

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JANUARY 9, 2000 ♦ \$2.00

## In the Spirit of the City



*A profile of the Very Rev. Harry Pritchett, dean of the Cathedral of St. John the Divine, New York City (p.8)*

YOU CAN SADDLE UP AND RIDE INTO DENVER ...  
OR WE CAN TAKE YOU THERE.

GENERAL CONVENTION      JULY 5-14, 2000      DENVER, COLORADO

# THE LIVING CHURCH

YOUR NEWS SOURCE BEFORE, DURING  
AND AFTER GENERAL CONVENTION.



## CHOOSE YOUR LIVING CHURCH MAGAZINE SUBSCRIPTION:

ONE-YEAR SUBSCRIPTION:  
(52 ISSUES) \$39.50

Follow the discussions on convention issues

TWO-YEAR SUBSCRIPTION:  
(104 ISSUES) \$70.72

Read about the convention full spectrum,  
from pre-convention issues, convention  
deliberations and actions, to post-convention  
coverage with reactions from around the church

FREE LIVING CHURCH MUG  
WITH NEW TWO-YEAR SUBSCRIPTION  
(limited quantities)



ORDER TODAY TOLL-FREE AT  
**1-877-822-8228**

## GET YOUR LIVING CHURCH SUBSCRIPTION TODAY!

One-year Subscription    **\$39.50**

Two-year Subscription    **\$70.72**

Mail to:

THE LIVING CHURCH FOUNDATION  
P.O. BOX 514036, MILWAUKEE, WI  
53203-3436

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

PHONE \_\_\_\_\_

GC00LP

(MC/VISA ACCEPTED)



**“All of New York thoroughly and constantly uses the cathedral and that’s how it should be, in the tradition of the great medieval cathedrals.”**

—*The Very Rev. Harry Pritchett on the Cathedral of St. John the Divine in New York City*

## Features

**8 In the spirit of the City**  
*A profile of the Very Rev. Harry Pritchett*  
 BY JAMES B. SIMPSON

**10 The Baptismal Covenant:**  
*From a Rich Tradition*  
 BY MARC COLLIER

## Opinion

**12 From the Editor**  
 An Unassuming Bishop

**13 Editorials**  
 Concern for Small Churches

**14 Viewpoint**  
 When the Shepherd Becomes a Wolf  
 BY SAMUEL L. EDWARDS

**15 Letters**  
 The Prime Sponsor



## News

**6** While still waiting, Southeast Floridians give thanks for missing deacon’s life and work.

## Other Departments

**4** Sunday’s Readings  
**5** Sharps, Flats & Naturals  
**16** People & Places

## The Cover

Cover photo and photo above by Mary Bloom

# THE LIVING CHURCH

An independent weekly serving Episcopalians since 1878

David A. Kalvelage  
*Executive Editor*  
 Betty Glatzel  
*General Manager*  
 John Schuessler  
*Managing Editor*  
 Judi Amey  
*News Editor*  
 Patricia C. Nakamura  
*Music Editor*  
 The Rev. Travis T. Du Priest, Jr.  
*Book Editor*  
 Amy Marciniak  
*Graphic Artist*  
 Lila J. Thurber  
*Advertising Manager*  
 Barbara A. Pizzino  
*Circulation Manager*  
 Renee Ostrowski  
*Marketing/Promotion Director*

**BOARD OF DIRECTORS**  
 The Rt. Rev. Donald M. Hultstrand  
 Alexandria, Minn. (President)  
 Miss Augusta D. Roddis  
 Marshfield, Wis. (Vice President)  
 The Rev. Jeffrey Steenson  
 Fort Worth, Texas (Secretary)  
 Howard M. Tischler  
 Grosse Pointe, Mich. (Treasurer)  
 Leonard Campbell, Jr.  
 Milwaukee, Wis.  
 The Rev. Thomas A. Fraser III  
 Riverside, Ill.  
 Mrs. John Hayden  
 La Crosse, Wis.  
 Thomas Riley  
 Vienna, Va.

*Editorial and Business offices:*  
 816 E. Juneau Avenue  
 Milwaukee, WI 53202-2793  
 Mailing address: P.O. Box 514036  
 Milwaukee, WI 53203-3436  
 Telephone: 414-276-5420  
 Fax: 414-276-7483  
 E-mail: tlc@livingchurch.org  
[www.livingchurch.org](http://www.livingchurch.org)

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.  
 THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.  
 POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax deductible.

©2000

The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 220 Number 2

**SOLID OAK  
CHOIR CHAIR**



with:

**FIBRE RUSH SEAT or  
UPHOLSTERED SEAT**

*Pews•Chairs•Pew Refinishing•Cushions*

**R. Geissler Inc.**

*Since 1877*

P.O. Box 432, Old Greenwich, CT 06870  
Phone: (203) 637-5115

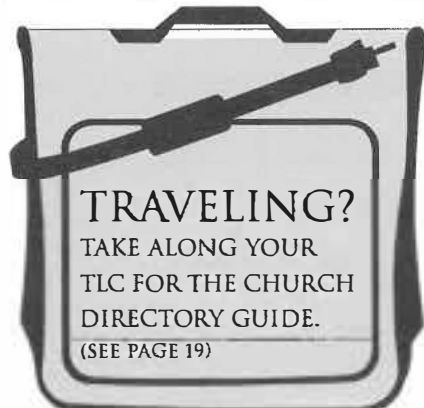


... an Idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included.

Proceeds benefit the parish. Enjoy country fairs, gardens, pubs ...

A real "Meet the People" opportunity! Over 40 locations & weeks to choose from Catalogue from:

**PARISH HOLIDAYS**  
North American Office  
900 S.E. 6th Court  
Ft. Lauderdale, FL 33301  
Phone: 954/523-0515



**Power for Our Good**

'You have a mighty arm ... love and truth go before your face' (Psalm 89:13a, 14b)

**The First Sunday After the Epiphany**

Isa. 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Mark 1:7-11

The images in today's lessons are of immense, irresistible power: From Isaiah: "Thus says God, the Lord, who created the heavens and stretched them out ... I am the Lord, that is my name; my glory I give to no other."

From the psalm: "I have found David my servant ... I will make him my firstborn and higher than the kings of the earth."

From Acts: "Jesus Christ — he is Lord of all ... God anointed Jesus of Nazareth with the Holy Spirit and with power."

From Mark: "The one who is more powerful than I is coming after me ... I have baptized you with water; but he will baptize you with the Holy Spirit."

Yet each lesson has the mark of profound gentleness and tenderness as well. In the lesson from Mark, the Spirit descends like a dove. In Acts, Jesus "went about doing good and

healing." In the psalm, "I will keep my love for him for ever." And above all, in Isaiah, "He will not cry out or lift up his voice ... a bruised reed he will not break, and a dimly burning wick he will not quench."

In these lessons, we are taught that the immense power of God is always exercised for our good. The weak are treated with justice and patience, the oppressed are delivered, the needy are taken by the hand. The teaching becomes personal when we take note that today is one of the four customary baptismal days of the church year. The newly baptized are gathered into the family, and the faithful renew their commitment to the One by whom the family is named. Each is empowered with the Holy Spirit, and each is charged to exercise the privileges of membership in justice, mercy, patience, tenderness and deep love.

**Look It Up**

In the lesson from the Acts of the Apostles, what makes Peter conclude that "God shows no partiality"?

**Think About It**

In the gospel, the voice from heaven says, "With you I am well pleased." The words are familiar, but what do they mean? Why are the words, "You are my Son, the Beloved" not enough?

**Next Sunday**

**The Second Sunday After Epiphany**

1 Sam. 3:1-10(11-20); Psalm 63:1-8; 1 Cor. 6:11b-20; John 1:43-51

## Sharps, Flats & Naturals



### LUCREZIA VIZZANA

*Musica Secreta*

Linn Records CKD 071 (www.linn.co.uk)

*Musica Secreta* is far more than a catchy phrase designed to lure the listener into something mysterious and secretive. It is a window into that hidden and illusive world of convents and their musical activities in 17th-century Italy.

These 20 motets come from Lucrezia Orsina Vizzana's only publication, *Componimenti Musicali*, a collection of her songs of devotion published in 1623 in Bologna, where no other nun was known to have published musical works during the 16th or 17th centuries.

The Roman Catholic hierarchy tried to maintain a tight control of all that took place in its religious institutions. Lucrezia Vizzana was a victim of a religious quarrel which reached as far as the pope in Rome. Of frail health, she was unable to withstand the strains and went insane, her fears causing her to lash out wildly whenever she heard the cloister bell.

Vizzana's eloquent motets reveal a haunting beauty, delicately phrased. Far from dwelling upon sad topics of death and suffering, they lift one's heart and inspire the listener. In *Paratum cor meum*, for example, one is exalted to *exsurge gloria mea* (rise up, my glory). Several were undoubtedly written for special religious festivals. The martyrdom of Christ and of the founder of their order, Santa Christina, are treated as inspiration to the faithful in their quest for eternal salvation and happiness.

In recent years much research into the works of early women composers and musicians has taken place, revealing music previously ignored and long forgotten. *Musica Secreta* gives us a lovely window into the soul of one passionate "secreted" young musician.

Keith Underbrink  
Libertyville, Ill.

