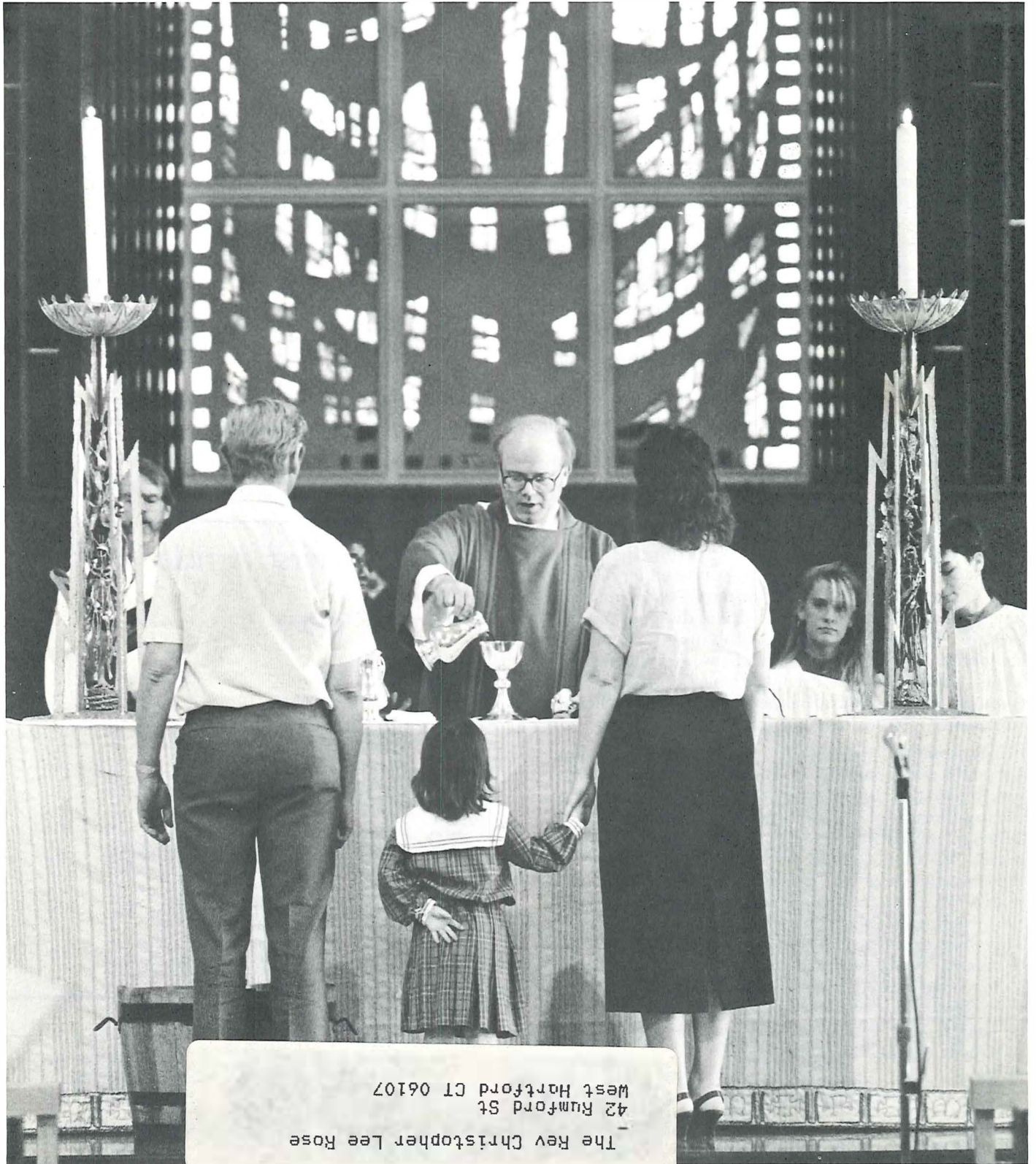


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The Rev Christopher Lee Rose  
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## Catching the Limit

By JOEL B. REED

Some time ago, I went fishing with Jonah, my son. It was our first time out together, just the two of us on a *shabbat* from parish and school spent camping and fishing and following no schedule but our own. We wanted it to be good, to be the very best it could be, so we spent a great deal of time making lists of things to take along, preparing and fine-tuning our tackle and researching the best place to go and the best ways to catch the fish we were after. We left very little to chance.

As things turned out, the fruit of our labor was much food for thought and little for the belly. A major cold front followed us to the lake, bringing storms and a sharp north wind that drove the fish to the deeps. After two days the sum total of our catch was a few nibbles, a light "keeper" someone else gave us, and a single bass too small to keep. After thinking about the mess of cleaning one fish, we even let the small "keeper" go.

There is no denying we were disappointed. Nor is there any denying we had a marvelous time despite the weather or lack of fish. Part of the planning was to set up rainy day alternatives, and these proved far more rewarding than I imagined. Yet there was still an edge of disappointment to the trip. After all, we'd come to fish and there was little consolation knowing even the "pros" were doing as poorly. Then, just as we were leaving, someone made a casual comment which put it all in perspective. "Well," he said, "it is called 'fishing,' not 'catching.'"

That comment stayed with me. On the long drive home I thought about our trip. I remembered that our purpose was to have time together, to nurture a relationship which often suffers from hectic schedules and lack of time. When measured by this standard, the trip was a roaring success. For there was a great deal of joy which came with the time spent together planning, in the anticipation we shared. There was even more when we found our camping site, when we rigged the tackle and launched our canoe. There was joy in the odd little things that always seemed to happen, things like sitting on the cookies or the others giving us the "keeper." All this was a gift, a gift of grace. I realized then that even our disappointment was a thing to be shared, and I arrived home with a sense of being refreshed, renewed and content.

(Continued on page 5)

The Rev. Joel B. Reed is rector of St. James, Dallas, Texas.

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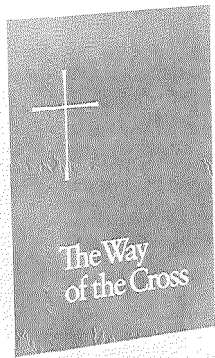
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The Rev. Frederick Fenton, rector of St. Augustine by-the-Sea, Santa Monica, Calif., fills the chalice after a young family brings the elements forward at the offertory. The church has a growing number of young families [page 13].

Los Angeles Times photo

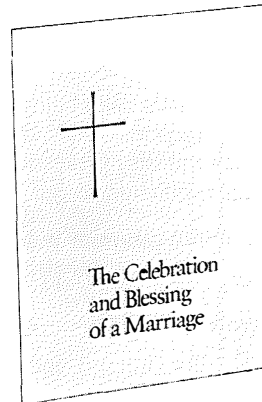
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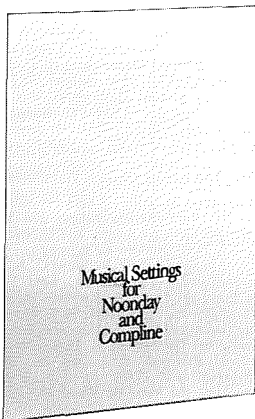
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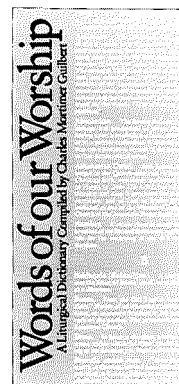
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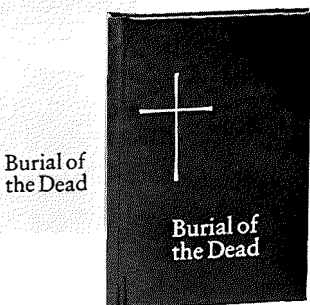
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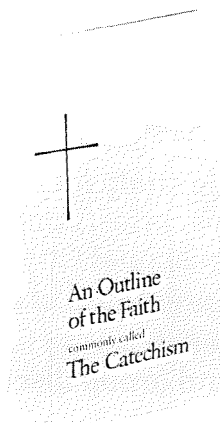
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# LETTERS

## Women as Bishops

My eyes tell me that the Presiding Bishop has stated that "to exercise restraint now (concerning women as bishops) would be a sin against the Holy Spirit" [TLC, Aug. 21]. This degree of certainty that a new and scripturally unsupported practice is of God leads me to question more than ever the source of this whole movement.

(The Rev.) JAMES E. MARSHALL  
St. John's Church

Kewanee, Ill.

## No Discrimination

Fr. Hoag seems to be determined to drive out of the Episcopal Church everyone who does not agree with him [TLC, Aug. 21]. The Port St. Lucie resolution, adopted by the House of Bishops in 1977, is the one thing that has held the Episcopal Church together since then. It applied not only to bishops, but to candidates for holy orders, priests, and deacons as well. The point was that no one was to be discriminated against because of un-

willingness to accept the ordination of women. The provision for "visiting bishops" would seem to be a logical extension of this principle. Certainly no one who understood how deeply many of our clergy and laypeople are convinced about this matter would want to force a woman bishop on an unwilling congregation.

