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IN THIS CORNER

Conflicts in Parishes

The sharp ring of the telephone brought me quickly to my senses, just as I was starting to nod off during the early innings of a baseball game being televised from the west coast.

"Wait til you hear what's happened now," the caller said, not even uttering a word of greeting. Her call concerned one of the seven parishes in five dioceses to which I've belonged over the past 25 years.

Six of those seven churches have had major conflicts over the past 12-15 years, typical examples of infighting at the parish level.

In one church, a popular curate was dismissed when the rector and vestry felt that priest was too lazy. In another, a sizable group couldn't handle prayer book revision and left to start a new "continuing church." A third parish became wounded when its rector was asked to resign by the bishop, who cited major differences of opinion. And in another, members scattered to a variety of other denominations when the new rector removed some beloved memorial furnishings, installed a free-standing altar and fired the organist.

None of the aforementioned examples is particularly unusual. In five years of diocesan administration, I saw many such instances. I would guess that most of our readers have had similar experiences in their own parishes. My Lutheran and Baptist friends have reported similar upheavals.

The fact that such struggles may be common doesn't make them any easier to endure. They cause tension and gossip, ruin friendships and can render a parish useless for effective ministry to take place. Many people turn to the church in hopes of escaping the conflicts of everyday life. After all, the church is where love and reconciliation are supposed to be found. Instead, they find an environment which is not conducive to spiritual development.

What can we do? Many dioceses have administrators who are skilled in conflict management and are able to bring opposing sides of a disagreement to a solution. Above all, we need to pray that mutual forbearance and respect may lead to resolution. Words from my favorite hymn, No. 577, address the issue: ". . . let there be in us no discord but one spirit. Banished now be anger, strife and every quarrel."

Conflict in the parish doesn't have to be all bad. Issues often need to be brought into the open before they can be resolved. If resolution is achieved, healing and a strengthening of ministries can take place. And it can lead to a recognition and affirmation of the diversity within the church.

During the past two months my wife and I have had a positive experience "shopping" for a parish in our new locale. But when I asked an acquaintance about a particular congregation, he responded, "Oh stay away from there. It's full of conflict."

Stop me if you've heard this one . . .

DAVID KALVELAGE, Editor

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ON THE COVER

Native Americans process in traditional garb as part of a celebration in Syracuse, N.Y., in honor of the Rev. David Pendleton Oakerhater, whose feast day is September 1. He was the first Native American deacon in the Episcopal Church. Participants included Owanah Anderson, staff officer for Native American ministries at the Episcopal Church Center (left), and Carol Hampton of the Oklahoma Committee on Indian Work (next to Ms. Anderson). [Story on page 7]

LETTERS

Hardly a Memorial

We went to a recent memorial service at an Episcopal church for an old friend who died at 80, a hard-working and dedicated Episcopalian. His widow and a close friend asked the rector if a short eulogy could be given as a part of the service, and they were told that a eulogy is not a part of, and never is a part of, any service in an Episcopal church. There was a huge contingent from the local Highland Society, and they asked if they could sing a short Scottish song at the end of the service as a tribute to a long-standing member. Permission for this also was refused.

Two priests in a long and dreary sing-song made it through the burial service with great emphasis on sin, death and evil and the misery of all mankind. Only once did they mention the name of the deceased and that was for a quick and perfunctory reading of the committal service.

Caring and loving had no place in this service. For all his service to his parish, all this man got was 26 minutes of rote. On the back of the service bulletin there was a suggestion that in lieu of contributions to any charity, a gift be made to the endowment fund of this church.

As we left this 26 minutes of shock, members of the Highland Society stood in a circle and sang their Scottish lament, and the people of the congregation quietly said the Lord's Prayer. I am in great sadness over what we have become.

JOHN I. KOHLER, II
Stevenson, Md.

'Self-Righteous Militants'

Bishop Terry Kelshaw's letter [TLC, Aug. 19] about being frightened in the presence of peace activists struck a chord with me. I understand exactly how he feels. I feel that way in the presence of some of those in the right-to-life movement who chain themselves to cars and buildings. I felt that way at our diocesan convention last year when the young man from the Church Army information booth stood on a table to ask us to "drive the homosexuals from our midst," referring to members of Integrity who also had a booth at the convention.

