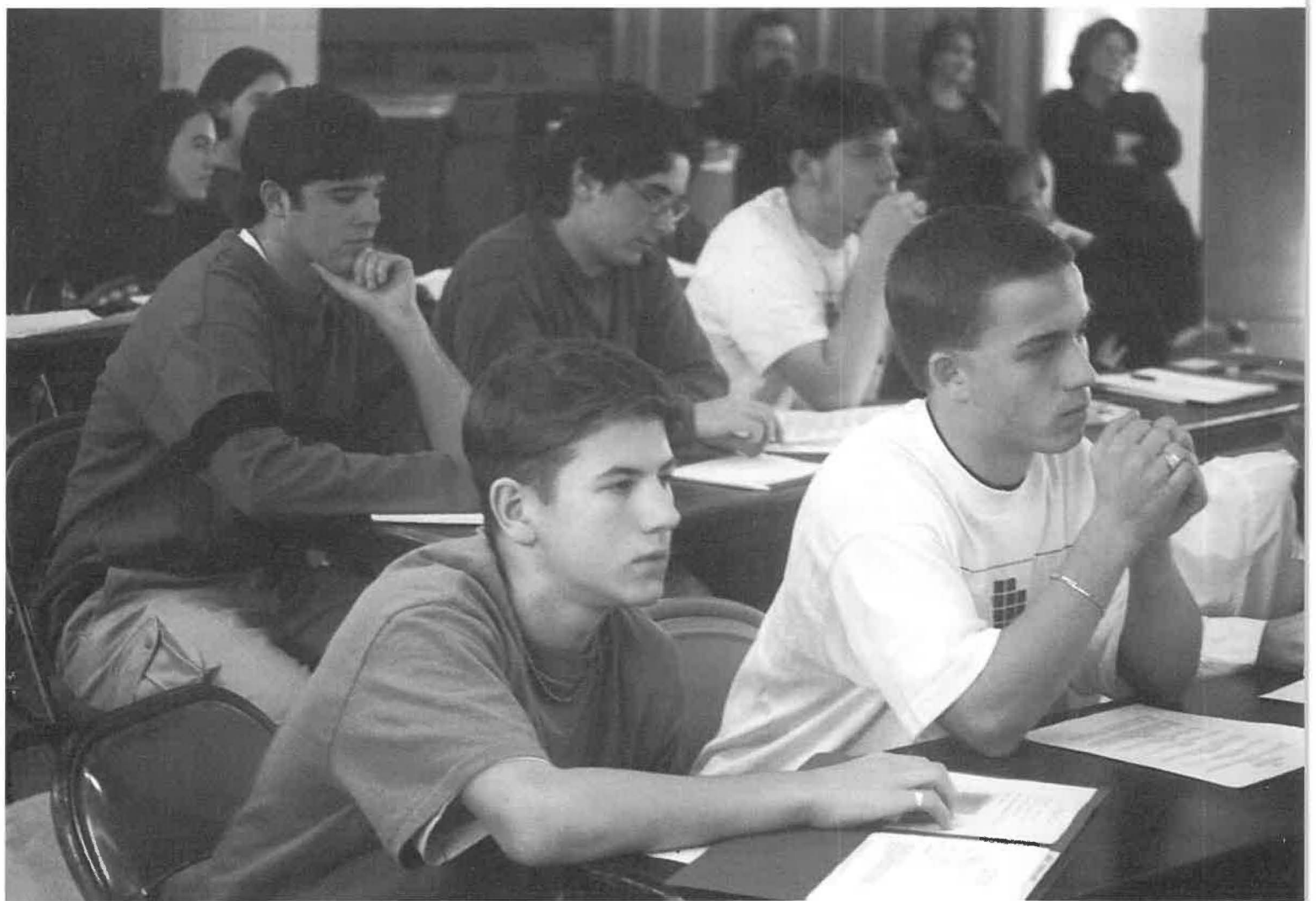


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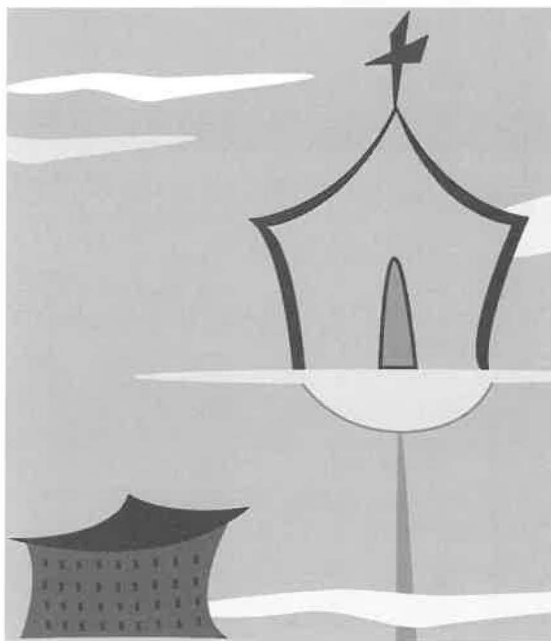
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A church for the 21st century must be faithful to the great commission, or it might as well nail its doors shut and find a new trade.

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Melissa WaferCross photo



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**SUNDAY'S READINGS**

## Continuous Temptation

'For I know my transgressions, and my sin is ever before me' (Ps. 51:3).

**Lent 1**

Gen. 2:4b-9, 15-17, 25 — 3:7; Ps. 51 or 51:1-13; Rom. 5:12-19 (20-21); Matt. 4:1-11

The collect of the day on this First Sunday in Lent calls the faithful into the recognition that we "are assaulted by many temptations." Because we rightly stress the penitential theme of our Lenten observance, it is too easy to consider only those sins committed in the past, those transgressions of which our consciences are aware. In our self-examination and added spiritual discipline, we may find ourselves strengthened to repent of our previous failings and find that forgiveness which we acknowledge we need. But the lessons from holy scripture for this week should awaken us to the ongoing reality of temptation and sin, even when we are giving special attention to our relationship with God.

The intimate nature of the dialogue between God and man in the opening of the narration of the Fall in the passage from Genesis indicates a stability of relationship, yet overwhelming temptation was at hand. The words of the psalm affirm the favorable disposi-

tion of the Lord who would "look for truth deep within me," yet continuous temptation and sin is the basis of acknowledging oneself to be "a sinner from my mother's womb." The recognition in the first verse of the reading from the letter to the Romans that "all have sinned" is a statement of the obvious, not to persons who are alienated from God, but to "God's beloved" to whom the letter is addressed. Even the "blessed Son," Jesus our Savior, in his absolute righteousness had to face the reality of temptation in order to overcome the condemnation that sin brought into the world.

Our 40-day seasonal observance may, if we are attentive, heighten our awareness of the constant presence of temptation in our lives. Because we may place our confidence in the only One who can and has withstood and triumphed over temptation, this awareness can embolden us to find our strength in him through whom we call on God to "Come quickly to help us ..."

### Look It Up

If we "heighten our awareness of the constant presences of temptation," what will be our most important response? (See 1 Cor. 10:12-13).

### Think About It

Consider spending a few moments at close of day to think back through the occasions when you were aware that you were tempted to sin. Did you turn your thoughts to God?

### Next Sunday

**Lent 2**

Gen. 12:1-8; Ps. 33:12-22; Rom. 4:1-5 (6-12) 13-17; John 3:1-17

# Lenten Meditations

By Travis Du Priest

**JOURNEY TO THE CENTER: A Lenten Passage.** By Thomas Keating. Crossroad. Pp. 118. \$14.95.

A founder of the "centering prayer" movement offers a scriptural passage, an excerpt from his own writings and an original prayer for each day of Lent. Instructive. For example, "fear of God" does not refer to the emotion of fear, but is a technical term meaning right relationship with God.

**LIVING LENT: Meditations for These Forty Days.** By Barbara Cawthorne Crafton. Morehouse. Pp. 96. \$7.95 paper.

Forty meditations based on hymns from the *Hymnal 1982* (which features many "nieces and nephews" of the dear *Hymnal 1940*) by the priest of St. Clement's Church, Manhattan. Wednesday in Lent 4, "The universe your glory shows" (hymn 144), evokes a lovely reflection on the dark Palestinian hills.

**DOORWAYS TO THE SOUL: 52 Wisdom Tales from Around the World.** Edited by Elisa Davy Pearmain. Pilgrim. Pp.138. No price given, paper.

A lovely collection of short tales from different spiritual traditions, including selections from the Bible, English literature, Aesop's Fables, Hasidic masters and others. After each story, the editor encourages different techniques for "trying on the ideas."

**REMEMBERED VOICES: Reclaiming the Legacy of "Neo-Orthodoxy."** By Douglas John Hall. Westminster John Knox. Pp. 176. \$18 paper.

A professor emeritus of McGill University has written seven introductory essays on Karl Barth, Paul Tillich, Reinhold Niebuhr, Dietrich Bonhoeffer, et al. For individual reflection or group discussion.

**CALMING THE STORMY SEAS OF STRESS.** By Karl A. Schultz. St. Mary's. Pp. 96. \$8.95 paper.

Combining theology and psychology, Karl Schultz, director of a personal growth center in Pittsburgh, invites us to consider prayer, silence, proportion, common sense, humor, compassion, creativity and the like in

responding to stress. Thirty-seven brief chapters with questions and suggested activities.

**THE 12 KEYS TO SPIRITUAL VITALITY: Powerful Lessons on Living Agelessly.** By Richard P. Johnson. Liguori. Pp. 168. \$13.95 paper.

A short course in ageless, or spiritually vital, living. Some of the "keys" are forgiving yourself and others, celebrating your faith, and achieving balance in life. Thoughtfully Christian and quite lucidly written.