(The Rev.) NELSON W. MACKIE (ret.)  
Greenville, R.I.

In reply to David S. Hoag, the canon passed at Minneapolis in 1976 was a canon to permit those who wished to ordain women as priests, to do so. There was nothing compulsory about it. It is the basic law of Anglicanism that only doctrines which can be shown to be patent in holy scripture, or have been educed from the scriptures by the fathers and the councils, are binding upon our consciences. That women may be priests or bishops in the catholic church is an opinion, and not a doctrine. The statement of the House of Bishops at Port St. Lucie

was a statement of the limits of obedience. The so-called "Conscience Clause" is an appendix to that statement. It was intended to preserve the rights of people like Fr. Hoag and people like me. It should be a reminder to us both that canons have no authority if they are not in accordance with holy scripture.

(The Rt. Rev.) STANLEY ATKINS  
Retired Bishop of Eau Claire  
Oconomowoc, Wis.

The letter of the Rev. David Hoag strikes me as rather typical of those who are determined to "run the church or ruin it."

His argument seems to be that any "conscience clause" for the protection of orthodox churchmen with regard to acceptance of women in the priesthood and episcopate should not apply to any who were ordained after 1976, and that they should simply be presented with a *fait accompli*, the whole question having been settled once and for all by a slim majority vote in 1976. (General Convention in 1976 did not answer the question at all; it merely raised the question.)

If, as proponents argue, the question was simply one of polity and discipline — comparable, say, to what bookkeeping methods should be used in a parish — then Fr. Hoag would certainly be correct. The problem is that those who have grave doubts about the possibility of women in the episcopate do so for deeply theological reasons, seeing in it a basic change in the entire symbolic orientation of our religion.

The canons of the Episcopal Church were never envisioned as a means of changing the essential doctrines of the church; and, as such, this canon can have no more binding effect on any bishop, priest, deacon or layman than would a canon adding 15 new books to the New Testament.


He goes on to ask, "What do we believe as a church? How do we understand the authority of the church to function? How far are we willing to carry this business of conscience?" These are excellent questions, and they are questions that the Episcopal Church has not even begun to answer. Perhaps, in our confusion, we should first devote some discussion to what

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the priesthood and episcopate are before we try to decide who shall be priests and bishops.

(The Rev.) STEPHEN J. CAUDLE  
Christ Church

Beatrice, Neb.

### "God the Father"

Daniel Crawford, in his letter [TLC, Aug. 14] defending the use of "Daddy" in reference to "God the Father," trots out this tired old warhorse: ". . . some Anglicans would have us believe (that God is) a right honorable English gentleman." This statement is annoying enough when it is spouted by non-Episcopalians; when one hears this sort of Anglophobic rhetoric from fellow Anglicans, it tends to have an unpleasant effect upon one's blood pressure.

Anglicanism is the great expression of the Christian faith in the context of English culture: the great documents of Anglicanism, the historic Book of Common Prayer and the King James Bible, are unsurpassed in their use of

the English language to give voice to the Word of God. As the inheritors of that great tradition in the American culture, we must certainly always be on guard that the language we use expresses the Word of God as fully and as truly as possible. This means that we may have to change certain language and phrasing and so on over time.

But what we in the modern church seem determined to do is not just update language, but to redefine completely our conception of God. We do this in great sweeping ways, through the use of "inclusive language." We also do this in ways that are small and subtle and much more dangerous: we take a word like "Daddy," a wonderful word, full of the affection and love that we feel for our own dear fathers, but also a word which carries with it the strong sense of the human and fallible natures of our fathers, and we apply it to our infallible father in heaven.

JOHN C. GRAVES

Houston, Texas

### Unsuitable Expression

In the article "Will Mary Sing Magnificat?" by Harriet H. Merry [TLC, Aug. 14] the author uses an expression that should never be used by an Anglican.

I honor our blessed Virgin Mary as the greatest of saints, chosen by God to bear his Son. Also I think the "Hail Mary" is a fine prayer; except for that ridiculous phrase, "Mother of God."

Imagine, speaking of the "ultimate," the "Mysterium tremendum," the "wholly other," as having an earthly woman as "Mother."

(The Rev.) OSBORNE BUDD  
Barnegat, N.J.

• • •

Harriet Harrison Merry's article was charming, but disturbing. Anglicanism should, as she suggests, restore Mary as "the feminine half of Christianity." Much of our troubles in the church today result from an undue masculine emphasis inherited from

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formed works of the great English composers (Gibbons, Elgar, Thomas Tallis), the Lord Mayor of Canterbury in wig and traditional robes, city council, and even Canterbury's town crier, walked up the aisle to choice seats near the altar. The former Archbishop of Canterbury, Dr. Donald Coggan, in a raincoat, walked past me to a place reserved for the distinguished former and retired church leaders.

### Australia to West Indies

At 10:05 there was a flourish of trumpets and the bishops entered the great west door marching up the center aisle according to their province, beginning with Australia and ending with the West Indies. Every bishop was robed alike in white rochet and crimson chimere, young men and women preceding each group with a banner bearing the name and crest of its province or country.

Black bishops from Africa were followed by Oriental bishops, and those from the Philippines, Melanesia, South and Central America and then by English bishops and Americans. For half an hour the procession continued until all the seats in the altar area, the nave and choir were filled.

At 10:30 the processional hymn, "All creatures of our God and King" was sung while the primates of the Anglican Communion entered. I had a wonderful view of our Presiding Bishop Edmond Browning as they circled the nave altar. Then representatives of the Orthodox, Armenian, Coptic, Russian and Protestant churches followed. The procession was ended with the Archbishop of Canterbury in gold cope and mitre, walking with a giant gold crozier, while a verger preceded him with a large baton-like gold staff.

Following a fanfare of trumpets, Archbishop Runcie mounted the steep steps to the seat of St. Augustine from where he preached the sermon. He only sits in the marble chair on his elevation as primate and at the ten-year intervals of Lambeth.

The entire sermon was reported on Monday's *London Times*, as well as seen nationwide on the BBC. Basically it was a plea for Christian love and understanding during the three-week conference at which fireworks were

predicted relative to such controversial topics as women priests and bishops.

Receiving Holy Communion in Canterbury Cathedral surrounded by all the bishops of our church was the high point of my 66 years as an Episcopalian; an event never to be forgotten.

Delayed by problems in parking due to the abundance of pilgrims, tourists and bishops, we arrived for the 3:15 Evensong at the cathedral a wee bit late, to find the doors closed and no latecomers admitted. A cluster of women priests stood outside angry that they were not being admitted to the service, and sure it was because of their blue and white pins representing the Women's Episcopal Caucus.

My hostess pulled me aside and said she knew a way we could get in, as she often sang there with the Canterbury Chorale Society. She led me through the cloisters up some stairs to a door marked "Dean's Entrance." She pushed it open and there we were in the choir area where the service was taking place. The vast nave was not being used. No sooner had we sat down to hear a lesson, when a familiar bespectacled clergyman approached, carrying a large black vestment case. He glanced my way, made a double-take and dropping his case, rushed over to grasp my hand. It was my own bishop from Central Florida, the Rt. Rev. William Folwell. He was bringing his vestments in early, as he was scheduled to preach at the 6:30 Evensong that evening.

Later, I was very surprised upon entering the priory which was the headquarters of the Women's Caucus to discover Bishop Folwell, and his wife Chris, making a stand for women in the priesthood by taking tea in this nest of controversy!

### Kent University

On my final day at Canterbury, Dr. Stacey took me on a tour of Kent University, where he is a professor of microbiology. It was also the site of the Lambeth meetings and temporary home to the 525 bishops in attendance at the conference. The campus walkways were filled, not with the usual college-age students, but with bishops, some in clericals, others in sport clothes, all with canvas bags over their shoulders, filled with materials for their daily meetings.

Lastly, my host took me to the building housing the large auditorium where the main meetings of the Lambeth Conference would be taking place. Earphones were available providing simultaneous translations for the many non-English speaking bishops of our far-flung Anglican Communion, something that was not available or needed in the early part of the century when all missionary bishops were English or American. Today Anglo-Saxon missionary bishops have largely been replaced by native bishops, with 150 attending from Africa alone!

During my week's stay in England, news of Lambeth made the front pages of the local papers, but was largely confined to the sensationalized issue of women priests and bishops. Bishop Graham Leonard of London, as well as leaders of the Roman and Orthodox communions, loudly denounced the ordination of women, stating it would destroy any efforts toward union of our churches. Bishop Leonard warned that he would personally break away if this should come to pass. Many, as prophets of doom, said the opening of the cathedral for women would create a schism in the church which could destroy Anglicanism.

Much as my own sympathies lie with women's needs and rights, I would personally consider it a great tragedy if the worldwide Anglican Communion were split apart over this issue. I wonder how any woman could prefer the power and panoply of wearing the cope and mitre, over the unity of her apostolic church?

In apostolic times, Christian women gave their lives in the coliseum and other sites of martyrdom to create the foundation of the church. Are today's Christian women going to destroy that same church to further their own personal ambition? I pray not. The whole is always more important than the individual. Our Anglican Communion is more important than any single Christian — whether male or female.

