

THE LIVING CHURCH

Serving Episcopalians Since 1878



A Modern Pilgrimage

**Visiting a center of
Orthodox monasticism**

IN THE NEWS:

**A mystery unearthed
in Pensacola, Fla.**



The Everlasting Hills

By DAVID GARRETT

I was born a “flatlander.” I never knew that as a child, but I know it now. Every time I cross the Tennessee river and see that flat, forested plain I grew up on, I wonder how the people there stand it. As it is, after 13 years of living either on the mountains or in their shadows, I find myself getting edgy and uncomfortable anytime I spend more than two or three days in a flat place. My body tells me I’m home in the hills.

I well remember the excitement Virginia and I felt as we went to Sewanee for our seminary interview; we were suddenly confronted with that incredible hunk of flat rock and that seemingly impossible road that led up it. For several months not a day went by we didn’t go to the edge of the bluff and marvel at the view looking down into the valley. Then there was Chattanooga and Lookout Mountain; then, for the last nine years, this east Tennessee town in the middle of the Great Smokies.

When you first come to live in the hills, they are generic — just “mountains.” But the longer you live in one place, the more each mountain comes to take on its own character, to be recognized when viewed from whatever angle. Seeing the sun set over English Mountain and passing under Hall’s Top are different experiences entirely.

As each mountain has its personality, each goes through moods; mountains never look exactly the same at any two times. The change of the seasons, the passing of the clouds, and the different angles of the sun on them provide a constant panorama of moods and shadings.

As spring approaches, we watch the green start at the base and quickly rise to the summits in a matter of weeks, then deepen and darken as summer approaches; in September begins the cascading of riotous waves of color, going down in reverse order. As the mountains have grown into our lives, we have come to love winter mountains best of all. Then, stripped of green, we see what Virginia calls “the bones of the mountains,” and are reminded that life is literally younger than the hills.

Though I didn’t grow up in the hills, they fill my life now even when I’m not conscious of their presence. They are my mental landscape, my emotional environment, the background against which I live and move.

It’s easy to see why so many of the sacred sites of the world are mountains. It would be easy to love and admire them only for themselves. But they also point beyond themselves to a presence which fills all life, and was around “before the hills in order stood, or earth received her frame.” The hills are a good place to be; they’re a good place to meet the Lord of Being.

The Rev. David Garrett is vicar of the Church of the Annunciation, Newport, Tenn.

CONTENTS

September 18, 1988 After Pentecost/Proper 20

FEATURES

8 A Modern Pilgrimage

By Lewis Wright

Visiting Mt. Athos, a center of Orthodox monasticism.

DEPARTMENTS

2 The First Article

3 Letters

6 News

10 Viewpoint

11 Movies

12 Books

15 People and Places

ON THE COVER

The monastery of Stavronikita and the peak of Mt. Athos in northern Greece: a center of Orthodox monasticism [p. 8].

Photo by R. Lewis Wright

LETTERS

Mixed Messages

I am the author of the editorials in the Prayer Book Society's *General Convention Record* which plainly discussed the state of the Episcopal Church. Official spokesmen of this church are upset, as I see it, because I defied the rubrics of "dialogue." In other words, I wrote about the truth of Christian orthodoxy as though it were true. And when I castigated the Episcopal leadership for obscuring that truth, I expressed myself in such a way that the relativist mind could not neutralize my message. I only regret that a styptic pencil is not sufficient to cure the hemorrhaging of this church.

As the Rev. Emmet Gribbin mentions [TLC, Aug. 28], the *Convention Daily* depicted me as failing to understand the hostility that some bishops and deputies directed towards the society. This makes me appear a little more naive than I really am. I have indeed observed the "forgive and forget" attitude of church leaders regarding Prayer Book revision: forget how you brutalized the opponents of the 1979 Prayer Book, and then you can forgive yourself. The Prayer Book Society often faces blind rage because it counteracts that kind of self-serving amnesia.

On the other hand, there is no accounting for some responses. One apoplectic deputy pointed to the society's sign and said, "to me, that means blacks at the back of the bus."

T. JOHN JAMIESON

Evanston, Ill.

Christian Education

Concerning education in our churches, the thoughtful letter by the Rev. John Crist touches on the issue [TLC, Aug. 14], but I would like to add some ideas of my own.

For many years I served as a professional director of religious education in various churches, and have served in this area in many other ways, including involvement in workshops and training events for church school teachers and leaders, and I'd like to make these observations:

First, a curriculum is only a resource, not an end in itself. It may provide the initial theme or idea, it may expand on an idea, or it may offer creative ideas to augment the theme. It may take two or three or more of

these varied resources to put together a learning experience for any age: a puzzle, a story, some discussion ideas, all from different resources. All of these help amplify the theme you have chosen.

Second, themes can be chosen from the lectionary, hymnal, some aspect of the church year, a contemporary issue, or some need expressed by the group.

I have found that the greatest need, beyond this, is to help people learn to think creatively and not be bound to the text or printed word. Much has been written about creative activities producing the highest level of learning. Some of the most creative ideas lie within ourselves. The method in which we present these ideas can be challenging, exciting and fresh. Paraphrase the story; what might the characters have been thinking and feeling?

Let us try using our right brain to glean the best from many wonderful resources we have available to us. Teachers who help their students feel the mystery and excitement of creative learning will be rated "tops."

ORMA C. MARRS

New Orleans, La.

New Option

The series of rhetorical questions with which the Rev. David Hoag closes his letter [TLC, Aug. 21] suggests that refusing to accept and/or advance the ordination of women to the episcopate and priesthood involves disobedience of the canons as they presently exist. If this view had any basis in historical fact, it would be worthy of serious consideration, but it has no such basis: the legislative history of the canon in question makes it quite clear that it is not mandatory, but permissive in character. No time limit for conformity has ever been set forth, so the change will remain permissive until it is canonically mandated otherwise.

It is amusing, in a sad sort of way, to note the attempt to press this misunderstanding of the nature of the canonical change in question is necessitated by the strategy of the very people who accomplished the change: in order to get the necessary authorization passed in 1976, they had to present it as permissive — as something allowed for those who wanted it, but not something required of those who objected. In other words, it was presented as a

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

Dept. LC

J. WIPPELL and COMPANY LTD.

59 Willet St., PO Box 1696, Bloomfield, NJ 07003
Phone: (201) 743-1202 & 1207

Your Christian Tie.™

A classic cross, quietly embroidered on a handsome linen-weave tie. Indicate color choice: Blue Cross on Navy, Red Cross on Burgundy, Brown Cross on Chocolate. Includes instructions for tying different knots. Satisfaction or money refunded. Send check or money order for \$9.95 plus \$1.00 postage/handling to Ties & Cravats, Ltd., Dept 431-K, 2895 Biscayne Blvd., Miami, FL 33137.

\$9.95

© Ties & Cravats, Ltd., 1988

Give Encouraging Words

... to those you Love

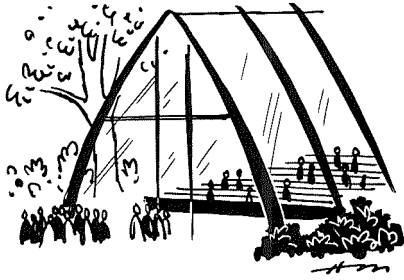
BIBLE VERSES ON 12 CHRISTIAN ATTITUDES
INDEXED BOX • SIXTY 3x5 CARDS • COLOR-CODED
CALLIGRAPHIC WRITING • \$10 PER BOX ^{ADD 75¢} IN TEXAS
FREE... READY SCRIBE, DEPT. LC-2
SAMPLE CARD P.O. BOX 123641
ON REQUEST FORT WORTH, TX 76121-3641

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin

THE LIVING CHURCH FOUNDATION

816 E. Juneau Ave.
Milwaukee, Wis. 53202



THE LIVING CHURCH

Volume 197 Established 1878 Number 12

An independent weekly record of the news of the Church and the views of Episcopalians

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.