## GET CONNECTED TO CANTERBURY

### May 11-19, 2000



The American Friends of Canterbury Cathedral is pleased to once again offer the opportunity to participate in the life of the Cathedral for a full week. Under the leadership of the Rev. and Mrs. John Harper of Washington, the tour will include time in London and at the world-renowned Leeds Castle as well as five nights in Canterbury. Call or email for further details. Group size is limited to 20.



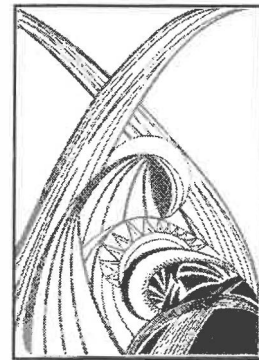
**The Friends of Canterbury Cathedral  
in the United States**

**Toll Free: (888) 212-8994**

**Email: [cantrbry@tidalwave.net](mailto:cantrbry@tidalwave.net)**

### Two Lenten Programs—

one based on Jesus' Words from the Cross, the other on the Stations of the Cross; each program has five 1 ½ hour sessions. Also includes 14 frameable drawings of the Stations of the Cross and a Good Friday service. Reproducible materials for both programs, diskette, and Stations, \$79.95+s/h.



### Adult Education—

*Journey as Community* invites participants to build community in their lives by exploring the Benedictine tradition. Individuals and the group explore prayer forms and develop a personal Rule of Life. Responds to the spiritual hunger expressed by many adults in today's congregations and communities. Excellent ecumenical offering. \$139.95+s/h.

### LeaderResources

800-941-2218



The perfect gift for ordinations,  
anniversaries and retirements  
**THE LIVING CHURCH**  
1-877-822-8228

## While Continuing to Wait, Southeast Floridians Give Thanks for Missing Deacon's Life and Work

The life and ministry of the Rev. Miriam Dean Pratt, deacon, who has been missing since Sept. 28, was celebrated Dec. 18 at Trinity Cathedral, Miami, by about 350 people from throughout the Diocese of Southeast Florida.

After nearly three months with no answers in the mystery of the deacon's disappearance, her family — at the suggestion of the Rt. Rev. Calvin O. Schofield, Jr., Bishop of Southeast Florida, and their parish rector, the Rev. Norbert Cooper — agreed that Deacon Pratt's larger family in the church and the community needed a time to come together to give thanks for her life and work. The Advent Ember Day seemed an appropriate time for such a celebration of a diaconal ministry.

Family members were key participants in the service. The lessons —

the propers for an ember day — were read by Deacon Pratt's two sons, Gerald, Jr., and Stephen, and one of her daughters, Lisa. Another daughter, Stephanie Graham, was the intercessor, and the presenters of the oblations were the deacon's 8-year-old twin grandsons, Zachary and Chaz Pratt.

In his sermon, Fr. Cooper, rector of Church of the Ascension, Miami, the parish Deacon Pratt helped to establish in 1965, spoke of the broad effect of the deacon's ministry, and said her disappearance had "a devastating impact" on not only the parish, but the entire diocese and beyond. "Everywhere you go," he said, "people ask, 'What is the latest news of our beloved deacon?'"

Usually keeping his words about the deacon in the present tense, Fr. Cooper continued, "Her life is minis-

tering to others ... she believes that no one is too old or too young to love and serve the Lord.

"She would never let anyone who asked of her leave without something ... but then comes the big question: 'What church do you attend?' If the answer is 'none', she would begin to witness."

Speaking briefly before communion, Bishop Schofield told of Deacon Pratt's humor, thanked the Pratt family for their "steadfastness," and then reminded the congregation, "We await the risen Christ even in the midst of our Lord's nativity.

"Miriam," he said, "is with God."

Deacon Pratt's daughter Lisa said the service helped "maybe a little" for the family. "But I think it was very helpful for all the other people ... and that's a good thing."

Mary W. Cox

## 10 Years Since Wall Came Down in Berlin

The Community of the Cross of Nails (CCN), USA, participated in the 10th anniversary of the demolition of the Berlin Wall Nov. 9.

The American community attended the inauguration of the Wedding Reconciliation Parish at the invitation of its German counterpart. The parish chapel is built on the site of its original church building, built in 1894 and destroyed in 1985 by the East German government, according to the *Berliner Morgenpost*. The parish has been without a church since "The Wall" enclosed the building in 1961.

The Very Rev. William M. Hale, executive secretary of the American branch of CCN, assisted in the dedication of a statue of reconciliation and a cross of nails from Coventry Cathedral, England, at the chapel.

The site is part of the former "death strip," the area about 40 yards wide between the old walls. That area was once surrounded by guard towers and filled with rolled barbed wire to prevent people escaping East Germany for the West and called the "death strip" because East German soldiers fired on people who climbed on or ran between the walls.



Susan Lerner photo

The Episcopal Church Foundation honored the Rev. Loren B. Mead (right) with the Henry Knox Sherrill Award for his many years of significant contributions to the church, especially in the field of congregational studies. Fr. Mead is the founder of the Alban Institute and has served the church as educator, consultant and author. Also recognized at the Nov. 4 ceremony was William G. Anderson, Jr. (left), executive director of the foundation. Mr. Anderson was commended for his outstanding leadership of the foundation's ministries in education, religious philanthropy and leadership development. Pictured between them is George Allen Fowlkes, president of the foundation.

## Priorities for American Churches in Europe

The Convocation of American Churches in Europe gathered at St. James' Church, Florence, Italy, for its convention Nov. 5-7.

The Rt. Rev. Jeffery Rowthorn, bishop-in-charge, in his opening remarks described the five priorities of the convocation, likening them to the five interlocking Olympic rings. The rings include:

- "Mission," following the goals set out by the Mission 2000 Consultation held in Nice in early May [TLC, July 4];
- "Development," a development committee to help expand current resources and implement the goals of the Statement of Mission Intent;
- "Transatlantic Collegiality," the strengthening of the interrelationship of the Board of Foreign Parishes and the convocation;
- "Provincial Collegiality," continued exploration of appropriate provincial structures for Anglicanism in Continental Europe; and
- "Episcopal Leadership," a sense that the convocation should have a far more direct role in the selection and possibly the election of its own bishop.

The special guest of the convention, and preacher at the opening Eucharist, was Italian Cardinal Silvano Piovanelli. The Rev. Canon Timothy Verdon, canon of the Cathedral of Santa Maria del Fiore, translated from the Italian.

Visions of the future were conveyed by members of the various churches and missions in the convocation as they provided their responses to the Challenge of the Millennium.

Resolutions adopted included formation of a working group to explore ways of choosing the most effective episcopal leadership for a missionary convocation and endorsing the Mission 2000 Statement of Mission Intent.

The highlight of the Sunday morning Eucharist was the "Prayers of the Future," written and read by teenagers attending Youth Across Europe.

*Nell Tbensmann*

## BRIEFLY

The Very Rev. **M.L. Agnew**, dean of St. Mark's Cathedral, Shreveport, La., and Province 4 representative to the Executive Council, has announced that his name will be "placed in nomination at [this] summer's General Convention" for the presidency of the House of Deputies. That position comes open with the retirement of Pamela Chinis, who will have held the position for nine years.

The **Church Missions Publishing Company**, an affiliate of the Diocese of Connecticut, has announced grants to aid in publishing church literature and support of missionary projects. Among those awarded grants were: St. George's Anglican Church, Kabwe, Zambia, to publish church literature; the Anglican Diocese of Uruguay, to print brochures on the Bible, the sacraments and the church; and the Episcopal Church in Rwanda to assist in translating the prayer book from Swahili to Kinyarwanda.

The Electoral College of the **Church of Wales** has nominated the Rt. Rev. Rowan Douglas Williams as the new Archbishop of Wales. He will succeed the Most Rev. Alwyn Rice Jones, who has already retired. Bishop Williams, a noted theologian, has 42 days to respond. The diocesan bishops, meeting in sacred synod, will then confirm the nomination.

The College of Bishops of the Episcopal Church of Scotland has declared the ministry of the Very Rev. **Miriam Byrne**, provost of St. Paul's Cathedral, Dundee, and the Diocese of Brechin's most senior woman priest, "no longer sustainable," according to a report in *The Scotsman*. According to Reuters, the Rt. Rev. Neville Chamberlain, Bishop of Brechin, had offered her £16,500 in November to "resign and

keep quiet" about controversy surrounding her appointment; the offer was later raised to £85,000.

Responding to pleas from his diocese, the Rt. Rev. **George Browning** will return to service as Bishop of Canberra-Goulburn in the Anglican Church of Australia. Bishop Browning resigned his position [TLC, Nov. 7] after a special tribunal admonished him following an investigation into a sexual relationship he had with a parishioner 15 years ago, before he became bishop in 1993.

The Rev. **William C. Cantrell, Jr.**, SSC, is the new national president and CEO of St. Jude's Ranch for Children, Boulder City, Nev. He was called from St. John's Church, Monterey, Calif. Fr. Cantrell holds a degree in business administration from Texas A&M. He is a graduate of Nashotah House.



Fr. Cantrell

**Marcus Borg** was elected president of the Anglican Association of Biblical Scholars. A controversial "Jesus Seminar" scholar, Mr. Borg contends that much of the gospel narrative was "formed" by the church. He is the Hundere Distinguished Professor of Religion at Oregon State University.

