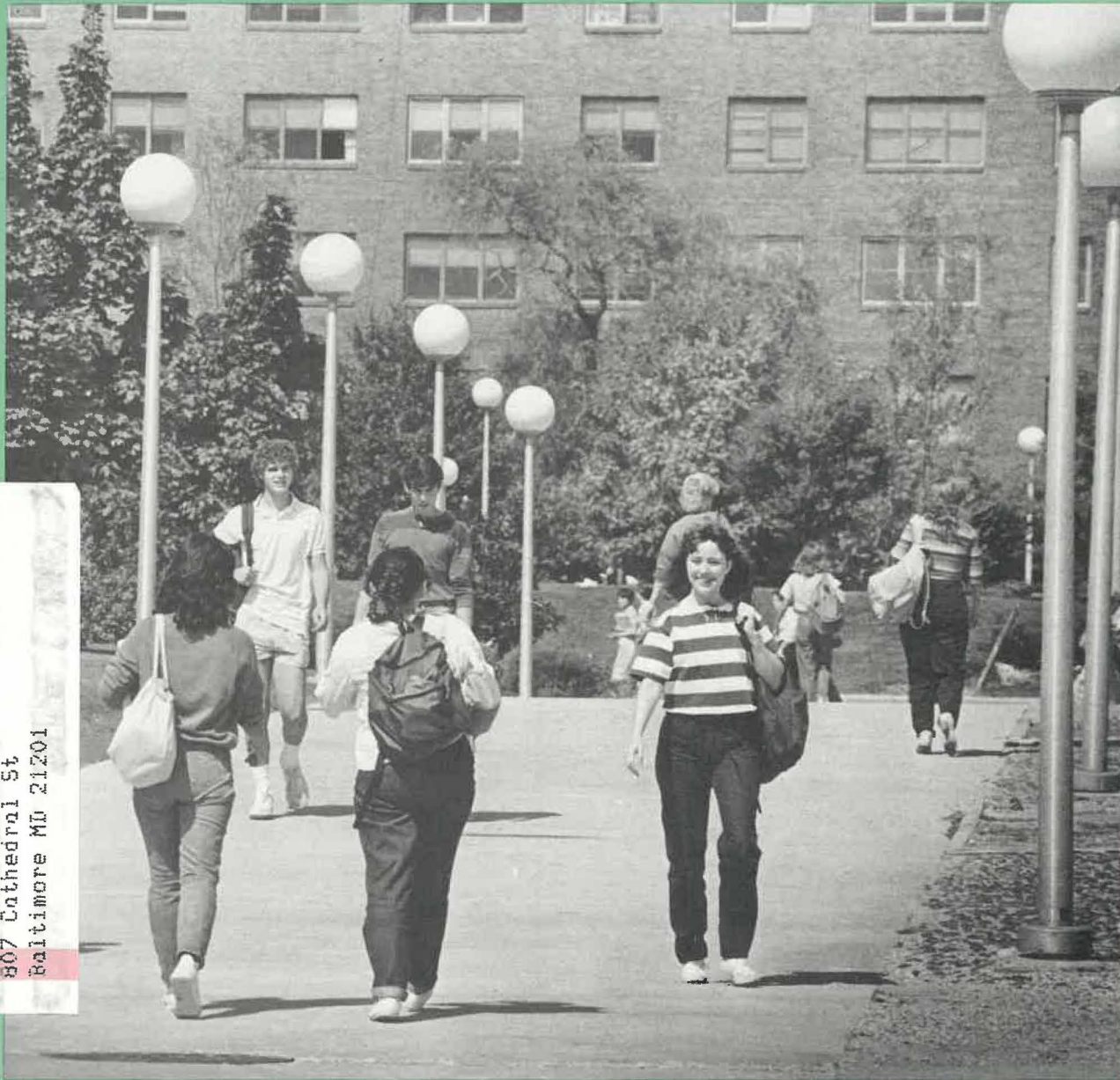


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## An Incredible Voyage

**B**illie and I were on an incredible voyage following the sea routes of Magellan, Drake and Darwin down, around and up the other side of South America, from the Atlantic around Cape Horn and into the Pacific.

We saw Iguassu Falls, penguins, albatross, guanacos. We sailed through the Beagle Channel and the Patagonia Chilean Straits. We were immersed in nature — unspoiled, untouched, unsullied, uncluttered creation in all its beauty.

It was a journey I still haven't assimilated fully. I have become shocked by comparing what we have been given with what we have done with it and to it. In the words of the General Thanksgiving, we give thanks "for our creation, preservation and all the blessings of this life," but in our deeds we seem determined to pollute it, overdevelop it, shorten its life and our lives. In Chile, you go from Paine Park in the south, where the pristine FitzRoy Range leaves you speechless, to Santiago in the north, where the smog leaves you breathless.

The gospel for the Sunday we were there was from the first chapter of John and I read it at a small Communion service we had, six of us, in our ship just west of Cape Horn. Jesus asked two of John the Baptist's disciples who were eying him: "What are you looking for?" They said, "Where are you staying?" And Jesus replied "Come and see." For some reason, those words struck me in a new way that Sunday. Come see what a beautiful creation you've been given to live in. Come and see where I live. Come and see what raw materials I have given you to live with and live by.

In seminary, we were warned against becoming pantheists, "nature worshipers," but in looking it up it isn't that at all. Pantheism is the belief that "the being of God includes and penetrates the whole universe so that every part of it exists in him." There is nothing wrong with that. In fact, there is much right with it, and we need to take this broader concept of God more seriously than we do. We focus on Jesus as Savior and Lord but God is also creator and sustainer of the universe.

I've come back from this trip a changed person. I feel I have been allowed — privileged to see a piece of the original gift of creation as I imagined it to be. But seeing it this way also has alarmed me about what we have done and are doing to our world. I am a realist. I am for progress. I know things must change — but to what extent and for whose benefit? That is the haunting question I bring back.

It is a question of our survival. It is those of us who are fit and free enough to fight for a safer, cleaner, saner world who can make a difference, who can link the words Christ and creation in one great crusade.

---

*The Rev. Alanson B. Houghton is vicar of St. Stephen's Church, Charleston, S.C.*

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Photo courtesy of Marquette University

# LETTERS

## One-Sided Comments

I felt saddened when reading the report on the Presiding Bishop's address to the Executive Council [TLC, July 8].

When he said, "I want this church to get going," presumably he meant to get on with the great commission of "making disciples of all nations," but part of the great commission is that we have "to teach people to obey everything that I [Christ] have commanded you." Only when we do that will we have a reformation within our church.

Our Presiding Bishop bemoans the fact that we are in danger of "reneging on our commitment to be a truly inclusive church, one in which there are no outcasts," but nowhere does he mention that this "doctrine" is being interpreted by some as "anything goes" in terms of doctrine and discipline.

The Presiding Bishop speaks of a "new biblicism, which thinks that a simple unequivocal 'the Bible says' will settle our differences," but nowhere does he mention the ignoring of or even rebellion against the revealed truth on which our beloved church is based.

He speaks about the "homophobia which threatens to unleash a hysteria which makes the pastoral care of our people immeasurably more difficult" without mentioning that within our church there is a militant homosexual lobby.

He then says, "I feel like a harried mother, beset by squabbling children, bloody-nosed and bruised." These are signs of a family in disarray, a frustrated family, an angry family, and when a family is in this condition you do not just look at the children to discover what is wrong, you also look at the parents. The answer is not a "magic wand" or "grabbing them by the neck and shaking real hard." The answer is strong leadership and loving discipline. Unless we get it, we are, I fear, a family heading for the divorce courts.

(The Rev.) BRIAN C. HOBDEN  
St. John's Church

Portsmouth, Va.

• • •

With all due respect to our Presiding Bishop and his office, I am compelled to respond to concerns raised in the article, "The Church's Future." It seems Bishop Browning finally

is becoming more aware of what's happening, weeps over the condition of the church, then offers his own solutions in rather personalized, if forceful fashion: "I want to grab them by the neck and shake real hard." Does he understand how much some others would like to shake certain leaders dressed in purple?

The P.B. has a thankless task and awesome responsibilities — too much, in fact, for one individual. The office should be modified so he might be relieved of much nonsense, thereby allowing him the time to pastor the church.

Indeed, these are disturbing times for the church, and each member is responsible for carrying out, to the best of his or her ability, the will of the Holy Spirit. However, I believe there are some persons, well-meaning, who cry over the state of the church but proceed on their merry, liberal way, adding to the confusion and distress.

It appears that all is not running smoothly in the center ring, and the ring master is upset. The tent may collapse on all of us, canceling the show without the prospect of another performance or refund.

(The Rev.) JOHN R. NEILSON  
All Saints' Church  
Scotch Plains, N.J.