EDITORIAL AND BUSINESS OFFICES
 516 E. Juneau Ave., Milwaukee, Wis. 53202
 TELEPHONE 414-276-5420

The Rev. Canon H. Boone Porter, editor and general manager
 John E. Schuessler, assistant editor
 Kirsten V. Kranz, news editor
 J. A. Kucharski, music editor
 Clarissa H. Porter, book editor
 The Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant
 The Rev. Frederick W. Phinney, associate editor, Province I
 The Rev. Emmet Gribbin, Jr., associate editor, Province IV
 The Rev. Canon James P. DeWolfe, Jr., associate editor, Southwest
 Peter A. Dayman, business manager
 Irene B. Barth, circulation manager
 Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumber, Hartland, Wis.; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Milwaukee; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sevenshoe, Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Thomas A. Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Ven. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. Canon H. Boone Porter; the Rev. Paul W. Pritchett, Dallas; the Rev. C. Corydon Randall, Del Mar, Calif.; the Rev. Jeffrey N. Steenson, Rosemont, Pa.; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Alward, Neenah, Wis.; Ettore Barbatelli, Mrs. Gilbert L. Braun, Bella Vista, Ark.; Jackson Bruce, Jr.; Mrs. Robert C. Brumber; Leonard Campbell, Jr.; Phil deMontmolin, Miami, Fla.; R. William Franklin, Collegeville, Minn.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lynn, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr.

NEWS, Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: 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 516 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 516 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

new option, rather than as a new order. The change was made, of course, but now its advocates are stuck with their own description of it, and some of them seem to be quite uncomfortable with that.

There is a solution to the advocates' discomfort: they could propose to the next General Convention a canonical change requiring endorsement of the ordination of women to all three ordained ministries as a condition for holding any office in this church. Of course, this would require that they openly lay aside any pretense to real inclusivity, but if "justice is the issue," then no price — not even that — should be too high to pay.

(The Rev.) SAMUEL L. EDWARDS
 Trinity Church

Henrietta, Texas

• • •

I share some of the concern of the Rev. David Hoag that the various conscience clauses during past years surrounding women's ordination have been too lenient and serve to dilute the authority of the "doctrine, discipline and worship" of the Episcopal Church. But, I think that two points need to be made.

As I understand the "Episcopal Visitor" resolution, this provision does not only allow dissenting parishes to ask for a male bishop in avoidance of their own female bishop. It also allows parishes whose diocesan is male to request visitation by a female. It works both ways.

Also, it is easy when we are sure that we are on the "right" side of an issue to become impatient with dissenters. I am sure that in my lifetime in the church, I will find myself also in the minority, dissenting side and will then be thankful for provisions that go as far as possible to allow me to follow my conscience, and also remain a faithful member of the church.

(The Rev.) JOHN T. SORESEN
 Church of the Holy Trinity

Midland, Texas

Different Pictures

Mrs. Harriet H. Merry in her article "Will Mary Sing Magnificat" [TLC, Aug. 14] pleads for the greater use of the "Hail Mary" by Anglicans in their private devotions, and presumable public ones also. I do not doubt her deep piety, but as for myself I do not

YES! I Would Like to Join The Living Church Family

Do you read THE LIVING CHURCH weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join THE LIVING CHURCH family and receive the magazine that has been serving Episcopalians for 110 years. In addition to current diocesan, national and international news, THE LIVING CHURCH presents features and commentary to keep you informed and enlightened for only 58¢ a week.

Why not subscribe now? Just clip the coupon below and send it to:

THE LIVING CHURCH
 816 E. Juneau Ave., Dept. A
 Milwaukee, WI 53202

Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of \$29.95 (foreign postage \$11 additional).

Name _____

Address _____

City _____

State _____ Zip _____

agree with her. There is always present the danger of Mariolatry.

Our church reveres Mary, but stops short of worship of her. And for a very good reason. Matthew 1:18-25 and the infancy narrative in Luke, parts of the first two chapters, give such a different picture of Jesus and his family from the rest of the synoptic gospels that I regard the early infancy narratives as poetry, not historical prose. They were added to help explain something of the grandeur and mystery of the Incarnation. The words of Jesus as a 12-year-old boy in the Temple at Jerusalem (Luke 2:49) are hardly understood by Mary or by Joseph. How could this be if the infancy narratives had really taken place?

(The Rev.) ALEXANDER ANDERSON
Santa Cruz, Calif.

• • •

Many will thank Mrs. Merry for the insight and sensitivity she shared in "Will Mary Sing Magnificat?"

Many of us are sorry to see the figure of Mary discounted by the great majority of contemporary Episcopalians, ordained and lay alike. One can assume that a large reason for Mary's relative decline stems from our late 20th century trend away from reverence for the motherly feminine toward the professionally feminine in our evaluation of women's roles in the social economy.

Harriet Merry's article calls upon us to "turn back" to a traditional veneration of the Virgin Mary. In one opinion, however, it seems that while it would be most healthy for us thus to turn back, such a recovery must be done in light not merely of our old ways of understanding Mary but also of some new ways and emphases as well.

(The Rev.) JOHN P. WHITNEY
Morris, Pa.

Joyfully Anglican

I strongly disagree with A.S. Holford's letter, "Not Buying It" [TLC, July 17]. He claims that in the Episcopal Church we "push the communion service and newcomers aren't buying it." He further generalizes that prospective members find it "grisly" and "repulsive."

As a former newcomer to our holy

catholic and apostolic church, I and others like me were struck with awe at the beauty and holiness of the Eucharist. The communion of the people and the reverence toward this sacrament held my attention and drew me closer in my relationship with God.

After many years as an Episcopalian, I became a licensed layreader and Eucharist minister. This affords the opportunity to observe and communicate with newcomers who display awe and respect for the liturgy. This takes me back to 25 years ago and helps keep my newness in the church fresh and green.

GERALD F. FREEMAN
Endicott, N.Y.

Belief Necessary?

Almost any action at General Convention related to the ordination of women sent the message: If you are going to be an Episcopalian, you must believe in the ordination of women. In one of his sermons, Bishop Browning noted that "We may need to find ways to say Godspeed to those who wish travel another road."

The time has come for a modicum of honesty in the Episcopal Church. Is the ordination of women a belief necessary to salvation or membership? If it is, then the church should begin immediately to provide a Christian and charitable "Godspeed." If it is not an essential belief, then there must be no more episodes like the actions of various standing committees regarding Bishop MacBurney's election in the Diocese of Quincy [TLC, Sept. 20, 1987].

(The Very Rev.) WINSTON JENSEN
Church of St. Alban the Martyr
Superior, Wis.

Next week:

Special features
on St. Sergius
and Christianity
in Russia

HUMAN SEXUALITY AND THE WILL OF GOD

A fresh restatement of the "faith once delivered to the Saints" in regards to sexuality, with practical outworkings in effective ministries.

Saturday, October 29
St. Andrew's Episcopal Ch.
Framingham, Mass.

Registration: 8:30 - 9:30 a.m.
Program: 9:30 a.m. - 4:00 p.m.
Eucharist: 4:00 p.m.
Registration at the door only: \$15

KEYNOTE SPEAKER

The Rev. Dr. David A. Scott
Professor of Theology and Ethics
Virginia Theological Seminary

SEVERAL WORKSHOPS

For further information, call:
The Rev. Jürgen Lias (617) 324-9544
The Rev. Samuel Abbott (617) 547-4070
Canon Mark A. Pearson (617) 322-0414

QUALITY CHURCH SUPPLIER

Write or
call for information.

