

# THE LIVING CHURCH

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## A Final Gathering

The Episcopal Church delegation  
to the Anglican Consultative  
Council gathers with retiring  
Archbishop of Canterbury Robert Runcie.

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## From a Greek Isle

Traveling through a foreign country often allows for introspection. Comparisons are inevitable.

For three weeks I relaxed on the island of Mykonos in the Aegean Sea. God has fine-tuned the elements to a user-friendliness that approaches overkill. The sun is made even more brilliant by thousands of houses painted white for the joy of its reflection. The southerly winds make the days bearable while cooling overheated tempers. But the stars — you have never seen so many stars as appear nightly in the Aegean sky. It is an awesome view. The message is loud and clear — forget the local gods and experience the creation.

The created order is not without its countless foes. Plastic waste is a terrible problem for this small island, especially since the only potable water is shipped in to be consumed daily by tens of thousands of sun worshippers. There is no recycling program, so the harbors are awash in discarded containers. On a small island such as Mykonos, the day will come when there will not be room for both plastic and people; and plastic is forever.

Equally disturbing is the air quality, which is tainted by diesel petrol and other carburetor emissions. The winds keep Mykonos pure, but some days it is so cloudy in Athens that the sun cannot be seen for the smoke. Acid rain has defaced so much statuary in Athens that pillars of the gods which have stood unaffected for 4,000 years are being relocated to indoor museums to protect their remains. In essence, the ruins are in ruins, and the overusage of automobiles is the prime culprit.

At some point soon, the church best get behind SAV-A-Ride programs, emission control studies and environmental groups which decry the destruction because of acid rain, of wildlife and the air we breathe, if not for selfish reasons, then for theological reasons. We are destroying a world made livable for us by a caring God and thoughtful ancestors.

If life on a small island is just a taste of what's happening in a larger world, we are idiots to wait even another day before getting more informed and involved. The church needs to take the lead in environmental issues, for no other reason but that it is a matter of good stewardship.

No man is an island, nor does he deserve to be, especially if he will not learn its history. The lessons learned on this Greek isle are speaking to a larger world, and we'd best listen. The good news is that we have never been better prepared than today to meet the environmental challenges facing us. We have matured into a progressive, organized and technologically-superior nation. It's time we acted our age, and became responsible stewards of God's bountiful gift.

*Our guest columnist is the Rev. Rayner Wilson Hesse, Jr., rector of St. Andrew's Church in Hartsdale, N.Y.*

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## ON THE COVER

The Most Rev. Robert Runcie, Archbishop of Canterbury (center) met with delegates of the Episcopal Church at the gathering of the Anglican Consultative Council in Wales. From left are the Rt. Rev. James Ottley, Bishop of Panama, and the Rev. Austin Cooper, rector of St. Andrew's Church in Cleveland, Ohio. To the right of Dr. Runcie are Pamela Chinnis, vice-president of the House of Deputies and the Most Rev. Edmond Browning, Presiding Bishop. [Story on page 6]

ENS photo by James Solheim

# LETTERS

## It's Not Forward

I disagree with the editorial [TLC, July 8] which states that Gretchen Wolff Pritchard's article, "How Inclusive Is Inclusive?" on the new supplemental liturgical texts, "moves the discussion forward."

Pritchard finds these texts "ideological," for her, a pejorative term. I can't imagine any liturgies of value that would not be ideological. Surely she would agree that both Rites I and II are expressions of "a systematic body of concepts" (one of Webster's definitions for "ideology"). Pritchard implies that "ideological," as she is using the term, refers to the new liturgies' attempts to be inclusive. Her reservations, however, are not with inclusiveness as a goal but with the methods these texts use to achieve it. The distinction is an important one.

Pritchard reduces the new Prayers of the People to "the people of God getting their own heads together." One could as fairly criticize such prayers in our Prayer Book as being excessively impersonal, if anything discouraging an individual feeling of connection with others and God. (Where else can we most directly experience God incarnate if not in ourselves and others?)

The language and emphasis in the eucharistic rite are another of Pritchard's concerns. God is, indeed, never referred to as "Father" (although the metaphor still occurs in the new versions of Morning and Evening Prayer) — a cause for genuine concern if anyone were proposing the supplemental texts as the only texts and not, as the editors say frequently, as texts intended to make available "a fuller array of images of God," all biblically-based.

CATHERINE E. LAMB

Sturgis, Mich.

• • •

I applaud Gretchen Wolff Pritchard's insightful discussion of the "inclusive language" Supplemental Liturgical Texts, and THE LIVING CHURCH for printing it. She discusses the

*Letters to the editor are subject to editorial discretion and are often abridged. Submissions should be typed and signed with address and phone number included.*

questions that properly pertain to the evaluation of liturgical texts: do they present the gospel? Are they instruments for the worship of God? If Mrs. Pritchard's analysis is any indication, the Supplemental Liturgical Texts fail on both counts.

NANCY J. DOMAN

Garden Grove, Calif.

• • •

Gretchen Wolff Pritchard has given our church a great gift in her clarity of thought on a number of topics. She

now has provided an outstanding articulation of the pitfalls of the Supplemental Liturgical Texts.

