”), he is revealing an attitude and habit that needs to be changed in baptized believers so that they can fulfill their calling as witnesses. This is our shared vocation in the kingdom of God which the Old Testament reading highlights when Amos asks, “The Sovereign Lord has spoken — who can but prophesy?” (Amos 3:8). And the psalm makes sure we understand that the collect for purity is accurate — nothing is hid from the Lord’s eyes. He knows us inside and out. Therefore, because God’s kingdom is already here in Jesus Christ, through his body, the church, through word and sacrament, we are called to change our lives. Because the kingdom of God is already within us by the grace of the Holy Spirit we are called to follow Jesus in his fishing mission. And we are called to do his work in his way — with his love, in his unity, focused on him rather than our own opinions and prejudices.

Look It Up

In what ways are you called to be a disciple of Jesus Christ by your baptism and confirmation? Pray through those services in the Book of Common Prayer this week in terms of your life and witness in Christ today.

Think About It

How is the good news of Jesus changing your life today?

Next Sunday

Epiphany 4

Micah 6:1-8; Ps. 37:1-18 or 1-6; 1 Cor. 1 (18-25) 26-31; Matt. 5:1-12

Balance

**O Lord, infuse my Martha days
with some of Mary's grace.
Help me to be about one thing —
a time, a place,
an open space
Where praise to You takes wing.**

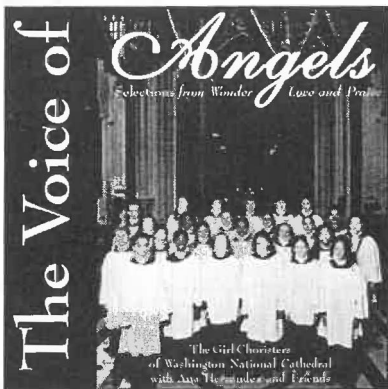
**But Lord, infuse my Mary days
with some of Martha's zeal.
Help service find its rightful role —
kind words that heal;
a home-cooked meal;
Fragmented lives made whole.**

**Let Mary in me place You first
That Martha may assuage Your thirst.**

Bettie Corey

Can you hear the voice of angels?

Yes, on Church Publishing's spectacular first professional recording of the Girl Choristers of Washington National Cathedral directed by Bruce Neswick. The selections chosen from *Wonder, Love, and Praise*, the new supplement to The Hymnal 1982, are varied in style and accompaniment. Creative arrangements have been provided by Ana Hernández (of Miserable Offenders fame), Douglas Major, and Sr. Helena Marie. The Rt. Rev. Mark MacDonald, Bishop of Alaska, has contributed a Navajo prayer and the Ojibway lullaby, *Way, Way, Way*. Whatever your taste in church music, you'll find something to love on this recording.



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Bruce Neswick, Director, Douglas Major, Organist

A song of creation (Cavuoti)
A song of praise (Boles)
As panting deer desire the waterbrooks
As we gather at your table
As newborn stars were stirred to song
Beati
Benedictus benedicat
Christ our Passover (Papadakos)
These three are the treasures/Come now,
 O Prince of Peace
Day of delight and beauty unbounded
Glory to God (Iona)

God be with you till we meet again
God, beyond all human praises
God the sculptor of the mountains
Here, O Lord, your servants gather
Holy, holy, holy Lord (Dimmock)
Holy God/*Trisagion*
Kyrie eleison (Hildegard/Hernandez)
Kyrie eleison (Hildegard)
Peace before us
People, look East
The tree of life my soul hath seen
Tú has venido a la orilla
Way, way, way



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PECUSA, Inc. Will Choose New Name

Settlement Reached in Lawsuit Brought by Dioceses of Newark and New Jersey

More than two years after its incorporation and one year after being sued by the dioceses of Newark and New Jersey, the Protestant Episcopal Church in the United States of America, Inc. (PECUSA), has announced that a settlement has been negotiated and that the corporation will, in the short-term future, adopt a new name. In a news release, the organization stated, "(the settlement) will in no way inhibit our ability to continue our work."

United States District Judge Maryanne Trump Barry signed a Stipulation and Consent Order on Jan. 5. By that order, PECUSA, Inc., agrees to "cease using the name the Protestant Episcopal Church in the United States of America, Inc., or ... the acronym PECUSA ... and to immediately amend its registration in New Jersey to reflect a name change."

According to a news release, as part of the settlement the dioceses of Newark and New Jersey waived all

claims for damages against Bishop Wantland and the corporation.

PECUSA's stated purpose as a corporation "affirmed the Holy Scriptures as the Word of God containing all things necessary to salvation, the authority of the Creeds, and the faith proclaimed in the Book of Common Prayer (and) that sexual intimacy and intercourse is appropriate only within the context of heterosexual monogamous marriage."

Encouraged by proclamations of the Lambeth Conference, trustees of the corporation decided that "the (conference's) strong global affirmation of the Faith rendered the Corporation's continued symbolic use of the historic name of the Church in this country unnecessarily limiting."

The organization was founded, soon after the 1997 General Convention, to be an "umbrella for orthodox individuals, organizations and parishes" by the Rt. Rev. William C. Wantland, Bishop of Eau Claire, "to engage exclusively

in religious, educational and charitable activities."

Bishop Wantland was joined by several other conservative church leaders who formed the corporation's directors and trustees.

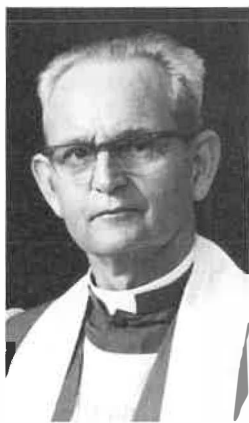
Bishop Wantland said, in an early letter to the clergy of his diocese, "For over 25 years, the national church has been amending the canons and Prayer Book to remove every reference to 'The Protestant Episcopal Church in the United States of America,' and to insert, instead, the name 'The Episcopal Church.' As the old name was abandoned, so the old Faith has been abandoned."

The suit, filed Jan. 29, 1998 in the United States District Court in Newark, N.J., cited four violations of federal law: infringement of trademark, unfair competition, false representation and false designation. In addition, it cited violations of New Jersey law: unfair competition and New Jersey trademark infringement.

Bishop Moore of Easton Dies; Was Diocesan, 1975-83

The Rt. Rev. William Moultrie Moore, Jr., 82, retired Bishop of Easton, died at his home in Mt. Pleasant, S.C., on Nov. 23. Bishop Moore was a native of Mt. Pleasant.

Described as a man who lived the words of Jesus: "I am among you as one who serves" (Luke 22:27), Bishop Moore graduated from the College of Charleston, General Theological Seminary, and the University of the South. He was ordained deacon in 1940 and priest in 1941. He served as minister-in-charge of St. Alban's Church, Kingstree, S.C., St. Luke's, Andrews, St. Stephen's, St. Stephen, and at the mission in Rhems,



Bishop Moore
(1978 photo)

S.C., 1940-42; as rector of Epiphany, Leaksville and St. Thomas', Reidsville, N.C., 1942-44; rector of St. Luke's, Salisbury, N.C., 1944-52; and rector of St. Martin's, Charlotte, N.C., 1952-67. Consecrated Bishop Suffragan of North Carolina in 1967, he became Bishop of Easton in 1975 and served there until his retirement in 1983.

Strongly committed to the biblical, historical and homiletic traditions within Anglicanism, Bishop Moore believed that every sermon should bring a believer a little closer to Jesus. His ministry is remembered as exciting, challenging and fun.

Bishop Moore provided strong leadership in his dioceses, which guided them through major changes in the church such as the introduction of the 1979 prayer book and the ordination of women to the priesthood.