JRE

J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

*Personal Professional Attention
to All Your Church and Clergy Needs*

MOREHOUSE-BARLOW BOOKS & CURRICULA

Send For Our

FREE BOOK CATALOG



MOREHOUSE-BARLOW
78 - T Danbury Rd. Wilton, CT 06897
(203) 762-0721

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

Mystery Unearthed

The search for the mysterious Pensacola “Lost Rectors” ended successfully this summer when the remains of three priests were disinterred from under Old Christ Church in Pensacola, Fla.

“There was a legend that told us they were there, but we had no written records,” said the Rev. B. Madison Currin, present rector of Christ Church.

The story begins with his interest in the history of Old Christ Church, which is now the Pensacola Historical Museum after the congregation moved to a new facility in 1903.

When looking back over the church records, Fr. Currin found that one priest, the Rev. Joseph Saunders, 39, had died of yellow fever in 1839 and was listed as having been buried beneath the vestry room. The following rector, the Rev. Frederick Peake, died of tuberculosis in 1846 and records indicated he was buried beneath the floor of the church. In 1853 the Rev. David Flower died of yellow fever at 33 and was buried under the chancel of the church.

When working with parishioner Lelia Abercrombie on a book about the church’s history, Fr. Currin learned of a legend passed down by word of mouth and described to Miss Abercrombie by a member of the Hallmark family when she was working on a history of the church. As a boy of 13, George Hallmark had been imprisoned in the church during the Civil War and said he had seen Union soldiers dig up and desecrate several graves from beneath the chancel while searching for valuables.

Numerous Renovations

Since the church had undergone numerous renovations and had been used by Union forces as a barracks, jail and hospital during the Civil War, it was uncertain where the priests were, or if they were still there at all.

However, Fr. Currin discovered that when the vestry of Christ Church deeded the church building of Old Christ Church to the City of Pensacola to be used as a public museum or library, 40 feet of property directly behind the church’s west wall had mysteriously not been included in the transfer, but instead was still listed as

property of Christ Church. He thought the priests might be there and contacted Judith Bense, director of Archaeological Research at the University of West Florida.

She was soon interested and an anonymous parishioner agreed to fund the \$38,000 needed for the project. Dr. Bense and her team of university students and community volunteers started in May. In addition to finding the three priests, the archaeological team intended to excavate the churchyard of Old Christ Church for relics of early life in Pensacola, including its Spanish, British and Native American heritage.

After careful excavation under the church wall, project members uncovered the remains of the Rev. Joseph Saunders, buried a few inches under the soil. In some personal letters, Fr. Saunders was described as having “poor posture” and examination of the bones not only found they had been significantly disturbed after interment, but that he had suffered from scoliosis (curvature of the spine).

The other bodies were found within two feet of each other. One had been disturbed; the skull was upside down in relation to the body. The other had not been touched, though there was evidence of old shovel marks which stopped within a few inches of the top of the casket.

The skeletons were carefully removed to the archaeology lab at the university, where they were photographed and documented.

Studies indicated approximate ages of the remains, which identified individuals, and proved conclusively that the legend of George Hallmark was true.

Fr. Currin said the soldiers had probably been looking for jewelry or other items of value. “Priests were buried in their vestments (in those days),” he said. “A cassock, a surplice and stole. They would have also probably been buried with a prayer book.”

Before the remains were returned to the church, members of Christ Church made simple caskets of red cedar identical to what the priests had originally been buried in, based on historical records and fragments uncovered at the dig. They were 18 inches wide and 6 feet six inches long.

A ceramic tablet was made chronicling the remains, project participants and dates.

As a final chapter in the story, Fr. Currin and the parish of Christ Church held a service of burial for the priests in July using the 1789 Book of Common Prayer. They were interred back under Old Christ Church and flat marble markers will be placed over the graves.

The excavation yielded other rewards as well, such as several Spanish artifacts found under the graves, including a pewter button with the date 1782 inscribed and a smoking pipe bowl.

“It was a marvelous experience,” Fr. Currin told TLC.

Day Care

The subject of “church-sponsored” day care centers has become a sticky issue in the national debate over child care.

Congressional leaders seem to believe that any federally aided day care system must allow for participation by religious congregations, which make up the largest single institutional provider of such care.

The debate has shed light on the role played by churches in meeting the nation’s child care needs. According to sponsors of the proposed legislation, congregations provide at least one-third of the child care services in the country. In inner-city neighborhoods, the percentage is much higher.

But a \$2.5 billion day care package moving through Congress has met with objections by civil liberties groups. These critics contend that government aid to church-run centers would violate the constitutional separation of church and state.

Nonetheless, committees in both the House and Senate have recently reworked the Act for Better Child Care — better known as the ABC bill — to make it easier for churches to receive federal funds under the measure.

Rep. Dale E. Kildee (D-Mich.) the House sponsor of the bill, said the changes are needed to “protect the important role of churches in the provision of child care.” But influential organizations such as the American Civil Liberties Union have warned that if it is passed, the day care bill will face a challenge in court.

Under the ABC bill, states would receive grants from the federal government to help low and moderate-income families purchase day care at

approved sites.

Even in its original form, ABC allowed for federal aid to church providers via the states as long as the congregations avoid religious instruction, worship and other "sectarian" activities.

The ACLU argues that young, impressionable children will be surrounded by overtly religious activity in government-funded sites.

"They will see religious symbols on the edifice itself, will hear religious music through the walls and may routinely encounter persons in religious garb in the hallways or play areas," says the report. "This cannot help but reinforce the character of what is going on as sectarian."

The bill's sponsors acknowledge that children will be exposed to religious symbols, but they don't see this as a threat to the Constitution.

Ancient Link Renewed

Over 14,000 pilgrims from the U.S. and Britain gathered at the ruins of Glastonbury Abbey in Somerset, England recently to see an ancient link renewed. The Most Rev. Robert Runcie, Archbishop of Canterbury, joined the crowd to honor his predecessor, St. Dunstan.

One of the oldest monastic sites in England, Glastonbury is associated with St. Joseph of Arimathea, King Arthur, and stories of the Holy Grail. St. Dunstan became abbot here about 940, and was Archbishop of Canterbury from 960 until his death in 988. A scholar, artist, and political figure, Dunstan reestablished Benedictine monasticism in England.

The Glastonbury Pilgrimage was dedicated this year to the abbey's native saint and former abbot as well as marking the millennium of his death. Archbishop Runcie was the chief celebrant of the mass and preacher for the occasion. The Rt. Rev. Nigel McCulloch, the Bishop of Taunton and the Rt. Rev. William H. Brady, retired Bishop of Fond du Lac, joined with the archbishop as concelebrants of the service. Bishop Brady led the American National Pilgrimage Society, representing pilgrims from the U.S.

The archbishop and the concelebrating bishops were joined by 150 concelebrating priests in the service. Benedictines, both Anglican and Roman Catholic, came on pilgrimage to

represent their communities and to give thanks for St. Dunstan's influence on the religious life.

The pilgrimage day began with the Divine Liturgy of the Orthodox Church celebrated at the crypt altar. The Great Pilgrimage Service began with the recitation of the Angelus at noon. After the Holy Eucharist, Dr. Runcie walked through the crowds of cheering pilgrims toward the place where he was to have lunch with the Greek Orthodox hierarchy in Great Britain, including Archbishop Gregorios of Thyateira and Great Britain.

In the afternoon, after the singing of the Akathist Hymn by the Orthodox community, the colorful procession trooped into the abbey grounds for Evensong. The choir of Wells Cathedral provided the leadership for the office and the hymns. The procession through the streets of the town consisted of clergy in copes, as well as servers, banners, smoking censers and choirs from parishes all over England.

The annual pilgrimage to Glastonbury is a declaration of adherence to the catholic faith as recognized by the Church of England and the churches in communion throughout the world, and to deepen that community of faith and love with those who lived and worshiped at Glastonbury in past centuries. The pilgrimage began in 1924 with 30 pilgrims and has become one of the largest gatherings of Christians in the United Kingdom.

BRIEFLY...