We used the texts at our parish and, in my evaluation, I outlined some areas of real discomfort to me. However, I still was left with an uneasy feeling about the texts which I could not identify. Gretchen hit it. It's the constant self-centered focus of these prayers which makes them inappropriate for acceptance beyond their current lifespan. I can almost accept the pedes-

(Continued on next page)

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### Advent/Christmas

**Gordon W. Lathrop** is Schieren Professor of Liturgy at the Lutheran Theological Seminary in Philadelphia and editor, with Gail Ramshaw, of *Lectionary for the Christian People* (Fortress Press, 1986-88). Code 1-4169



### Epiphany

**Thomas E. Ridenhour** is Professor of Homiletics at Lutheran Theological Seminary at Gettysburg, Pennsylvania. Code 1-4170



### Lent

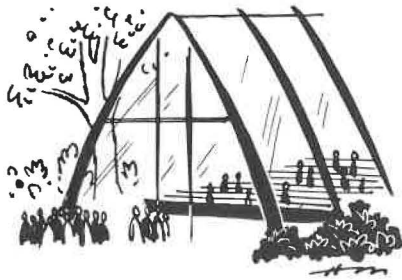
**Alice L. Laffey** is Associate Professor in the Department of Religious Studies, College of Holy Cross, Worcester, Massachusetts and author of *An Introduction to the Old Testament: A Feminist Perspective* (Fortress Press, 1988). Code 1-4171



### Holy Week

**Richard I. Pervo** is Professor of New Testament and Patristics at Seabury-Western Theological Seminary, Evanston, Illinois. He is the author of *Profit with Delight: The Literary Genre of the Acts of the Apostles* (1987), *Lesser Festivals 3* (Proclamation 3) and *Luke's Story of Paul* (1990), all from Fortress Press. Code 1-4172

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# LETTERS

(Continued from previous page)

trian language, the insulting references suggesting men are incapable of nurture, the peculiar item about God brooding as a chicken, but the introspective nature of the liturgy is the key to its undoing.

We have enough problems in our human condition of being self-centered without creating a liturgy which celebrates it. Our gathering at the Lord's table does bring a Christian community together which is in need of nurture, tender loving care and spiritual food. But we also need to be drawn outside of ourselves and lifted up to God's presence, where we may see beyond trendy issues of inclusivity to the key issues surrounding accepting Christ's vision as our own.

(The Rev.) ROBERT D. EDMUNDS  
St. Paul's Church

Mayville, N.Y.

## More Than Numbers

I can understand why Bishop Borsch might have feelings against the Episcopal Synod of America [TLC, July 22] but I am astonished that his reasoning should in any measure revolve about the numerical minority status of the organization.

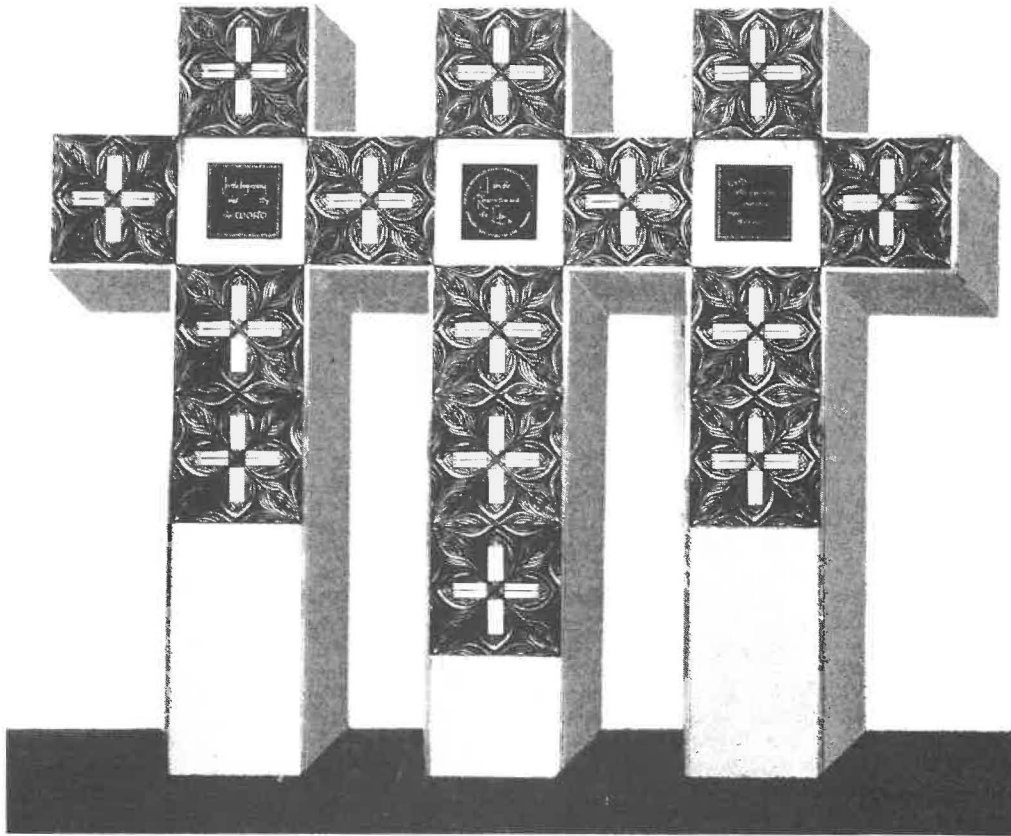
According to TLC's report, he deplored the unwarranted publicity such a small group had received: "There are not that many people who belong to that organization."

One would think in this day of minority claim, not to say demands, that small numbers would be the last thing the bishop would consider. Rather than bemoaning possible excessive press coverage, which few members of ESA would conceive to be true, I'm sure, a question ought to be asked: "What foundation questions are being raised to which the Episcopal Church should give ongoing and serious consideration? Are there some questions with which the church has not come to definitive grips?"

In any event, perhaps those of us caught in this present unhappy moment in the history of the church would do well to ponder words which Archbishop Temple extracted from a "great sermon" by Bishop Gore, "To be the inheritor of a great tradition gives men heroism, and it gives them blindness of heart."

