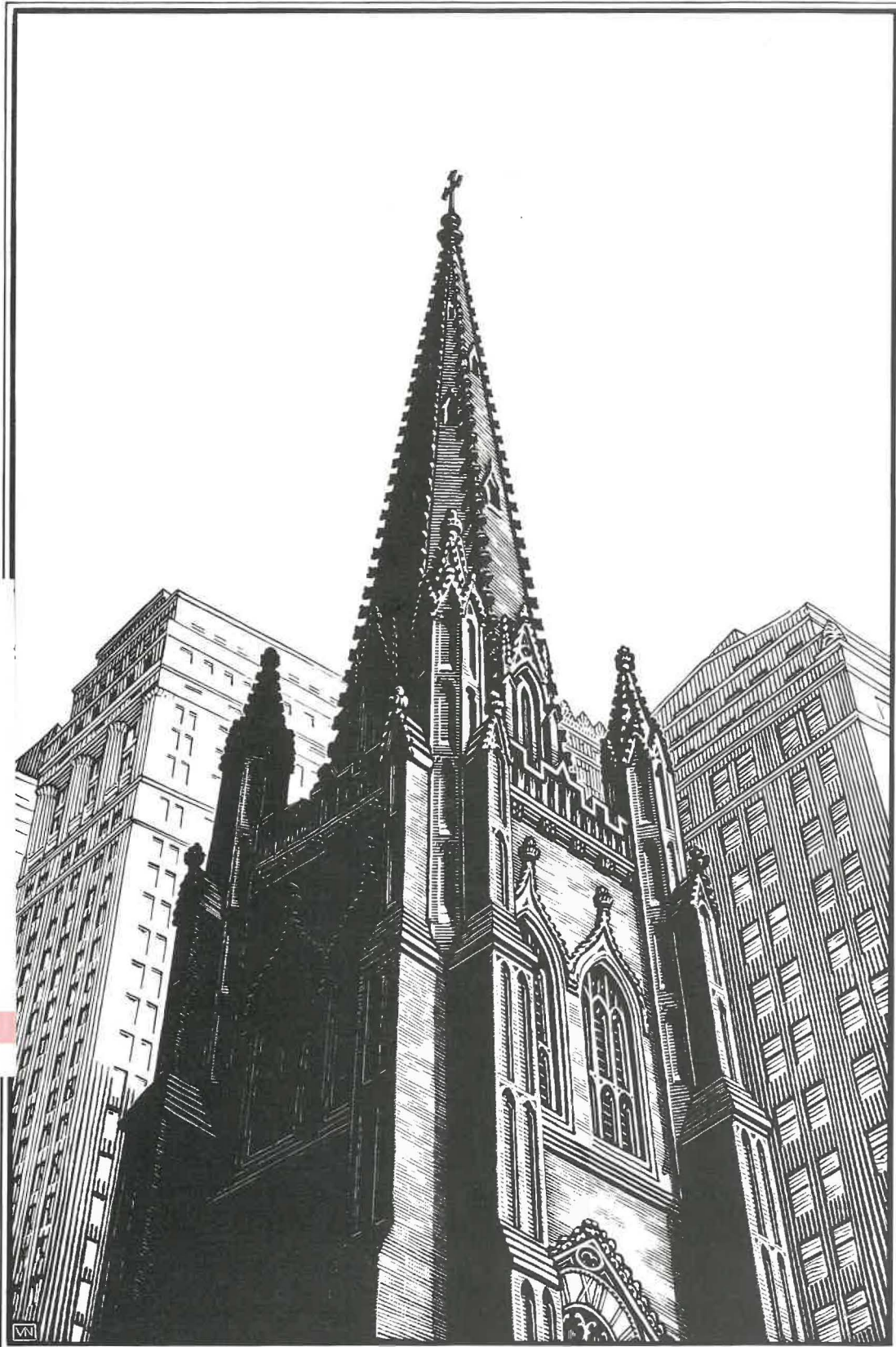


# THE LIVING CHURCH

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# Wandering in the Sinai

Weeping and wailing,  
Whining and complaining,  
Feasting on their own discomforts,  
They wandered.

Why did God deliver us from Egypt,  
Only to dump us here —  
Egypt at least had palm trees,  
They wondered.

If only, if only we had stayed  
Back in the comforts of slavery —  
If only we were back “home,”  
They mumbled.

They say the unknown is scarier than the known,  
But this “known” is quite bad enough,  
Let’s go back,  
They pleaded.

The sand is hot and our feet hurt.  
How can you get sand burrs in a desert?  
My sandals are falling apart!  
They stumbled.

So God hears our prayers and gives us  
Manna! What, I ask you, is manna?  
Mother never made anything like that,  
They proclaimed.

We ask for meat  
And we get quails — Quails!  
Nothing but feathers and bones,  
They announced.

Where did Moses go?  
Off to somewhere exciting, no doubt,  
Up to the cool mountaintop,  
They smouldered.

He says he’s gone to see God:  
The same God who got us into this —  
What next?  
They worried.

He’s gone and we are lost:  
So much for Yahweh —  
Anyone for an idol?  
They considered.

Idols of gold and stone  
May not be as mighty as Yahweh  
But at least they’re handy,  
They decided.

Well, look, here comes Moses  
And he’s brought us something —  
Oh-oh, he looks mad!  
They ducked!

How did we know what God would do?  
He could have told us.  
It’s not our fault you threw the tablets down,  
They argued.

Surely He’ll give you another set.  
He likes you — Go ask Him.  
But be sure and come back,  
They urged.

What? Forty years in the wilderness?  
Why? What did we do?  
We’ve been good . . .  
They cried.

So it’s a long walk to the Promised Land  
Carrying our burdens and toting the Ark  
But it beats dying in the desert,  
They concluded.

So, Lord, I’ve come to see  
That I am wandering in the wilderness  
Of my own prideful will — Save me!  
I prayed.