• • •

Hooray for Bishop Maurice Benitez of the Diocese of Texas, who recently told the Church Club of New York that the church has been "excessively focused on social and political concerns for the past 20 years." He said that to stop the decline in membership, "the church must recover . . . understanding of the purpose of the church and get its priorities straight."

Bishop Benitez's statements seem to be in sharp contrast to those of Presiding Bishop Browning in a recent address to Executive Council [TLC, July 8]. Bishop Browning speaks of "disturbing signs."

May I add my own thoughts? To disagree with Archbishop Tutu, for example, on political and liberation theology, or even on divestiture, does not make one a racist. To believe that homosexuality and lesbianism are contrary to God's word in both testaments is not to disobey the commandment to "love thy neighbor as yourself." To be-

(Continued on page 5)

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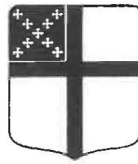
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— Alec Wyton, Organist-choirmaster,  
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# LETTERS

(Continued from page 3)

lieve that the Bible is the written word of God that should not be modified to suit the demands of an increasingly hedonistic society does not make one vengeful or simplistic.

I am proud to belong to a diocese that passed the following resolutions at its last convention: "Therefore, be it resolved that we, the Diocese of Florida, reaffirm the priority of scriptural authority in matters of faith and practice and . . . that we, along with the House of Bishops, hold to the characteristic appeal of Anglicanism to scripture as interpreted by the church's tradition and applied with reason."

(The Rev.) JAMES G. SMITH  
St. Paul's Church

Hastings, Fla.

• • •

I was deeply disturbed by the Presiding Bishop's stance concerning the future of the Episcopal Church. While ours is a church of diversity and breadth, one which has always celebrated its commitment to doctrine based on reason, tradition and scripture, the Presiding Bishop's stand is only one step short of saying that truth cannot be found except in the universality of human thought.

Scripture has never failed to convey that there is only one source and understanding of truth — Jesus Christ, Lord and Savior. To state that "in comprehensiveness and diversity will truth most likely be apprehended" is to turn a blind eye and a deaf ear to the fact that truth can and will be found only when we encounter Jesus.

I share Bishop Browning's concern for the future of the church when it is a central agenda of a major portion of that church to celebrate tradition above reason and scripture. But I am increasingly concerned for the future of the church when a major portion thereof, including its leadership, celebrate reason (or at least worldly understanding) above tradition and scripture.

SCOTT H. HARDING

Leander, Texas

• • •

Bishop Browning did well to express "fear and frustration" over the state of the church, but he appears to be attacking the wrong targets.

Some of the issues enumerated by

the Presiding Bishop as causing problems for the Episcopal Church — a resurgence of biblicism, an attempt to remove a bishop from an important committee, attempts to "impose binding doctrinal propositions" — have been attempts to treat the symptoms of our problems. Rather than criticizing those who try to treat our problems, the Presiding Bishop might have noticed those who have caused the problems — those who deny the plain meaning or authority or relevance of scripture and the creeds, or those who take their agenda from society and then demand that the church bless it.

"Our beloved church" already may be something less than a church, since the revisionists have backed it "into smaller and tighter circles of self-justification and self-righteousness."

The Presiding Bishop himself is one of those "in danger of reneging on our commitment to a truly inclusive church, one in which there are no outcasts." Rather than being "challenged to do great things for God," we all would do well to commit ourselves to our Lord Jesus Christ instead of to a truly inclusive church.

DOROTHY W. SPAULDING

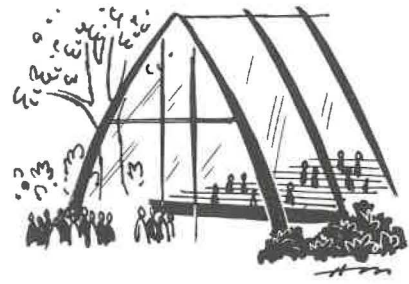
McLean, Va.

## Filed with Irony

I cannot help but comment about the irony of the picture of the Presiding Bishop on the cover [TLC, July 15], his comments and your news stories. On the cover you quote Bishop Schofield, "We're discovering this week we are more like one another than we thought." Your first news story is about the refusal of Bishop Spong to ordain an openly gay man to the priesthood because of a supposed request by Bishop Browning to refrain — ". . . to think of the good of the larger church" and that the Presiding Bishop ". . . has been very concerned about the potential polarization this could produce in an already tense situation."

How ironic for us to remember the Presiding Bishop's remarks about this church ". . . there shall be no outcasts" and his request to Bishop Spong. Integrity and the gay community within the Episcopal Church have obviously assumed mistakenly that the outcasts Bishop Browning was referring to were to include lesbians and

(Continued on page 10)



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## Bishop Carey: 'Irenic, Conciliatory'

A visiting cathedral canon from England and a local rector, just returned from a stay at Oxford, brought some comments to Washington about the Rt. Rev. George Carey, Bishop of Bath and Wells and archbishop-elect of Canterbury [TLC, Aug. 19].

Bishop Carey, who as archbishop and primate will succeed the Most Rev. Robert Runcie as spiritual head of the Anglican Communion, is relatively unknown outside of England. He was not included in most major speculative polls, yet he made the short list of the Crown Appointments Commission and his was one of the two names forwarded to the prime minister.

Mrs. Margaret Thatcher's choice of him was affirmed by Queen Elizabeth II so he will be the next to wear the primatial miter.

### Urban and Rural

The Rev. Canon Peter G. Brett, canon residentiary of Canterbury Cathedral, heard the news while serving as lecturer and chaplain at a symposium on Benedictine spirituality at El Rancho del Obispo, Calif.

During his Washington stay, Canon Brett preached on Sunday at All Souls Episcopal Church and afterwards answered questions about the archbishop-elect.

His appointment was indeed a surprise, Canon Brett said, but, all things considered, seemed the right choice. He conceded that the Archbishop of York had been regarded by many as the front-runner, "a brilliant intellectual free-thinker whom I greatly admire," but that Bishop Carey may be able to relate more broadly to a wide variety of people.

He emphasized that while Bishop Carey has been a bishop less than three years, he knows the Church of England well, having served in both urban and rural areas and in both northern and southern England, "which was undoubtedly a factor in his selection." He also was raised to the episcopate in time for the 1988 Lambeth Conference, which provided contacts with Anglican bishops worldwide and a sense of the Anglican Communion as a whole.

Canon Brett noted that Bishop

Carey is probably the only holder of the office from a working-class background, "which is probably a plus factor today."

Asked about his churchmanship, reportedly low church evangelical with charismatic overtones, he said, "I think he goes beyond just a narrow characterization. As to charismatic, I would say mildly so, but I think of him as someone who holds the line against extremes in any direction."

Canon Brett said the new primate "has expressed himself as being for the ordination of women. As for homosexual ordination and same-sex blessings, his strong commitment to scriptural authority would undoubtedly affect his position and I would not expect him to favor either. His biblical emphasis would likewise call for an adherence to high moral standards. He is known to be ecumenically-minded, with particular interest in the ARCIC [Anglican-Roman Catholic International Commission] conversations."

Will he be able to heal the divisions and restore harmony in the Church of England and give strong lead to the Anglican Communion?

"I believe," said Canon Brett, "that he has the right qualities, and that he

will grow in the office. From what I know, he would be irenic and conciliatory rather than confrontational, but will speak out with the courage of his convictions."

The Rev. Richard Cornish Martin, rector of St. Paul's, K Street, in Washington, who was in England at the time of the appointment, reported on his return that while it surprised many, the general consensus was that it was a "courageous and creative choice," which fulfilled the prediction that his impact on the Diocese of Bath and Wells in a little over two years destined him for certain advancement to one of the major sees.

Fr. Martin observed that Bishop Carey is apparently welcomed, except by the extremists, by Anglo-Catholics, evangelicals and liberals alike as "an evangelical churchman, deeply committed to the authority of scripture and to the catholic traditions of the Church of England . . . who will speak with authority, power, and compassion, and will work for Christian unity" . . . and whose vision for the church is "a church alive, growing, and flourishing, once it is obedient to God's word and his commandments."

DOROTHY MILLS PARKER

---

## Supplemental Texts: Response 'Mildly Positive'

A variety of opinions greeted the Standing Liturgical Commission when it received responses from its survey concerning *Prayer Book Studies 30 — Supplemental Liturgical Texts*. So far forms representing 400 congregations and nearly 10,000 individuals who have tried the experimental texts have been received by the committee in New York and have been tabulated and analyzed over the summer. The data will be presented in a detailed report to the House of Bishops and the church in September.

According to researcher Dr. Adair Lummis, the first two-thirds of responses from congregations showed a "mildly positive" reaction to the experience of praying with the texts. The majority of respondents indicated they were glad to try the services, and nearly half said they felt a positive sense of being part of the worship experience. Almost half of those polled also said that the texts enhanced or deepened their understanding of God.