John and Janie Curtis of Palm Desert, Calif., and the Rev. Jim and Joan Holt of Carmel, Ind., have been elected to serve as the **national executive team for Episcopal Marriage Encounter**, beginning November 1. As national executive lay couple, the Curtises will be responsible for the conduct of the national board, the coordination of volunteer couples who serve in national staff positions, and the daily operation of Marriage Encounter. In their role, the Holts will serve as spiritual advisers to the national board and further develop the relationship between the movement and the institutional church.

The board of directors of the **National Episcopal Coalition on Alcohol and Drugs** met recently in Detroit, Mich., where new leadership was elected. Mary Bredenberg of Kirkwood, Mo., was elected president and the Rev. Robert D. Cook of Wilmington, N.C., vice president. The new secretary is Virginia King of Atlanta, Ga., and the Rev. Charles Aiken of Richmond, Va., was reelected as treasurer. The coalition is a network of people and institutions that addresses issues of alcohol and other drugs in relationship to church ministry.



Volunteers from St. Mark's Church in Irving, Texas work on improvements for St. Jude's Ranch for Children in Boulder City, Nev. For a week this summer, 31 parishioners built a porch and railings, renovated a playground, and contributed in other ways to the home for abused and neglected children.

A Modern Pilgrimage

Visiting Mt. Athos, a center of Orthodox monasticism

By LEWIS WRIGHT

I was first intrigued by the rugged, remote Mt. Athos peninsula in northern Greece after receiving for a present at age six a copy of Richard Halliburton's *Book of Marvels*, which contained a chapter on the mountain. In later years, I examined other books. My fascination grew.

Mt. Athos has been known as a center of Orthodox monasticism for more than 1,000 years. The Great Lavra, the first of the surviving major monasteries, was founded in 963 A.D. Because it was set apart as the garden of the Virgin Mary, no woman has been officially allowed to come here since the mid-11th century. The mountain is a peninsula projecting into the Aegean Sea about 40 miles in length and varying in width from three to seven miles. The peak is more than 7,000 feet above sea level. It has a few access points from the sea and a complex ancient trail system. A self-administered community in it is under the protection of Greece.

At present, adult Greek males can enter any time they wish. Only ten foreigners are admitted each day. Harsh winters and poor heating make the most desirable season for a visit between mid-May and early October. Permission for an American must commence weeks or months in advance by written or telephone contact with the American Embassy in Athens or the Consulate in Thessaloniki and is very complicated.

The daily boat for Mt. Athos leaves from the little town of Ouranopolis, about 100 miles from Thessaloniki; visitors usually travel there the preceding day and stay at one of the small inns. Boarding the boat the next morning is an assortment of monks, laborers hired by some of the wealthier monasteries, and the visitors — readily identifiable by their backpacks (carrying food, clothes and water) and cameras.

Once one boards the boat, the atmosphere is hushed. There are no loudspeakers with music and voices are muffled. The boat makes stops at the *arsenas*, or landings of several monasteries and arrives at Daphne, the official port, in about two hours. A small bus then takes most of an hour to cross the ridge of the mountain to Karyes, the capital of the peninsula (the walk there is between two and three hours). On inspection of the passports and preliminary credentials, each visitor is issued a fancy certificate known as a *diamonitirion*, which he must present at each monastery visited. Normally, each visitor is given permission for a stay of three nights on the peninsula. I felt fortunate at requesting and receiving permission for a week during each of my visits in 1987 and 1988. At Karyes is an ancient church, the Protaton, built about 950. There are also a few shops and two small taverns where one may have lunch before setting out.

The ancient trail system on Mt. Athos is centuries old and varies from easy walking to difficult terrain. The distance from Karyes to various monastic communities also varies widely, from one to ten hours by foot. In places the trail may be built on large rounded boulders, where ankles turn at each step, and at another place it is carved through the solid boulders of marble and other rocks that comprise the peninsula. The laborious trail system provides something of a penitential background for the mystical venture. In addition to the trail system, there is a mail boat on each side of the peninsula, which runs if the sea is calm. Schedules vary with the season. Also, occasionally one might hitchhike a ride on one of the small lumber trucks or tractors that have been brought to the community in the last decade, but follow no regular schedule.

The quietness is overwhelming. The marvelous muted sounds of the peninsula add to the mystical atmosphere. The long wooden boards known as *sematrons* announce services. Beaten

with a wooden mallet and played with great style, the sound resembles a military tattoo or drum roll. (The symbolism here is Noah with wood and hammer — the ark — offering salvation to all creatures.) Much of each service is sung by groups of one to three monks in each transept. No organs or other instruments are used in the church — but there is a gentle tinkling of bells on the censer as, several times during each service, the celebrant censures the altar, major icons, each man, and guest. (The symbolism here is of Aaron, Moses' brother, whose vestments were fringed with many small bells.) The large bronze bells toll for several minutes at about 3 a.m. to arouse the community for Matins, followed about 6 a.m. by the liturgy.

The 20 major monasteries on Mt. Athos were founded between 963 and 1351. There are smaller monastic communities known as sketes, kellia (where several monks live in a dwelling and hold services and eat together), and hermitages. The monasteries and sketes follow either the *cenobitic* or *idiorhythmic* life.

In cenobitic institutions, the monks own no private property, live in cells in the monastery, attend many hours of services a day in the church, eat together in the refectory and participate in the work to be done. Some of the wealthier monasteries hire laborers for



The refectory at Vatopedi

R. Lewis Wright resides in Midlothian, Va.

much of the farm work and for restoration and maintenance of buildings.

Idiorrhythmic groups worship, live and eat in private apartments or houses, and meet together for joint worship and meals only on major feasts.

On arrival at most communities, the weary traveler is welcomed by the guest master and given a traditional welcome ration consisting of raki (a sweet liqueur resembling ouzo), a piece of loukoumi (gelatin candy made with sugar and fruit juices), a glass of cold water and sometimes coffee. One is then shown to the assigned bed in the guest quarters.



An artist monk at Neo Skete [photos by R. Lewis Wright].

Some communities do not invite non-Orthodox visitors to attend services. However, each idiorrhythmic community I have visited has warmly invited all visitors to attend as much of the services as they desire (and these vary from seven to eight hours most days to 18-20 hours on major feasts). Half of the days of the year monks have a single meal about noon; the other half they eat twice, in the morning and again in the evening. Guests are usually invited to share these meals. Meat is never on a monastery menu, and fish is served certain days. Nevertheless, the vegetarian diet is well prepared and cooked with herbs gathered from the mountain; obesity and poor health are rare among the monks.

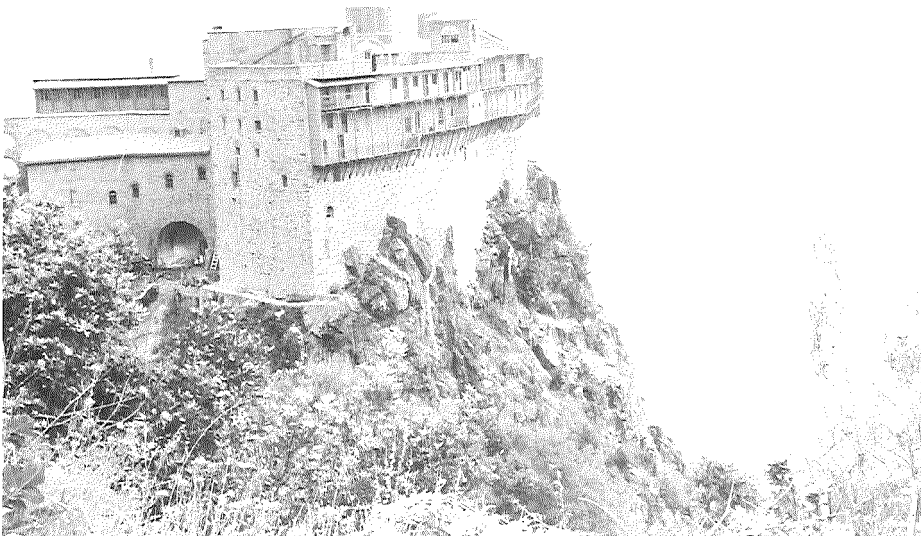
During my two weeks of travel on Mt. Athos, I have actually only seen a small portion of the mountain. The difficulties of getting from place to place are formidable. I have visited the monastery of Vatopedi — presently 32 monks, 12 old and 20 young. It was idiorrhythmic until early 1987 and is now cenobitic and experiencing a renewal and revival. The Lavra is also experiencing new growth in number of monks and in renewal of its physical plant. Unlike most monasteries there, it has never had a major fire and the church, refectory and several other buildings are original. Nearby around the tip of the peninsula is the lovely Romanian Skete of Prodromou, as large as some monasteries but since it was founded in the early 19th century it has continued as a skete. Relatively poor, the monks do

all the work, including farming, fishing and repairs on the buildings. I have now twice visited this community for several days and find the spirit of love and brotherhood overwhelming.

