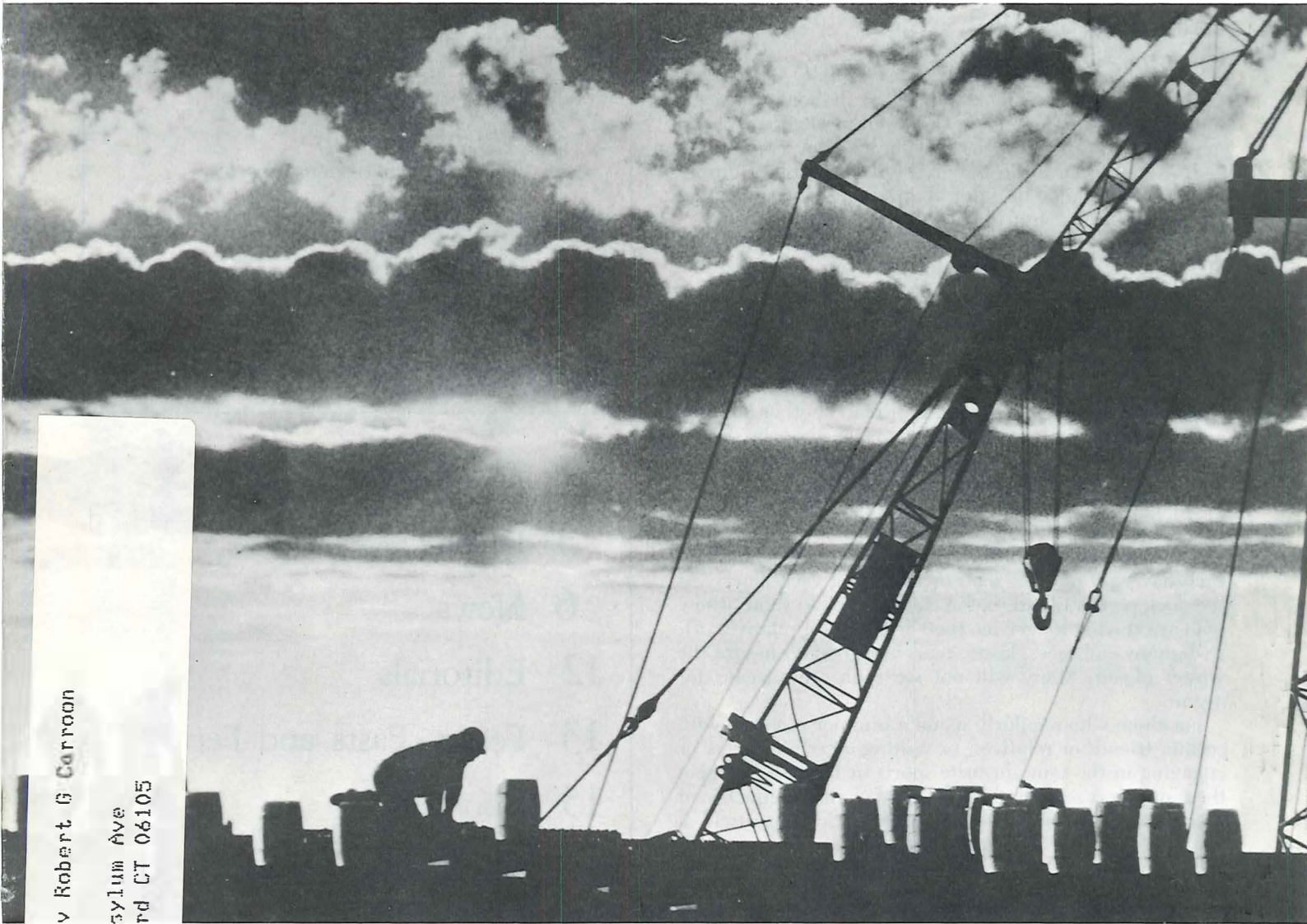


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## **IN THE NEWS:**

**A summary of action  
at Lambeth Conference**



## Summer's End

Some clear, sunny but cooler days usually tell us that Labor Day is approaching. There will of course be some hot days in September and even in October, but in most places in the U.S. the real summer has come to an end. We experience the Labor Day weekend with mixed emotions. We enjoy bringing the months of summer to a happy conclusion, but regret that it is over.

After so very much heat, it will be a relief to have chilly nights and have mornings when we can really feel like going to work. Many of us will have had enough of mosquitoes, of cold food, of soggy T-shirts, and of bare feet being burned when we cross an asphalt road to a beach or a pool! On the other hand, as one summer comes to an end some are already thinking of next summer, when they will play a better game of tennis, or read another novel by a favorite author, or dine again in a newly discovered restaurant, or become better at windsurfing, or catch a bigger fish, or go farther hiking or bicycling.

On many summers, my family and I have visited a small and somewhat inaccessible island. At the end of the summer season, the little ferry returns to the mainland each day with another load or departing vacationers. At the dock on the island, before the journey to shore, those who are staying longer see their friends and relatives off, with many embraces, kisses, tears and good wishes for the winter ahead. Many will not see each other again for a year.

For those who regularly spend a summer vacation with certain friends or relatives, or visiting a certain place, or engaging in the same favorite sports or hobbies, to them these summers seem to form a sort of chain, a sequence of their own. The vacation is a small world unto itself, a world from which we finally return to the ordinary world. Like a magic world in a child's book, it has its own cycle of time. If you spend one week in a cottage on the seashore every year, it takes over half a century for you to be there one full year! The cushions, chinaware, and so forth can never be remembered as having been new, but neither are they too old — only gradually more reminiscent of pleasant days in the past. One of the delights of a vacation is indeed this slower movement of time, and yet, paradoxically, our days in that little world are over so soon!

Who is to say which is the real world? For some, vacation has been a short respite, from which they will return to work with renewed energy. For others, one of the motives for working all year is to do what one really wishes to do during a vacation. Most of us do live in more than one world. Fortunate are we if we can know God's presence and experience God's guidance in each different place of our earthly lives.

H. BOONE PORTER, Editor

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Labor Day, September 5

RNS photo

# LETTERS

## Uncertain Stand

We are currently courting or being courted by the Episcopal Church. We are coming out of many years in a charismatic church and find the liturgical form of worship satisfying a spot in our spirits and souls that hasn't been touched for some time. We love the church, its tradition and its people. We have not made a commitment, because we are concerned about bringing our two preteen children and our tithes into a fellowship that seems to tolerate from clergy and lay leaders and almost to relish such a wide diversity of opinion on major issues such as abortion, homosexuality and the scriptures as final authority in our lives.

How can we risk sending our kids into a Sunday school class where they are likely to hear liberal points of view from teachers whose opinions clearly contradict biblical mandate? In the world, in our public schools, we have come to expect that kind of nonsense and confusion, but the church is supposed to be a refuge and a defender of scriptural, Christ-centered sanity in a world that has gone around the bend.

We have seen comments in TLC lamenting the fact that the Episcopal Church has lost and had troubles attracting new members. Historically, the more conservative churches that maintain a high biblical standard are those that enjoy growth, while those that are willing to compromise with the world experience declining membership. We want to enter in, but are not sure we belong and would be welcomed.

ANN COLLINS

Santa Fe, N.M.

## Hanging In

Those of us who in particular wear no "school ties" as native Episcopalians, but rather entered the church from non-Anglican backgrounds, find the overall post-General Convention back-patting more than a little bit difficult to swallow. While undoubtedly the editor of TLC is correct in his expressed belief that a "grace" was "manifested in so many good things and so many people" [TLC, Aug. 7], yet there is the underlining question that I am rather certain others besides myself must share: "Is the real issue the survival of the Episcopal Church or the truth?"