Response was substantially divided concerning the quality of the texts themselves, with about two-fifths saying the texts were "good" in theological insight, literary merit and spiritual power; about one-third found them less than adequate in these areas. Others, who looked favorably on the texts overall, had objections to particular parts of the services. Mentioned most frequently were discomfort with the contemporary wording of the Lord's Prayer, unhappiness with making any change to the Prayer Book and dislike of the suggested alternative to the *Gloria Patri*.

Three-fifths of diocesan bishops responded to the questionnaire sent to them and their reactions also were mixed. Most seemed to think the texts had some positive effect on them. Three-fifths said they would definitely authorize use of the texts in their diocese for the remainder of the triennium and about 15 percent indicated further use would not be permitted.



The Rev. John Harper, since 1963 the rector of St. John's on Lafayette Square in Washington, D.C., is shown preaching at the historic church across from the White House. St. John's was erected in the wake of the War of 1812 and is now celebrating its 175th anniversary. James Madison was the first president to visit the church, and every president since has worshipped there at least once, some regularly, including President George Bush. [ENS photo by Jim Solheim]

## Happening Conference

More than 100 people from many dioceses gathered at St. Mary's College in South Bend, Ind. in early July to participate in the sixth national Happening Leadership Conference, bringing together adult and youth leaders of the Episcopal renewal program for high school age youth.

The Rev. Wayne Bulloch, executive director of the Happening national committee, said the conference drew representatives from more dioceses than any of the five previous gatherings, and featured a keynote address by the Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast.

The conference included workshops on prayer and spiritual growth, developing parish youth programs to support a Happening, youth as leaders, reading the Bible and peer group evangelism.

A major emphasis during the meeting was on establishing a diocesan Happening program, coordinating music for it, and sharing ideas on ef-

fective follow-up activities after such a program.

Happening, which now has programs as far away as England and Wales, is active in almost 70 dioceses of the church. It is a weekend renewal program that teaches the sacramental life of the church in an atmosphere of a Christian community. The program is administrated by adults, but youth leaders play a major role in the staffing of a Happening weekend.

## BRIEFLY...

Christ Church Cathedral in Indianapolis, Ind., has announced the selection of the **Very Rev. Robert E. Giannini** as dean. Dean Giannini, 50, has been dean of the School of Theology at the University of the South in Sewanee, Tenn. since 1986. He will succeed the Very Rev. Roger S. Gray, who retired last year after more than 17 years of service to the cathedral.

The New Jersey-based Oasis ministry, an **organization serving gays and lesbians** in Hoboken, has announced that the Rev. David Norgard, soup kitchen director at Holy Apostles Church in New York, will head its organization. He succeeds the Rev. Robert Williams who resigned under pressure earlier this year after making critical comments concerning monogamy and sexuality [TLC, Feb. 18].

In a recent letter to Sri Lankan President R. Premadasa, General Secretary Emilio Castro of the **World Council of Churches** says the WCC, "In cooperation with the churches in Sri Lanka," is "ready to render any possible assistance to promote processes for peace-making." Mr. Castro expressed "profound distress about the resumption and escalation of [ethnic and political] fighting in Sri Lanka, the consequent loss of lives, and the terrible human suffering."

Episcopalians and Lutherans from across the nation met recently at Seabury-Western Seminary in Evanston, Ill. for a jointly-sponsored ecu-

**menical institute.** Participants, who consisted of people new to ecumenism, ecumenical officers or representatives for their bishops, heard keynote speaker Martin Marty of the University of Chicago urge everyone to "catch the vision of the mission of the church." Eleven nationally-prominent ecumenists addressed the biblical, theological and historical bases for ecumenism, modern trends and contemporary issues and models.

The University of Chicago Press, with the support of Bard College in Annandale-on-Hudson, N.Y. is pioneering a new quarterly entitled the **Journal of the History of Sexuality.** The inaugural issue presents articles such as "Mollies or Men of Mode? Sodomy and the 18th-Century London Stage," and a new view of the history of the Marquis de Sade. "The history of sexuality is emerging as a new discipline, and until now, no journal served its scholars or gathered the scattered materials on the subject," said Dr. John C. Fout, editor and history professor at Bard, a member of the Association of Episcopal Colleges.

The Most Rev. Peter Hollingworth, Archbishop of Brisbane, Australia, recently joined 100 school children in formally delivering 26,000 post cards to Australian Prime Minister Bob Hawke urging more government action on **child poverty.** The cards say politicians would only act on the issue "if they feel they have to — at election time, for instance." Prime Minister Hawke called the statement "untrue and un-Christian."

A judge in Rockland County, N.Y., used the **Bible as a guideline** in setting bail for the former treasurer of Christ Church in Suffern, who is accused of having embezzled \$267,000 from the congregation in 1982. Judge Robert R. Meehan ordered Clyde M. Womer held in bail of \$534,000, pointing out that the sum was \$2 for every \$1 stolen, a reference to Exodus 22:7-9. The suspect had disappeared but was recently arrested in Taos, N.M., after being spotted by a member of the congregation who was vacationing there.

# Welcome Back!

## Making a Parish Home for College Students

By DAVID COX

About the time the preacher at R.E. Lee Church in Lexington, Va. should be drawing conclusions, bells from the chapel nearby at Washington and Lee University ring out the hour. The bells not only tell the preacher to finish, they remind that this is a community parish to academia.

College students drop out of church while they go through times of questioning, challenge and doubt: so goes the general wisdom. Yet a recent Gallup poll said two students in five consider religion to be "very important" in their lives. Just about as many call it "somewhat important." Of 539 undergraduates surveyed, more than half said they had attended religious services at least once in the previous month.

Those statistics are in accord with the experiences of many chaplains, parish clergy, lay leaders and students themselves who attended the Presiding Bishop's Consultation on Ministry in Higher Education in February [TLC, April 8].

How is the Episcopal Church involved on campuses? One model is that of the chaplain who ministers to students, faculty and staff. Through leading worship, counseling, sparking social conscience and providing a true "presence," the chaplains serve the church in often quiet and unheralded ways.

Yet, campuses are often too small, or interested students are too few, or resources are too limited to sustain this mode of ministry. In these cases, a second model becomes all the more important: the parish-based ministry to higher education.

### Consistent Presence

Some parishes, like St. Paul's, Charlottesville, located across the street from the University of Virginia, were founded especially to serve the

*The Rev. David Cox is rector of R.E. Lee Church, Lexington, Va., and chaplain to Episcopal students at Washington and Lee University and Virginia Military Institute.*



Members of the Law Student Fellowship, with help from younger friends, serve the Shrove Tuesday pancake supper at R. E. Lee Church, Lexington, Va. [Photo by Patrick Hinely]

academic community. Others, like St. John's, New Haven, Conn., evolved a specialized ministry to students and faculty at Yale.

In Lexington, the parish adjoins Washington and Lee, and stands but a quarter-mile from a second, entirely different campus, Virginia Military Institute. Academia provides a consistent presence at the church; and the church brings its presence to academia. Indeed, that was a reason to found the parish 150 years ago.

Transplanted Tidewater Episcopalians who founded VMI started organizing a parish just three months later. They sought to minister to faculty families; and, no less importantly, they sought to minister to students. As the parish's first priest said in a letter to his bishop in 1842, "There are numbers of youths of Episcopal families collected at the different institutions, chiefly at the Military Institute, claiming the use of the church."

Parishes can provide a strong basis for a varied ministry. One aspect is evangelism. Though 27 percent of the students at W&L claiming denominational affiliation mark "Episcopalian," nearly half — 47.3 percent — claim none at all. Fertile ground. If, in fact, these are years when students probe, question and doubt, the church can help to channel inquiry toward the One whom we proclaim.

### Hospitality

Another aspect is nurture. The Episcopal Church, which professes not "to have all the answers," can provide a hospitable environment for those who wish to grow in faith. Recently, a Bible study group we sponsor has come to include members of conservative religious groups who seek a greater freedom.

A parish which takes the education of its people seriously can involve students easily. This means more than in-



viting them to join ongoing programs. Arranging special classes, at times convenient for students and geared for their level, is as important as providing a class for third-graders or for senior citizens. Clergy especially can function as spiritual directors: Lunch with a student often turns into spiritual guidance.

Third, the parish provides regular opportunities for worship. As with education, some students will gladly join the parish's ongoing cycles. Customarily, at R.E. Lee Church, some 20 to 40

*“Cadets, whose only chance to sleep late is Sunday morning, flock to our Sunday evening Eucharist.”*

students attend on Sunday morning. The numbers swell into the hundreds on Easter. Some, though, prefer services geared directly toward them, at other times, perhaps less formal, or at other places — even “on their turf.” Cadets, whose only chance to sleep late is Sunday morning, flock to our Sunday evening Eucharist.