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# Role of Bishops Remains in Question in Plan for Unity of Nine Churches

The Episcopal Church's delegation to the 18th plenary of the Consultation on Church Union (COCU) meeting in St. Louis in January agreed to vote yes on a plan to form a covenant communion to be known as Churches Uniting

in Christ (CUIC), but will not refer it to General Convention until agreement is reached on issues of governance, in particular an understanding of the role and oversight of bishops.

**'If we can't resolve this question we might have to go our separate ways.'**

Presiding Bishop Frank Griswold

in Christ (CUIC), but will not refer it to General Convention until agreement is reached on issues of governance, in particular an understanding of the role and oversight of bishops.

The plenary asked that participating churches declare publicly in the year 2002 that they are Churches Uniting in Christ and that they fully accept one another's ministers by 2007.

The Most Rev. Frank T. Griswold, Presiding Bishop, told representatives of the nine COCU churches that Episcopalians have "great difficulty" with deletion of the section on the historic episcopate. "If we can't resolve this question we might have to go our separate ways," he was quoted as saying in an Associated Press report.

Criticism on the role of episcopacy as written in the first draft came from Presbyterians, who felt the historic

episcopate did not allow room for "presbyteries," decision-making bodies within the Presbyterian Church composed of clergy and lay elders that function somewhat as bishops do in the Episcopal Church.

The 16-page document about CUIC describes nine "visible marks" including: mutual recognition of each other as authentic expression of the one church of Jesus Christ; mutual recognition of members in one baptism; mutual recognition of ordained ministry; mutual recognition that each affirms the apostolic faith of scripture and tradition in the Apostles and Nicene Creeds; provision for the celebration of the Eucharist together regularly; regular engagement together in mission, especially shared mission to combat racism; commitment to oppose exclusion in church and society based on "such things as race, age, gender, forms of disability, sexual orientation, and class"; ongoing process

of theological dialogue; appropriate structure of accountability and means for consultation and decision-making (flexible and adaptable to local circumstances).

The Rev. Canon David Perry, director of the ecumenical office at the Episcopal Church Center in New York City, said that in the months before General Convention, his office will be working with other parties of the COCU executive committee to schedule a series of meetings to address the issues of governance and episcopal oversight. Canon Perry hopes that, in addition to member churches, the Evangelical Lutheran Church in America (ELCA), the Reformed Church in America (with whom the ELCA has an established relationship) and the Roman Catholic Church will be part of the ongoing conversations.



Canon Perry

"The dynamics are very important for us, especially with the Lutherans," he said.

"The plenary was close to agreement on a number of issues," Canon Perry said. "A very good sign was the clear statement for unity." He said that the plenary's anti-racism statement is consistent with the General Convention's and Executive Council's calls to work together.

## Bishop Terry Undergoes Long-Awaited Heart Transplant

The Rt. Rev. Jeff Terry, Bishop of Spokane, remained in critical condition in the cardiac intensive care unit at Sacred Heart Medical Center in Spokane in early February after receiving a heart transplant Jan. 7.

Three and one-half weeks after transplant surgery, the bishop's condition was described as "an hour-by-hour thing" by Mary Koch, editor of the *Inland Episcopalian*, the diocesan newspaper. "This doesn't mean there is no hope," Ms. Koch was quick to point out, but she described his condition as "tenuous."

Carolyn Terry, the bishop's wife, has kept the diocese informed of the bishop's condition through a diocesan Internet chat group. "Jeff's old heart was very fragile and definitely ready to be replaced," she wrote in an early message. Mrs. Terry continues to be

upbeat about the care Bishop Terry receives and she has confidence in the medical team, Ms. Koch reported.

"There are prayer vigils all over the diocese," Ms. Koch said, and the family, every day, expresses their gratitude for the support and prayers of the diocese.

The Terrys' two daughters, who live in the western part of Washington state, are with their father.

## 23 Years for Bishop Spong

The 125th convention of the **Diocese of Newark** was marked, unlike so many past conventions, by a spirit of peace, unity and concord. This gathering looked back over the past century and a quarter but, more especially, at the last 23 years under the leadership of the Rt. Rev. John Shelby Spong, Bishop of Newark.

The convention also was host to two visiting bishops as guest preachers: the Rt. Rev. Robert Ihloff, Bishop of Maryland, and the Rt. Rev. Richard

Shimpfky, Bishop of El Camino Real. Both bishops were parish priests in the Diocese of Newark when they were elected to the episcopate.

The convention approved, with little or no debate, a total of 14 resolutions. In summary, it resolved to repent of all the acrimony



Bishop Spong

within the church; to designate Oct. 3 to commemorate John E. Hines, 22nd Presiding Bishop; to examine and educate ourselves about international debt; to support the blessing of committed, monogamous, life-long relationships; to create the honorary position of diocesan poet laureate; to make known the concern of the diocese for the environment as New Jersey deregulates the electric industry; to affirm the full text of the resolution of the national council of Affirming Catholicism; to affirm Section C of Resolution 1.10 of the Lambeth Conference encouraging the church "to listen to the experience of homosexual persons." A budget of \$2,743,300 was approved.

The convention also adopted four resolutions supporting hate-crimes legislation, anti-racism, and inclusive organizations such as Integrity while condemning prejudice. The convention was unable to adopt a resolution to use minority- and women-owned and operated businesses.

News that collection depots have been arranged and containers will be shipped to the victims of Hurricane Mitch in Central America was met with great enthusiasm.

Bishop Spong's address to the convention was full of humor and nostalgia, as his episcopate draws to a close in one year. After being Bishop of Newark for nearly 24 years, he expressed his gratitude for being called. He announced that he does "not plan to abdicate episcopal authority" until the date of his retirement at the end of January 2000.

He also made clear his condemnation of Lambeth's resolution on homosexuality. He said, "and, please quote me, Lambeth's resolution is unchristian, uninformed, prejudiced, and evil." Bishop Spong will relinquish the gavel to Bishop Coadjutor John Croneberger at the 126th convention of the diocese.

*Ronnie T. Stout-Kopp*

## Quadrilateral Covenant

"All unity comes from the unity of the triune God: Father, Son and Holy Spirit; we are called to make that given unity more visible among us."

These words were recited by the Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, Bishop John Been of the East Central Synod of the Evangelical Lutheran Church in America (ELCA), and Bishop Robert Banks of the Roman Catholic Diocese of Green Bay, as part of the annual renewal of their tripartite covenant, first signed in 1991, and renewed recently at a service at the Church of the Holy Apostles — the Episcopal church of the Oneida Nation in Wisconsin.

Two United Methodist District superintendents, the Rev. Hee-Soo Jung and the Rev. Stephen Polster, joined the three bishops for the signing. A number of tripartite ecumenical covenants have been formed in the last decade, but the entrance of the Methodists makes this covenant unusual among local judicatories.

The event also brought together Episcopal and United Methodist members of the Oneida Nation. For many years, there was religious rivalry between these two branches of the tribe. The Methodist members arrived in the 1830s, a decade after the first Oneida migration arrived from their original home in New York State. The first Oneidas in Wisconsin were accompanied by the Rev. Eleazer Williams, an Episcopal deacon. In 1825, they built the first Episcopal church in the state.

The covenant binds the judicatories to "pray together in joint services and reflect on the Word; pray for each other and for the reconciliation of (the four) communions as (they) celebrate the Lord's Supper in (their) respective communities; strive toward the full realization of unity by identifying and resolving present obstacles; work together for the common good and for peace and justice as an essential response to the Gospel; encourage and enable parishes to establish this covenant with each other;" to collaborate in planning for effective ministry, and commits the participants to study and discuss ongoing national and international ecumenical dialogues among their churches. It is renewed yearly. Since 1991, this covenant has inspired many parishes to covenant locally.

*Phoebe Pettingell*



Northwest Texas young people at the Sunday morning Eucharist.

# Organized Youth

By Hope Tinsley

The youth of the Diocese of Northwest Texas travel to Amarillo for their own diocesan convention each year. For some, this is a trip of more than 300 miles. Northwest Texas is one of a very few dioceses which organizes a convention specifically for its youth.

The convention is held during a retreat weekend known as Mid'Winter. This year Northwest Texas youth gathered at the Bishop Quarterman Conference Center Jan. 15-17 to make decisions for the next year. Events began on Friday, with games, introductions and ice breakers.

The real business began on Saturday. When the participants of Mid'Winter returned to the room called Upper Ware, it had been transformed. What had, on Friday night, been a large open space for games was now two neat rows of tables. This change fit the entire weekend. Mid'Winter is always full of transformations.

The most important business of Mid'Winter is electing new members of the executive committee. It often serves as the voice of the youth in the diocese. It is for this election that Upper Ware has been transformed.

Hours before the room was prepared, nominations were held. Each member of the outgoing executive committee described his or her position and its requirements.

The nominations began. "I nominate Kate Wiseheart for president," a voice called. "I second," several other voices chimed in. Silence. Nominations were closed — so the nominations went. An air of proper business order reigned in a room full of high school students. Only president went uncontested, which was a relief to all.

The executive committee consists of five elected offices: president, vice president, secretary, parliamentarian and treasurer; four deanery representatives and two *Nor'Western* editors, who write the diocesan youth column.

After nominations, there was a break for lunch and games, and then the youth had filed into the transformed Upper Ware.

After a second reading of the executive committee member's job descriptions, youth considered changes to their constitution and considered the addition of a historian to the committee. The historian motion caused much

discussion: How should this person be chosen? What are the duties? Will there be a historian in 1999 or not until 2000? Is this constitutional? As the discussion continued, many members blew bubbles from bottles they had received earlier in the convention.

The youth convention decided that a historian will be part of the 1999 executive committee.

Next on the agenda came speeches by nominees for the five elected positions. The candidates were nervous as they spoke to a crowd of nearly 50 youth and adult sponsors. They were trying hard to sell themselves. Most of the nominees have known those voting for years, so the speeches were aimed at reminding others of the speaker's unusual traits.

"I really think we can get some awesome things done with this executive committee coming through," said Jeff Young from Abilene, a treasurer candidate.