Dixie Anne Mosier-Greene

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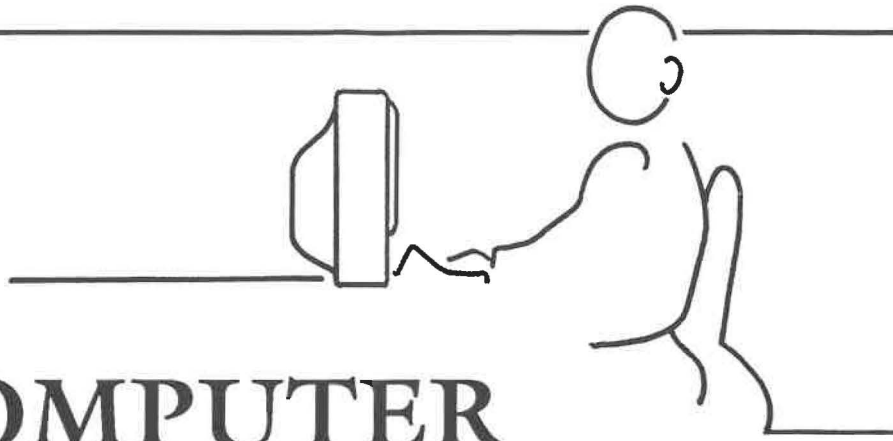
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### ON THE COVER

Trinity Church, New York City, its spire illustrated here by artist Robert VanNutt, reopened recently after being closed for several months. What started out as a plan to fix the church steeple in 1988 led to the discovery of various problems in the historic Wall Street building, including the severe deterioration of external brownstone and some internal structural weathering. The interior has been subtly stabilized and renovated and the exterior will be exfoliated to the base stone and then coated to protect it.



# COMPUTER USERS GROUP CELEBRATES FIFTH ANNIVERSARY

The Episcopal Computer Users Group (ECUG) celebrates its fifth anniversary in October. The Group, which is sponsored by The Church Pension Fund, is an organization designed to provide diocesan and parish staff with a common network to share information and experiences as well as computer expertise within the church. We are pleased to note that the Group continues to grow in membership and reputation.

Membership is available to those in non-profit, Episcopal Church-related groups who use computers, software, and/or word processors in the service of the Episcopal Church. Dues of \$35.00 a year entitles members to newsletters, membership materials, discounts on computer products, free consultation on computer hardware and software purchases and access to E.U.G.E.N.E. (Episcopal Users Group Electronic Notice Exchange). E.U.G.E.N.E., a toll-free Electronic Bulletin Board, features various discussion areas on Financial Planning, Sermon Preparation, General Discussions, Technical Information, The Episcopal Conference of the Deaf, and Marriage Encounter. E.U.G.E.N.E. is compatible with all personal-type computers with a

modem and offers hundreds of software programs free to members. In addition, members are insured an invitation (and discounts) to the Users Group annual EXPO.

ECUG is setting the stage for 1991's EXPO V - the Group's annual meeting which will be held in Dallas, Texas during the fall. EXPO is a tremendous learning opportunity for participants who can attend a variety of workshops and hands-on demonstrations presented by exhibitors of Church Computer Software that address the information processing needs of churches and dioceses. Additional information regarding the Users Group or the EXPO can be obtained by contacting Jean Golia at The Church Pension Fund, 800-223-6602, extension 761.



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# THE LIVING CHURCH

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of the news of the Church  
and the views of Episcopalians*

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**EDITORIAL AND BUSINESS OFFICES**  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

**David A. Kalvelage,**  
editor and general manager  
**The Rev. Canon H. Boone Porter,**  
senior editor  
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## LETTERS

### Wrong Approach

Your article "Welcome Back!" [TLC, Aug. 26] describes the familiar concept of college ministry operating at its best for those whom it is designed to serve. This model is tried and true, having functioned for decades with various levels of success, in these waning years of Christendom. Essentially, it is a model where we "take care of our own." In some cases we do it well: we do it faithfully and lovingly with good intentions.

The article concludes with a citation from Dr. Paula Brownlee's thoughtful speech. But essential elements of Dr. Brownlee's penetrating evaluation are overlooked. She challenged us: "We who call ourselves Christian need to find new ways to stand alongside our students in today's society, with its bewildering complexity and in its material wealth and spiritual impoverishment." When her speech is taken as a whole it suggests to me that the old paradigm discussed in "Welcome Back!" is very limited.

At the College of William and Mary, where I was a chaplain for the past two years, less than 40 percent of the students list any religious identity. It would be generous to say that 16 percent have any involvement in organized student religious activity.

The problem I have with the title "Welcome Back!" is that most were never there.

Bishop Blanchard, the retired Bishop of Southern Ohio, said, "College campuses are the greatest domestic mission field for the Episcopal Church today." I am convinced that if we remain oblivious to the vast changes in our culture and persist in emphasizing the approach outlined in "Welcome Back!" the Episcopal Church will run the risk of becoming a small, if elegant, sect.

(The Rev.) DONALD B. HARRIS  
Credo Institute

Williamsburg, Va.

• • •

Thank you for the splendid article about campus ministry by David Cox.

The author is identified as rector of the parish in Lexington, Va., and "chaplain to Episcopal students" at Washington and Lee University and Virginia Military Institute. The article itself makes clear that Fr. Cox does far more than act as "chaplain to Episco-



pal students." To give him that limited label is similar to saying that he is "rector for the Episcopal churchwomen." The campus ministry almost everywhere, and certainly in Lexington as described in this article, ranges far beyond those students listed as Episcopalianians. How about the 43 percent in Lexington who have no church affiliation? Some students, especially graduate students, have spouses and children.

Faculty members and their families, administrative people, including the president, secretaries, coaches, and infirmity doctors and nurses, often become aware of a chaplain and often are touched or influenced in varying degrees by a chaplain's ministry.

A more accurate title for the Rev. David Cox is Episcopal chaplain for Washington and Lee University and for V.M.I. "Chaplain for Episcopal Students" is not a descriptive title for anyone serving in the campus ministry.

(The Rev.) EMMET GRIBBIN  
Tuscaloosa, Ala.

### Another Definition

I do not know where the Rev. Alan-son Houghton found his definition for pantheism as quoted in his First Arti-

### Michael Archangel: "Who Is Like God"

(Whom then shall we fear? Psalm 27:1)

Observe Michael  
Who is like God  
His valor involved,  
And the length of his arm  
As a rod  
Indignation absolved,  
And the strength of his hand  
Iron shod  
Contradiction resolved;

The angels of children  
We're told  
On the Word of God,  
Are always ordained  
To behold  
The face of their Father in heaven;

Can Michael  
Who is like God  
Be less bold?