Fourth, the parish provides a chance for students to escape the 18-to-25 year-old “ghetto” and be in fellowship with a diverse group of people. Mixing with faculty and staff in church, or in the parish hall at coffee hour, provides a different basis for relationships.

When parishioners “adopt” students, either informally or through a program, this offers a “home away from home,” whether it be with a family with young children or with “grandparents.” After our Sunday evening Eucharist, cadets crowd into the rectory to eat, watch football and catch up with each other's lives in vastly more relaxed circumstances. Thus, the parish also offers a place of sanctuary — of peace, of hospitality, of grace.

Finally, there is service, and with it, a prophetic witness. A parish's ongoing outreach program can include students. Cadets spend Saturday nights at Lexington's homeless shelter, a time when few volunteers are available.

## Getting Started in Campus Ministry

What can a parish do for a nearby college? Here are some examples:

- Make your parish known. Advertise. The Outing Club has posters; can't the church? (The Episcopal Ad Project may provoke responses pro or con, but the posters will be noticed.)
- Adopt a student . . . if a student wants to be adopted into a “home away from home.”
- Arrange worship with students in mind: Schedule a Saturday vigil or Sunday evening service; not only may students sleep in on Sunday morning, all parishioners have another option. Schedule services according to the college calendar; thankful

parents, if not students, too, might appreciate a graduation-day Eucharist.

- Invite students to share in leading worship, as ushers, musicians or lay readers for starters, at whatever services they attend.
- Send your clergy to school with lunch money. Lunch can be a convenient time to get to know a student, who appreciates being taken out.
- Give students other opportunities to serve in the parish (church school, choir, youth groups, study groups, . . .) and in the community. But, also,
- Give students themselves a chance to be together.

Other times, law students and undergraduates join parishioners in helping.

Cooperative efforts can evolve as well. A fraternity council leader active at R. E. Lee organized a fun-and-games moneyraiser to benefit the Cancer Society as well as a community day care center which is housed in our undercroft and often used as a “lab” by university classes.

### Bringing Life

Thus, a parish has three inherent attributes which can foster an effective college ministry: First, a mission which is ongoing and integrated. Worship, nurture, fellowship, evangelism and service are all bound together.

Second, it has a community. Christians come together each week, a diversity of people inherent in the nature of the congregation.

Third, it has resources, not only of buildings and staff (however small), but also of people who are often eager to serve, especially in light of the vitality which students can bring.

And they do bring much. They teach church school, supplement youth programs, play guitars at Cur-sillo events, serve as lay readers. Our Law Group sponsored the Shrove Tuesday pancake supper. More than that, they bring friendship, liveliness, questions, challenges, life.

Maintaining a specialized ministry does pose tensions for a parish. Sooner or later a rector will hear, “Why do students get so much more attention

than (fill in the blank)?” A ministry to students may be far more visible than, say, calling on shut-ins. It may be far more time-consuming as well.

Financially, this ministry poses a quandary. Students do not, or cannot, contribute substantially and often their parents cannot either. Diocesan and national sources of support have dwindled over the years, and parishes near campuses, strapped to sustain a parochial ministry to the ongoing congregation and community, find little support from outside, even though their mission to students is a mission of and for the wider church.

Campus ministry, as a recent survey concluded, “is the vanguard of [the church's] present and the lifeblood of our future.”

A parish-based campus ministry becomes essential in the ongoing communal life of the people of faith. Indeed, holding them together yields an even stronger mission which benefits the whole, when college students get involved, and when parishioners adopt as sons, daughters or grandchildren. It leads toward a shared ministry, a common work, a common fellowship in which each has a stake, a voice, a gift.

“We have an extraordinary opportunity before us,” said Paula Brownlee, then president of Hollins College, at February's consultation. “We can build our service to those in the university upon these strengths of our church; it is only in building a community alongside those whom we seek to serve that God's will may be done.”

# EDITORIALS

## Ministry Near Colleges

It's that time when many students pack up their belongings, stuff them into every available space in their rusted-out automobiles, and head back to campus. For some parishes, this means saying "goodbye and study hard." But for parishes located near campuses, now is the time for an increase in the number of worshippers. How can the church meet the needs of these young people? And how might the Episcopal Church become involved in the lives of those students who have no church affiliation, but are searching for answers to the complex questions of their lives?

The Rev. David Cox, in his article beginning on page 8, rightly points out that ministry to students "is a mission of and for the wider church." Recognizing it is unrealistic to expect that every campus will have an ordained Episcopalian as a chaplain, Fr. Cox draws attention to the strategic placement of parishes near campuses. We commend his article to those whose churches are in an academic community. We also encourage those who attend churches away from campuses to give thought to how they may encourage, through prayer and other methods of support, those churches that give special attention to students.

Furthermore, many groups have been established on campuses throughout the country, with the general purpose of helping students share the gospel with students and grow in knowledge of what it means to be followers of Jesus Christ. In many cases, local parishes have been a great source of encouragement to these organizations. As one director of a campus group has said, many students come to colleges and universities with heavy emotional burdens that may be too daunting for their fellow students to know how to handle. And a young leader of such an organization, fresh out of college, may not have the time nor the wisdom of age to be as helpful as he or she wishes. A loving older couple in a parish can be a steadying influence in a young person's life through the college years.

We hope some of Fr. Cox's suggestions will be used by parishes even this fall. Meanwhile, we remind readers to check the listing of church services near colleges, which will be carried in this magazine for five consecutive issues, beginning next week.

## We Get Letters

Summer hardly seems like the time to be writing letters to magazines. This is the time to be outdoors or on vacation. But this has been an unusual summer for THE LIVING CHURCH. We're receiving letters to the editor every day. Lots of them.

If we were to run all of the letters to the editor we've received, we'd fill every inch of this issue, and still have some left over. Why the sudden rush to the mail boxes?

Mainly, it's been a matter of publishing articles which aren't controversial in themselves, but have touched the lives of readers. We've received lots of mail on Gretchen Wolff Pritchard's article on inclusive language [TLC, July 8]. Many responded to the news account of Bishop Muge's scheduled preaching engagement in California [TLC, June 24]. Others debated merits of the hymn "Once to every man and nation," which was omitted from the *Hymnal 1982* [TLC, May 20]. The largest number of letters was concerned with the address made by Presiding Bishop Edmond L. Browning to Executive Council [TLC, July 8].

Occasionally, when letters pile up on a particular subject and no new points are being made, it will become necessary to stop publishing letters on that topic.

We're not complaining about the large volume of mail. We always welcome letters to the editor, especially when they're brief, typewritten or at least legible, and contain the writer's name and address.

So keep sending those cards and letters. Your thoughts are welcomed and encouraged.

## LETTERS

(Continued from page 5)

gays. It would seem from Bishop Schofield's comment that it was quite the other way around. It was the traditionalists our Presiding Bishop was trying to include.

Is it not about time for Integrity and the gays and lesbians in the Episcopal Church to take a lesson from their Lutheran brothers and sisters? Maybe it is time to begin to organize their own parishes, ordain their own priests and consecrate their own unions. Maybe even take a leaf from the Episcopal Synod of America and request a non-geographic province within the Episcopal Church.

Your editorial on the subject in the same issue only continues the policy of TLC to exclude gays and lesbians from

the sacraments and full community within the Episcopal Church. So many have left as it is, it is hard to understand why some stay around and try to remain faithful and be included. It not only makes me question my own membership in the church, but in Christianity.

JAMES L. MITCHELL  
Lake Peekskill, N.Y.

## Set Apart

In reading the editorial "When to Object to an Ordination" [TLC, July 15], it is disconcerting to note that the writer seems to set himself apart from the "many [who] have on some occasion fallen into sin . . ."

Given that perspective, it is no wonder that the editorial seems to bear foremost witness to our ability to see the speck in another's eye while ne-

glecting the log in our own; to drown out the voice of him who calls each of us by name, with shouts of "crucify, crucify!"

(The Rev.) PAUL EVANS  
Saratoga Springs, N.Y.

• • •

Exception must be taken to the editorial "When to Object to an Ordination." The sanctimonious, holier-than-thou attitude of the writer represents a kind of "ivory-tower Anglicanism" which, mercifully, we do not see much of these days.

Never mind the great ordination controversy. What I greatly resent as a homosexual is being put in a class with rapists, murderers, arsonists and adulterers. I am a practicing Episcopalian. I serve my church and am a fully-functioning member of the commu-

nity. I do not deserve to be insulted in the editorial pages of a respected publication.

Perhaps the writer is not aware, but times have changed. We are no longer considered criminals destined to hide and suffer mindless and ignorant insults. The blatant, unfounded prejudice exhibited in this editorial is unworthy of the pages of TLC. Your readers have a reason to expect a higher standard.