All of these self-righteous militants make me wonder about our evangelism. There is no gospel in such behav-

ior. How in the world can such arrogance be attractive to a world that needs the reconciling love of God above all things, but sees in the church nothing but another source of turmoil? No wonder we are losing members.

(The Rev.) RODGERS T. WOOD
Christ Church
Pittsburgh, Pa.

• • •

I was disappointed to read Bishop Kelshaw's letter criticizing the Episcopal Peace Fellowship. I am a member of that organization, so perhaps I just don't like being attacked. But I feel he mis-states his case, misrepresents the EPF, and engages in an unwarranted personal attack on our membership.

His letter would seem to be a response to the EPF's resolution against

the election of a Suffragan Bishop for the Armed Forces. But his argument is against the elimination of all pastoral care to members of the military and their families. The EPF has never wanted this. And to suggest that all members of the EPF are militant, aggressive, frightening people bent on excluding everyone who disagrees with them from the Episcopal Church is not only factually wrong, it attacks a group of people, personally, rather than dealing with their ideas.

This is particularly disappointing after there have been some very creative responses to the EPF positions in the pages of THE LIVING CHURCH. I have serious reservations about a Christian church that confesses Jesus Christ, the prince of peace, as Lord,

(Continued on next page)



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LETTERS

(Continued from previous page)

making itself structurally a part of any country's military hierarchy. Surely this raises questions that thoughtful people can discuss?

(The Rev.) JOHN MANGELS
Susanville, Calif.

Gratitude for Service

I am tired of reading the barrage of letters in THE LIVING CHURCH criticizing the Presiding Bishop. Here is one letter expressing admiration for Bishop Browning's leadership and gratitude for his dedicated service to the church.

(The Rev.) PETER CHASE
Church of the Resurrection
Bountiful, Utah

A Martyr in Kenya

On August 14, Bishop Alexander 'Muge joined the band of martyrs for God's holy church [TLC, Sept. 9]. He was martyred for his Christian witness in Kenya and for his Christian witness three months earlier in California.

In Kenya, he was one of many bishops joined against government corruption; in California in mid-May he stood alone, a single courageous witness for biblical Christianity against the modernism that is the official religion and the religion of officialdom in the Episcopal Church. In California, Bishop 'Muge was publicly humiliated for his stand. He publicly "lost face" by being barred from preaching in the church to which he had been invited. He refused to be silenced or to be cowed by the threat that money would be withheld from his Kenyan Church.

At a time when it is imperative for modernists to convince the theologically-indifferent "little people" that modernism is just an up-to-date Christianity, Bishop 'Muge clearly showed otherwise, simply by being a courageous Christian and speaking Christian truths. In so doing, he became a threat, to modernists intent on imposing their views throughout the local church, the national church and the Anglican Communion.

While diverting attention with seemingly-Christian concerns and "missions," modernists are consolidating power and influence to achieve their worldly utopian vision. Actually, the modernist church is more closely in tune with worldly powers.

DORI WATSON BOYNTON
New Port Richey, Fla.

Diluted Faith

I agree with many of the points made by Manning Pattillo, Jr. in his Viewpoint article [TLC, Sept. 2].

It seems our church has been subjected to the fads and whims of vociferous special interest groups for the past two decades. As a result, our faith has been diluted and we have lost membership.

WILLIAM T. DRESSER

Tehachapi, Calif.

• • •

Manning M. Pattillo, Jr.'s inquiry into where the Episcopal Church is going is insightful and provides a useful basis for further discussion. Strategy 3 particularly hits home for me — "We have neglected our scholarly tradition, and the seminaries have become impoverished . . ."

However, I'm not convinced this is a malaise unique to our seminaries but to most education in the Western world. This issue is not so much a matter of being scholarly or intellectual as being dedicated to the pursuit of truth. What does man actually know?

