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IN THE NEWS:

**Visiting Bishop conflict
in Dallas**

**Presiding Bishop tours
the Soviet Union**





Henry Vaughan, Mystic Correspondent

By TRAVIS Du PRIEST

Though we cannot fully pin down Vaughan's philosophy, or philosophies, we can tell from his writing that he strongly believed in a theory of mystic correspondence, which holds that things in this world of creatures and objects have spiritual analogues with the spirit world — analogues often discerned only by the poet.

As we have seen on previous weeks, Vaughan's point of departure is usually nature: he is taking a walk, he is gazing into the sky, he is examining a bird's nest. Yet rarely does he stay in this world very long. In the platonic, visionary mind of Vaughan, the real world is elsewhere. Time and time again he leaps from natural phenomenon to spiritual or mystical delight.

In "Regeneration," the poet's speaker "straight perceived my spiring/Mere stage and show." On the pinnacle of his walk the poet finds a "pair of scales" on which he weighs his pains and his pleasures. Later he enters a grove and was "Amazed to see't,/Found all was changed, a new spring."

For Vaughan, his vision and these experiences are intensely private, and they do not yield up their meaning easily, but they do have a fascination and zest and are fun to read even when they are not absolutely clear. His favorite images are those of clouds, mists, waterfalls, veils — anything which can be seen through but which distorts and "mystifies" vision at the same time.

From "Silence and Stealth of Days!": "Twelve hundred hours, and not a brow/But clouds hang on/As he that in some cave's thick damp,/Locked from the light,/Fixeth a solitary lamp/To brave the night." His possible reference to Plato's allegory of the cave is a reminder of the shadowy nature of our existence in this earthly life. His lovely poem "The Night" contains another example of Vaughan's proclivity for mystifying sight: "Through that pure virgin shrine,/That sacred veil drawn o'er Thy glorious noon. . . ." It also includes the haunting line, "There is in God — some day —/A deep but dazzling darkness. . . ."

He achieves almost pure mystical vision in his two poems, "The World" and "They are all Gone into the World of Light." In the former, the poet begins, "I saw eternity the other night/Like a great ring of pure and endless light," and in the latter, Vaughan's narrator plaintively sings of the lucky ones who have passed on to those realms of "endless light": "Their very memory is fair and bright . . . I see them walking in an air of glory/Whose light doth trample on my days;/My days, which are at best but dull and hoary. . . ."

Poetry filled with references to Platonism, yes; to hermeticism, yes, but also to John's Gospel of the Light, to Christ and biblical allusions. This "Eternal God! Maker of all/That have lived here since the man's fall/The Rock of Ages!" is our topic next week.

This is the third article in a series by the Rev. Travis Du Priest, professor of English at Carthage College, Kenosha, Wis., and a TLC editorial assistant.

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ON THE COVER

Father Elisbar, a priest of the Georgian Orthodox Church, pins a memento from the Presiding Bishop on the shirt of a boy at Sioni Cathedral in Tbilisi. Bishop Browning gave a number of Episcopal pins as gifts during his recent trip to the Soviet Union [p. 6].

Photo by Barbara Braver

LETTERS

"Psycho" History

Helen Hobbs is too kind to Lyndall Gordon whose second study of T.S. Eliot is badly flawed [TLC, Aug. 20]. Her sources are close to hearsay (see acknowledgements and notes) — memories of friends and odd letters, etc., going back a generation. Let's face it — all four women hoped to become the second Mrs. Eliot and reacted accordingly when they didn't make it.

By all means read *Eliot* and his *Letters*, where you find him sounding so normal and human, and wait for the "psycho" history until we have his side of the story.

ALZINA STONE DALE

Chicago, Ill.

Visiting Prisoners

For some time I have been disturbed by how poorly we obey Christ's teaching that we visit the prisoner in his name. After reading the two excellent articles dealing with this subject [TLC, Aug. 13], I feel I should share my experience.

A few years ago as I knelt at the altar rail at our parish's healing service, I heard each week a friend praying for "Bill." When I asked if I might pray for him, she told me his story.

Bill had been a boy with epilepsy, often in trouble, in the elementary school where she was principal. He is now serving several life sentences for murdering a man while under the influence of alcohol and drugs.

My husband and I began praying for him, sending permitted packages, and carrying on a delightful correspondence. Though brought up an Episcopalian and an acolyte, he had gone astray. His "good Episcopal" parents had almost abandoned him. In prison he was visited by a deacon, went to Kairos, asked for a Bible, and

expressed a desire to become a lay reader and chalice bearer. He freely admitted his guilt and recognized the necessity for punishment.

Suddenly he was moved to another prison and then to another. There was no followup by the church. His only contacts with Christ came from my husband and me and from his former principal, who writes, sends packages, accepts collect calls and, at no little expense, travels across the continent to visit him twice a year. Most Christians we come in contact with ask, as did a vestry member, "Why are you wasting time and money on a murderer, who should be executed?"

Lately we noticed Bill has said nothing about Christ and his church. Finally he admitted he no longer has contact with the Episcopal Church.

We are now entering the decade of evangelism. Surely there is no better place to start than with these lost sheep who have strayed. As Mr. Healy and Fr. Cave pointed out, this ministry is seldom easy or pleasant. But our Lord told us over and over that following him would have many obstacles.

VIRGINIA M. MALTERNER

Sun City, Ariz.

Traditional Values

"R.S.V.P.- Regrets" [TLC, Aug. 6], a commentary on marriage today, depicts well the state of some members of our beloved church. A return to traditional values in all phases of our lives would be for the better.

WILLIAM R. ROMAIN

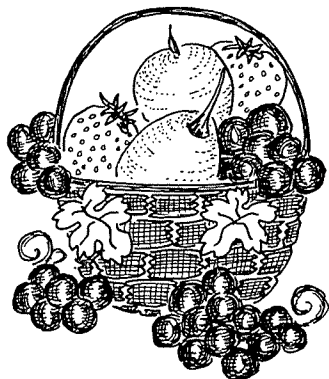
McPherson, Kan.

Code Name "Trinity"

In response to your question: Why was the atomic bomb dropped on August 6 (Transfiguration) [TLC, Aug. 6], Peter Wyden's book, *Day One: Before Hiroshima and After*, indicates that that was simply the earliest possible day. (Although the bomb itself had arrived at take-off point on July 26, its target assembly did not arrive until August 2 — the day Truman left Potsdam and thus the penultimate date for political reasons; various preliminary preparations took up the remaining time.)

A related question, which you did not raise, is: Why was the test at Alamogordo, N.M., on July 16, given the code name "Trinity"? According to

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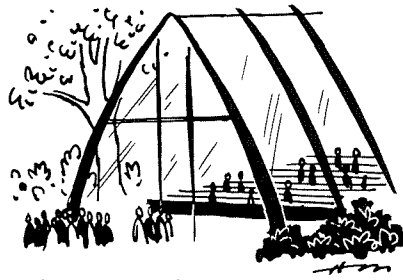
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LETTERS

(Continued from page 3)

Wyden, the name was picked by the chief scientist, J. Robert Oppenheimer, "in an allusion to a John Donne sonnet containing the line 'Batter my heart, three-person'd God . . .'" (p. 203).

I am indebted for the reference to Wyden's book to Dr. Paul Olum, president emeritus of the University of Oregon and a member of the Manhattan Project which developed the bomb.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon

Eugene, Ore.