For how, may I ask, can "reconciliation" and divine "grace" be applied to the distortion of the fundamental doctrine of the One, Holy, Catholic and Apostolic Church, the Holy Trinity, as such distortion was voted upon and accepted with the approval for further trial use of the so-called "inclusive language" services? What is in store for the traveler who happens upon a church where a deliberate mis-

translation of the Word of God is used in place of any of the authorized versions obedient to the Holy Spirit rather than the spirit of the times? For the sake of the political order and the survival of democracy there must be a spirit of compromise: yet there are no political solutions for dealing with the vital issues which confront the church.

What is in store for those of us who cannot accept the majority vote?

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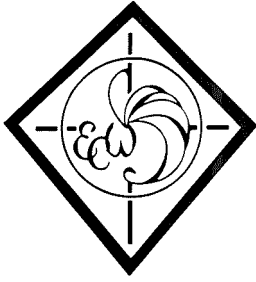
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# LETTERS

Many have left the church and gone elsewhere. Some have just left, period. As tempting as it now seems to seek out the church that holds to truth above denominational survival, history is on the side of those who "hang in there" as did those faithful who refused to yield to the Arians and the Iconoclasts whose majority rule in the church lasted for so many decades. Dietrich Bonhoeffer wrote from his prison cell that the church (her worship and the sacraments in particular) are a luxury. How often this has proved the case for those who have been deprived of the church for the truth and conscience sake! Maybe the time has come when although many of us will not be exiled or put in prison or tortured as disobedient sons and daughters of Mother Canterbury (American style) we may just have to suffer a self-imposed "exile" — practice a most difficult and unpleasant abstinence rather than seek membership in another communion. Rather than yield to the "majority" or seek a way of escape, we do well to pray in confidence that in God's own good time the truth will prevail.

(The Rev.) DANIEL GOLDSMITH  
Killington, Vt.

## UTO

In your editorial "A Hundred Years of Gratitude" and your article, "The Women's Triennial" [TLC, Aug. 7], you referred to the United Thank Offering as the United Thank Offering of the women of the church.

The United Thank Offering is an offering of the whole church, for the mission of the whole church. When the old bylaws of the Triennial were suspended in 1967, women's work was incorporated into the church at large and the offering became an offering from men, women and children.

You also reported that UTO gave \$1,500 to each diocese of the church as seed money for outreach programs. The instructions which went with the announcement stated that the money was to be used as seed money for a mission imperative project of the diocese's choice.

I was amazed that no mention was made of the UTO video, "Into the Second Century" shown at the joint session. I have been told that seldom, if ever, has anyone received two standing ovations for a program at General

Convention. Both the gift and the video received standing ovations and the feeling at General Convention following that joint session was one of general praise, thankfulness and excitement.

MARIE C. ROGERS

Lexington, Ky.

## Drugs and Demons

My apologies to Ms. Craun [TLC, Aug. 7] for seeming to disparage the miraculous effects of therapeutic drugs on mental illnesses. I had no such intention, am very much in favor of their use, and meant only to warn against "scientific" non-belief in demons — what St. Paul called "the world rulers of this darkness," "the spiritual forces of evil in the heavenly realms" (Ephesians 6:12).

SALLY CAMPBELL

Cold Spring Harbor, N.Y.

## A Man Who Believes

The blending of "The First Article" with other parts of TLC is becoming a fine art. Increasingly I see a greater number of letters from traditional, scripturally-oriented priests (with their wives) who write unusually well.

After reading the letters in your July 10 issue, I returned to your June 5 issue to study what was written and then went back to the July 10 issue. There were the letters, the Kanuga debates, "Which Curriculum?" and finally the P.B.'s "Proclaim the Gospel . . ." in

which he intellectualized a formal process into Dullsville.

The latter brought to mind this story. The charge of inconsistency was made against David Hume because, although an agnostic, he went weekly to hear the preaching of the orthodox minister John Brown. Hume's response to the criticism was this, "I don't believe all that he says, but *he* does. And once a week I like to hear a man who believes what he says."

If these priests who write to you exhort about God "to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh . . . to keep God's holy will and commandments, and walk in the same all the days of (their) lives," then their parishioners, their church, the Episcopal Church and the one church of God has nothing to worry about.

(Col.) ROBERT S. MILNER, USAF (ret.)  
Charleston, S.C.

## Fortunate Fall

Surely not all your readers would oppose the Ven. Denise Haines' positive interpretation of Eve, as did the four whose letters you chose to print [TLC, July 10]. Ms. Haines represents a long and honorable tradition. St. Augustine first suggested what many others have argued, that the fall was ultimately "fortunate," essential to the full expression of love between truly free human beings and their infinitely

forgiving God. Jesus' best friends included both Peter, who spent most of his time taking risks and falling flat, and Mary Magdalene, who lived far outside social conventions. And God named as "a man after my own heart" none other than King David, who was as passionate about his reckless adventures as about his penitence.

(The Rev.) LOUISE CONANT  
Wellesley, Mass.

## Discerning the Feminine

This is in response to Adolph Schaefer's "Madame Chairman" letter on the "silliness" of inclusive language [TLC, June 26]. Mr. Schaefer says, "Let us assure women that they are a major part of mankind, and go on to the more important things."

May I assure Mr. Schaefer that women very well know that they are a major and important part of the human race. What many women find hard to understand is that in Christ, the feminine is a major and important part of God. When God is described as Father, Son and Holy Spirit, it is hard to discern the feminine. This male description of God is incomplete. We must somehow find words to better express the holiness of our God. Yes, let us go on to the more important things: expressing and proclaiming the Good News of our God to today's world, *in today's language*. Today's language is inclusive. So is our God.

(The Rev.) MARY WEATHERWAX  
Mt. Lebanon, Pa.



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## Lambeth Conference Summary

*In addition to resolutions already reported from England by our reporters Dorothy Mills Parker and Bishop Alexander Stewart, a number of other issues faced the Lambeth Conference.*

The bishops, through overwhelmingly adopted resolutions, urged a greater role in Anglican affairs for the triennial meeting of primates and the Anglican Consultative Council (ACC) and called for regional meetings of bishops to take place between Lambeth Conferences.

The resolution on the work of the first Anglican-Roman Catholic International Commission (ARCIC I) received much discussion. The resolution recognized the agreed statements on Eucharistic doctrine, ministry and ordination as in essential agreement with the faith of Anglicans. It also welcomed ARCIC's work on authority in the church as a firm basis for the direction of continuing discussion on that subject. Some Church of England evangelicals sought an amendment to insert mention of "the continuing anxieties and conscientious convictions of many Anglicans unable to support this resolution." It was soundly defeated because of positive response from the provinces through the worldwide evaluation process of the *Final Report*.

The original resolution passed with just seven against and three abstentions.

There were also resolutions concerning the communion's ecumenical relationships. Conversations were urged between Anglicans and Roman Catholics, Eastern Orthodox, Oriental Orthodox, Lutherans, Reformed, Methodists, Baptists, and Pentecostals. The United Churches of South Asia (Pakistan, Bangladesh, North India and South India) were held up as positive models of cooperation.

A debate which caused some concern was centered around proposed conversations between Anglicans and non-Christians. One resolution urged three-way discussions between Christians, Muslims and Jews. Some African and Asian bishops, who have experienced problems with Islamic fundamentalism or whose evangelical credos require them to seek the conversion of non-believers rather than enter into discussion, objected strongly to the resolutions, which were eventually passed.

Polygamy came to the forefront during one debate, a topic which polarized some African bishops. Introduced by the Rt. Rev. David Gitari, Bishop of Mount Kenya East, the resolution permits polygamists who convert to Christianity to keep their wives, although they must promise not to marry again after conversion. Up to

this point, men who converted to Christianity often chose one wife out of many and left the others and their children to fend for themselves. Though some African bishops did not agree with the measure, they showed support for their brother bishops who faced the problem in their own dioceses.