"I'm not really afraid to voice my opinion," said Claire Whiteside of Lubbock, a candidate for secretary. "I am trained as a peer mediator."

"I have a lot of ideas brewing in my head," said Matt Chausant, from Midland, a would-be vice president who had already served a partial term as parliamentarian. "I am a mover and a shaker."

"I've been thinking about running for an office since this time last year," said Craig Bush, also of Midland, another candidate for secretary. "I've watched this executive committee and I think it's something I'd be really proud to be a part of."

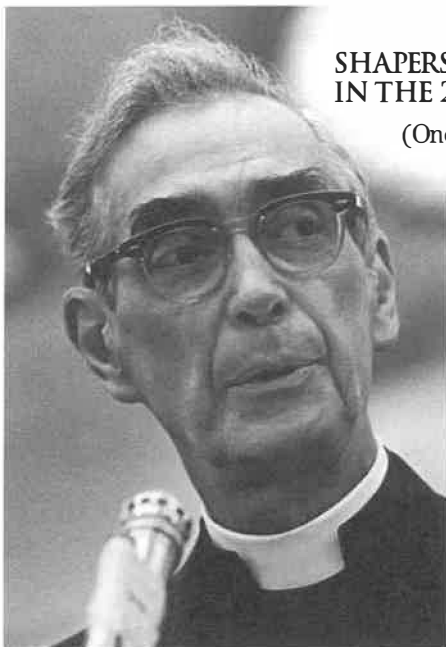
At the election, five students from each parish in the diocese actually voted. The outgoing president votes only as a tie-breaker. The general election completed, the youth broke up into deaneries to elect deanery representatives.

The newly elected officers of the executive committee and deanery representatives went off together to choose the *Nor'Western* editors and the historian. Finally, after a long day of business, the new executive committee was completed and the incoming president closed the session with a prayer. The transformation was complete.

*Hope Tinsley is a senior at Central High School in San Angelo, Texas, where she co-edits her school newspaper.*

**Northwest Texas is one of a very few dioceses which organizes a convention specifically for its youth.**





Massey Shepherd, 1976  
S. Neale Morgan photo

## Dean of American Liturgists

MASSEY H. SHEPHERD, JR.

By Charles P. Price

On any list of American Episcopalians who had major influences on the life and thought of the church in the second half of the 20th century, Massey Shepherd's name would be in the first rank. More than any other person, he gave the 1979 Book of Common Prayer its distinctive shape and character.

Born in 1913 in Wilmington, N.C., his Southern roots were evident to the end of his life, in his quiet drawl and courtly manner. But he became a citizen of the world. He was tall, dark and lean. His countenance was saved from being dour by a smile as big as all outdoors, and his potentially ascetic appearance was belied by a mind and heart open to the world. And he loved cats.

After receiving bachelor's and master's degrees at the University of South Carolina, he went north to the University of Chicago for a Ph.D., which he received in 1937. Only then did he enroll in the Berkeley Divinity School in New Haven, Conn., in 1938, where he fell under the spell of William Palmer Ladd, Berkeley's dean and professor of liturgics. In the Episcopal Church, Dean Ladd was the

liturgical renewal in the Episcopal Church came to its great fruition. He withdrew from the commission.

Of course he did not labor alone, but it would be fair to say that the clearest and most identifiable voice advocating most of the features of the '79 book was his. He wrote the *Liturgy of the Lord's Supper* (1967), which took the first great step toward contemporary language in the liturgy. He was concerned to make the Eucharist the chief service on Sunday. He lent his weight to rethinking the relation between baptism and confirmation and in insisting that baptism should be a public service.

He often spoke with sorrow about the animosity his views engendered. But his leadership was unswerving and his views prevailed by virtue of their inherent excellence and their being clearly rooted in ancient tradition. With less difficulty he gave the church year its present shape. By informal count he wrote 12 of the new collects, including eight for saints' days (perhaps the largest number attributed to a single individual in modern times).

### He was not only an elegant stylist but also a prolific writer.

morning star of the liturgical movement, that surge of liturgical creativity which swept over most Western churches, protestant and catholic, during the years after World War I, leading to the restoration of the liturgy to its ancient faithfulness to scripture, to its directness and simple dignity, and to maximum congregational participation.

In relation to Ladd, Shepherd was "great David's greater son." He made liturgical revival a major concern of the Episcopal Church through his writing; through his teaching, first at the Episcopal Theological School in Cambridge (1940-54) and then at the Church Divinity School of the Pacific (1954-1981); and especially through his sustained work on the Standing Liturgical Commission from 1947 to 1976.

In 1976, when the first draft of the '79 Book of Common Prayer was approved by General Convention in Minneapolis, Massey Shepherd's great work in the interest of

He was not only an elegant stylist but also a prolific writer, with more than 30 books to his credit, and innumerable articles. His best-known works are the *Oxford American Prayer Book Commentary* on the 1928 Book of Common Prayer, and *The Worship of the Church*, a volume in the first Church's Teaching Series.

He was an active participant and influential spokesman for the ecumenical movement, which, like the liturgical movement, swept over all churches during the years of his ministry. He was an observer at the Second Vatican Council and served on the worship committee of the Churches of Christ Uniting (COCU). The COCU Liturgy is largely his creation.

He died in 1990. Our church will long remember him with gratitude and affection. □

*The Rev. Charles P. Price is professor of systematic theology and liturgics at Virginia Theological Seminary.*

# The Captain's VICAR

*The diary of a cruise ship chaplain*

By Bob Libby



Capt. John Warwick and the Rev. Bob Libby

The captain  
and his crew  
had not left  
the celebration  
of Christmas  
entirely  
in the hands  
of his chaplains.



We all lined up outside the grand salon in black tie formal attire to meet Captain John Warwick.

The invitation to be a chaplain on the QE2 Christmas cruise came on Dec. 17. The ship would sail from the Port of Miami Dec. 22, could I possibly make it on such short notice? You bet I could! The representative of Cunard emphasized the need to bring a tuxedo. "There will be six black tie evenings," she insisted.

When the social director announced, "The Reverend and Mrs. Robert Libby," I clasped the captain's extended hand and said, "I'm your vicar."

"But you don't look like a vicar," was the captain's quick comeback. Somewhat red in the face, I left Lynne on a couch and bounded down seven flights of stairs to our cabin on the five deck and returned (by elevator) to the reception sporting my best clerical collar.

"Now, you look like a vicar," the captain said with a wink, and from that point we got along just fine.

The captain and his crew had not left the celebration of Christmas entirely in the hands of his chaplains. There had already been one evening of caroling on the voyage from New York to Miami. On Dec. 23 there was a full-fledged service of Lessons and Carols with the readings by the ship's officers. On Christmas Eve, there was an early caroling service and on Christmas morning, the "Captain's Ecumenical Service," which was Matins straight out of the 1662 Book of Common Prayer.

The Roman Catholic chaplain had a midnight Mass and I celebrated a Christmas morning Eucharist. He and I conducted a well-attended Christmas Eve service for the mainly



Reflecting on the experience of being a cruise ship chaplain, it struck me that it was something of a cross between parish priest and summer camp director.

Filipino kitchen and cabin crew. I had been invited to read the gospel and preach, but was then asked to concelebrate, receive and administer communion and give the benediction. Following the celebration Fr. Nee, a veteran of many Cunard cruises, observed, "Asiatics tend to be very religious when away from home, while just the opposite is true for Americans and Europeans."

We obviously had a good thing going and worked closely together throughout the cruise. While we each had our own Sunday services, on days at sea we jointly conducted a "Religious Forum," which competed fairly successfully with bridge lessons, lectures by Alvin Schuster of the *Los Angeles Times*, courses on how to play the stock market and, of course, the gambling tables and slot machines.

Our forum led to many followup counseling sessions, both formal and informal. There were also pastoral visits to the infirmary. Imagine paying for two weeks on the QE2 and ending up spending most of it below deck "in hospital" with pneumonia. We had one on-board death of an elderly gentleman who had a long history of heart problems. The medical team was incredibly efficient and "did everything they could." There was also a member of the crew whose father in South Africa died. She caught a direct flight from Miami and would return to the ship in Los Angeles.

According to the fax edition of the *New York Times*, holiday cruises were up some 15 percent with some 218,000 bookings. About 20 percent of our passengers were non-English speaking with Germans and Japanese heading the list. Of the remaining 80 percent about half were of retirement years and many had a long history of "cruising on the Queen." One gentleman from England claimed that he had spent the equivalent of four years on the QE2. Others found it a different way to do Christmas. "When your children are all grown and scattered around the world, this is a good way to spend the holidays," one person said.

There were a surprising number of young couples with children. The ship has "child-minders" for the little children and a club house with a "coach" for the older ones. There were also starry-eyed newlyweds, on the dance floor and strolling

on the decks at all hours of the day and night.

Speaking of romance, on New Year's morning we held an ecumenical renewal of marriage vows for some 12 couples who were celebrating an aggregate of 400 years of marriage.

More than half our days were spent ashore. For an Episcopalian, it was an education in missionary history, as the Anglican Church is the dominant religious presence in most of the English-speaking islands. An exception is Dominica, with a mixed French and British heritage. "We got our religion from the French and our sports (cricket) from the English," said our cab driver. We visited St. Thomas on Christmas Eve, were greeted by a steel band pounding out familiar carols, and discovered All Saints' Cathedral, where a committee was frantically decorating for the midnight service, which would be the first use of the rebuilt church, completely destroyed by Hurricane Marilyn in 1994.

Barbados, the crown jewel of the West Indies, has a population of 250,000, 70 percent of which is Anglican. A stroll through Bridgetown, whose skyline is dominated by St. Michael's Cathedral (founded in 1666) and Parliament will explain why it is known as "Little England." The literacy rate is 98 percent and the University of the West Indies includes an Anglican theological school.