Since the 1978 Lambeth Conference, I have had the great dream to be present at the next one. Witnessing the beauty and strength of my church in the great opening Eucharist at Canterbury Cathedral was a dream come true. Now my dearest wish is to see this same worldwide Anglican Communion continue undivided, no matter how serious or deeply contested are the issues that come before it.

# Baby Boomers

How have people of this generation been brought back to church in sizable numbers?

By FREDERICK A. FENTON

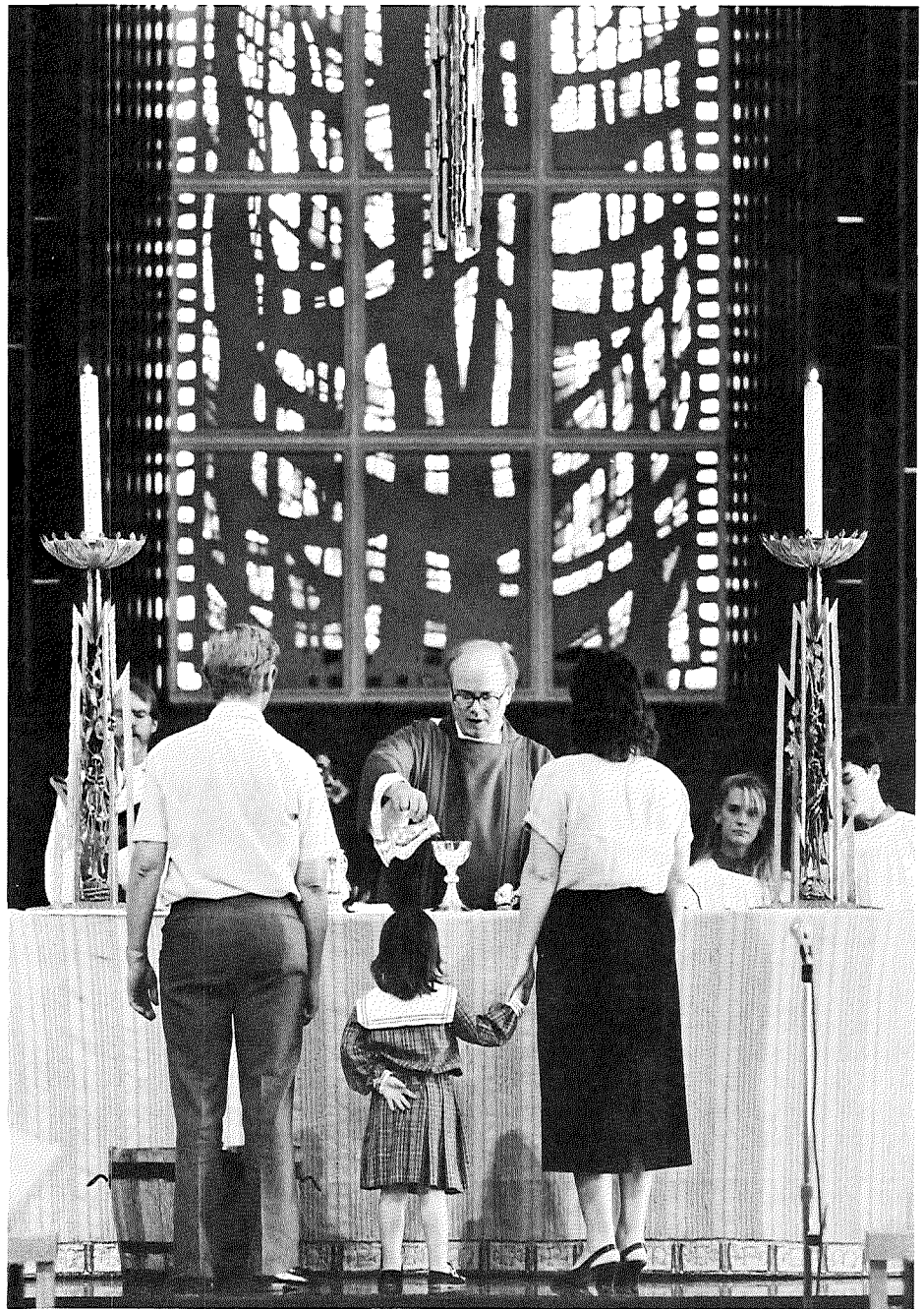
**T**he baby boomer generation, people in their late 20s to early 40s, have rejected organized religion on a scale "unprecedented in all of American history," according to Benton Johnson, professor of sociology at the University of Oregon.

Yet change is in the offing. A study conducted by the Center for Social and Religious Research at the Hartford Seminary in Connecticut shows that regular attendance increased by ten percent in the years 1974-84 among the older set of baby boomers, those born from 1945-55.

Significantly, baby boomers represent the major element of our growth at St. Augustine by-the-Sea in Santa Monica, Calif. However, as I enumerate certain programs in our parish, please remember they did not happen either spontaneously or easily. Instead, they took place over a period of several years, with considerable frustration and hard work. We have also had more than our share of failures. Our stewardship effort, for example, is still an uphill struggle, baby boomers notwithstanding. And, we often cannot get a good turnout for an activity dur-

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*The Rev. Frederick A. Fenton has been rector of St. Augustine by-the-Sea in Santa Monica, Calif., since 1971.*



Los Angeles Times photo

ing the week after people have faithfully attended Sunday morning worship.

Yet we have baby boomers coming back to church in sizable numbers, moving into leadership positions, and participating enthusiastically in the creative expansion of our Christian community. *How* has this been achieved? We have undertaken special emphasis and planning in five areas of our parish life at St. Augustine's.

## Liturgy

We place no limits on leadership roles according to age or sex. An eight-

year-old has preached; children act as ushers. Women appear in key roles of every aspect of the church's life. Lay-people give the announcements Sunday mornings.

The sustained mood in the liturgy is alive and spirited. The passing of the peace is a deeply significant moment, a favorite with baby boomers because of its high energy and enthusiasm. People move out into the aisles. They hug and kiss and embrace. An extraordinary sense of community is both created and validated. One baby boomer commented: "That feels real good when the rest of your life is dealing with aggressive people who have the

attitude, 'what have you done for me lately?'"

We use special liturgical themes. For example, on All Saints' Day last year, people spoke verbal remembrances of loved ones who had died, and carried flowers and candles to the altar. On the annual anniversary of the death of the martyred women church workers in El Salvador, refugees from Central America carry to the altar a red votive light for each of them. We use liturgical dance to provide illustrations of scripture and seasonal themes with interpretive movement. Confirmands at a confirmation service gave individual witness to their faith in Jesus Christ in a spontaneous ritual that touched many hearts. We have created our own intercessions. Also, healing services are held every Sunday at a side altar following the 10:30 a.m. liturgy.

### Preaching

There is not a single pulpiteer in the parish. The talents of a number of diverse preachers are used, including those of the rector, associate clergy, worker priests and laypeople. Preaching takes place from the chancel steps instead of the elevated pulpit. It is Bible-centered and is aimed at relating the gospel message to everyday struggles.

Sometimes when my associate Malcolm Boyd preaches, he evokes the style of *Are You Running with Me, Jesus?*, the classic book of prayers he wrote that has become part of the spiritual heritage of baby boomers who grew up with it. They identify with its openness, spontaneity, freshness, free style and, above all, honesty. These are earmarks of the spirituality of the baby boomers.

Other preaching has included a dialogue sermon between a priest from the Philippines and the Rev. Jim Schrider of the parish, who is a former Jesuit. Their sermon was part of a human rights liturgy. "The Readers Theatre," a group of laypeople in the parish, provide choral readings on Sunday mornings. A highly unusual event was a "altar interview" between a priest on the staff and Art Seidenbaum, opinion editor for the Los Angeles *Times*. A poignant reminder of how sensitive aspects of preaching can be was offered by a woman parishioner who commented on the sermon given by a woman priest: "Susan speaks with the quiet authority of someone who is comfortable sharing her beliefs with others."

### Social Awareness

Baby boomers want to *experience* social awareness in a number of vital ways, not just hear or talk about it. So, for example, we've asked our local congressman to hold his town hall meetings at the church, for direct interaction. We have provided sanctuary for undocumented workers who are refugees from Central America. A number of young adults in the parish joined others to help found the "Turning Point Shelter" for homeless people in the city. They liked to get their hands dirty, really work, express caring in a concrete way. St. Augustine's was a pioneering Jubilee Center in the western part of the U.S.

The globalization of the church's mission is of special interest to those who like to be connected with those beyond the parish scene. The parish has a Namibian Peace Center where handiwork made by high school students in that embattled African nation is sold. We raise funds for its Anglican bishops, who have visited St. Augustine's. A Collect for the People of Namibia is prayed at both services each Sunday morning.

The parish organized what are thought to be the first AIDS mass and the first children's AIDS mass in the U.S.