He is survived by his wife, Florence, and his daughters, Jennie Odom, Caroline Farris and Anne Hines.

BRIEFLY

The Rev. **Margaret Yoshiko Shibukawa** became the first woman ordained priest in the Nippon Sei Ko Kai (Anglican Church in Japan) Dec. 12. She was ordained by the Rt. Rev. Francis Toshiaki Mori, Bishop of Chubu, in St. Mark's Cathedral, Nagoya.

Weekend Snow Storm Causes Many Churches to Cancel Services

"The Blizzard of 1999" blew through the Midwest Jan. 2-3, closing major airports and snarling freeway traffic. Some highways were reduced to one lane or closed altogether after blowing snow, sleet, and ice resulted in 50- and 60-vehicle domino pileups. One official described conditions as "like driving through white paint."

As of Tuesday, Jan. 5, diocesan offices in Ohio and Michigan remained closed. Detroit had at least 14 inches of snow.

"Virtually everybody" (every church) in the Diocese of Indianapolis was closed on Jan. 3, "two-thirds of the state was under a snow emergency, which means automatically shut down," said Gay Totten, communications officer for the diocese.

South Bend, in the Diocese of Northern Indiana, had at least one adventurous cleric. Most churches canceled services; parishioners were notified via radio and television augmented by telephone calls. The Rev. Mary Kate Schroeder, priest-in-charge of St. Michael and All Angels, was concerned that someone might have missed the message and would turn up.

"I'm not one to ignore a challenge," she said. So at 6:30 a.m. she set off to ski the three miles to church. "I was very safe. I had a reflective vest, my flashing light, a pack with extra clothes and boots. I got there in about an hour. No one showed up, so I sang Morning Prayer by myself, got a bunch of work done, and skied home. It was great! It almost made me wish I lived in Norway."

The Very Rev. Todd Smelser, dean of Chicago's Cathedral of St. James, drove five miles into town. "The city did a great job [clearing the streets]," he said. "Attendance was light, but about half of the choir made it — many live in the suburbs. We had a volunteer organist, who happens to have a master's in music. We basically weathered it." But snow shoveling was an almost constant job for the sexton. "He had to dig out the chapel three times."

In the Diocese of Quincy (central Illinois), snow depths varied from 14 inches in Peoria, where at St. Paul's Cathedral only the 8 a.m. Mass was canceled, to about 20 inches (accompanied by five-foot drifts) in Canton, where parishioner Phil Fleming parked his four-wheel drive vehicle in the Roman Catholic church's lot and said Morning Prayer by himself at St. Peter's before returning home. The diocesan office also reported that Christ Church Limestone, Hanna City, and St. George's, Macomb, had to cancel Masses. Don Dexter, senior warden at St. George's, said that with their 16-inch snowfall, the decision was made on Saturday to cancel Sunday's service. He called the 25 families individually, as well as asking local radio and television stations to announce the cancellation.

Further south, in the Diocese of Springfield, an additional foot of snow fell in Decatur, topping off an earlier four-inch snowfall. St. John's canceled two services, advising parishioners by announcements on local radio and television sta-

tions, changing the recorded message at the parish and, in a few cases, calling individual parishioners, said the Rev. Edward Holt, rector. Fr. Holt said that, as far as he knew, only one person made it to the church, then called him from a cellular phone to see if there were services. Betsy Handley, parish secretary at Trinity, Mattoon, said the church canceled its Sunday service, not because the 12-inch snowfall stopped them, but because snowplows had blocked all the entrance doors and sidewalks.

Western Michigan's blizzard continued on Jan. 4, extending the holiday closure of diocesan offices. Pat Kellogg, assistant to the bishop, commented from her home that "We have plenty of snow — about two feet."

The city of Buffalo in the Diocese of Western New York seemed under siege all week. A spokesperson reported on Monday that "the whole city was closed."

In Wisconsin, the Diocese of Eau Claire reported several parish closings, but in Tomah, the Rev. Dale Klitzke, rector, said St. Mary's had about 20 of the usual 60-70 attendance — "More than I expected." The little church of St. Agnes-by-the-Lake in Algoma (Diocese of Fond du Lac), across the street from Lake Michigan, had 10 people at its regular Sunday service. The Rev. Robert Hoppe, rector, said "Driving was treacherous but, surprisingly, more members came from out of town than in. I spent most of the morning behind the snow blower."

Judi Amey and Patricia Nakamura



Jess Brodnax

The chapel entrance at the Cathedral of St. James, Chicago.

The Rev. Mary Kate Schroeder skied three miles to be alone for Morning Prayer at St. Michael and All Angels, South Bend, Ind., where she is priest-in-charge.

'Audacious Goal'

The Rt. Rev. Herbert Thompson set the stage for ambitious growth at the **Diocese of Southern Ohio's** convention, Dec. 4-5. The convention was held at Ohio University's Convention Center in Athens.



Calling his plan to increase the baptized membership of the church from 27,000 now to 100,000 by 2005 "an audacious goal," Bishop Thompson received support from the more than 300 delegates representing 83 congregations in the passage of several resolutions designed to begin the process. Bishop Thompson's plan is modeled by one implemented in the Diocese of Texas [p. 13].

"It will require training — a change of culture, a new mind set, focusing on the unchurched, and not on ourselves," Bishop Thompson said. "I am full of excitement about this audacious missionary enterprise. I believe that the best days for the Episcopal Church are ahead."

Delegates adopted 10 resolutions, including: a five-year funding plan asking public officials to ban mountain top removal and valley fill mining permits pending further environmental study, a commemoration of the life of the Rt. Rev. Abraham Olowoyo, Bishop of Ijebu, Nigeria, which has been in either formal or informal companion diocese relationship with Southern Ohio since 1978, and the establishment of a human sexuality task force.

Election Preparation

Delegates to the **Diocese of Rochester** convention, held Nov. 13-14 in Geneva, N.Y., adopted resolutions designed to guarantee "a fully democratic election process and to assure that all candidates (for its election of bishop coadjutor) are presented with

identical background checks and like information..."

In this election, nominations from the floor may be made by petition, each petition carrying 10 signatures — five clergy and five adult communicants of the diocese from no fewer than three districts. The electing convention will convene June 19.

Delegates also passed a resolution on violence, forwarded to the U.S. Congress, urging an expanded definition of hate crimes to include gender, sexual orientation or disability. It also expands the number of applications for the law. The resolution further calls on churches to commit themselves to work at every level for the eradication of hate crimes.

Richard Hirsch, president of Hobart and William Smith Colleges, addressed convention on its theme of moral formation.

New Dynamic

When delegates to the **Diocese of Idaho's** convention met in November, they found some changes had been



made. Previously, seating of delegates had been done by parish. This year convention planners mixed it up, each table seating delegates from a variety of parishes. The result was a new dynamic to the discussion and more interpersonal interaction as resolutions were discussed across parochial divisions.

Resolutions addressing homosexuality had been presented and withdrawn from two previous conventions, thereby delaying debate and action. This time, the resolution was given time for full discussion. One resolution dissented from the Lambeth Confer-



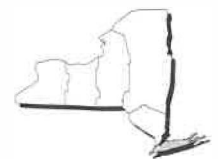
ence resolution, stating "we believe the Scriptures do not reject faithful and committed relationships between persons of the same sex." A second resolution affirmed Lambeth, stating the belief that homosexual relations are contrary to scripture.

The committee on resolutions introduced a resolution which recalled the baptismal covenant's purpose to strive for justice, peace and the dignity of every human being. It called for a recognition of dehumanizing practices in all sexual relations and stated opposition to any sexual violence and oppression. The resolution was passed after an additional resolve was added during the floor debate, calling for concrete action on the debate during the 1999 convention. The earlier two resolutions were withdrawn.