**Frederic Howard Meisel**

(The Feast of St. Michael and All Angels, Sept. 29)

cle "An Incredible Voyage" [TLC, Aug. 26], but it differs greatly from mine.

My Webster's dictionary defines pantheism as "the doctrine that identifies God with the universe, denying the personality of God."

God is creator, and we do well to see God's work in the universe around us. While Christians may know God in creation, the creation is not God. Belief in Jesus Christ, God Incarnate, makes God very personal.

(The Rev.) GARY SCHINDLER  
Episcopal United Ministry  
Sheatown, Pa.

• • •

Thank you for printing Fr. Houghton's beautiful description of his voyage around Cape Horn. It was truly impressive, especially the contrast between the pristine beauty of God's creation and the mess we have made of it.

This makes it all the more unfortunate that he should have appeared to condone the pantheist heresy. Obviously, if we believe that God is omnipresent, his "being . . . includes and penetrates the whole universe." But that is not the only definition of pantheism.

According to the *Oxford Dictionary of the Christian Church*, pantheism is "the belief or theory that God and the universe are identical." Friedrich von Hugel says (Essays and Addresses, Second Series, p. 233), "Pantheism is, on principle, an incurable, a non-moral, a supra-moral and a non-personalist position, within which there is really no place for a distinct and definite God, for sin, for contrition, for the sense of our being creatures, and for adoration." Surely we can enjoy the beauty and the wonder of God's creation without falling into this trap.

(The Rev.) NELSON W. MACKIE  
Greenville, R.I.

### Rich Diversity

Her self-appointed wise men are fond of extolling our church's "rich diversity." I suppose that they mean for us to think, i.e., of "that golden casket where gems of truth are stored." But I, for one, always think instead of Pandora's box!

JOHN D. TEAGUE

Grand Rapids, Mich.

(Continued on page 12)

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## Bishops Call for Inquiry

The House of Bishops in Kenya has called for an investigation into the August 14 death of the Rt. Rev. Alexander 'Muge, Bishop of Eldoret [TLC, Sept. 9].

According to *The Church Times*, a statement signed by the Most Rev. Manasses Kuria, Archbishop of Kenya, and 11 fellow bishops was issued recently.

"As we mourn the death of Bishop Alexander we are particularly saddened by the most irresponsible threats on [Bishop 'Muge's] life made by some political leaders just a few days before he died.

"It is for this reason, and in order to dispel public speculation as the circumstances in which our late brother met his death, particularly having regard to the still unresolved murder of the late Minister of Foreign Affairs, Dr. Robert John Ouku, that we would like to make this public appeal to President Arap Moi to appoint a Public Commission on Inquiry to inquire into and report on the circumstances of the bishop's death," the statement says.

Bishop 'Muge was killed in a head-on collision with a truck shortly after he had received threats from a cabinet minister that he might be killed if he entered the Busia district. He was outspoken in his criticism of the government after the unresolved death of Dr. Ouku.

The bishops' statement also asks for inquiries into the recent attacks on the Rt. Rev. David Gitari, Bishop of Mount Kenya East; the Rt. Rev. Benjamin Nzimbi, Bishop of Machakos; and the Rt. Rev. Henry Okullu, Bishop of Maseno South.

## Thousands of Mourners

On August 20, several thousand mourners packed the Anglican cathedral in Nairobi for Bishop 'Muge's funeral, while 6,000 to 8,000 stood outside. According to the Rt. Rev. Furman Stough, director of the Presiding Bishop's Fund for World Relief and Episcopal Church representative to the funeral, the cathedral was so full it was difficult even for the procession to make it to the altar.

An August 22 memorial service for Bishop 'Muge was held at a stadium in the Diocese of Eldoret, and Bishop Stough said that about 25,000 persons attended the service.

Interviewed later by Religious News Service, Bishop Stough said Kenyans now appear to be looking to the Anglican Church as a force for government opposition. "The church will never be the same," he said. "People are looking for the Anglican leadership to take the lead. Maybe [Bishop] 'Muge's death is the kind of catalyst that can bring about change."

The government minister who made the threat against Bishop 'Muge, Labor Minister Peter Okondo, offered to resign in the wake of the bishop's death. The acceptance of that resignation by President Arap Moi was announced at the funeral.

## Lutheran Standards Previewed

A document outlining formal denominational standards, which is expected to be adopted shortly by the Evangelical Lutheran Church in America, was previewed recently at a Conference of Bishops meeting in Denver.

The ELCA has been without a formal statement on Christian ministry since its founding in 1988 and has relied on an interim document.

Entitled "Visions and Expectations," the 13-page paper covers such areas as adherence to church doctrine, living the holy life — including sexual conduct — and being an active witness to the Christian faith.

In an introduction to the paper, Bishop Herbert W. Chilstrom noted that the denomination's standards and expectations for its ministers have been "largely unwritten."

The Rev. A. Craig Settlage of the church's Division for Ministry, who helped write the document, said a clear view of the ministry is needed because some ministerial candidates "may have very different views of what the ELCA's standards are" and may think the denomination does not take doctrine seriously.

According to Mr. Settlage, the new document is distinct from a disciplinary paper approved by the Church Council in November that outlines offenses for which ministers can be disciplined. The new document, he said, focuses on what ministers are expected to do, as against what they are expected not to do.

The expectations listed in the new document include one that ministers

will "understand that the faith of the church is corporate, not individualistic; catholic, not sectarian; orthodox, not heretical."

The document also says ordained ministers are to teach "the authoritative and normative character of the scriptures as the inspired Word of God"; that the ecumenical creeds are "true declarations of the faith"; and that the Lutheran confessions are "true witnesses and faithful expositions of the Holy Scriptures."

"Visions and Expectations" has been circulated throughout the church and its seminaries and is scheduled to go before the division for ministry and Church Council for final approval during meetings in October.

Concerning homosexuality, the document reads, "Ordained ministers who are homosexual in their self-understanding are expected to abstain from sexual relationships."

On sexuality generally: "Single ordained ministers are expected to live a chaste life. Married ordained ministers are expected to live in fidelity to their spouse, giving expression to sexual intimacy within a marriage relationship that is mutual, chaste and faithful."

Ministers are expected to display their Christian faith "through compassion, hospitality, patience, forgiveness; through seeking peace and justice for all people; through care of God's creation; and through sharing one's faith through preaching teaching and personal witness."