Rules and Referees

What is the rationale for printing the "ECUSA Parable" by the Rev. Edward Murphy on your editorial page [TLC, Aug. 6]? Its placement would suggest that its content has your personal endorsement as editor.

It is ingeniously and engagingly written, but its purpose is unclear. I would guess that the author is suggesting that the Episcopal Church "game" doesn't have any referees anymore, and perhaps not any rules. One can only surmise that this lamentable state of affairs is because the old traditions in the church, perhaps about women's ordination (?) and whatever else, are not being observed.

But our church does have rules, and we do have referees. We do have the General Convention, whose decisions are informed by years of study and preparation before decisions about the Prayer Book, ordination, abortion, ecumenical engagement, etc., are hammered out and resolved by a majority of our bishops, clergy and laypeople in that body.

Then the church's constitution and canons, the Prayer Book rubrics, and General Convention actions are our rules. In almost all situations the House of Bishops, and the bishops in each diocese, are the referees in every area other than those reserved to the parishes or to the individual parishioner. Parishioners are expected to inform their consciences, and they can expect to have guidance from their priests, their bishops, and informed laypeople as they make their moral decisions.

Unless you are bemoaning the behavior of those on the left or right side of the established rules, Fr. Murphy's contribution to your editorial page is

likely to mislead people. To adapt the concluding words of the parable, I believe that "the score (still) reflects the honest and authorized exercising of skill and proficiency according to the game's given purpose which never changes."

(The Very Rev.) ELTON O. SMITH JR.
Buffalo, N.Y.

No Inviolable Right

The General Synod of the Anglican Church in Canada approved a resolution which states that "no one has an inviolable right to have a child" [TLC, Aug. 6]. Surely it most follow as the night the day that no one has an inviolable right to terminate the life of a child. Perhaps these ideas might help Ann Smith at the national church center in New York, who, as quoted in another story in the same issue, expresses concern about "a real violation against women's rights and women's bodies."

(The Rev.) GEORGE RAYMOND KEMP
Kew Gardens, N.Y.

Vast Graveyard

"They'll be killing the handicapped next," a familiar cry of the antichoice folks that is espoused in "Abortion and the Pursuit of Personal Space" [TLC, July 23], just doesn't stand up to reality. Nobody has made a move to do so in the 16 years we've had choice in this country, nor in any other countries where abortion has been legal for a much longer period of time. On the other hand, the Nazi regime, another favored example, stands for the very opposite proposition. Hitler was a great "family man." Bonuses were awarded women with the most children, and they were given much publicity. Abortion was illegal. But that didn't do anything to instill a "respect for life," did it?

The only social ill legalized abortion was meant to end was the deaths of thousands upon thousands of young women whose only offense was in thinking a fetus to be non-viable at conception. What it set out to do, it did. If you can visualize a vast graveyard, far beyond what the eye can see, covered with the tombstones of these women and still say "legalized abortion hasn't done enough," then, in the author's words, "that's what you think of us."

BARBARA A. WHITE
Albuquerque, N.M.

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Conflict in Dallas

A church in the Diocese of Dallas has been denied its request for a visiting bishop by the Rt. Rev. Donis Patterson, diocesan.

The Rev. Timothy Church of the Church of the Holy Nativity in Plano, Texas, had invited the Rt. Rev. Clarence Pope, Bishop of Fort Worth, to celebrate at a September 3 service of confirmation, and then requested permission for this action from Bishop Patterson.

In a letter to Fr. Church, Bishop Patterson denied permission and stated, "Under no circumstances in this case will I authorize or permit Bishop Pope to exercise his office and ministry in this diocese."

The Rev. Stephen Weston, communications officer for the Diocese of Dallas, told TLC that Bishop Patterson's intent was "to be firm but not prejudiced" in his decision against an episcopal visitor and said the whole issue was "extremely sensitive."

Fr. Church intends to appeal this decision to the Most Rev. Edmond Browning, Presiding Bishop and both parties are awaiting the outcome of the House of Bishop's meeting in late September.

"I was expecting a reaction [from Bishop Patterson] but not necessarily as strong a reaction as he gave us," Fr. Church told TLC. He said the confirmation service will be postponed, though Bishop Patterson had indicated

he would, on October 15, confirm any who presented themselves. "So far no one has stepped forward," said Fr. Church. "They would prefer to see the outcome of this [dispute]."

He rejected the idea of some that the September 3 date had been proposed because it coincides with the September visit of the Most Rev. Robert Runcie, Archbishop of Canterbury, to the diocese. "We gave no consideration to the date for that reason," he said.

The Rt. Rev. Duncan Gray, Jr., Bishop of Mississippi and a member of the committee which drafted the General Convention resolution dealing with episcopal visitors, said it was well within Bishop Patterson's rights to refuse a visitor and that the resolution dealt with all bishops, not just those who were women.

At press time, Bishop Pope could not be reached for comment.

P.B.'s Soviet Tour

Churches closed for decades are reopening, crosses are more visible and long silent bells ring the call to worship. In the wake of *glasnost* and *perestroika* there are many signs of new life and hope in the churches of the Soviet Union during this first year of the second millennium of Christianity in Russia.

During a five-city trip from July 27 to August 6, the Most Rev. Edmond Browning, Presiding Bishop, had an opportunity to learn first-hand of

these developments and to witness to the solidarity of Episcopalians and other Anglicans with Christians in the Soviet Union. He made the trip at the invitation of Patriarch Pimen of Moscow and All Russia, immediately after a ten-day meeting of the Central Committee of the World Council of Churches in Moscow.

"Because of all the changes they are now experiencing," the Presiding Bishop said, "this is a particularly important time for us to show our support for our Christian brothers and sisters in the Soviet Union. That was the chief purpose of our trip."

Accompanying the Presiding Bishop were his wife Patti; the Rev. William A. Norgren, ecumenical officer for the national church center; the Rev. J. Patrick Mauney, deputy and partnership officer for Asia and the Pacific; the Rev. J. Robert Wright, professor of church history at the General Theological Seminary in New York; and Barbara Braver, information officer for the office of the Presiding Bishop.

The trip began and ended in the Soviet capital, with visits to Kiev in the Ukraine, Tbilisi in Georgia, Yerevan in Armenia, and Riga in Latvia. In each city the Presiding Bishop had discussions with church leaders, visited churches and religious sites, and had the opportunity for informal exchanges with the faithful.

A magnificent three-hour liturgy on the eve of St. Vladimir's Day was a highlight of the time in Kiev. It was in that city, just 1001 years ago, that baptisms were held in the River Dnieper, as Prince Vladimir brought Christianity to his realm. This "Baptism of Rus" was celebrated last summer as Christians from around the world gathered in the Soviet Union and rejoiced, not only at that historic event, but at the new freedoms it represented.

Bishop Browning was introduced to worshipers in the packed cathedral and told them, through a translator, of the bonds Anglicans feel with them.

Also in Kiev, the group visited one of the most holy sites in all Russia, the Monastery of the Caves. For decades a museum, the property was returned to the Russian Orthodox Church in 1988 and restoration is underway.

Aided by the flickering light of candles, modern pilgrims slowly filed past caskets, containing the bones of many saints, and through three small



During a St. Vladimir's Day service in the cathedral in Kiev, a youth asked Bishop Browning and his wife to send his greetings to President Bush.

churches, made by the monks for their liturgies. Now, numerous faithful walk through the caves, venerate the relics, and celebrate the liturgy with the monks each morning at 5:30.