PAUL W. BOSTEN

Brooklyn, N.Y.

### Not Afraid

Your interview with Bishop John-David Schofield of the Diocese of San Joaquin [TLC, July 15] was, to those of us who know him, accurate, and in my opinion, excellent.

The sense of the article, however, seemed to be one of surprise: that this evangelical and catholic bishop was not an anthropological throwback.

My son, a junior at Sewanee, tells me that the feeling outside ESA dioceses is that the ESA, and anyone connected with it, is a sort of theological John Birch Society, with a limited following and a limited future. This is the sense I got from your article.

In fact, the Diocese of San Joaquin is an Anglican version of "Back to the Future." It is what the Episcopal Church would be today if things had gone right. It is what the Episcopal Church can still be.

Much of the Episcopal Church is scared today, for good reason. In the Diocese of San Joaquin, we are not afraid.

DOUGLAS BUCHANAN

Bishop, Calif.

### Thankful Priest

The article "The First Year Out" [TLC, July 15] is a joyous recording of the transitional year from active to retired priesthood. I am sure all retired clergy will be able to identify with the experiences described so well in the article.

A notice in the classified section of the same issue is one of the finest expressions of gratitude for support from parishes, people and bishop that has been printed. I hope the Rev. Lew Towler will read "The First Year Out" so he will continue to be a thankful priest.

Thanks to both priests for present-

ing a good and wholesome picture of the continuing priesthood, active and retired.

(The Rev.) HARRY B. WHITLEY  
South Dennis, Mass.

### Hymn a Counterbalance

I read with regret Fr. Seabrook's comments on "Once to every man and nation" [TLC, July 8]. True, the imagery of the lines from verse 3 is harsh, but I think it graphically reminds us that the world is just not very nice sometimes. And it recalls the price some early Christians paid for faith.

For me, this hymn was a counterbalance to the sentimental escapism in some other hymns. I memorized all of it as a teenager in the 1940s, and I was sad to see it dropped.

DONALD A. JOHNSON  
Albuquerque, N.M.

### Forgotten Truths

I am glad you published Stephen Sallis Wilburn's "Good Writing, Bad Preaching" [TLC, July 1]. He highlights a number of often forgotten truths all of us, experienced preachers as well as novices, need to be reminded of periodically. Your subhead, "An unadorned style in preaching, simple and direct, must be learned" reminds me of something my homiletics professor in seminary, the late and renowned H. Grady Davis, once told us: "Third grade composition efforts and imitation Hemingway have a great deal in common."

(The Rev.) EDWARD A. JOHNSON  
Christ Lutheran Church  
Jasper, Ind.

### Goal of Evangelism

I was surprised by the article by Fr. Himmerich, especially since I read in the title that the article was to pertain to "Evangelism and the Liturgy" [TLC, July 1].

While the beauty and cadence of



the Episcopal Church is unquestioned, perhaps the reason mainline churches are losing so many members is they are more concerned with "their numbers" than they are with people coming to know Jesus in a personal way, and then choosing a denomination in which they will be able to practice their faith according to their needs, wants and background.

If evangelism is equated with church membership, then this Decade of Evangelism will wither on the vine because its purpose and intent is not in reaching out and sharing the good news with anyone and everyone, but rather it is an "every member canvass" on a national scale and is doomed from the start. Too often, we equate the will of the Lord for the growth of his church with our will and our denomination. This, I believe, should not be the case.

While Episcopal liturgy may be beautiful and the Eucharist should be the center of parish life, it is not a substitute for a personal commitment and relationship with Jesus Christ. If it were, the rationale for the Reformation would be useless. The great commission was given to the Christian church, not the Episcopal.

(The Rev.) J.C. BRYAN  
Des Plaines, Ill.

### The Wrong Word

In my letter to the editor [TLC, July 29] one sentence has a quirky typographic error. Where I wrote on the subject of ordination of clergy involved in homosexual activities that "the debate cannot be 'suspended,'" the version you printed substituted "deviate" for "debate." This not only makes the sentence absurd but might even make the reader wonder if I am saying that gay clergy can't be suspended from ministry because of their sexual activities? Is this some kind of Freudian slip by your proof reader?

(The Rev.) DON H. GROSS  
Center for Pastoral Psychology  
Sewickley, Pa.

### Correction

My letter published in the July 15 issue listed me as at St. John's in Great Bend, Kansas. My letterhead lists me as rector emeritus, although I have not been there for many years.

(The Rev.) H. PAUL OSBORNE  
Garrison, Ky.

# PEOPLE and PLACES

## Appointments

The Rev. **Mehrdad Abidari** is chaplain to Rice University and rector of Atrium House, 6265 S. Main St., Houston, TX 77030.

The Rev. **Betty Adam** is assistant of St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019.

The Rev. **Sharon Ancker** is vicar of St. George's, 5600 Winding Way, Carmichael, CA 95608.

The Rev. **Helen Appleberg** is staff chaplain of St. Luke's Hospital, 6720 Bertner Ave., Houston, TX 77030; add: Box 20269, Houston 77225.

The Rev. **H. Jay Atwood** is rector of Good Shepherd, 1800 Good Shepherd Dr., Box 1288, Brownwood, TX 76804.

The Rev. **Larry Benfield** is staff chaplain of St. Luke's Hospital, 6720 Bertner Ave., Houston, TX 77030; add: Box 20269, Houston 77225.

The Rev. **William Blewett** is interim priest of St. John's Mission, 4829 S. Carrier Pkwy., Grand Prairie, TX 75052; add: Box 530064, Grand Prairie 75053.

The Rev. **Wayne Boyce** is rector of Trinity Church, Hwy. 1431 and Ave. D, Marble Falls, TX; add: Box 633, Marble Falls 78654.

The Rev. **Wayland Coe** is assistant of Christ Church, 502 E. Starr Ave., and chaplain to students, Stephen F. Austin University, 1322 Rague, Nacogdoches, TX 75961.

The Rev. **Thomas Damosch** is program coordinating priest of the Tri-county Area Ministry, 84 Seward Ave., Port Jervis, NY 12771.

The Rev. **Tom Day** is assistant of the Church of the Advent, 605 Dulles, Stafford, TX 77477.

The Rev. **James F. D'Wolf, Jr.** is priest-in-charge of St. Paul's, Palmyra and St. Jude's, Monroe City, MO; add: 301 Newport Ave., Webster Groves, MO 63119.

The Rev. **Rick Edwards** is deacon-in-charge of St. Luke's, 832 W. Jones, Livingston, TX 77351.

The Rev. **Everett Fredholm** is rector of St. Paul's, 1307 W. 5th St., Freeport, TX 77541.

The Rev. **W. Patrick Gahan** is assistant chaplain of St. Stephen's School, Box 1868, Austin, TX 78767.

The Rev. **Elizabeth Green** is assistant of St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019.

The Ven. **Charles Grover** is now assistant to the Rt. Rev. John Smith, Bishop of West Virginia.

The Rev. **Margaret A. Hanson** is curate of the Church of the Nativity, 208 Eustis Ave., S.E., Huntsville, AL 35801.

The Rev. **Robert A. Hasseries** is rector of St. Luke's, 501 Wallace Ave., Coeur d'Alene, ID 83814.

The Rev. **Edmond G. Hawley, Jr.** is now assistant of St. Paul's-on-the-Green, Norwalk, CT; add: 23 Tarrywile Lake Rd., Danbury, CT 06810. Fr. Hawley's New York City office is at 22 W. 9th St., NY 10011.

The Rev. **Christopher Hayes** is rector of St. Andrew's, Syracuse, NY.

The Rev. **David W. Holland** is vicar of the Church of the Annunciation, 602 N. Old Orchard Lane, Lewisville, TX 75067.

The Rev. **Shannon Sherwood Johnston** is rector of the Church of the Advent, Sumner, MS 38957.

The Rev. **Peter Kalunian** is vicar of St. Peter's, Box 566, Pomeroy, WA 99347, and Grace Church, 301 S. 3rd, Dayton, WA 99328.

The Rev. **Jonathan LeRoy King** is now interim rector of St. Michael's, Wayne, NJ; add: 340 Godwin Ave., Ridgewood, NJ 07450.

The Rev. **Lucy Largent** is staff chaplain of St. Luke's, Hospital, 6720 Bertner Ave., Houston, TX 77030; add: Box 20269, Houston 77225.

The Rev. **Michael P. Metcalf** is now rector of the Church of the Epiphany, 421 Custer Rd., Box 830-218, Richardson, TX 75080.

The Rev. **Connie Morrison** is chaplain, St. Louis University Hospitals, St. Louis, MO; add: 8357 Rockledge Trail, St. Louis 63123.

The Rev. **John Thomas Rollinson** is assistant of St. Thomas, 4900 Jackwood, Box 35096, Houston, TX 77235.