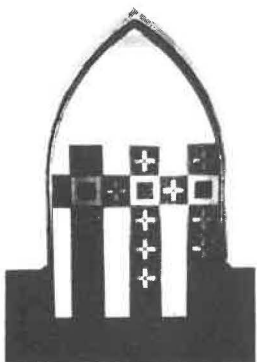
(The Rev. Canon) SHERMAN S. NEWTON  
Chester, Va.

*The renewal of a caring ministry:  
burial in the church, not from the church*



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We are given a place and focus for our grieving, knowing our grief does not deny our faith, but rather affirms our humanity."



The Reverend  
Harry J. Walsh, Jr.  
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## ACC Faces New Directions

The eighth meeting of the Anglican Consultative Council in Cardiff, Wales, drew 70 delegates from 36 countries to face difficult questions in the life of their communion.

However, the surprise announcement of the appointment of the Rt. Rev. George Carey, Bishop of Bath and Wells, as the next Archbishop of Canterbury; the civil war in Liberia; tensions in the Middle East and the invasion in Kuwait; and the lingering unrest in other parts of the world served to divert the delegates' attention from an agenda full of internal theological issues, such as identity and authority, and the autonomy of the provinces.

During what some participants called a transitional meeting, the ACC nudged the Anglican Communion in new directions. In a realistic acknowledgement that the ACC faces a serious budget crisis, for example, the delegates accepted budget cuts that will reschedule meetings and refocus mission priorities for lack of staff. To show the depth of their frustration, a few people even questioned whether the communion can afford another Lambeth Conference.

### Anglican Features

The Most Rev. Robert Runcie, retiring Archbishop of Canterbury, confronted those tensions in his opening address in the council chamber in Cardiff City Hall when he said the Anglican Communion has three features: "its capacity to use affection and friendship creatively; its ability to value diversity; and its difficulty in maintaining communion without abandoning the principle of autonomy.

"The creation of ACC was our communion's boldest attempt to match the need for coherence and order with the widest degree of freedom and autonomy our provinces enjoy. But the creation of the ACC does not in itself answer the problem. It provides a vehicle for addressing issues — of which one of the most pressing is our difficulty in maintaining communion without abandoning the principle of autonomy."

The Secretary General, the Rev. Canon Samuel Van Culin, echoed

those remarks by saying there is a "critical need for a common vision, a common understanding and a common 'identity,' if diversity is not to disintegrate into chaos."

Dr. Jaci Maraschin, a Brazilian theologian, presented a direct challenge to the traditional sources of communion. Growth of communion won't come through structures or institutions, Dr. Maraschin argued. The Archbishop of Canterbury, the Lambeth Conference of Bishops, the meeting of primates and the ACC itself "belong to our tradition," but they are "the outcome of communion instead of being the agents of communion," he said.

These four institutions "were born out of historical needs and respond to some degree to the development of our denominational consciousness and identification," but that is not the same thing as communion. In fact, he said, this hierarchical structure "contrasts vividly with the image of a church of the people, growing from grass roots, expanded through base communities, and holding faithfully to the priesthood of all believers."

The ACC meeting revolved around small groups, divided into segments of Bible study, discussion sections, frequent worship and occasional plenary.

Discussions in sections and plenary touched on many subjects including the Decade of Evangelism. Sections and delegates concurred that evangelism is the work of proclaiming the gospel of Jesus Christ. But one group warned that it is not enough to stress proclamation during the Decade of Evangelism — proclamation must be accompanied by transformation.

### Justice and Peace

Recognizing the tensions in many parts of the world — particularly in Liberia, Kenya, Trinidad, Central America and the Middle East — the delegates sponsored several resolutions calling upon the United Nations and other international councils to heed the call for justice and peace.

The structures the ACC has established during its 21 years of existence were questioned and the delegates offered complaints and suggestions about their relationship to the ACC staff. Buried in a sea of paper, "we flounder in a sea of topics," the report

said, with no clear indication of priorities or accountability.

Many issues will be forwarded to the new standing committee and newly elected leadership. The Rev. Canon Colin Craston, a member of the Crown Appointments Committee that selected Bishop Carey as the next archbishop, was elected as the new chairman of the ACC.

During the closing press conference, Dr. Runcie said he has had "great fun" discovering the Anglican Communion during his episcopacy. In a spontaneous tribute, the Most Rev. Edmond Browning, Presiding Bishop, said that "the greatest pleasure for the Anglican Communion has been in discovering Robert Runcie."

## AIDS a "Universal" Crisis

Those who attended the Anglican Consultative Council meeting in Wales were told that AIDS is a crisis of "universal" proportions, not just a problem for a few countries.

The Rt. Rev. Douglas Theuner, Bishop of New Hampshire and chairman of the Joint Commission on AIDS, told participants that ". . . the church of God is uniquely prepared to meet the challenges of AIDS."

Bishop Theuner pleaded for the church to take seriously its ministry of healing, pointing to several Lambeth Conference resolutions calling on the church to "embrace the sick and impaired . . . as part of the fellowship of the whole church." He said few crises that "befall humankind carry with them greater suffering or more difficult responses than those occasioned by AIDS."

He said the Decade of Evangelism coincides with the decade of AIDS, presenting a unique opportunity to respond with a "positive, hope-filled challenge."

Delegates from Pakistan, Central Africa, Uganda and Tanzania shared their own experiences with the AIDS crisis, saying that AIDS is a fearful subject for many people. They described the church's slow response to AIDS, compounded by some cultural difficulties with issues of sexual and moral behavior. The church leaders admitted that the church's hesitancy to deal with specific sexual practices led to an inability to look beyond condemnation and toward helping persons living with AIDS.