On the last night of our voyage our entertainer was Lucie Arnaz. She said her dad had always talked about Cuba, but that she had never been there. When she realized that our ship, while gliding in the channel between Cuba and Haiti, would come within 12 miles of her father's homeland, she went up on the top deck and sang her childhood songs in honor of "My dad, Desi Arnaz."

Reflecting on the experience of being a cruise ship chaplain, it struck me that it was something of a cross between parish priest and summer camp director. Another shipboard discovery was that the afterdeck is a great place to read Morning Prayer while the wake of the ship seems to sing "Morning is broken, like the first morning," or "When Morning gilds the skies my heart awaking cries, may Jesus Christ be praised." □

*The Rev. Bob Libby of Key Biscayne, Fla., is a frequent contributor to TLC.*

## Not Only the Skies Were Blue

Somewhere over the Diocese of East Tennessee, at about 35,000 feet, the man seated next to me on the Boeing 737 pointed at the book I was reading — *The*

### *Did You Know...*

**The seal of the Diocese of Western Kansas contains a rabbit and a greyhound.**

### *Quote of the Week*

**The Most Rev. Walter Sullivan, Roman Catholic Bishop of Richmond, on church unity: "There are more Berlin Walls than we realize."**

*Cloister Walk*, by Kathleen Norris.

"It's a wonderful book," he said. "She's become my favorite author."

We visited for a few minutes until the child seated behind me gave the seat such a swift kick that my neck snapped forward much like that of a bobbing-head doll.

"You OK?" the man asked. I assured him I was. We talked some more and the conversation turned, as such small talk generally does, turned to "what do you do?"

"I'm a priest," he said.

"Roman Catholic?" I asked.

"Why, yes," he replied in a tone which seemed more appropriate to "of course."

He wasn't wearing a clerical collar, and because the chapter of *The Cloister Walk* I was reading was on that topic, I asked him about it.

"I never wear a collar when I travel," he explained. "Invariably, I wind up feeling like a bartender. People pour out their souls to me. They want advice, opinion, assurance, even absolution. Sometimes I've got to get away from that."

I was thinking about what Melchizedek might say to that when the child behind me, probably 3 or 4 years old, let loose with a string of profanities which sounded like something Bobby Knight might say.

"You +%#@," he said to his father. "&@\$%\* you," Daddy.

I rolled my eyes.

"Oh my," the priest said.

We resumed our conversation. I told him Ms. Norris had addressed the topic of what monks and nuns wear and I

was on that chapter at the moment.

"She quoted someone that not looking religious might miss opportunities for ministry," he said. "I don't agree. I can do ministry whether I look like a priest or not. In fact, I do."

Just then the kid blurted some words I hadn't heard until I was in my 40s.

"Sit," said the father, sounding as if he were addressing a fox terrier rather than a child. The little guy yanked on the seat and pulled me to the reclining position. I turned around and shot his parents a glare that would make my mother-in-law proud.

"Is there a problem?" asked a friendly flight attendant, who must have heard the boy's blue language.

"No," said his mother. "He's just restless."

"Now there's an opportunity for ministry . . . collar or not," I said to the priest with a grin.

"Not me," he said. "How about you?" I assured him I was staying out of it.

After a few minutes of blissful silence, I felt a liquid on the back of my head, trickling down my neck. That was enough! I turned around again and noticed out of the corner of my eye, a young man seated across the aisle wearing a sweatshirt with the popular WWJD emblazoned across the front. I have to admit, those four letters stopped me from making an idiot of myself. Instead, I resumed my reading.

The issue of whether or not a collar should be worn was no longer important. Nor was the identity of the liquid down my back. WWJD. . . hmmm.

*David Kalvelage, executive editor*

## Timely Information

On occasion we receive complaints from readers concerning the lateness or the omission of death notices in the magazine. It is a matter of sincere regret to us that the deaths of some clergy and lay leaders are not noted in the magazine or appear late. Most of us wish to know of friends who have died. As Christians, we wish to commend their souls to God, and to pray for their bereaved loved ones.

The omissions or late listings usually occur because no one has informed our office of the deaths. Most of our diocesan correspondents have full-time jobs, and sending such items to us is not always of the highest priority. In other cases, diocesan staff members who are responsible for informing members of their diocese of the death of a prominent person may be unaware that this publication would appreciate receiving such information. Promptness is particularly important. One widow of a prominent priest recently sent to us a newspaper clipping of her husband's death eight months after his funeral.

We urge our diocesan correspondents and others to send information of deaths as soon as possible. Fax or e-mail is especially helpful when reporting. We are grateful to those persons who see to it that we receive timely information about deaths of clergy and noted lay leaders.

## Restoration of Unity

A bold plan which would move nine churches closer to unity (p. 7) was announced during last month's Week of Prayer for Christian Unity. Representatives of the member churches of the Consultation on Church Union (COCU), a group having been in dialogue for nearly 40 years, revealed the plan at a plenary meeting in St. Louis. The Episcopal Church has been a participant in the discussions since COCU's inception, first as an enthusiastic contributor, and in recent years as an apathetic member. It was somewhat surprising to note that the Episcopal Church endorsed the "new relationship" among the member churches, to be called "Churches Uniting in Christ," given the lukewarm response COCU has generated from this church during the last decade.

It was encouraging that Presiding Bishop Frank T. Griswold said the Episcopal Church could give only tepid approval to the plan because of the church's insistence on the historic episcopate being necessary for any plan of organic unity. In the Chicago-Lambeth Quadrilateral, the Episcopal Church has made clear that the historic episcopate is essential to the restoration of unity among "the divided branches of Christendom." While recognizing the importance of our Lord's prayer "that we all may be one," it is difficult to endorse the proposal of the COCU churches. The Episcopal Church has much more in common with Roman Catholics, Eastern Orthodox and Lutherans than with these protestant bodies.

"Looks like a case of 'Marriage Encounter' afterglow."



Deborah Yetter

# Seven Foundations for the Church in the Next Century

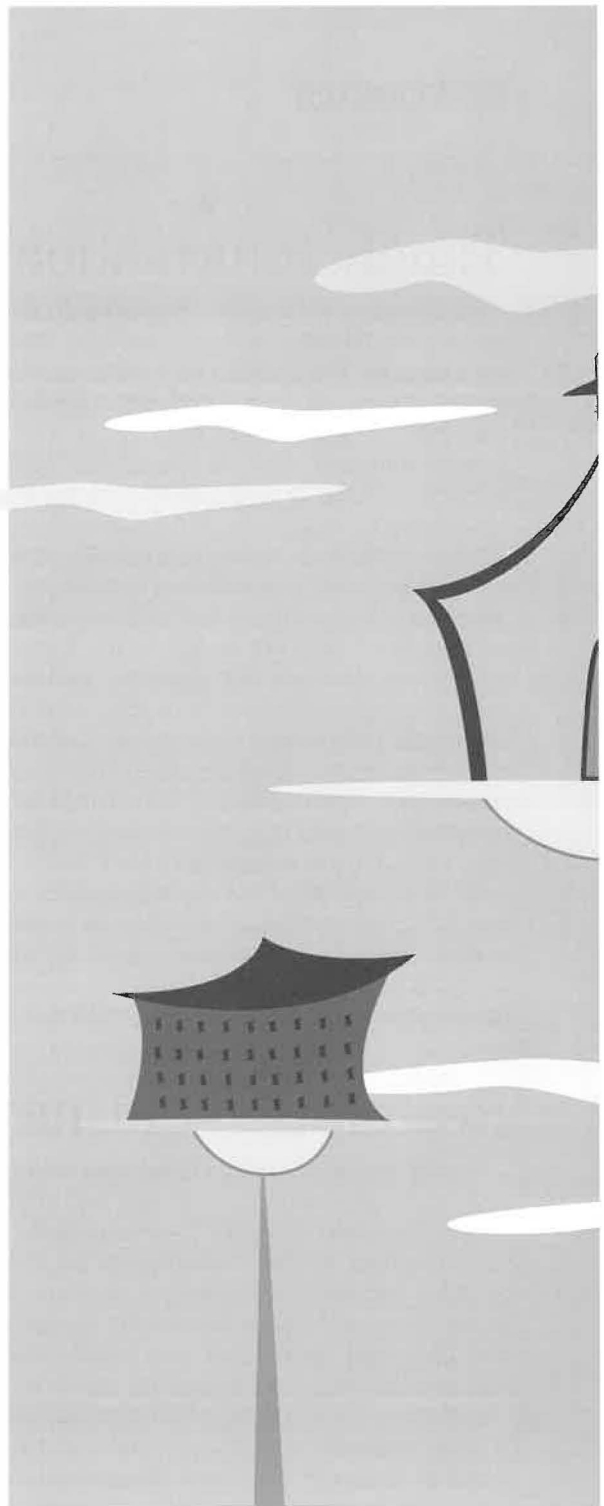
By Russell J. Levenson, Jr.

We are roughly 10 months away from the year 2000 and the dawn of a new day for the church catholic, and our own little arm of that church known as the Anglican Communion. Articles, and increasingly books and videos, abound on how the church should step into the new millennium. Much of the new material points to the need to be a church conformed to current cultural methods and trends and thus tempting us to stay on the cutting edge of science, theology, administration, management, communication and even morality.