## Ordinations

### Transitional Deacons

**West Texas** — **Mary Katherine Allman**, assistant, St. Mark's, 2727 Airline, Corpus Christi, TX 78414. **Richard E. Craig, III**, assistant, St. Andrew's, San Antonio, TX. **William Jay Fasel**, deacon-in-charge, All Saints', Pleasanton and St. Matthias', Devine, TX; add: Box 732, Pleasanton 78064.

**Western North Carolina** — **Joel W. Huffstetler**, deacon-in-charge, St. Andrew's, Canton, NC.

## Retirements

The Rev. **Donald Gardner**, as rector for more than 20 years of Trinity Church, Lansingburgh, NY; the Gardners will live in East Greenbush, NY. Fr. Gardner is part-time assistant of St. George's, Clifton Park, NY.

The Rev. **Richard Janke**, as rector of Trinity Church, Plattsburgh, NY, where he has served for 28 years. The Jankes have moved to North Carolina.

The Rev. **Lawrence Jones**, as rector of St. Philip's, Norwood, NY and Zion, Colton, NY, part of a team ministry of St. Lawrence Deanery.

The Rev. Canon **George Kahlbaugh**, as rector of St. Matthew's, Latham, NY.

The Rev. **Frank E. McKenzie**, as rector of St. Paul's, Wilkesboro, NC.

## Changes of Address

The Rev. **Keith F. Axberg**, rector of St. Michael and All Angels, Lincoln Park, MI, may be addressed at 15908 Hanover, Allen Park, MI 48101.

The Rev. and Mrs. **David E. Heil** are now at 145 Ridgewood Pl., Fort Thomas, KY 41075.

The Rev. **Bernardo Tomas** is now at 19070 S.W. 179 St., Miami, FL 33157.

## Honorary Degrees

At the 168th commencement of **General Theological Seminary** on May 16, honorary doctoral degrees were awarded to the Most Rev. **Walter P.K. Makhulu**, Archbishop of Central Africa; the Rev. **Henry H. Breul**, rector of St. Thomas, Washington, DC; **Celia Allison Hahn**, director of publications of the Alban Institute, Washington, DC; Dr. **Margaret M. Lawrence**, child psychologist and psychiatrist, New York City; and, posthumously, **Larry P. King**, retired director of music, Trinity Church, New York City, who died on April 12.

The **Episcopal Theological Seminary of the Southwest** awarded honorary doctoral degrees to the following during its commencement on May 22: the Rt. Rev. **Gordon T. Charlton, Jr.**, dean of the Seminary of the Southwest from 1973 to

1982 and retired Suffragan Bishop of Texas; the Rt. Rev. **William E. Sterling**, Suffragan Bishop of Texas; and the Rev. **Gareth Lloyd Jones**, dean of the school of theology, University of Wales.

## Reception

The Rev. **Paul A. Hinson** has been received as a priest by the Rt. Rev. **William H. Wolfrum**, Bishop of Colorado, pro tem; Fr. Hinson will be assistant of St. Martin's-in-the-Field, Aurora, CO; add: 4249 S. Quintero Way, Aurora 80013.

## Other Changes

The Rev. **Jane C. Bruce** is now non-parochial; add: 1200 Western Ave., #2, Rocky Mount, NC 27804.

The Rev. **Raymond G. Taylor, Jr.** is non-parochial; add: Rte. 1, Box 95, Bayboro, NC 28515.

## Deaths

The Rev. **Everitt McMillan Calhoun**, retired priest of the Diocese of Alaska and since 1974 an associate of St. Peter's-by-the-Sea, Sitka, AK, died at the age of 81 on June 13.

A longtime business and civic leader of Sitka, Fr. Calhoun was graduated from Yankton College in South Dakota and then taught and worked as an accountant for various mines. He moved to Juneau, AK in 1939 and began to work for the Department of the Interior; in 1952 he became a partner in Sitka Bottling Co. and operated the company for 25 years, retiring in 1977. In 1976 he was ordained priest and served St. Peter's-by-the-Sea as interim pastor for several years. Active in the Elks Lodge and other civic organizations, he also acted in community plays. Mrs. Calhoun died in 1976. He is survived by his son, a brother, two grandsons and two great-grandsons.

The Rev. **Maurice Cotter**, retired priest of the Diocese of Northwest Texas, died of cancer, June 15 at the age of 72 in Andrews, TX.

A native of Ireland, Fr. Cotter, at the time of his death, was vicar of St. Matthias', Andrews, TX, and St. John's, Lamesa, TX. He had served other churches in the Diocese of Northwest Texas and in earlier years had been curate and principal of St. John's parochial school, Dallas and had served churches in Kansas City and Independence, MO. A chaplain in the Royal Air Force during World War II, Fr. Cotter was ordained priest in the Roman Catholic Church in 1944, and was received into the Episcopal Church in 1960. He is survived by his wife, Heather, a son, a daughter, a brother and a sister.

The Rev. **Robert Aaron Mayo**, sometime rector of Christ Church, East Orange, NJ, died on June 5 at the age of 53 at Beth Israel Medical Center, Newark, NJ after a long illness.

Fr. Mayo was graduated from Yale Divinity School in 1961 and was ordained priest in 1963. He had attended Ohio University and also studied at Harvard. He served churches in Massachusetts and Missouri and was executive officer of United Ministries of Higher Education in San Francisco and New York before moving to East Orange in 1981. Most recently he was interim

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

rector of St. Luke's, Montclair and St. Paul's, Paterson, NJ. He is survived by his wife, Diane, a daughter, a son, two grandchildren, four sisters and five brothers.

The Rev. **Walter Allyn Rogers**, retired priest of the Diocese of New York, died in Brattleboro, VT, on May 29 at the age of 76.

Ordained priest in 1954 after studying at Marlboro, Philadelphia Divinity School, and Temple, Fr. Rogers was vicar of Trinity Cathedral, Duluth, MN from 1953 to 1954 and dean from 1954 to 1955. He served other parishes in Minnesota and New York where he was priest-in-charge of St. Simeon's, Bronx, from 1960 to 1966 and vicar of St. James', Dover Plains, NY, from 1966 to 1980, the year of his retirement. Preceded in death by his wife, Nathalie, he is survived by his sister, Arlyne Stephens of Jacksonville, FL.

The Rev. **Thomas Smith, Jr.**, retired priest of the Diocese of Western Michigan and interim priest of St. Peter's-by-the-Lake, Montague, MI, died in Mary Free Bed Hospital, Grand Rapids, MI on June 4 after a short illness following surgery necessitated by a head injury.

Fr. Smith retired in 1987 as rector of St. Philip's, Grand Rapids, where he had served since going to the diocese in 1979, and was doing substitute teaching at Iroquois Middle School as well as supply work in the church at the time of his death. Prior to going to Michigan, he had served congregations in Virginia and North Carolina after being ordained priest in 1956. During the 1970s, he was non-parochial and worked in community development for a variety of governmental agencies. Fr. Smith is survived by his wife of 41 years, Mary, and five children.

The Rev. **Victor Edward Zimmerman**, rector of St. Mary's, Bluefield, and Christ Church, Pocahontas, VA, died of a heart attack at the age of 61 in Bluefield on June 17.

A native of Ohio, Fr. Zimmerman was a graduate of Case Western Reserve University and Bexley Hall and was ordained priest in 1967. The year after his ordination he was assistant of All Saints', Parma, OH, assuming the rectorship in Virginia in 1969. He is survived by his wife, Rosemary; his parents, the Rev. and Mrs. Victor G. Zimmerman; one brother; and four sisters.

**Sister Ruth Vera**, of the Sisterhood of the Holy Nativity, died on June 28 in Fond du Lac, WI in the 52nd year of her profession.

**Juanita McClintock**, wife of the Rev. Howard McClintock, died June 12 at Sand Lake Hospital, Orlando, FL, at the age of 83.

A native of Canada, Mrs. McClintock was a retired grade school teacher and a member of Holy Trinity Church, Fruitland Park, FL. She was active in several Hawthorne community clubs, having moved to Leesburg, FL, in 1985 from Costa Rica. She is survived by her husband, a daughter, two step-daughters, two sons, 13 grandchildren, and three great-grandchildren.

## BOOKS

**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.

## CONFERENCE CENTERS

**DUNCAN CONFERENCE CENTER**, Diocese of Southeast Florida, Palm Beach airport — 20 minutes. Sub-tropical hotel style setting ideal for meetings, seminars, training events. Professionally yet sensitively managed. **15820 S. Military Trail, Delray Beach, FL 33484.** (407) 496-4130. FAX 407-496-1726.

## CURRICULUM

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## ORGANIZATIONS

**TRUTH IS NOT** established by counting heads, not even mitred heads. Anglicans test church teaching by Scripture, not by popular demand. If you agree with this, you should support the Evangelical and Catholic Mission. For information, write: **ECM, 1206 Buchanan St., McLean, VA 22101.** Send \$20.00 to subscribe to the newsletter.