In these caves one can still see the tiny enclosures, scarcely big enough to stand up or lie down in, where monks centuries ago isolated themselves for a life of reading and prayer. One monk is recorded as living for 20 years in such a cell.

On leaving the caves, Bishop Browning said a prayer of thanks for the witness of the monks, and the opportunity to share in the lives of the saints.

The visit to Tbilisi, Georgia, was hosted by Ilia II, the Catholicos Patriarch of the Orthodox Church of Georgia. "We have had troubles recently, so we are especially glad that you are with us," he said. "We need the witness of other Christian people."

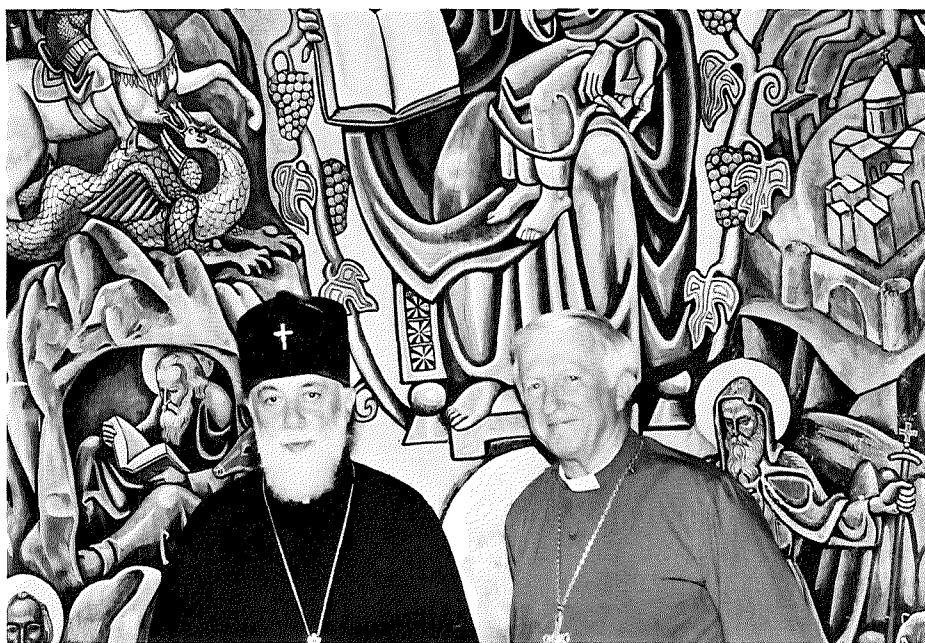
The Patriarch referred to the April witness for independence in Tbilisi, during which demonstrators were gassed and killed. In a marked change from the former policy of official silence on such events, this incident was openly discussed at the meeting of the Supreme Soviet and is under investigation.

There are now approximately 200 "working" churches in the independent Georgian Orthodox Church. Of these 109 have opened in the last year. Eight have opened in Tbilisi, though the oldest church there, built in the seventh century, is an art museum.

"Mostly young people come to church," the Patriarch explained, saying that the church, the people and the nation have always stood together. "We continue that tradition now." The church is seen as having preserved the nation in the past, surrounded by and frequently encroached upon by other faiths and cultures.

"Our century is a critical one," Patriarch Ilia said. "Things could be done wrong and then not be able to be corrected. These are difficult days and the main response needs to be taken by the church. Without a right spirit, the achievements of science and technology can be turned the wrong way. The mission of the church today is lofty and difficult. We are to teach our people in that spirit of love for one another."

From Tbilisi, the group made a five-



Bishop Browning (right) with His Holiness Ilia II, Catholicos-Patriarch of the Georgian Orthodox Church, at the patriarch's residence in Tbilisi.

hour car trip south through the mountains to Armenia, in a convoy led by a police escort to ease passage through security checkpoints. The route took them through the center of the area devastated by the earthquake of December 7. They could see the crumbled remains of the town of Spitak, which lies near the center of the damage. Of the people who now walk through these shattered towns, most have lost someone close to them. Those who have not lost their homes share them with the homeless.

While guests in Armenia of His Holiness Vasken I, Supreme Patriarch and Catholicos of All Armenians, they met Archbishop Narek Shakaran, whose diocese bore the major force of the quake, losing 20,000 people. "We have felt the prayers, as well as the aid, of the Christian community in the United States," he said. Bishop Browning presented a check for \$280,000 for earthquake relief from the Presiding Bishop's Fund for World Relief.

A delegation of Lutherans met with the Episcopal Church group in the Lutheran headquarters on the second floor of an apartment building. With a portrait of Martin Luther looking on, Archbishop Karlis Gailitis, described something of what the new days have brought to their church. The archbishop said that in the last two years the options have increased tremendously. "We have much greater

freedom. Now we are allowed to publish a church newspaper and also to open Sunday schools to work with children and teenagers. That was unthinkable three years ago."

The Lutheran Church also suffers from a clergy shortage, with only 90 pastors for 215 parishes. The seminary, formerly only taught by correspondence, now offers an intensive six-month course and has 23 resident students with 40 students studying by correspondence.

Fr. Norgren briefly described the current relationship between the Episcopal Church and Lutheran churches, explaining that they have taken hopeful steps toward deeper unity.

Metropolitan Filaret of Kiev, who met with Bishop Browning's party, said he believes that his state hopes the church will help in the process of moral and social revival. For that reason, the church is given a broad access to the media and more freedom to share the faith. In the Ukraine, for example, there are 5,000 Orthodox congregations, more than 2,000 opened within the last 18 months. "Perestroika for us," said the Metropolitan of Kiev, "means repairing and replacing churches."

Along with the logistics of building repair and replacement, the new congregations also need clergy. There is a

(Continued on page 12)

The Episcopal Church: Religion's Best-Kept Secret?



“We communicate even when we don’t communicate.”

By A. E. P. WALL

Communication, like evangelism, is personal. Unlike evangelism, communication is not to be featured in a decade of 1990s application throughout the Anglican Communion.

No matter how large the church happens to be, or how many seats there are in the lecture hall, evangelism is communicated to one person at a time.

The idea of “mass communications” obscures the fact that Dan Rather talks to one person sitting in front of a TV set. A radio disk jockey talks to one person who is all alone in front of the bathroom mirror in the morning or in the car on the way to and from work.

Did you ever try to read a newspaper with three or four or a dozen others, all gathered round like a football huddle trying to agree when to turn the page?

Everyone calls it mass communications, but one person reads the newspaper at a time. One viewer looks at the TV screen. One person hears the radio.

There may be 5,000 people in the pews but each one listens; one hears according to personal preconceptions, prejudices, need for sleep, presence or absence of irritations and distractions. Everybody agrees that the preacher is more important than a whining mosquito, but still. . . .

A. E. P. Wall, communications officer for the Diocese of Florida, is former director of Catholic News Service and former managing editor of The Honolulu Advertiser, Hawaii's only morning newspaper.

You may think that the Episcopal Church has some overwhelming built-in advantages when it comes to communication. After all, President Bush is an Episcopalian. There are more Episcopalians per capita in Congress than anyone can account for, except for those who accept the idea of a benign deity intervening on behalf of good government.

Yet, if you could get all of the Episcopalians in the United States in front of TV sets hooked up to the A.C. Nielsen ratings, you would not have an audience worth as much as an asterisk in a survey. One M*A*S*H special had 50.2 million households watching. The Episcopal Church has perhaps 2.1 million members and that translates, probably, into fewer than one million households.