The Rt. Rev. **Jeffery Rowthorn**, Bishop-in-Charge of the Convocation of American Churches in Europe, will continue his ministry for two years, on a reduced schedule, after his January retirement. He will be in Europe from mid-April to mid-July and mid-September to mid-December, 2000. The remainder of the time he will give one day per week to convocation work from his home in Connecticut.

## In the Spirit of the City

*A profile of the Very Rev. Harry Pritchett, dean of the Cathedral of St. John the Divine, New York City*

By James B. Simpson



A festive New Year's Eve millennium service with the Manhattan Symphony Orchestra and massed choirs was expected to rank with Christmas and Easter in drawing as many as 4,000 persons to the Cathedral of St. John the Divine in New York City, a stellar event as its dean, the Very Rev. Harry Pritchett, rounds out his third year at the helm.

"All of New York thoroughly and constantly uses the cathedral and that's how it should be," he declares, "in the tradition of the great medieval cathedrals."

A funny thing happened to Harry Pritchett on his way to becoming dean of the world's largest Gothic cathedral — he fell in love with New York. It was during a three-month sabbatical in 1988 that he spent in the city and it was a big factor in deciding to accept the job of dean, leaving behind the Southern dioceses in which he'd spent his entire life.

Another positive consideration grew out of an autumn Sunday when he and his wife, Allison, arrived at St. James' Church on Madison Avenue in New York but, finding it was 11 a.m. Morning Prayer, they "decided to find us a Eucharist." They sped up to Morningside Heights and, providentially, found a parking space awaiting them in front of the cathedral.

"When my eyes adjusted to the dimness, I knew I was home," Dean Pritchett confides.

Astonished at the range of activities reflected in the day's announcements, he whispered to his wife, "This is what a cathedral, or any large, urban parish, ought to be."

Healing programs, crisis counseling, a men's shelter, soup kitchen, and a clothing exchange are high-

lights of outreach, as well as a theater group called Cathedral Productions and a textile conservation laboratory. Other concerns are the poet's corner, inter-faith events, pastoral psychotherapy, environment, recycling, and always the tourists — huge, chugging buses disgorging them, reverent or gawking into every corner and even taking the "vertical" tours of the towers.

Just past his 64th birthday, Harry Houghton Pritchett, Jr., is a blue-eyed, ruddy-complexioned man of medium height who keeps his weight at a healthy 170. He has a full head of white hair that, in the late 1980s, included a pony tail.

The Pritchetts have known each other all their lives — baptized on the same day, confirmed and married at Christ Church, Tuscaloosa, Ala., where he was ordained to the diaconate and from which both sets of parents were buried.

At the University of Alabama, where the Pritchetts were classmates, he pledged Delta Kappa Epsilon and made Phi Beta in his junior year. They were married at age 20 in order to have a short time together before Pritchett, an ROTC cadet colonel, was called to active duty with the infantry at Ft. Benning, Ga., and Ft. Knox, Ky. On emerging in 1959 as a first lieutenant, he joined his father's real estate insurance firm in Tuscaloosa and the Pritchetts' first two children were born there.

"Still, I had a mulling sense that there was something more and that was when my vocation shaped itself and crystallized," he says. "I loved all of Virginia Seminary, especially the stress on the Bible during the first year and introduction to biblical crit-

icism." Dean Pritchett did his clinical training at Washington General Hospital in Washington, and on Sundays was in charge of the children's service at Truro Parish in Fairfax, Va. In his first parish, St. Luke's, Birmingham, Ala., he was associate and then interim rector three years. As a rector at St. Thomas', Huntsville, Ala., 1967-75, he experienced "the most formative and wonderful years of my life, exciting and hard years of the new liturgy, integration on our doorsteps, the horrible assassinations — and, much more positively, the big positive point of having parishioners who were scientists working to get people on the moon — and they did it!"

Huntsville was 50 miles over mountainous roads from the School of Theology at Sewanee, and, after Dean Pritchett ran a seminar on parish education, Dean Terry Holmes convinced him to come aboard as full-time field director. The next four years were a time of creative growth and an excellent background for becoming archdeacon for the Diocese of Alabama.

Called to All Saints', Atlanta, over the next 16 years he saw the clergy staff grow from two to six while parishioners increased from 850 to 3,000.

During the New York sabbatical 11 years ago, the Pritchetts lived in a walk-up apartment owned by Trinity Church, Wall Street, in a busy area near the Fulton Street Seaport on the lower East Side, with several Sisters of St. Margaret softly singing their daily offices one floor below. The couple got off to a negative start when their car was riffled and damaged to the tune of almost \$1,000. He



Left: The Very Rev. Harry H. Pritchett, Jr., Dean of the Cathedral of St. John the Divine in New York, N.Y. and the Dalai Lama.

Bottom: President Nelson Mandela of South Africa, posing next to his stone portrait with Dean Pritchett.

Photos by Mary Bloom

was soon immersed in courses in the media, art, and art history at the New School for Social Research (including sketching of nude models) and long afternoons of reading in theology in the library of General Seminary.

Back home in Atlanta, more years fled across the calendar when, out of the blue, came an inquiry from the search committee for a new dean of St. John the Divine. One of its members, the Rt. Rev. Craig Anderson, reminded him that he'd said he wanted to do something different in the last part of his clerical career. "Well," said Bishop Anderson, "here it is, very different, indeed." During the next few months he made three trips to New York before being elected dean. He took office Feb. 1, 1997.

Perhaps the most consistent factor that carried over to Dean Pritchett's new life in the city that he'd romanced is a thrice-weekly, six-mile run. In 1988, he'd raved at sunrises as viewed from the Brooklyn Bridge. Now he observes them from Central Park and along the Hudson River. The runs provide his most meditative time.

No two days are alike, he says. They bring visitors ranging from the Dalai Lama to

Nelson Mandela (he found his face carved in stone) to Hillary Clinton and her senatorial opponent, Mayor Rudolph Giuliani.

Guests come by the hundreds for the yearly Spirit of the City award and other dinners when the cathedral's nave is set up with round, candle-lit tables bedecked with crisp linen, silver, china and flowers. The high altar, glowing serenely beyond the choir, moved Harvard's chaplain, the Rev. Peter Gomes, to exclaim, "This is really the heavenly banquet!"

These and other events are reviewed at Tuesday staff meetings with a clergy staff of seven plus some or all of the administrative and pro-

gram groups. The annual tab is \$8 million, according to an appeal in the nave, but Dean Pritchett has "pulled in the belt" to nearer \$7 million and depends heartily on corporate grants. There is little income from endowment.

In his short, highly readable book *Morning Run: Sabbatical Reflections on the Church and the City* (Susan Hunter Publishing, Atlanta), Dean Pritchett, like many clergy, brooded over not becoming a bishop (he was nominated in Alabama, Atlanta and North Carolina) or, as he put it in 1988, of being "more appointed than elected." But his destiny is to preside over Anglicanism's biggest cathedral and to participate in a program rivaling that of most dioceses.

He mentions with something approaching awe, a faded red line

was not the officiant.

Next day he preaches at the 11 o'clock choral Eucharist (one of the five Sunday services), holding forth from the pulpit for a disciplined 10 minutes with short pauses for resonance in the cavernous space. On weekdays he usually comes up on the rota to read Morning Prayer, celebrate one of the two Eucharists, or to officiate at Evening Prayer.

Sunshine streams in on rooms brightened even more by the Pritchetts' paintings in both pastels and striking color and silver-framed photographs of their burgeoning family. These include Harry III (Sonny), 42, who has a son and is a banker in Birmingham; Margaret, 39, who has a daughter and lectures in early child development at Georgia State; and Douglas, 35, a restaurateur and rock

**"We can have faith that God continually seeks — that the center of the universe is out to find every one of us — even the president — even Kenneth Starr — that we all matter."**

—The Very Rev. Harry Pritchett



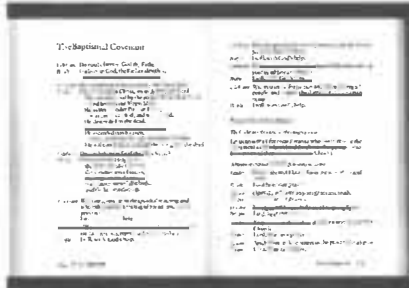
where worshipers stand for communion in the hushed shadows of the cathedral. "Totally heterogeneous," he says proudly. "Black, white, yellow, old, young, straight and gay, American and foreign, regulars and tourists, blue jeans and T-shirts and suits."

On a summer Saturday, he trotted in loafers over a large area that included two services in the cathedral, and a three-hour observance of the 30th anniversary of Stonewall Inn — a landmark of gay liberation on the occasion of the bar's admittance to the National Register of Historic Places. There were also two weddings in which he'd had a hand but

musician in Washington.

"We can take heart, we can believe, we can have faith — the great faith that God continually seeks — that the center of the universe is out to find every one of us — even the president — even Kenneth Starr — that we all matter," Dean Pritchett said in a sermon. "That God won't rest until he finds us — broom in hand, flashlight pursing through the darkness, and only when we are all discovered and found, can there be wild and uninhibited joy, so that even the angels sing with the fullness of it." □

*The Rev. James B. Simpson is TLC's Washington correspondent.*



# The Baptismal Covenant:

*From a Rich Tradition*

By Marc Collier

Several years ago I attended a retreat that began with the renewal of baptism as found in the baptismal covenant (BCP, p. 304). Since that time, I have deeply pondered and prayed our baptismal covenant, the questions asked and my response. The format is so structured and questions so challenging, applied to our journey through day-to-day life, that I frequently use this form as a daily “rule of life.” The regularity of baptisms in our parish also gives me the frequent opportunity to renew my own responses to the questions.

