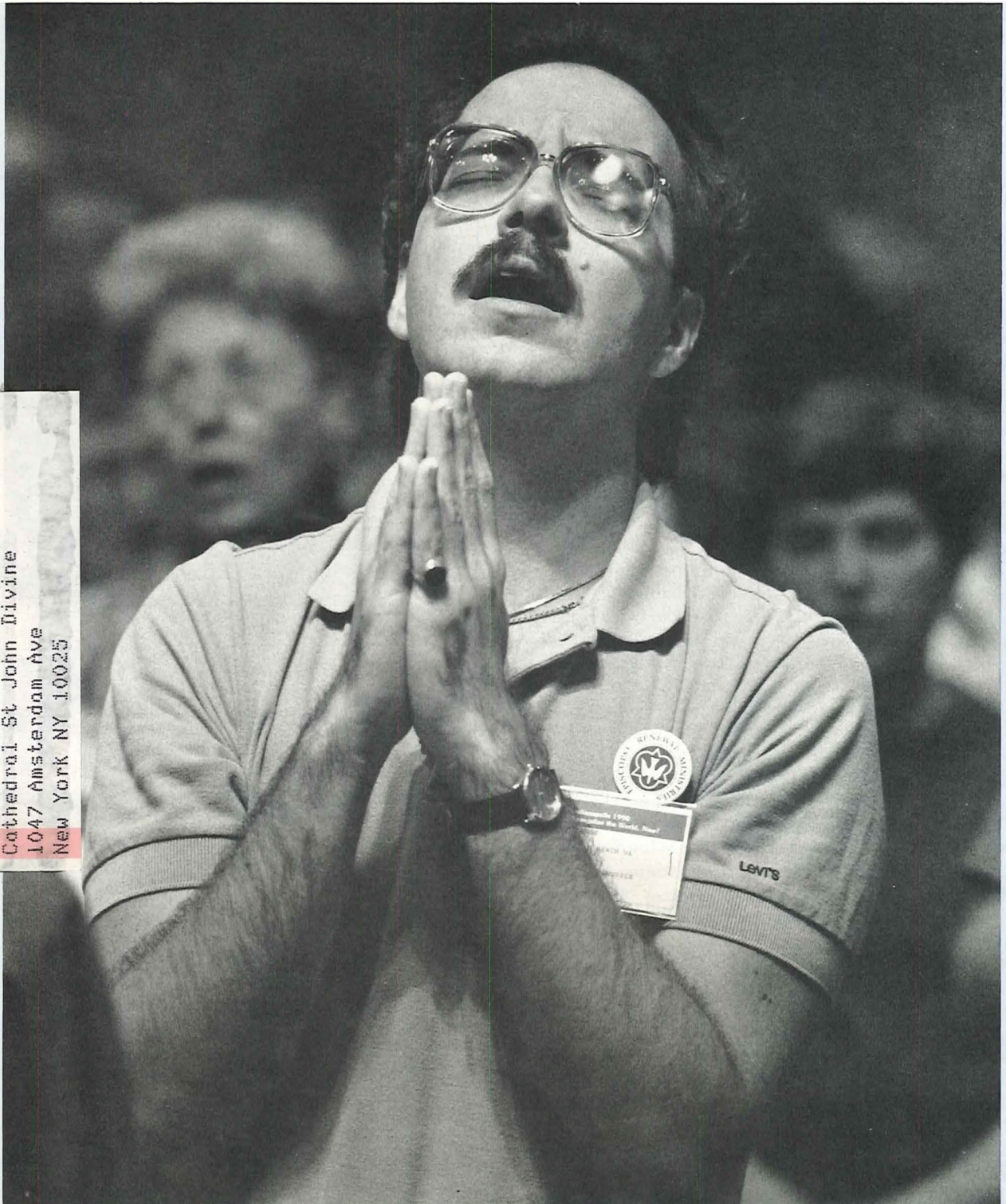


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1,500 Episcopalians Attend Congress on Renewal



Cedars

The farther south we drove on our summer trip to Virginia, the more populated the landscape became with old friends I had forgotten: cedar trees.

I have always loved cedar trees. Next to boxwood shrubs, they hold the most suggestive of memories from my growing up. The legend that Virginians pass on from one generation to another is that only aristocrats appreciate the smell of boxwood bushes. I've never quite known why. Perhaps because the odor is slightly astringent on first sniff, thus making it an acquired taste? But I wonder if cedar trees aren't the true test — in their subtlety of "posture" and odor — of things more evocative than social class?

Cedars lined many driveways of my childhood, and I associate turning into cedar-lined drives with wonderful feasts and good conversations with family and friends.

I also associate them with trunks and closets and boxes of my childhood, usually discovered with a friend or my younger brother while playing mischievously around some relative's house on a Sunday afternoon. I remember one Sunday in particular when my brother and I looked all through Kate and Charlie Harper's bedroom and hallway and upstairs. While the grownups swapped stories by the fireplace, my brother and I found all sorts of wonders: books stacked ingeniously between spindles up the staircase, light and dark Bourbon-drenched fruitcakes awaiting next Christmas, and, best of all, a cedar-lined closet. We didn't have one at our house, and we couldn't believe our noses: we wanted a whole house that smelled like this!

The cedars on this recent trip came with the sort of delight of an unexpected telephone call from an old friend. All of a sudden, a bit north of Indianapolis, I saw one. In its loneliness, it had a kind of majesty. I've always numbered cedars among the venerable trees, I suppose because my father was born on a farm named "Cedar Grove" and because Thomas Jefferson planted a cedar near Monticello to attract certain birds whose songs he liked. This particular tree, off in the distance by itself, looked like an elegant older gentleman — in need of physical assistance, perhaps, but still very much standing on his own.

Soon, I saw another. Then another. And another. The closer we got to Cincinnati, the more frequent they became. Now they began to appear in clumps, actually families with a tall "father" and "mother" and shorter "children" in between. By the time I crossed the Ohio River into Kentucky, the cedars were in villages, indeed, small towns, and eventually cities covering hillsides and lining the highway.

The cedars of Lebanon. The children of Abraham, I thought. The stars in the sky, the grains of sand on the beach. The measure's of God's love and grace. The wonderful memories of childhood, and the delights of a summer's drive.

(The Rev.) TRAVIS DU PRIEST, editorial assistant

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ON THE COVER

One of the Episcopal participants in worship at the North American Congress on the Holy Spirit and World Evangelization, held in Indianapolis August 15-19. [Stories begin on page 6]

Photo by Richard Wood

LETTERS

Search for Salvation

The recent article on Cardinal Newman [TLC, Aug. 5] illuminated for me the difference between the Anglican and the Roman Catholic search for salvation.

We are seeking to understand the eternal truths, knowing that we see through a glass darkly. Roman Catholics believe that, although human, they have defined the eternal truths — with an assist from God — and are prepared to defend their dogmas with fire and brimstone. It is comforting to create and obey absolutes in this queasy world. It is courageous to keep seeking them in the shadows of diversity, depending upon faith in the unseen for eternal life.