There are more Roman Catholics in the Archdiocese of Chicago than Episcopalians in the entire country. What do your neighbors know about the Episcopal Church? To ask that in another way: What have we communicated to the public about our church? Your neighbor may not recognize the name. Episcopal? What's that? Isn't that something like the Catholic Church?

Coming Apart?

Or your friend may ask how you feel about a church that's coming apart over the consecration of a woman bishop. Those mass media, even when read and viewed by one person at a time, have been telling the story of the Rt. Rev. Barbara Harris and the reaction to it by a Fort Worth convocation. There is a big dispute about the role of women, something about a 1928

Prayer Book and right there in Texas, the Bishop of London. A bit hard to grasp in a 20-second news bite and not all that exciting anyway unless you are a concerned Episcopalian.

If your best friend writes you a series of letters and you don't answer, you will communicate something. If you write to ask for a loan and you get no reply, something will be communicated to you. We communicate even when we don't communicate. We Episcopalians communicate something when our parish church is not listed in the weekly newspaper invitations to Christian fellowship, including the paid invitations on the religion page. We communicate indifference, aloofness, a feeling of religious apartheid. We may not mean to send those signals, but we do.

If our community permits the placement of street signs to lead newcomers to specific churches and we don't bother to put one up, we communicate indifference. If a stranger driving by does not see an inviting sign on the church or its grounds, an invitation readable from a passing car, he or she may feel more welcome at Pizza Hut than at the Episcopal Church.

Newcomers, whose names are generally compiled by the chamber of commerce or a commercial mailing list company, get invitations from gas stations and hairdressers. Many of them would rather be invited to a friendly church. Will they hear from you?

Most newspapers are glad to print information about what churches are doing. Making personal contacts with the newspaper is important, and so is meeting the paper's deadlines. What should be offered for publication?

Think about it. You want to reach people who are not in your church every Sunday, so you are less interested in telling about your ECW meeting than in describing an event open to everybody — especially visitors.

It might be your annual picnic Eucharist in a community park. It might be a scheduled sermon touching on a question of intense general interest, such as the right to life. It might be an evening open meeting on satanism.

Newspapers generally want this kind of information. After all, they're in the business of publishing information. They want it in time to meet their deadlines. They prefer it typed, doubled spaced, with all relevant information (who, what, where, why, when) included, along with the phone number of somebody who can quickly answer questions about the material.

Churches that don't make use of the newspapers may be seen as aloof, snobbish, uncaring, even though that is not true.

Slow to Grasp

Why is the Episcopal Church so slow to grasp what so many flourishing enterprises prove every day? Coca-Cola and Wal-Mart know that money invested in advertising and public relations is not spent, the way you spend for a new roof. It is seed money. Properly used, it will lead to long-lasting returns, which will register as profits in the annual corporate report.

Uniting individuals in the worship of Jesus Christ is what constitutes profit for the church. Advertising is reaching out. And the addition of one new family to the envelope system may thaw the most rigid budget-watcher.

The national office of the Christian Science Church has been putting more than \$20 million a year into communications. There are 665 Roman Catholic periodicals in North America with a circulation of 28,297,117.

Episcopal Church expenditures on television and radio throughout the country are small enough to be confused with static in a computer statistical summary. In some dioceses there is no serious financial commitment to professional television production (and anything less than professional may be fun but it doesn't meet the needs of the church in the contemporary world). Can you believe this in a country with more than 90 million TV homes? Some 98 percent of all U.S. homes own at least one TV set.

The splendid Prayer Book concordance, published in 1988, does not have a single listing for communicate, communicated, communication or communications. That communicates as something. Abingdon's *Strong's Concordance* shows 14 such references in the Bible. It is significant that some of the communication words in the King James Version are translated in other versions as sharing. To communicate the overwhelming news of Christ is to share Christ.

That Heavenly Smoke

“I came to realize
that the divine was
purposely present in
his creation . . .”

By MICHAEL deHAVEN NEWSOM

The air was blue and sweet perfume wrapped itself around us. The soft glow of the candles and the chants and the vestments all announced that we were in a holy place. I did not understand the holy mysteries, for I was only a child then but the sense of the holy was overwhelming, even to a very young boy.

The air was clear in another place, candles were few and far between and the holy mysteries were seldom offered up there. But the choir was magnificent and I loved to sing. My first ministry was in that men and boys' choir. Making a joyful noise unto the Lord was a meet and right thing to do.

Then there was nothing. There was no smoke, there was no chorus, there was only a rebellious young man out of sync with the glory of creation and its maker. But he always knew that the first place was sacred.

I wanted to run away from it, but in the fullness of my time I came to realize that the divine was purposefully present in his creation and that I had always known it to be so and that it is most gloriously present in the bread and wine. I still love to sing but that had to be part of thanksgiving, and not only the Word. My catholic faith,

(Continued on page 11)

Michael deHaven Newsom is associate dean and professor of law at the Howard University School of Law. He is a member of St. Paul's, K Street, Washington, D.C.

Ave Verum Corpus

Your smile intrigued me from the very start —
I rarely saw it, but the briefest flash
Sufficed to draw me toward you, as some fish
Strain upward through the dark sea when the moon
Shines full above them, as it does tonight,
A disc of piercing brightness briefly glimpsed
Beyond the misty flood of lower clouds
And still black roof of thunderclouds above.

A vision of the moon as Holy Bread
Inspired the feast of Corpus Christi; now
It seems to me a Host again, held up
Within a pall of smoke to catch the light,
As you have been held up to me, the light
That moves the stars reflected in your smile.

John William Houghton

Revolutions, Slow and Rapid

People around the world have appropriately joined in congratulating France on the bicentennial of her revolution. Now that some weeks have passed, it is not inappropriate to engage in some critical reflections on that event.

The French Revolution was animated by some of the same philosophic ideas as the American one. Yet how different the two events were! Of course more blood was shed than necessary over here, but the reign of terror which followed in France was one of the low moments in the history of human civilization. As so often happens in the context of violence, new leaders soon turned against the earlier leaders, and the work of the guillotine went on and on.

Violent revolutions are dangerous to start and difficult to stop. Idealists make absolute demands and reject all compromises, but is that the best way forward? Are not slow revolutions really better?

The potential case before us is of course South Africa. That troubled land could well experience a revolution of ghastly violence, with concurrent battles between different black groups and different white groups, and adventurous interventions by armed bodies from other lands.

The long-standing intransigence of the white government plainly contributes to such a possibility. The frustration of black leaders, who have waited a lifetime for some honest negotiations, must be hard to imagine. Yet negotiation, rather than violence, must be the route chosen.

We would hope that Christian churches everywhere would give their attention to this. The church must support change in South Africa, but not just any change, or a change bought at the price of destroying the people, black and white, whom the change should benefit.

The idea of rapid revolution has a certain seduction. Christian thinkers, like others, have often been drawn toward it. The slow and peaceful revolution requires patience, negotiation and compromise — yet it is usually most constructive in the long run.

Satanic Controversy

It is a long way from the irenic spirit of Kenneth Cragg's classic, *The Call of the Minaret*, to the vitriolic contretemps which has surrounded Salman Rushdie's *Satanic Verses*. While the topic has dropped off the front pages of the secular press, the issues remain. And the *Verses* are still selling. In a less emotional era than the present, there was an interesting, and, some felt, productive dialogue going on between Christians and Muslims. Bishop Cragg was a leader in promoting Muslim-Christian understanding, a worthy and erudite representative of Anglicanism. Vatican II encouraged similar efforts among Roman Catholic ecumenical scholars, perhaps best represented in this country by the Graymoor Institute in New York.