## Rural Parishes Thrive in England

A report on rural parishes in the Church of England indicates that the next Archbishop of Canterbury will inherit a much more active church than many social scientists and press commentators have predicted.

The report of the church's Rural Church Project, released August 17, shows that not only has religious observance not declined in rural areas during the past decade, as many analysts had anticipated, but most rural churches are thriving, particularly when compared with their urban counterparts.

The survey by a Church of England task force found a high level of job satisfaction among rural clergy and high ratings of their performance by parishioners. A large majority of

priests rated pastoral care and community involvement as the most rewarding of their duties, and clergy care for parishioners in difficult times was particularly appreciated by their flocks.

The principal compilers of the report — the Rev. Doug Davies, a Welsh vicar, and social scientist Charles Watkins — found that although only ten percent of village residents regularly attend Sunday services, up to 80 percent in some rural parishes provide



financial support for their local church, and 50 percent marry and have their children baptized in church.

It may be that in country areas, the church "plays more part in the normal social behavior of people" than in towns, said Dr. Davies. "Village church events are often community events."

Dr. Watkins said that in cities there is one Church of England priest for every 10,000 inhabitants, compared to a ratio of one to 1,000 in rural areas.

The Rev. Michael Howes, who became vicar of two 1,000-year-old Lincolnshire village churches in 1988 after 15 years as an Air Force chaplain, agreed with the report's findings.

"Of course I'm positive about the role of the [church] in the community in the 1990s," Fr. Howes told Religious News Service. "If I had believed the prophets of doom I wouldn't have come here."

The priest's two parishes, five miles apart in Thurlby (pop. 2,200) and Carlby (pop. 800), "are as typical as any in England," he said. They had been without a resident priest for 18 months before he arrived.

In 1980, approximately one in four churches in the Diocese of Lincoln had no resident priest and on average the vacancies lasted two-and-a-half years. Today, only one in eight churches is experiencing a pulpit vacancy, and such situations usually last less than a year.

## Finding Money for Mission

Where do Episcopal churches go for money to buy a van to transport the elderly or handicapped? Or where might they go for a grant to organize a coalition of churches to build low-income housing?

That information and much more will be available later this fall in a "Directory of Episcopal Funders" and "An Index to 1989 Grants," both to be published from a newly-created data base maintained by the Episcopal Mission Resource Information Service (EMRIS).

The manuals, according to the Rev. James G. Callaway, executive for grants at Trinity Church, New York City, and convener of EMRIS, are the first step in what will be a long-term process of gathering, organizing and listing grantmaking information in the church.

"It's a surprising thing, but much of that information has not been readily-accessible in the past," Fr. Callaway said.

"Mission is one of our top priorities as a church. But people in the pews, people doing mission on behalf of their local parishes, have not always had the information they require to get special ministry projects off the ground. People needing grants need to know where the resources are, and the larger

church has to be accountable as to where its money goes. These publications will help that happen."

Such compilations are only part of the work done by EMRIS, a group appointed by the Most Rev. Edmond Browning, Presiding Bishop, in early 1989, to enhance the church's use of its resources and mission outreach.

Composed of representatives from the Consortium of Endowed Parishes and the national church center, the group has written a mission statement, developed short and long-range objectives and begun the large task of compiling grant information on a main-frame computer.

The national church, including the United Thank Offering, the Presiding Bishop's Fund for World Relief and others, awarded \$10.4 million in domestic and international grants in 1989.

The new system will initially include information on large grant-making organizations, primarily national in scope. It is hoped by the project organizers that information from two additional sources will soon be included: dioceses and their parishes, and international institutions within the Anglican Communion.

The publications may be received by contacting Nancy Deppen, the Consortium of Endowed Parishes, P.O. Box 2884, Westfield, N.J. 07091.

LINDSAY HARDIN

## BRIEFLY...

The Church Insurance Company announced it has moved two of its offices to new locations. The former South Weymouth, Mass., office has a new address at Suite 271, 57 Main St., North Adams, MA; its mailing address is P.O. Box 868, North Adams, Mass., 02147. The new telephone numbers are (413) 664-7826 and (800) 752-8629. The company's former Rapid City, S.D. office is now located at 6961 University Ave., Des Moines, Iowa, 50311. New telephone numbers are (515) 255-7360, (515) 255-7389 and (800) 344-7035.

According to the Black Ministries Office of the national church center in New York, a new hymnal with an African-American religious tradition will be available next fall. Entitled

*Lift Every Voice and Sing, II* (an expanded edition of another publication which is now out of print), the hymnal will supplement the official 1982 hymnal. The publication is expected to appeal to congregations of mixed ethnic heritage and to black congregations in other denominations.

Three hundred years ago, the established church of Scotland changed its form of government from episcopal to presbyterian. The General Synod of the Scottish Episcopal Church (Anglican) marked the occasion in an ecumenical spirit by sending a message to the Church of Scotland, a large denomination descended from those who supported the change in 1690. The Anglican message looked forward to the day "when a fully reunited Scottish church will share all that is good in the traditions at present existing in separation."



# Love and Hope in Honduras



St. Mary's Technical Institute students Alfredo, Carlos and Larry.

By JOCELYN ROHDE

As a layperson and a member of the Commission on Ministry in the Diocese of Colorado, my husband John Rohde felt prompted to do the Lord's work full time. He and I prayed to be guided. Neither of us was prepared for "the foolishness of God" as it happened.

He read, in a LIVING CHURCH classified ad, that El Hogar de Amor y Esperanza, which cares for abandoned children in Honduras, was seeking an executive director. His first reaction was "interesting, but impossible." He threw the magazine away.

The next morning it was the first thing on his mind. He retrieved the magazine and read it again. Still

---

*Jocelyn Rohde and her husband, John, for many years lived in Gunnison, Colo., where they owned an art gallery/photography store. They have lived in Tegucigalpa, Honduras, since 1987.*

thinking the idea crazy, he put the magazine under a stack of files.

This went on each day until finally he sent a letter of inquiry. When I came home from welcoming a new granddaughter into the family, he told me what he'd done. I had the same negative reaction. It's a crazy idea. It's too far away. There is civil war in Nicaragua and El Salvador. What about our farm, our animals? What about our big old house? What about our children and grandchildren? He regretted my reaction, but said he felt the Lord was calling him to do this work. We didn't sleep very well that night.