This shift to modernity is, of course, not all bad. The church must in some sense be relevant if it is to be clear and accomplish its mission. But we must be wary of building and growing a church upon contemporary thinking and methods, rather than a relationship rooted in the Trinitarian God and the wider community of Christians. One of the consistent methods Christ used to respond to both his critics and his followers to convince them of the necessity of embracing the gospel was to look back, to make use of the scriptures of the Old Testament and to give fuller meaning to a

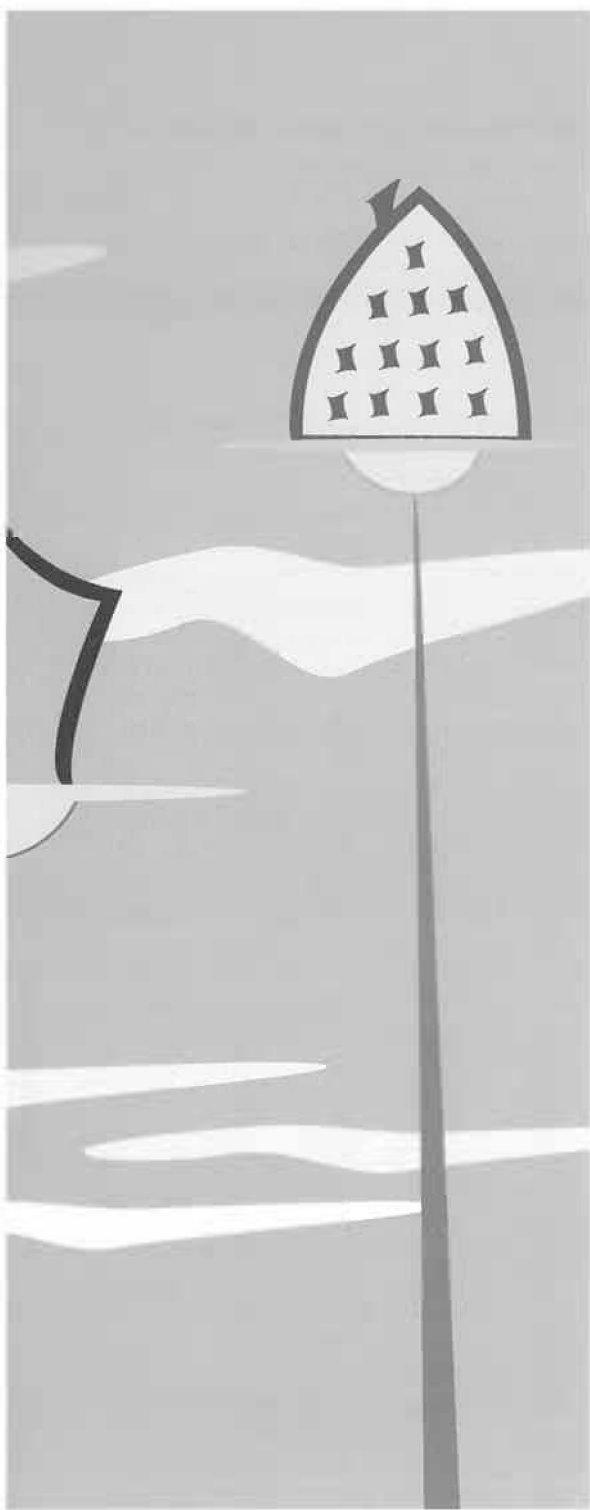
faith that was already in existence. Perhaps, then, one way of stepping into the future as a church is to use the past as our foundation, not our wastebasket. In order to do so, we must start with scripture.

There are, of course, many places one could turn in scripture for a description of "the church" (among them certainly the Beatitudes, as well as 1 Corinthians 12 and 13 come to mind), but is there a precise passage that sums up what Jesus' hope is for those who follow him? It seems clear that at least one possibility rests in the prayers of Christ from Gethsemane on the night before the crucifixion. Here, in John 17, we are offered one of the most intimate snapshots of the Messiah and his heavenly Father. What kind of



**What kind of 'church'  
does Jesus model  
and describe?**

*The Rev. Russell J. Levenson is the rector of the Church of the Ascension, Lafayette, La.*



“church” does Jesus model and describe in these 26 verses?

**1. A Humble Church.** The mere act of Jesus, Lord of lords and King of kings, kneeling in humble submission before the Creator sets the stage for those of us who wish to follow Christ. We must, if we are to be faithful to our commitment to Christ and baptismal vows, acknowledge the absolute necessity of our humility before God and one another. Not only did Jesus teach humility as the path to God (Matt. 18:4, 23:12), but “he humbled himself and became obedient to death — even death on a cross” (Phil. 2:8). Those who are arrogant and proud, on the other hand, are repeatedly condemned throughout scripture, primarily for trying to play God, rather than submitting to him.

The modern church, particularly in America, has rightly been accused for its lack of humility in recent years. Nowhere was this more obvious than on the heels of last year’s Lambeth Conference. In my nearly 40 years in the church, I know of few other gatherings of Christians that were more soaked in prayer than Lambeth. Millions of Anglicans around the world were praying that God would speak through the gathering of our elected leaders, particularly on the matters of human sexuality. No sooner had it appeared that God had indeed spoken, than a small minority of

our leaders expressed their personal disappointment that things did not go their way. Since that time, disappointment has in some circles turned to arrogance as many church leaders have clearly stated that we do not necessarily have to listen or abide by the Lambeth resolutions.

**2. A Praying Church.** Teresa of Avila once wrote, “... souls who do not practice prayer are like people with paralyzed or crippled bodies; even though they have hands and feet they cannot give orders to these hands and feet.” In John 17, Jesus models for us the utter importance of prayer — the act of earnest and personal communication with God.

“Pray without ceasing,” Paul wrote to the church in Thessalonica (1 Thess. 5:17). I, quite frankly, am amazed at the number of Christians I encounter (lay and ordained alike) who do not incorporate a time of prayer as part of their daily lives.

**3. A Christ-Centered Church.** Being humble does not necessarily preclude one from being bold, courageous and clear about purpose. Though Jesus was humble, he was clear. The core of the gospel could only be found in Christ Jesus.

Jesus’ message, life, death and Resurrection were unique among all world religions up to his day, and since his Ascension. In virtually every other world religion, one’s salvation depends upon one’s own personal merit, the tenuous hope that somehow the goods will outweigh the bads and spring us into the hands of God. Not so, says Christianity. For we who trust in the unique, salvific power of Christ, his cross and his Resurrection are handed to God through the pierced hands and shed blood of a loving Savior. While we may recognize that there may indeed be strains of truth in other religions without Christ at the center, the Christian Church must lay claim to Christ as

**1. A Humble Church.**

**2. A Praying Church.**

**3. A Christ-Centered Church.**

**4. An Evangelizing Church.**

**5. A Holy Church.**

**6. A United Church.**

**7. A Loving Church.**



**While present trends offer new ways to get its message across, the basic character of the church can best thrive by living into the prayers of Christ.**

the beating heart of its existence.

**4. An Evangelizing Church.** All jokes and disappointments about the Decade of Evangelism aside, a church for the 21st century must be faithful to the great commission, or it might as well nail its doors shut and find a new trade. Part of Jesus' prayer for his church was that others would know the gospel. Jesus was clear, "...go and make disciples of all nations, baptizing them ... and teaching them to obey everything I have commanded you" (Matt. 28:19-20). That was not an optional charge to the church, it was a command, and indeed Christ's last command.

Many would argue that our Decade of Evangelism was a flop, but on the contrary, many took the charge seriously, while others spent years determining the defin-

itions of evangelism. No sooner had the decade begun than articles began running on a wide variety of definitions of evangelism — from warm coffee and friendly ushers to clean potties and red doors. These expressions of hospitality are not evangelism, nor is outreach to the poor, fighting for social justice, or working to balance economic inequalities. Clearly, the church is to serve the world and seek to be a healing balm to the physical as well as the spiritual wounds of society, but the central mission of the church is first and foremost making disciples of Christ.

**5. A Holy Church.** "... protect them from the evil one ... Sanctify them by the truth ..." (John 17:15,17). Jesus desires a church pure from the power of sin and its many manifestations. The Episcopal Church is often characterized as being "soft on sin" or "guilt

light." And yet, if we are to be the church of Jesus' prayers, we must fight against evil and sin in the world, wherever it is found. To refuse to deal with sin either by blame, evasion, ignorance or simply laziness, denies the very thing from which Jesus came to set us free.

We are indeed a church (something of which I am glad) that welcomes everyone into our midst. But the gospel goes beyond welcoming to the work of conversion, which requires confession and repentance from anything which may stand in the way of our relationship with the living Lord.

**6. A United Church.** Perhaps no greater wound has broken the hopes of Jesus' prayer in John 17 than the divisiveness which has plagued the church since its beginning. In recent years, no doubt, all of us have drawn lines over one issue or another. Most of us remember the words of a newly elected progressive bishop a few years ago who openly welcomed the departure of traditionalists from the Episcopal Church. And yet, only a few months ago, a conservative priest openly said of some in the liberal wing of our church, to the cheers of many clergy and lay folk, "They out of here ... They gone!" Does either stance really answer our Lord's desire that "We all may be one?"

**7. A Loving Church.** Just prior to his arrest, Jesus prayed, "I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them." The chief distinguishing mark of the Christian of any age was not a creed, a form of liturgical expression, a moral code, or an expression of orthodoxy, but love.

While the present trends and the thrills of a new era may offer the church some new ways to get its message across, the basic character and nature of the church can best thrive in the 21st century by living into the model and prayers of Christ. □

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# Racist Comments

I write in response to Ed Little's viewpoint article [TLC, Jan. 17], with which I agree. However, his reporting of Fred Borsch's and Martin Smith's statements raised a concern.

I am a black, female, evangelical Episcopal priest, and I have yet to hear or see anyone publicly challenge the comments of Bishop Borsch, Fr. Smith (and every other bishop who has commented similarly) for what they are: racist. The Episcopal Church

**Dare we come to know God as some of the African bishops do, not with our heads, but our full beings?**

makes a big deal about wanting to eradicate racism, and yet when racism stares them right in the face, the church, led by its bishops, cannot admit what it is saying.

It is racist, and paternalistic, to suggest that African bishops need to gain more pastoral experience and more thoughtful study in order to be regarded as well informed. Would the same be said of the Presiding Bishop if he and Bishop Borsch disagreed? Likewise, how racist and paternalistic to comment that the education of some African bishops may have been "only" Bible school and their interpretation of scripture might be literal. Many Americans would not be here today, with our fancy 20th-century Western educations, had our ancestors not been educated with the only tool available: the Bible.