### Ethics

Decision-making from a Christian, especially from an Anglican, point-of-view is important to baby boomers who often live in the fast-lane and work hard in highly competitive fields of professional life. The parish provides regular opportunities for these men and women to contemplate how they can be Christians in a society in which they move. A number of short courses we've designed include the following subjects: the teachings of Jesus, with an emphasis on the themes of unconditional love and forgiveness; "Take off the Masks," a workshop about personal identity, where participants made their own masks — and later took them off; "Act II," a workshop examining the question: "How can I get from *here* to *there* in my life?"; and the English Reformation: what it says to us.

The nitty-gritty business of trying to live as a Christian in the business/political/social world is high on the priority of baby boomers at St. Augustine's. One of them made this comment about her decision to attend a workshop: "It pointed out that I

would learn how to forgive loved ones, institutions, my country, myself, and the guy in the red Saab who cut me off this morning — twice."

We have been unsuccessful in organizing long-term courses extending over several months. Our solution is to offer the short, four to six-week seminar. We try to introduce parishioners to those in other parishes. We joined a group of westside Los Angeles parishes to offer a series of one-night educational events with top-notch speakers.

### Sense of Community

Baby boomers find a strong sense of community one of the strongest appeals in a parish, for their lives tend to be fragmented, busy, divided between this and that, torn between multiple duties and pleasures. In response, we have started base communities within the parish. Members of the parish come together regularly in small groups for the Eucharist, sharing their stories, discussing their lives, and sharing breakfast or a pot-luck supper.

Baby boomers like to work with the youth group. Several joined youth from the parish this summer on a "companion relationship" visit to peers at the Round Church, Cambridge, England, during the Lambeth Conference.

But baby boomers seem to get the most out of the annual parish community weekend when they get close to the earth in a rural setting and have a chance to relate more deeply. "Late night conversations with friends brought us closer together," one said. Another commented, "What impressed me most was the fluid 're-grouping' of all the campers. I didn't see the same people together very often and I never saw anyone alone for very long."

The baby boom generation represents one that is vital to the life and ongoing work of the church. We need them. They need us. At St. Augustine's we have discovered some positive ways to heal their alienation and bring them back into the fold. These positive ways are directly linked to the five areas outlined above. An essential ingredient, however, underlies all these. It is openness, being inclusive, *welcoming* the baby boomers in a manner that speaks louder than words, and is unmistakably evident to them.

The gospel of Jesus Christ is the link between us, the parish and the baby boomers. It unites us in one worshipping, serving and love community.



# Investing Church Assets

“The church’s interest in economic and social justice goes hand-in-hand with creating an environment where incubator industries can grow.”

By PHILIP W. SNYDER

**H**ow should a parish invest its funds? What opportunities should a diocese offer for its parishes to use pooled trust funds?

If a person needed to make investment decisions for an elderly and frail parent, he or she would probably invest with the overriding goals of safety of principal and high current income in mind. Growth of principal and future income would be less consequential. An investment portfolio would consist of certificates of deposit, government bonds, the highest rated corporate bonds, and perhaps some blue-chip, large capitalization stocks of big-name corporations, paying high dividends.

On the other hand, if that same person were to invest for a ten-year-old child, priorities would be substantially different, taking into account future responsibilities of the child, such as a college education, marriage, purchasing a home and raising children. To prepare for these future responsibilities, an investor is likely to emphasize growth of principal, and secondarily, growth of future income, at the expense of current income and high safety. This portfolio would be more oriented towards common stocks of companies which pay relatively low dividends to shareholders and instead invest their profits back into the company. The investor is more likely to choose smaller, rapidly growing companies than large, highly diversified,

and mature industries.

The point of this article is that both pooled trust funds, which dioceses make available to parishes and missions for investing modest amounts, and individual parish endowment funds, tend to be invested as if our parishes and missions were frail institutions, facing death within the next decade. I would suggest that confidence in the Christian enterprise means affirming that most parishes are like ten-year-olds with the larger part of their future ahead of them and with greater, exciting opportunities yet to be faced.

The church’s sense of social responsibility in investments has increased significantly over the past decade, as well it should. Often, unfortunately, this has brought only action to sell the stock of companies which do not meet certain ethical criteria and to purchase stock from an approved list of good corporate citizens. A broader vision of social responsibility would require us to look at the basic structure and assumptions of endowment funds rather than just individual stocks. A comprehensive view of social responsibility takes the future seriously. Many Americans have been learning in recent years that we can no longer afford to be “conservators” — simply preserving a way of life as it has been. We must become “entrepreneurs” again, willing to risk our resources in new ways of thinking, fresh advances of technology and different types of industry.

The church’s interest in economic and social justice goes hand-in-hand with creating an environment where incubator industries can grow. In other words, a logical outcome of social responsibility in investments is to



encourage investment in companies which place emphasis on research and development of new markets rather than providing current gain. Most of these companies are not big targets for criticism, such as GM or IBM, nor do many analysts and social think-tanks follow them. On the other hand, because they are smaller and more local it is easier to get a handle on their record of public citizenship or fair employment record by visiting them.

It should be made clear that this is not a proposal for putting every penny of a parish’s endowment in cheap, speculative stocks! The point is, there are many good, solid companies outside the “Fortune 500” or favorite 50 of the big banks which are prudent investments. Some parishes need all their endowment in high current income and “absolute” safety. (Ironically, more often than not, endowments which only emphasize safety and income create stewardship problems and, in effect, virtually cancel out each other.) Perhaps it is the dioceses which must offer us something more than a myopic vision of social responsibility in investments. Dioceses can at least give us a choice. They can give parishes a chance to affirm the future rather than consuming everything today. They can help the church be supporters of companies which are on the cutting edge of developing the jobs, skills and products of future generations.

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*The Rev. Philip W. Snyder is rector of Christ Church, Burlington, Iowa.*

# A liturgy of hope in a city of despair

**F**orty-five years ago, Chester, Pennsylvania, was a shipbuilding boom town, full of hope for a prosperous future. Tom Torosian was a kid without direction, hanging out on a Bronx street corner. Today, Chester is the second poorest city of its size in the country. One-third of all homes are abandoned. Thirty percent of its people are unemployed. One in four lives in poverty. And hope is as hard to come by as a decent job.

But hope is what it's all about at Chester's East Side Ministries, where

Tom Torosian, now a minister, is the catalyst for positive action.

## An abandoned church becomes a beacon of inspiration

In 1985, Reverend Tom, as he's known to his neighbors, and his wife Pat moved into this embattled community. They reopened a mammoth, two-story church in sad disrepair, once proud home to a congregation of 3,000.

Nowadays on Sunday mornings, only a handful of people attend worship service. But Reverend Tom has much more than preaching on his agenda. He spearheads a revolutionary ministry of education and action-oriented projects that offer hope where none existed for decades.

## Building a foundation for a better standard of living

The century-old church is now home to several nonprofit community-development and grassroots political action groups, including a voter registration organization that has signed nearly 10,000 new voters in two years. The only library on the east side of town is housed on the second floor of the church. And a free food and clothing bank serves more than 2,000 people every month. Reverend Tom's passion and optimism help keep each of these projects energized.

The ministry that excites Tom and Pat the most is Shalom Place. This is their school for the arts that brings neighborhood kids off



*The Reverend Tom Torosian, Pastor / Director of East Side Ministries, Chester, PA. His story is just one of an ongoing series from Presbyterian Ministers' Fund celebrating the passion and commitment of the ministry.*

the streets and into a new world of music, dance and unlimited inspiration. For it is with the children that new hope can blossom and flourish.

Reverend Tom isn't bringing the love of Christ to Chester; it has always been there. He's just helping put that love to work.

His liturgy is hope. And his compassion and his faith are what keep him going in the face of all adversities.

#### **Bettering a minister's standard of living, too**

Reverend Tom lives with one fact of life shared by most ministers. While the spiritual rewards are great, a minister's pay and standard of living are below the level of

those with comparable education and professional training.

That's why a group of dedicated Christians started the Presbyterian Ministers' Fund back in 1717. They recognized the need to offer sound financial counsel to the clergy and their families. And today, clergy of all faiths and others who serve the religious community can turn to a *colleague* for some good advice.

After 270 years, we're still committed to this service. And like Reverend Tom, we're spending our own energy creating new ways to help people have more control over their lives, more hope for the future. Not only in Chester, Pennsylvania, but everywhere touched by the grace of God.



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# Witnesses in Wayside Places

## Ministry on unfamiliar turf

By NANCY G. WESTERFIELD

**T**he turf is unfamiliar. As the lay reader steps forward to begin Morning Prayer, underfoot is not the rich red pile of chancel carpeting, but the scuffed nub of Astroturf. He stands on a putting green, in the Holidome recreation area of a 200-room motel, just off Interstate 80 in Nebraska's great plains. It is Sunday, 8:30 a.m. A swimmer dives into the inn pool with an audible splash and a shout. From a short distance away comes the whine and clack of video games. Holding a printed service sheet, the lay reader proceeds, paraphrasing just one word: "Let us sit in silence, and with penitent and obedient hearts confess our sins." The congregation of eight — a good group this morning — sits with bowed heads in individual prayer, before joining in the general confession.