## A Change of Heart

The next morning was Sunday. At church I prayed, but my hands were clenched and my heart was closed. I said, "Please, Lord, don't ask this of me, because I can't do it." Then I listened to my words and realized I was putting myself first.

So my prayer changed. "OK, Lord,

if you really are calling us, you have to help me with all the things that seem impossible." God did hear my prayer. A family from our church rented our farm. I put our furniture in storage

*At the end of the first year, El Hogar had more than 20 and the house was full.*

and joined my husband in this project.

We administer three homes for abandoned children. The home for younger boys is El Hogar de Amor y Esperanza, which translates to the Home of Love and Hope. We have 75 boys ages four to 14. The older boys home is St. Mary's Technical Institute with 60 boys ages 14 to 21. At El Porvenir, our farm, we train 15 boys, ages 14 to 21.

Ten years ago, some Episcopalians who lived in Tegucigalpa saw the deplorable condition of children living on the streets, begging, stealing, eating out of trash cans and sleeping in doorways. They rented a big, old house and began to take in children. At the end of the first year, El Hogar had more than 20 and the house was full.

Some students from DePauw University came and built a cottage with 24 more beds. Since then, more have been built, with a total of 75 beds, all filled.

In 1984, as the children approached the end of sixth grade in their public school, the staff decided a technical school was needed to teach the children a trade. St. Mary's Technical Institute was built by the boys themselves, with money from the United Thank Offering of women of the Episcopal Church and other funds. The technical institute has 60 beds. The boys continue their education while learning carpentry and furniture making, electrical wiring, sheet metal and iron work.

At the farm, which has cows, horses, bees and crops, the boys learn water and soil conservation, compost-



Students gather palm leaves at El Hogar.

ing, milk production, cheese-making and crop rotation.

Our job has us teaching classes, taking care of illnesses, doctoring cuts and bruises, cheering at sports events, proudly applauding our band and listening to the junior symphony perform. Three of our boys were chosen to play a classical program.

Poverty is everywhere. I witnessed it the first week we were in Honduras, while out finding inexpensive furniture for our apartment. We were late going to lunch and were the last to eat in a small neighborhood restaurant. A boy about 12 was clearing tables. When he finished, he went to the wastebasket and sat with it between his knees and ate from the scraps.

### Second Poorest

We frequently see people going through trash cans looking for anything they can use. Honduras is the second poorest country in the western hemisphere (the poorest is Haiti). The average income is about \$750 per year, 30 percent of the people are illiterate and 48 percent are unemployed. Life expectancy is about 48 years, and a third of all babies die before their first birthday.

Our program includes classes in morals, civics, religion and family planning, besides math and language, music and art.

Our band is a special miracle all its own. A church in Tulsa, Okla. heard of the home and telephoned to see what we needed. "We need music . . .

## Who Belongs at El Hogar?

Ranieri came to us at age 6. He had polio, which left his left leg much shorter than his right. His parents abandoned him as an infant because he would not be able to do much physical work, the only kind possible for the poor and uneducated.

When he was 12, we got him to the hospital for crippled children. They have nearly equalized the length of his legs. By the time he is an adult, he will walk with much less of a limp and will be an educated young man.

Pedro, having lived on the streets for so long, didn't accept any form of discipline. He didn't want to go to school, study or do homework. If angered, he liked to use his fists. After six years with us he was told, "This is not a jail. If you cannot abide by our rules, you are free to leave."

Still full of anger, Pedro left. But on the first day of school, he appeared on our steps, asking to come back. "It is better here than on the streets," he said. "I will study and I won't fight."

He is now in the army, but comes home on free weekends, plays with the little boys, and is a part of our family.

Pedrito was found in the jungle at age 10. He had no language skills. When we picked him up he growled. That summer we had a volunteer with us who had ten years experience in special education. He worked closely with the young boy and in three months Pedrito learned to sleep in a bed (he preferred to curl up outdoors), eat at a table with a spoon, wear clothing and go to the bathroom. After four years with us, his language is that of a five-year-old. He goes to a special school across town;

one brother takes him in the morning, another guides him home in the afternoon. He loves music and all our activities. We are unsure about his future, but he will always have a home with us.

Junior is one of our newer boys. He was seven when he arrived, but looked about four. One day while preparing to cut his hair, I found he had lice, so I shaved his head. I found many scars on his head, from deep blows. I looked more closely and found burn marks all over his neck, back and chest.

He would not look at me or respond. I got down, faced him, then said, "You have beautiful shiny eyes." That got a tiny smile and a slight lift of his head.

The next day I went back to read to him. Before I finished the first book he was asleep across my lap. (One of the problems with malnutrition — the children have no stamina.) I went again the next day, but when he saw me, he hid. I decided that was OK. I didn't want to stress him.

On Sunday our chaplain introduces new boys. When he held up Junior, because he was so small, the children applauded for him. Junior had a bigger smile. We always share the peace by hugs or handshakes. I watched to see what he would do. His assigned older brother explained to Junior what was happening. He went down his row hugging and shaking hands. When he saw me, he made a beeline to give me a hug. When the other boys came toward me, Junior pushed them away. He thought I belonged to just him! But he is learning that we all belong together.

JOCELYN ROHDE

a band," we responded. So they delivered instruments and music. After all the excitement of opening the boxes and trying to play the drums and blow the horns, we looked around and there was no one on the Honduran staff who could read music or play an instrument.

But Rafael Zapeda of our staff is a lover of music. He has every classical record he can get his hands on. With the help of Margi Miller, then director of El Hogar, he taught himself to read music and play the trumpet and trombone. Now he has taught the children.

They march and play in uniforms donated from a high school in North Carolina, and they are applauded in the same streets where they used to beg and steal.

We are making a difference and breaking the vicious cycle of poverty from which these children began their lives. We are rewarded and our lives are enriched. We miss our three children and six grandchildren, but now we care for 150 children who have been rescued from the streets and now have a chance to grow to be better citizens of their country.

# EDITORIALS

## The Challenge of Jonah

This Sunday, with Proper 20, our Old Testament lesson is from the Book of Jonah, a book not usually taken seriously by Episcopalians, yet one that raises very timely questions about the use and interpretation of the Bible. This is interesting enough, in the opinion of some, to merit omitting the Psalm and Epistle on this Sunday, and reading the whole of this short and entertaining book, or at least excerpts from all four chapters (quite legal, see BCP, p.888).