Delegates also voted to support international debt relief for Third-World countries, continue 3/4 percent of net disposable income from each parish fund to create new parishes in the diocese, changed canon law to allow retired clergy a continuing vote at convention, and approved a \$667,349 diocesan budget.

New Long Island Parish

The **Diocese of Long Island** held its 132nd diocesan convention Nov. 13-14 in Huntington, N.Y. Delegates



debated issues in the spirit of the convention theme, "Unity in Diversity."

Emmanuel Church, Sheepshead Bay, Brooklyn, was granted admission as a parish, and the rector and vestry received a rousing greeting. Delegates heard reports on the Lambeth Conference from the Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island, on Camp DeWolfe by the Rev. Churchill Pinder, and on the youth ministries program by Charles Fawcett.



Ugandan Bishop Tells Stories of Social Chaos and Personal Sacrifice

Bishop Macleord Baker Ochola

By Elizabeth Eisenstadt Evans

Although peace
has returned
to the South,
many Anglicans
cannot remember
a time without war.

He had come so far to plead for the lives of his people, to tell their stories in places like this affluent suburb on Philadelphia's Main Line.

But as Bishop Macleord Baker Ochola recounted the bloody recent history of his country, Uganda, and his own sacrifices in living out his own vocation, he would occasionally pause. And in the shadows, the room would seem to fill up with the ghosts of his people, victims of war, of disease, of starvation.

As he sipped tea provided by a hospitable host in a suburban living room, the Bishop of the Diocese of Kitgum made it eloquently clear that his own fate and that of his people were inextricably intertwined.

Detouring briefly from a month's visit to Canada, the 62-year-old bishop spent a weekend with the people of the Church of the Good Samaritan in Paoli, Pa., as they marked Persecuted Church Sunday in November. Bishop Ochola had become a bit of an Anglican celebrity, due in part to the fact that he was (temporarily) restrained from speaking when he rose to share his story at last summer's Lambeth Conference of Anglican bishops. When he was permitted to speak, his story of suffering and personal sacrifice made an impression on both prelates and press.

Bishop Ochola's diocese, geographically the second largest in Uganda,

shares a border with the war-torn country of Sudan. Flooded with Sudanese refugees, the diocese must also cope with a long-term war of attrition waged by government rebels, and the legacy of the years of torture and brutality under dictator Idi Amin.

Although Amin is long gone, and peace has returned to the South, many of the 104,000 Anglicans in his charge cannot remember a time without war.

"Since the killing started in 1966, it has never stopped," says Bishop Ochola, whose six living children, 27-15 years old, reside and attend school in Kampala, the capital city.

In the "Lamentations on the Wounds of Northern Uganda," a document sent last May, five bishops from that region tell Archbishop of Canterbury George Carey that an estimated 15,000 Ugandan children have been abducted by the so-called Lord's Resistance Army (LRA), turned into sex slaves, child soldiers or sold into slavery in the Sudan. More than 50,000 people have died from events directly linked to the armed conflict, and another 10,000 from war-related causes like starvation and disease.

The political and social chaos in Northern Uganda have taken a terrible toll on Bishop Ochola's own family. In 1987, Joyce, his firstborn, died under mysterious circumstances, while the bishop was on study leave in Canada.

Last year his wife of more than 30



years, Winifred, was blown to pieces by a land mine a few miles from their home.

"We knew that one day one or all of us would die," Bishop Ochola said quietly. Yet "I was like a tree that has been struck by lightning and split in two. It was very difficult for me to understand whether she was actually dead."

But God could use even this tragedy to speak to the world about the danger of land mines, Bishop Ochola said. Sustaining him was the knowledge that both in death and in life God would not desert him.

In a non-stop round of sermons, talks, lunches and interviews, he painted a portrait of divine grace and courage in no-man's-land so powerful that few who heard him were unaffected. "He wasn't an eloquent speaker, but he was a really powerful presence," said Carol Manning, a scientist. "I have absolutely no confidence that if I had to live the way (these people) do, I would be as strong in my faith."

A theologian at Eastern College, Chris Hall, said he was grateful for the chance to reorient himself toward what was truly important.

"Our culture is so insanely self-indulgent, self-centered," Mr. Hall said. "There is just a strength I sense in someone like this I don't sense in many Americans because we can buffer ourselves so easily from God."

His diocese has no telephone service, little public transportation, and very slow mail delivery, said the bishop in a Sunday evening forum. Weakened by hunger and terrified of further violence, families cluster in refugee camps, prey to the opportunistic illnesses of poverty. But even as Bishop Ochola detailed the enormous needs in Kitgum, he kept the spotlight on a two-way partnership rather than on a cash-based, one-way street.

"God is asking us if we are going to have the privilege of sharing, if we are going to be open-handed toward each other," he said that same evening. "Generosity must come not as pres-

sure, but from the heart."

If anyone came that evening expecting clear and simple labels for the good guys and the bad guys, they left disappointed. Bishop Ochola left the impression that Northern Uganda has become a staging ground in a war where Western and Arab countries are playing a deadly game of chicken. He recommended that Americans ask their representatives to pressure the government of the Sudan to stop arming the Ugandan rebels. And he noted that America, which is not on good terms with the government of the Sudan, has been supporting the Sudanese rebels, thereby perpetuating the cross-border wars.

Responding to the bishop, the Rev. Gregory Brewer, rector of Good Samaritan, noted that Good Samaritan has recently introduced a budget line item for Anglican partnerships. "If God is calling us to enter into some kind of relationship with Bishop Ochola, we are here to say, 'OK, God, what would you have us do?'"

In the wake of Bishop Ochola's visit, several parishioners asked how they can financially support the Diocese of Kitgum. The rector planned to set up a designated fund to handle donations. Bishop Ochola was also set to visit with staff at the national church offices in New York City, and to see Episcopalians in Washington, D.C.

Bishop Ochola left parishioners in Paoli with his plea that the healthy part of the body raise up the part that is ill. The five regional bishops say it best in their Lamentations: "Speak on our behalf because we have no voice. We have no microphone or loudspeaker to argue our case in the market square of national and international media politics. Who knows? Perhaps someone, somewhere, with a little compassion, a little humanity, could hear and respond. Someone might remember that we, too, are God's people." □

The Rev. Elizabeth Eisenstadt Evans is an associate at the Church of the Good Samaritan, Paoli, Pa.

"Our culture is so insanely self-indulgent, self-centered," Chris Hall, theologian at Eastern College, said. "There is just a strength I sense in (Bishop Ochola) I don't sense in many Americans because we can buffer ourselves so easily from God."

SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

(One of a series)

Media Pioneer

CAROLINE RAKESTRAW

By Louis C. Schueddig

She started her career as a bishop's secretary during World War II and became the visionary who put the Episcopal Church on national radio and television.

Church scholars have called Caroline Rakestraw one of the best lay theologians they ever knew. She was founder and for 35 years the executive director of the Episcopal Radio-TV Foundation (now called the Episcopal Media Center), a national,

from these original manuscripts that Lewis compiled his book *The Four Loves*.

During their time together, they discussed putting *The Chronicles of Narnia*, his famous children's stories, on film. Twenty years later, *The Lion, the Witch and the Wardrobe* was broadcast to 38 million people on the CBS Network and won an Emmy for best animated feature of the year.

She feared no one and had the utmost respect for orthodoxy and good theology.

independent agency that has served the church and its members from its headquarters in Atlanta for nearly 55 years.

An Atlanta native and lifelong Episcopalian, Ms. Rakestraw was awarded an honorary doctor of divinity from the University of the South, Sewanee, Tenn., in recognition of her achievements. Her work was termed "one of the most important breakthroughs of the Episcopal Church in her generation."