**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, BSC, 42-27 164th St., Flushing, NY 11358.**

**TRADITIONALISM** gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

## POSITIONS OFFERED

**CAMP AND CONFERENCE DIRECTOR** for Gray Center Diocese of Mississippi. Responsibilities include marketing, promotion, management. No fund raising. Detailed job description available. Contact: **The Rev. Henry L. Hudson, 1116 23rd Ave., Meridian, MS 39301** or phone (601) 693-2502.

## PROPERS

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## REAL ESTATE

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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.

## WANTED

**NEW PRIEST** would welcome books, commentaries, concordances, Christian dictionaries/encyclopedias to build up personal library. Also interested in works by Temple, Underhill, Ramsey. Reply **Box A-702\***.

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

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## THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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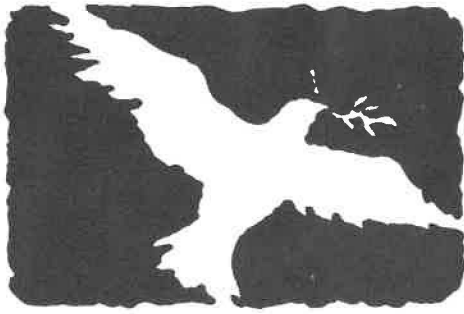
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## BENEDICTION

*The author, the Rev. Philip Wainwright, is rector of the Church of the Holy Faith, Santa Fe, N.M.*

The fact is that we still haven't rediscovered lay ministry, the task given to the whole people of Christ. And as long as ordained ministry remains the standard by which ministry is judged, we will continue to have a situation in which so many are trying to do the work of the clergy while the work of all Christians is left undone.

We need to get back to the New Testament model for all members of

the body of Christ, and put aside a medieval definition that says ministry is the task of the ordained. Those who follow Christ as Lord are not only saved, but commissioned. They are given a task, a duty, a ministry: to share the gospel of Jesus Christ with those who haven't accepted it, to baptize them into his death and resurrection, and to teach them to live by Christ's commandments. That is the New Testament definition of ministry, and it is given by Christ himself to all who acknowledge him as Lord, clergy and laity alike.

Deacons, priests and bishops are just a small group within the body of Christ set apart for a particular purpose, the ministry of the word and sacraments, in addition to the ministry they share with all Christians.

We don't need a seminary training to do the work Christ has called us all to. We don't need a change in the canons. We don't have to be approved by the vestry or the rector. We simply have to begin: to go out into the world, to our families and friends, to those at work or other places, and share with them the new life that is ours in Jesus Christ.

## The Cloister

Weary, faint,  
burdened, cast down  
amidst distemper all around,  
taint embossed upon the soul  
of a naughty,  
wayward generation  
weeping, pleading, perishing  
in feverish lamentation  
when an unseen finger  
lay upon my sagging shoulder  
leading me to an adobe wall,  
no gate at all,  
where flickered  
a taper, tall,  
piercing the night  
till morning light.

Ray Holder

# SUMMER CHURCH SERVICES

## GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.  
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-1988  
Sun H Eu 10

## SITKA, ALASKA

ST. PETER'S-BY-THE-SEA 611 Lincoln St.  
Founded 1896, consecrated 1900, by Alaska's dog-sledder  
1st Bishop  
Sun 8 & 11 H Eu, Holy Days 5:15

## LAGUNA HILLS, CALIF.

ST. GEORGE'S 23802 Ave de la Carlota (El Toro & 15)  
The Rev. Thomas N. Sandy, r  
Sun 8, 9:15 & 11 837-4530

## SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon  
The Rev. Dr. William A. Guthrie (415) 567-1855  
Sun Services: 8 & 10. Bible Study Wed 7:30

## DENVER, COLO.

ST. JOHN'S CATHEDRAL 11313 Clarkson St.  
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill,  
David F. Morgan, Kenneth M. Near, Richard N. Shackelford,  
Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.  
Sun HC 7:30, 8 & 10. Wkdys MP 9, HC 12:15; Wed 7, 12:15,  
5:15. Japanese Eu 4S 11:30

## ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

## ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.  
The Very Rev. Edward J. Morgan  
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

## LITTLETON, COLO.

(So. Suburban Denver)  
ST. TIMOTHY'S 5612 S. Hickory  
The Rev. Donald Nelson Warner, r  
Masses: Sun 7:30 & 9. Weekdays as anno

## WOODBURY, CONN.

ST. PAUL'S Routes 6 and 317  
Come visit the birthplace of the American Episcopate  
Sun HC 8 & 10

## 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 10:4-3:0  
Mon-Fri, 10:4-3:0 Sat & Sun

ASCENSION and ST. AGNES Mass. Ave. at 12th St., N.W.  
The Rev. Perry M. Smith, r  
Sun Masses: 8, 10 (Sol), 12:30. Masses daily Mon-Fri 12:10  
noon; Sat 9:30

## WASHINGTON, D.C. (Cont'd.)

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

## COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr.,  
assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr.  
James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

## SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island  
590 Walthour Road  
Sun: 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30 daily

## STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r  
Sun H Eu 7:30, 10, 7; Tues 7, Wed 9

## HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.  
The Rev. Robert J. Goode, r near Waikiki  
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

## HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.  
The Rev. John R.K. Stieper, r  
Sun Masses 8:30 & 10. Wed Mass 9

## QUINCY, ILL.

ALL SAINTS 48th St. at Broadway  
Visitors and Newcomers Welcome (217) 224-5673  
Sun H Eu 10

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.

# SUMMER CHURCH SERVICES

## WOODSTOCK, ILL.

**ST. ANN'S** 503 W. Jackson  
The Rev. Paul M. Shaffer, r  
Sun H Eu 8, 10:15. Wed H Eu Healing 9:15

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. John B. Haverland, dean  
Sun 8 Eu, 10 Cho Eu. Daily MP 9:30. 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

## KEOKUK, IOWA

**ST. JOHN'S** 4th at Concert  
The Rev. Gregg L. Riley, r;  
Sun H Eu 8 & 10, Wed 10, HD as anno

## SALINA, KAN.

**CHRIST CATHEDRAL** 138 S. Eighth  
The Very Rev. M. Richard Hatfield, S.T.M., dean, the Rev.  
Joseph M. Kimmitt, c  
Sun Masses 8 & 10, daily as anno

## SEDAN, KAN.

**EPIPHANY** 309 W. Elm St. 67361  
The Rev. Dr. John F. Riggs, Jr., r  
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu as anno

## ST. FRANCISVILLE, LA.

**GRACE CHURCH** 482 Ferdinand St.  
The Very 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 7:30

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. Le-  
Veque, the Rev. Gibson J. Wells, M.D., d  
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.  
Sat 10:30 H Eu

## BLADENSBURG, MD. (D.C. Area)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. A. E. Woolley, r 927-6466  
Sun Masses 8, 10, Tues 9. Thurs 7

## SILVER SPRING, MD. (D.C. Area)

**TRANSFIGURATION** (384-6264) 13925 New Hampshire Ave.  
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-  
soc; C. Montague, youth; E. King, music  
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

## 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

## CAPE ANN, MASS.

**ST. JOHN'S** 48 Middle St., Gloucester  
and **St. MARY'S** 24 Broadway, Rockport  
Sun H Eu 8 & 10

## PITTSFIELD, MASS.

**ST. STEPHEN'S** 67 East St.  
"In the heart of the Berkshires"  
H Eu Sun 8, 10, 5:30. Tues 6:45, Wed 12:10, Thurs 10, Sat  
4:30. MP daily 9. EP daily as anno

## DETROIT, MICH.

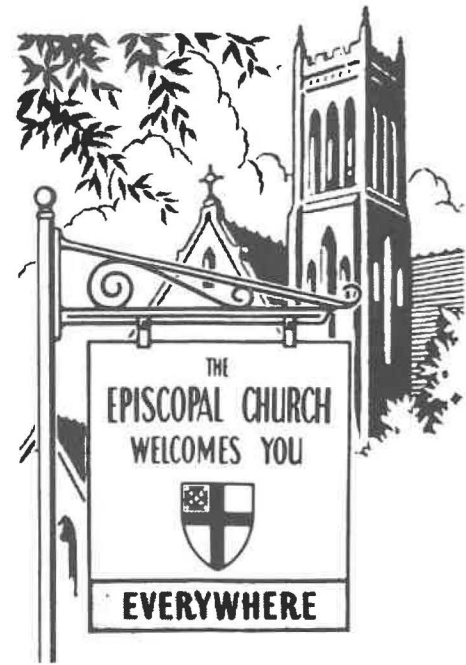
**ST. JOHN'S** 50 E. Fisher Freeway (313) 962-7358  
Cor. Woodward Ave. & Fisher Freeway at the Fox Center  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd  
Buehler, the Rev. Jesse Roby  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon  
follows in the undercroft.