# New Life, New Ministry in Milwaukee

The Rt. Rev. Patrick Matolengwe seems to be a shy person, someone who prefers the behind-the-scenes focus of pastoral ministry rather than the glare of the spotlight. But he has received much attention lately because this suffragan bishop from South Africa who served as an assistant to the Most Rev. Desmond Tutu, Archbishop of Capetown, soon will be installed as the new dean of All Saints' Cathedral in Milwaukee. An unusual position for an unusual person.

A short, energetic man with an intense manner and warm smile, "Bishop Patrick," as he is called, is enthusiastic about his adopted country and cathedral. "I want to give and receive love in this parish," he said, his arms opened wide to emphasize his feelings. "There is so much we can do."

It's been a long, difficult trail that has led this bishop to be dean. Raised in Capetown in the Anglican Church, Bishop Patrick felt a call to a local seminary and was ordained shortly after completing his theological education. Though he had lived freely in his country as a child, the Nationalist Party, which had come to power in 1948, restricted freedoms of peoples according to race.

Black South Africans were moved to settlements, described as "modern slums" by Bishop Patrick, and a Population Registration Act made passports mandatory and restricted movement.

## Arrested

During the 1960s, when a faction within the African National Congress agreed to burn their passports, Bishop Patrick joined them and was arrested. His sentence was suspended when he was used as an interpreter for the many political prisoners who were arrested, but he later served two short stints in jail. He also worked with an organization which investigated the reasons people were arrested and helped to provide for their families.

He was elected Suffragan Bishop of Capetown in 1976 and served under Archbishops William Burnett, Phillip Russell and Desmond Tutu.

The horrors he had seen as a result of apartheid led to a drinking prob-



The Rt. Rev. Patrick Matolengwe, dean of All Saints' Cathedral, Milwaukee, enjoys a visit with a parishioner.

lem. "I saw blacks shot innocently, even schoolchildren," he told another interviewer. "And people would protest against the shooting and it didn't mean anything."

Through his friendship with Archbishop Tutu, who knew the Rt. Rev. Roger White, Bishop of Milwaukee, Bishop Patrick entered and successfully completed a treatment program at St. Barnabas Center in Oconomowoc, Wis., more than two years ago. He subsequently served as interim rector at St. Luke's Church in White-water, Wis., then was called to All Saints' and installed as bishop-in-residence. His leadership has brought new life to what was once a faltering parish, according to some congregation members.

"His presence here has been very positive," said Mabel Gaskell, longtime parishioner and wife of the Rt. Rev. Charles Gaskell, retired Bishop of Milwaukee. "He certainly has helped to revitalize the cathedral and make it the center of the diocese."

Shortly after he received his permanent resident's visa, the cathedral's vestry elected him in February as dean. He will be installed September 9.

Bishop White said of the upcoming event, "I see it as being very exciting

for the congregation and the diocese as a whole. Bishop Patrick brings a whole different perspective to our community; one that should enrich all of us."

In discussing his past and future, Bishop Patrick said thoughtfully, "I think I may go back to visit South Africa some day. I have much extended family there." This family includes his two oldest children: Ingrid, a married daughter, and Peter, a 30-year-old son.

Peter, who is now married and works as a bank teller, had been arrested during a 1980 student protest and was subsequently beaten and jailed. After three months solitary confinement he was jailed an additional three months for participating in another protest. This led to a nervous breakdown and lingering bitterness.

## Free Environment

Bishop Patrick is extremely concerned that his three youngest children, ages 13 to 22, grow up in an environment free from apartheid. "As long as my children are in school I will surely be in America," he said. "Only God knows what lies ahead for me." He, his wife Sapho, and their children live on Milwaukee's east side.

He continues to have contact with

*(Continued on page 14)*



Some of the residents of Canaan House gather with Mary Lou Strom (center) and Deacon Trail (third from left) for an informal house meeting.

# The Women of Canaan House

Helping former  
prison inmates  
stay off the streets

By DONALD B. HILL

**I**n a downtown neighborhood of Buffalo devastated by a propane gas explosion several years ago, there are new homes rising from the ashes of destruction.

It is a fitting setting for a special house which opened in this section of the city in 1988. Canaan House, an ecumenical residential program for women being released from prison, is situated in a former convent attached to an active but struggling Roman Catholic Church. The program was begun by the Rev. Shirley Trail, a deacon of the Episcopal Diocese of Western New York.

More than just a room and meals, Canaan House provides counseling, job training, and, above all, a boost in

*The Rev. Donald B. Hill is rector of St. Mark's Church, Buffalo, and editor of Churchfacts, the diocesan paper for Western New York.*

a sense of self-worth. Mary Lou Strom, the first resident of Canaan House, successfully completed the 90-day program and has gone on to become the assistant director of Canaan House.

Mary Lou, a middle-aged woman with a masters degree in accounting, has served two years in prison. From her first day in a New York State women's facility near Buffalo, her focus was on the day she could be released. But, as the day arrived, she realized, "I was faced with so many decisions and so many fears."

Like most women who enter prison, she had lost all her material possessions while in prison. "It was a little difficult to be excited about leaving when I had no real home of my own to go to," she said. "I could have gone back to the city from which I had come, and stay in the Y or with an

aunt. But I had another choice. I could relocate and start my life over again."

But even as she was realizing that the best way back into society was to change the environment from which she came, she learned her choice meant living in a mission in Rochester. "Somehow I just couldn't see myself living in a mission, even though anywhere there was freedom seemed better to me," she said.