The racism here is this: Blacks and Africans are welcomed as part of the team unless and until we start to think for ourselves. The root of education means "to lead one out"; this "education," which some American bishops seem to value so much, does not lead one to "think like me" but to think. And such education comes in many ways, places and situations.

If the church truly wants to "eradicate" racism, then it must start here. Instead of publicly insulting African and Asian bishops because they dis-

agree, ask the difficult question: Could those bishops be trying to teach the Episcopal Church something? Something about knowing God and obeying scripture? As Ed Little wrote, "... Do we dare allow the Bible to speak into

the structures of our culture, into the darkness of our hearts?"

I would add, dare we come to know God as some of the African bishops do, not with our heads, but our full beings? Maybe then the church would

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## LETTERS TO THE EDITOR

truly allow American blacks, Africans and Asians to be the persons God created them to be, educated — and serving — as God directed.

*(The Rev.) Carolyn G. Jones  
 Creve Coeur, Mo.*

Thank you for the article by the Rev. Ed Little, "More Important Than Sex." Like the Lambeth resolution he praises, his article goes right to the heart of the matter, turning neither to right nor left, and not distracted by the multiple and insistent partisan arguments from all over the Episcopal Church today.

The article is excellent throughout, but perhaps the lines most worth hearing and repeating are these: "African leaders ... come to the Bible predisposed to believe and to obey. The primary difference between the West and the Two-Thirds World can be found in the attitude, not our hearts. Westerners tend to be skeptical, our faith tentative, cool to the touch. Our friends in the developing world, on the other hand, read the Bible with the expectation that they will meet and hear the living God. And they do." Many, in all quarters of the Episcopal Church, maybe for different reasons, need to hear and heed these words. TLC has printed several articles from Fr. Little over the years, and I hope there will be more.

*(The Rev.) David Baumann  
 Placentia, Calif.*

### Observing the Millennium

On Jan. 24, within the Octave of Prayer for Christian Unity, I attended an ecumenical prayer service in a Roman Catholic church in Aomori, a city in northern Japan. After the service, a meeting of the Aomori Council of Christian Churches discussed the possibility of developing an ecumenical observance of the year 2000. One minister made a personal objection, stating that the marking of the year 2000 would be offensive to Muslims and Jews whose calendars do not affirm the Year of Our Lord. Another remarked the oft-heard issue of the probable inexactitude of the Year 2000 as 2000, let alone 1999, being behind

by four to six years. Also, there is an imminent danger of an ecclesiastical celebration of the millennium becoming another deplorable exercise in triumphalism.

The biblical concept of the Year of Jubilee has stirred the imagination of Christians in many different parts of the world. Christians in Korea have called for the observance of jubilee, for the sinful breach of their beloved land into two opposing political jurisdictions, and their call for prayers for reunification. The observance of Columbus Day in 1992 hailed the 500th anniversary of colonial expansion of Europe into North, Central and South America. Native peoples raised objections and pointed to the appalling statistics which support their contention that the European incursions were invasions of genocide. Could not Christians observe 10 years of solemn reflection and repentance for those 500 years?

As for the millennium, a call to 40 years of jubilee for the 2,000 years that have gone by could propel us into a renewing life-style of proclaiming the message of Jesus who said, "Repent, for the kingdom of heaven has come near" (Matt. 4:17).

*(The Rev.) Timothy M. Nakayama  
 St. Andrew's Church  
 Aomori, Japan*

Re: "The Last Shall be ...", surely, we do not know that the year 2000 is the last year of the millennium! The year 70, which I celebrated last year, marked the end of 70 years of life and the beginning of my 71st year. I was not born 1 year old, but became 1 year old after surviving my first full year of life. Jan. 1, 2000 will mark the beginning of our 2001st year of the calendar reckoning.

In the same issue, the article "Are They Welcome?" presumes to suggest the bishops at Lambeth who voted to sustain the church's teaching concerning sexual relations, "are collectively responsible for inciting the murderers of Matt Shepard." This is inflammatory and illogical reasoning.

*(The Rev.) James F. Graner  
 Larned, Kan.*

## Open Doors

The editor's column, "Theology of the Early Church" [TLC, Jan. 17], presents what our church should reinstate.

I grew up with Morning and Evening Prayer. As a child, I would go to one or the other with my father. As an adult, before moving East, I would attend Morning Prayer to start my day or Evening Prayer to conclude my day.

It is interesting that in some pockets of the country, as I travel, I will find a church that opens its doors. A very refreshing opportunity.

In the retail industry, the retailer makes it easy for the customer to come to his store and purchase goods. I wonder if church membership and attendance would grow if the church encouraged a return to a parish offering Morning and Evening Prayer?

*Wilson Hulley  
Chevy Chase, Md.*

## The Wrong Image

The image of a surge protector as the only source needed [TLC, Jan. 10] is hardly an apt one! Designed as it is to protect from and cut off any unexpected surge or high infusion of energy or power, would not a power plant be more appropriate? It is probably not in our own interests to be protected from surges of energy or of power!

*(The Rev.) Donald Orin Wiseman  
Dunedin, Fla.*

## The First Thanksgiving

It is regrettable that the article on Thanksgiving in London [TLC, Jan. 10] is in error.

Thanksgiving, the first in America, was founded by Englishmen and women of the Church of England using the Book of Common Prayer in Jamestown, Va., at Berkeley Plantation on Dec. 4, 1619 — one year and 17 days before the Plymouth pilgrims in 1621. This was confirmed by presidential acclamation Nov. 30, 1962, by John F. Kennedy.

*J. W. Ross  
Ponte Vedra Beach, Fla.*

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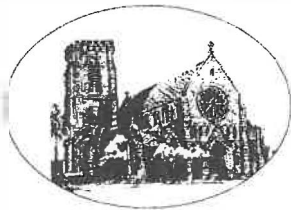
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# Traveling?

Take along your TLC for the Church Directory guide.  
(See page 22)

## LETTERS

### On the Ships

This is in reply to several letters to the editor concerning the date of the first use of the Book of Common Prayer in what is now the continental United States.

On St. James' Day, July 25, 1565 (according to the Julian Calendar of that day), divine services from the Book of Common Prayer were read aboard the four English ships comprising the trading squadron of Cmdr. John Hawkins in the St. John's River off the French settlement of Ft. Caroline in Florida. This first use of the prayer book is well documented by the historian William M. Robinson, Jr., based on original research done by him in England, Spain and Mexico.

During my tenure as dean of St. John's Cathedral in Jacksonville, Fla., we had a quadricentennial celebration of this historic event.

*(The Rev.) Robert Ray Parks  
New York, N.Y.*

### Reasoned Faith

Thanks to Fr. Crumb and his gracious response to my letter [TLC, Jan. 17]. I think we are in full agreement that it wants to be reasoned (and not irrational) faith that discerns scripture and tradition. As Fr. Crumb rightly observes, reason is of the natural order and faith of the supernatural; and, as the Medievals noted, the latter builds on and fulfills the former, doesn't repress it. But this does mean that, if we want to use the rustic (and perhaps not entirely satisfactory) model of the three-legged stool, then the third leg is reasoned faith, and not just "reason." (And perhaps that reasoned faith wants to be not just individual but also communal and ecclesial.)

*(The Very Rev.) Robert Hale, O.S.B. Cam.  
New Camaldoli Hermitage  
Big Sur, Calif.*

### Other Treasures

I just finished the article on "God's Treasures at Risk?" [TLC, Jan. 10]. Not only is metal at risk, but have you ever considered the number of rare

embroideries that are mouldering in back closets of churches?

As an ecclesiastical embroideress for the past 22 years, I have seen many such garments treated with disrespect. The early pieces are often sewn with real metal, and especially the silver is tarnished, often unattractively. So they are packed away with no regard for the artistry. Many of these old paraments could be used as teaching pieces for new embroideries.

Altar guilds should make a point of cataloging and photographing collections, repairs should be made, and storage thought out carefully.

*Carol Homer  
Long Valley, N.J.*

### Disappointed

Who truly cares whether the President sang the carols, used the prayer book, etc. [TLC, Jan. 17]?

Why take up space in your publication with such sappy prose? In TLC, I expect church news and intellectual stimulation. Please don't disappoint me.

*Mary Lou Toal  
Haverford, Pa.*

### Deceptive

In your attempt to spread the "good news" of a women priest in Japan you refer to the "*Nippon Sei Ko Kai*" as the "Anglican Church in Japan." What year was the official title of our Church in Japan changed from: "The Holy Catholic Church of Japan?" If this is still the official title, I think you should have used it and not made up your own, which is deceptive.

*(The Rev.) Kurt Behrel  
Grayslake, Ill.*

Many Americans do not realize *Nippon Sei Ko Kai* is an Anglican church. Ed.

### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Letters sent through the U.S. Postal Service are more likely to be published when typed and double spaced. Letters may also be sent via e-mail ([tlc@livingchurch.org](mailto:tlc@livingchurch.org)). All letters must include a U.S. Postal Service address.