It takes between five and seven hours to round the tip of the peninsula on the ancient trail. Around the tip I have visited, for one night each, the idiorrhythmic sketes of St. Anne and Neo Skete — about an hour's walk away. In these, the guests are fed by the guest master as monks live alone in individual houses or with one or more companions and hold their services privately. These communities contain many icon artists as well as artisans in metalwork, and farmers to grow food for the community. The monastery of Simonopetra is several hours walk from either of these, or about an hour on the early morning mail boat. It sits on a rocky precipice more than 1,000 feet above the sea. Hiking up from its landing on an ancient rocky path takes between one and two hours. It was founded in the mid-14th century by a hermit who repeatedly saw at night a flame on the rock, where he started the monastery. It has been gutted by fire several times, most recently in 1891. Lacking the ancient frescoes of other monasteries, its location is spectacular. With only ten elderly monks in 1970, it now has more than 50, mostly young and mostly university graduates. Although most monks on Mt. Athos are not ordained priests, by long-standing custom all are called "father." There are said to be between 40 and 50 American-born monks scattered among the many monastic communities on the peninsula.

The monastery of St. Panteleimon, originally Greek, has been known as the Russian Orthodox monastery since the mid-19th century. Supported by the czars, it began to decline following the Russian revolution. Since then, political factors have kept its numbers small. Within the last two years, more than 20 young monks have come from Russia to join the older ones. Repairs are beginning on some of the buildings. The churches here were built in the 19th century and the services are magnificent.

No writer could even begin to describe, in limited space, the beauty and mystical atmosphere that permeate the peninsula known as Mt. Athos. The creations of God and man are overwhelming. After both visits, I disliked, for a period, the real world and its confusion, noise and haste.



The western range of Simonopetra

Liturgical Fidget

By SARA McLAUGHLIN

The Episcopal Church is afflicted with a terminal case of what C.S. Lewis referred to as “liturgical fidget.” As a result, many newcomers and visitors miss the opportunity to experience the transcendent splendor that once pervaded the Holy Eucharist.

Our liturgy is probably our best evangelistic tool, and when we allow the service to become distracting, then we have hampered the means by which so many people have found their way to God.

I remember the first time I set foot inside an Episcopal church. The sense of God’s presence was astounding. Somehow, amidst the deafening silence, as I walked down the aisle and fixed my eyes on the Christus Rex, God’s presence seemed palpable. I will never forget the overwhelming nature of that encounter with the living God.

It seems that if we are serious about wanting to be effective evangelists, we should concentrate on finding a cure for the liturgical fidget. By doing so, perhaps we can recapture that sense of awe and wonder that once permeated nearly every Episcopal church.

The symptoms of our malady afflict members of the church’s hierarchy differently. For instance, symptoms are manifested in the laity in the following ways. They typically whisper before the service; next, they incessantly flip the pages loudly in their prayer books; they noisily drop their hymnals, pew sheets, prayer books and whatever else they are juggling; they become terribly confused about when they should sit, stand or kneel and so they squirm and twist in the pews, trying to see what posture is most prevalent; lastly, they mumble, as inaudibly as possible, the responses, because they are no longer sure what is appropriate.

This scenario is both comical and problematic. The members of the con-

gregation who fit this description may be so irritated by their inability to cope with the service that they blame their frustration on the eternally “new” newfangled prayer book or the new hymnal and a host of other scapegoats.

Perhaps it isn’t possible to entirely eliminate all the shuffling, flipping, juggling, mumbling and unsynchronized bobbing up and down. However, if people would focus more on God’s presence and less on preciseness, then some of these annoying disturbances might be minimized.

If people would just loosen up bit and laugh at our peculiarly Anglican disorder, perhaps the magnitude of liturgical accuracy would shrink.

For example, we must admit the discrepancies between the responses in the different eucharistic rites can be maddening at times. It can be distracting to have to remember whether we are lifting our hearts “up unto the Lord” or lifting them sans the “up.”

It is embarrassing to utter loudly, absent-mindedly, from force of habit, “and with thy spirit,” while others recite properly “and also with you,” or to yell, “Glory be to thee, O Lord,” while others say “Glory to you, Lord Christ.” Some people operate on auto-pilot, and they have a difficult time remembering to read instead of recite from memory.

Nevertheless, we concentrate entirely too much on which response to make. I have thought of a possible cure; when in doubt, simply create your own hybrid response, such as “And also with you and your spirit,” or “thee and thy spirit,” if you are in an Elizabethan mood. In response to the gospel, try something like this, “Glory be to you, to thee, O Lord, Lord Christ!”

The priests sometimes add to the confusion. When they are afflicted with liturgical fidget, they tend to play “Musical Rites.” Rite I today, Rite II next week, and Mystery Rite the next (service starts and congregation

guesses which rite the priest is using).

There are any number of ways that priests can scramble the prayers and send participants in the service into a frenzy trying to follow prayers A, B, C and alternate this, that and the other.

It seems as if the obvious solution to priestly fidget is to choose a rite (agreed upon by some diplomatic method) and stick to it for a long period of time. Then print all the necessary information in the pew sheet, and refrain from announcing page numbers; those intrusions ruin the flow of the service and further distract the laity.

Furthermore, if priests want to be effective evangelists, then they should emphasize in their sermons the divine love of God. People literally starve for God’s love as opposed to “that miserable stuff we muster up and pass off as love,” as the Rev. Mother Mary Christabel of the Community of the Holy Spirit so aptly described it.

I don’t think anyone has the wrong intentions in the churches in which the focus is shifted to liturgical changes, social issues, corporate church building, priestly gender or any other concern. However, when these concerns become an end in themselves rather than a means by which to lead people to Christ, then the gospel is overshadowed.

All of our evangelistic efforts will not work unless we have something to offer people that they have yet to encounter. Our liturgy needs to allow the spirit of God to make his presence known. After all, in his light, we see light. We need only to provide the reverent atmosphere; God does the rest.

Everyone seeks to know God and to be known by him. It’s easy to lapse into some type of identity crisis in the Episcopal Church while we search frantically for the perfect liturgy or program. In reality, the main goal is to restore simplicity and dignity to our service so that people can lose themselves in it, and find themselves face to face with irresistible grace.

Sara McLaughlin is an instructor in English at Texas Tech University and she resides in Ralls, Texas.

THE LAST TEMPTATION OF CHRIST. Directed by Martin Scorsese. Two hours and 40 minutes.

Unfortunately, the current atmosphere has made discussing objectively Martin Scorsese's film of *The Last Temptation of Christ* close to impossible. The combined theological ignorance, visual illiteracy, rudeness and downright dishonesty of the forces arraying themselves against this powerful theological statement in fiction form has been so staggering that one scarcely knows where to begin in refuting the protesters. I have counted over 100 separate objections to the film, not one of which is true if taken into total context of the work.