It is interesting to note both Roman Catholic bishops and Methodist bishops seem to have more temporal power than Anglican bishops. Is our physical weakness our spiritual strength?

WHITLEY AUSTIN

Salina, Kan.

It's No Knockout

I note, with some dismay, the disappearance of "The First Article" and the emergence of "In This Corner."

"The First Article" was always my favorite column. Not only was it consistently well-written, but it always provided a still-point for those of us geared up to read the worst in the rest of the magazine.

The last time I heard the words "In This Corner," Mike Tyson was about to lose his title to Buster somebody. It was not a pretty sight. How about bringing a good word about our Creator back to the second page? After all, the opening words of the scripture are, "In the beginning God created," not "put up your dukes!"

JEFFREY NEEDLE

Chula Vista, Calif.

Readers will find "The First Article" has not disappeared, but may be found often in its familiar spot. Ed.

Deceptive Term

The Rev. George Hall's sympathies with the New Age movement [TLC, Aug. 5] are interesting and most revealing. The New Age movement has many facets but fundamentally believes in reincarnation and that all people are God.

Fr. Hall states that we need to re-

claim the deep expression of creation spirituality in the Anglican Church. Without question, Christians must be good stewards of creation. Creation spirituality, however, is an insidious and deceptive term and implies the worship of the creation rather than the creator.

Fr. Hall mentions his sympathies for the New Age. I hope he understands that a movement which advocates a belief system incorporating witchcraft, shamanism, visualization, astral projection, spirit guides, channeling of

spirits, astrology and crystal gazing is aberrant and foreign to Anglican theology and liturgy. Christianity is the antithesis of the New Age.

(The Rev.) WILLIAM C. FORREST
St. Mary's Church

Tomah, Wis.

Preaching in Art

As an observation on preaching, I found in a little book, *English Hymns and Hymn Writers*, reproductions of a

(Continued on page 5)



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— Alec Wyton, Organist-choirmaster,
Chairman, Department of Church Music
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LETTERS

(Continued from page 3)

delightful pair of paintings by Sir John Everett Millais, 1863 and 1864. The first painting is entitled "My First Sermon." Here is the artist's own little daughter (seven or eight years old) all dressed for the Sabbath, sitting properly in a high-backed pew, looking upward toward the preacher, who obviously is holding forth from a high pulpit. Her face is a caution to behold, as she registers a mixture of bewilderment and tedium and perhaps some alarm. In the other painting, the problem has been solved. "My Second Sermon" shows the same child, again in her lovely cape and muff, legs dangling, head slumped to one side, eyes closed in blessed sleep.

(The Rev.) LEWIS E. COFFIN
Newfield, N.Y.

Lack of Support

I wholeheartedly agree with the Rev. Canon Cynthia Taylor [TLC, July 8] and Mary L. Staley [TLC, May 27]. The Episcopal Church is doing very little for those of us who are single (without children) and between the ages of 20 and 45. The cry is always, "I would like to see us do something for those who are retired," or "We need to do more for our children." Those are both noble goals. The church does need to provide a program for its youth.

Several of us in Knoxville tried to solve the problem. We had an organization which we called "The Episcopal Singles Fellowship." It was started about two or three years ago and it was for the singles from all of the Episcopal churches in Knoxville and vicinity. There was usually one person from each church who acted as the "parish contact." The group has disbanded because of lack of attendance.

I am forced to draw one of two conclusions: either singles in the Episcopal Church really do not want a singles program; or even though the singles may want it, the clergy and church as a whole do not want to support a program for singles without children.

JOHN F. SCHNEIDER
Knoxville, Tenn.

He or he?

Why was the good old, reverent custom of capitalizing pronouns referring to the deity given up?

This custom always prevailed when I was young and I have observed it all my life. It occurred to me the other day that this might be the reason I never thought or heard of anyone else thinking of sexuality in the Godhead. Such a thing was, in fact, unthinkable. When, however, God in any of his persons is referred to as "he," one begins to think of him as no different from the rest of us.

(The Rev. Canon) R.S.S. WHITMAN
St. Martin's Church
Pittsfield, Mass.

{ The capitalization of pronouns referring to the deity, and other matters of style, are being reviewed by editors of TLC. Ed. }

Ramsey Revisited

The Rev. James B. Simpson's article on Archbishop Michael Ramsey [TLC, June 10] reminds us of one of the great ecumenical figures of this century, an ecclesiastical giant in a very unique class (other members being such fore-runners as St. Anselm, Thomas Becket and Thomas Cranmer).

In 1972, Archbishop Ramsey invited me to visit him at Lambeth Palace. Several years later, we met again at Seabury-Western Theological Seminary. During our conversations, I recorded the following comments. For me, they are "memorable quotes" like those reprinted in your issue.

On the Episcopal Church: "While my knowledge of our American church is limited, I am frequently struck by two things. On the one hand, you've got what I call a 'mark of silliness' that is incredible to find anywhere in the Anglican Communion: a sort of theological superficiality combined with a type of business manager mentality. On the other hand, today's Episcopal Church contains a quality of spirituality equal to anything of its kind in Christian history."

On marriage: "My wife has devoted a lot of her self, her soul to mine. We have shared our history. We are one today as we have been in other phases of our life — indeed, more so! Again, as one faces eternity, one's sense of time — of personal history — sort of 'rolls up' and solidifies."

(The Rev.) DAVID M. MOSS
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Author Michael Cassidy addresses the Congress on Renewal about the priority of spreading the gospel. [Photos by Richard Wood]

1,500 Episcopalians Celebrate Renewal

More than 21,000 people, including 1,500 Episcopalians, came together in Indianapolis August 15-19 and were asked to direct their lives toward fulfilling the Great Commission (to evangelize the world) by the end of 20th century.

The North American Congress on the Holy Spirit and World Evangelization drew Christians from 40 denominations and 50 countries. Members of pentecostal churches were brought together with fellow Christians involved in charismatic renewal within mainline churches.

The congress was a merging of many flames "into one mighty flame for the whole world," said Vinson Synon, chairman of the North American Renewal Service Committee, which organized the congress.

"We are all Great Commission Christians," he said. "As respectable as the Episcopalians may be, they can't do the job alone; as universal as the Catholics may be, they can't do the job alone . . . as justified as the Lutherans may be, they can't do the job alone . . ."

Denominational sessions were held each morning. Episcopal sessions were organized by Episcopal Renewal Ministries, which recently moved its headquarters from Fairfax, Va. to Evergreen, Colo.

Leaders for Youth

Representatives of ERM spoke about the ministries of the organization. The newest is the Order of St. Philip the Evangelist. Its purpose is to train leaders for full-time work in the areas of evangelism and youth ministry and was called a model for other churches. The Rev. Chuck Reischman, a deacon and former youth pastor, has been hired as director.

The Rev. Charles Irish, national coordinator of ERM, said that with the charismatic renewal movement having gone through a 30-year growing period, "I think we're just on the verge of the harvest."