The only current book I am aware of that presents relevant issues of "intellectual rigor" to a wide audience is Umberto Eco's *The Name of the Rose*. The book was a best-seller mystery. But the book is not, as it first appears, a who-done-it. More deeply it probes the mystery of human knowing.

Eco asks whether human knowledge contains "some hidden meaning, or more than one, or none at all." For the church to encounter again this enigma would be to return it to its bridge function where we challenge, as author Teresa Coletti puts it, "customary configurations of discourse, not by overturning them, but by letting them speak simultaneously," which gets close to Pattillo's first strategy.

Perhaps Eco can become our guide to the past in the present and help the church live in the future.

DOUGLAS H. SCHEWE

Madison, Wis.

Movable Feasts

It is amazing that from neither the "high" nor the "low" or anywhere in between has one solitary voice been raised to question the sanity of those

(Continued on page 10)

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— Alec Wyton, Organist-choirmaster,
Chairman, Department of Church Music
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Idaho Bishop Consecrated

"My goal is to set people free to do things God calls them to do," said the Rt. Rev. John Stuart Thornton, new Bishop of Idaho, during his September 1 consecration service. Held in Boise's civic center, the service was attended by about 2,000 people.

The Most Rev. Edmond Browning, Presiding Bishop, was unable to attend because of the demands of several large meetings, so the Rt. Rev. Furman Stough, executive for planning and development at the national church center in New York, was consecrating bishop. He was assisted by the Rt. Rev. Robert Ladehoff, Bishop of Oregon; the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, the Rt. Rev. William Swing, Bishop of California, and the Rt. Rev. David Birney, Assistant Bishop of Massachusetts, as well as 14 other bishops.

Many denominations were represented and the lessons were read in several languages, including English, Hebrew, Shoshoni and Spanish.

Pledged to balance a diocesan budget stressed by rising costs and declining mission subsidies from the national church, Bishop Thornton has negotiated the lowest possible salary for himself, commensurate with the diocesan pay scale for clergy and guidelines of Coalition 14, the organi-

zation of aided missionary dioceses and area missions of the church.

Bishop Thornton is known as an advocate for total ministry, including the diaconate as "a full and equal order." He served as a consultant and instructor for the Leadership Academy for New Directions, and as vicar of Christ Church in Stayton, Ore. He also has served parishes and missions in California and Wyoming.

(The Rev.) PETER MICHAELSON

UTO Grants Announced

The United Thank Offering Committee announced 146 grants of more than \$3 million to support the work of creative ministries across the United States and around the globe. In the United States there were 102 grants that totaled about \$1.8 million, and another 44 grants for \$1.3 million were awarded in other parts of the world.

"What is unique about the ministry of UTO is that the focus is on thanksgiving — not on compelling need or mission," said Willeen Smith, UTO coordinator.

The largest domestic grant (\$75,000) announced at the August meeting in New York City will assist the Navajoland Area Mission in the renovation of the Good Shepherd Church, near the reservation's headquarters in Window Rock, Ariz. The renovated church will serve as a cathe-

dral for the mission.

International grants include one of \$61,000 to the Province of Jerusalem and the Middle East to provide funds for the completion of the Kufor Yassif Community Center in Israel. The center will serve as a cultural, education, and religious center for both young and old people.

The Diocese of Northern Philippines in Dinapigue will receive \$30,000 to build a two-story, multi-purpose building that will facilitate worship, kindergarten, parish nurse, and agriculture and food ministries in the mission station farthest from the diocesan center.

Several grants were awarded to support the status of women in church and society. Lawrence Hall Youth services in the Diocese of Chicago will receive \$10,000 to establish a foster home program for abused and neglected adolescent mothers and their babies until the parent finished school or is ready to live independently.