Put simply, there are two characteristic ways to interpret Jonah. The old-fashioned and fundamentalist view sees this as the story of an amazing miracle, or God sending a fish so gigantic that it can not only swallow a man whole, but which has enough space and air in its stomach for him to live there for three days!

The other way of interpreting the book is to see it as an entertaining and humorous satire with a very serious lesson. The stupendous fish (chapter 1:17), the astounding size of Nineveh (3:3, considerably larger than New York), the fasting and prayer by the animals (3:7-8) and the plant which in one night grew large enough to shade a man

(4:6,10) —all this puts the story in the land of “once upon a time.”

Jonah embodies the self-satisfied Israelite — who not only sees Gentiles as outside the pale of faith, but who bitterly regrets it when in fact the Gentiles do hear God’s word. The author conveys his message with humor and charm, but it is a solemn warning to the self-satisfied religionists of any party, conservative or liberal, who care nothing for the opinions of those outside their own illuminated and elite group.

Here is a clear case of biblical material in which entanglement in the literal meaning (which the author surely did not intend to be taken literally) would blind us to the humor which conveys the significant satirical message.

Does all this strike down fundamentalism and uphold the liberal critical approach? Not quite! The God of Jonah is a personal God who intervenes powerfully in human and even animal affairs, not the remote deity of much modern thought, who leaves us to make our own decisions. The God of Jonah is interested in a very old-fashioned element in religion, namely repentance. In a society not marked by penitence, in which so many of us dress, eat and drink so lavishly, there is more than a little here on which to meditate.

# VIEWPOINT

## Money Lies Fallow

By GLENDON C. COPPICK

*Seventeen-year-old Judy Johnson proposed that the youth group of St. Andrew’s Church should sponsor some parish suppers. The events would be good for the parish and they would raise money for the youth group. In time, they did both; the youth raised \$125. As it happened, the group did not need that much, so the money was put in the bank. Judy and her class graduated, moved on, and the money was forgotten until someone discovered it eight years later.*

*Across town, at St. John’s Church, the parish house had been destroyed by a storm. The \$40,000 for reconstruction had to be borrowed from the same bank which was holding the youth group’s funds. There was five percent difference between what the*

*kids were receiving and what St. John’s was paying. Eventually, someone suggested that the youth group lend its money directly to the neighboring parish and cut out the middle man.*

That little fictional story illustrates something which is happening, or not happening, throughout the church almost daily. A variation of the story would be St. John’s selling bonds to raise money for its construction. Selling bonds or certificates is a form of borrowing from people who can afford to lend the church more money than they can give the church.

To some, it appears that a major source of power is lying fallow, just begging to be organized and put to work for the mission of the church. If the idle funds of youth groups around the church, all the women’s guilds, men’s clubs and vestries, along with

large blocks of private and institutional capital, were merged into one fund, it would create a mega-pool of money which could be available for lending to ourselves. Furthermore, many who are now excluded from participating in serious financial support of the church would have a channel for doing so.

One standard procedure for creating such a pool of money would be the formation of a federal credit union with virtually all members of the Episcopal Church being eligible participants. The idea of a credit union for the church is not new, nor is it novel. While credit unions are still sometimes thought of as being operated out of a secretary’s lower left-hand drawer, the facts are that credit unions have become major banking institutions, and, in some instances, church-related agencies are cashing in on the oppor-

*(Continued on next page)*



# SHORT and SHARP

By TRAVIS DU PRIEST

**SPIRITUAL CARE IN HOSPICE: A Manual for Lay Professionals and Lay Volunteer Workers.** By Charles L. Wood. Hospice of the Straits (520 N. Main St., Suite 102, Cheboygan, MI 49721). Pp. 85. \$5 plus \$1 postage and handling.

The chaplain of the Hospice of the Straits, an Episcopal priest who has written five collections of prayers, shares his views on the nature of hospice work. Admirably, he stresses a ministry of presence, that is, the primacy of "being with" instead of "doing for" the person who is dying.

**NEW PRAYERS.** By Michel Quoist. Crossroad. Pp. 189. \$10.95 paper.

Prayer-poems by the best-selling author whose previous book, *Prayers*, has been translated into 24 languages. The effusive style of address isn't my cup of tea, yet he must touch a personal cord with many readers.

**EVANGELISM WITH THE POOR: Leader's Guide and EVANGELISM WITH THE POOR: Participant's Handbook.** By Ann Elizabeth Proctor McElligott. Office of Evangelism Ministries, Education for Mission and Ministry. (Available from Parish Services. Episcopal Church Center, 815 Second Ave., New York, NY 10017.) *Leader's Guide*, Pp. 34. *Participant's Handbook*, Pp. 27. \$5 (for both) paper.

This guide and handbook work in tandem, offering theoretical and practical plans for congregations or other groups concerned for the mission of the church with those living in pov-

erty. While directive, the material suggests alternatives (long-term study or weekend workshops) for implementation. Particularly appropriate for our Decade of Evangelism and for our society where the gap between those of relative comfort and those of poverty grows wider daily.



**WORKBOOK FOR THE DECADE OF EVANGELISM.** By Timothy West. Evangelism Commission of the Diocese of Southern Ohio. (Available from the Rev. Timothy West, Church of the Ascension, McGee and McKnight Dr., Middletown, OH 45044.) Pp. 39. \$5 (prices available for quantity orders) paper.

Designed to help parishes, clusters, deaneries and dioceses chart growth pattern and set goals for the Decade of Evangelism, this workbook directs users through eight steps from gathering data through graphing data, to analysis and action. May easily be reproduced for large groups to use or adapted to local use, as suggested by the author.

**LUKE'S CASE FOR CHRISTIANITY.** By R.E.O. White. Morehouse. Pp. 112. \$6.95 paper.

For several years a minister in Wales and northern England and then principal of a college in Glasgow, the author introduces readers to the Gospel of Luke through discussions of Luke's conversion, Luke's audience and Luke's presentation of miracles, the virgin birth and the like. The small

book has no footnotes yet is quite scholarly. He does a fine job of explaining Luke's understanding of the Kingdom of God; I particularly enjoyed the chapter entitled "Christian Humanism," dealing with Christ's ministry to the sick, to women, and to the wealthy and the poor.