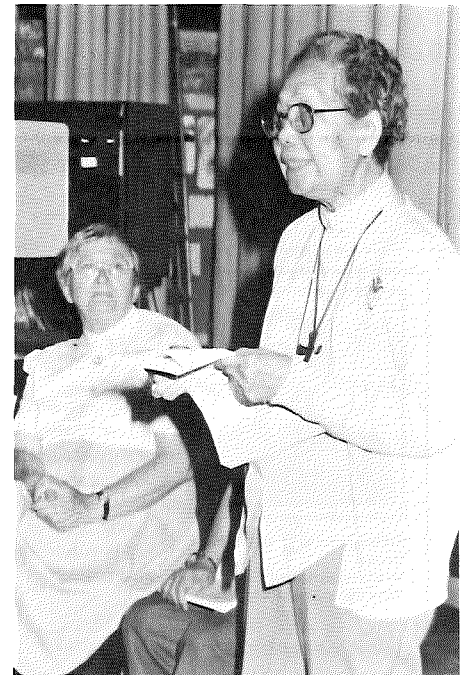
### AIDS

The problem of AIDS was introduced by a resolution from the Rt. Rev. Paul Moore, Bishop of New York. The bishops voted overwhelmingly to take the lead in promoting a non-judgmental attitude in their communities, together with formulating educational programs on the causes and prevention of the disease. The resolution called for diocesan strategies, which would train "pastoral helpers," give direct personal support to persons living with AIDS, help resolve the social problems relating to the disease, and strengthen the teaching of traditional biblical morality.

Responding to the need for peace in the Middle East, Lambeth adopted a resolution entitled "Iran, Iraq and Lebanon." The resolution "welcomes



After urging bishops gathered for the official 1988 Lambeth photo to have a "pleasant expression," a senior representative from an Oxford photography studio broke into a dance which raised some smiles and laughter.



The Rev. Joyce Bennett, (left) chaplain to the Chinese congregation at St. Martin-in-the-Fields in London; and the Rev. Florence Li, honorary assistant at St. Matthew's and St. John's Church in Toronto, addressed the Women's Witnessing Community in Canterbury. Ms. Li was ordained to the priesthood in 1944 in China and was the first Anglican woman priest. Ms. Bennett was ordained in 1970 in Hong Kong.

Iran's acceptance of the United Nations Security Council Resolution 598 to end the conflict in the Middle East and looks to Iraq to honor its commitment to do so." It also condemns the sale, use and supply of chemical weapons, and asks all nations to work toward the release of all hostages in Lebanon.

Archbishop Robert Runcie reported that Archbishop David Penman of Melbourne (Australia) had visited Iran at his request in late July to look into the status of western hostages and to foster better relations between the Iranian and Australian governments. Another Anglican bishop, the Rt. Rev. John Brown of Cyprus and the Gulf, had gone to Lebanon at the end of July at his request to ask Lebanese Christian leaders to help locate four Iranian hostages believed held in Lebanon by Christian extremists.

In addition to resolutions already reported, the conference adopted resolutions on a variety of topics that follow.

#### **International:**

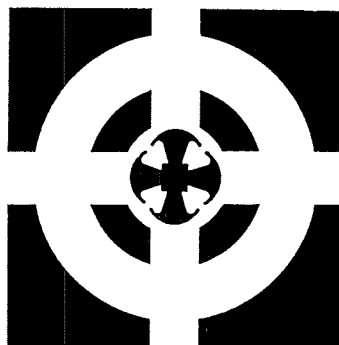
The communion voted to express concern for the exploitation of the South Pacific Islands by exterior military and economic forces; and to affirm the rights of Palestinians to establish their own state while also affirming the existence of the state of Israel.

They also approved resolutions which would call on governments to acknowledge freedom of religious activity in their countries and would discourage the rise in destructive actions by Islamic Fundamentalists against Christian churches in such places as Nigeria. Resolutions passed urged the withdrawal of U.S. sanctions against Nicaragua, Panama and Cuba and supported the Latin American churches in their ministries.

#### **South Africa:**

Bishops voted to support conscientious objectors in South Africa and to assure them of their prayers as well to condemn injustice in that country.

In addition the bishops called on South Africa to withdraw from Angola and called on Anglican provinces in the United States, Great Britain and Canada to press their governments to



fulfill their obligations as members of the Namibia Contact Group of nations and express support for Namibian independence.

#### **Human rights:**

The communion was urged to support human rights and speak out against certain rights abridgements such as torture and the death penalty.

The bishops also urged elimination of discrimination against homosexuals and affirmed that God's love extends to people everywhere. This includes people whose cultures have been destroyed in the Western Hemisphere, and it was resolved that their cultures be commemorated and their civic and land rights acknowledged. On an international level, the bishops approved a resolution in which they would work towards resolving the problems of international debt and world poverty.

#### **Miscellaneous:**

Resolutions were adopted: encouraging diocesan reevaluations of their ministry to youth; acknowledging the relationships between environmental damage, the rise of militarism and social injustice as people misusing others and resources; asking for a decade of evangelism and ministry in the 1990s; encouraging the training of laypeople for evangelism and ministry; expressing thanksgiving for the worldwide Mission to Seamen; and acknowledging an official "1988 Lambeth Call to Prayer."

In closing the conference, Archbishop Runcie said, "The first Lambeth Conference lasted four days; the second, in 1887, lasted four weeks. If succeeding conferences had lengthened at the same rate, they would now last just over 10 years and there would be no need for us to go home at all!"

## **Ministry for Ex-Offenders**

More than 100 people gathered earlier this summer around the nave of St. Mark's Church in Birmingham, Ala., for the dedication service of an "ex-offenders" church.

Sponsored by Re-Entry Ministries — an assistance program for former convicts directed by Jackie and Hank Gray — the interdenominational church meets monthly as a way of bridging ex-convicts into the churches of their choice.

"By establishing the Re-Entry Ministries Church, we hope to make it easier for ex-offenders to include religion as a permanent part of their lives," said Mr. Gray, who spent 20 of his 39 years in youth facilities and prisons.

Episcopalians themselves, the Grays were brought to Birmingham about three years ago by a group of businessmen who saw a need to follow up the many successful Christian ministries operating in Alabama's prisons. Before forming Re-Entry Ministries the Grays were working with former convicts through the Episcopal Church in Florida.

Jackie Gray, a former parole officer, married her husband the day after he was released from a Florida prison over four years ago. She says that through faith and the supportive church they found in Florida, he was able to turn his life around.

"There's a suspicion and condescension by many churchgoers toward former prisoners," said Mrs. Gray. "We hope that by bringing ex-offenders and 'free-world people' together, we can remove some of that stigma regarding ex-offenders."

Former inmate Jerry Williams stopped attending church with his wife because he felt that bias. "You get asked questions like, 'Where did you go to church before?' What do I tell them? West Jefferson [Correctional Facility]? Then they ask me how long I was there. Ten years. Then they start wondering who you killed or if you're going to steal from them."

The dedication service was attended by about 35 former prisoners, family members, representatives of the Cur-sillo and Kairos (a prison ministry) communities, corrections officials, and others. The Rev. Ed Wilson, rector of St. Mark's and a Re-Entry Min-

*(Continued on page 14)*



# Inspiring Children

Effective teachers come  
as a result of God's calling

By JO SHAFER

**T**he other day while sorting through some papers, I came across this tidbit: "The state [public] school tends to eliminate religion from the minds and hearts of the youth of the country. This is my grievance against the state school of today."

It sounded like an indictment against secular philosophy becoming more and more prevalent today. Actually, it was written in 1890 by Archbishop John Ireland, a founder of Catholic University in Washington, D.C. Religious education since then has continually been taken from public schools, and responsibility for it is put solely upon the church, with or without parental support.