## An Endless Cycle

It was then that she met Deacon Trail, the founder and executive director of Canaan House. As denominational chaplain to the Erie County Holding Center, Deacon Trail had met countless women who were in an endless cycle of crime, prison and then release back to the streets, the environment from which they entered the



*"Coming back into society can be a very scary thing."*

(Mary Lou Strom, the first resident of Canaan House)

criminal justice system. She realized the only way to beat the cycle was a residential program with intensive counseling and a support system.

Deacon Trail had begun a pilot program by taking some women into her own home. From that experience and the pooled knowledge of others with whom she shared her dream, she formed a proposal, gathered a board of directors and the planning began. Funding from individuals, church and civic groups soon began. Incorporation was accomplished and the endless applications for foundation grants began.

The last piece fell into place in August, 1988, when the Roman Catholic Diocese of Buffalo agreed to rent a just-vacated convent to house the program. The Episcopal Diocese of Western New York awarded Canaan Ministries a start-up grant of \$19,000 from Venture in Mission funds. The stage was set for the first resident of Canaan House.

### **'Felt Like Home'**

When Mary Lou was released, Deacon Trail greeted her and drove her to Buffalo. The house, which had opened formally the previous day, needed considerable work, but to Mary Lou, "It felt like home the minute I walked in." It has three floors and sufficient bedrooms for the eight residents as well as apartments for staff and offices.

The program for a resident involves an initial assessment by professional counselors, who determine a course of personal counseling, Alcoholics Anonymous or Narcotics Anonymous programs where necessary, and establishing educational or job goals. The first few weeks have strict curfew limits (which may be relaxed later in the program) and random drug testing.

The term of the program is a minimum of 90 days with extensions of time as needed to move the individuals to the point of readiness to be on their own. Educational and vocational opportunities are provided through net-

working with community schools and educational programs.

By the end of her program, Mary Lou had become such an integral part of the program at Canaan House that the board of directors asked her to become the assistant director. The offer was accepted immediately. Her personality and experience complement Deacon Trail's. The two work well as a team.

### **Many Successes**

In the first year of operation, 13 women entered the program at Canaan House. Four were asked to leave for serious rule infractions. (Of these four, three have been back in conflict with the law.) Each of the others has completed the program successfully and moved back into society as a contributing member, with none to date having any further involvement with the law.

Mary Lou describes Canaan House as "a cushion" between prison and society. "It is not a drug rehab program or an alcohol center," she said. "It is simply a house for women coming out of prison to help them ease back into society. It is a place to go to find the pride and self-respect that was taken from them during their incarceration. Coming back into society can be a very scary thing."

The intensity of the program is such that Canaan House needs to add additional staff to enable Deacon Trail and Mary Lou to have regular days off. Mary Lou has been able to move into her own apartment; Deacon Trail lives at Canaan House. The community grants continue to sustain the ministry along with individual and church contributions. This support, like the program and the need, is ecumenical. But the current funding has not increased sufficiently to allow for additional staff members.

In recent months, the parole and probations departments have suggested that Canaan expand its ministry to include day-treatment programs

for others who may be released to the community but could use the follow-up and support of a program to monitor their treatment and counseling programs. People elsewhere in New York State have expressed interest in expanding Canaan Ministries (the official incorporated name) to their communities. The board of directors, while enthusiastic about the program's success, is moving slowly because of the slow pace involved in securing dependable ongoing funding.

Progress is being made, but that progress seems too slow to Deacon Trail. "There are hundreds of women who could profit from this kind of program," she said. "We know we need to keep it small, but I hate to turn away women who can be helped to salvage a new life out of the ashes of their past mistakes. So many who apply know that if they return to the city from which they came, they will die on the street."

After two years Canaan House has emerged from being a proposal that some thought could never work — let alone survive without massive governmental funding — to one that is respected by the probation and parole departments and is gaining a following among area officials.

### **Moving On**

There have been significant changes in the program's format over the two years. An awareness soon developed of the need for discharge planning by the residents for their move to life on their own. Now this planning begins as soon as they arrive at Canaan. Some of the rigidity of the original house rules has been modified through house meetings and the suggestions of residents. Mary Lou said there has to be a constant awareness that "we are not dealing with children. These are adults who need to be given respect and as much freedom as is practical."

The neighborhood around them slowly rebuilds new life as do the women of Canaan House.

## Whither the Episcopal Church?

By MANNING PATTILLO, JR.

As Roof and McKinney have pointed out in their book, *American Mainline Religion*, the Episcopal Church and a few other denominations they classify as "liberal" have declined sharply in size and influence. The authors predict this downward trend will continue unless these historically-important denominations can regain a centrist position in the American religious scene.

If the Episcopal Church persists in its present direction, it will find itself stranded on the radical fringe of Christendom with a dwindling constituency.

The baptized membership of the Episcopal Church decreased from a peak of 3,647,297 in 1966 to 2,462,300 in 1987 — a drop of 32 percent in 21 years — during a period when the population of the United States increased by 46.8 million. A few dioceses, especially in the south and southwest, have shown growth, but some dioceses that were centers of Episcopal strength 30 years ago (notably New York, Massachusetts and Pennsylvania) have lost many members.

The Episcopal Church is faced by serious problems. Our candidates for ordination are often weak in intellectual and theological maturity. Our theology has been tenderized, its stoic quality diminished. This tendency has been accentuated by the softening influence of contemporary psychology and the "positive thinking" of liberal Protestantism. We are often perceived by other Christians as a church that stands for less.

The Episcopal Church has been vulnerable to fads and changing enthusiasms. In the last 40 years, we have experienced a succession of movements: group dynamics, parish life conferences, the Seabury series, Mutual Responsibility and Interdependence (MRI), the Consultation on

*Manning M. Pattillo, Jr. is a communicant of the Cathedral of St. Philip, Atlanta, has been a member of parish vestries in six dioceses, and a former trustee of the University of the South.*

Church Union (COCU) the struggle against racism, a preoccupation with homosexuality and sexuality generally, to mention a few.