Eucharists were held on Thursday and Sunday. Praise and worship were included in each day's schedule, along with time for individuals to have persons lay hands on them and pray for them.

Friday and Saturday began with Bible study on the motivation for evangelism, led by the Rev. Everett (Terry) Fullam. A former university professor, Fr. Fullam resigned as rector of St. Paul's Church, Darien, Conn. last winter to devote his time to conducting teaching missions.

Evangelism begins with an understanding of God being reconciled to us, Fr. Fullam said Friday morning. In tasting "the hot wrath of God's judgment," Jesus did something for everyone, whether a person is aware of it or not.

'Not Manipulative'

"The good news," he said, "is that God did something for you before you were willing to receive it." He asked the assembly to look at what this means about their attitudes toward other people.

Evangelism should not be manipulative, he said. Being made in God's image includes the ability to decide for or against God.

"God will not violate his image in you, and if you choose not to, you don't have to," he said. "God will not drag anyone kicking and screaming into the kingdom."

Saturday morning Fr. Fullam outlined what each person receives in being reconciled to God, including "a new conviction that God has done something for the whole earth that they need to know."

He also spoke of the message Christians have been commissioned to proclaim, saying one thing that bothers him is "the idea in the Episcopal Church that 'my religion is so personal, I can't talk about it.' Brother, if you can't talk about it, you haven't got it!"

Other speakers included Michael Cassidy, a South African and founder of the missionary organization African Enterprise. He addressed the Episcopal group on Thursday and Friday. Since the release of Nelson Mandela from prison, his country has been living "on the knife edge," he said, and without the work of evangelism in the areas of reconciliation and justice, South Africa "has no chance." [See interview, p. 7.]

Schools of evangelism were held in the afternoons — one each for Protestants (which included Episcopalians),

(Continued on page 12)

'Politics of Love'

A South African layman talks about the way toward peace in his embattled homeland.

Michael Cassidy stood before thousands of Christians in the Indianapolis Hoosier Dome. It was the third day of the North American Congress on the Holy Spirit and World Evangelization, at which dozens of speakers had talked about carrying the good news into all parts of the world. Mr. Cassidy, a South African Anglican layman, spoke about priorities.

He told the gathering that he feared they might forget the urgent call they had received and return home to business as usual. Then he issued a sobering challenge: What would you do if you had only three years to live?

As the founder in 1962 of African Enterprise, a ministry to "reconcile people to God and each other" in South Africa, Mr. Cassidy has spent the last 30 years with a sense of urgency.

The father of three teenage children, he has been brought closer to the politics of his country in recent years through his 20-year-old nephew, who was imprisoned for refusing to be drafted into the South African Defense Force, in which he might be called to shoot at black demonstrators.

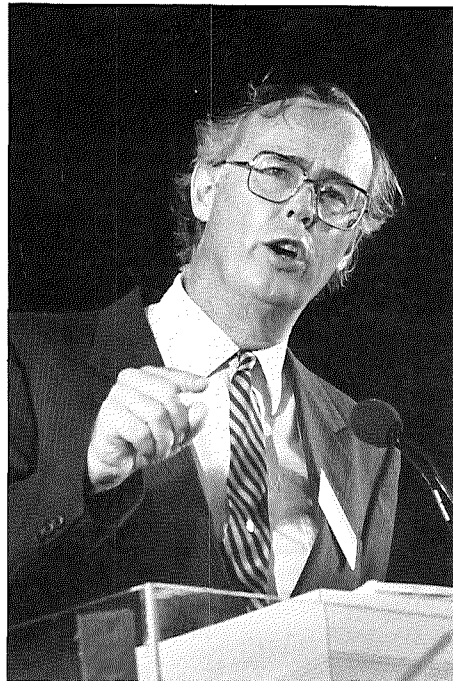
He says the way to peace in South Africa, and in the whole world, is through "the politics of love."

"The greatest single need in our society is to work out the process of love in the public arena," Mr. Cassidy said in one of two addresses to the Episcopal gathering at the congress on renewal. He spoke of hopeful signs, including a recent call by the Most Rev. Desmond Tutu, Archbishop of Cape-town, for a conference on evangelism for every parish in his diocese.

Later, Mr. Cassidy, a lanky man with loosely-combed gray hair and a warm smile, stood in the Episcopal assembly hall to greet people, pray for some of them, and sign copies of his books.

The Passing Summer

Gaining attention in South Africa is his recent book *The Passing Summer*, subtitled "A South African's Response to White Fear, Black Anger and the Politics of Love." During a break, Mr.



Michael Cassidy

Cassidy spent a few moments with a reporter to talk about the work of evangelists in his homeland.

Understandably preoccupied with socio-political problems, many Christians question the "relevance" and theology of the evangelists in South Africa, he said.

Those people who make preaching the gospel their priority are accused of "not being part of the struggle," he said. "It's a tremendous tension point."

However, Mr. Cassidy sees this tension as an asset, in one sense, because it forces the church toward reconciling evangelism and social concerns.

"Out of South Africa could emerge a really beautiful drawing together — a biblical holism," he said, which could be an example for all of Africa.

Biblical holism, he explained, is evangelistic, leading toward renewal and the experience of the "fullness of the Holy Spirit," followed by "a socio-political witness and involvement" and "practical action and acts of compassionate care."

"It is hard to hold these together," he said. "But it is compelling and powerful where and when they do come together."

Believing that the solution in South Africa is ultimately a theological one, Mr. Cassidy said he is worried about the growing popularity of religious pluralism. He said 78 percent of South Africans profess nominally to be Christians, "but the mood of the country is away from the exclusive claims of Christ."

With the struggle of the African National Congress having been furthered by assistance from others than Christians, the ANC posture has become "theological eclectic . . . an emerging posture that says all religions say the same thing," he said.

"I fear that religious pluralism will carry the day [so that one] can't take any stand on the claims of Christ" without being persecuted.

Mandela and De Klerk

He shares with Archbishop Tutu and others a hope for the current discussions between President F.W. De Klerk and Nelson Mandela. These discussions have the potential to lead South Africa toward "a spiritual and political equilibrium," he said.

But with such "clamoring between right and left" he fears the two men will be preoccupied with the opinions of the various factions and "miss the voice of the Lord."

Mr. Cassidy has met Mandela, but has not talked to him about spiritual matters. However, he said, several prison chaplains testify that Mandela regularly received the sacraments while in prison, "particularly from the Anglican chaplains."

"There is a basic faith in place," he said of Mandela, "and it is certainly something to build on."

Meanwhile, Africa is open to Christianity "in an extraordinary way," Mr. Cassidy said. But, while hundreds of thousands make commitments to Christ, pastors and other leaders lack training and resources to nurture young believers in their faith.

African Enterprise lists evangelism, reconciliation, leadership training and aid and development as the foundations of its work. The organization targets the southern and eastern portions of the continent, though its vision is to have African-born evangelists hold missions in all the cities of Africa.

Mr. Cassidy leads the work in the southern region and Anglican Bishop

(Continued on next page)

Gresford Chitemo is the ministry team leader in the east. For many years, African Enterprise worked closely in the east with Bishop Festo Kivengere of Uganda, the well-known evangelist who died in 1988.