For ten summers, June 1 through Labor Day, St. Luke's in Kearney, Neb., has sent its teams of lay readers and lectors into the exotic vineyard of the Holiday Inn to work boldly for the Lord of the harvest. The harvest in this case is not plentiful. Often the few laborers are alone; often they are joined by only one or two. But here are rich rewards, nevertheless, to faithful witnessing. A corps of 14 lay readers has been trained to become expert at the use of the Book of Common Prayer in uncommon situations, far from the sheltering safety of the church. Facing a row of chairs in a heavily trafficked Holidome, they are nothing if not visi-

ble. They have moved from "basic" to "field maneuvers" to earn their great commission.

The "motel ministry," as its summer ministers call it, is not St. Luke's only intentional thrust of lay reader evangelism, but it is the most pioneering. It followed two years after the establishment of two weekly lay-led nursing home services.

The idea of going out witnessing among the tourists, required, of course, vestry approval. It also required the active support of the rector initiating a first contact, wearing clericals, with possibly incredulous motel management. Kearney has a thousand motel rooms and is host to major state conventions.

The ministry required little money: \$100 each season amply covers printing the posters and the coffee hour hosted for visitors after the service in the inn's coffee shop. Above all, the summer program required lay ministers — and it found them. A leadership core of seven lay readers had recently been trained to serve as an interim between rectors. Five of those have now seen ten years of service at the inn (another became a priest). St. Luke's has since developed a training curriculum for new classes of lay readers, all of whom can be used in its six lay reader initiatives.

Do Episcopalians turn out for Morning Prayer? By and large they do not. But Methodists do, and Roman Catholics and Lutherans, a reformed Jew or two and fundamentalists of many an ilk. Here came one carrying his own Bible, who, when asked to read the lessons, proudly did so. The lectors are alerted to give place to any

visitor who displays a willingness to take part; frequently, the open invitation to read is extended.

The format is Rite II of the office, its options settled upon by St. Luke's worship committee and then printed in an 8 1/2 x 11 folder. Occasionally, the lay reader adds a short homily. St. Luke's has two gifted women, one of them a staff writer for *Guideposts*, who preach with power, at least once each summer. No collection is ever taken, although rarely some visitor will leave an offering. "Sunday clothes" are at a minimum. Guests have come wet from the pool in swimsuits, decorously draped in a towel. The lay ministers keep it casual while showing reverence in their own demeanor. Children may run back and forth. Children of St. Luke's own often read the lessons, and that attracts a bit of attention. A lay reader, age 18, and a girl, age 12, as his lector, are both learning and teaching. St. Luke's youth psalmists, some as young as nine, look forward to another opportunity to "perform." And the coffee hour is an enforcement of the welcome warmly given all travelers who share in worship. Sometimes, in the restaurant, three tables pushed together accommodate the families who have gathered in congregation.

The church register tallies the officiant's due entries of attendance: seven, six, eight, 11, 14 . . . perhaps in 14 Sundays, 100 people will be counted, and half of those will be the teams and core group. The services which St. Luke's sponsors in the much more stable environs of the care homes command far higher attendance totals. In a recent year these totals were

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*Nancy G. Westerfield is a member of St. Luke's Church, Kearney, Neb., and has written poems and articles for THE LIVING CHURCH.*



723 at one home, and 756 at the other. In all 53 services were offered, including a special liturgy adapted for Good Friday. Also included are 12 monthly Eucharists celebrated by St. Luke's clergy at each home. The rest of the services are led by five lay readers. A team of three serves at one home, and two of the same people alternate with two others in the second home. The couple who began the series in 1977, "graduates" of that first lay reader class, provide the central continuity still. He is retired, a college English professor, now a published historian; and she is the writer of this account. Over the decade, two organists have supplemented the reading of the office, a choir member regularly brings a rich strong voice and various parishioners have swelled the number while they attended with older loved ones during residences in the home.

For a month each year. St. Luke's lay readers also serve in rotation with the Kearney Ministerial Association to supply evening worship for residents of an independent-living manor. Here the congregation numbers over 30 and the service calls for some skills in interacting with older people eager to participate but unfamiliar with the Book of Common Prayer. We bring in a carload of Prayer Books from the church and guide the worshipers through Evening Prayer. Church hostesses bake for a social hour following. As in the inn, there is emphasis on youth. Younger lay readers lead and bring their children to assist, as lectors or simply social facilitators.

Six months ago, St. Luke's lay readers embarked on a weekly television ministry. The outlet is a closed-circuit channel reaching into all hospital rooms from the hospital's blue-and-gold chapel.

After Easter Day this past spring, when it was still Holy Week for our Orthodox neighbors, my husband and I attended the "bridegroom service" on Holy Tuesday at St. George's Syrian Church. Afterwards, while we were eating baklava with our coffee, a handsome dark-eyed woman came to us. "You know I manage Emerson Place," she said, "the high-rise complex for the elderly. I'm concerned that we really don't offer spiritual inspiration in our program there. Would St. Luke's be willing to come take a look at our facility, and see where we can fit into your ministry outreach?" With all the evangelists that St. Luke's can call forth: yes, we would and we will.

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# Gift of Bread

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By JANET MORGAN

**W**orshipers were pleasantly surprised at the toasty wheat flavor of altar wafers used in the Eucharists at General Convention in Detroit.

The 20,000 wafers were the gift of St. James Church in Alexandria, La., and were chiefly the work of Lalia Leigh Sutherlin and Charlotte Sterling.

Ms. Sutherlin has perfected the recipe for honey-wheat bread during the past six years of making altar bread for daily Eucharists at St. James. A typical baking day finds her feeding dough into a hand-operated pasta machine again and again until a thin sheet is ready for the pan.

Ms. Sterling enters the process at this point and imprints circles about an inch in diameter on warm sheets of pasta-thin dough. She prefers to use the stainless steel lid of a saltshaker to mark the circles, without cutting all the way through. To imprint larger circles for use as priest's hosts, she uses large coffee or tuna-sized cans.

The imprinted sheets of dough are baked and cooled before the disks of honey-wheat bread are punched out. Other parishioners help punch out, then count and freeze the crisp wafers by the 100s in bags.

The tidbits left over make marvelous snacks for the workers. Some of the toasted left-overs were available for sampling at the rear of the convention exhibit hall, along with copies of the recipe and a poster picturing the stages of breadmaking.

St. James, Ms. Sutherlin and Ms. Sterling were pleased to share the fruits of their labor with those gathered in Detroit. And they offer the recipe to you.

## St. James Altar Bread

One cup milk; three cups unbleached flour; one-half cup honey or cane syrup; two sticks butter; two cups whole wheat flour.

Combine milk, honey and butter in heavy saucepan; heat until smooth. Add the liquid to the combined flours, knead lightly, place in plastic bag.

Pull off small amounts, press flat with hands in white flour and run through a hand-operated pasta machine: first on widest opening, next on middle setting, lastly on narrowest. Place the sheets on ungreased baking pans. Warm in 350 degree oven for 30 seconds; remove and impress (not cut!) circles with cutter; bake until lightly brown, approximately five to seven minutes (until crisp to touch). Remove, cool on counter, punch out, store in freezer bags in freezer. Vary cutters for desirable sizes of wafers.



Photo by Janet Morgan

Lalia Leigh Sutherlin prepares altar bread.

# EDITORIALS

## Parish Administration

As we enter the fall season, parish life, with its many opportunities and many difficulties, must be on our minds. So many clergy and laypeople yearn to have programs and activities this year which will be more attractive or more effective than those of last year.

We hope the articles in this Parish Administration Number will stimulate thinking. It never seems possible to do in one place exactly what was successfully done somewhere else. Yet successful examples and also unsuccessful examples stir our imaginations, make us aware of new possibilities and widen our horizons. Often most of us feel held back by inadequate financial resources. Yet these resources are more likely to come when our parishes are animated by new vision and new hope.

## Who Makes Decisions?

The bottom line for authority in any church community or organization is: who makes the decisions? The Episcopal Church prefers decisions by consensus, decisions reached by large majorities. This was not hard to achieve when most of the ruling minority, if we may use such a phrase, shared a similar outlook and background. In past generations, clerical and lay leaders generally had an establishmentarian view. They wished to maintain the continuity of institutions which they saw as constructive, orderly, and conducive to social well-being and harmony — of which organized religion was the cornerstone. Bankers, lawyers, owners of businesses and various professionals were conspicuous in church affairs. Women of the same background welded great power through personal association with the clergy, and through lay organizations — most of which were in fact women's organizations. The outlook of the leadership was not shared by everyone, but it was everywhere known and respected.

Today the scene is different. The new ruling minority strongly reflects the "new class" that has emerged from the communications revolution, a revolution which, broadly speaking, involves the media, rapid travel, aspects of education, and the entertainment industries. They come from a world of rapid change. Commitment is to movements and causes, rather than to institutions. The new world is characterized by cosmopolitan sophistication, tolerance in morality, sensitivity to fashion, and the expectation of rapid rewards and promotions.