Baptism is a significant sacrament and statement of our life and the life we hope to lead. It comes to us in a rite steeped in a rich tradition of a covenant people who took their faith, commitments, and relationship with God very seriously. Its roots came from the older, historic Jewish tradition (the most important baptismal event in history is Jesus’ baptism in the Jordan River recorded in all four gospels). Christian baptism has a long history originating in the early church and becoming recognized as a formal sacrament by the third century. It is from this rich tradition that we can use the baptismal covenant daily as a foundation or “rule of life” within our families, at work, and at leisure.

The baptismal covenant comprises eight questions and corresponding answers. The first three questions — Do you believe in God the Father?, Do you believe in Jesus Christ, the Son of God?, and Do you believe in God the Holy Spirit? — are statements, proclamations of faith where we proclaim “I believe...” These first three questions clearly establish a foundation of belief and faith. It is only from this beginning and proclamation that we can proceed. If any element of the creed (our answer) is

not proclaimed affirmatively, then we cannot hope for strength and perseverance in upholding the obligation and commitment of the remaining five questions. These statements of a credal belief are quiescent, motionless, passive. They are the steady, static foundation from which to build our Christian life.

What is next is active. The remain-

**The format is so structured  
and questions so challenging,  
applied to our journey  
through day-to-day life,  
that I frequently use  
this form as a daily  
“rule of life.”**

ing five questions demand something from us. They call us to live beyond a placid existence in the world. The questions are full of action verbs like seek, serve, persevere, resist, proclaim and strive. We are called to do something. Baptism asks us to live, not just exist; to act in the world, not just observe the world from a distance. So let us explore the implications of the remaining five questions. What do these questions mean in our everyday lives? How can we actively live out the answer: “I will with God’s help?”

*Will you continue in the apostles’*

*teaching and fellowship, in the breaking of bread, and in the prayers?*

Derived almost completely from Acts 2:42, the question is a reflection of activities of the early church. In this one question (a statement in Acts), we gain a profound sense of life at the very origin of the church. This question is multifaceted. We are called to study the word of God. The early church gathered to study the proclamation of Jesus Christ as Savior. Historically, the apostles’ teaching could have been a specific body of instruction, most probably about the life, miracles, teaching and salvation of Jesus Christ. So it is with this question following the creed that we are asked to continue in what we have already proclaimed we believe: the apostles’ teaching. In order for me to know Jesus, I must know what his friends knew of him.

And, as the early Christians gathered, so must we. We have great opportunities to do so at coffee after church, special church events, ordinations, or even small cell groups in our homes. Not only do we break bread at the Eucharist, but also at potlucks, with our co-workers, cookouts, and anytime there are two or three gathered together in Jesus’ name. Earlier in Acts (1:14) Luke describes the gathering of the apostles in the upper room when “they all joined together constantly in prayer...” How important it is for us all to engage daily in quiet prayer. We can gain so much strength by beginning our day much like Jesus did in quiet, remote, serene places. And, as the apostles prayed together, we too can pray with family, friends and co-workers.

*Will you persevere in resisting*

*evil, and when you fall into sin, repent and return to the Lord?*

Evil surrounds us at every turn: TV, newspapers, the Internet. Our answer means we must take action to remain centered on Christ in our life, remembering that baptism is an opportunity for us to move from chaos to order, death to life, dark to light, condemnation to salvation. When we are baptized, we are forgiven and cleansed of the dirt of our inherent humanness. At that time, we also are asked to resist the temptations that come from the eminent exposure to evil and sin which sends us back into chaos and darkness. We must be steadfast in our home, at work, or on the soccer field. We must persevere in the faith. But, if we fall (which we most assuredly will), there is hope. God knows we are not perfect so by his grace and love, he gives us the opportunity to repent and return, actions of turning away from sin and moving toward him.

*Will you proclaim by word and example the Good News of God in Christ?*

The good news is that God sent "his only begotten Son, that whoever believes in him should not perish but have everlasting life" (John 3:16). Wow! If you just had a baby, would you keep it a secret? What if your child just finished law school, would you hush it up? Or what if the Yankees just drafted your son? Would you tell anyone?

So what about proclaiming, shouting the fact that our sins are forgiven and we will spend an inordinate amount of time in paradise with God? I am not suggesting an offensive evangelizing technique. I am encouraging a way of life, focusing on the love of God. By proclaiming, I suggest sharing your salvation story in your family and at work. Tell your children (young and old), tell your

friends, tell your boss!

*Will you seek and serve Christ in all persons, loving your neighbor as yourself?* We can only love ourselves through understanding the sinfulness and frailty of our own spirit and praising God for his grace to forgive the "planks" we cannot see past in our own eye. We are called again into action — the action of love. Sometimes it is not easy to seek Christ in

**The first three questions  
[of the Baptismal Covenant]  
enable us to be centered  
on God, Jesus, and the Holy  
Spirit. The last five questions  
challenge us to look  
at our daily encounters,  
and by answering all  
the questions with  
"I will, with God's help,"  
we are prepared to live  
to a standard beyond  
our humanness.**

others. Our families get tense, our job is hard and demanding, life gets heavy. All this action is tiring. But we must be reminded that if we seek, God assures us we will find. And if I am constantly looking for Christ in the eyes of a 2-year-old, my spouse, the co-worker I can't get along with, or my boss who is always on my back, God assures me that I will live beyond myself and find him there. I

will find their hunger and thirst, serve them with love and it will be returned to me a hundred fold.

*Will you strive for justice and peace among all people, and respect the dignity of every human being?*

As we ponder the last question of the baptismal covenant, we are asked to take ownership in a real and personal way for justice and peace. It is personal because we are asked to strive for it in all persons. We are called to interact and intervene, to make decisions about truth. Close to home, respecting the dignity of our children means looking for better ways to discipline. Being the judge and jury carries a profound level of responsibility. The dignity we respect early in our children's lives will ensure dignity from them when they grow up.

The same applies to our work environment. You will rarely be faulted for having integrity and standing up for the truth. And, if you are, leave the company and find an employer that seeks employees whose standards are high, truthfulness and integrity valued.

It can only be through justice and peace that we live happy, productive lives. Dignity and respect are essential in our lives with others. This last question brings us full circle to basic truth. Out of chaos comes justice and peace and Jesus Christ, our Savior.

The baptismal covenant can be used daily as a "rule of life." To live by the foundation of the proclamation of the first three questions enables us to be centered on God, Jesus, and the Holy Spirit. The last five questions challenge us to look at our daily encounters, and by answering all the questions with "I will, with God's help," we are prepared to live to a standard beyond our humanness. □

*Marc Collier is a member of All Saints' Church, Kansas City, Mo. He resides in Overland Park, Kan.*

# An Unassuming Bishop

*The Desert Church*, newspaper of the Diocese of Nevada, carried this interesting item about the Rt. Rev. Michael Garrison, who recently became Bishop of Western New York after moving from Nevada.

It seems a woman at a parish in Western New York saw a man she didn't know stroll in to a church before an evening service. He was dressed very casually and went directly to see the priest.

"Look at him," she said to another woman. "Another one of those guys asking for money!"

"That's not a homeless person," replied her friend. "That's our new bishop."

Bishop Garrison's "relaxed and informal manner has taken the eastern diocese by surprise," the newspaper reported.

\*

During his address to the convention of the Diocese of Olympia, the Rt. Rev. Vincent Warner, Bishop of Olympia, was recalling his consecration 10 years ago. He remembered that at the convention center there was a baptismal font "symbolizing the fact that the ministry for all of us comes from our baptism." Floating in that font was a rubber ducky.

"I found out later that a member of my past staff from Massachusetts, wanting to make sure I didn't take any of this too seriously, had added the duck to the font."

\*

Someone sent me a copy of a clipping of an advertisement from the *Toronto Star*. There's no date on it (it may be years old) but it's still worth noting. The ad reads: "St. James' Cathedral, Toronto, 4:30 p.m. — Choral Heathensong."

\*

As he normally does when he speaks, Archbishop Desmond Tutu got plenty of laughs during his recent appearance in South Dakota. He told of meeting a woman in San Francisco several years ago who ran up to greet him, waving her arms and shouting, "Hello, Archbishop Mandela."

"I sort of gave her two for the price of one," the archbishop cracked.

\*

During his sermon at a memorial service for the late Bishop Gray Temple, the Rt. Rev. FitzSimons Allison told an amusing tale about his predecessor. He described Bishop Temple as "a high churchman without the fussiness of ritualism."

"When heckled by someone who confused

haberdashery with orthodoxy and asked why he didn't wear a mitre, he answered, 'I once tried one on in England and asked Maria (his wife) how I looked. She replied, 'Gray, you look like a half-born turtle.'"

\*

Bishop Dorsey Henderson of Upper South Carolina woke up one recent morning to a yard full of plastic flamingos. It was all in good fun. Young persons of St. David's Church, Columbia, provided the "service" as a fund raiser, and figured the bishop's house was a good target.