With the economies of Africa in poor condition and getting poorer, Mr. Cassidy said the question of how to get support is a "tough issue."

In addition to the economic crisis, Mr. Cassidy said a number of other serious problems in Africa will need to be addressed in the next decade, including the "megatrends" of famine and AIDS. He noted that in Uganda 40 percent of the population is HIV positive.

Just as in South Africa, these continental problems force the church "in a holistic direction," he said.

J.E.S.

Cathedrals Crumbling

The increasingly poor conditions of a number of prominent cathedrals in the Church of England have led the Most Rev. Robert Runcie, Archbishop of Canterbury, to ask the government for public funds.

In a letter to Prime Minister Margaret Thatcher, Dr. Runcie said 44 historic cathedrals can no longer be maintained through private means. Unless the taxpayer chips in, there is a real danger that many world-famous examples of Britain's heritage would fall into a "spiral of decay," he said.

Appeals by the cathedrals of Salisbury, Winchester, Worcester and Ely are already falling short of target amounts needed to make the buildings safe for public worship. According to church reports, supporting buttresses in several cathedrals need fundamental repairs or they could collapse.

The Very Rev. William Patterson, the Dean of Ely, told the Religious News Service that "because of the large sums required for cathedral upkeep in the future, some form of state aid is imperative." He said the archbishop's letter asked politicians to acknowledge cathedrals "as the spiritual side of national and cultural heritage."

The dean, who is nearing retirement, has raised about \$10 million in the last five years for the cathedral at Ely, which is near Cambridge University and was built around 1100 A.D.

Dr. Runcie's letter coincides with the recent introduction of "The New

Cathedral Measure," which reduces the control of local deans and chapters over cathedral buildings.

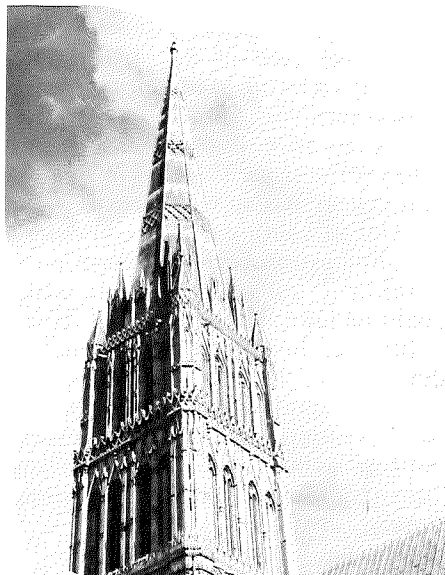
Passed last year by the Church of England and signed by the queen, the measure is now the law of the land. It appoints an independent, more centralized body of mostly Anglicans, but including representatives of other religious bodies and higher education, to oversee the maintenance of British cathedrals.

"The time has come," Dr. Runcie wrote to Mrs. Thatcher, "to consider whether state aid should be extended to cathedrals and other religious buildings of similar national significance."

"If his (Dr. Runcie's) request is heard and approved, it would mean that (Roman Catholic) cathedrals such as Westminster and Liverpool would receive funding," said Nicholas Coote, a Roman Catholic who will probably be named to the new body. Mr. Coote advises government, bishops and construction firms on ecclesiastical architecture and renovation.

Not everyone eager to preserve the cathedrals is happy at the prospect of state funding, however.

"In France, Belgium and Sweden, where the state pays the bills, there is no local spiritual grip on what happens," said the Very Rev. John Southgate, Dean of York, whose cathedral has recently had a near-complete restoration following a fire. "Where the state takes responsibility you get what looks like, feels like and is in effect a museum."



Salisbury Cathedral, with its spire shown here, is among many cathedrals in England needing fundamental repairs.

BRIEFLY...

The **Episcopal Conference of the Deaf**, meeting in San Diego recently, elected a new president, the Rev. Roger A. Pickering, vicar of All Souls' Church for the Deaf in Philadelphia, Pa. The conference voted to begin work in new dioceses as well as expand its work in dioceses with established deaf ministries. The organization also decided to encourage the church to commemorate August 27 as Thomas Gallaudet/Henry Syle day in honor of the founder of the church's ministry to deaf people and its first deaf priest.



The **Brotherhood of St. Gregory** met in Garrison, N.Y. recently and heard the Rt. Rev. Walter Dennis, Suffragan Bishop of New York and the order's episcopal visitor, speak of the church of the '90s. He warned that the church would veer toward fundamentalism, moralism, conservatism and pressure to conform under the guise of collegiality. During the eight-day convocation, the rites of the Brotherhood were performed for several members.



The Roman Catholic board which runs Holy Sepulchre Cemetery in Rochester, N.Y. is under fire for **not allowing the epitaph** of a recently-deceased video game enthusiast. The 34-year-old man who died from cancer wanted "Game Over, Player One" inscribed on his tombstone, a line common at the end of video games. The board found it "flippant" and not in line with other pre-approved epitaphs allowed in the cemetery.

Around the Church

Two parishes in Connecticut turned trash into treasure recently. St. James' Church in Farmington and St. Monica's Church in Hartford made \$10,000 each when 150 parishioners cleaned up during a four-day outdoor food extravaganza called Taste of Hartford. Working five-hour shifts, the volunteers emptied trash barrels and picked up after the crowd. John Chapin, festival director and member of St. James, proposed the idea, thinking the parishes would do as well as cleaning services hired in the past.

Community Life for Ordinary People

The 20th century at Little Gidding

By BONNIE SHULLENBERGER

I got an idea of how far off the beaten track we were when we turned off the road numbered B605. In England, the sorts and conditions of the roads are expressed in their numbering. The M1 is the major motorway, like Interstate 70 for Americans. Then there's the A1: not limited access, but an important road between important centers. Two digits following the "A" designate a good road of lesser importance. A "B" road followed by three digits was somebody's cowpath ten years ago. To follow the signs that said, "The Giddings," we had to turn off B605.

Still, the road was paved and just wide enough. Great Gidding: story-book English village. Steeple Gidding: down a pretty lane. Little Gidding: that's a road? That's still the cowpath! No, they don't raise cows here now. There was once a medieval village on the lefthand side of the track, and its moat is still visible; then a stand of trees and the sign for the car park. We parked the car and passed around the trees to the church.

A year and a half earlier my husband and I had come here with our friends, an English priest and his wife. I remember how I shuddered as I walked to the altar, feeling the air heavy with hundreds of years of prayer. Later we sat in the narrow nave and read T.S. Eliot's "Little Gidding" and wept. Words of that poem that had only been words before took on a tenor of faith and devotion altogether new.

A 20th Century Look

That visit had opened a door; now I was back to look more deeply into the 20th century at Little Gidding. The 17th century at Little Gidding had been a time of community life and

Bonnie Shullenberger resides in Setauket, N.Y. and is a frequent contributor to THE LIVING CHURCH.