This is in direct contrast to the older world of former church leaders, and of the increasingly older general church membership. The older world was and is proud of

the heritage of the past and is critical of change. Commitment is to institutions, rather than to movements and causes. The older world is characterized by loyalty to local values, moralism, disdain for plebian fads, and the expectation of slow but well-earned rewards and promotions.

Laypeople who have supported the church all their lives are dismayed at some of the things newer leaders say and do. Members of the younger oligarchy, meanwhile, do not understand why they are distrusted and sometimes even despised. These are two entirely different styles of approach to organized religion. The only solution we can see to this increasingly deep division is for parishes and dioceses to make a much greater effort to elect as spokesmen capable men and women who will more authentically represent the minds and hearts of those who elected them. This will require a renewed attention to political process on which many of the older leaders have given up.

We are not seeking a backlash. We do not believe the majority of Episcopalians are merely backward-looking reactionaries, any more than we believe they are childish dabblers in innovation. We do believe that in this age, as in other ages, the ruling minority needs to be seriously challenged by a responsible and informed majority.

## The Uprising Continues

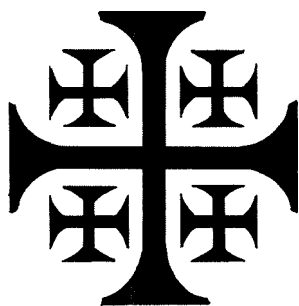
During the past weeks, the newspapers have given less attention to the Uprising in the Holy Land. Yet there is no reason to suppose things are any better, or any different from what they were earlier this year. The native Palestinian people still find themselves oppressed in what has been their own land; the young people are willing to sit and take it no longer; and the Israeli government (in spite of the protests of some of its own citizens) has not made any effort to solve the basic problems.

Why, one may ask, should we, as Episcopalians or as Americans, concern ourselves with events in a foreign land? There are important answers, of which we give three.

First of all, it is our Holy Land as well. All Christians have a permanent stake in Jerusalem, Bethlehem, Nazareth and the other sacred sites. It is our spiritual homeland too. Moslems make a similar claim. It is not unjust to belabor the Israeli government over our attachment to the region where they now live: after all, they have chosen to go there, since the early years of this century, knowing full well that Christians and Moslems everywhere were also concerned about their respective holy places.

Secondly, some of the Palestinian people suffering injustices are our people. They are not all Moslems: some are Christians, and some of the Christians are Anglicans. Within the United States, many people of Middle Eastern background have become communicants of the Episcopal Church. They are rightly concerned about family members in the old country.

Thirdly, to go no farther, the United States is supporting Israel and tolerating its actions. In a variety of ways, American dollars subsidize Israel directly or indirectly. We have a duty to protest when the resources of our own nation are being used to support injustice, atrocity and the denial of human rights.



## Justice and City Hall

By GLENDON C. COPPICK

*"Viewpoint" offers a variety of perspectives within the church.*

Even though he was 90 years old and sick, he was evicted from his home. Even though he had enough money to pay his bills, he was evicted from the home he owned and in which he had lived more than half his life. There was nothing wrong with the home; it was modest, clean and comfortable, and the old man was not demented. Still, he was evicted.

Some of his friends objected, but not a church in town rose up to protest the man's eviction, even though church parking lots are full of bumper stickers which read, "if you want peace, work for justice."

Some of the old man's neighbors tried to object, but they were generally in the same shape as he was, and anyway they couldn't worry about his eviction because they were trying to deal with their own evictions.

This case of economic injustice happened in the city hall of a modest-size town in mid-America. It was a classic fight between the advantaged and the disadvantaged; the powerful versus the powerless; utilitarianism at its worst. In this instance, the board of a local hospital, consisting of very powerful local persons, decided to build a parking lot on the block of land occupied by the people in question. The board offered to buy the land, but when they were refused, they turned to city hall and asked that eminent domain be invoked and the people be forced to sell. City hall yielded to the powerful.

It is not the purpose of these observations to condemn either city hall or the powerful hospital board. In most instances, they are "good people" try-

ing to do good things for their community. To condemn them for making an honest mistake would be as unjust as their eviction of the old man because he lived on the wrong block.

In another case, city hall allowed "big business" a distinct advantage over small businesses. In a complicated legal tangle, city hall was asked to permit large restaurants to sell alcoholic beverages on Sundays, while denying the same privilege to small restaurants. Again, city hall yielded to the powerful. In this case, there was a loud clamor from various churches, but hardly on the grounds of justice. It was "demon rum" which forced city hall to reverse itself.

A few isolated individuals tried to publicly discuss the issue from the perspective of economic justice, but they might as well have been crying in the wilderness. Even the clientele of the city's small bars seemed not to speak out, and no church in town (including mine) addressed the justice issue.

In yet another case, the public cried out against city hall, when in fact, city hall was probably right. The issue in this instance was whether or not public tax money should be used to support a museum of fine arts.

My city is home to 70,000 people. It is also home to an unusually fine art museum. The popular image is that only the rich and the powerful enjoy art museums, and that image stings many people when they realize that some of their tax money is used for the museum's support. There is a running attack on city hall to cut the museum out of its budget even though the actual dollars are small in number.

But is it unjust to use tax money to support a public art museum? At first blush, it might appear wrong, but on reflection the answer may reverse. The disadvantaged of the community have no other access to the culture offered by the museum. And the museum is open and free to everyone just as a

public street is open and free to everyone. If the museum was not supported, the advantaged would casually fly off to some neighboring metropolis for their culture, while the disadvantaged would be denied. If it is true that the advantage should go to the least advantaged, as Harvard's John Rawls argues, then tax support for an art museum is a just act on the part of city hall, even though contrary to popular opinion.

These events are noteworthy, not because they are unusual, but because they are commonplace. They pop up weekly in your city as well as mine. And your city has the same bumper stickers about peace and justice.

The current debate about economic justice is raging through the mainline churches, but in our observations the focus tends to be Washington or San Salvador. Rarely does the debate focus on an issue and in a locality where the local church could be really effective. The small parish which will make a concerted effort to inform itself about the facts and then inform the personnel at city hall about the justice or injustice of the issue will be effective. There were constructive alternatives to the sick, old man being evicted and any church in the community had the power, and could have used its influence, to bring about a better solution. It did not happen because our attention leap-frogged over city hall to the larger centers of power where a parish, for all of its bumper stickers, is essentially powerless.

Quietly watching city hall, when the media reporters aren't, is not a popular sport. And trying to assist a commissioner to see the justice/injustice of a specific issue while he is caught in the cross fire of powerful forces, is hard work. What we are suggesting here is that the daily decisions of city hall make an extremely fertile field for justice-oriented ministry, either ordained or lay.

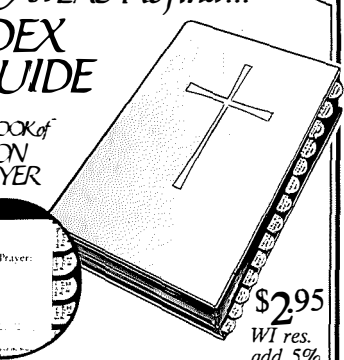
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*The Rev. Glendon C. Coppick is rector of Trinity Church, Owensboro, Ky.*

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**BOOKS**

givable, but this is a hatchet job done by a writer — apparently without the benefit of an editor — with no credible knowledge of the background or dynamics of the situation and no desire to acquire it. The church-at-large could learn from what St. Bart's has gone through, but not from Mr. Brolin.

ROBERT F. ALLEN  
Richmond, Va.

**Cassettes**

**RECONCILIATION: The Art of Hearing Confession.** By Martin Smith, SSJE. Cowley. One cassette (120 minutes) \$14.95.

Those who still think of “going to confession” in terms of the Roman Catholic customs of a generation ago will find something here to make them reconsider the value of this sacrament and its potential place in the life of the church. Fr. Smith speaks out of a conviction that the sacrament of reconciliation “has a vital role to play in the contemporary community and that it is rooted in the gospel.”

This long and carefully organized tape provides “basic guidelines for pastors.” Beginning with a rationale based on tradition and the Book of Common Prayer, Fr. Smith moves on to consider the pastoral situations in which this sacrament may be appropriate and the demands made on clergy in their exercise of this ministry. The final sections of the tape provide clear and thorough guidance for priests to help people prepare for a first confession and then step-by-step advice on celebrating the rite and on the art of giving counsel.

Baptism, worship and private prayer all provide means of forgiveness and reconciliation, as does “the care each Christian has for others.”

“Everyone in the body of Christ is a minister of reconciliation” Fr. Smith

**To Our Readers:**

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller and ask them to order your selection(s).

says, and he is very clear that in the Anglican tradition nothing else is required. Yet serious sin and disabling guilt remain all too common and the church's affirmative preaching of love and forgiveness deteriorates all too easily into “cheap grace.”