But today, between Muslims and Christians it appears that there are very real — some would say irreconcil-

able — differences in outlook, two world views in head-on conflict, it would seem. Some of these differences may have been exacerbated by the late Ayatollah, but others may have been there all along, swept under the intellectual rug in times past but now cause for mutual disappointment and violence.

Church persons in places like Nigeria may be in an "I-told-you-so" mode, having run up against Muslim evangelism first-hand. But Christians in the pluralistic West seem to be in a state of continuing shock at the disparity of world view between their insistence on freedom of expression and Muslim demands for censorship. Westerners outside the church but part of the intellectual elite appear to be even more distressed, to find their "religious" premises being challenged in so ruthless and unsporing a fashion.

Questions arise. Is it really true, as alleged by some Muslims, that the West values "freedom of expression" more than "religion"? Does the thoughtful Muslim always place "violence" over "truth," as some in the West allege? And was Salman Rushdie really completely innocent or naive in being unaware of the storm his *Verses* would bring down?

There is yet something constructive to come out of all of this. First, the *Satanic Verses* imbroglio has caused more Westerners to become interested in Islam and in certain cases to become informed about Islam — not only in its current controversial expression, but also its broad philosophies, symbols, vocabulary, historic personalities, perspectives. On a shrinking globe, it will not hurt Christians to know a little more about some of the opposition.

Secondly, remembering that the history of Christianity has not always been benign, churchpeople can come to cherish more deeply the religious freedoms they enjoy — such as freedom of expression, and separation of church and state. They can renew their gratitude for the examples of saints and martyrs of Christian history, remembering that Christianity as it has been handed down to current generations did not just happen.

Thirdly, Christians and other in the West, becoming more conscious of growing numbers of Muslims in their midst, can endeavor by example to demonstrate the generous spirit of Jesus and also the particularity of the gospel message. Having gained insight, Christians may then be moved to beef up their evangelism a little in ways appropriate to the current challenge, praying for greater Muslim appreciation of the traditions of Western pluralism but also for discovery of the word of forgiveness as spoken in Jesus Christ.

Two Sunday Haiku

It is true — only break
the bread
& look

Shaken by many voices
the air trembles
with one song

Eugene Warren

SMOKE

(Continued from page 9)

for that is what it is, was born in that blue fragrance, and in the strong priests, in birettas, who taught that Anglicanism houses that faith free from the errors of Rome and of the East, and that we could practice that faith, as Anglicans, in its fullness and richness and texture in a very special way and that would allow us to know the will of God in its full glory and splendor.

I knew that there was at least one other vision because my desire to sing had led me to it. I knew, therefore, as a child, that Anglicanism, "Reformed Catholicism," necessarily had to accommodate a range of views. I must confess that I do not understand low church or evangelical Anglicanism.

While I cannot, at the center of it, accept the evangelical vision as my vision, I cannot cast it into outer darkness, either. I think that it is "incomplete," and most assuredly wrong for me. But that special Anglican grace allows even a catholic like me, one who is head over heels in love with the holy mysteries, to be in communion with other visions.

And, I must say, Anglicans who stress the "reformed" have, over the years, managed to learn how to live — not without considerable struggle on their part, it is noted — with Anglicans like me who stress "catholicism," in our unabashed exuberant way.

But this is the stuff of Anglicanism after all. This is the measure, historically, of our sense of "inclusiveness." Reformed catholicism as a coherent stance to proclaim to the world that word and mystery are meaningful, one without the other, and that the precise balance between them is something that individual parishes can work out. For me, of course, the balance is captured at the beginning of the mass when the gospel, the Word of the Lord Most High, covered in beautifully wrought silver, is placed on the high altar.

But the sweet incense indubitably carries with it to heaven the prayer and the faith of the church, as faith has been understood for almost 2,000 years. And that fragrant, blue smoke is eternal, catholic and Anglican!

Some would question all of that. Some would banish that smoke to perdition, unless somehow it were harnessed to the service of the here and now, rather than the eternal now.

And this is the problem that the Episcopal Church confronts. It cannot banish that sweet, sweet incense, and stay Anglican — anymore than it could banish the faith that understands the divine grace that makes that incense so special — and stay Anglican.

That is the meaning, at least for this catholic, of the synod at Fort Worth. This catholic will defend his faith — as an Anglican, and I do not intend to ask anybody for permission to do so.

It is extraordinary how the proponents of the new religion of the here and now in the Episcopal Church fear catholics. Certainly I do not fear these proponents. The Anglican in me counsels tolerance. I am not so foolish as to be unable to accept the new religion as an experiment for other Anglicans to try out; indeed in the fullness of time some or all of the novelties may be accepted by the catholics, and what was once experiment would become catholic doctrine. But those of us unwilling to experiment, who insist on catholic doctrine, still have a place in the Episcopal Church, even as others experiment, unless that church has become so weak that it can no longer tolerate catholicism, much less embrace it openly with love and joy, unless, in other words, that church ceases to be Anglican.

And this is the scandal: "liberal" bishops who terrorize catholic priests; bishops who, at the moment of a supreme crisis of conscience, brought on solely by their own rash actions, threaten to take away parish property, all in the name of being "pastoral."

The Faith Lives On

So, I think about those childhood memories, the first memories, the catholic memories, in awe and amazement. The people there, in my memory, were good Anglicans, many of whom now reside in the bosom of Abraham in the eternal now. They had — and defended — the catholic faith, as millions of Christians have done for almost 2,000 years. The faith lives on — liberalism, feminism, and the new religion notwithstanding — in the hearts, minds and courageous deeds of catholic-minded Anglicans now and yet to come.

May that precious sweet incense continue to ascend to heaven, hearing the prayer of faithful catholic Anglicans now and ever and unto ages of ages, Amen!

SHORT and SHARP

By TRAVIS DU PRIEST

CONTEMPORARY THEOLOGIANS. By James J. Bacik. Thomas More Association (205 W. Monroe St., Sixth Fl., Chicago, IL 60606). Pp. 292. \$14.95 paper.

A compendium of 20 theologians who span the century from Jacques Maritan to Rosemary Ruether, including well-known Anglican, John Macquarrie. Ideal as a reference book which introduces, or reminds one of key concepts and ideas from these landmark thinkers. Includes photographs of each theologian, questions for reflection, and suggested reading.

SPIRITUALITY FOR EVERYDAY LIVING: An Adaptation of the Rule of St. Benedict. By Brian C. Taylor. The Liturgical Press. Pp. 71. \$4.95 paper.

With the increased interest in Benedictine ways, especially in the Anglican Communion with exponents such as Esther de Waal, we are able to hear through various voices the great voice of Benedict himself calling us to a life of balance. Taylor's special focus which I find particularly helpful is that of relationship — with God, self, others and things. An introduction to living a richer everyday life.

LORD HEAL ME: A Personal Prayer Companion. By John Gunstone. Morehouse-Barlow. Pp. 126. \$6.95 paper.

Straightforward readings and prayers to be used in variety of situations — at home or hospital, for inner healing and personal situations, for others, and in morning and evening. A thoughtful aid to the person undergoing a crisis.

MACMILLAN BOOK OF EARLIEST CHRISTIAN MEDITATIONS. By F. Forrester Church and Terrence J. Mulry. Macmillan. Pp. xi and 190. \$19.95.