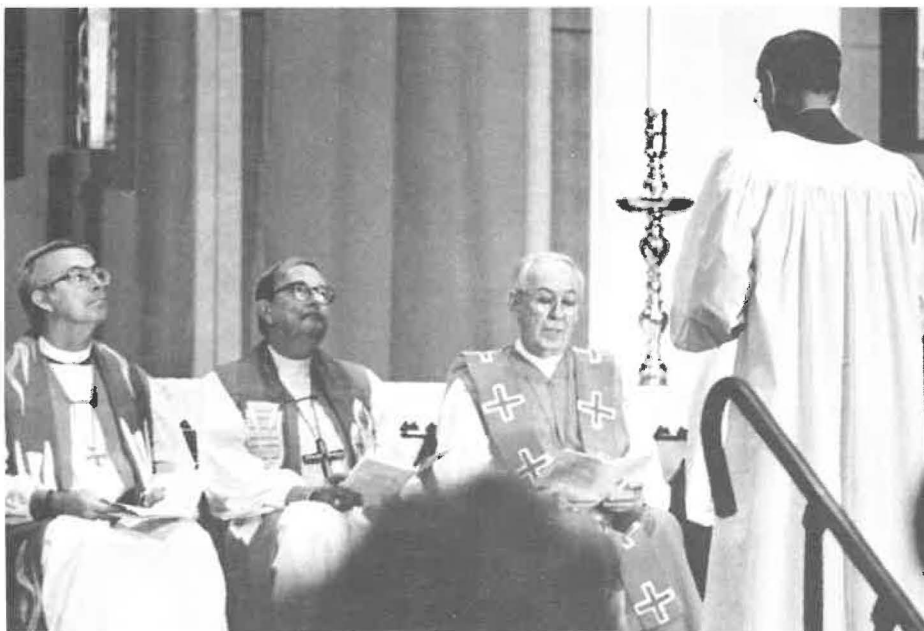
The Diocese of Minnesota will receive \$15,200 for Rural Women Working Together to fund staff salaries, office rental, equipment, and supplies for an interfaith program providing assistance for displaced homemakers, single parents and victims of domestic violence.

Many AIDS Programs

UTO grants will support several AIDS programs around the country. Ms. Smith reported that UTO grants for AIDS ministries have grown steadily over the last six years since the first grant was awarded to a program in New York. "At first we felt that a grant for AIDS might be controversial, but what was originally an innovative grant in New York is now being repeated around the country," she said.

A grant of \$30,000 to the Diocese of Virginia will help the Richmond AIDS Ministry provide additional personal care and nursing aide service so that transitional housing can be extended to persons living with AIDS who require nursing care.

Smith reported that a grant of \$25,000 for a Crack Babies Program at St. Luke's Hospital in San Francisco is another "cutting edge" program for UTO. The grant will support a program of early intervention, treatment, and follow-up of drug-dependent babies as well as for drug-abusing women. [ENS]



Before his consecration, Fr. Thornton is examined by (from left) Bishops Kimsey, Birney and Stough.

Native American Deacon's Feast Celebrated

After almost three centuries, Episcopalians of the Onondaga Nation in Central New York recently received communion from a silver paten and chalice originally sent to the "Indian Chappel of Onondawgus" in 1712 by Queen Anne, who had the inscription engraved on the set.

The occasion was a festival Eucharist on September 1, celebrating the feast day of David Pendleton Oakerhater, the Cheyenne warrior who became the first Native American deacon in the Episcopal Church. The service was held in St. Paul's Cathedral, Syracuse, a few blocks from Grace Church where Deacon Oakerhater was baptized in 1878 and ordained in 1881.

Deacon Oakerhater's time in Central New York encompassed only three years, but they were the years that represented the turning point of his long life. Until his death in 1931, he devoted himself to ministry with his Cheyenne people.

National Gathering

Native Americans from as far away as Alaska attended the service dressed in their regional garb. A final meeting of the National Committee on Indian Work was held in Syracuse in conjunction with the service, as was a workshop on the life and ministry of Deacon Oakerhater.

The Ven. Philip Allen, archdeacon of Minnesota and chair of the newly-formed Episcopal Council of Indian Ministries, said in his sermon that formation of the ECIM (which succeeds the National Committee on Indian Work) indicates a new awareness on the part of church leaders for the need for self-determination on the part of the Native American Christians.