We are now involved with such renewal efforts as Cursillo, Faith Alive and charismatic renewal, eucharistic worship, "inclusive language" (probably the least productive and most divisive of the innovations), and a Decade of Evangelism. It is not clear that the Episcopal Church has the theological certitude required to influence the unchurched. A bland sentimentalism (or, as Archbishop Temple used to call it, "love wholesale") will not produce results in evangelism.

Other important developments are the emergence of a strong counterliberal movement (for example the

*"Now is the time to bring the Episcopal Church Center in closer touch with the church as a whole."*

Episcopal Synod of America); the decline of the campus ministry; the establishment of many Episcopal day schools in Florida, Georgia, Texas and elsewhere; an emphasis on stewardship and an increase in average giving; open conflicts among the bishops of the church; and the formation of separate Episcopal/Anglican denominations in the U.S. Some of these movements and developments have strengthened the church; others have diluted it.

### A Proposed Strategy

Is the malaise of the Episcopal Church beyond remedy? Or are there steps that can be taken to increase the vitality and influence of our branch of Christendom? I suggest five reforms that might give our church a greater coherence and bring it back to the middle of the religious spectrum:

1. *Adopt the principle of consensus.* Much of the fragmentation of the Episcopal Church has resulted from

too quick a response to pressure groups lobbying for innovations that a large portion of Episcopalians have not accepted and about which they have not even been consulted. Many members have felt disfranchised in this process, which has led to alienation of tens of thousands of laypersons.

The church could benefit from the old-fashioned Quaker principle of doing things on the basis of genuine consensus. This principle should be operative at all levels of church organization, but it is especially needed at the diocesan and national levels.

Lyle Schaller, the well-known authority on religious organization, has addressed this issue. In an article entitled "People or Churches?" in *Church Management — The Clergy Journal* (March, 1989), Schaller talks about how decisions are made in churches. He contrasts the undemocratic governance of most churches with the secular governmental principle of "one man, one vote" established by the Supreme Court in *Reynolds v. Sims* (1964). The point is that the laity, constituting 99 percent of Christians, are badly underrepresented in ecclesiastical decision-making, in spite of all the pretense about lay participation.

In Harrington's view, denominations and their geographic subdivisions will decline in importance because they do not serve useful purposes in the contemporary church.

2. *Establish a church-wide planning body.* Many persons think the Episcopal Church has been drifting, battered to and fro by special interest groups. There has been no unified leadership which was concerned with the entire church and its future. We need a group of thoughtful leaders who are looking ahead and developing carefully-researched plans for the consideration of the church.

The House of Bishops, the Presiding Bishop, the Executive Council and the Episcopal Church Center staff cannot provide this kind of leadership. Many of our laity are experienced in long-range planning and, if asked, would be happy to contribute their knowledge to the church.

Perhaps a standing commission of

## Back to the Future?

A recent newspaper article cited the projections of a New York cultural consultant with the intriguing name of Faith Popcorn. Ms. Popcorn claims a 95 percent accuracy rate predicting many trends in American society (such as "cocooning" — people staying home for entertainment). Now she is stating that "if I could only say one sentence about what the 90s will be like it will be the 50s revisited." She cites, among other things, a resurgence in "traditional values as reflected in monogamy . . . family and children."

She may be right on track. A resurgence of more traditional values are motivating young people in their 20s to "make sure my kids don't grow up the way I did" with divorce shattering many homes in the 70s (*Time*, July 16). The looming shadow of AIDS has made monogamy necessarily "in" again. Drugs are out. People are saving their money instead of spending it. The pendulum would seem to be swinging back slowly after all these years.

What does this mean for the Episcopal Church? Though society probably will never recapture the social mores of the 50s, there is a definite yearning for roots and values and meaning beyond everyday hype.

There is evidence that much of any new growth in the church is in those parishes which are more evangelical and which stress the backbone of Christianity as it relates to struggles in daily life. This in spite of the fact that overall

numbers of people in "mainline" denominations such as the Episcopal Church continue to drop.

The most effective kind of evangelism would appear to be that which makes people whole and gives them meaning and hope. Constant infighting, a wobbly sense of right and wrong and hoping for the best aren't going to make the grade any longer.

Historically, the church has lagged about 10-15 years behind society in its trends. If this is the case, must we wait until 2005 to see a church rediscover its heritage and recognize the importance of its traditional spirituality?

## A New Season

We all know New Year's Day is January 1, and most of us are aware that the church begins its new year on the First Sunday of Advent. But for many of us, September means the start of a new year.

This is the time when church ministries and activities begin their new season. Sunday schools resume following a summer of inactivity, choirs return to their routine and, in many parishes, a regular schedule of services takes effect again.

It is a good opportunity for us to consider prayerfully what commitments we can make to our local parishes. Perhaps now is the time to get involved with a prayer group, to volunteer for a ministry of service or to join a new activity. It is a time to build up the lives of our parish churches for the months ahead.

## VIEWPOINT

(Continued from previous page)

General Convention would be the most promising structure through which to achieve a unified planning function. To be successful, it would have to be representative of the entire church. If the planning body became yet another special interest group trying to manipulate the Episcopal Church, the effort would be counterproductive.

3. *Strengthen theological education.* Many of our problems in the Episcopal Church are traceable to weaknesses in theological education. We have neglected our scholarly tradition, and the seminaries have become impoverished both in intellectual rigor and Christian commitment. The House of Bishops may be the appropriate place for this problem to be addressed. Closely related to the question of what to do about our own seminaries is the issue of the role of non-Episcopal theological schools in the preparation of Episcopal clergy.