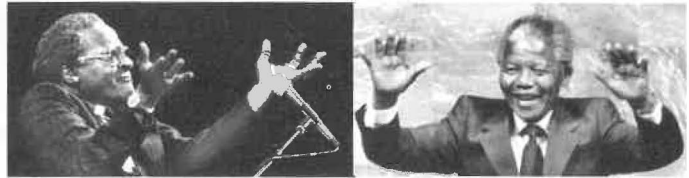
\*

Nigel Renton, of Berkeley, Calif., noticed this item on the "master calendar" of the Diocese of

## Did You Know...

**Emmanuel Church, Boston, presents a Bach cantata during its main service each Sunday.**

## In San Francisco, a woman ran up to greet Archbishop Desmond Tutu, waving her arms and shouting, "Hello, Archbishop Mandela."



## Quote of the Week

**Fr. Aidan Mayoss, C.R., on the need for the Church of England to find more monks and nuns: "The pond we draw from is now a puddle."**

California: "Dec. 27 Christmas Day Observance."

"Evidently, St. John, Apostle and Evangelist, is being 'bumped' by his Master!," Mr. Renton quipped. Apparently, what it means is the diocesan staff got an extra day off following Christmas Day.

\*

The license-plate watch: I spotted FTHFUL, MY GOD 2, JSUS ROX, WAIT4HIM and MT 13 38. At the Diocese of West Missouri's convention, I saw FR-BILL, FR BRAD and ST ALBN. News editor Judi Amey saw 2 GOD IO and music editor Patricia Nakamura saw SNG PRAS and HSGRACE.

Ray Hester, of Mobile, Ala., reports TASTNC, and the Rev. McAlister C. Marshall, of Bowling Green, Va., sends photos of PSLM23-2 and HES ALIV, which he saw parked across the street from an elementary school. "I suspect the teachers communicate their faith in spite of laws forbidding their articulating of it," he writes.

\*

Note to the nice woman who called our office but wouldn't leave her name: Labor Day never has been in the American prayer book. Neither is Memorial Day.

*David Kalvelage, executive editor*

## Concern for Small Churches

It is encouraging to note the church paying an increasing amount of attention to small congregations. Given the fact that the Episcopal Church is composed primarily of small churches (those under 150 communicants), it is wise to be turning in this direction.

In recent months, episcopal elections in dioceses which have a sizable number of small churches have had at least one candidate with small-church experience. In Western New York, delegates to the electing convention chose the Rev. J. Michael Garrison, a regional vicar working with small congregations in the Diocese of Nevada. Eastern Oregon, a diocese in which small churches predominate, elected the Rev. Alexander James MacKenzie [TLC, Dec. 26], who also has small-church experience.

Elsewhere, various programs have been held and continue to be scheduled for members of smaller congregations, including the highly successful Leadership Program for Musicians Serving Small Congregations. In many places, members of smaller congregations are being elected to various diocesan offices.

Providing clergy leadership in small congregations continues to be a major issue in many dioceses. Because these congregations are small, their budgets are often not large enough for them to provide stipend and benefits for a full-time priest. Such arrangements as part-time clergy leadership, yoking of congregations and the ordaining of Canon 9 priests provide the answer in some places, and are unsatisfactory in others.

While some of the church's greatest problems and most urgent needs are in these smaller churches, these congregations also present wonderful opportunities for pastoral ministry, stewardship and evangelism. The development of more specialized ministries and programs for smaller congregations should be encouraging to all who care about the future of the church.

## Baptism: Unity with Jesus

When we celebrate the baptism of our Lord on the Sunday after the Epiphany, we celebrate an event in his life which is also an event in our lives. We unite ourselves to Jesus in this holy sacrament, just as he was baptized in the Jordan River to unite himself to our humanity. In celebrating the baptism of Jesus, the church continues what has been, historically, an important part of the Epiphany observance. In the ancient churches, baptism was the main emphasis of the Epiphany and was a major celebration.

Baptism is the church's most basic sacrament, for all the others are intended for baptized people within the baptized community. It is not just something that happens to babies, nor is it something which comes and goes. Baptism is the foundation of our entire life in the church. Each of us is baptized once; then we live the rest of our lives as baptized people. This, of course, is worth celebrating, and what better time than when we celebrate the baptism of our Lord?



Peter loved his new Fitzhugh & Swell car air freshener ...  
***now with more frankincense!***

In his Viewpoint article, "Whatever Happened to Article XXVI?" [TLC, Oct. 31] the Rev. Kenneth Aldrich makes a sincere and serious attempt to address the issue of a potential division within the Episcopal Church on the basis of one of the Anglican "title deeds." It is unfortunate that his effort does very little to clarify the genuine issues involved.

Fr. Aldrich misrepresents the position of those of us who advocate breaking sacramental communion with the teachers of false doctrine within the Episcopal Church as Donatism. He clearly assumes that we believe that the sacraments which such ministers dispense are invalidated by their errors. We believe no such thing. The technical validity of the sacramental ministrations of such ministers, provided they are lawfully ordained, can safely be conceded, and no one I know denies it.

But validity isn't a sufficient condition for sharing sacramental communion, as our own historic practice demonstrates: Roman Catholic and Eastern Orthodox sacraments are valid, but that does not equate to our being in communion with those churches. Just ask them! Sacramental communion depends not just on validity, but on a mutual recognition that the persons and institutions sharing communion also share the same faith.

What is really at issue for us is the extent to which we, by availing ourselves of the ministrations of heterodox bishops, give a legitimacy or tolerability to their errors. For the parish clergy among us, we must consider our charge to "banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word" — a charge which carries no exceptions for those clothed with the purple. When the episcopal shepherd has become a wolf, when he has gone from feeding to feeding upon the flock, when the crook on his crozier has become not a reference to his office but a description of his character, then what real choice has the parish pastor but to openly resist his incursion into the life of his congregation?

Fr. Aldrich's assertion that "conservatives have little or no ground to oppose

diocesan bishops with dubious theology from officiating in their parishes" is simply not true. The second paragraph of Article XXVI states that, "it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being



## When the Shepherd Becomes a Wolf

By Samuel L. Edwards

found guilty, by just judgment be deposed."

As Fr. Aldrich himself admits, there is no reasonable probability that the House of Bishops will exercise its responsibility to administer discipline upon its erring members. In such a disciplinary vacuum, the responsibility for doing so devolves upon the faithful clergy and laity, who usually can exercise discipline only by refusing sacramental fellowship to purveyors of falsehood and by refusing to fund ministries which are destructive both of faith and of the faithful. (I am aware of no moral requirement that we must pay for the rope from which we are to be hung.)

The effect of Fr. Aldrich's argument

is to set institutional unity over biblical truth in the hierarchy of Christian values. This is a dangerous argument for an Anglican to make, given the history of our church. But beyond that, it is an argument which has no support in the tradition and practice of the catholic church during its first centuries of life: Fr. Aldrich correctly points out that "in the middle of the 4th century ... the majority of important sees were occupied by Arians ... The church survived by God's grace." However, he fails to point out that the grace of God which sustained the church through the Arian crisis was habitually manifested in the willingness of the orthodox faithful (exemplified by the likes of Athanasius) to break communion with the heretics and to sustain sacramental separation until they were reconciled to the catholic and apostolic faith.

"Are we facing a greater crisis now than then?" asks Fr. Aldrich.

Probably not, but in all too many cases we are not dealing with it with nearly the degree of theological, practical, and yes, pastoral integrity that it was dealt with then. The parish priest who assumes that it does no great harm to let his erring bishop come to celebrate and preach every now and again (since he himself has the ear of the congregation for most of the time) is not considering that his doing so speaks far more effectively than any words he might utter about the bishop's doctrinal errors in a class or a sermon or in a coffee-hour conversation. What his action says, in the end, is that revealed truth is not of ultimate significance — what is really important is just getting along and maintaining the tranquility of the parish. After all, it's only a pinch of incense ... The fact is that, until romantic sentimentality began to take the place of theological thought, the consistent practice of the church's faithful was to break communion with those who taught false doctrine and promoted ungodly life. If we are not willing to follow this pattern, how can we hope to convince the heterodox of the seriousness both of our commitment to orthodoxy and of their departure from it? How can we credibly claim to be



**How willing are we  
to defy the institution  
when its orders are  
to surrender the faith  
and to desert the Lord?**

traditional Christians if we will not act in accordance with the tradition? How, indeed, can we claim to stand for the renewal of orthodox Christianity within the Episcopal Church if we will not ourselves act like orthodox Christians, standing for the truth without regard to the institutional consequences? How willing are we to dig a pit for the cross when we know that we are likely to be nailed to it ourselves?

How willing are we to defy the institution when its orders are to surrender the faith and to desert the Lord, or at least to stay quiet and keep our purses open while it causes others to do so?

As any parent knows, merely pointing out to errant children that they are doing wrong rarely does any good unless it is backed up by the certainty that there will be clear sanctions for not ceasing to misbehave. The absence of willingness to impose such sanctions merely enables their continued misbehavior and instills in them a contempt for their parents.

If we really want the restoration of genuinely traditional Christian faith and life, then we have to be willing to do the genuinely traditional Christian thing: That means breaking communion with the doctrinally and morally heterodox and not restoring it until they have repented of their errors. □

*The Rev. Samuel L. Edwards is executive director of Forward in Faith, North America.*

## LETTERS TO THE EDITOR

# The Prime Sponsor

The article "God's Ebony People" [TLC, Dec. 19] reported that the Transformation and Renewal Conference held at Kanuga Conferences was sponsored by the Office of Black Ministries and the Union of Black Episcopalians. This is only partially true.