**WOMEN IN THE GOSPELS.** By Carlo M. Martini. Crossroad. Pp. 136. \$9.95 paper.

Retreat meditations that Cardinal Martini gave for religious in the Archdiocese of Milan; each focuses on Mary or another woman who appears in the gospels, as observed in Mary's light. Decidedly Roman Catholic in theology.

**THE FIRST ONE HUNDRED AND FIFTY YEARS: A History of St. Mark's Cathedral and the Episcopal Church in Northwest Louisiana.** By Charles C. Phillips. St. Mark's Cathedral (Box 4443, Shreveport, LA 71134). Pp. 253. \$21.60 (includes postage), paper.

To celebrate the 150th anniversary of the Episcopal Church in northwest Louisiana and the recent (July 7) making of St. Mark's into a cathedral, the sesquicentennial committee funded and produced this handsome 9"×12" book printed on glossy stock with color reproductions of the stained glass windows of the church along with numerous black and white pictures throughout. From the 1839 beginnings with the legendary Leonidas Polk, missionary bishop of Arkansas, to the 1989 photos of choir boys and banners, this attractive piece of work is a testimony to dedicated church men and women of yesterday and today.

## VIEWPOINT

*(Continued from previous page)*

tunities. Such funds pay premium returns while being loaned to ourselves at below commercial rates, thus providing double benefits.

Contrary to credit unions formed by individual congregations, large CUs have outstanding records of service. Credit unions are subject to government regulations more stringent than normal commercial banking institutions, and there are valid reasons to believe that CUs are now the fastest-

growing segment of the financial community. They have grown rapidly from petty cash in the secretary's desk drawer to become a financial force respected on Wall Street.

### Disaster Relief

In cases of disasters, such as last year's Hurricane Hugo and the Bay Area earthquake, a credit union would provide a vehicle for raising instant cash for lower interest emergency loans. In addition to giving to relief efforts for such disasters, many people

and institutions, we suspect, would be willing to shift deposits to make them available to the church for emergency temporary use.

The Episcopal Church could own such an institution. Half a dozen bishops, diocesan treasurers or an equal number of officers at the national church center could start the process. It might require some creative administration. Sound legal and fiduciary advisors are essential, but more to avoid mistakes than to point the way. The way is open and waiting, and so is the church's mission.

## LETTERS

(Continued from page 5)

### Double Standards?

This letter is prompted by the editorial "When to Object to an Ordination" [TLC, July 15]. I have been listening to all the sides of this "crisis" and when one looks back there seem to be real questions.

Are we willing to tell our bishops they may not remarry after divorce (which, is forbidden in the Bible)? Are we willing to censure for more serious offenses than ordaining a gay man or woman? Can I be imagining the fact that some of the bishops who objected to Barbara Harris's ordination because she has been divorced are divorced themselves? Can we really criticize Bishop Spong for doing what has been done for centuries just because he did it in the light?

We crucified Senator Gary Hart for spending a weekend with a model. At the same time we had no problems watching our president covertly arrange to support the Nicaragua rebel forces after Congress had restricted such aid. Our elected officials may not deceive their wives, but at the same time, they can deceive Congress, lie to the people and violate the Constitution!

It has been said that the General Convention and the Episcopal Church are very much like the U.S. government. Our system of governance is bi-

cameral — two houses to legislate and concur. Are we, as a church, behaving like the corrupt politicians we elected?

When does anyone object to an ordination? When the person does not love the Lord. And, when anyone hears the Lord directly say "that person is not worthy," please make it known. I would like to hear what God has to say. I suspect he might condemn a lot more of us than we imagine. Being ordained will not save us. Love and charity will.

(Br.) RICHARD T. BIERNACKI, BSG  
Superior General

Brotherhood of St. Gregory  
White Plains, N.Y.

### Make Them Accountable

I think a simple answer to so many of the problems the church faces would be realized if there were only more accountability, especially to laypersons, for what the House of Bishops does behind closed doors.

I noticed in a recent newspaper article a record of the House of Representatives vote on an amendment. The truth of the matter is that somebody is going to call those representatives to account for their vote. Our bishops are not accountable to anybody, and they know it.

The time has come by means of accountability to recapture the trust they have so dispiritedly forfeited.

(The Rev.) PAUL W. PRITCHARTT  
Church of the Incarnation  
Dallas, Texas

# PEOPLE and PLACES

### Appointments

The Rev. Dale D. Coleman, Jr. is rector of St. Matthias', 3301 St. Matthias Dr., Shreveport, LA 71119.

The Rev. Driss R. Knickerbocker is interim rector of St. Peter's, Charlotte, NC; add: 115 W. 7th St., Charlotte 28202.

The Rev. Samuel A. Mason is rector of St. Stephen's, Durham, NC; add: 82 Kimberly Dr., Durham 27707.

The Rev. Elizabeth Moulton is rector of Grace, Weldon and vicar, St. Alban's and St. Anna's, Littleton, NC; she is no longer assistant of All Saints, Roanoke Rapids, NC; add: 106 Ferncliff, Littleton 27850.

The Rev. Charles L. Oglesby has been assigned as deacon to St. Mark's, Raleigh, NC; add: 5113 Kaplan Dr., Raleigh 27606.

The Rev. John P. Smith is rector of Church of the Epiphany, 1100 S. Union St., Opelousas, LA 70570.

### Reception

On June 16 the Rt. Rev. Robert J. Hargrove, Jr., Bishop of Western Louisiana, received as a permanent deacon the Rev. Ronald James LeBlanc, bishop's deacon, Box 31058, Lafayette, LA 70593.

### Resignations

The Rev. Harvey Buxton, as rector of St. Augustine of Hippo, Galveston, TX.

The Rev. Bobby L. Caruthers, as associate of St. David's, Austin, TX.

The Rev. Gardiner Humphrey Shattuck, Jr., as rector of the Church of the Ascension, Cranston, RI.

### Religious Orders

On July 27th, the superior of the Order of the Holy Cross received the profession of the life vow of Br. Robert Leo Sevensky in the Monastic Church of St. Augustine, Holy Cross Monastery, West Park, NY.