*"On my second visit,
it was not enough to kneel
in the beautiful
prayer-scented church."*

prayer under the guidance of Nicholas Ferrar, who chose the place for its remoteness and tranquility. The 20th century at Little Gidding may be said to begin with Alan L. Maycock, then librarian of Magdalen College, Cambridge, who published in 1938 a widely-read book about Nicholas Ferrar and his community. The book, *Nicholas Ferrar of Little Gidding*, was republished in the U.S. in 1980. The book influenced T.S. Eliot as he wrote the *Four Quartets* (the last of which is "Little Gidding").

After World War II, Maycock, with Eliot's support, founded the Friends of Little Gidding.

In 1976, a young couple, Robert and Sarah Van de Weyer, assumed the leadership of the Little Gidding community. They raised money for a charitable trust that could purchase the farmhouse, its outbuildings and the eight surrounding acres.

In 1981, the Community of Christ the Sower was formed when those at Little Gidding made a formal covenant to one another. More than 30 adults and children living in communal and private houses in the Little Gidding area comprise the Community of Christ the Sower today, living together under a common rule of life which emphasizes prayer and simplicity.

So on my second visit it was not enough to kneel in the beautiful, prayer-scented church. I had to find out more about this community. Previously, when my husband, Bill, and I had come to Little Gidding, we were in the middle of our own experiment in communal living. I was spending the summer working in a church outside Birmingham, and Bill and I and our children were sharing the home of an English family.

After some initial adjustments, we had come to find the arrangement not only acceptable but in fact mutually enriching. We and our English hosts often discussed the possibility of families living in Christian community, but we had no idea how this might work until Bill and I discovered Little Gidding.

Called to Community

Robert and Sarah Van de Weyer have known for nearly 20 years that they were called to live in Christian community, but they had no models for the shape that such a community might take. They spent more than two years living in Christian ashrams in India and they studied the original Little Gidding community that Nicholas Ferrar established. They took a year to visit monasteries in Ethiopia, where the earliest pattern of monastic community, founded by St. Pachomius in the Egyptian desert, had continued virtually unchanged for 15 centuries. On the basis of these experiences, and with the ongoing encouragement of the many Friends of Little Gidding, the Community of Christ the Sower has forged a vision of Christian community life for ordinary people.

The community bases its life on four elements: covenant, the shared life of prayer and purpose; stewardship, the offering of hearts and gifts to God's will and God's kingdom; ministry, the

(Continued on next page)



Little Gidding Church and its simple surroundings.

balance of holiness and skill in servanthood and leadership; and reconciliation, the self-awareness to confront failure honestly and to live in the discipline of forgiving and being forgiven.

There is a daily life of shared prayer, a weekly community Eucharist and an ongoing condition of individual family life and personal vocation.

Robert is a priest now, serving four small parishes in the area. He had to go to a P.C.C. (to us, “vestry”) meeting, so I spent the evening talking to Sarah. She and I laughed about the nappy pails (i.e. diaper containers) that line the kitchen shelves, full of beans and dried vegetables. We shared recipes and discussed the ins and outs of raising teenagers. We talked a great deal about the nature of authority in Christian community — who’s in charge and why.

Leadership

Following the Pachomian model, the community separates spiritual from administrative leadership, though all those chosen for leadership roles are accountable to the community at large. Spiritual leaders — pastors — are selected by the community at large, while the administrative leaders are selected by the pastors through gifts of discernment.

The community is particularly concerned with its families, and the members struggle with the delicate balance of money, time and emotional commitment that gives the greatest possible encouragement to individuals, to family groups, and to the community at large.

I spent the night at Robert and Sarah’s house at Leighton Bromswold, about five miles from Little Gidding. Outside my window was the church that George Herbert, the poet and Ferrar’s trusted friend, had restored. In the morning, there was a heavy mist over the countryside and the air in my tiny bedroom was chill. But downstairs in the kitchen, things got warm rapidly.

Robert went out to help Chris, who’s been in the community for five years, build a brick wall around a part of the yard at Leighton Bromswold. Sarah told me that the wall was to set off a car park for the church and house, since the numbers of visitors was growing there, too. They plan eventually to build a couple of cabins where retreat groups can set up cots and sleeping bags and have toilet facilities. Nothing fancy, of course: the community takes its commitment to simplicity very seriously.

I had only two days to spend with the Community of Christ the Sower. Somewhat later, on my flight back to New York, I read Robert’s books, *The Little Gidding Way* and *Island Vision*. I was impressed by the depth of his concern with nurturing community, but even more, I heard in his words the echoes again of what we call the Communion of Saints. As part of that, the Friends of Little Gidding has a cycle of prayer, and we pray for one another on a regular basis. But the other issue of community, the shared life in Christ to which we are all called, is one that needs to be addressed again and in new ways. Little Gidding is once more a place where that communitarian form of the vision of Christian life is being lived.

Within Nature’s Cycle

- Spring — Human life sprung forth
with strength of nature
a year as a baby
several as a child
springing on to youth
- Summer — Brightness and force leap
in young adulthood
tomorrow is not visible
as today is complete unto itself
idealism is at its strongest
storing strength for the
rest of life’s cycle
- Fall — Colorful season reflects spring
while giving harvest
of life experiences thus far
pleasure of observing spring and summer
again in the young
- Winter — releasing physical strength with dignity
while reaching for spiritual maturity
still vitality, much to contribute
preparation for crossing over
Hope of eternal life?

Sara Beth Marshall

EDITORIALS

Children and Medical Care

Recent instances of children who have died because their parents are religiously opposed to medical aid have been tragic. Without going into the details of any one case, it must be recognized that the painful court trials of the parents involve a complicated area of the freedom of religion. Episcopalians and most other main-line Christians take it for granted that religion should support medicine and responsible health care. Yet Christian Scientists do not and several other religious groups spurn some or all forms of medical aid. Many others today are disillusioned by exaggerated claims of medicine.

No doubt Anglican views seem odd or even hypocritical to such people. We do believe that, from the time of Christ until today, many have been healed by the supernatural power of God. We frequently pray for the sick, and Episcopal clergy spend a good deal of their working time in sacramental ministry to the sick. Yet at the same time we endorse medicine and support church-related medical institutions. We do not feel that having a doctor compro-

mises the validity of prayer for the sick or vice versa. Medicine, as well as the sacraments, may be means through which God, the Creator of all things, chooses to work.

The trials of Christian Science parents challenge the imposing of one's views on one's children. Can parents legitimately endanger the health or the life of their children on religious grounds? Let us be careful before answering this question too quickly.

Is our own attitude to be simply governed by secular considerations, such as are advanced by secular courts? A religion may make some demands of children, as well as of adults. The story of Abraham and Isaac (Genesis 22) implies that God has the right to ask for the lives of children, but that God does not wish to do so. The gospels tell of our Lord's love for children. St. Luke is described as a physician (Colossians 4:14). All of this, we believe, provides a religious argument against denying medical care to children, as well as an argument for prayer. The "honor the physician" passage in the Book of Ecclesiasticus (or Sirach), including its reference to prayer, which we read on St. Luke's Day, is right on target.