She stepped up when the Southern Baptists withdrew from *The Protestant Hour*, the longest-running ecumenical radio program in existence. She implemented "the Episcopal Series" of that program, the launching pad from which she exploded in the 1950s with a successful series of so-called "religious radio soap operas." She followed this with advertising spots for radio and TV designed for holidays and holy days, using the world's great religious paintings as points of departure.

In 1959, Ms. Rakestraw went to London and persuaded C.S. Lewis to record a series of talks for American radio. It was

With help from a stellar team of theologians, rectors and communicators known as her Theological Advisory Committee, Rakestraw produced, during the turbulent 1960s, more than a dozen TV programs that examined current societal issues.

Another of her achievements, in 1970, was recording Alexander Scourby, an actor with one of the era's best-known voices, reading the King James Bible for the new technology of audio cassettes. These recordings have become classics.

She was known as a savvy business woman, producer and marketer — tenacious, irascible, determined and proud. In the early days she was a divorced woman with a young child, making it in a man's world in a part of the country where strong, professional women were not the norm.

Caroline Rakestraw had the unique ability to get everybody from Walter Cronkite to George Gallup to work with her. She feared no one and had the utmost respect for orthodoxy and good theology. She died in 1993. □

The Rev. Canon "Skip" Schueddig is executive director of the Episcopal Media Center in Atlanta, Ga.

The Paradox of Evening

Last month in this column we reflected on the early evenings of winter [TLC, Dec. 27]. They express many moods. We may be



Did You Know...

**The Church of England's
Diocese in Europe
covers 26 countries.**

Quote of the Week

**The Rev. Gregor Henderson,
Uniting Church in Australia
minister, on a report at the World
Council of Churches' assembly:
"It will disappear down the sink
like a marshmallow."**

tired, cold and wet. The gray world after sunset may be sad or lonely for us or even dangerous. The approach of night, reminding us of the approach of death, is a solemn warning that earthly things come to an end.

There is also a different side to the day's close. For many of us, there is the relief at the end of the day's work, a relief for which we very legitimately wish at evening, which should be the sabbath of the day. Lights twinkling in windows are cheerful along the town or city street. In the country, lights gleam from barn windows as the evening milking proceeds. Where there are lights, we assume there are people and that we are not in a deserted or dangerous place.

There indeed is the paradox of evening; we may say the mystery of evening. It is precisely in the dark that we are aware of lights and are affected by them. Light at night has for eons been a universal feature of human life, whether it was the primitive bonfire, or the great fireplaces where our more recent ancestors cooked and warmed themselves, or candles or oil lamps, or today's electricity. Of all the creatures on earth, we humans alone have learned to make artificial light and we cannot do without it. We see by it, we cook food, we eat and drink together, we talk and exchange ideas and information. Sometimes we enjoy music or dance or watch actors, or pray together. In some contexts, including church, we continue to prefer candles.

So much that is truly human goes on by the lights we kindle. A light becomes a symbol of all this. Beauty, exchanged knowledge, companionship, safety are all betokened by a light in the darkness. It is not surprising that our Savior called himself the light of the world (John 8:12). In this Epiphany season we think of the star of Bethlehem pointing to him, the blinding

light of St. Paul's conversion (Acts 9:3), and the "light to lighten the Gentiles" in aged Simeon's prayer at the Presentation of Jesus in the temple (Luke 2:32).

The candle or lamp became a symbol and visible sign of Christ's presence. This was very specifically so in past eras when both candles and lamp oil were expensive, and a light had to be carefully lit from the stove or fireplace, which in turn was kept burning because of the difficulty of starting a new fire. Our ancestors, right down to fairly modern times, had a prayer of thanksgiving when the evening light was successfully brought in. This is the origin of our hymn *Phos hilaron* (BCP, pp. 64, 112, etc.).

Last month we quoted Lancelot Andrewes (1555-1629), the saintly English bishop, who wrote of evening as a sign of approaching death. He also wrote in his private prayer book of the happy side of evening.

Blessed art thou, O Lord,
who has created changes of day and night
and givest rest to them that are weary
and renewest strength to him that is spent:
Who givest songs by night
and makest the outgoings of the dawn
and evening to praise thee.
And later:
for thou art our light, salvation,
and strength of our life.

*(Preces Privatae, Evening Prayers,
see also BCP, p. 113)*

Evenings, especially the long winter ones, are interesting and perhaps a mysterious time of day. They can indeed invite us to prayer, and in the lights of evening we can see a dim reflection, at least, of that eternal light which will never be extinguished.

*(The Rev.) Canon H. Boone Porter,
senior editor*



Texas Showing the Way

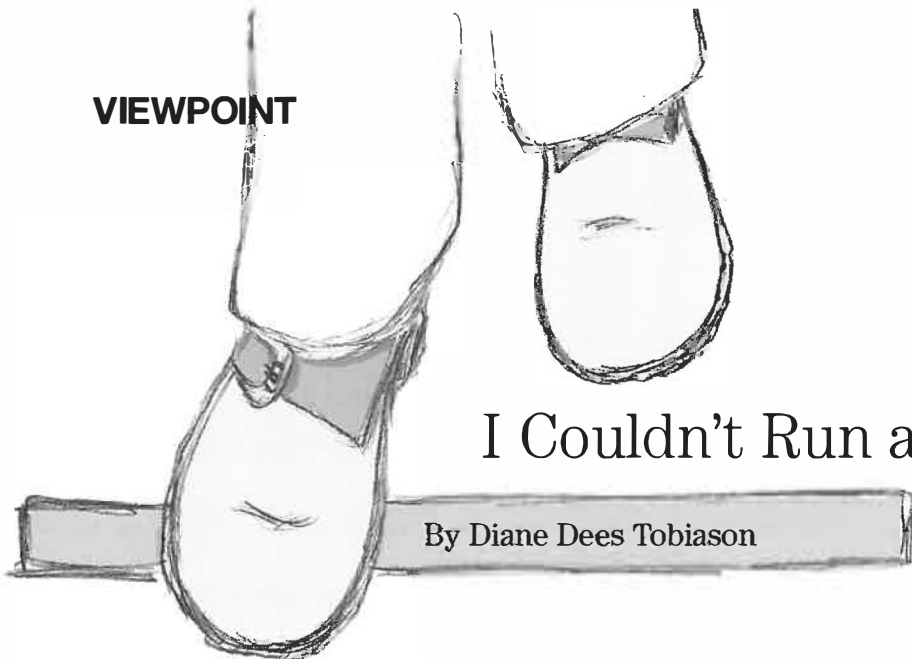
We have heard lots of talk in recent years about evangelism. Throughout the Decade of Evangelism bishops and diocesan leaders have stressed the need for evangelism ministries in their dioceses, but the Diocese of Texas is far ahead of others in actually doing something about it. Since he became diocesan bishop, the Rt. Rev. Claude E. Payne has made evangelism a high priority, recognizing the need for such ministries as Christian education, altar guilds, acolytes, choirs, lay readers, youth groups, ushers and greeters to be focused on evangelism and congregational development.

Three years ago, Bishop Payne spoke boldly of his vision for the diocese — growth from 74,000 members to 200,000 in 10 years. Texas already is working on that growth, revitalizing mission congregations which were stagnant or in decline, installing lay vicars in some churches, and planning for new congregations. In Bishop Payne's plan, rectors and vicars are to be more than nurturers to their congregations. They are to equip their members to share and to live the gospel. Such items as demographics, financial and membership trends are studied by the diocese and have become useful in planning strategy.

The Diocese of Texas has been willing to share its vision with others. In November, it held a conference, "A Clear Vision of One Church," which attracted many diocesan bishops as well as clergy and lay leaders from other dioceses. Conference participants heard presentations on congregational development, college ministry, prison ministry and various outreach programs.