In fact, the principal sponsor was Kanuga Conferences. The conference was conceived and planned by the Diversity Development Committee of the board of directors of Kanuga Conferences. Bishop Frank Turner and Delois Ward, conference coordinators, are members of that committee and are also members of Kanuga's board of directors. They proposed the conference to Kanuga's board, which enthusiastically endorsed it. The Office of Black Ministries and the Union of Black Episcopalians were then invited to join as co-sponsors.

Kanuga Conferences also provided significant scholarship support, well beyond the usual offering for a Kanuga-sponsored conference.

It was a highly successful conference, but in all fairness, Kanuga Conferences, its Diversity Development Committee, and its board of directors must be given credit for the original idea and for much of the work toward its successes.

One more thing: The photo was taken by Cecil Patterson.

*Albert Gooch, Jr.  
President, Kanuga Conferences  
Hendersonville, N.C.*

## The Real Date

I guess I need to let off a little steam, and as Dec. 31 gets closer I'm doing it more often.

An editorial states that at Y2K we will be celebrating 2,000 years of Christianity [TLC, Dec. 26]. While I don't know what year #1 was intended to designate — i.e. Jesus'

birth, the beginning of Christianity or what? — I do know that on Dec. 31, 1999, we will have completed 1,999 of those years, not yet 2,000 years. Midnight Dec. 31, 2000, is when we should celebrate the end of the millennium and the beginning of the new (the third) millennium which begins Jan. 1, 2001. I believe that most would understand that the first year of the common era began on Jan. 1, 1. In light of this, it would be wonderful if you would have another year of the Shapers of the Church series. It's been a good one.

*Sue Lloyd  
Madison Wis.*

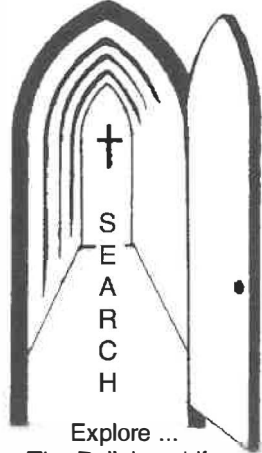
## Greatest Boast

The commentary on the readings for Advent 4 [TLC, Dec. 19] states:

"Mary, next to Jesus certainly the most loved person in all history and our race's greatest boast, quietly and apparently without a qualm accepts her unique place in God's plan, and sets the standard of fidelity to which all others must aspire, but none can ever surpass."

Perhaps I interpreted it wrong, but would it not be better to say Jesus is "our race's greatest boast" not Mary? Jesus was, after all, fully of our race. I suggest Jesus "sets the standard of fidelity to which all others must aspire, but none can ever surpass," not Mary. Even Mary's humble submission, "Let it be with me according to your word," only points to a greater act of submission: "Nevertheless, not my will, but thine." To say otherwise seems to suggest that Jesus was not really, fully one of us, after all — not of "our race." The church highly esteems Mary and her witness, rightly so. But Jesus is "our race's greatest boast."


*(The Rev.) Michael G. Moore  
St. John's Church  
Worcester, Mass.*



Explore ...  
The Religious Life  
WEEKEND PROGRAM  
February 18-21, 2000  
Prayer • Study • Ministry

Write:  
Sisters of St. John Baptist  
Box 240, Mendham, N.J. 07945  
973-543-4641

**Lectinary Bible Study**  
*A Quarterly Study Booklet*



For a sample, send \$6.50 to:  
Paraklete Press of California  
PO Box 1932  
Rancho Cordova, CA 95741  
or phone: (916) 852-1269  
[www.lectinarybiblestudy.org](http://www.lectinarybiblestudy.org)



**The Episcopal Musician's Handbook**  
**1999-2000 Year B**  
**43rd Edition**

To order for \$18.95 (plus \$3.00 S&H per order) using VISA or Mastercard, call us toll-free at 1-877-822-8228. Make checks payable to: The Living Church (EMH 43), P.O. Box 514036, Milwaukee, WI 53203-3436. Prepaid orders only. No refunds.

**PEOPLE & PLACES**

**Appointments**

The Rev. **Benhall Praveen Bunyan** is rector of St. Martin-in-the-Fields, 4740 S Buckley Rd, Aurora, CO 80015.

The Rev. **Robert Burton** is rector of St. Luke the Physician, 12355 SW 104th St., Miami, FL 33186.

The Rev. **Jeffrey Calder** is assistant at St. Francis', 399 San Fernando Way, San Francisco, CA 94127.

The Rev. **Sam Clarke** is rector of St. Joseph of Arimathea, 103 Country Club Dr., Hendersonville, TN 37075.

The Rev. **Mary Page Curtis** is assistant at Emmanuel, 350 E Massachusetts Ave., Southern Pines, NC 28387.

The Rev. **Ronald Peak** is priest in charge of St. Peter's, 800 Center St., Key West, FL 33040.

**Ordinations**

*Deacons*

**Alabama** – **Marc Burnette**, Trinity, Florence, **Ruth B. LaMonte**, Grace Church, Birmingham

**Montana** – **Susan Tindall Eades**

**Change of Address**

The Rev. **John R. Steiper**, SSC, 7 Fernwood Dr., Barrington Hills, IL 60010-9675.

**Deaths**

The Rev. **Samuel W. Hale, Jr.**, died Dec. 7, at Cheshire Medical Center, Keene, NH. He was 72.

Fr. Hale was a native of Wellsville, NY. He was a graduate of Bowdoin College and Yale Divinity School. He was ordained deacon and priest in 1953. He served as assistant at Memorial Church, Baltimore, MD, 1953-56; as rector of St. John's, Athol, MA, 1957-62; as rector of Grace Church, Elmira, NY, 1962-76; as rector of Christ Church, Fitchburg, MA, 1976-81; and as rector of St. James the Fisherman, Islamorada, FL, and chaplain at the Chapel in Ocean Reef, FL, 1981-89. Fr. Hale is survived by his wife, Jessie (Taylor), five sons, William, Daniel, Rufus, Whitney, and Joseph, two daughters, Betsey and Jessie, a brother, the Rev. William M. Hale, and a sister, Margaret H. Kunhardt.

**Send your clergy changes to P&P:**  
tlc@livingchurch.org  
P.O. Box 514036, Milwaukee, WI  
53203-3436 Fax (414) 276-7483

**Next week...**  
**Differing Gifts of Lutherans**

Epiphany Meditation #2

**Lk 2: The Boy Jesus in the Temple**

And when they found him not, they turned back again to Jerusalem, seeking him.

When it finally dawns on them that he is gone it is as if the whole world suddenly stops spinning and by inertial force the seas roar and crash beyond their shores and the mountains burst and the trees rip free from their moorings and whirl into the air in a towering cascade of dirt and debris and the sound is like no sound, or like a groan echoing from everywhere, from deep down and from inside-out, all at once, and it's as if they'd stopped breathing, and they spin around in their tracks and leave everything behind, everything, because there is no experience like it, you know, like losing a child and not knowing what news will come next.

And even when they do find him and begin to breathe again there is something that remains of their anxiety, the full adrenaline pulse through the system, as if though they hold him close and squeeze him in their arms and smell the smell of his hair again they can't be sure they've really got him, or that he won't still, somehow, slip away.

— Bruce Monroe Robison



# COLLEGE SERVICES DIRECTORY

## ALABAMA

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 6; Dinner Sun

## COLORADO

Univ. of Colorado Boulder  
**ST. AIDAN'S** 2425 Colorado Ave. (303) 443-2503  
 The Rev. Neysa Ellgren, campus minister, the Rev. Don Henderson, r  
 Sun 7:30, 10, 5 Eu, 6:15 meal. Wed Pizza, Bible Study 6  
[www.emcub.org](http://www.emcub.org)

Univ. of No. Colorado Greeley  
**EPISCOPAL CAMPUS MINISTRY** 330-1877  
 719 21st St., Greeley, CO  
 Sun 5:30 H Eu, meal, study

## DISTRICT OF COLUMBIA

Howard Univ. Washington  
**ANDREW RANKIN CHAPEL** 6th St., NW, at Howard Pl.  
 The Rev. John Carleton Hayden, Ph.D. (202) 238-2686  
 Sun H Eu 10 St. George's Church 2 St., NW at U  
 MP/Bible Study Mon, Thurs, Fri Rankin 10:15  
 Tues Bible Study & Supper 7:30—Rankin  
 Wed H Eu Bible Study, noon Medical College, Room 200  
 Tues EP 5 Bible Study Howard Center, Suite 818  
 Mon-Fri H Eu 12 noon, St. George's Church

George Washington Univ.