Some parents, however, don't believe in formal Christian education. Anne and Greg's three children, for example, have rarely been to Sunday school, although Anne diligently saw to each infant's baptism and elaborate reception tea afterwards. "We like leisurely weekend mornings," she explains. "Besides, we do teach the children manners and morals. They really don't need all that Bible stuff."

Others, like Patty, look upon the brief Sunday school period as glorified babysitting while she occasionally

worships undisturbed. Although Patty's boys seem to enjoy the mess of finger paint and modeling clay, their irregular attendance detracts from any real learning experiences. Not worried, however, Patty says, "They can decide when they are older what they want to believe."

Other parents though, do look upon Sunday school as a place where young minds are molded by the Holy Spirit. They work in partnership with committed teachers to lead their children to Jesus Christ as Lord and Saviour. With St. Paul, they ask, "How can our children believe in Jesus if they have never heard about him? And how can they hear about him unless someone tells them? And how will anyone go and tell them unless someone sends him?" (Romans 10:14-15).

The religious instructor, whether director or superintendent, teacher or writer of educational materials, has been called by God. The teacher, however, has the most awesome responsibility, for the teacher is a missionary in the classroom.

Church school teachers are motivated by one of several determinants. They may have been "hired" by the rector or the director of religious education, or they may have volunteered. Teaching may make them feel important and useful. Or they may simply love little ones and have a way with them. None of these is a wrong reason for teaching; none is sufficient, either.

Effective teachers come as a result of God's calling, whether they recognize that calling or not. I began teaching during a high school summer when my friend Polly asked me to help out in the kindergarten one Sunday. She

persuaded me to come back again and again. Helping Polly was a way to pass the time until the 11:00 service, and I did feel useful. By the second summer of "helping out," I was hooked. It was years later, however, before I recognized my calling.

The first step in becoming an effective teacher is to maintain a personal relationship with God. The importance of knowing the Lord Jesus as a personal Messiah, Saviour, Lord cannot be overstressed. Daily prayer and Bible study are fundamental. Without this personal relationship, one's teaching ministry will run on its own steam until it gives out.

An inspiring teacher brings children to the faith by fostering self-esteem. Children should feel good about religion, not bad, sinful, or unwanted. Positive self-esteem makes a child feel important and cared for. It affects how the child relates to God, to others, to self. And it affects attitudes toward life situations. Self-esteem consists of four main ingredients: worth, confidence, security, love.

The best reason I know for claiming *self-worth* is found in Psalm 139:13-18. God knew you when you were but an idea in his mind. He planned and created you in a wonderful way. You are special.

*Confidence* rests in the realization that God has already given unique abilities and potential, as described in I Corinthians 12:4-7. These unique abilities make you different from your friends and give you that special touch or manner.

*Security* is based on internal spiritual conditions, knowing or being assured of your salvation in Jesus Christ.

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*Jo Shafer currently is compiling a two-year Sunday school curriculum for first and second graders. She is a wife and mother and is active at St. Timothy's Church, Yakima, Wash.*



A feeling of security enables you to relax within your environment, to withstand ridicule from unbelievers. This kind of security is quite different from a dead-bolt on a front door. When you are faced with a difficult decision, for instance, and you say, "I'll pray about it and let you know tomorrow," but then someone taunts you with "Aw, c'mon! Can't you make up your own mind?" you are able to stand unflinching. Romans 8:38-39 provides a foundation for this kind of security.

Then there is *love*. Of these four ingredients, love is the most important; it gives the basis for the other three. I frequently tell my children that, if they remember nothing else from all their lessons and memory work, they must always remember one thing: that Jesus loves them. Nothing else really matters.

During the school year, a teacher can foster self-esteem within each child by becoming acquainted through various activities. A home visit, when "teacher comes to tea," shows the teacher's personal interest in the child and home environment. Open house in October or November gives the parents an opportunity to visit the classrooms. They see children's work projects and observe a class session. Other suggestions include a picnic lunch on the church grounds after services, a simple Christmas party in the teacher's home, perhaps a field trip to a nearby shut-in. One church school recently hosted an old-fashioned May Day social for the whole parish; the children dressed in turn-of-the-century costume and served sandwiches, ice cream and lemonade.

All these activities provide valuable soil not only for fostering self-esteem but also for nurturing Christian growth.

Another step in becoming effective teachers is gaining a working knowledge of the Christian faith. In a nutshell, a teacher needs to know the Ten Commandments, the sacraments, especially baptism and Holy Communion, and the Christian year. He should be familiar with the Bible and church history, and be familiar with Episcopal Church history.

God calls his people wherever they are in their walk with him. The Holy Spirit gives his ability. "Not by might, nor by power, but by my Holy Spirit," says the Lord, will the classroom missionary nurture inspired children of God.

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# Love That Endures

## A fresh look at I Corinthians 13

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By JAMES C. DANNALS

I confess that for years I hated going to weddings. I wanted to celebrate with friends and relatives. I wanted to witness the sacred vows and be a part of the praying community in upholding the new wife and husband in their life together. And on occasion, though not often, I even looked forward to getting dressed up.

But I still hated going to weddings. I always convinced myself that they would be reading "the Love Chapter." And, as it seemed to me at the time, it was almost always read with mushy sentimentality. So strong had my feelings become that during the first few years of my ordained ministry in the parish, I had to fight an inner battle so as not to discourage engaged couples from choosing this chapter of scripture if they so desired.

One of the great joys of my life has been the opportunity to participate in and lead Bible study groups in our parish family . . . But then it happened! A group wanted to study I Corinthians.

Now there were many parts of this epistle that were very significant for me, for example: "We preach Christ crucified . . . the power of God and the wisdom of God" (1:23-24); "Now there are varieties of gifts, but the same spirit . . . if one member suffers all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ . . ." (12:4, 26-27); "If Christ has not been raised, then our preaching is in vain . . . but in fact Christ has been raised from the

dead . . . so also in Christ shall all be made alive" (15:14, 20,22).

How I looked forward to sharing in these and other texts and how I dreaded "the Love Chapter." But as with each blessing in my life, I was surprised. I really began to read the 13th chapter. I read it in several translations and I meditated. I stumbled through the Greek and I meditated some more. And mostly I began to ponder why St. Paul chose the particular order that he did: faith — hope — love.

I began to reflect more deeply on the meaning of life in Christ and how faith begins. I looked anew at people's encounters with Jesus in the Gospels. What was it that challenged and changed them? As I read the stories with fresh eyes and ears the answer was simply love — a gentle and confronting and inexhaustible love. The meditation led me to see and believe that Jesus' love awakened in people a new hope.

Knowing for the first time the reality of unconditional love brings hope. And the light of hope shines into our darkness and faith is born. But then why not love — hope — faith, in that order?

What I began to see is that hope and faith are indeed born through the experience of love. But the understanding of love only comes through the struggle.

I began to see what perhaps countless generations of Christians had always seen but to which I had been blind. As Dorothy, in "The Wizard of Oz" discovered about Kansas — what had been there all along I'd had to go a long way to find:

"Love is patient . . . love does not

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*The Rev. James C. Dannals is rector of the Church of Our Savior in Palm Bay, Fla.*

insist on its own way . . . it is not resentful . . . love bears all things, believes all things, hopes all things, endures all things . . . now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love."

To love is to suffer. A person can suffer without loving but one cannot love without suffering. Sorrow and joy

are "first cousins." Abiding love is enduring love which bears all things and grows through the gifts of faith and hope.

I know for certain that I now see "through a glass darkly," but I now see the wisdom of the apostle. I believe that hope is a deeper stage of faith and that love is the deepest form of hope.

Perhaps there is a passage of scripture you dread . . .