The third in the Macmillan trilogy of "earliest Christian" series (prayers and hymns), this anthology brings together samples from the historical, Christian tradition of meditative and contemplative literature — prose, poetry and one-liners. For readers who enjoy the likes of the Desert Fathers. A charming and handsome book.

NEWS

(Continued from page 7)

critical clergy shortage at present and all of the churches are struggling to find ways to meet it. One measure is to ordain priests when they are part way through their theological studies. The new priests then continue with studies, sometimes by correspondence. New seminaries are opening and there is tremendous pressure to publish Christian literature, for clergy and laity.

During the final days in Moscow, Bishop Browning and the party met for ecumenical conversations with members of the Russian Orthodox Church. Three topics were discussed: current status of the Anglican/Orthodox dialogue; ecclesiology, in particular perceptions of the ministry of a bishop in the two churches; and the life of each church within its nation.

Following the day-long session, the two churches issued a communique in which they pointed to the cooperation over the years of the Episcopal Church and the patriarchal parishes of the Russian Orthodox Church in the United States.

A concrete result of the Moscow discussions was the agreement to establish a joint committee of three persons from each church to monitor relations between the two churches and to generate suggestions for future action. Bishop Browning will appoint the three members from the Episcopal Church and expects that the first meeting could be early next year.

"The committee will work with other U.S.A. churches and the Europe/U.S.S.R. Committee of the National Council of Churches," Fr. Norgren said. He pointed out that the committee is another step in the long relationship between two churches that goes back in the mid-19th century.

Bishop Browning is the third Presiding Bishop to make an official visit to the Soviet Union, in what Fr. Norgren describes as "an important part of a continuing ecumenical sequence."

BARBARA BRAVER

Publication Transferred

The Domestic and Foreign Missionary Society, the corporate name of the Episcopal Church, has taken over the operation of the company which published *The Episcopalian*, it was announced recently.

As of August 1, the church will have

absorbed the independent company as was finalized at a July 24 board meeting of *The Episcopalian* in Philadelphia.

The board resolution said the corporation is "dissolved in accordance with applicable law and that the assets, liabilities and work of *The Episcopalian*" are transferred and the officers, in cooperation with the church's treasurer, should "take all action necessary or convenient, subject to requirements of law, to implement the dissolution. . . ."

Publication employees will now be employees of the national church, and will be eligible for the benefits received by national church staff. Employee parity and other deficits contribute to an anticipated cost of \$340,000 in assuming ownership of *The Episcopalian*.

Until January of 1990, when the new periodical *Episcopal Life* is planned, *The Episcopalian* will continue to be published in Philadelphia.

Cable Network Grows

Feature films, children's programming, interviews and music are only a few of the available program choices on the Vision Interfaith Satellite Network, an ecumenical cable channel.

VISN, which started broadcasting in last September, incorporates programming from 21 mainline religious groups and is headquartered at the Parish of Trinity Church, New York City. Some of the groups which contribute programming include the Episcopal Church, the United Methodist Church, the Greek Orthodox Archdiocese of North and South America, the Roman Catholic Church, the Church of Jesus Christ of Latter Day Saints and the Council of Jewish Federations. The network has been experiencing growth in the past year and has continued to expand air time.

In an interview with the *Los Angeles Times*, Jeff Weber, the programming vice president, said that VISN has strict rules against soliciting money on the air and maligning other faiths.

He said VISN provides "a rich mix of entertainment, music, drama, worship and public affairs" for people "interested in mainstream religious and values-oriented television."

It is projected by VISN that the cable network will be available to nine million households by the end of this year; it is currently reaching about 3.5 million.

PEOPLE and PLACES

Appointments

The Rev. Beverly Fisher Bradley is rector of the Church of the Holy Apostles, Box 6255, Moore, OK 73153.

The Rev. James Brooks-McDonald is rector of St. Stephen's, 1935 The Plaza, Schenectady, NY 12309.

The Rev. Cromwell C. Cleveland, Jr. is now vicar of St. Andrew's, Paradis, LA; add: 1500 Bordeaux St., New Orleans, LA 70115.

The Rev. Alex Comfort is vicar of Mount Olivet, New Orleans, LA; add: 530 Pelican Ave., New Orleans 70114.

The Rev. Richard Corlett is rector of Good Shepherd, 111 Cliff St., Canajoharie, NY 13317.

The Rev. Charles Cornell is rector of St. John's, Box 917, Kenner, LA 70063.

The Rev. Leo Crawford is rector of Christ Church, Box 52, Bastrop, LA 71220.

The Rev. Monroe Freeman is rector of St. Paul's, Greenwich, NY; add: Smith Rd., Salem, NY 12865.

The Rev. Wendell N. Gibbs is associate of Grace Church, Utica, NY.

The Rev. Edward M. Head, Jr. is rector of Church of the Ascension, 1030 Johnston St., Lafayette, LA 70501.

The Rev. W. Frisby Hendricks, III is rector of Christ Church, Binghamton, NY.

The Rev. Hunter Horgan, III is rector of St. John's, Thibodaux and vicar of Christ Church, Napoleonville, LA; add: Box 751, Thibodaux 70302.

The Rev. Carl Jeff Kraemer is assistant of Grace Church, 405 Glenmar Ave., Monroe, LA 71201.

The Rev. John Lipscomb is rector of Church of the Good Shepherd, 715 Kirkman St., Lake Charles, LA 70601.

The Rev. Glenn Mahaffey is now rector of Church of Our Saviour, Box 1247 North Platte, NE 69101.

The Rev. Victor Mansfield is now rector of St. Thomas, Abingdon, VA.

The Rev. Theodore A. McConnell is priest-in-charge of St. Timothy's, Moreau, NY; add: Farm Woods Rd., Box 464, Fort Ann, NY 12827.

The Rev. Jess Reeves is rector of Church of the Holy Communion, Second and B Sts., Rock Springs, WY 82901.

The Rev. Bruce A. Rodgers is rector of St. Paul's, 21 Hackett Blvd., Albany, NY 12208.

The Rev. Lloyd D. Seatvet is rector of Trinity Church, 302 Greenwood St., Morgan City, LA; add: Box 1776, Morgan City 70381.

The Rev. Douglas C. Smith is rector of Christ Church, River and Church Sts., Cooperstown, NY 13326.

The Rev. H. Roy Thompson is rector of St. Paul's-in-the-Village-of-Flatbush, 157 St. Paul's Pl., Brooklyn, NY 11226.

Ordinations

Priests

Albany—Hershel Eugene Maxey, assistant, Adirondack missions, Barry House, Box 8, Brant Lake, NY 12815.

Central New York—Evan Tom Barrington, Jr.