Had members of certain denominations simply said that they believe any tinkering with the life of Christ from the gospel accounts is by definition pernicious, then they would have been making a narrowly defined stance which, whether true or not, is at least tenable. But any film that includes a scene imaging the sacred heart of Jesus as does *The Last Temptation* would hardly appeal to fundamentalists tastes anyway.

The position of the Roman Catholic censors is probably correct: if a person has little or no philosophical or theological training he is liable to be confused by the movie. The problem with this approach is that the proof is in the viewing. If a person sees the film and thinks it blasphemous, he probably *shouldn't* have seen it because the film is not blasphemous in the slightest. If, however, one believes a film should be suppressed because many are not ready for its message, this is tantamount to saying that we should all be kept babies in the faith. Some of us wish to grow.

"But a person doesn't get his theology from movies." I am afraid anyone taking that position at this late date, anyone who approaches films with the attitude "they are *just* movies" underestimates their power. Film is Richard Wagner's total art made manifest. Except for the personal touch of the stage or pulpit, films can do everything —

Arthur Livingston, a free-lance writer in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975. He has given special attention to how theological presuppositions affect an artist's work.

word, music, image — at once, and vary it in time. This is why many fundamentalist sects despise all films; they rightly perceive them as threats to the sole authority of scripture.

The Last Temptation not only is not blasphemous, it is profound and even reflects an ascertainable orthodox theology, in this case, conceptualism. Bonaventure, Duns Scotus and other medieval Franciscans, Gerald Manley Hopkins, John Henry Newman and Charles Williams would have embraced this film. The body and the physical world are seen as good in themselves except when spirit corrupts them. Virtue is a radical extension of free will; there is no virtue without rational *choice* of good. This is not the place to itemize all the tenants of such a theology, but if you get to see the film, bear it in mind and see what the specific objections to the content mean in context.

The biggest objection seems to be put into a form like, "Jesus on the cross dreams of having sexual relations with Mary Magdalene." I hope people who speak like that simply do not know any better, in which case they should either see the film or else be quiet. Jesus on the cross is tempted by Satan in the guise of a guardian angel to come off the cross because he has suffered enough; he is offered the chance of a normal married life with Mary.

A married Jesus then indeed has conjugal relations. But mark how Scorsese really presents the marriage consummation. Not only is there no nudity, no senses titillated, but instead there is joy in procreation, all in one shot. In other words, this is not pornography but celebration. Compositionally our attention is not on the couple but on the disguised Satan, forcing the sensitive viewer into understanding the cosmic significance of the actions presented. This goodness is evil in this case. Hardly blasphemy, whether or not one considers it in good taste.

Years ago I decided not to read the Nikos Kazantzakis novel (a situation I plan to rectify) because I was told that the author presents the last temptation as sexual, which would not be blasphemous, but merely trivial. Sex is one of the *first* temptations. The real temptation of Christ here is to deny his godhood and live as other men. This temptation is of vast importance and

something one can imagine happening. Also, remember that the entire point of the film is that Jesus overcame the temptation.

In addition, the objectors vilify the film because Jesus calls himself a sinner and has doubts. Our understanding of Jesus' consciousness will always be conjecture this side of eternity. But to wrestle with the idea in light of the creeds can teach us much about both Jesus himself and the atonement. All scripture shows a gradual revelation of God to man. Why not a gradual revelation of God to Jesus, an awakening of his own divine nature, a revealing of what he needs to know as a human being. He was many things, one of them being a first century Jewish man. If visions told this devout man that he was God, I am sure he must have thought long and hard about what the visions told him, and may well at one point thought himself sinful.

And this is what is missing from all the other portrayals of Christ on film — the struggle. If there were no human struggle of good and evil in Jesus, then he was something other than a man and the atonement is meaningless. It's God doing magic tricks or slapping himself in the face for no reason. Only a *fully* human being, who was also God, could substitute himself for me and for all of us. But that's orthodox. It's also the point of this film. The crowning irony is that the protesters are outraged that Scorsese has not presented us with the usual wimpy gnostic that Hollywood likes to take the place of Christ in portrayals of him. I can imagine Christians picketing *The Greatest Story Ever Told*; Jesus never blinked once in that film, to my recollection, and the agony in the garden looked like the prelude to high tea. That film may well *have* been blasphemous.

My hunch is that I may receive some letters about this article, letters saying that I overlooked this element or that bit in the film. Of the 100 or so objections, I have had room to answer only a few. If you have any objections of your own, I will be happy to answer as many questions as THE LIVING CHURCH will provide space. There have already been some conversions because of this film; at the very least Christology is for a season being openly discussed in the daily papers. Can Satan cast out demons?

BOOKS

Examining Premises

FEMINISM AND FREEDOM. By Michael Levin. Rutgers University. Pp. 490. \$19.95 paper.

There are but few books in any given year which succeed in achieving both contemporary and permanent significance. Michael Levin's is one of them. The book is neither theological nor religious in its content. (Mr. Levin, one gathers, is an agnostic.) Nevertheless, his topic has considerable ramifications for the religious world. Everyone who espouses theological "pluralism" will want to read this book. The author writes with a clarity of style and with a logical precision rare indeed, and his wry humor pops up in unexpected places!

Feminism is an emotionally laden issue and feminists themselves have scarcely created a climate conducive to dispassionate debate. Mr. Levin has succeeded ably in focusing the eyes of science and philosophy on the issue. (He is professor of philosophy at the City College of New York.) His examination of the premises of feminism and its applications in contemporary society and politics is thorough in a scant couple of hundred pages. His footnotes are appallingly extensive and his assessments are made from feminist writings; he does not set up straw men (women?). Topics range among others,

from the family, to education, to women in the armed forces to language. A summary chapter puts the matter succinctly and forcefully. This reviewer (whose graduate work includes biology) was especially appreciative of his use of the known facts of biology/physiology and current evolutionary studies.

Episcopal feminists and non-feminists alike will find this book useful in focusing attention where it is needed. Heartily recommended.

(The Rev.) WINSTON F. JENSEN
Church of St. Alban the Martyr
Superior, Wis.

Amazing Conversions

HARLOTS OF THE DESERT: A Study of Repentance in Early Monastic Sources. By Benedicta Ward, SLG. Cistercian. Pp. ix and 113. \$25.95.

At first sight, this looks somewhat pious and out of touch with current thinking. The subtitle at least needs to be understood as limited to repentance in connection with sexual matters, rarely today treated with the intensity felt in these early texts.

The redeeming factor is the level of sensitivity, compassion, sophistication, insight, which these hardy and austere desert monastics brought to their deliberate seeking of women, often young, very beautiful, wealthy, sur-

rounded by a train of servants and followers and given over to the opposite extreme, total unrestraint. The clash and contrast is not as we might imagine: tough and condemnatory. Instead, it mirrors in ways which can put us to shame the quiet, profound knowledge of individual needs which Christ showed, and in particular how he would overcome convention and timid conformities when face to face with individuals.

The hermit, the bishop, the monk, in these tales, is as circumspect as a spy, but as straightforward in dealing with the facts of inner consciousness as Christ was at the well. They take enormous social risks, for the sake of an individual to whom they feel God has sent them. But the woman is not unprepared. She has been aware in her solitude, in the midst of suitors, that there is a presence of God, that her hidden thoughts are known there. The coming of the human messenger is responded to with a kind of deliberation, she makes an absolute public gesture which appears one of relief and steps from the one lifestyle to the other, it is implied, permanently, enthusiastically and with far greater inner peace than ever before.

Undoubtedly there is an element of hagiography and didactic intention in the record. Even so, the original texts come across as recording something true and authentic of human nature and human encounters, and in the end tell the story of what happens in hearts, out of sight but governing outward acts, in the same manner as many scriptural incidents do.