VIEWPOINT

Come Out of Your Group!

By BRUCE CAMPBELL

Perhaps no institution in the church's life is more irrelevant to scripture or more numbing to fellowship than that well-intentioned klatch of accidental monastics, the singles fellowship.

Can we talk? No doubt many have found new life in singles groups. But the best thing that can happen never justifies the worst course of action. Or, as a friend in California puts it, "God can use anything, but only because he has to."

My experience has not been to find new life in singles groups. More often, I have fled them to find new life.

I think mate-shopping is a reasonable activity for single people of all ages, even in church. But it is an inadequate pretext for fellowship. Ms. Right is not whom we have been commanded to seek first.

Behind this need to group is an idea

Bruce Campbell is a parishioner at Grace Church, New York City.

"What a bad idea
it is to commemorate
the unity of our
redemption by carrying
over into fellowship
our social separations
from one another."

I've always challenged: that fellowship groups should be arranged by status, whatever status. Society is busy arranging us by type, but this by itself is no mandate for the church. The mountain of support groups for every

malaise under the sun, one of which I have profitably attended, is built on the notion that common dysfunctions are easier to name and heal. Hear, hear.

But the primary announcement of the church is that all malaise has a common root in our persistent separation from God. What a bad idea it is to commemorate the unity of our redemption by carrying over into fellowship our social separations from one another.

In this day of concern over the plight of the family in all of its manifestations, many voices list the growing range of attackers and influences which seek to do the family in. Fewer voices are raised to call the nuclear family out of its isolation into relationship with singles — both to support and be supported.

My married friends have been surprised and delighted when I take in-

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VIEWPOINT

(Continued from previous page)

terest in their kids — real interest beyond chatting and patting their heads. I try to explain, though it never comes out right, that I consider them to be my kids as well. At least that's my take on the service of Holy Baptism when I promise to "do all in my power." This kind of care is difficult to nurture in a singles group.

Notice that a statement like "but we all come together in worship" isn't necessarily true. Who we persist in sharing pews with, who we hurry to greet, whose eyes we meet and do not meet: these are far better evidence of our real loyalties than that platitude suggests.

Many churches subdivide by age as well. The more I visit congregations, in and out of the Episcopal Church, the more I am struck by the euphemisms used to hide the facts: the Honey-mooners, the Mariners, the Wind-jammers, the Golden Agers. All of this nomenclature is presumably to save the embarrassment of reality-based names like the Immature, the Mid-life Crises, and the Feeble. But the message is the same: find people like you so that you will grow. Isn't the fact that our churches are so racially segregated an inevitable result of this same logic?

A congregation I latched on to for some time embraced a polite schism between the "new, young people" in

the pews and the "older" vestry members. No amount of shepherding could break the impasse of that image. That community was prevented from moving forward in mission by the suspicions and ignorances that were being reinforced by Sunday school classes stratified by age.

I resist the idea that we are best understood by our marital status, our developmental level, our theological savvy or our sex. We will never get on with the business of welcoming the

The church is a place where we slow each other down a little.

world into the church while we stay busy dividing the church into worlds.

No congregation imaginable would begin holding separate classes or activities for the college-educated, the professors and the GEDs. But one could just as well argue that their needs are different, that they would grow faster by providing that just-right degree of challenge, that they hang out with each other already, anyway.

The point is that all of these distinctions are beside the point. The church is a place where we slow each other down a little. The call of the gospel is to live with each other's differences, in order that the power that unites us may show all the more.

NEWS

(Continued from page 6)

Roman Catholics, Pentecostals and members of non-denominational churches. The schools focused on understanding the Christian faith and knowing how to share it with others.

Fr. Irish led a class in the Protestant school on preparing and sharing a personal testimony. "Because God is at work in your life, there's power in your testimony," he said. He recommended making an outline and working toward being able to tell one's story in three minutes. "If you can do it in a shorter time, you'll get better at doing it in a longer time."

He said sharing one's faith should be done "with a heart bent to serve that person."

Preparation is essential, he said. "Too many people have been hurt because we weren't prepared, weren't

graceful, didn't pray about what God would want us to say, but just charged into it."

Among the other classes was one on how to evangelize through home groups, led by the Rev. Ronald Jackson, rector of St. Bartholomew's Church in Nashville.

The congress opened and closed with colorful pageantry in the Hoosier Dome, which included some young people in native dress of many nations and others carrying flags from around the world. Led by contemporary singer Twila Paris, they sang songs emphasizing the call to "carry the light" of Christ to all people.

All groups came together each evening for praise and singing and to hear various addresses.

A similar congress was held in New Orleans in 1987, where 40,000 people attended.

J.E.S.

PEOPLE and PLACES

Appointments

The Rev. Charles Taylor Chapman, Jr. is rector of Grace Church, 715 Millington, Winfield, KS 67156.

The Rev. Arthur J. Hildebrandt is priest-in-charge of St. Bede's, 220 Berry Hill Rd., Syosset, NY 11791.

The Rev. John W. Klein is rector of St. Andrew's, Washington St., Princess Anne, MD; add: 130 W. Prince William St., Princess Anne 21853.

The Rev. W. David McSwain is CPE supervisor-in-training, Baptist Medical Center, Taylor at Marion, Columbia, SC 29220.

The Rev. Prescott E. Nead, III is vicar of St. Augustine's, South Aiken, SC.

The Rev. Barbara G. Schmitz is rector of St. Margaret's, Hazel Park, MI.

The Rev. J. Robert Thacker is rector of St. Mark's, Box FL 239, Smith's Parish FL BX, Bermuda.

The Rev. Donald Vinson is rector of St. Mark's, Box 337, Perryville, MD 21903.

Changes of Address

The Rev. J. Christopher Berg and St. Andrew's report a new address: 5301 Hatchery Rd., Waterford, MI 48329.

The Rev. Asa Butterfield, director of multicultural services at Family Service, Palo Alto, CA, may be addressed at 970 Elsinore Ct., Palo Alto 94303.

Episcopal Theological Seminary in Kentucky, though closed, still has an operative board and



may be addressed at Box 610, Lexington, KY 40586.

The Rev. Donald L. Garfield, associate emeritus of Grace and St. Peter's, Baltimore and rector emeritus of St. Mary the Virgin, New York City, may now be addressed at 101 N. Bond St., Baltimore, MD 21231.

The Rev. James B. Hempstead may now be addressed at St. Paul's, 301 S.E. First St., Evansville, IN 47713.

The Ven. Rebecca Lepley may now be addressed at 539 N. William, Marine City, MI 48039.

The Rt. Rev. and Mrs. Gerald McAllister are now at 507 Bluff Estates, San Antonio, TX 78216.

The Rev. Clifford Nobes is now at Plantation Village, 8137 Blue Heron Dr., E., Apt. 104, Wilmington, NC 28405.

The Rev. Marston Price may now be addressed at St. John's, 3240 "O" St., NW, Washington, DC 20007.