(Continued on page 14)

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
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
EPISCOPAL CAMPUS MINISTRY
ALL COLLEGES & UNIVERSITIES San Diego
 4164 Mt. Herbert Ave. San Diego, CA 92117
 Fr. Bill Mahedy (619) 565-6661

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

STANFORD UNIVERSITY Stanford
CANTERBURY EPISCOPAL COMMUNITY AT STANFORD
 Room 22, Old Union Clubhouse (415) 725-0070
 The Rev. Penelope Duckworth, chap
 H Eu: Tues noon, Common Room (upstairs). Active Program

UNIV. OF CALIFORNIA AT BERKELEY
EPISCOPAL CHAPLAINCY at the Univ. of Calif.
 2334 Bancroft Way, 94704
 The Rev. Stephen Brannon, chap (415) 845-5838

UNIVERSITY OF REDLANDS Redlands
TRINITY 4th & Fern Ave. (714) 793-2014
 Sun H Eu 8, 10:15. Wkdy H Eu 10 Wed

COLORADO
ALL COLORADO COLLEGIATE INSTITUTIONS
COLLEGE AND YOUNG ADULT MINISTRIES
 Box 18-M, Denver
 Mrs. Nancy T. Grant, Acting Director (303) 773-8792
 Information regarding campus contacts, retreats, activities across Colorado

CONNECTICUT
U.S. COAST GUARD ACADEMY New London
CONNECTICUT COLLEGE & MITCHELL COLLEGE
ST. JAMES' Huntington & Federal Sts.
 Ralph E. Merrill, r; S. Scott Hankins, c
 Sun H Eu 8, 10; Wkdy MP 9, EP 5; Wed H Eu 9:30

YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE 432-1140
 The Rev. Dorsey W.M. McConnell, chap
 Office: Bingham Hall B018
 Mail: 1955 Yale Station, New Haven, Conn. 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

DELAWARE
UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSSF, 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. Wed H Eu & Healing 6:30

UNIVERSITY OF MIAMI
VENERABLE BEDE 1150 Stanford Dr., Coral Gables
 The Rev. Henry N.F. Minich, chap
 Sun Mass 8 & 10. Ev 6

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

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap (217) 348-8191
 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. Wkdy 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
DePAUW UNIVERSITY Greencastle
ST. ANDREW'S 520 E. Seminary
 The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc
 Sun H Eu 10. Wed H Eu 12:20. Alt. Sun eve student supper

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, v & chap (515) 236-6254
 Sun HC 8 & 10:30. Eu and soup Wed noon

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52245 (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. Mon-Fri 7:30 MP

LOUISIANA
TULANE/LOYOLA/NEWCOMB New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10, 5

MARYLAND
UNIV. OF MARYLAND College Park
 The Rev. Dr. Peter W. Peters, chap (301) 454-2347
MEMORIAL CHAPEL, Room #2116
 H Eu Sun 10; Wed noon; Canterbury Tues 5:30

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. Crandell, the Rev. Dan J. Handschy
 Sun 8, 10. Wed 7:30. Phone 222-2640

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 35 Park St.
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't (413) 458-8144
 Sun H Eu 8, 10; Wed 7:15, Fri 5 (students gather afterward); HD 7; MP 8:50 wkdy

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 The Rev. Dr. Leslie A. Muray, (517) 351-7160
 The Rev. Jannel Glennie, the Rev. Dr. Bob Brook
 800 Abbott Rd., East Lansing 48823
 Sun H Eu 5 M.S.U. Alumni Chapel

UNIV. OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 218 N. Division St.
 The Rev. Virginia A. Peacock, chap; the Rev. Joseph Summers, ass't chap
 Sun H Eu 5 dinner following

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

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

MISSOURI
SOUTHWEST MISSOURI STATE UNIV. (SMSU) Springfield
EPISCOPAL CAMPUS MINISTRY
 Ecumenical Center 680 S. Florence Ave.
 Fr. Bruce Gardner, CSSS, vicar (417) 865-8711
 Mass Mon 9. Daily Mass, 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

MONTANA
MONTANA STATE UNIV. Bozeman
ST. JAMES' 5 W. Olive
 The Rev. Sharolyn Welton, assoc & chap
 Sun HC 8, 10; Wed 10

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

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 422 Market St.
The Rev. Martin Gutwein, r; the Rev. Paul Van Sant, ass't
Sun H Eu 7:30 & 11:15, Fri 12 noon. EP Mon-Fri 5

RUTGERS UNIV. New Brunswick
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 MEXICO

ST. JOHN'S COLLEGE Sante Fe
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r
Sun Masses 8 said, 9:15 & 11 sung. Wkdys as anno

NEW YORK

CITY UNIV. OF N.Y. (Brooklyn College)
CHURCH OF THE NATIVITY 1099 Ocean Ave.
The Rev. E. E. Batchelor, r & chap
Sun H Eu 8 & 11 (1S & 3S), MP (2S, 4S & 5S)

RENSSELAER POLYTECHNIC INSTITUTE
RUSSELL SAGE COLLEGE
ST. JOHN'S 146 First St., Troy
The Rev. Lawrence M. Estey, r
Sun 8 & 10, Wed 7:30

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; Wed H Eu 7 & 11

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
The Rev. William Brewster, r
Sun 8 & 10:30 HC; Tues 7:30 HC

OKLAHOMA

UNIV. OF OKLAHOMA Norman
ST. ANSELM OF CANTERBURY UNIVERSITY CENTER 800 Elm
The Rev. Donald P. Owens, Jr., Ph.D. chap

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!

PENNSYLVANIA (Cont'd.)

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; the Rev. Pamela Foster, pastoral care; 661-0120
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

LAFAYETTE COLLEGE Easton
TRINITY 234 Spring Garden St.
The Rev. James L. Gill, r
H Eu: Sun 8, 10; Wed noon (with healing); Sat 6:30

SUSQUEHANNA UNIV. Selingsgrove
ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

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

UNIV. OF SOUTH CAROLINA Columbia
DIOCESAN HOUSE 1115 Marion St.
P.O. Box 1789, Zip 29202
The Rev. Canon Howard F. Kempell, Jr., chap (803) 771-7800
Wed Programs — 6:30 Diocesan House. Sun Service — students attend 9:15 at Trinity Cathedral (right balcony)

TEXAS

PRAIRIE VIEW A & M UNIV. Prairie View
ST. FRANCIS OF ASSISI Dooley Drive
The Rev. C. Andrew Mepham, v & chap
Sun H Eu 9; Tues 12:30 H Eu on campus, Wed 5:30

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

TEXAS TECH UNIV. Lubbock
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.
The Rev. Jo Roberts Merriam, chap; Carolyn Green, lay ass't
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

VIRGINIA

RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg
ST. JOHN'S 200 Boston Ave.
The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV, assoc; Ms. Nancy D. Page, ass't for education
Sun 8, 9, 11; Thurs 10:30; Wed 6:30 at R-MWC Chapel

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

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

THE COLLEGE OF WILLIAM & MARY Williamsburg
CANTERBURY ASSN: BRUTON PARISH CHURCH
The Rev. Donald B. Harris, chap
Sun 7:30/9/11/5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu (Wren Chapel) dinner

WISCONSIN

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

UNIV. OF WISCONSIN Madison
ST. FRANCIS HOUSE 1001 University Ave.
The Rev. Virginia Lund, assoc chap

PEOPLE AND PLACES

(Continued from page 12)

(for the Bishop of Massachusetts), curate, St. Paul's Cathedral, 310 Montgomery St., Syracuse, NY 13202. **Julie E. Calhoun-Bryant**, clergy intern, Trinity Church, 4 Jefferson Ave., Binghamton, NY 13905.

Connecticut—**Barbara Elizabeth Nixon**, assistant, Calvary, 44 Cherry St., Danvers, MA 01923.

Eau Claire—**John Edward Rasmus**, rector, St. Paul's, 900 4th St., Hudson, WI 54016.

South Carolina—**Kempton Dunn Baldrige**, curate, St. Luke's, 50 Pope Ave., Hilton Head Island, SC 29902.

Southwestern Virginia—**Daniel Fannon**, non-stipendiary priest in Staunton area; add: Rte 1, Box 63, Swoope, VA 24479.