### A Double Life

The way of a man with a woman  
Was beyond knowing  
To the ancient, royal heart.  
He knew more than men do now;  
Only looking with the eyes to  
See the most apparent wounds,  
Only hearing with the ear  
The anger of the angry words.

The way of a man with a woman  
Is secret to the eye and ear  
But naked to the inner heart,  
And only those whose hearts can break  
And spill their inner treasure  
Know that a double life is lived  
Between a man and woman wed.

And you, the two of you  
Are joined in such perfection  
That creation's energy explodes  
From your two hearts.  
Your foretaste of completion  
So parallels completion  
That you ache more than others  
For the real marriage supper  
Yet to come.

You are blessed and cursed with  
Too much flavor of it now.

The way of a man with a woman  
Is beyond knowing  
To any one heart.  
It is synergistic knowledge,  
Revealed only in the sparks that  
Dance when opposites touch.  
Your spirits sparkle with electricity,  
Engaged in a perfect, mystic dance  
Celebrating the potency of your love,  
Which is your love itself.  
These two forms were made to dance  
Together.  
Their charge so awesome,  
A dance so fearful,  
A love so pure.

T.T. Patterson

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# Savory Salt

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Reflections  
of a naval chaplain

By DONALD B. HARRIS

In the February 1987 issue of the *Ministry and Development Journal* Dr. Leon Botstein, chairman of the Association of Episcopal Colleges, wrote an articulate and sympathetic article about the Episcopal Church. Unintentionally, he illustrated the corner into which we Episcopalians have painted ourselves, diminishing our effectiveness as Christians.

"The Episcopal Church," Dr. Botstein observes, "recognizes as a matter of practice and theology, the need to preserve a clear and distinct line between the secular and sacred. It asserts explicitly and implicitly that religion is a matter of personal belief and family conduct. The church's obligation to the state, is to help insure that doctrinal belief is kept a private matter and at arms length from public policy."

It is antithetical for us as Christians to ensure that our doctrinal belief is kept a private matter: we are commissioned to spread the gospel; we are called to incarnate Christ in our lives. Teresa of Avila reminds us that Christ has no eyes but ours, no feet but ours, no mouth but ours. Ours is the hand he lifts up in blessing.

As a matter of practice and theology the church's obligation is so to pre-

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*The Rev. Donald B. Harris is chaplain at Bruton Parish Church to the College of William and Mary, and until August 1 was a chaplain in the Navy.*

pare her members in worship, prayer, and learning so that they may bring this presence of the reconciling Christ to every secular structure within which they move. One could ask if there really is a distinct line between the secular and the sacred. Is there anything secular if Christ is Lord over all? At any rate, certainly it is not the church's "obligation" to keep doctrinal belief at arms length from public policy, and if this is how we are perceived then our response to the Great Commission is pallid.

As a naval chaplain I have worked and worshiped with laity and clergy from diverse Christian communities. From this experience two strengths of the Episcopal tradition stand out: liturgy and learning. We Anglicans, who are both catholic and evangelical, have a unique opportunity to minister to our brothers and sisters during this period of institutional flux.

Frederick Denison Maurice put it this way: "That peculiar character which God has given us, enables us [Anglicans] to understand the difference between a church and a system better perhaps than any of our neighbors can, and therefore our position rightly used, gives us a power of assisting them in realizing the blessings of their own."

To the Roman Catholics who are still digesting the meat of Vatican II we are able to act as close companions. We can share centuries of liturgical experience in vernacular worship. We of the Anglican tradition, are living proof that the catholic faith can function responsibly without an abundance of law.

By example we can encourage the Roman Catholics as they seek to have a more mature relationship between laity and clergy. Our experience with married clergy and optional celibacy is an attractive alternative for the Roman communion to explore. Many feel our current effort to understand God's will for women is of great import to catholic Christianity.

At the same time, we have evangelical roots. Our intimate involvement in the continental Reformation pervades the Book of Common Prayer. Because of this, we can offer to Bible-centered Christians the integration of the liturgy into a sacramental understanding of the biblical record. We are able to welcome many of the significant movements of today into our tradition including those who focus on charismatic renewal and those who desire a strong biblical witness.

In my experience worshipping in many Protestant settings, I have been struck by what a rich scriptural offering the normal BCP service contains in comparison to the worship of many "Bible Christians." We offer to evangelicals who love the Bible, a means to incarnate that love through a sacramental understanding. This empowers them to more fully realize the gospel message.

I have brought the good news of Jesus Christ to all sorts and conditions of men and women for 25 years. Most of them were lapsed or unchurched. Many had no idea what the Episcopal Church was. For some, forming a relationship with an Episcopal chaplain was very constructive since our faith is under the discipline of love, rather than law.

I spent a Lenten season in the company of 2,000 marines and 1,000 sailors as the ship's chaplain on a carrier in the Arctic Circle. Only a handful of the ship's company was Episcopalian. By presenting the integrity of Anglican worship, hymnody, and preaching to this crew of young men a remarkable event took place: they spontaneously participated in daily Morning Prayer, Eucharist, and Compline. When I was unavailable they led the daily office themselves. Each night the charismatic Christians had fellowship while others read Romans and Evelyn Underhill. Each week some from the Roman tradition gathered to recite the rosary and reflect on the stations of the cross.

**T**he culmination of the cruise was a Prayer Book Easter Vigil where a crew member was baptized. I was assisted by Baptists, Roman Catholics, Orthodox and Pentecostals. The Sunrise Rite II Eucharist which I celebrated was attended by hundreds of churched and unchurched alike, many discovering for the first time as adults the depth of their yearning for God.

I was an Episcopal priest and therefore the authentic brother of evangelical and catholic alike. Without compromising my integrity I was able to embrace a broader spectrum of believers than could clergy from any other communion. What a blessing it was to be of such service to so many. However, we Anglicans must remember that we are inclusive and reconciling only to the extent that we are firmly grounded in our own tradition. Only then do we have integrity.

What more obvious place to become

grounded both in our Christian faith and our Anglican understanding than at an Episcopal school. Liturgy is our first contribution, and learning our second significant contribution to the body. Historically, Episcopalians have supplied our nation with fine educational institutions on the university level, and unparalleled ones on the secondary level. But this contribution is meaningful only so long as the Anglican integrity of the institutions is maintained. "When the salt has lost its savor, of what use is it?"

If young people can attend our church-related institutions and leave with no fundamental understanding of Anglican worship, spirituality, or scholarship, what have our schools given them which is unique to our mission? Surely when a student attends a Roman Catholic or conservative Protestant school there is no question what the school stands for. The enrolled student knows that this will be a part of the educational experience.

We Episcopalians are generally ignorant of the depth of our church's response to the Lord. Cranmer, Hooker, Taylor, Herbert, Underhill, Temple are less familiar to us than Aquinas, Milton, Merton, Barth, or perhaps John XXIII. In our hazy Anglican understanding we become diffident or even apologetic for that which could be truly significant to the church as she struggles to adjust to the post-Christian era. Often we are viewed as religious chameleons rather than a reconciling bridge.

There are many strong laymen and clergy who face the dilemma of how to have Episcopal identity yet function effectively in an aggressively secular world. Some lead our church-related schools. They need our affirmation as companions in a common faith so that they will not feel isolated in their struggle to make their personal belief the basis of their public action.

We must become more deeply grounded in our faith and our tradition. Under the lordship of Christ — our worship and our education is sacred — a concern expressed by William Temple in his enthronement sermon: "Let us set ourselves to gain a deeper loyalty to our Anglican tradition of Catholic order, Evangelical immediacy in our approach to God and liberal acceptance of new truth made known to us: and let us at the same time join with all those fellow Christians who will join with us in bearing witness to the claim of Christ to rule in every department of human life."