# 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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## POSITIONS OFFERED

**RECTOR:** Christ Church Episcopal, Short Hills, NJ, seeks a rector. We are a large suburban church of 1,300 members, 25 miles west of NYC. We will call the person who can lead us into the new century with vision, understanding and an ability to expand our interest in participating in all phases of our church's mission. Please send resume and CDO profile to: **Search Committee, Christ Church, 66 Highland Ave., Short Hills, NJ 07078.**

**PARISH ADMINISTRATOR** for a very active, corporate-size evangelical parish. Church has doubled in size over the past decade and is currently undergoing extensive building additions. This position carries the responsibility for the business and administrative affairs of the church. The management and maintenance of all physical facilities and equipment, operation of food service and related activities and management of office and custodial personnel. Strong computer, interpersonal and organizational skills necessary. Please send a letter of interest with resume to: **Church of the Ascension, 315 Clanton Ave., Montgomery, AL 36104, Att: Jeanne Dean. FAX: (334) 263-6411. E-mail: [jmv@coascension.org](mailto:jmv@coascension.org)**

**ASSISTANT PRIEST:** St. Michael and All Angels Episcopal Church, in Albuquerque, NM, is seeking a full-time assistant priest to assist in all forms of parish ministry with specific responsibilities to include: Leadership of Ministries for children and youth; Management of parish programs. We welcome the application of women, persons of color and those with experience in building diversity. Competitive salary, housing and benefits. St. Michael's is a lively, inclusive and progressive parish with a wide variety of ministries. We have recently built a new house of worship, and have grown by 50% in the past two years. Visit our website at <http://members.aol.com/smichea601> for more information about the parish. Resume to: **The Rev. Brian Taylor, St. Michael and All Angels Episcopal Church, 601 Montaña Road, NW, Albuquerque, NM 87107, 505-345-8147, FAX 505-343-9042. [stmichael-bct@juno.com](mailto:stmichael-bct@juno.com)**

**TRINITY CHURCH** in El Dorado, KS, is presently interviewing for rector. We are a town of 12,000 nice people located 30 min. NE of Wichita. Give us a call or send resume and CDO to: **Bob Dice, 2100 Hazlett, El Dorado, KS 67042. (316) 321-5841.** You'll be glad you did!

## 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 [fmsteven@easystreet.com](mailto:fmsteven@easystreet.com) or FAX (503) 697-4869, telephone (503) 636-4106.**

**RECTOR:** The congregation at St. John's Episcopal Church in Farmington, NM, is seeking a rector whose life, as well as preaching and teaching, is committed to the Gospel and who possesses pastoral and managerial skills. Contact: **St. John's Episcopal Church, 312 N. Orchard St., Farmington, NM 87401. FAX: (505) 327-9933. Phone: (505) 325-5832.**

**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.**

**DIRECTOR OF CHILDREN AND YOUTH MINISTRIES.** Program-sized, suburban parish near Chattanooga, TN, is offering full-time staff position to coordinate and lead well-established children's education program and youth groups. Seeking innovative and creative professional lay minister with the ability and desire to energize an enthusiastic group of youth. Strong volunteer and parental support in both areas. Offering competitive salary with excellent benefit package. Send resumes to: **The Rev. David Hackett, St. Timothy's Episcopal Church, 630 Mississippi Ave., Signal Mountain, TN 37377.**

**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.**

**A RECTOR'S ECUMENICAL DREAM:** 50 years of Presbyterian-Episcopal cooperation. If you're committed to working together across denominational lines—not just talking about it—here's your chance. Indian Hill Church is a 700-member congregation with a dynamic history of effective, shared ministry. We're noted for innovative community outreach, strong educational and music offerings, festive fellowship and involved lay leadership. During a highly intentional and productive interim, we reaffirmed our ecumenical vision. And we've already brought in our new Presbyterian pastor. Now we're out to call the second member of our ordained team: Presbyterian pastor and Episcopal rector. A top Episcopal salary and benefits package is available. **Chair, Search & Nominating Committee, Indian Hill Church, 6000 Drake Rd., Cincinnati, OH 45243. FAX (513) 561-0894. Phone (513) 561-6805. E-mail: [ihc\\_search@hotmail.com](mailto:ihc_search@hotmail.com)**

**YOUTH MINISTER.** Expanding Episcopal church in Ft. Walton Beach, FL, seeking energetic youth minister. Send resumes to: **Youth Minister Search Committee, P.O. Box 2259, Ft. Walton Beach, FL 32549.**

## POSITIONS WANTED

**ST. JAMES EPISCOPAL CHURCH,** serving the English-speaking residents of Guatemala City, Guatemala, is seeking a new vicar. For parish profile and search committee documents, e-mail [shendrix@usaid.gov](mailto:shendrix@usaid.gov) or visit: <http://www.geocities.com/Heartland/Prairie/6775/>

**RECTOR:** St. George's Episcopal Church is seeking a full-time rector to join our church family. We are located in St. Louis Park, MN, a first ring suburb west of Minneapolis, 10 miles from downtown. St. George's is rich in lay ministries, outreach and programs for members of all ages. We seek a rector who will help us to build upon our rich traditional strengths and to promote parish growth within the body of Christ at St. George's. Please send resumes and CDO profiles to: **Ken Wales, co-chair, Search Committee, 5104 Duggan Plaza, Edina, MN 55439. (612) 941-34709.**

**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.**

## PROGRAMS

**BENEDICTINE EXPERIENCE**—April 17-23—Kanuga Conference Center, Henderson, NC, led by the Rev. O. C. Edwards, former president and dean, Seabury-Western; faculty the Very Rev. Guy F. Lytle, dean, and the Rev. Dr. Robert Hughes, professor, University of South (Sewanee); music director, Mr. Beverly Ward. Contact: **Friends of St. Benedict, St. David's Parish, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 966-3437. E-mail: [SaintBenedict@prospect-tech.com](mailto:SaintBenedict@prospect-tech.com)**

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**EGYPT AND SINAI** contemplative pilgrimage Nov. 5-16, 1999, led by the **Rev. Liz Canham, Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC. Call (828) 669-0606.**

## WANTED

**ALTAR EDITION,** *The English Missal* (American or English edition) Knott, London; and *The English Office*, Society of Sts. Peter & Paul, London. **Fr. David Charles Lynch, SSC, 7856 S. Jackson Circle, Littleton, CO 80122; (303) 779-3307. FAX (303) 779-1333.**

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# PEOPLE & PLACES

## Appointments

The Rev. **J. William DeForest** is vicar of Incarnation, 8230 Antoine St., Houston, TX 77088.

The Rev. **Dermott Dessert** is rector of St. Matthew's, 214 College St., Henderson, TX 75654.

## Ordinations

### Deacons

**El Camino Real — Geoff Glaser**

### Priests

**Colorado — Carolyn Kay Tuttle**  
**Eau Claire — Franklyn Colebrooke**  
**Pittsburgh — Scott Harding**, assistant at St. Thomas', Oakmont, PA

## Change of Address

The Rev. **Richard F. Milwee**, 5704 Scenic Dr., Little Rock, AR 72207.

## Resignations

The Rev. **Franco C. Kwan**, as vicar of the Chinese Congregation at St. George's, Flushing, NY.

The Rev. **Cris Rockwell**, as rector of St. John's, Clifton Springs, NY.

The Rev. **Hollis Williams**, as rector of Trinity, Everett, WA.

## Corrections

**Hank Hancock**, canon to the ordinary, Diocese of Maine, will not retire until March 31.

## Deaths

The Rev. **Emmett Parker Paige**, 94, retired priest of the Diocese of Pennsylvania, died Nov. 24.

Fr. Paige was born in Greenfield, MA. He was a graduate of Oberlin College and General Theological Seminary. He was ordained deacon in 1931 and priest in 1932. Fr. Paige served as curate of Zion Church, Wappingers Falls, NY, 1931-32; rector, St. John's, Poultney, and priest-in-charge of St. Luke's, Fairhaven, and St. Mark's, Castleton, VT, 1932-42; rector of St. Peter's, Springfield, MA, 1942-44; assistant at Good Shepherd, Rosemont, PA, 1944-45; rector of St. Luke's, Gladstone, NJ, 1945-51; and rector of St. Mark's, Philadelphia, PA 1951-71.

The Rev. **Leonard Joseph Sachs**, 92, retired priest of the Diocese of Pennsyl-

vania, died Nov. 29.

Fr. Sachs was born in Philadelphia and graduated from Philadelphia Divinity School. He was ordained deacon in 1935 and priest in 1936. He served as in-charge at St. George's, Philadelphia, 1935-37, and as rector of Church of the Advent, Hatboro, PA, 1937-78. He is survived by his wife, Ethel.

The Rev. **Newton C. Wilbur**, 82, retired priest of the Diocese of Southeast Florida, died at his home in Indialantic, FL, on Dec. 15.

Fr. Wilbur was a native of Norwich, CT. He graduated from George Washington University and Virginia Theological Seminary. He was ordained deacon and priest in 1949. Fr. Wilbur served as rector of St. John's, Dayton, KY, 1949-51; Transfiguration, Washington, DC, 1951-56; Immanuel, Chestertown, MD, 1956-59; and St. Faith's Miami, FL, 1959-81. He is survived by his wife, Dorothy, two children and two grandchildren.