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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
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

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

CONNECTICUT

YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
The Rev. Nancy Charles, acting chap
Office: Bingham Hall B018
Mail: 1955 Yale Station, New Haven, CT 06520
Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' Lyman & Interlachen 647-3413
The Rev. James Spencer, youth pastor
Sun Eu 7:30, 8:45, 11:15. Wkdays as anno

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

GEORGIA

ATLANTA UNIV. CENTER Atlanta
ABSALOM JONES CHAPEL at Canterbury Center
791 Fair St., S.W.
The Rev. Reynell Parkins, acting chap
Sun HC 11. Wed HC 7

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

EMORY EPISCOPAL CENTER
The Rev. Nancy Baxter, chap
H Eu Sun 6; noon prayers daily. EMORY CANNON CHAPEL
H Eu Wed 5:15; EMORY BUDD TERRACE H Eu Tues 4

ILLINOIS

NORTHWESTERN UNIVERSITY Evanston
ST. THOMAS à BECKET 2000 Orrington Ave. 60201
The Very Rev. Scott N. Jones, D.D., chap (708) 328-8654
Sun H Eu 11; St. John's Chapel, 600 Haven at Sheridan

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

EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY (217) 348-8191
Trinity Church, Mattoon 234-4514

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 (317) 743-1347
435 W. State St. 47906
The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
Sun HC 8:30, 10:30. HC/EP 4:30 dinner follows

IOWA

GRINNELL COLLEGE Grinnell
ST PAUL'S CHURCH and Student Center State St. & 6th (515) 236-6254
The Rev. Willa M. Goodfellow, v & chap
Sun HC 8 & 10:30. Eu and soup Wed noon

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY (319) 351-2211
26 E. Market 52245
The Rev. Ronald Osborne, chap
Sat Eu 5

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 7:45 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, MA 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. HD 12:15; MP 8:50 wkdays

MICHIGAN

WAYNE STATE UNIV. Detroit
THE EPISCOPAL CHAPLAINCY
The Student Center Bldg., Room 687
The Rev. Dr. 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

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

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. New Brunswick
ST. MICHAEL'S CHAPEL
40 Davidson Rd., Piscataway, NJ 08854
The Rev. Canon Henry L. Atkins, Jr., chap
Sun H Eu & sermon 10:30

NEW MEXICO

COLLEGE OF SANTA FE
ST. JOHN'S COLLEGE Santa Fe
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
HC Sun 8, 9:15, 11; daily 12:10. MP wkdays 8:30

NEW YORK

RENSSELAER POLYTECHNIC INSTITUTE
RUSSELL SAGE COLLEGE
ST. JOHN'S 146 First St., Troy
The Rev. Lawrence Estey, r; the Rev. Barbara Bloxson, ass't
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. Wkdays as announced

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

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

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CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

OHIO (Cont'd.)

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 UNIV. CENTER 800 Elm
The Rev. Donald P. Owens, Jr., Ph.D. chap. Ph. (405)
360-6453
H Eu: Sun 5:30, Tues 8, Wed 5:30, Thurs 8

PENNSYLVANIA

BLOOMSBURG UNIV. OF PA.
ST. PAUL'S E. Main at Iron, Bloomsburg
Bruce M. Robison, r (717) 784-3316
Sun H Eu 8 & 10. Wed H Eu 9:30

BRYN MAWR, HAVERFORD, VILLANOVA

GOOD SHEPHERD Lancaster & Montrose, Rosemont
The Rev. Dr. David L. Moyer, SSC, r; the Rev. Richard A. Alford, c; the Rev. Dr. John M. Holt, ass't
Sun 8 & 10. Please call for schedule for daily offices and masses 525-7070

LAFAYETTE COLLEGE

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

CARLOW COLLEGE 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

UNIV. OF PENNSYLVANIA

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

SUSQUEHANNA UNIV.

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

RHODE ISLAND

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S Lower College Road
The Rev. Persis Williams, PIC/Chap; the Rev. Donn R. Brown, assoc
Sun Eu 8 & 10, 7; Tues 7:30. Daily: MP 8:45, EP 4:40

SOUTH CAROLINA

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

TEXAS

AUSTIN COLLEGE Sherman
ST. STEPHEN'S Cherry & Crockett Sts.
The Rev. James W. Garrard
Sun HC 8 & 10. Campus Corporate Communion Thurs 10
Wayne Chapel, AC

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

TEXAS (Cont'd.)

TEXAS SOUTHERN UNIV. Houston
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
The Rev. Theodore R. Lewis, Jr., r & chap
Sun HC 8 & 10:30; Wed EP 6; HD as anno

TEXAS TECH UNIV.

TEXAS TECH CANTERBURY ASSOCIATION Lubbock
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

JAMES MADISON UNIV. Harrisonburg
EPISCOPAL CAMPUS CENTER — JMU Canterbury Club
995 S. Main St. (703) 432-9613
Sun Eu 5

JAMES MADISON UNIV.

EMMANUEL Harrisonburg
660 S. Main St. (703) 434-2357
The Rev. John F. Glover, r
Sun 8, 9, 11; Thurs 7

MARY BALDWIN COLLEGE

TRINITY Staunton
Sun Eu 8, 9, 11 214 W. Beverley

UNIV. OF VIRGINIA

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

WASHINGTON & LEE UNIV.

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

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

The Church Services Near Colleges

Directory is published

in all of the

January and September issues
of THE LIVING CHURCH.

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

PEOPLE and PLACES

(Continued from page 12)

Retirements

The Rev. Michael Churchman, from St. Peter's, Lexington, NE; add: 10 State St., Council Bluffs, IA 51503.

The Rev. Jack D. Eales, as rector since 1981 of St. Cross, Hermosa Beach, CA.

The Rev. Richard G. Marshall, as rector of St. Andrew's, Sylacauga and Trinity Church, Alpine, AL; add: 12 Canyon Ridge, Sylacauga 35150.

The Rev. G.K. Gordon Miltenberger, as rector of All Saints, Dallas, TX; add: 10820 Colbert Way, Dallas, TX 75218.

The Rev. Mack Morris, as rector of St. Luke's, Belton, TX.

The Rev. Malcolm H. Prouty, as rector of Christ Church, Jefferson, TX.

The Rev. Malcolm Riker, as rector of St. Christopher's, Oak Hill; vicar of St. Alban's, Austin; and St. Paul's, Pflugerville, TX.

The Rev. Nathan A. Scott, as William R. Kenan, Jr. Professor of Religious Studies since 1976, University of Virginia, Charlottesville, VA.

The Rev. William C. Shirey, as vicar of St. Mark's, Mt. Pleasant and St. Charles, Daingerfield, TX; add: 520 Brookwood, Mt. Pleasant 75455.

The Rev. G. Richard Wheatcroft, as rector of St. Francis, Houston, TX.

The Rev. John Worrell, as chaplain, Rice University and director, Autry House, Houston, TX.

Resignation

The Rev. Nancy McGrath, as rector of St. Stephen's, Troy, MI.