## FARIBAULT, MINN.

**CATHEDRAL OF OUR MERCIFUL SAVIOR**  
515 Second Ave., N.W.  
"The First Cathedral in the American Church"  
Sun Eu 9, Wed Eu 7

## ST. PAUL, MINN.

**ST. MARY'S** 1895 Laurel at Howell  
Russell Johnson, r; John Cowan & Susan Kruger, p; Irma  
Wyman, d  
Sun: 9:30 H Eu, 10:30 Ad. Forum & Ch S; nur. prov. Thurs: 7  
H Eu



## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. C. Frederick Barbee, priest-in-charge; the Rev.  
William K. Christian, III, the Rev. Steven W. Lawler, the Rev.  
Virginia L. Bennett, assoc; the Rev. Richard H. Moses, ass't  
Summer Sun Services: 8, 9, 10, 5:30; Ch S 9 & 10; MF, HC,  
EP daily

## LINCOLN, NEB.

**ST. MARK'S ON THE CAMPUS** 13th & R  
The Rev. Don Hanway, v; the Rev. Roger Wait, d  
Sun 8:30, 10:30. Tues 12:30. Downtown close to I-80

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r  
Sat H Eu 5, Sun H Eu 8 & 10. Wed 9:30 MP Rite I, EP/Eu 7:30

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
The Rev. Adam Joseph Walters, priest-in-charge  
Services: July & Aug. Sat 5, Sun 8 & 10. Sept. Sun 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

## ELIZABETH, N.J.

**ST. ELIZABETH'S** N. Broad & Chestnut Sts.  
Continuing Trinity & Resurrection (201) 289-0681  
Charles Dunlap Brown, priest  
Sun Mass 8 & 10. Wed 12 noon

## NEWARK, N.J.

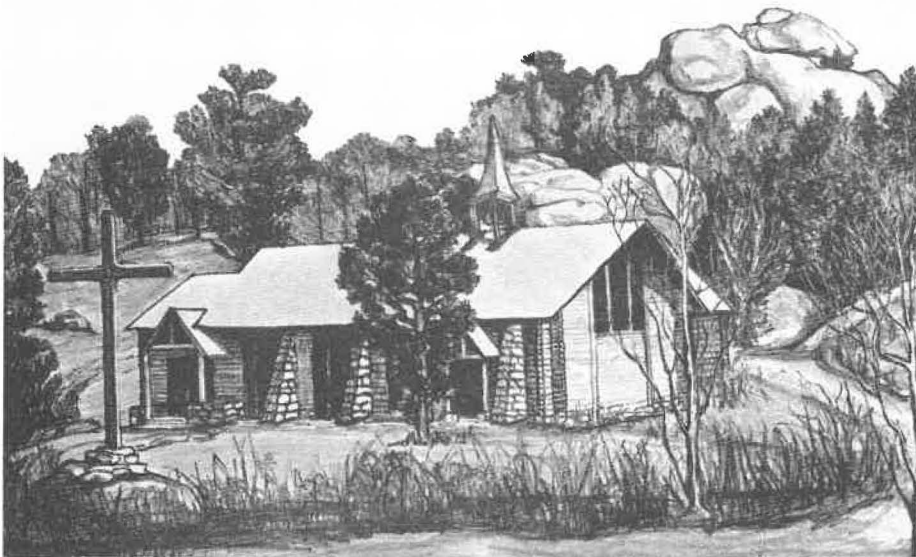
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. H. King Mc-  
Glaughon, ass't  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N.M.

**ST. MARY'S** 1500 Chelwood, NE (at Constitution)  
The Rev. Thomas Wand, r; the Rev. Carl Gockley  
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7



St. Bartholomew's Church, Estes Park, Colo.

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the  
Rev. Chris Plank, ass'ts  
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC  
12:10

## BINGHAMTON, N.Y.

**CHRIST CHURCH** 187 Washington St.  
"Binghamton's First Church — Founded 1810"  
The Rev. W. Frisby Hendricks, III, r  
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

## 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; the Rev. Gary E.A. Lawler, ass't  
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP  
5:15. Sat H Eu 9.

## ST. PAUL'S

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

## PATCHOGUE, N.Y.

**ST. PAUL'S** 31 Rider Ave.  
The Rev. William H. Russell, r (516) 475-3078  
Sun H Eu 8 & 10

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMil-  
lian, ass't; the Rt. Rev. Robert Spears, assoc  
Sun H Eu 8 & 10. Wed H Eu 12

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; the Rev. William Romer, a  
Sun Masses 6:30, 8 & 10

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10  
Tues, Thurs, Sat; 5 Tues-Fri

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Thomas Anderson, r  
Sun Sol Mass 11. Tues H Eu 7

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II  
Sun Eu 8 & 10 (MP 2S), Wed Eu & Healing 10:30

## PORTLAND, ORE.

**ST. MARK THE EVANGELIST** 1025 N.W. 21st  
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues  
6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

## SELINGROVE, PA.

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

## MIDDLETOWN, R.I.

**CHURCH OF THE HOLY CROSS** 1439 W. Main Rd.  
The Rev. John H. Evans, priest-in-charge  
Sun 9:30, HC 1S & 3S, MP 2S & 4S

## NEWPORT, R.I.

**TRINITY** Queen Anne Sq.—downtown  
Sun H Eu 8 & 10; MP/HC 8 & 10 (2S & 4S)

## ATOP LOOKOUT MTN., TENN.

**GOOD SHEPHERD** 211 Franklin Rd.  
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't  
Sun Eu 8 & 10

## GATLINBURG, TENN.

**TRINITY** Airport Rd.  
The Rev. J. Walter R. Thomas, r  
Sun Eu 8 & 11. Wkdys as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 823-8135  
The Very Rev. Earnest 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. Peggy Patterson, priest ass't, the Rev.  
Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon  
to the ordinary; the Rev. Steve Weston, canon for diocesan  
communications  
Sun Services 7:30 H Eu; 9 adult classes; 9:45 Ch S, 10 Sung  
Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdys:  
Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H  
Eu (Spanish). Mon Matins 8:45

## INCARNATION

3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the  
Rev. Edwin S. Baldwin (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)

## FORT WORTH, TEXAS

**ST. ANDREW'S** 917 Lamar St. (Downtown)  
Sun 8 HC, 10 MP (HC 1S), nursery and Sunday school 10.  
Daily as anno

## PHARR, TEXAS

**TRINITY** 210 W. Caffery  
The Rev. Robert Francis DeWolfe, r (512) 787-7294  
Sun: 9. Sunday School; 10 H Eu; Wed 7 HC/Healing

## 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 F. Daniels, parish visitor (512) 226-2426  
Summer services: Sun 8 & 10:30 H Eu

## MANCHESTER CENTER, VT.

**ZION CHURCH & ST. JOHN'S CHAPEL** Rt. 7  
The Rev. H. James Rains, Jr., r  
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St.  
John's). Wed H Eu & Healing 9:30 (Zion)

## LEXINGTON, VA.

**R. E. LEE MEMORIAL** 123 W. Washington St.  
The Rev. David Cox, r;  
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

## VIRGINIA BEACH, VA.

**EASTERN SHORE CHAPEL** 2020 Laskin Rd.  
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe  
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

## MASON COUNTY, WASH.

**ST. DAVID OF WALES, Shelton, with ST. GERMAIN'S, Hood-  
sport**  
The Rev. D. J. Maddux, r; the Rev. H. Winfield Hubbard,  
assoc; the Rev. Albert K. VanEtten, d

St. David's, 3rd & Cedar, Shelton;  
Eu 7:30 & 10:30

St. Germain's, 600 Lake Cushman Rd., Hoodsport.  
Eu 10

## SEATTLE, WASH.

Near Space Needle & Seattle Center  
**ST. PAUL'S** 15 Roy St. (206) 282-0786  
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller  
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30  
Sung, Adult Ed 9:15

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;  
the Rev. Patricia Taylor, d; Martin Olson, organist-  
choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 &  
5:30. Fri H Eu 7. Mon-Fri MP 8:40

## EAU CLAIRE, WIS.

**CHRIST CHURCH CATHEDRAL** Lake & S. Farwell Sts.  
The Very Rev. H. Scott Kirby, dean (715) 835-3734  
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rt. Rev. Patrick Matolengwe, dean 271-7719  
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

## OCONOMOWOC, WIS.

**ZION PARISH** 135 Rockwell Pl.  
The Rev. Arthur L. Cunningham, r  
Sun HC 8 & 10. Wed 10, Thurs 7



St. James Church, Laconia, N.H.

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