**ST. PAUL'S, K STREET**  
 2430 K St., NW — Foggy Bottom Metro/GWU Campus  
 The Rev. Andrew L. Sloane r; the Rev. Edwin Barnett, c  
 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  
 The Rev. John Beach, chap (850) 222-4053  
 Sun 8:30, 11. Wed 5; Thurs 12:30. [www.rugehall.org](http://www.rugehall.org)  
 E-mail: [jbeach@atlantic.ocean.fsu.edu](mailto:jbeach@atlantic.ocean.fsu.edu) (John Beach)

Jacksonville Univ. Jacksonville  
**ST. LUKE'S** 2961 University Blvd., N. (904)744-2133  
 The Rev. Kenneth M. Roach, univ. chap & r  
 Sun 10

## ILLINOIS

Northern Illinois Univ. DeKalb  
**ST. PAUL'S** (815) 756-4888 900 Normal Rd.  
 Sun H Eu 7:30 & 10:30  
**Canterbury Center** (815) 756-7000 401 Normal Rd.  
 Cooperating with Lutheran Campus Ministry  
 Please call for schedule

## INDIANA

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

## IOWA

Grinnell College Grinnell  
**ST. PAUL'S** 6th & State (515) 236-6254  
 P.O. Box 365, Grinnell, IA 50112-0365  
[stpauls@pcpartner.net](mailto:stpauls@pcpartner.net)  
 H Eu Sun 10; Thurs 12:15; MP daily 9. Canterbury on Campus:  
 Thurs 6-6:55 Steiner 305

## IOWA

Iowa State Univ.  
**EPISCOPAL STUDENT CENTER**  
 2338 Lincoln Way Ames 50014  
 The Rev. Matthew Cobb, chap  
 Sun Eu 8; Wed 12:05. [st.johns-ames.org](http://st.johns-ames.org)

## MARYLAND

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

## MICHIGAN

Univ. of Michigan Ann Arbor  
**CANTERBURY HOUSE**  
 721 E. Huron St., Ann Arbor, MI 48104 (734) 665-0606  
 The Episcopal Center at the Univ. of Michigan  
 The Rev. Matthew Lawrence, chap  
 Sun eve. E-mail [revml@umich.edu](mailto:revml@umich.edu)

Wayne State Univ. Detroit  
**EPISCOPAL/LUTHERAN CHAPLAINCY** 687 Student Center  
 Jenny Gale Tsering, chap (313) 577-8306  
 The Rev. Morsal Collier, asst chap (313) 577-8305

## MINNESOTA

Univ. of Minnesota  
**UNIVERSITY EPISCOPAL CENTER** (612) 331-3552  
 317 17th Ave., SE, Minneapolis, MN 55414  
 The Rev. Janet Wheelock, chap  
 Sun Eu 6; Wed Eu 11:45  
 World Wide Web: <http://www.umn.edu/rac/uec>

## NEBRASKA

Hastings College Hastings  
**ST. MARK'S PRO-CATHEDRAL** 422 N. Burlington  
 The Very Rev. Richard J. Martindale, Dean 462-4126  
 Sun Eu 8, 10. Eu: Mon 7; Tues 7; Wed 10; Thurs 12:10; Fri 7

Univ. of Nebraska Lincoln  
**ST. MARK'S ON THE CAMPUS** 1309 R Street  
 The Rev. Dr. Don Hanway, v & chap (402) 474-1979  
 Sun Eu 8:30, 10:30, 5. Tues 12:30

## NEW HAMPSHIRE

Univ. of New Hampshire Durham  
**ST. GEORGE'S** Main St. at Park Ct. (603) 868-2785  
 The Rev. Michael L. Bradley, r  
 Sun Eu 8 & 10. 4th Sun: 5 Univ. Eu

## 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. Charles T. Dupree, chap (252) 752-3482  
 Sun 8 & 10:15 Holy Eucharist. Wed 5:30 Episcopal Student Fel-  
 lowship Holy Eucharist/Supper

## OHIO

Miami Univ. Oxford  
**HOLY TRINITY** 25 E. Walnut St.  
 The Rev. Grant Barber, r  
 Sun 7 & 10:30 (8 & 9:30 summer). Wed 12:10 in chapel

## 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.  
[BobBrooks@gwis.com](mailto:BobBrooks@gwis.com) <http://www.ne-ohio.net/cckent>

## PENNSYLVANIA

Lehigh Univ. Bethlehem  
**CATHEDRAL CHURCH OF THE NATIVITY** (610) 865-0727  
 The Very Rev. William B. Lane 321 Wyandotte St.  
 Sun H Eu 8, 10:30. Wed H Eu with anointing 9:30. Sat H Eu 5.  
 Daily Office 9, 12, 5 wkdays. World Wide Web:  
<http://www.nativitycathedral.org>

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** 3916 Locust Walk (215) 386-3916  
 The Rev. James H. Littrell, chap [stmaryshv@aol.com](mailto:stmaryshv@aol.com)  
 Sun Eu 8, 11, 10:10. Tues, Thurs Eu 12:15, Wed Eu 6. Canter-  
 bury Club 2d Sun 4 meal

## VIRGINIA

Radford Univ. Radford  
**GRACE CHURCH** 210 Fourth St. (540) 639-3494  
 Sun Rite I, Rite II 11. Canterbury Fellowship Mon night 6:30, meet  
 @ Heth clock.

Virginia Military Institute Lexington  
 Washington & Lee Univ  
**R.E. LEE MEMORIAL** (540) 463-4981  
 The Rev. David Cox, r; the Rev. Mark Lattime, assoc  
 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

## WASHINGTON

Univ. of Washington Seattle  
**CHRIST CHURCH—Canterbury**  
 4548 Brooklyn Ave. NE, Seattle 98105  
 The Rev. Mary Shehane, chap  
 Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Program Wed 8. Sun  
 6:30 H Eu. (206) 633-1611. E-mail: [maryshehane@msn.com](mailto:maryshehane@msn.com)

The College Services Directory is published in all January and September issues of THE LIVING CHURCH.

**To the Clergy:**  
 If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

**To Parents and Friends:**  
 The churches and chaplains listed in this directory welcome the names of students. Don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.

**REFER TO KEY ON PAGE 19**

# 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.**

**RICHARD HOOKER PROPHET OF ANGLICANISM.** Burns & Oates/Anglican Book Centre, 1999, by Philip B. Secor. Send check made out to Philip Secor for \$39.95 (includes postage) to Burns & Oates USA, Box 1511, Bethlehem, PA 18016.

## CONFERENCES

**PREACHERS!** Learn to use symbols effectively at the Academy of Parish Clergy's International Conference being held at Princeton Theological Seminary, Princeton, NJ, **May 9-11, 2000**, with Dr. Leonora Tubbs Tisdale, author, *Preaching as Local Theology & Folk Art*. For reservations/information write: **Dr. Robert L. Yoder, Admin. VP, P.O. Box 96, Wade, NC 28395-0096**, or see website at [www.apclergy.org](http://www.apclergy.org)

## NEEDLEPOINT KITS

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

## POSITIONS OFFERED

**THE EPISCOPAL CATHEDRAL CHURCH OF ST. JOHN**, in Albuquerque, NM, is seeking a director of cathedral operations. The cathedral exists to worship our Lord Jesus Christ, to spread the Gospel and to minister to those in need. Our calling as a cathedral is to inspire and achieve excellence in worship, music, education and ministry. The director of cathedral operations will lead staff and volunteers in areas of administration, communications and physical plant. The cathedral has an annual budget of \$1 million and over 1,800 communicants. The successful candidate will be a clergy or lay person who combines a strong Christian spiritual core with proven management and administrative experience. Strong financial ability, experience with physical plant management and excellent communications skills are very important. Experience with not-for-profit organizations would be especially useful. Mail replies to: **Mrs. Gloria Mallory, Interim Director of Cathedral Operations, Cathedral Church of St. John, P.O. Box 1246, Albuquerque, NM 87103-1246.**

**ASSISTANT RECTOR, Memphis, TN.** The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

**RECTOR, Transfiguration, Dallas, TX.** Transfiguration, a caring, diverse family, seeks a leader for its suburban church who will continue our tradition of excellence in worship, liturgy, music and sermons. As the fourth largest parish of the Dallas diocese, with 60% of our communicants under age 50, we seek to improve Christian education and youth programs. Interested applicants must be committed to our active, healthy, lay ministries. A progressive parish in this diocese, we were the first to ordain a woman, and we are responsive to contemporary social issues. A blue-ribbon pre-K through 6<sup>th</sup> grade parish day school is an important component of the parish. Please send letter of interest by February 1 to: **Search Committee, c/o R. Jack Ayres, Esquire, 4350 Beltway Dr., Addison, TX 75001.**

## POSITIONS OFFERED

**MINISTER TO YOUTH IN THE HEART OF CAJUN COUNTRY.** The Episcopal Church of the Ascension in Lafayette, LA, is seeking an experienced, young adult to fill the post of full-time minister to youth. A parish of 1,400+ members, with a K-7<sup>th</sup> grade Episcopal day school of 425+ students—a wonderful opportunity to build a ministry from the ground up. Duties include creating a comprehensive ministry to youth for 6<sup>th</sup>-12<sup>th</sup> graders including education, social and outreach opportunities, confirmation process for youth. Also, included is the opportunity to teach Christian education to the children of our day school. Salary ranges begin at \$33K plus benefits and continuing education. For more information, please contact: **The Rev. Dr. Russell Levenson, Jr., Rector (337) 232-2732**; or send resume and references to: **Ascension Church, 1030 Johnston St., Lafayette, LA 70501.**

**TWO SMALL SOUTHERN ILLINOIS MISSIONS**, 17 miles apart, seek a caring vicar who is eager to spread the Anglican faith. If interested in more details, write: **The Search Committee, P.O. Box 622, Salem, IL 62881.**