## New Beginning

Labor Day is not one of our church holidays, but it marks a weekend which churches in this country cannot ignore. This week or the following week, Sunday school resumes, and perhaps a different schedule of Sunday services. A variety of parish and diocesan organizations and associations resume their meetings. Choirs which have been on vacation again make their procession into their benches, and their director begins to consult the 32nd edition of *The Episcopal Choirmaster's Handbook*.

Although the lectionary and church calendar take no note of Labor Day weekend, for countless parishes it is important. May we have the grace to enter September with resolution, hope and a good spirit. What is well begun at this time will show good results in the months to come.

## Authority for Anglicanism?

The bishops at Lambeth heard about authority, read about authority, prayed about authority, and argued about authority. Where is it and what is it? As is said of wisdom, "Man does not know the way to it . . . It cannot

be gotten for gold, and silver cannot be weighed as its price" (Job 28:13-15).

Broadly speaking, authority is the position of directing others. What this means differs greatly in different circumstances. During much of past history, Christian churches were either persecuted minorities of intensely loyal believers, or were majorities supported by secular law and community opinion. In either case, church leaders had recognized authority for their followers. Today in the Western world, with neither persecution nor state support, the authority of leaders in virtually all Christian bodies has eroded considerably. That is a reality to cope with. Just talking about authority does not restore it, and may even weaken it. The average person can take a clock or a radio apart, but they cannot put it back together into working order. So it may be if church authority is dissected and an attempt is made to put it back together in a different form.

In our opinion, to maintain unity for millions of people spread over a wide area, and involving differences of language, culture, etc., some effective authority is essential. Within the Anglican Communion, such authority and unity are urgently needed because many of the national churches in our communion are too small to survive without a strong wider fellowship.

For decades, the Lambeth Conference has shirked responsibility for authority and has insisted that it is only an advisory body. We believe the day for this evasion of authority is already past. The next Lambeth must be prepared to lead, not merely advise.

We believe that the Archbishop of Canterbury, the Lambeth Conference and perhaps the occasional meetings of primates are appropriate centers for international Anglican authority. The bishops could and should consult experts in theology and other fields, and messages could be addressed to Lambeth from national synods and general conventions which include elected clerical and lay representatives. However, to attempt to create a new international primacy outside of Canterbury, or to put the Anglican Consultative Council in place of Lambeth would be, in our estimate, to take a valuable clock apart when no one knows how to put it together again.

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### The Creation

I take him  
my grandson  
on his first hike  
along the stream  
the flow rushing over glacial boulders  
I rest  
but this seven-year-old  
has to explore  
sometimes suddenly leaning to one side  
as he steps across rocks  
I watch  
He stops  
surveys the distance over mid-stream  
I call to him to be careful  
He does not look up  
The roar of water is continuous,  
its own kind of white sound  
He leaps to the other shore  
kneels on the edge of a flat rock  
watches minnows in an eddy  
His spirit is filled with praise.

Maxwell Corydon Wheat, Jr.

## Churches Near Colleges

At this time large numbers of young people, and some older people too, will be taking up residence in or near colleges and universities. We hope they will consult the service listings of nearby churches appearing this month in the Church Services Near Colleges Directory [p. 17]. Many will find how important it is to establish a firm church linkage in the place where one is pursuing one's education. The work of the church among college students is greatly aided when churchpeople send the names of new students to the chaplains and churches ministering in college communities. Parishes also find that students attending church, even though they are only in the area for a relatively short period, can make a significant contribution to parish life.

## Observing the Feast of St. Sergius

The recent General Convention voted that congregations be encouraged to observe the Feast of St. Sergius on September 25, in celebration of the millennium of Christianity in Russia, and that the proper of St. Sergius, in *Lesser Feasts and Fasts* be commended for use in place of Proper 21. It also directed the ecumenical office at the Episcopal Church Center to provide appropriate material. An excellent booklet has now been printed with liturgical suggestions for the Holy Eucharist and Evensong together with Russian music, and with a variety of other information.

This booklet has been mailed out to diocesan ecumenical officers, but it may be regretted that time has not permitted a wider dissemination. Those who desire copies may obtain them, while the supply lasts, either from Mr. John Vogelsang, or the ecumenical office at the Episcopal Church Center (815 Second Ave. New York, N.Y. 10017). At this late date we recommend telephone contact — 1-800-334-7626. Although the booklet has a copyright, we understand that permission is extended to reproduce it, or parts of it, for parish use.

What this booklet does is provide, to the extent rubrically possible, ways in which our liturgy may be celebrated in a manner suggestive of Eastern Orthodoxy. For those who do not obtain the booklet, or whose choirs are not prepared to learn unfamiliar chants, we will summarize the suggestions based on material we already have in the Prayer Book and *Hymnal 1982*. The Beatitudes, Hymn 560, is a suitable opening hymn and is regularly used near the beginning of the Russian

liturgy. It may be used instead as an anthem. The Trisagion, repeated thrice, may be sung as in S-102. Or the Te Deum S288 might be used in place of the *Gloria*, (or in Morning Prayer). *Lesser Feasts and Fasts* (third edition) provides Old Testament lesson, Psalm and Gospel for St. Sergius. If an epistle is desired, it may be taken from the first common proper for a monastic (BCP, p. 926). Forms I or V, both based on Eastern sources, are recommended for the Prayers of the People, and are appropriately chanted. In accordance with the rubric on p. 383, additional petitions for Christians in Russia may be inserted. As a concluding collect, no. 5 (p. 395) is of Eastern origin.

For the offertory, the words of our beloved "Let all mortal flesh" are based on the Eastern offertory chant, although the music is Western. Eucharistic Prayer D is based on the historic Eastern Anaphora of St. Basil. Its use will enhance the Eastern flavor of the service although this prayer will not be used by Eastern Orthodox at this time of the year. No. 346 is suggested as a communion hymn; the words are Eastern.

We would add that, although it is not traditional church music, the famous Russian tune of hymn no. 569, together with its petition for peace make it suitable. No. 574 also has a tune by a great Russian composer. These two and offertory hymn are available in *Hymnal 1940* as no. 523, 499, and 197 respectively.

For Evensong, the *Phos hilaron*, an important item in Eastern vespers, should be emphasized. To avoid repeating material already used in the

Eucharist, Psalm and Bible passages can be drawn from those for a monastic. It is felicitously suggested that Evensong is a good occasion to invite a local Orthodox priest to preach, or a layperson to give a talk. We would add the suggestion that Evensong begin with the candle lighting ceremony as in the Order of Worship for the Evening. Incense may be used, if desired, during the *Phos hilaron*. Evensong then continues, in accordance with the rubric in the lower part of p. 112. Suffrages B (pp. 68 and 122) are from Orthodox vespers and should be used: to chant them is not difficult.

The compilers of this booklet have combed the available material and there is little more to add. Orthodox worship is characterized by the liberal use of incense, and by icons. Ideally, an icon of the saint of the day, or other suitable icon, should be exhibited on a stand near the entrance to the church. A last-minute expedient may be to obtain a book with a full-page color reproduction of an icon of St. Sergius, or of the Blessed Virgin, or of the saint for whom the church is named, and place it opened on a lectern, prayer desk or small table near the entrance of the nave, or at a conspicuous place in front. Incense may be offered before this picture when the church is censed at the offertory.

Altogether, the occasion offers us a fine opportunity to learn about Russian Orthodoxy, and Eastern Christianity in general, as we give thanks for the spread of the faith into Russia 1,000 years ago, and as we pray for its resurgence today. The September 25 issue of TLC will be specially devoted to the themes of this day.



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## NEWS

(Continued from page 7)

istries advisory board member, was an officiant of the service. Guest ministers will preach at the monthly services.

"We've been overwhelmed by the expressions of prayer and support for the church," said Mr. Gray. "Bishops Stough and Miller (of the Diocese of Alabama) have been especially supportive."