## Next week...

# An Armchair Retreat

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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)

## HEMET, CA

**GOOD SHEPHERD** Cor. of Acacia & Carmalta  
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 The Rev. Wayne F. Sanders, r; the Rev. Caroline S. Diamond, assoc (619) 458-1501  
 Sun H Eu 8 & 10. Tues Dr. Creasy Bible Study 10-12 noon & 7-9

**KEY** — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air conditioned; H/A, handicapped accessible.

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## ST. PAUL'S, K Street

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 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

## ST. DAVID'S

5150 Macomb St., NW  
 The Rev. Dr. Joseph W. Lund, r  
 Sun 8 H Eu, 11 H Eu (MP 2S & 4S). Wed noon H Eu.  
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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

## SARASOTA, FL

**CHURCH OF THE REDEEMER** 222 S. Palm 34236  
 The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, the Rev. John Porter, the Rev. Ferdinand Saunders, the Rev. Jack Bowling, the Rev. Orley Swartzentruber, ass'ts Tel. (941) 955-4263; FAX (941) 365-1379  
 Sun Masses: 7:30 (Low), 9 & 11 (Choral). Wkds 10; Wed 7:30 & Thurs 5:30

## 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

## LIMESTONE TOWNSHIP, IL (Peoria)

**CHRIST CHURCH** Christ Church Rd.  
 The Rev. John R. Throop, D.Min., v (309) 673-0895  
 Sun H Eu 9:30. Peoria's historic church built by Bishop Philander Chase

CONTINUED ON NEXT PAGE

# LENT CHURCH DIRECTORY

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
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### ST. PAUL'S PARISH

The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-  
ment of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

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Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
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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)

## BOSTON, MA

ADVENT 30 Brimmer St.  
The Rev. Dr. Richard Cornish Martin (617) 523-2377  
Sun Masses: 8 (Low), 9 (Sung), 11 (Sol), MP 7:30. Daily: MP 7,  
Mass 7:30. EP 5:30 (ex Sat MP 8:30, Mass 9). Wed & HD 6

ALL SAINTS, Ashmont 209 Ashmont St., Dorchester  
The Rev. Michael J. Godderz, SSC, r (617) 436-6370  
Masses: Sun 8 Low, 10 Sol; Wed 10. Fri 7, Sat 9

## KANSAS CITY, MO

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Masses: Sun 8 Low; 10 Solemn; Daily, noon (816) 842-0975

## ATLANTIC CITY, NJ

ASCENSION Kentucky & Pacific Aves.  
The Rev. J. Patrick Hunt, SSC, r; the Rev. Eugene C. Rabe, d  
Sun Masses 8 (Low), 10:30 (Sol). Wkdy as anno. Traditional  
Anglo-Catholic worship

## HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.  
The Rev. Brian Laffier, SSC  
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. Logan Craft, c, the Rev.  
Robert Dineger, Ph.D., assoc.  
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

## ST. LOUIS, MO

ALL SAINTS' 5010 Terry at Kingshighway  
(314) 367-2314 FAX (314) 367-8781  
The Rev. Emery Washington, Sr., r  
Sun 7:30 HC, 8:50 CS, 10 HC. Child Friendly, Aged Caring

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ST. JOHN'S 15 Orange St. (315) 673-2500  
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## NEW YORK, NY

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### EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.  
Daily Morning Prayer 8:45; H Eu 12:10

## NEW YORK, NY

ST. MARY THE VIRGIN (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
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. MICHAEL'S 225 W. 99th St. & Amsterdam Ave. (212) 222-2700  
Canon George Brandt, r; the Rev. Georgene Conner, the  
Rev. Lionel McGehee, the Rev. Thomas Smith, ass'ts  
Sun HC 8, 9, 11 (Sung); Mon-Fri MP & HC 7:45; Tues HC 6:30;  
Thurs HC noon; Sat HC 9

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

PARISH OF TRINITY CHURCH  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## SAND SPRINGS, OK (West of Tulsa)

ST. MATTHEW'S 601 N. Lake Dr.  
The Rev. L. Clark Shackelford  
Masses: Sun 8, 10:30; Wed 12 noon. Rosary 6 Wed

## ARDMORE, PA

ST. GEORGE'S Ardmore Ave. & Darby Rd. in Haverford  
The Rev. William Duffey, Ed.D., r; the Rev. Cordelia L.  
Rausch, d  
Sun Eu 8 (Rite I) & 10 (Cho Rite II), Compline (Cho 1S & 3S)  
7:30. Midweek Masses Tues 9:30. Thurs with HU 7, all HDs @  
time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate and  
Bible classes with child care 9:15, Ch S 10, YPF 5. Wed dinner  
& Lenten study groups 6:30; Sat youth confirmation ed 11.  
Quiet Day with CSM Sister, Feb. 20. Phone for other events

## GETTYSBURG, PA

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

## PHILADELPHIA, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Masses 9 (Low), 11 (High), Thurs 10

ST. MARK'S 1625 Locust St.  
The Rev. Richard C. Alton, r (215) 735-1416  
The Rev. Michael S. Seiler, c FAX 735-8521  
Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdy: MP 8:30;  
Mass 12:10 (with HU on Wed & Fri); EP 5:30 (with HC Tues);  
Wed Bible Study 1. Sat C 9:30; Mass 10, Rosary 10:30, Quiet  
Prayer 11.

## PITTSBURGH, PA

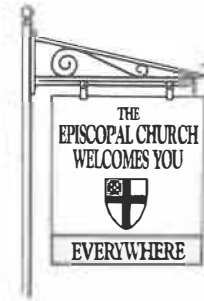
CALVARY 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Har-  
rington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct-  
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

## 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  
7 HC. Bible & prayer groups. 1928 BCP



## CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
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

TRINITY (972) 991-3601 12727 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository  
Preaching

## FORT WORTH, TX

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

## HOUSTON, TX

PALMER MEMORIAL 6221 Main St.  
Across from the Texas Medical Center & Rice Univ.  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc;  
the Rev. Mary Elizabeth Conroy, assoc  
Sun 8 & 11 (Rite I), 9 & 6 (Rite II), Wkdy 8:30 MP; 6 EP ex Wed;  
Tues 7:30 H Eu; Wed 6 H Eu, HS.  
(713) 529-6196; [www.palmertx.com](http://www.palmertx.com)

## SAN ANGELO, TX

EMMANUEL 3 S. Randolph (Downtown)  
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't;  
the Rev. Robert B. Hedges, past. ass't  
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs  
noon, H/A

## SAN ANTONIO, TX

ST. LUKE'S 11 St. Luke's Ln. across from Olmos Park  
The Rev. Wm. K. Christian, III, r  
The Rev. Omar Pittman, Jr., assoc  
FAX (210) 828-1645. E-mail [pc@st-luke.org](mailto:pc@st-luke.org)  
Sun Eu 7:45, 9, 11:15, 6; Sun Sch 10:15. Wed Eu 10 & 5:30,  
Supper 6, Classes 7:15. Thurs Eu 7

## CHESAPEAKE, VA

ST. BRIDE'S 621 Sparrow Rd.  
The Rev. Robert Page Taylor (757) 420-7033  
Masses: Sun 8 Low; 10:15 Sol High; Daily as anno

## MILWAUKEE, WI

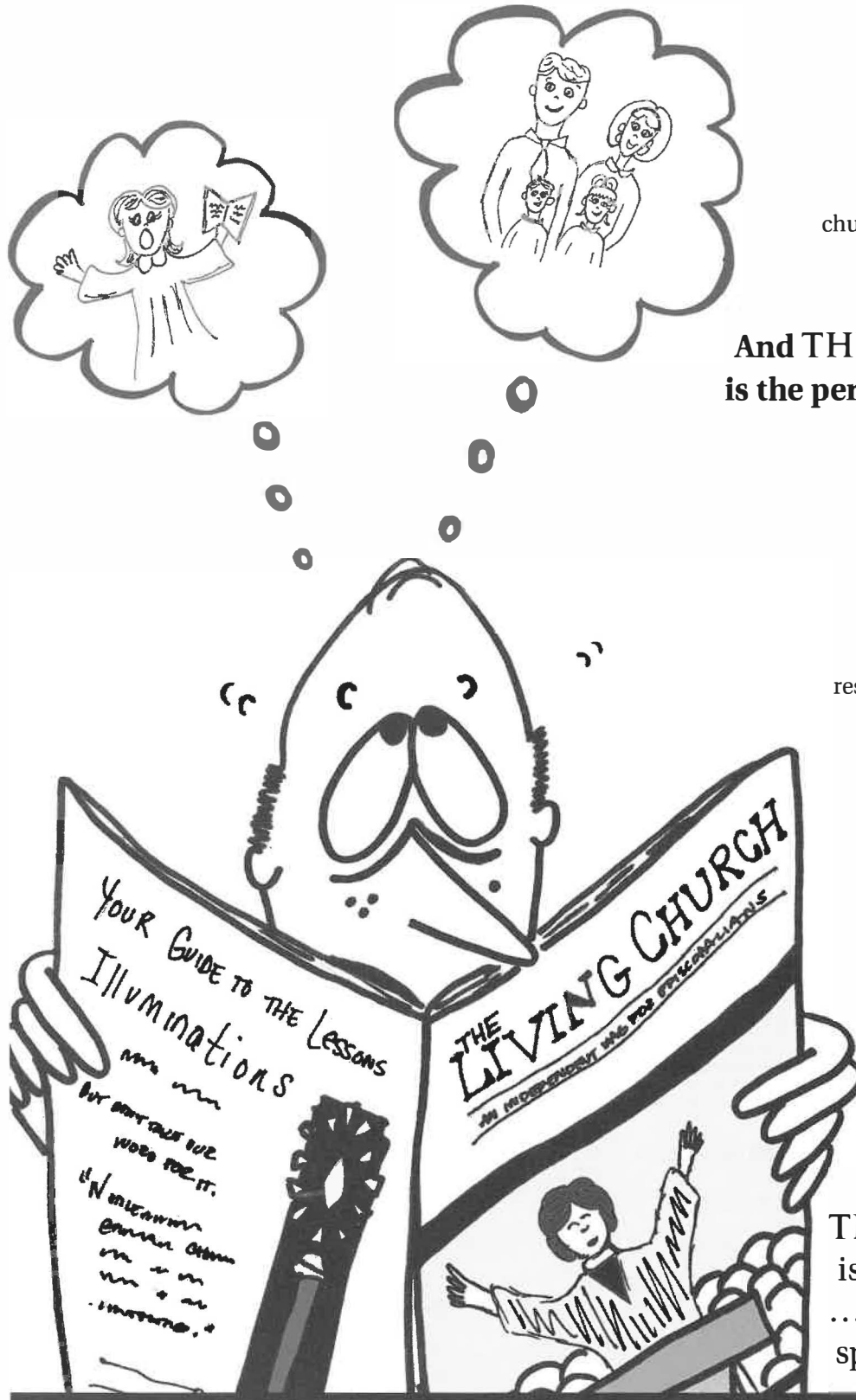
ALL SAINTS CATHEDRAL 818 E. Juneau  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## PARIS, FRANCE

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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
Nicholas Porter, M.Div., canon; the Rev. George Hobson,  
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