**THE BISHOP OF NEW WESTMINSTER** is seeking to appoint an incumbent for the parish of Holy Trinity, Vancouver, B.C., Canada. This is a medium-sized parish located in Vancouver. A parish profile and job description is available from the synod office. Applications for this vacancy will be received until Monday, Feb. 14, 2000. Those who have applied in earlier rounds are not eligible to apply at this time. Applicants are required to provide 11 copies of their resume and response to the profile to: **The Rt. Rev. Michael C. Ingham, Chair, Diocese of New Westminster, 580-401 W. Georgia St., Vancouver, BC V6B 5A1, Canada.**

**THE CHAPEL HILL REGION NEW CHURCH PLANTING COMMITTEE** of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing suburban area of Chapel Hill 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: **The Rev. Stephen Elkins-Williams, Search Committee Chair, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

**THE PEOPLE OF ST. JOHN'S CHURCH** in Halifax, VA, are ready to answer the call of the Lord to be sent into his harvest, but they need someone to direct and guide them. Do you feel called to minister with a congregation who are accustomed to hear the Word preached and the Sacraments regularly administered? Would you seek ways to bring together the seniors, the young and the in-betweens to work together in the harvest? They are ready to be led into the church of the new millennium. Do you feel called to guide them in the way? For further information, please contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX (804) 575-1202.**

## PROGRAMS

**CLERGY** — Tired? Burnt out? Sick and tired? Sick and tired of being sick and tired? It could be your drinking is bigger than you are. There is help from people who have been there and come back to life. Call us: **RACA 1-808-524-2822**, ext. 211 or email us at [standy@aloha.net](mailto:standy@aloha.net)

## Attention, Subscribers:

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

## TRAVEL

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.** E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

**CELTIC PILGRIMAGES 2000.** Prayer and study programs to Ireland, Wales, Scotland, Lindisfarne and the Isle of Man. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28<sup>th</sup> St., New York, NY 10016.** Phone (212) 725-6435. FAX (212) 779-4009.

## Rates

### Classifieds

Frequency	1-2x	3-12x	13-25x	26x+
-----------	------	-------	--------	------

Rate per word	\$0.60	\$0.55	\$0.47	\$0.44
---------------	--------	--------	--------	--------

minimum rate \$7.50

Number of words X Rate X Number of insertions

- For blind box advertisements add 3 words and \$5 service charge for first insertion, \$3 for succeeding insertions.

- Copy must be received at least 26 days before date of issue.

## Mail

PO Box 514036  
Milwaukee, WI  
53203-3436

## Fax

414-276-7483

## Email

[tlc@livingchurch.org](mailto:tlc@livingchurch.org)

BUY

SELL

FIND

FILL

USE THE  
CLASSIFIEDS

# CHURCH DIRECTORY

## PHOENIX, AZ

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

## CARLSBAD, CA

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

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean: the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; James R. Berry, Organist and Choir Director; Enid S. Oberholtzer, associate organist  
Sun Eu 8, 10:30. Daily Eu 12 noon

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

## ST. PAUL'S, K Street

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

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. Donald Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## AUGUSTA, GA

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

## CHICAGO, IL

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

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

**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.

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9 & 11, 10 Christian Formation

## BATON ROUGE, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
(225) 387-5141 Internet: http://www.stjamesbr.org  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.: 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

**CHURCH OF THE ADVENT** 30 Brimmer Street (617) 523-2377  
Email: office@theadvent.org Web: www.theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Franklin E. Huntress, Jr.; the Rev. David J. Hogarth  
Sun MP 7:30, Ch.S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5 PM, Mass 6 PM; Sat, MP 8:30, Mass 9, C 9:30

## LENOX, MA

**TRINITY PARISH** 88 Walker St. (413) 637-0073  
The Rev. Edward Ivor Wagner, r  
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat (816) 842-0975

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffler, 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 Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
HE Daily (ex Sat)

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200 www.stbarts.org  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe open for lunch M-F. Book & Gift Shop open daily.

## EPISCOPAL CHURCH CENTER

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

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
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

## NEW YORK, NY

**ST. THOMAS** 5th Ave. & 53rd St.  
www.saintthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11. Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Ev 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

## WHITE PLAINS, NY

**ST. BARTHOLOMEW'S** 82 Prospect St.  
The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki, BSG, Dir. Music (914) 949-5577  
Sun Eu 8 & 10:30, Ch S 9:30. Wkdays as anno

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Mass 10. Thurs 10

## PITTSBURGH, PA

**CALVARY** www.calvaryppgh.org 315 Shady Ave  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120  
Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

## WHITEHALL, PA (NORTH OF ALLENTOWN)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
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)  
The Rev. Jeffrey N. Steenson, D.Phil., r; the Rev. Michael Fry, the Rev. Andrew Osborn, assoc.  
Sun Services 8, 10. www.st-andrew.com  
*Evangelical and Anglican in the heart of Fort Worth*

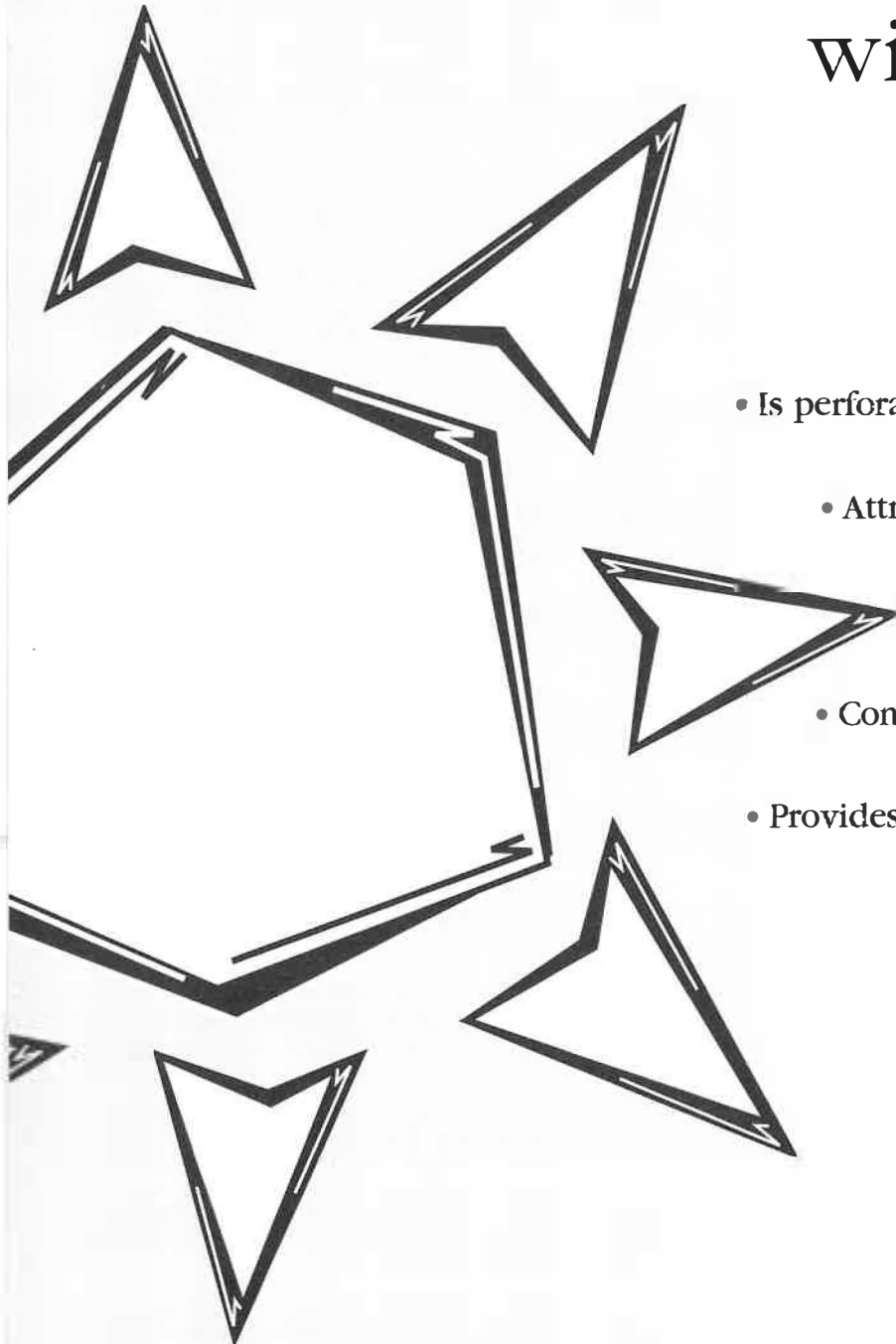
## MILWAUKEE, WI

**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

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

# Shed a little Light on your Scripture with Illuminations



- Is perforated for card file storage and easy access
- Attracts attention by stimulating interest
- Contains four copies of each reading
- Contains introductions to readings for holy days
- Provides insight to Sunday scripture for listeners

ONLY \$70/YEAR    A QUARTERLY PUBLICATION

# Illuminations

To subscribe with MC/VISA, CALL TOLL-FREE 1-877-822-8228 and mention the "sunlight" ad.

GET YOUR CONGREGATION MOTIVATED AND INTERESTED  
BY READING ILLUMINATIONS AT YOUR NEXT SERVICE