The Rev. Zalmon Sherwood, as priest-in-charge of St. Paul's, Jackson, MI; add: Box 71, St. James, MI 49782.

Cathedral Clergy

The Rev. Paul Fromberg is assistant to the dean of Christ Church Cathedral, 1117 Texas Ave., Houston, TX 77002.

Religious Orders

The Company of the Paraclete, an ecumenical religious community in the Episcopal Church which works with the poor primarily in Arizona, California, New York, New Jersey, and Washington, announces that the Rt. Rev. Vincent Warner, Jr., Bishop of Olympia, will serve as bishop visitor.

Correction

The Rev. Eloise Neilsen may be addressed at 20 Exeter Blvd., Narragansett, RI 02882; and the Rev. Elizabeth L. Wright may be addressed at 314 Corey Lane, Middletown, RI 02840, and not at the addresses which were published in the June 10 issue. Deacon Wright informs us that she has recently been transferred to Emmanuel Church, Newport, RI.

Other Changes

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

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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.

FREE CATALOG. Religious prints, books, calendars, more. **Dean Teemer Enterprises**, 2756 N. Green Valley Parkway, Suite 154-A, Henderson, NV 89014.

COMPUTERS/SOFTWARE

CHURCH BUDGET SPREADSHEET for Lotus 2.1, 2.2 (IBM/Compatible) on 5 1/4 inch diskette. Columns A thru BK. Track monthly income, disbursements, over/under amounts per line item. Print periodic Treasurer's Reports. Instructions. \$20.00 postpaid. Pre-paid orders only. **All Saints Episcopal Church**, 6600 The Plaza, Charlotte, NC 28215.

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.

MEETINGS

TENTMAKERS TAKE NOTE. Worker priests, nonstipendiaries, dual-role clergy; over 20 percent of active ordained personnel. National support group. National Association for Self-Supporting Active Ministry. 19th anniversary meeting Saturday, October 6-Monday, October 8. **St. Luke's Church, Atlanta.** Trade victory tales, horror stories. Learn more of our creative clergy ministry model. Appropriate for the Decade of Evangelism and 21st century. Registration closes October 1. Spouses welcome. For information on program, accommodations, costs, registration contact: **Jay Lowery, NASSAM, 14 Beacon St., Room 707, Boston, MA 02108;** (617) 742-1460. Ministry, institutional, national, ecumenical and world issues treated.

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, BSG, 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.**

"THE CROCKFORD'S FILE: Gareth Bennett and the Death of the Anglican Mind" by William Oddie. Available from ECM for \$21.00. Write: **ECM, 1206 Buchanan St., McLean, VA 22101.**

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.

POSITIONS OFFERED

ASSISTANT PRIEST for traditional, but progressive, parish with families and singles. Rite I Mass with Missal additions. Active community missions to homeless, hungry, and AIDS patients. Full-time position for loving and sensitive pastor also requires strong Biblical preaching, Christian education supervision, evangelizing new and lapsed members, and administrative skills. For job description write: **The Rector, St. Ignatius' Episcopal Church, 552 West End Ave., New York City 10024** (October 31 resumé deadline).

ASSISTANT TO THE RECTOR for general parish ministry shared with the rector in attractive mid-sized midwest city. Send resumé to: **Search Committee, Christ Church, 601 E. Walnut, Springfield, MO 65806.**

RECTOR: Established traditional church, Anchorage, Alaska, near military bases. All age groups committed to traditional worship, music, Christian education, lay leadership and growth. Emphasize preaching, administration, pastoral care and outreach. Send resumé to: **Carolyn Linder, 950 Bench Court, Anchorage, AK 99504** for parish profile. (907) 337-2207.

SEEKING RECTOR for a medium-sized urban parish with members pursuing a wide variety of activities. Salary based upon diocesan rate plus cash allowance for housing. Contact: **Catherine Murray, Christ Church Search Committee, 310 N. K St., Tacoma, WA 98403.**

PRIEST with an M.S.W. or equivalent. Special vocation to counseling and group work to community, share parish ministry. Contact: **The Rev. George W. Busler, St. Mark's Church, P.O. Box 887, Westhampton Beach, NY 11978.** (516) 288-2111.

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FOR RENT

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FOR SALE

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

TRAVEL

TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition in the Soviet Union** Leningrad, Moscow, Odessa, Helsinki for Russian Christmas January 3-12, Easter March 31-April 13, Summer August 18-September 2. **Mexico Ancient and Modern: Episcopal Neighbors in an Ancient Land** Mexico City and surrounding area April 6-13. **Creation—Love Proclaimed: A Weekend Retreat with Puppeteer Jon Bankert** Little Portion Friary, Long Island, May 17-19. **In the Steps of St. Paul: A New Testament Journey** Aegean Cruise May 24-June 5. **Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music** Salisbury, England and environs July 8-20. **Winds of Change I: Religion, Culture and Transition in Eastern Europe** Prague-Leningrad-Odessa-Moscow May 19-June 1. **Winds of Change II: Black Sea** cruise August 16-26. Programs include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office (212) 602-0755** or write: **Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.**

WANTED

ALTAR SERVICE BOOK (1928) of the Book of Common Prayer; good condition or can be rebound. Write: **Fredrick * of * Florida, P.O. Box 7053, Lake Worth, Palm Beach County, FL 33466-7053.**

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CHURCH DIRECTORY

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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

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. Hours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30
Mon-Fri, 10-4:30 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

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

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.
Sun H Eu 7:45, 8:45, 9, 11:15; H Eu 8. Mon-Fri MP 8:45; H Eu
12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS 12:15

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, 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 H 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

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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

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

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
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
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Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

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Glaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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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

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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

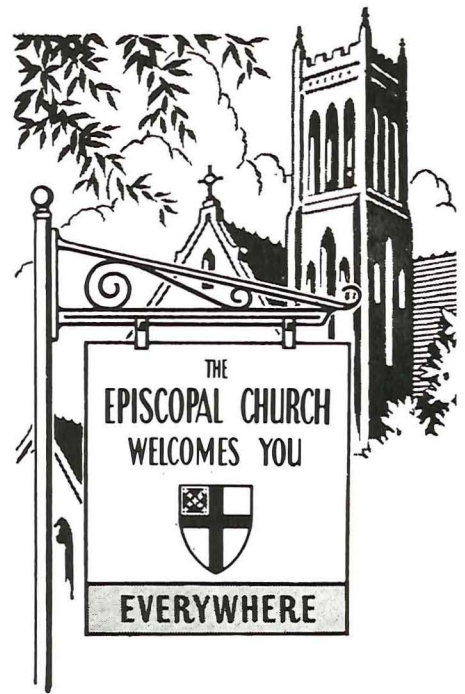
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The Rev. Canon Lloyd S. Casson, Vicar

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5:15. Sat H Eu 9.

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Tues, Thurs, Sat; 5 Tues-Fri



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Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon
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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:
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Eu (Spanish). Mon Matins 8:45

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5:30. Fri H Eu 7. Mon-Fri MP 8:40

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The Rt. Rev. Patrick Matlengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

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ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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.

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