### Retirements

The Very Rev. Richard Bennett, as vicar of St. Alban's, Olney and St. Mary's, Robinson, IL; add: Terra Ceia Manor, #120, 5619 Bayshore Rd., Palmetto, FL 34221.

The Rev. Herman Page, as of May 1, add: Box 5167, Topeka, KS 66605.

### Deaths

The Rev. Wofford Kreth Smith, campus chaplain of the University of Mississippi during the era of integration, died at the age of 62 on August 10 at his home in College Park, MD.

Ordained in 1958 after graduation from the University of the South, he was chaplain of the University of Mississippi in 1962 when James Meredith became the first black student at that university. Fr. Smith was himself a graduate of Auburn and the University of Alabama as well as the University of the South, the University of Baltimore, and Hebrew University, Jerusalem. The author of numerous articles, he served churches and chaplaincies in Mississippi and Maryland. He is survived by his wife, Elizabeth, and three children from a previous marriage.

#### THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Jackson, Miss.; the Rt. Rev. Stanley Atkins, Oconomowoc, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee, Wis.; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William A. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. Milo G. Coeper, Chevy Chase, Md.; the Rev. O. C. Edwards, Evanston, Ill.; the Rev. Thomas A. Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Very Rev. M. Richard Hatfield, Salina, Kan.; the Rev. R. Brien Koehler, Fort Worth, Texas; the Rev. W. Ward McCabe, San Jose, Calif.; the Rev. Robert K. Myers, Kenilworth, Ill.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. Canon H. Boone Porter, Hartford, Wis.; the Rev. Paul W. Pritchartt, Dallas, Texas; the Rev. C. Corydon Randall, Del Mar, Calif.; the Rev.

Jeffrey N. Steenson, Fort Worth, Texas; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Dousman, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Ettore Barbatelli, Milwaukee, Wis.; Mrs. Dixon A. Barr, Lexington, Ky.; Mrs. Gilbert L. Braun, Bella Vista, Ark.; Jackson Bruce, Jr., Milwaukee, Wis.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr., Milwaukee, Wis.; R. William Franklin, Collegeville, Minn.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee, Wis.; Mrs. John W. Hayden, La Crosse, Wis.; H. N. Kelley, Deerfield, Ill.; Mrs. Richard Lomastro, Chicago, Ill.; John W. Matheus, Glendale, Wis.; Mrs. Baxter Melton, Lexington, Ky.; William Murchison, Dallas, Texas; Mrs. Kenneth D. Owen, New Harmony, Ind.; George E. Reedy, Milwaukee, Wis.; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis, Marshfield, Wis.; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Wilmot F. Wheeler, Jr., Southport, Conn.

# 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. 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 & 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  
The Rev. Willa M. Goodfellow, v & chap (515) 236-6254  
Sun HC 8 & 10:30. Eu and soup Wed noon

**UNIVERSITY OF IOWA** Iowa City  
EPISCOPAL UNIVERSITY CHAPLAINCY (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. Falls, 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** Santa Fe  
ST. JOHN'S COLLEGE  
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

(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

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

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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. Kempself, 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.

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. Wkdys HC 12:15 daily; Wed 5:30.  
Student Fellowship Tues 5:30

### WASHINGTON & LEE UNIV.

Lexington

VIRGINIA MILITARY INSTITUTE  
R.E. LEE MEMORIAL 123 W. Washington St.  
The Rev. David Cox, r & chap, the Rev. Hugh Brown,  
ass't/co-chap; 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  
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The Church Services Near Colleges

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January and September issues

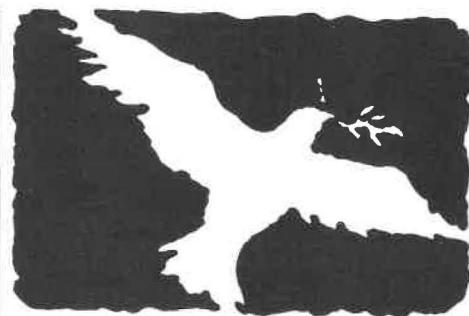
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## BENEDICTION

The author, Terry L. Scott, resides  
in Ozark, Ala.

Recently, while at work, I met a  
child who was jumping up and  
down excitedly. He was telling every-  
one he was a "frog." I smiled at him,  
then said to him, "I like frogs. Would  
you like to go home with me?"

Of course, I was joking. But he  
took me quite seriously, and probably  
would have followed me home had  
his father not stopped him.

Children are usually like that —  
quick to trust, eager to love. I began  
to think about the childlike faith we  
are to have. What might this possibly  
mean?

Are we all willing to follow our  
Lord just as trustingly as that child  
was willing to follow me? We know  
God doesn't always go into "quality"  
places. He is more often found in the  
terminal wards and the orphanages,  
on the streets and at the soup  
kitchens — with people who have all  
but lost hope.

God sends us out to many places  
where his name needs to be heard,  
but he never sends us alone. If we  
trust him, he will prepare us and  
guide us and help us realize our po-  
tential . . . all the while we will be  
doing great things for him.

Look at the lives of some of our  
greatest witnesses for Christ. Their  
actual time of ministry may have  
been only a few years, but the im-  
pact of their lives, given over to the  
Lord, sows seeds that continue to  
produce fruit after the sower is gone.

Our response, then, is to be like  
the little boy, who was so willing to  
trust and follow me. Look to the  
Lord with love and trust and be  
ready to go with him when he calls.

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## NEEDLEWORK

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**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.

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## POSITIONS OFFERED

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**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.

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Sun Services: 8 & 10. Bible Study Wed 7:30

## WASHINGTON, D.C.

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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10-4:30 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.

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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

## KEY BISCAYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
The Rev. Bob Libby (305) 361-5080  
Sun 8 & 10 H Eu. Wed 12 noon H Eu

## SAVANNAH, GA.

**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
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## INDIANAPOLIS, IND.

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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

## SEDAN, KAN.

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

**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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Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

## BOSTON, MASS.

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The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
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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 Valantais  
Sun Sol Eu 10:30. Daily as announced

## ST. LOUIS, MO.

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Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ALBUQUERQUE, N.M.

**ST. MARY'S** 1500 Chelwood, NE (at Constitution)  
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Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

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

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Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

## SYRACUSE, N.Y.

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

## PROSPECT PARK, PA.

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Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno

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## 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

## EAU CLAIRE, WIS.

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

## MILWAUKEE, WIS.

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

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