For those confused by the complexity of modern life, those facing major turning points in their lives, and those faced with serious illness and death, this sacrament may be a significant means of grace. Reconciliation is a way to hear the gospel speak to our particular circumstances and to experience “the heart of the good news of Christ.”

Out of his wisdom and experience, Fr. Smith commends this sacrament as a means of “liberation, releasing energies . . . a forward-looking sacrament.” Most Episcopal clergy and many laypeople will find this tape, which uses inclusive language, a valuable guide toward a richer ministry of the gospel.

**THE RICHNESS OF POVERTY.** By Thomas Shaw, SSJE. Cowley. One cassette (60 minutes). \$7.95.

These three brief meditations are not intended for casual listening. Fr. Shaw suggests that they not be listened to in the car or where they will not receive full attention. And they are, indeed, deserving of full attention. Each of these addresses contains material for meditation and prayer over an extended period of time.

Americans are involved in a “society of abundance” — if we confine our attention to material things. Indeed, we drug ourselves not only with narcotic substances but with possessions and business. Suffering, poverty, and emptiness are considered problems to be corrected. Yet, Fr. Shaw says, “sooner or later in our lives, we will be faced with an event or person who calls us into the suffering of Christ.”

All of us, if we allow ourselves to realize it, have areas of our lives where we consider ourselves to be impoverished. These ought not to be filled but rather recognized as means of self-knowledge. Through them we can begin to see that we have nothing that is not given. Thus our poverty becomes “a place of incredible richness.”

(The Rev.) CHRISTOPHER WEBBER  
Christ Church



# SHORT and SHARP

By TRAVIS DU PRIEST

**CHRISTIAN CRACKERS (4).** By Phil Mason. Norheimsund Books and Cards (1 Whitney Rd., Burton Latimer, Kettering, Northants. NN15 5SL, England). Pp. 16. \$2 surface; \$3 air, paper.

It has become my custom to let one of the "crackers" speak for the whole, so I shall follow suit. From a church in Texas: "whilst asking his congregation to pray on one occasion [the rector] added: 'I bid you pray also for those who are SICK OF THIS PARISH.'"

**THE EDGE OF GLORY: Prayers in the Celtic Tradition.** By David Adam. Morehouse-Barlow. Pp. ix and 107. \$6.95, paper.

The vicar of Danby in North Yorkshire, England has composed and collected prayers in the Celtic tradition. They are delightful — deep and light-hearted at the same time, in keeping with Celtic spirituality. A few lines from "Night Prayers": "As I enter into sleep/Keep me Father keep/As I seek a safe repose/Christ my eyelids close." First printed by SPCK in England, this book will make a happy companion for many a reader.

**ONE TO WATCH, ONE TO PRAY: A Devotional Introduction to the Gospels.** By Minka Shura Sprague. Morehouse-Barlow. Pp. 93, \$6.95 paper.

From the well known verse, "Matthew, Mark, Luke and John,/Guard the bed I lie upon," the author takes inspiration for the gospels to become guardians. I was skeptical when I picked the book up, fearing all devotion and little biblical scholarship; but Dr. Sprague, professor of New Testament and Biblical Languages at New York Theological Seminary, has nicely merged scholarship and creativity: She will open your eyes to the gospels.

**MAKING THE PSALMS YOUR PRAYER.** By Renee Rust. St. Anthony Messenger. Pp. 90. \$4.95, paper.

An "exercise" book which will appeal to some, not to others. Written in a rather prosaic style, the book does give suggestions for praying with — and in the manner of — the Psalms. Interesting on what the author calls the "nasty psalms."

**"SAFE" SEX AND CONDOM RELIABILITY: A Survey of Over 25 Reports, Studies, and Commentaries on the Ineffectiveness of Condoms in Prevention of AIDS.** Emmaus Ministries (25 Parallel Street, Norwalk, Conn. 06850). Not consecutively numbered. \$3.50 plus \$1 postage, paper.

Emmaus Ministries makes this pastiche of informally reproduced articles and clippings available to promote discussions on the unreliability of condoms in preventing the transmission of AIDS and the myth of "safe" sex. Consensus of these reports: some risk may be minimized, but there is no safety assured. A note on the contents puts the material in a theological perspective.

**PATHWAYS: Handbook for Indiana Lutheran-Episcopal Dialogue.** c/o the Rev. Don Raih (121 E. South A Street, Gas City, Ind. 46933). Pp. 38. \$2.00 plus \$1.50 shipping and handling, paper.

Eager to make the fruits of their experience available to others, the Indiana Lutheran-Episcopal Dialogue committee has compiled a pamphlet of statements, dialogue recommendations, letters, suggested readings, and evaluation forms that will prove helpful to others engaged in nourishing the spirited relationship between Episcopalians and Lutherans.

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# CHURCH SERVICES NEAR COLLEGES

*Continued from previous page*

## MINNESOTA

**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
**UNIVERSITY EPISCOPAL CENTER** 317 17th Ave., S.E.  
 The Rev. David Selzer, chap. Minneapolis 55414  
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

## MISSISSIPPI

**MISSISSIPPI STATE UNIV.** Starkville  
**RESURRECTION** 105 N. Montgomery  
 The Rev. Douglas Carter, chap  
 Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05  
 MSU Chapel

**UNIV. OF MISSISSIPPI** Oxford  
**ST. PETER'S** 9th and Jackson  
 The Rev. Hal T. Hutchison, chap (601) 234-8207  
 Sun HC 8, 11, 5:30. Wed HC 12:05, 5:30. Wkdays as anno

## MISSOURI

**SOUTHWEST MISSOURI STATE UNIV. (SMSU)** Springfield  
**EPISCOPAL CAMPUS MINISTRY**  
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 680 S. Florence Ave. (417) 865-8711  
 Fr. Bruce Gardner, CSSS, vicar  
 Mass Mon 9, Thurs 7:30, HD as posted. Daily MP & EP times posted

**UNIV. OF MISSOURI-COLUMBIA**  
**STEPHENS COLLEGE**  
**COLUMBIA COLLEGE**  
**CALVARY CHURCH** 123 S. 9th St., Columbia 65201  
 The Rev. James P. Fallis, Jr., r; the Rev. Lance D. Robbins, ass't.  
 The Rev. Tamsen E. Whistler, ass't  
 Sun Eu 8, 9 & 11:15. Wed 5:15. EP daily

## NEBRASKA

**HASTINGS COLLEGE** Hastings  
**ST. MARK'S PRO-CATHEDRAL** 5th & Burlington 462-4126  
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't  
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

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

## NEW JERSEY

**RUTGERS UNIV.** Camden Campus  
**ST. PAUL'S** Market St.  
 The Rev. Martin Gutwein, r; the Rev. Paul Van Sant, ass't  
 Sun H Eu 8 & 11:15, Fri 12 noon. EP Mon-Fri 5

**RUTGERS UNIV.**  
**ST. MICHAEL'S CHAPEL**  
 40 Davidson Rd., Piscataway, N.J. 08854  
 The Rev. Canon Henry L. Atkins, Jr., chap  
 Sun H Eu & sermon 10:30

## NEW YORK

**BARD COLLEGE** Annandale  
**THE CHAPEL OF THE HOLY INNOCENTS**  
 The Rev. Prof. B. D. Chilton, r & chap  
 Sun 11:45. Wkdy 8 & 5

**HOBART AND WILLIAM SMITH COLLEGES** Geneva  
**ST. JOHN'S CHAPEL** Geneva 14456  
 The Rev. Frederick P. Moser, chap

**SKIDMORE COLLEGE** Saratoga Springs  
**BETHESDA CHURCH** Broadway at Washington St.  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10

## OHIO

**HEIDELBERG COLLEGE** Tiffin  
**TIFFIN UNIVERSITY**  
**OLD TRINITY**  
 Sun H Eu 8, 10. Wkdays as announced

**MIAMI UNIVERSITY** Oxford  
**HOLY TRINITY** Walnut & Poplar  
 The Rev. John N. Gill  
 Sun 8, 10. Wkdays as announced

**OHIO WESLEYAN UNIVERSITY** Delaware  
**ST. PETER'S** 45 W. Winter St.  
 The Rev. Bettina Anderson, r  
 Sun H Eu 8, 10:30, OWU 6:30; Wed H Eu 7 & 11

**YOUNGSTOWN STATE UNIV.** Youngstown  
**ST. JOHN'S** 323 Wick Ave., Youngstown (216) 743-3175  
 The Rev. William Brewster, r; the Rev. Cynthia L. Bronson, ass't r  
 Sun 8 & 10:30 HC; Tues 7:30 HC

## PENNSYLVANIA

**BRYN MAWR, HAVERFORD, VILLANOVA**  
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**CARLOW COLLEGE**  
**CARNEGIE-MELLON UNIV.** Pittsburgh  
**CHATHAM COLLEGE**  
**UNIV. OF PITTSBURGH**  
**CALVARY** Shady at Walnut  
 The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; 661-0120  
 Sun 8 & 12:15 HC; 10:30 Choral HC or MP