The editor, who teaches at Oxford and is a member of a Carmelite-type Anglican religious community, is a well known authority on early monastic history.

SISTER COLUMBA, OSB
Camden, Maine

Books Received

THE SENSE OF HIS PRESENCE: Experiencing Spiritual Regenesis. By David R. Mains. Word. Pp. 192. \$8.95 paper.

SEEKING THE FACE OF GOD. By William H. Shannon. Crossroad. Pp. 174. \$11.95.

INVISIBLE HARVEST. By John Carlisle. Eerdmans. Pp. xi and 116. \$7.95 paper.

CHRISTIANS AND THE ART OF CARING. By William V. Arnold and Margaret Anne Fohl. Westminster. Pp. 118. \$9.95 paper.

Conference for Clergy

on
THE CHURCH'S MINISTRY OF HEALING

Oct. 17, 1988

at

The Convent of the Transfiguration
Cincinnati, Ohio

Sponsored By

The Episcopal Healing Ministry Foundation
The Rev. Emily Gardiner Neal, President

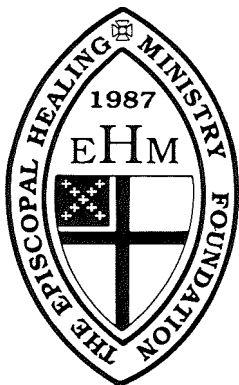
Principal speakers:

The Rev. Emily Gardiner Neal, Deacon
The Very Rev. John H. Rodgers, Th.D.
Dean, Trinity Episcopal School for Ministry
The Rev. William N. Beachy, M.D.
North American Warden, Order of St. Luke

For registration information:

Telephone:
St. Thomas Episcopal Church
Terrace Park, Ohio
513-831-2052

Write:
P.O. Box 42120
Cincinnati, Ohio
45242



CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ALABAMA
TUSKEGEE UNIVERSITY Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
 The Rev. Vernon A. Jones, r (205) 727-3210
 Sun 9, 11 H Eu. Wed 7 H Eu

ARIZONA
ARIZONA STATE UNIV. Tempe
EPISCOPAL CAMPUS MINISTRY AT ASU
 1414 S. McAllister
 The Rev. Edward M. Sunderland, chap. (602) 894-0638

UNIVERSITY OF ARIZONA Tucson
EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
 The Rev. J. Michael Porteus, chap (602) 623-7575
 Sun Eu 6, Wed 12:10

CALIFORNIA
CAL POLY SAN LUIS OBISPO
 The Rev. David Smiley, chap (805) 544-3710
 1468 Foothill Blvd., San Luis Obispo 93401
 Sun HC 7, University Christian Center

SAN FRANCISCO STATE UNIV.
ECUMENICAL HOUSE
 190 Denslowe Dr., S.F. 94132
 Bryony Conner Woodruff, chap (415) 333-4920

STANFORD UNIVERSITY
 The Rev. Penelope Duckworth, chap (415) 723-3114
 P.O. Box 8687, Stanford 94305
 Tues HC, noon, Common Room, Clubhouse

UNIV. OF CALIFORNIA AT BERKELEY
EPISCOPAL CHAPLAINCY at the Univ. of Calif.
 2300 Bancroft Way
 The Rev. Stephen Brannon, chap (415) 845-5838

UNIV. OF CALIFORNIA, SANTA CRUZ
 The Rev. Casey Longwood, chap (408) 423-8795
 532 Center St., Santa Cruz 95060
 Wed HC, 5, Student Health Center

COLORADO
FORT LEWIS COLLEGE Durango
ST. MARK'S 910 E. 3rd Ave. (at 9th St.)
 Sun Masses 7:30 (Rite I) & 10:30 (Sung, Rite II), Ch S all
 ages 9. Tues 5:30, Wed 8:30, Thurs 6:30, Fri 5:30. C by appt

UNIV. OF NORTHERN COLORADO Greeley
TRINITY 3800 W. 20th St.
 The Rev. Robert C. Lord, r
 Sun H Eu 7:30, 10:30, Thurs 9. HD 7:30

CONNECTICUT
YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
 1955 Yale Station, New Haven, Conn. 06520
 The Rev. Dorsey W.M. McConnell, chap
 H Eu 5 Sun-Fri, Dwight Chapel

DELAWARE
UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily

FLORIDA
UNIVERSITY OF FLORIDA Gainesville
INCARNATION 1522 W. University Ave.
 The Rev. David R. Francoeur, chap (904) 372-8506
 Sun HC 11, Mon H Eu 12 noon, Wed H Eu & Healing 6:30

GEORGIA
ATLANTA UNIV. CENTER Atlanta
ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., S.W.
 The Rev. Vincent P. Harris, chap
 Sun HC 11. Wed HC 7

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap to Emory
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7. Emory's Cannon Chapel: H Eu Wed 5:15; noon prayers daily 12:00

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap (217) 345-8191
 Trinity Church, Mattoon 235-0018

NORTHWESTERN UNIVERSITY Evanston
ST. THOMAS à BECKET 2000 Orrington Ave. 60201
 The Very Rev. Scott N. Jones, D.D., chap (312) 328-8654
 Sun H Eu 11; St. John's Chapel, 600 Haven at Sheridan

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wkdays as announced

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

INDIANA
BALL STATE UNIV. Muncie
GRACE CHURCH Madison at Adams
 The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E. Mansfield, c and chap
 Masses Sun 8, 10:30, Wed 5:30, Tues noon at Student Center.
 HD as anno. Canterbury Fellowship (317) 289-7931

DePAUW UNIVERSITY Greencastle
ST. ANDREW'S 520 E. Seminary
 The Rev. William D. Wieland; the Rev. Dr. H. John Eigenbrodt, assoc
 Sun HC 10; Wed HC 12:20

INDIANA (Cont'd.)
PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
ST. ANDREW'S 100 Erie St.
 The Rev. Robert G. Bramlett, D.Min.,
 Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

IOWA
GRINNELL COLLEGE Grinnell
ST PAUL'S CHURCH and Student Center State St. & 6th
 The Rev. Willa M. Goodfellow, r & chap
 Sun HC 8 & 10:30 and as anno

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
 20 E. Market 52240 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Services and activities as announced

KANSAS
UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu

LOUISIANA
TULANE/LOYOLA/NEWCOMB New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10

MAINE
COLBY COLLEGE Waterville
ST. MARK'S 60 Eustis Parkway
 The Rev. Douglas S. MacDonald
 Sun 8, 10:15; Wed 10. Colby Chapel Wed 5

THOMAS COLLEGE Waterville
ST. MARK'S 60 Eustis Parkway
 The Rev. Douglas S. MacDonald
 Sun 8, 10:15. Wed 10

UNIV. OF SOUTHERN MAINE AND LAW SCHOOL Portland
WESTBROOK COLLEGE
TRINITY Forest Ave. at Coyle St.
 The Rev. John Woolverton, Ph.D., r; the Rev. A. Katherine Grieb, J.D., ass't; the Rev. Arlyn Barnard, d
 Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S). Young Adults Group. (207) 772-7421

MASSACHUSETTS
HARVARD UNIVERSITY Cambridge
 The Episcopal chaplaincy at Harvard and Radcliffe
 Two Garden St. Cambridge, Mass. 02138
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main, Attleboro
 The Rev. John D. Crandall, the Rev. Dan J. Handschy
 Sun 8, 10. Wed 7:30

MICHIGAN
WAYNE STATE UNIV. Detroit
THE EPISCOPAL CHAPLAINCY
 The Student Center Bldg., Room 687
 Fr. Duane W. H. Arnold, chap

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

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. Wkdys HC 12:15 daily; Wed 5:30.
 Student Fellowship Tues 5:30

WISCONSIN

DIOCESE OF EAU CLAIRE, Canterbury Association
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

The Church Services Near Colleges
 Directory is published
 in all of the
 January and September issues
 of THE LIVING CHURCH.