"Most inmates' personal problems are so severe that only Christianity can give them the self-esteem they need to succeed. You need someplace to go for forgiveness; you need someplace to put that guilt. I look at Jesus as being that someone for me. And that's what the Re-Entry Ministries Church preaches," he said.

## Anglican Musicians Meet

Members of the Association of Anglican Musicians met at Yale University in New Haven, Conn., in June for a conference. They gathered at Christ Church in New Haven for the opening Eucharist, and listened to Verna Dozier of Washington, D.C., who reminded her audience that the Christian life is like "a roller coaster ride" which begins with the actions of God. God does not "pick and choose" a particular group, but calls the whole people to ministry in God's world: "All chosen, all called, all gifted, all set apart, all with direct access to God," she said.

A high point was the performance on the Woosley Hall organ by Thomas Trotter, an organist from Birmingham, England. He performed such works as the Bach/Vivaldi "Concerto in D Minor" and Franck's "Choral in B Minor." In addition he played Weber's "Jubel Overture," Mendelssohn's "Scherzo" from *A Midsummer Night's Dream*, and Rossini's "Overture to William Tell."

The following day, conferees heard a presentation from the Rt. Rev. Jeffrey Rowthorn, Suffragan Bishop of Connecticut. He explored the vocations of organists through the use of the baptismal covenant, and gave examples of the baptismal vocation "into the church," ministerial vocation "within" the church, and evangelical vocation "out from" the church.

Later they attended Evensong in New Haven's historical Trinity-on-the-Green, sung by its choir of men and

boys. The choir was conducted by choirmaster R. Walden Moore.

After a Eucharist in Dwight Chapel and the Bach "B Minor Prelude" played on the chapel's Beckerath organ, Bishop Rowthorn challenged and enlightened participants on the conference theme of education for vocation. Using the experience of the Wesley brothers, beginning with their conversion, as model and inspiration, Bishop Rowthorn began by singing Charles Wesley's first hymn. Then he led his audience through a progression of events, "four overlapping stages in our education as musicians, educators and liturgists."

Election of officers were held, followed by a discussion of the code of ethics as proposed by the committee on professional concerns.

The closing service, held at St. Mark's in New Canaan, was preceded by an organ and handbells prelude in honor of the feast day of St. John the Baptist.

## BRIEFLY...

The Lambeth Degree of Doctor of Letters has recently been bestowed on Bernard Palmer, editor since 1968 of the *Church Times*, weekly newspaper of the Church of England. The Archbishop of Canterbury has the power to grant honorary degrees, and in a recent ceremony in the crypt of Lambeth Palace Chapel, he honored Dr. Palmer, the religious dramatist Christopher Fry, and several others.

Max Wilcox, a Florida entrepreneur, is trying to raise \$2.5 billion to construct a re-creation of biblical-era Jerusalem on 25,000 acres of Texas land. He said he plans to construct the "holy city" about 60 miles south of Midland and envisions a place where employees and visitors would wear clothing of the times. In spite of local skepticism at his plan, he said his "city" would include a seminary, chariot races, palaces, and marketplaces.

### Next week:

Parish

Administration Number

# BOOKS

## Growing Together in Christ

**FAMILY SPIRITUALITY: New Hope and Strength to Withstand the Forces of Today's Society.** By Gene Geromel, S.S.C. Living Flame. Pp. 122. \$4.95 paper.

There are so many books written on the spiritual life, but here is one with a difference. Fr. Geromel focuses on the spirituality of the family. He speaks of marriage as a "means to sanctification." Here, then, we have a resource to assist the family in its growth in Christ. The relationships of husbands and wives and parents and children are explored in terms of growing with Christ. Time for prayer, reading, meditation, and sharing of faith is explored.

Along with this is the recognition that personal discipline and growth are required in order to achieve family sanctification. Aids are suggested to accomplish this growth.

Fr. Geromel makes no demands on the reader, but with loving care, he makes very practical suggestions (take what you like and leave the rest) for spiritual growth. This is a good basic work — one worth reading and re-reading for all who would deepen the family life in Christ and who would grow individually in him.

(The Rev.) DONNE E. PUCKLE  
Christ Church  
Chippewa Falls, Wis.

## Preparing Adolescents

**A FAITH FOR TEENAGERS: Making Sense of Life.** By John Kater. Cowley. Pp. 173. \$8.95 paper.

The quotations from the Prayer Book baptismal service and the gen-

eral approach of this book clearly place it in the venerable succession of catechetical lectures. But do not suppose that means it is dull! The author tackles the job with a firm grasp of 20th century historical and biblical study, and does not sidestep hard questions raised by the difference in our world view compared to that of the biblical writers and the classical formulations of the Christian faith.

This means that his approach may be somewhat radical for some — his clear reliance on the form critical method, or his emphasis on the limitations of Jesus's knowledge — but it is the only presentation which in my own experience makes sense to intelligent and naturally questioning adolescents.

A particularly helpful feature is the

frequent use of stories presenting real life situations regularly encountered by teenagers. These stories direct attention to the connection between Christian belief and everyday life.

This book fills a gap in the literature available for preparing intelligent, and sometimes skeptical, young people for confirmation. I am impressed and certainly intend to use it for that very purpose next year.

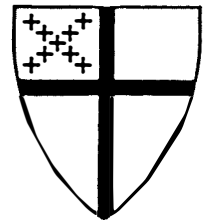
(The Rev.) SIMON MEIN  
St. Andrew's School  
Middletown, Del.

## Books Received

**BEYOND UNITY-IN-TENSION: Unity, Renewal and the Community of Men and Women.** Edited by Thomas F. Best. WCC. Pp. xi and 171. \$11.50 paper.

## Attention: EPISCOPALIANS

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Diocese of Newark

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St. Jude's Ranch, Nevada

**Date:** September 23 & 24, 1988  
**Time:** 7:00 p.m. Fri. - 1:00 p.m. Sat.  
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### Attention Subscriber:

With the July 24 issue, we began using a new mailing label showing the date of expiration of your subscription. The listing gives the year, month and date as follows: (example) 880814. A member number is also given, which you should include whenever you write about a subscription or when sending a change of address.

Circulation Department

# PEOPLE and PLACES

## Appointments

The Rev. **Ann McElligott** is associate rector of St. Paul's, 11 W. 61st St., Indianapolis, Ind. 46208.

The Rev. **Philip J. Nancarrow** is regional priest of the western region of the Diocese of Northern Michigan; add: 124 W. Norrie St., Ironwood, Mich. 49938.

The Rev. **David Ottsen** is now rector of St. Andrew's, 2700 W. Greeley, Broken Arrow, Okla. 74012.

The Rev. **Jerry Rankin** is assistant of St.

Mark's, 701 S. Colcott, Casper, Wyo. 82601.

The Rev. **David Tontonoz** is rector of St. Peter's, St. Peter's and W. Church St., Salisbury, Md. Add: 10 Dove Point Lane, Salisbury 21801.

The Rev. **Susanna E. Williams** is assistant at Christ Church, 5 Paterson Ave., New Brunswick, N.J. 08901.

## Changes of Address

The Rev. **Charles Brace** is now at 1080 Broadway, West Long Branch, N.J. 07764.

The Rev. **Glenn B. Chalmers** now lives at 26 Union Park, Boston, Mass. 02118.

The Rev. **John R. Chisholm** may be addressed at 1290 Welsh Rd., Huntington Valley, Pa. 19006.

**Christ Church**, Shrewsbury, N.J. is properly addressed at 380 Sycamore Ave., Shrewsbury 07701.

The Rev. **Ninon Hutchinson** is now at Department of Pastoral Care, The Methodist Hospital, 506 Sixth St., Brooklyn, N.Y. 11215 and may be addressed at 253 Garfield Pl., Brooklyn.