It is difficult to see how significant progress can be made in Episcopal theological education without substantial

appropriations by General Convention. Haphazard financing of the church's seminaries will not suffice.

4. *Establish new congregations.* Except in Rhode Island, Virginia, and perhaps a few other places, the Episcopal Church has largely abandoned rural areas. Rural America has been left to the Baptists, the Pentecostals, the Church of God and others who are willing to work under adverse conditions. During my lifetime I have seen the same thing happen in small towns and inner cities.

### 'Chaplaincy to Middle Class'

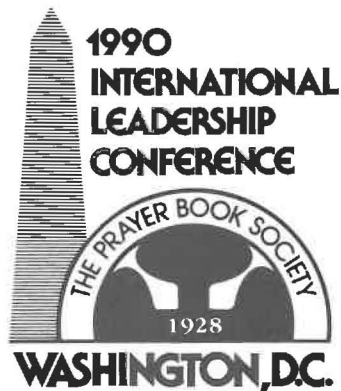
We also have lost interest in missionary programs abroad. We are a chaplaincy to the middle class, primarily in the suburbs of large cities. Many younger clergy seem to take it for granted that this is the God-given task of the Episcopal Church, and it appears to be the life they wish to lead.

For the time being, it may be necessary to accept this notion of the church's responsibility. Even so, we should follow demographic trends carefully and organize new congregations in rapidly-growing areas.

5. *Relocate the Episcopal Church Center.* The isolation of the national headquarters from the mainstream of the church has been costly in money and effectiveness. At least one Presiding Bishop has given thought to recommending a change of location, but his step has not been taken. There may have been a time when New York City was the hub of the Episcopal Church, but that is not true today.

Now is the time to bring the Episcopal Church Center in closer touch with the church as a whole. Several denominations, after careful study, have moved their national headquarters to central locations, such as Chicago, Indianapolis, Louisville, Nashville, and St. Louis. Our church should do the same.

It is time to pay attention to the future of the Episcopal Church and make plans that will unify and strengthen it. Instead of fighting with one another and pressing for offbeat changes that will only divide us further, we should adopt the aforementioned points. These are steps we can take now, and, with the help of the Holy Spirit, we might be able to turn the church around by the year 2000.



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# PEOPLE and PLACES

## Appointments

The Rev. Canon **John Sheppard** is assistant of St. Mark's, 2024 S. Collins, Arlington, TX, and priest-in-charge of Epiphany Mission Station, now meeting in a private residence in Fort Worth, TX; add: Box 933, Arlington 76010.

The Rev. **Jon Sonnen** is rector of St. Barnabas, 107 E. Edgebrook, Houston, TX 77034.

The Rev. **Jim Sproat** is chaplain for the Department of Corrections and Sam Houston State University and vicar of Holy Innocents, Madisonville, TX; add: Box 1502, Huntsville, TX 77342.

## Honorary Degrees

At its final commencement held on June 9 the **Episcopal Theological Seminary in Kentucky** awarded the honorary degree Doctor of Divinity to Dr. **Iris Cully**, noted author in Christian education and wife of Dr. Kendig B. Cully, sometime dean of ETSKY.

## Deaths

The Rev. **Benjamin Milo Cape, Jr.**, priest of the Diocese of Milwaukee and former rector of St. Michael's, Racine, WI, died at the age of 50 of a heart attack at his home in Mandeville, LA, on the morning of July 4.

A graduate of the University of Wisconsin and Seabury-Western Theological Seminary, Fr. Cape was ordained priest in 1967 and was the assistant of Trinity Church, Wauwatosa, WI, from 1967 to 1970 when he became vicar of St. Michael's, Racine; he also served as assistant chaplain of St. Luke's Hospital. He was named rector of St. Michael's in 1973 where he served into the 1980s. Active on a number of diocesan commissions, Fr. Cape was on the board of directors of the Racine Red Cross and chair of the Racine County Planning Commission. He was also president in 1978 of the Seabury-Western Alumni Association. He is survived by his wife, Marsha; his children by a previous marriage, Chad and Lynn; his step-children; and his mother.

The Rev. **Junius Jeffries Martin**, retired priest of the Diocese of Georgia, died at the age of 76 on June 27 in the Clynn-Brunswick Memorial Hospital in Brunswick, GA.

Fr. Martin was a graduate of Wake Forest University and Andover Newton Theological Seminary. He was ordained priest in 1940 and in 1959 he received a doctorate of divinity from the University of the South. From 1939 to 1941 he was curate of Christ Church, Exeter, NH, and then rector of Trinity Church, Hannibal, MO, and Church of the Holy Apostles, St. Louis. From 1948 to 1953 he was rector of All Saints', Brookline, MA, afterwards going to the Diocese of Georgia where he served as rector of Christ Church, Frederica for 25 years. He was a four-time deputy to General Convention and most recently served as chief archivist and historiographer of the diocese. He is survived by his wife, Dorothy; two sons, the Rev. William Martin and John Martin; one brother; three grandchildren and several nieces and nephews.

# CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 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. Wkdys 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. Wkdys 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 wkdys

**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 wkdys 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. Wkdys as announced

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

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

(Continued on next page)

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

**CARLOW COLLEGE Pittsburgh**  
**CARNEGIE-MELLON UNIV. Pittsburgh**  
**CHATHAM COLLEGE**  
**UNIV. OF PITTSBURGH**  
CALVARY Shady at Walnut  
The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; the Rev. Pamela Foster, pastoral care; 661-0120  
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

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

**SUSQUEHANNA UNIV. Selinsgrove**  
ALL SAINTS  
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 (Cont'd.)

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

## VIRGINIA

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

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

**MARY BALDWIN COLLEGE Staunton**  
TRINITY 214 W. Beverley  
Sun Eu 8, 9, 11

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

**WASHINGTON & LEE UNIV. Lexington**  
**VIRGINIA MILITARY INSTITUTE**  
R.E. LEE MEMORIAL 123 W. Washington St.  
The Rev. David Cox, r & chap, the Rev. Hugh Brown, ass't/co-chap; 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.