We salute the Diocese of Texas for its vision, and for its willingness to share with others how it is doing mission and ministry. Its commitment to bring more people to Jesus Christ is a clear response to the mandate of scripture — to go forth and baptize all people. The enthusiasm with which the members of the Diocese of Texas have greeted their bishop's vision is a stirring example for all.

Texas is implementing its plans for growth, revitalizing congregations which were stagnant or in decline, installing lay vicars in some churches, and planning for new congregations.



I Couldn't Run and I Couldn't Hide

By Diane Dees Tobiason

A fundamental task must be to respect others' personal boundaries.

During the last several years, the retreat movement within the church appears to have regained vitality. This is, of course, a good thing. Our culture permits little time for reflection, contemplation and renewal. Both silent and "working" retreats serve to re-direct us to what is the essential purpose of our lives.

But there is also a parallel trend, and one which is problematic. More and more retreat weekends have taken on a kind of forced intensity that, at the least, provides a type of spiritual "sugar high," and — at worst — violates the most personal privacy of participants.

My own shocking initiation to this phenomenon occurred in the early '90s when I was invited to participate in a Cursillo weekend. I remember feeling a low-level fear even before I arrived, for the event had been portrayed to me within a wrapping of elaborate secrecy.

When I did arrive, my initial feelings of uneasiness gave way to overt discomfort as I became the target of knowing looks and unsolicited hugs. A man whom I had never before met passed me a note that said "I love you," an act so outrageous that I was rendered numb by it.

Most unsettling of all, however, was the behavior of Cursillo staff members from my own church. These were individuals with whom I had but a friendly acquaintanceship, yet they suddenly became proprietary and cloying toward me.

I was expected to march around a room and sing, engage in close physical contact with virtual strangers and enthusiastically accept theological pronouncements which

made me uncomfortable. I couldn't run and I couldn't hide. By the end of the weekend, I felt exploited, confused and angry.

I have since attended other so-called retreats in which participants have been told to touch each other or to engage in behavior whose appearance is intimate, but which, in reality, cannot possibly be so. Friends and acquaintances have reported to me that they have attended events at which they have been told to touch strangers and to talk intimately with strangers. One woman summed it up well: "They wanted me to spill my guts. I didn't want to, and anyway, I really didn't have anything to spill."

Of all the intimate relationships that we can have, there can be none more intimate than our relationship with God. And while that relationship is supported, enhanced and sustained by community, it is nevertheless personal and unique. Therefore, if we are to be part of a community that enhances and sustains others' relationships with God, a fundamental task must be to respect others' personal boundaries.

When we invade a person's psychological boundaries by imposing the feelings, goals and physical contact of the group, we do more than commit an act of violation against that person; we also sabotage any possibility of genuine spiritual evolution. I am reminded of a trend which occurred in psychiatric hospitals during the early '90s: Patients would be placed in very intense, emotionally-laden groups. These patients were often desperate for relief from years of depression and self-

Cursillo Awakens the Heart

By James P. Jones

Knowing
when
to draw
the line:

There is never room
in a healthy institution
for the abdication of respect
for an individual's most
fundamental right
to the privacy
of her thoughts,
feelings and body

loathing, and they emerged from these groups spouting psychobabble and appearing even less authentic than they had when they entered the hospital. It was usually not too long before they returned for another hospitalization.

Perhaps we in the Episcopal Church have been called "God's frozen people" for so long that some of us have made a stretch toward establishing a more emotionally charged community. But others of us joined the church precisely because of the Anglican tradition of quiet, personal contemplation.

There is room for all of us, I am certain. But there is never room in a healthy institution for the abdication of respect for an individual's most fundamental right to the privacy of her thoughts, feelings and body.

□

Diane Dees Tobiason is a member of Christ Church, Covington, La., and is a past member of the Retreats and Quiet Days Committee of the Diocese of Louisiana.

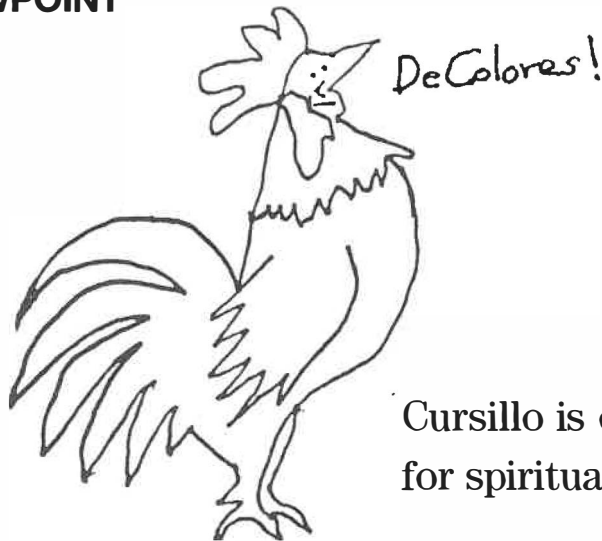
It's no secret that many Episcopal churches are struggling to find ways to help parishioners grow in their faith and in their commitment to the ministry of the local church.

In their desire to do this, thousands of Episcopal churches and just as many in other denominations have benefited greatly from Cursillo weekends. The benefits of Cursillo are obvious. In many congregations, the Cursillistas are the most active and committed members, providing leadership for ministries in and around the local church and diocese. Yet, despite its widespread popularity and acceptance, there are many misconceptions and even fears about Cursillo. Some charge that it is a "secret society." Others view it as little more than a "warm fuzzy," lacking in theological depth or significance. I hope to explain its benefits and dispel any misconceptions. I believe Cursillo is one of the most potent methods for spiritual formation in the church today.

"Cursillo" means "a short course in Christianity." It originated in the Roman Catholic Church as an attempt to involve men in the life of the church and has spread to other churches under the names of *Tres Dias* and "the Emmaus Walk." Cursillo consists of a retreat weekend, a series of teachings on the basics of the faith, an outpouring of love, support and personal affirmation for the candidate from the sponsoring congregation and others who have been on previous Cursillo weekends. The affirmation comes in the form of letters, cards, gifts, posters, baskets of food and the like. The weekend culminates in a service of celebration in which candidates give testimony of how the weekend has changed their lives or how God has become more real to them.

What makes the Cursillo experience so spiritually powerful? The best answer to that question comes from the participants themselves. Over the years, I've discovered that there are common features in the stories I have heard. Most participants point to the letters and cards and other forms of communication that touched them emotionally. Getting away for the weekend and growing closer to others is a hallmark of retreats, and this contributes to the experience. The music, the food and the fellowship all convey that the candidate is loved unconditionally. Some critics conclude this is where Cursillo begins and ends, as little more than a "warm fuzzy," as some have described it. But it is my belief that Cursillo is more. It is a transforming religious experience. To understand why Cursillo is one of the most effective means of Christian formation available today, we need to look deeper into what actually happens on a Cursillo weekend.

Decades ago, psychologists of religion Walter Houston Clark and William James observed that there are different levels of intensity in religious beliefs. This is true in every



Cursillo is one of the most potent methods for spiritual formation in the church today.

congregation. Some parishioners have deeply held religious beliefs and regularly commit themselves to ministries, and give sacrificially to the church. Others, however, see Christianity as little more than a Sunday morning service to attend on an irregular basis. For these folks, there may be little connection with the faith they profess and what happens throughout the week. Christian faith is on the periphery of their lives. In accounting for these differences, Clark postulated that there are "primary," "secondary" and "tertiary" religious beliefs. Primary beliefs are intensely held and correspond to what William James once described musingly as an "acute fever."