If your church serves in a college
 community, and your listing is not
 included, please write to the
 Advertising Manager
 for the nominal rates.

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. Wkdys as anno

MISSOURI
SOUTHWEST MISSOURI STATE UNIV. (SMSU) Springfield
EPISCOPAL CAMPUS MINISTRY
Ecumenical Center
 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 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. Wkdys as announced

MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10. Wkdys 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
GOOD SHEPHERD Montrose & Lancaster
 The Rev. Jeffrey Steenson, r; the Rev. W. L. Prehn, c; the
 Rev. John Holt, ass't
 Sun 8 & 10; Weekday Eu 7:30. Welcome students!

CARLOW COLLEGE Pittsburgh
CARNEGIE-MELLON UNIV.
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. Kempf, 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

PEOPLE and PLACES

Appointments

The Rev. **Vernella Alford-Brown** is rector of La Iglesia de La Divina Providencia, 31 Mather St., Hartford, Conn. 06112.

The Rev. **Peter R. Coffin** is curate of the Church of the Holy Cross, Tryon, N.C.

The Rt. Rev. **R. Heber Gooden**, retired Bishop of Panama, is now bishop-in-residence at Church of the Holy Cross, 875 Cotton St., Shreveport, La. 71101. Bishop Gooden was recently married to Sandra Roberts in the chapel at Holy Cross.

The Rev. **Lauren A. Gough** is rector as of Sept. 6 of St. John's, Broad Creek, 9801 Livingston Rd., Ft. Washington, Md. 20744.

The Rev. **A. Russel Matthews** is rector of Trinity Church, 1501 N. Glass, Victoria, Texas 77901.

The Rev. **Timothy J. Vellom** is vicar of Trinity Church, Box 305, Edna, Texas 77957.

The Rev. **Charles G. Woehler** is assistant of St. Mark's, 315 E. Pecan, San Antonio, Texas 78205.

Ordinations

Deacons

El Camino Real—Nancy Alexandra Barnard, assistant, St. Luke's, 5318 Palma Ave., Atascadero, Calif.

Permanent Deacons

Indianapolis—Martha Ponader, St. Alban's, Indianapolis, Ind. Add: 4601 N. Emerson Ave., Indianapolis 46226.

South Dakota—Dolar J. Turgeon, assistant, Trinity Church, Box 188, Mission, S.D. 57555.

Retirements

The Rev. **James Brice Clark**, as rector of St. Luke's, Woodland, Calif. Add: 321 Bartlett Ave., Woodland 95695.

The Rev. **Robert L. Matheus**, as priest-in-charge of Grace Church, Boone, Iowa. Add: 1215 12th St., Boone 50036.

Changes of Address

The Rev. **David C. Streett, II** is properly addressed at 1923 Woodlawn Circle, Clarksdale, Miss. 38614.

Schools

David Holland Charlton, treasurer of the Diocese of Virginia and formerly chief financial officer of Virginia Theological Seminary, is president of the Episcopal Church Schools, a corporation of the Diocese of Virginia, 110 W. Franklin St., Richmond, Va. 23220.

Other Changes

The Rev. **Thomas F. Keith** now teaches at Sterling College, Sterling, Kan. Add: Rte. 1, Box 130, Nickerson, Kan. 67561.

The Rev. **Robert W. H. Plested** is now a pastoral consultant and is pursuing graduate studies at St. Mary's University, San Antonio, Texas. Add: 5402 Timber Trace, San Antonio 78250.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. •fficiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworks**, Sewanee, Tenn. 37375. (615) 598-0208.

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, Fla. 32303. (904) 562-1595.

SIX 10' oak choir pews and two modesty rails. Make offer to: **St. Stephen's Episcopal Church**, Portland, Ore. (503) 223-6424.

PASTORAL CARE

MEDITATIONS for shut-ins. Yearly subscription \$33 (10 each week; add your greeting). **Home Prayers**, P.O. Box 108, Milford, N.H. 03055. Brochure on request.

POSITIONS OFFERED

FULL-TIME YOUTH/CHRISTIAN EDUCATION DIRECTOR: We are looking for a committed Christian who is an Episcopalian with experience in youth ministries and Christian education. Preferably college age graduate. Good salary and benefits. Send resumé and references to: **The Rev. Robert Burton**, St. John's Episcopal Church, P.O. Box 1432, Fort Smith, Ark. 72902.

ONE HUNDRED-PLUS family mission in desirable South Jersey community seeks energetic priest to help us grow spiritually and to become a parish. Candidates from nearby states preferred. Cover letter and resumé to: **Paul Eldridge**, Holy Trinity Search Coordinator, 100 S. Marion, Wenonah, N.J. 08090.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Zaire, Spain, Solomon Islands, and Japan. Write: **Missionary Personnel Coordinator**, Box 490, Forest City, N.C. 28043.

UNIQUE OPPORTUNITY for a young, energetic and compassionate assistant priest in a rapidly growing, traditional mid-sized parish located in one of southwest Florida's nicest coastal areas. Send resumé to: **The Rev. George Curt**, P.O. Box 65, Englewood, Fla. 34295-0065.

RAPIDLY growing congregation of 700 in East Bay area of Diocese of California seeks 20 hour director of music to coordinate existing program consisting of three choirs, and to work closely with rector in shaping and defining worship life of the parish. Send resumé to: **Musician Search Committee**, St. Timothy's Episcopal Church, P.O. Box 446, Danville, Calif. 94526.

POSITIONS OFFERED

DIRECTOR OF MUSIC (organist/choir director). Staff position (25 hours/week). Medium-size, growing parish with traditional and contemporary music and liturgy. Adult choir, youth choir and Schulermerich handbells. 20 rank E.M. Skinner •rgan. Salary: \$13,000 annual, major medical insurance through Diocese of Southern Virginia. Two weeks paid vacation. Seven days paid holidays. Two weeks continuing education + \$500 expenses. Annual salary review. Resumé to: **Rector and Music Search Committee**, St. Paul's Episcopal Church, P.O. Box 564, Petersburg, Va. 23804.

TRAVEL

CHRISTMAS AWAY? MAYBE EGYPT? Sheraton Deluxe all the way including five-day Nile cruise. December 11 departure, return December 23 or Christmas Day. Limited to 24. Brochure. Dr. and Mrs. Ray Kiely, 3504 Colony Rd., Charlotte, N.C. 28211.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

whenever you want

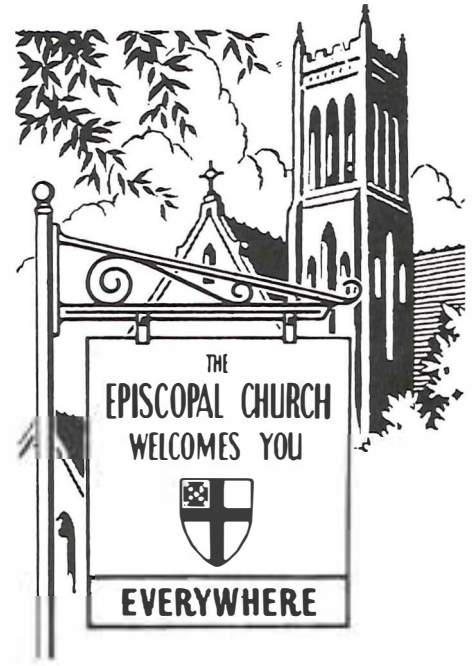
to BUY or SELL

NOTICE TO 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 subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY



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 10:30-15, Sun 12:30-2:45. Hours 10:30-7:30 Mon-Fri, 10:430 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

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Bryan Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
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. Wkdy 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
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Thurs 7:30. C by appt.

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

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.
J. K. Johansson, c; J. Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. 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

NEW YORK, NY. (Cont'd.)

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

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 Pritchard, 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; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; 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.

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.