## NEWS

(Continued from page 7)

Archbishop Tutu and says that since Nelson Mandela's release South Africans have been very hopeful, but there is much grief ahead. "I like to think of it as the birth pangs of a new nation," he said resolutely. "How long it will go on and when we shall see the results in freedom is up to God, but it shall happen."

When asked about the differences he notes between the South African church and the Episcopal Church, Bishop Patrick is hesitant to criticize, but is concerned about what he sees as a lack of unity in the latter.

"We should explore community more," he said, adding that "except for General Convention, there seems to be this divisiveness, this individuality that is very different from the African church. We are all God's children through baptism and we are a family. Surely there must be a way to either act on a divisive issue or find a general consensus as a family, rather than taking sides."

He commented that the church has always had problems but it "should take seriously what God is calling it to do. We should be taking unity seriously."

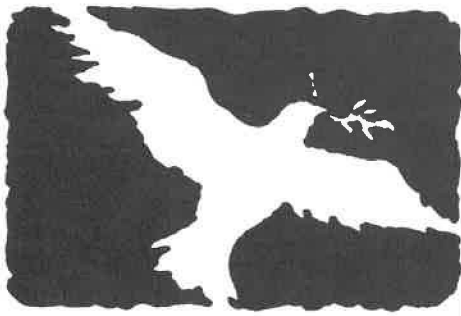
Though he has expressed a strong interest in helping to better conditions for the poor in Milwaukee, Bishop Patrick says that for now he is still learning about his new country.

"I hope with a little experience I will be able to make a contribution. I would like to be involved in anything that alleviates the problems of oppressed peoples."

KIRSTEN KRANZ

## Next Week: Parish Administration Number





# CLASSIFIED

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

## BENEDICTION

*The author is Sister Arlen of the Sisters of St. Margaret. She resides in New York City.*

A certain woman went out to distribute handbills at the corner of Broadway and Wall Street. Most of the people in the surge of humanity simply hustled past her as her hand flicked toward this one — that one — there — offering her paper to any, to all.

Of the flyers that made contact with people's hands, most were simply dropped. A few people glanced at the message, but recognized its type and got rid of theirs, too. The papers blew this way and that. They made a layer in the various waste receptacles. In the street, delivery trucks rolled over them and left tread marks. Many of them were kicked into the storm drains by the hordes of indifferent feet pummeling toward offices. Others were partially stuck to the pavement and flapped there like wounded pigeons. Some people tucked theirs into their pockets or briefcases to read with their morning coffee. They pondered the message a moment or two — nice idea — and that was that: into the basket with the empty coffee cup, the crumpled bag and the bagel wrapper.

There were a few, however, a very few, of those handbills whose message struck home. Their recipients came to a complete halt — oblivious to the jostling and impatience of the crowds flowing around them. They folded their precious papers carefully and put them in their wallets, to save them. Of those people, some took theirs out later and followed the directions. The message began: "This is the way to the kingdom of heaven."

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

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

### 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 Temmer 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 5¼ 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.

### MEETINGS

**TENTMAKERS TAKE NOTE.** Worker priests, non-stipendiaries, 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

**WE CAN HOLD** a "recognized theological position" and still not accept the novel interpretations of General Convention. Join others to witness against eccentric interpretations of the Gospel. Write: ECM, 1206 Buchanan St., McLean, VA 22101. Send \$20.00 to subscribe to our 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, 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.

### 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.

**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.

### POSITIONS OFFERED

**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.

**ST. SIMON'S** Episcopal Church in Fort Walton Beach, FL 32548, is seeking a full-time layperson for the position of Director of Religious Education. For more information, contact: Sharilyn Darnell, 1 Longwood, Shalimar, FL 32579; (904) 651-1298. Resumés may be submitted to above address, also.

### PROPERS

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

### REAL ESTATE

**SEWANEE, TENN.** Spectacular view from Monteagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from University of the South Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: David Diamond c/o Reliance Realty, P.O. Box 6188, Chattanooga, TN 37401. (615) 266-0185 evenings: (615) 825-1111.

### FOR RENT

**NEW ORLEANS** Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

### 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.

### SERVICES OFFERED

**MUSICAL LEADERSHIP FOR YOUR CHURCH.** Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.

### CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

### THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

# CHURCH DIRECTORY

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

## LOS ANGELES, CALIF.

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

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also  
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &  
6:15; MP 6:45, EP 6; C Sat 5-6

## 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

## 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

## 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

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

## BOSTON, MASS. (Cont'd.)

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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

## 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.

## 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, assocs; the Rev. Richard H. Moses,  
ass't  
Summer Sun Services: 8, 9, 10, 5:30; Ch S 9 & 10; MP, HC,  
EP daily

## OMAHA, NEB.

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

## 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

## 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

## 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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin Leonard Bowman, r (516) 432-1080  
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

## 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

## NEW YORK, N.Y. (Cont'd.)

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar  
**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. 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

## 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

## PHILADELPHIA, PA.

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

## DALLAS, TEXAS

**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). Wkdays:  
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)

## 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

## SEATTLE, WASH.

**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

## 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

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
Near the Instituto Allende (465) 20387  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk,  
d ass't  
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

## ST. CROIX, VIRGIN ISLANDS

**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.

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