**UNIV. OF PENNSYLVANIA** Philadelphia  
**ST. MARY'S**, Hamilton Village 3916 Locust Walk  
 The Rev. John M. Scott, r & chap  
 Sun Eu 8 & 10:30

## SOUTH CAROLINA

**COLLEGE OF CHARLESTON** Charleston  
**THE CITADEL**  
**THE CATHEDRAL OF ST. LUKE AND ST. PAUL** 126 Coming St.  
 The Rev. Canon John C. Ball, Interim Dean of S.C.  
 H Eu Sun 8 (Rite I), 9 (Rite II), H Eu & Sermon 1S & 3S (Rite I) 11. H Eu, MP & Sermon 2S & 4S (Rite I) 11. Thurs 10:30 H Eu

**UNIV. OF SOUTH CAROLINA** Columbia  
**DIOCESAN HOUSE** 1115 Marion St.  
 P.O. Box 1789, Zip 29202  
 The Rev. Canon Howard F. Kempell, Jr., chap (803) 771-7800  
 Sun Program & Service 6:30. Mid-Week activities as anno

## TEXAS

**PRAIRIE VIEW A & M UNIV.** Prairie View  
**ST. FRANCIS OF ASSISI** Dooley Drive  
 The Rev. C. Andrew Mephram, v & chap  
 Sun H Eu, Tues 12:30 H Eu on campus, Wed 5:30

**TEXAS A & M UNIV.** College Station  
**CANTERBURY HOUSE** — Fr. Steven Sellers, chap  
 902 Jersey St. Episcopal Student Center  
 H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St. Jude open 24 hours — EP Mon & Tues

## TEXAS (Cont'd.)

**TEXAS CHRISTIAN UNIV.** Fort Worth  
**TRINITY** 3401 Bellaire Dr., So. (817) 926-4631  
 The Rev. John H. Stanley, r; the Rev. Martin L. Nelson, chap  
 Sun Eu 8, 10, 11:30, 6; Wkdy Eu Mon 5:30, Tues 9:30, Wed 7, Thurs 9:30, Fri 9:30. Canterbury Wed 7

**TEXAS SOUTHERN UNIV.** Houston  
**ST. LUKE THE EVANGELIST** 3530 Wheeler Ave.  
 The Rev. Theodore R. Lewis, Jr., r & chap  
 Sun HC 8 & 10; Wed EP 6; HD as anno

## VIRGINIA

**RANDOLPH-MACON WOMAN'S COLLEGE** Lynchburg  
**ST. JOHN'S** Boston & Elmwood  
 The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV, assoc & chap  
 Sun 8, 9, 11; Tues: 6:30 Eu, Houston Chapel

**THE COLLEGE OF WILLIAM & MARY** Williamsburg  
**BRUTON PARISH CHURCH**  
 The Rev. Richard L. May, r; the Rev. Ronald S. Fitts, chap  
 Sun: 8/9:30/11/5:30 — Even Song, dinner follows. Thurs: 5:30 (WREN CHAPEL) dinner follows

**WASHINGTON & LEE UNIV.** Lexington  
**VIRGINIA MILITARY INSTITUTE**  
**R.E. LEE MEMORIAL** 123 W. Washington St.  
 The Rev. David Cox, r & chap, the Rev. Hugh Brown, ass't/co-chap  
 Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship), Wed 12:15

**UNIV. OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH** 1700 University Ave.  
 The Rev. David Poist, r & chap; the Rev. Paula Kettlewell, the Rev. Steven Keller Bonsey, assocs & chaps  
 Sun HC 8 & 10, 5:30. Wkdays HC 12:15 daily; Wed 5:30. Student Fellowship Tues 5:30

## WISCONSIN

**DIOCESE OF EAU CLAIRE, Canterbury Association**  
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## PEOPLE and PLACES

(Continued from page 28)

cially appointed vicar provincial of the Province of the Americas of the Society of the Holy Cross, an institute to "maintain and extend the bond of union between Catholic clergy. . . ."

### Retirements

The Rev. Canon George F. French, as rector of Christ Church, Cooperstown, N.Y. He was named rector emeritus and may be addressed at Box 1090, Cooperstown, N.Y. 13326.

The Rev. Joseph K. Hammond, as rector of Church of the Nativity, Maysville, Ky. Add: 540 Sayre Ave. Lexington, Ky. 40508.

The Rev. Canon James E. Hulbert, as of July 1. Add: 1612 Eastbrook Blvd., Winter Park, Fla. 32792, as of Oct. 1.

The Rev. Benjamin S. Story, as vicar of All Saints, Seymour, Ind. Add: 21 Bellewood Ct., New Albany, Ind. 47150.

### Resignations

The Rev. Thomas Miles, as rector of St. Elizabeth's, Holdrege, Neb.

The Rev. Alton H. Stivers, as rector of Sts. Peter and John, Auburn, N.Y., as of Sept. 1. Add: 94 S. Genora Rd., Dundee, N.Y. 14837. Fr. Stivers is taking early retirement but plans to do interim work with smaller parishes in the Dioceses of Central New York and Rochester.

### Changes of Address

The Rev. Canon Richard C. Nevius may now be addressed at 12 Stoneholm Circle, #311, Boston, Mass. 02115.

### Deaths

The Rev. Jean Aubrey Dementi, who served 37 years in Alaska as a nurse, missionary, and priest for the church, died May 22 in the Pioneers Home, Fairbanks, Alaska, at the age of 68.

A native of southern California, Mrs. Dementi received her nursing degree from Bishop Johnson College of Nursing, Los Angeles and a B.S. degree from UCLA. In 1951 she was appointed medical missionary in Alaska, and later was nurse-evangelist at St. Luke's in Shageluk, Alaska. She was ordained priest in 1977; in 1978 she became vicar of St. Jude's, North Pole, where she was served until her retirement in 1985. In 1983 she was awarded an honorary degree from the Univ. of Alaska and in 1987, from the Church Divinity School of the Pacific [TLC, Dec. 15, 1987]. She is survived by her husband, Jim; her daughter, Beth; as well as a brother and a sister.

Joan Lydia Ketner Spong, wife of the Rt. Rev. John S. Spong, Bishop of Newark, died August 6 following a long illness.

Born in North Carolina in 1929, Mrs. Spong was educated at Catawba College and the Univ. of North Carolina and was employed in intelligence work by the U.S. government until devoting her energies toward being a wife and mother. The funeral service was at St. Paul's, Richmond, Va. She is survived by her husband, three daughters, one granddaughter, and one brother.

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## CURRICULUM

**ALL SAINTS CURRICULUM** for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00 All Saints Church, 6600 The Plaza, Charlotte, N.C. 28215. 704-536-4091.

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## ORGANIZATIONS

**THE CLERICAL UNION** for the Maintenance and Defense of Catholic Principles, commonly called the Catholic Clerical Union, is celebrating its centennial year. For information about membership, write: The Rev. Edward Garrigan, Secretary, 94 E. Oakland Ave., Doylestown, Pa. 18901.

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## VACATION/RENTAL

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## LOS ANGELES, CALIF.

**ST. MARY'S (Palms)** 3647 Watseka Ave.  
213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass as anno

## HARTFORD, CONN.

**GRACE** (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor  
Sun Mass 8 (Low), 10 (Sol)

## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-7:30 Mon-Fri, 10-4:30 Sat & Sun

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10. Daily 7:15

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons  
H Eu 8, 10, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

## ST. PETERSBURG, FLA.

**ST. VINCENT'S** 5441 Ninth Ave., No.  
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson Day, DRE  
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10, Youth Club & EYC 4-8

## ATLANTA, GA.

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## INDIANAPOLIS, IND.

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Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun 8 & weekdays — Christ Church undercroft.  
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church, 317 No. New Jersey

## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
The Rev. Robert B. Leve  
Sun Eu 8 & 10:30 (Sung). Daily Mass: Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

## ST. FRANCISVILLE, LA.

**GRACE CHURCH** 482 Ferdinand St.  
The Rev. Kenneth Dimmick, r (Historical District)  
Sun Eu 7:30 & 9:30; Christian Ed 11. Wkly Eu Tues 12 noon, Wed 6:30, Fri 7. Daily MP 8

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
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**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL**  
13th and Locust Sts. — Downtown  
Sun 8, 9, 11 & 4. Mon-Fri 12:10

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
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Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

## OMAHA, NEB.

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The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
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## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ALBUQUERQUE, N.M.

**ST. MATTHEW'S** 7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

**EPIPHANY** 1393 York Ave. at 74th St.  
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J. Fisher, J. Johnson, J. Kimmy, associates  
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145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a  
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 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Andrew A. Barasda, Jr., r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Kenneth G. Kocharhook c; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc  
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Elizabeth's, Bentleyville, Pa. Sat night Mass 7

## RAPID CITY, S.D.

**EMMANUEL** 717 Quincy  
The Very Rev. David A. Cameron, r  
Sun 8 H Eu I, 10:15 H Eu II. Wed H Eu & Healing 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. David P. Comegys  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS' CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.D., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor  
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

**KEY** — Light face type denotes AM, black 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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.