A losing candidate in a recent primary election in our area was asked why he decided to run when his prospects for winning were so remote. He said, "God told me to do it!" I could see that he held a primary belief in a God who speaks to him. The second level of religious belief, which is less intense, is when the belief or behavior is a "dull habit" in a person's life. For some church members, the ritual and routine of church worship provides a sense of stability to their lives. A sudden change in lifestyle, or a personal crisis, can result in church inactivity for such people. Tertiary religious beliefs or behaviors refer to those accepted on someone else's authority which would be dropped without external reinforcement. Sometimes, in my parish visitations, I encounter persons whose knowledge of the faith and the practices of the church is really quite superficial. It is as if we were discussing something about which they had little personal experience or knowledge.

Those doing research on religious faith have stated that a religious belief must become emotionally significant if it is to become a "primary belief." It must become warm and personal. John Wesley described his famous Altersgate conversion experience in 1738, as a "warming of his heart." It is only then, when it is both warm and personal that religious belief becomes primary. When a religious belief becomes a "primary belief," it becomes part of our identity and affects our behavior and value system.

This is what happens in Cursillo. Religious beliefs

become primary beliefs and are incorporated into the individual's identity of the weekend by those at the final gatherings, called closings (or in the Spanish *closura*) to see how emotion catalyzes the Cursillo experience. While some candidates are demonstrative in their testimonies, others more reflective, almost without exception, the outpouring of love, support and affirmation is felt emotionally. It is the emotional communication to the candidates that makes the weekend a significant religious experience.

The outpouring of emotion awakens the heart to the teachings given throughout the weekend. When fused with emotion, Christian teachings no longer seem like stale or irrelevant dogma. Books of the Bible are no longer dusty accounts from another era in world history, but are seen as "emotional love letters" from a God who cares for each of us personally. In Cursillo, candidates make the connection between the love they experience on the weekend, and the teachings about a God who is love, and who revealed himself in the person of Jesus Christ.

The Cursillo movement has been with us for several decades and has taught us many lessons, perhaps the most important being how we can make the Christian faith more significant in the lives of our people and renew our parishes. This is a central concern for church leaders everywhere as we enter the third millennium. In order to teach the faith with power and conviction, the tenets of the faith must be felt emotionally, not just understood intellectually. The whole person must be engaged, heart as well as mind, if we are to see a change in a person's identity ("I am a child of God") and behavior ("I want to follow Jesus as Lord").

Cursillo is a potent way to achieve these goals with our people, and can help re-energize a congregation on many levels. That is why I believe Cursillo is more than just a happy experience. It is an experience of religious transformation and a tool for Christian formation and discipleship. □

The Rev. James P. Jones is rector of St. Margaret's Church, Inverness, Fla.

Popular Confusion

Thanks for the great coverage of Ambassador Philip Lader's address at the Thanksgiving service at St. Paul's, London [TLC, Jan. 10].

The ambassador continues a popular confusion between the Pilgrims (separatists) and the Puritans. Both groups strongly opposed the Church of England the way it existed in the late 1500s and early 1600s. And it needed a thorough reform.

The Separatists, whom we came to call the Pilgrims early in this century, came in the Mayflower to Plymouth, Mass., in 1620 and gave us the Mayflower Compact, considered to be the first democratic charter in America. They had relatively good relations with the Indians and were tolerant. Their descendants are estimated to now number several million.

The Puritans were entirely different. Under John Winthrop, the first group came to Boston from Essex, England, in 1635 and set up a theocracy in which church and state were the same. They made war on the Pequot Indians, drove out anyone who disagreed with them like Roger Williams and Ann Hutchinson, hanged Quakers, and are famous for the Salem Witch Trials. On the other hand, they also gave us public education in Harvard University and personages like John Adams and Benjamin Franklin.

I am proud to be descended from both groups, but we do need to make a distinction as to which group we are talking about. The Pilgrims are not the Puritans even though they come from the same area of England and settled in Massachusetts.

*Charles Chauncey Wells
Oak Park, Ill.*

A Good Issue

When the Jan. 3 issue arrived, I was thrilled with many things: The use of color all over the pages, the first of the year's series which highlights people who have made a difference as shapers of the Episcopal Church in the 20th century (I knew Cynthia Wedel), and the coverage of the past year in review. And, as the wife of a priest, later bishop, I applaud the article about wardens working together and showing encouragement to priests.

*Helen McAllister
San Antonio, Texas*

Out of Sight...

About the Rev. Stephen Norcross' suggestions to help the clergy survive "coffee hour" [TLC, Jan. 3], some years ago, I made a habit of putting a small tape recorder in my inside coat pocket just as coffee hour was beginning. Then on Monday I would calmly

review my conversations and commitments of the previous morning.

It was a good idea and worked marvelously well — until that morning a parishioner happened to see it!

*(The Rev.) Glendon C. Coppick
Owensboro, Ky.*

Long Lasting

I thoroughly enjoyed the story on "The Huron Carol" [TLC, Dec. 20]. It has been a favorite of mine since first singing it in the late '30s.

I must take exception, however, to the statement "along with the lake that bears their name, it (the carol) is the last reminder of a people that no longer exist except in the kingdom of God."

In 1936, I was confirmed by the Bishop of Huron, and feel certain that the Diocese of Huron will last as long as the beautiful carol.

*James Saker
Harrisonburg, Va.*

The Pilgrims
are not the Puritans
even though they come
from the same area
of England and settled
in Massachusetts.



Jan. 10 issue

Come to Me

By Anne Jordan-Hoad
Triangle SPCK. Pp. 99. £5.99

This short book provides an imaginative look at 10 "biblical mothers with contemporary problems." These well-known mothers have their everyday joys and frustrations, but also deal with larger issues of "infertility, illness, hunger, homelessness, ambition, disappointment, surrogacy and adultery." Sound familiar?

Jordan-Hoad writes the book as a celebration of motherhood, but she also shares her belief that it is a sacrificial calling and that "we ignore that at our peril." She uses very simple language, almost child-like in

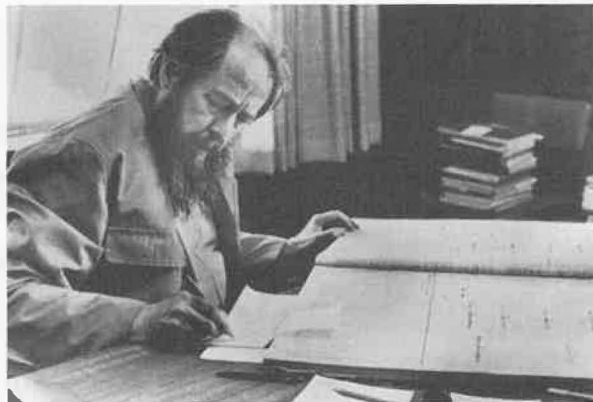
nature. But the prayers at the end of each chapter lead us a little deeper. She also gives explicit directions for meditation and provides relevant scripture passages at the end of each piece.

While intended for private devotions, this book would be a good resource for a women's group, particularly if participants read the chapters and did the meditations individually before getting together to talk about their questions and experiences.

*Claudia Carver
Kitchener, Ontario, Canada*



"Mother" by Picasso



Alexander Solzhenitsyn

A Century in His Life

By D.M. Thomas
St. Martin's. Pp. 584. \$29.95

The world famous Alexander Solzhenitsyn is author of *Gulag Archipelago*. The Gulag is the fictional name given to the concentration camp where Sanya (Solzhenitsyn's nickname) was imprisoned during an eight-year sentence for mocking the Stalinist regime. The description in this biography paints the horrors, cruelty and inhumanity of life in the camp as a metaphor for life in Russia from the revolution of 1917 to the overthrow of communism in the past decade. Executions without trial, confessions by torture and systematic starvation of classes of people unwanted by the government resulted in the deaths of 65 million people during the communist regime in the U.S.S.R.