Transitional Deacons

Colorado—**Denzil J. Luckritz**, deacon assistant, St. James the Less, Box 8222, Northfield, IL 60093.

Spokane—**Patrick William Bell**, deacon-in-charge, St. Matthew's, Box 788, Ontario, OR 97914.

Virginia—**Sherry Hardwick Foote**, assistant, Grace Church, Silver Spring, MD; add: 5300 Neville Ct., Alexandria, VA 22310.

Western Kansas—**Brad Lee Jackson** (for the Bishop of Kansas), deacon assistant, St. Paul's, Box 233, Leavenworth, KS 66048.

Changes of Address

The Rev. **Sydney Byrne** may now be addressed at 27787 Dequindre, #514, Madison Heights, MI 48071.

The Rev. **Marilyn K. Dressel** is now at 1207 Adams Rd., Midland, MI 48640.

The Rev. **J. Robert Fortune** is now at Farmington Hills Inn, Rm. 716, 30350 W. 12 Mile Rd., Farmington Hills, MI 48018.

The Rev. **Charles H. Swinehart**, rector of St. Stephen's, Hamburg, MI, requests all mail to be sent to his home add: 6159 Aldine, Brighton, MI 48116.

Retirements

The Rev. **Charles E. Frederick**, as vicar of St. Andrew's, Bayou de Large, LA.

The Very Rev. **Roger Scott Gray**, as dean of Christ Church Cathedral, Indianapolis, IN. He has been granted by the Bishop of Indianapolis the title dean and rector emeritus of the cathedral. After Oct. 1: "Lion's Gate," 8751 Jaffa Ct., East Dr., Apt. 37, Indianapolis 46260.

The Rev. **Ralph E. Johnson**, as rector of Zion Church., Windsor, NY.

The Rev. **Sylvan W. Law**, as vicar of St. Paul's, Cambria, CA; add: 9119 Autumn Ct., SE, Olympia, WA 98503.

The Rev. **Edwin G. Molnar**, as rector of St. Paul's, Utica and St. David's, Barneveld, NY.

The Rev. **David Talbot**, as associate of Syracuse Urban Cluster, Syracuse, NY.

The Rev. **Mark W. Waldo**, as rector of the Church of the Ascension, Montgomery, AL; add: Box 1026, Montgomery 36101.

The Rev. **Hugh A. Whitesell**, as rector of St. Stephen's, Erwin, NC; add: 46 Lammerse Ave., Dayton, OH 45459.

Other Changes

The Rev. **Victoria Jamieson-Drake** is now non-parochial; add: 1525 Acadia St., Durham, NC 27701.



BENEDICTION

The author is Carolyn Miller of Hobe Sound, Fla.

There's an old saying in the state of Georgia — "All roads lead to Atlanta." We can say the same for the way to Christ. For some, the road to Jesus is named Charismatic Causeway, others may be on High Church Highway. Then there's Traditional Terrace and Evangelical Avenue — and there are others. Occasionally these roads run parallel, then other times they'll cross over like a maze. What matters is not which road you're on, as long as you're on one of them. They all lead to the Father. God knows where you are and where you're going — even when the road is dark, lonely and hard to follow.

It's time we in the church quit trying to change each other's minds and lift up our diversity as a blessing from the Almighty. Then we will be able to form true community and live faithfully the gospel message of putting God first and loving our neighbors as ourselves.

It can be threatening to be at odds with another person, for the implication is that someone may be wrong, and that someone may be me. I may be forced to give up my personal belief when I don't want to. But none of us has all the "right" answers. Furthermore, with some questions, there may not be right or wrong answers that apply to all situations.

Jesus did not heal or touch everyone in the exact same manner 2,000 years ago, nor does he do this today. God made each of us unique, he comes to each of us personally, and he gave us each other to love as he loves us.

Let's join our diverse group in community, with our common ground being God's love, not technicalities of worship. Yes, I am different from my neighbor, but I am still God's child, as is my neighbor.

September 17, 1989

CLASSIFIED

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

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EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

NOTICE

FOR FREE — A Victorian bishop's chair, pointed back, excellent condition. You pick up or pay freight from St. John's Church, 224 Waverly Place, New York, NY 10014-2405. (212) 243-6192. Mr. Rutt.

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, 42-27 164th St., Flushing, NY 11358.

THE LORD LOVES to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

HAS THE PREDICTION already been fulfilled? *What will happen to God? Feminism and the reconstruction of Christian belief*, by William Oddie. Copies available from ECM for \$7.50. Write ECM, 1206 Buchanan St., McLean, VA 22101.

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WANTED: Experienced church musician needed to build superior music program. Must have background in liturgical worship. Innovative and creative teacher to work with all ages. Walking on water not necessary. 450-member church. 56 rank Schantz organ. Write: St. Luke's Episcopal Church, Box 2285, Kearney, NE 68848 for more information. Applications accepted until October 15 or position filled.

DIocese of Eastern Oregon seeks priest to serve small congregation in stunning east Cascades location; close to skiing, hiking, fishing, rafting. Half-stipend position. Congregation primarily of retired people wishes to reach out to other segments of the community. Member of regional cluster. Diocese offers open theological climate, collegial working style, supportive bishop. Contact: Deployment Officer, P.O. Box 620, The Dalles, OR 97058.

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

POSITIONS OFFERED

DIRECTOR of year-round, 176 bed, camp and conference center owned by the Diocese of Georgia. Prior experience in conference center management preferred. Request job description from and send resumé to: Search Committee, P.O. Box 22544, Savannah, GA 31403.

POSITIONS WANTED

TRADITIONALIST priest, taking early retirement, desires to serve small traditional parish in return for rectory and utilities. Reply Box S-684*.

PROPER

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES.** — **The Propers, 555 Palsade Ave., Jersey City, NJ 07307.** (201) 963-8819.

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RESOURCE

WORKSHOP/ARTICLES: Helper Burnout: A Function of the Helper's Spirituality. For information write: Dwinell & Hall, 10 Birch Knolls, Cape Elizabeth, Maine 04107.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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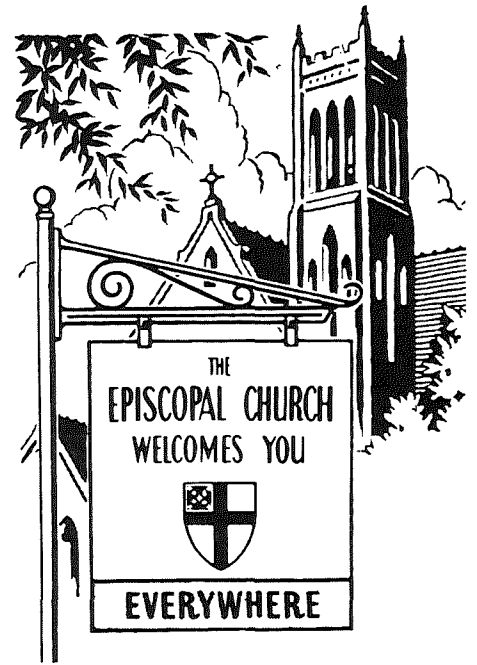
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ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

HARTFORD, CONN.

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

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, 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

SARASOTA, FLA.

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

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

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

BOSTON, MASS. (Cont'd.)

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.

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, the Rev. Virginia L. Bennett, the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

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; Fri 9. C Sat 4

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

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
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 12:30. 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, 5 EP H Eu, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't
Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
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(214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun H Eu 8 & 10:30. (512) 226-2426

MILWAUKEE, WIS.

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271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

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