The Rev. **Walter J. Moreau** may be addressed at 217 A Thornwood Dr., Mt. Laurel, N.J. 08054.

The Rev. **Richard N. Ottaway** is at the College of Business, Fairleigh Dickinson Univ., Madison, N.J. 07940.

The Rev. **Lee Powers** is at 28 Brookside Rd., Spotswood, N.J. 08884.

**St. Michael's**, Trenton, N.J. may be addressed at Box 1414, Trenton 08608.

The Rev. **Jennifer Stiefel** is at 611 6th Ave., Apt. 2, Asbury Park, N.J. 07712.

The Rev. **Richard D. Straughn** is at 1238 Oak Rd., Manasquan, N.J. 08736 and is now non-parochial.

The Rev. **Robert Stuhlmann** may be addressed at 40 Church St., Allentown, N.J. 08501.

The Rev. **Robert K. Thomas** is at G4 Constitution Court, The Village at Linwood, Linwood, N.J. 08221.

## Correction

In the July 10 issue, due to a typographical error, it was noted that the Rev. **Catherine Ravenel Powell**, canonically resident in the Diocese of North Carolina, is *not* at 5004 Quail Hollow, Raleigh, N.C. 27609. She in fact is *now* at this address.

## Deaths

The Rev. Canon **Edward G. Barrow**, retired priest of the Diocese of Minnesota, died at the age of 85 on May 4 in Fargo, N.D.

Canon Barrow was a graduate of Hobart College and received his M.Div. from the General Theological Seminary. He served as curate and then priest-in-charge of St. Andrew's, Buffalo, N.Y. from 1931 to 1936, when he became rector of St. Paul's, Brainerd and priest-in-charge of St. John's, Aitkin, Minn. where he served until 1971, the year of his retirement. In 1979 he was named honorary canon of Gethsemane Cathedral in Fargo and in 1981, rector emeritus of St. Paul's. He is survived by his wife, Aileen, two stepchildren, two sisters, and five stepgrandchildren.

The Rev. **William A. Griffin**, professor of Old Testament at the School of Theology, University of the South, Sewanee, Tenn., died at the age of 61 on July 15 in a Nashville hospital.

A native of North Carolina and a priest of that diocese, Professor Griffin was a graduate of Duke and Yale Universities. He was ordained in 1955 and served in the Diocese of North Carolina until 1959, the year he joined the faculty at Sewanee. Fr. Griffin became a full professor in 1979; he was a popular lecturer on and off campus — his Advent lectures, "Who Do Men Say That I Am," were produced by the Parish of the Air of the Episcopal Radio-TV Foundation. He is survived by his wife, Anne, a daughter, his mother and a sister.

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LC88

# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE 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 20.

## 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 Fellow-  
ship 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 á 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 Eigen-  
brodt, 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. Wkdy 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

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**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. Wkdy 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**  
**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. Wkdy as announced

**MIAMI UNIVERSITY Oxford**  
**HOLY TRINITY** Walnut & Poplar  
 The Rev. John N. Gill  
 Sun 8, 10. Wkdy 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**  
**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. Kempzell, 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





## BENEDICTION

*The author is the Rev. Ray Holder of Jackson, Miss.*

Recently, on awakening to a cloudless sky and a flood tide that graced the azure southern sea, my wife and I shared a tear as Simon Peter might have done on the morning he bid a final adieu to the Syrian Sea.

On the previous day we had reluctantly conveyed title of our cherished

boat to a younger master and his family. It was for us as if the hand of some jealous Leviathan had reached up from the deep "for the sport of it" (Psalm 104:27) to pluck our treasured craft forever from its fail-safe mooring. Time had whispered to us that age must inevitably accommodate the reality of "this transitory life."

During the past half-century laboring together to "catch men," we have often, after the Great Fifty Days of Easter, raised anchor and headed offshore for refreshment in waters east and south and west in search of "living things too many to number" (Psalm 104:28). But now, with the promise of better things of life yet to come, our lowly sacrifice

may be an acceptable oblation to our creator. And we are at last resigned to stroll hand-in-hand the sun-kissed sand embracing golden pond.

As legendary devotees of Isaac Walton and his companion John Donne, we clergy have evinced an overpowering proclivity to catch fish, willingly sacrificing expendable lures. But we cling to our trusty boat, both great and small, for dear life.

Then when the voice of destiny whispers clearly across the boundless sea, saying to us, "follow me," we shall like the first of the apostles relinquish our treasured craft tearfully and let our "boat of life be light," putting out to sea "with only what you need" for Life (Jerome K. Jerome).

## 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.

### 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.

### LITURGICAL ARTWORK

**PERSONALIX DESIGNED** and handcrafted liturgical art produced by trained artists. All work done on a commission basis. Murals, bronze castings, woodcarving, crosses, fonts, reredos, tabernacles, shrines, altars, doors and much more. Oliphant & Randall, 2671 Harfer St., Baltimore, Md. 21223. (301) 945-5041.

### 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.

### POSITIONS OFFERED

**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.

### POSITIONS OFFERED

**DIOCESAN STAFF** in Connecticut responsible for developing strategy and programs for all parishes in their growth and development including evangelization, new congregation development, and regional cooperation of congregations. Substantial parish experience and training needed. Contact: The Rev. Douglas T. Cooke, Diocesan House, 1335 Asylum Ave., Hartford, Conn. 06015. DEADLINE — October 15, 1988.

**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 Schulmerich handbells. 20 rank E.M. Skinner Organ. 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.

**YOUTH DIRECTOR SOUGHT:** Grace-St. Luke's Episcopal Church, a large mid-city parish in Memphis, Tenn., seeks a full time director of youth ministries to plan and implement an active program involving youth from grades 7 - college. The ideal candidate will be a committed Christian in the Episcopal tradition, have at least a bachelor's degree, and a record of involvement and experience in the field of church youth work. Send resumé including the names, addresses and telephone numbers of references to: Howard Brown, Grace-St. Luke's Episcopal Church, 1720 Peabody Ave., Memphis, Tenn. 38104.

**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.

### SERVICES OFFERED

**MUSICAL LEADERSHIP FOR YOUR CHURCH.** Fill your staff position (20-40 hours weekly) with a professional church musician from our list. Free service to churches. Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, W. Va. 25706-0036.

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**BLACK CLERGY CLOAKS,** altar hangings, and vestments for Anglican churches in Newfoundland. St. Paul's, 390 Main, North Andover, Mass. 01845.

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### THE LIVING CHURCH

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# CHURCH DIRECTORY

**Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.**

## 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 10-7:30 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. Daniel Scovanner, assoc r  
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 & 5; 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

## SHREVEPORT, LA.

**HOLY CROSS** Texas and Cotton (Downtown)  
The Rev. Kenneth W. Paul, r; the Rt. Rev. R. Heber Gooden, Bishop-in-Residence; D. D. Heacock; C. R. Cariss; M. A. Dickson; W. A. Willcox  
Sun 8 & 11, Wed 12:10, Sat 5. All Services H Eu

## 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

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway  
Cor. Woodward Ave. & Fisher Freeway  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Robe  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

## 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, assocs; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute  
Sun 8, 10, 5:30, Ch S 9 & 10. 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

**ST. MARTIN'S** S. 24th & J, just off I 80  
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-Catholic. Fr. F. S. Walinski, SSC

## 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.  
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, 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

**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

## OGDENSBURG, N.Y.

**ST. JOHN'S (on the St. Lawrence)** 500 Caroline St.  
The Very Rev. David L. Moyer, D.Min., r  
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

## 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

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## 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. John F. Daniels, parish visitor  
Sun 8:00 H Eu, 9:30 SS, 10:30 H Eu

## 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.