Sanya, baptized in the Russian Orthodox Church,

became an avid communist, developed into a first-class intellect, became an atheist, fought the Nazis and then was sent to the camps. His religion slowly returned and he became a devout Christian again. Sadly, the biographer does not probe the theology and piety of Sanya. After his reconversion, we are told he goes to church, says his prayers, has his children baptized and decries the lack of Christian responsibility and self-discipline both in Russia and the West.

He bitterly criticized the Russian Orthodox bishops for cooperating with the communists. Sanya holds little hope for the values of contemporary society. He looks to days of autonomous local government in the style of the New England town meeting. He has no sense of sin or the imperfection of human nature. He expects people to live by his own rigid standards of moral perfectionism.

The book has a rather jerky style. The narrative is interrupted by quotes from Sanya, the works of Natasha, his first wife; the KGB, friends and enemies. The biographer is a novelist and poet. He adds references to Russian, English and French literature. These interruptions are interesting casts on the character of Sanya, but they are handled in a rather bumbling way.

The biography is worth reading as an insight into one of the greatest writers of the 20th century. The horrors of Stalinism, the patience and long suffering of the Russian people and the heroism of those who dared criticize the regime give the reader a vivid picture of Russia and the recent history of her people.

*(The Rev.) Robert W. Cromeey
San Francisco, Calif.*

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Appointments

The Rev. **Phillip Ayers** is rector of Ascension, 1823 SW Spring St., Portland, OR 97201.

The Rev. **Ham Fuller** is in charge of the Bethlehem Project with the Anglican Consultative Council.

The Rev. **Priscilla R. Grant** is assistant to the bishop for youth development in the Diocese of Virginia. The Rev. **Matthew Lincoln** is rector of St. John's, 3 Trumbull Pl., North Haven, CT 06473.

The Rev. **Karin Lindsay** is associate at All Saints', 634 W Peachtree St. NW, Atlanta, GA 30308.

The Rev. **William V. Martin** is vicar of St. Margaret's, PO Box 20900, Little Rock, AR 72211.

The Rev. **Melanie McCarley** is priest-in-charge of Emmanuel, PO Box 81, Rapidan, VA 22733.

The Rev. **Andrew McGowan** is assistant professor of Early Christian History at Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

The Rev. **John Merchant** is chaplain at Holy Innocents' School, 805 Mt. Vernon Hwy. NW, Atlanta, GA 30327.

The Rev. **Linda Milavec** is assistant at Christ Church Cathedral, 318 E 4th St., Cincinnati, OH 45202.

The Rev. **Jerry Miller** is rector of Zion Church, 4 E Main St., Wappingers Falls, NY 12590.

The Rev. **John E. Miller** is priest-in-charge of Calvary, Cairo, and Gloria Dei, Main HCR 1, Box 261, Palenville, NY 12463.

The Rev. **Albert E. Moser** is deacon assistant at Christ Church, Church Ave., Ballston Spa, NY 12020.

The Rev. **Elizabeth Myers** is deacon-in-charge of St. Francis of Assisi, 43 Lake June Rd., Lake Placid, FL 33852.

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The Rev. **Jake Owensby** is priest-in-charge of St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

The Rev. **Robert Parker** is rector of St. Paul's, 1401 W Park Ave., Orange, TX 77630.

The Rev. **Edward T. Payne** is vicar of St. Simon of Cyrene, 810 Matthews Dr., Lincoln Heights, Cincinnati, OH 45215.

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The Rev. **David Read** is rector of St. Helena's, PO Box 1765, Boerne, TX 78006.

The Rev. **Max Reynolds** is rector of St. Paul's, PO Box 1148, Brady, TX 76825.

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The Rev. **Herbert W. Sanderson** is priest-in-charge of Grace and Holy Innocents', 498 Clinton Ave., Albany, NY 12206.

The Rev. **Jaclyn Sheldon** is vicar of All Saints', 129 Main St., Ivoryton, CT 06442.

The Rev. **Courtney Shucker** is vicar of Ascension/St. Matthew's, 229 E 100th N, Price, UT 84501.

The Rev. **Lula Grace Smart** is rector of Calvary, 5020 Pulaski Ave., Philadelphia, PA 19144.

The Rev. **Aloha Smith** is assisting at Trinity, 419 S 4th St., Redlands, CA 92373.

The Rev. **Jo Ann Smith** is rector of Covenant, PO Box 366, Junction City, KS 64854.

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Jeanne Moule
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(Continued on page 21)

COLLEGE SERVICES DIRECTORY

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Tuskegee Univ. Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
 The Rev. Liston A. Garfield, r
 Sun 11, Wed 12 noon

Univ. of Alabama Tuscaloosa
CANTERBURY CHAPEL & STUDENT CENTER
 The Rev. Kenneth L. Fields, r & chap
 Sun 8, 10:30, 6; Wed 10; Thurs 5:45

CALIFORNIA

San Francisco State Univ.
ST. FRANCIS
 399 San Fernando Way San Francisco (415) 333-4920
 The Rev. Stacey Grossman, interim r; The Rev. J. Barrington Bates, chap
 H Eu: Sun 8, 10; Thurs 10; alt Wed 12:15 at Ec House

COLORADO

Univ. of Colorado Boulder
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
 The Rev. Neysa Ellgren, campus minister
 Sun 7:30, 10, 5 Eu, 6:15 meal. Tues Pizza, Bible Study 6; Fri
 Coffeehouse 9. www.emcub.org

Univ. of No. Colorado Greeley
TRINITY 3800 W. 20th St. (970) 330-1877
 College Min. 5 Sun Eu, Supper, Bible Study
 Web: www.trinitygreeley.com

DELAWARE

Univ. of Delaware Newark
ST. THOMAS'S 276 S. College Ave.
 The Rev. Thomas B. Jensen, r; the Rev. Kempton D. Baldridge, assoc & univ v
 Sun Eu 8, 10:30, 5:30. Wed 9.

DISTRICT OF COLUMBIA

Howard Univ. Washington
ANDREW RANKIN CHAPEL 6TH St., NW, at Howard Pl.
 The Rev. John Carleton Hayden, Ph.D. (202) 806-5747
 Sun H Eu 10, St. George's Church 2 St., NW, at U
 Tues MP 11; Bible Study & Supper 6:30.
 Wed H Eu, Bible Study, noon Medical College
 Thurs MP 11

George Washington Univ.
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 (John Beach)

Jacksonville Univ. Jacksonville
ST. LUKE'S 2961 University Blvd., N.
 The Rev. Kenneth M. Roach, r
 Sun Eu 10. Wkdys 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
<http://www.goodshp.org>
 Sun HC 8:30, 10:30, 7

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 St. Mary's College
 Indiana Univ.
 Bethel College South Bend
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 Downtown on NW corner
 of Washington & N. Lafayette
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 Deacon Janice Milier
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 12:05. Call for transportation

LOUISIANA

Louisiana State Univ. Baton Rouge
ST. ALBAN'S CHAPEL Highland & Dalrymple
 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. 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 Kannapell, chap (517) 351-7160
 Sun Eu 8 & 10:30. Eu & Dinner 5.
 E-mail: emmsu@pilot.msu.edu

Univ. of Michigan Ann Arbor
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 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
 Sun Eu 6; Wed Eu 11:45
 World Wide Web: <http://www.umn.edu/rac/uec>

NEBRASKA

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. 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

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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

UTAH

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

VIRGINIA

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Woman's College

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 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 23

(Continued from page 19)

The Rev. **Roberts Smith** is rector of St. Michael's, 4070 Jackson St., Riverside, CA 92503.

The Rev. **William "Chip" Stokes** is rector of St. Paul's, Box 2256, Delray Beach, FL 33444.

The Rev. **Marie Z. Swayze** is priest-in-charge of St. Peter's, PO Box 554, Phoenixville, PA 19460.

The Rev. **Stan VerStraten** is vicar of St. Mary's, 50 W 2nd N, Provo, UT 84601.

The Rev. **Daniel Westburg** is priest-in-charge of McIlhane Parish, RR 1, Box 312, Charlottesville, VA 22903.

The Rev. **Thomas Harrington White** is vicar of St. John's, Newcastle, and St. John's, Parachute, CO; add. PO Box 82, New Castle, CO 81647.

The Rev. **James H. Wichman** is deacon at St. John's, 2220 2nd St., Cuyahoga Falls, OH 44221.

The Rev. **Jim Williams** is rector of Incarnation, 2407 Cascade Rd., SW, Atlanta, GA 30311.

The Rev. **Terence Lee Pittaway Wilson** is associate at Trinity, 1733 Church St., Wauwatosa, WI 53213.

The Rev. **Stephen M. Winsett** is interim at St. David's, 16200 W 12 Mile Rd., Southfield, MI 48076; add. 847 Davis Ave., Birmingham, MI 48009.

The Rev. **Middleton Wootten** is rector of St. Paul's, PO Box 2255, Batesville, AR 72503.

The Rev. **Scot Wright** is assistant at St. John's, 127 State St., Kirkland, WA 98033.

The Rev. **James R. Young** is rector of St. Luke's, PO Box 603, Denison, TX 75020.

The Rev. **Vicki Zust** is rector of Trinity, 76 E Main St., Newark, OH 43055.

Ordinations

Priests

Northwestern Pennsylvania

Martha Staman Ishman

Springfield — James Harris

West Missouri — Reid Hamilton, St. Paul's, Kansas City, Mary Siegmund, St. John's, Kansas City

Western New York — Lorna H. Williams, canon for Christian Formation, St. Paul's Cathedral, 128 Pearl St., Buffalo, NY 14202.

Deaths

The Rev. **Lucien A. Larivee**, 83, non-stipendary priest of the Diocese of Springfield, died Nov. 8, at Provena Covenant Medical Center in Urbana, IL.

Fr. Larivee was a native of Taunton, MA, and a graduate of the College of Limbour, the University of Ottawa, St. Mary's University Graduate School of Theology, Columbia University and Colgate University. He was ordained in the Roman

Catholic Church in 1945 and received into the Episcopal Church as priest in 1992. At the time of his death, he was serving as assistant at Emmanuel Memorial, Champaign, IL. He is survived by his wife, Lilian Pineault Larivee, a son, two daughters, seven grandchildren and a brother.

The Rev. **Edward Salmond Shirley**, 68, a non-parochial priest of the Diocese of Louisiana, died Nov. 12 in Baton Rouge. He was a professor of philosophy at Louisiana State University.

A native of Charleston, WV, Fr. Shirley graduated from the University of the South, Virginia and Hartford theological seminaries and the University of Massachusetts. He was ordained deacon in 1956 and priest in 1957. Fr. Shirley served as curate at St. Michael's, Naugatuck, CT, 1956-58; curate at St. Andrew's, Bloomfield, CT, 1958-59; vicar of St. Thomas', White Sulphur Springs, WV, 1963-65; and vicar of St. Michael's, Baton Rouge, LA, 1969-84. Fr. Shirley taught at Hiram College and Louisiana State University. He is survived by his wife, Eleanor Freeman Shirley, a daughter and two brothers.

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Church musicians, if you are upscaling your position, transposing employment, or singing a new song, please send your news to BENCHES & LOFTS, Music Editor, P.O. Box 514036, Milwaukee, WI 53203-3436, or Music Editor, tlc@livingchurch.org. We wouldn't mind a picture, either.

Next week...

A Congregational Church?

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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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

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: St. Peter's Episcopal Church, Ripon, WI. a quaint college town of 7,000, seeks a full-time rector. We are searching for a candidate to guide the parish in fulfilling a vision of active parish participation, youth involvement, continued growth, spiritual guidance and love. Send resume and CDO profile to: **Steve Agne, Search Committee Chairman, N7035 Marchant Dr., Rosendale, WI 54974.**

MISSIONER for Big Horn Basin Regional Ministry in Wyoming. Develop and support ministry of the baptized (mutual ministry) in congregations. Experience in adult education, consulting and training important. Ordination not required. Contact: **Deployment Officer, Episcopal Diocese of Wyoming, 104 S. Fourth, Laramie, WY 82070. <http://www.wydiocese.org>. (307) 742-6606. E-mail: annkri@aol.com.**

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.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: All Saints' Episcopal Church, Waterloo (near Brussels), Belgium. Multi-cultural, mainly English-speaking congregation, seeks full-time rector, overseas experience an advantage. Centered in Anglican eucharistic worship and committed to ministering to the special needs of expatriates, we need a priest with strong liturgical, preaching and pastoral skills and the energy to help our church grow. Details, including parish profile, on All Saints' Church home page <http://www.ecusa.anglican.org/europe/waterloo>

ST. GEORGE'S EPISCOPAL CHURCH, Newport News, VA, seeks a rector. We are an economically and ethnically diverse suburban parish, traditional in our focus but open to new liturgical experiences and committed to community outreach. We are active in diocesan affairs and provide leadership at all levels. A new educational/activities building offers expanded opportunities for Christian education. Our community offers excellent schools and medical facilities, stable employment and good travel connections. We are a parish that wants to grow. Interested persons are asked to submit a resume to: **Search Committee, c/o Atwood C. Cherry, 929 Willow Point, Newport News, VA 23602-9418, o/b Feb. 15, 1999.**

RESIDENT PART-TIME VICAR for growing mission congregation located in the Ozarks of southwest Missouri on Table Rock Lake near Branson. St. Mark's serves a resort and retirement community. We seek someone to help meet the changing needs of a growing congregation in an expanding community. Housing assistance plus salary and retirement/health benefits. Direct inquiries and letters of application to: **St. Mark's Episcopal Church, Mark Levitzke, Bishop's Warden, P.O. Box 153, Kimberling City, MO 65686. (800) 289-4070.**

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.**

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 or FAX (503) 697-4869, telephone (503) 636-4106.**

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@tatumcfo.com**

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, Whitmarsh, P.O. Box 247, Fort Washington, PA 19034, Attn: Patty Billock.**

POSITIONS OFFERED

OPPORTUNITY ABOUND. 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**

RECTOR: St. Andrew's Church, chartered in 1765, is seeking a rector to lead us into the 21st century. You can help us reach our goals of increasing our membership and outreach programs, and continuing development of our youth ministry and Christian education programs. St. Andrew's is located in Mt. Holly, NJ, approximately 25 miles east of Philadelphia. Mt. Holly is the county seat of Burlington County, and an old town in the midst of a growing suburban community. We are a well-established level 3 parish with 300 communicants. For more information please call: **Mr. Joseph Jones, (609) 267-1237 or send your resume to: 95 Branch St., Mt. Holly, NJ 08060.**

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<http://www.cccathedral.org> (860) 527-7231
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ST. PAUL'S, K Street

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Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

AUGUSTA, GA

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Sun Eu 8, 9 & 11, 10 Christian Ed

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The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

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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.
The Rev. Andrew C. Mead, r (212) 757-7013
Sun Eu 8, 9, 11. Choral Ev. 4. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

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The Rev. Michael S. Sellar, c FAX 735-8521
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdy: MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC Tues); Sat C 9:30; Mass 10

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The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. Thomas G. Keithly
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

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The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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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.



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