The Church of the Good Shepherd Among the Onondagas in Syracuse hopes to be a case in point. Although the parish has had some discouraging reverses, a new spirit appears to abound in the congregation. For example, an active urban ministry is being developed with Native Americans who have left the confines of the Onondaga Nation and have gone to live in the inner city of Syracuse. And last year, a United Thank Offering grant of \$15,000 made possible physical



The Rev. Michael Bullock, rector of Christ Church in Manlius, N.Y., and chairman of the committee that arranged the festival Eucharist, uses the controversial 278-year-old silver set.

R. Decker photo

repairs to the century-old building.

Some members of the church think its new spirit would be considerably enhanced if they could have "their" silver. Many non-Onondagas also sympathize with that sentiment. But an intricate legal web, spun over the centuries, suggests that the best that can be hoped for is the loan of the silver for special occasions like this one from St. Peter's Church in Albany.

St. Peter's came into the picture early on, because in fact there was no chapel of the Onondagas in 1712 when the silver arrived. It was kept at the then-new St. Peter's, where the Church of England Onondagas often met for conferences.

Transferring the Silver

The Indians viewed it as a matter of temporary custody and safekeeping. But the colonial government of New York viewed it otherwise, and in 1740 officially recognized the church as having rightful possession of the silver. There has been tension and controversy ever since, the most recent manifestation at the 1988 Central New York diocesan convention, when a resolution was passed which asked for the discussion of the possibility of transferring the silver to Central New York.

While conferences among bishops and chancellors of both dioceses and

the rector and vestry of St. Peter's Church have made no change in the legal view of ownership, the discussion did result in the unprecedented decision to lend the silver for the occasion.

The Onondaga County Sheriff's Department had responsibility for transporting the precious communion set to and from Albany and guarding it while it was at the cathedral. Cementing the gesture of friendship was the presence, and participation in the service, of the Rt. Rev. David S. Ball, Bishop of Albany, and the Rev. Robert Eggenschiller, rector of St. Peter's.

In an interview with a Syracuse newspaper, Fr. Eggenschiller was asked why St. Peter's will not transfer the silver to the Onondagas. "Because it's not theirs," he said. "It's the decision of the vestry of the church. But I consider it unlikely after over 200 years for the silver to leave St. Peter's Church."

The communion set was used regularly by the church from 1712 to 1975, when a replica set was made and the original, considered priceless, was placed in a vault, to be used only on special occasions.

ANITA MONSEES

Next week: A report from the House of Bishops meeting in Washington, D.C.

What Is Heaven Like?

By ELDRED JOHNSTON

My brother is a golf addict. He plays three times a week except when he is hospitalized or when a tornado hits the golf course. I'm not saying that he'll refuse to go to heaven if he learns there are no golf courses there; I am saying that he'll be keenly disappointed if there are none. But let's not be too judgmental towards him. Who among us is free of some addiction?

At an adult forum recently I asked people to honestly fill in the blank in this statement: "When I get to heaven I'll be unhappy if there is no _____." Here are some of the words volunteered: contract bridge, music, baked ham, flowers, books, sports, dogs, TV, cars, little children. Most of us find it impossible to conceive of a future life devoid of "earthly" pleasures. (And all this time we have ridiculed the hedonistic picture of a Moslem heaven: ". . . a few damsels for each man.")

As a pastor for more than 50 years, I have been asked repeatedly the same questions about the next life: What will Jesus look like? What age will my loved ones be when I meet them? Will I see millions of people from every age in history — Moses, David, Jeremiah, Paul, Plato, Shakespeare, Robert E. Lee, Ty Cobb? Of course, I didn't have any answers — just guesses.

What is heaven like? Where can we find help in answering this age-old haunting question?

Can artists help us? They give us sunsets, rainbows, pearly gates, cherubs and harps. Obviously, they have simply put on canvass ideas they have gleaned from folklore.

Can we get help from hymns? For some reason, older hymns dealt with this subject more frequently than modern hymns. How could we forget those classics? "Jerusalem the golden, with milk and honey blest." Was this written to appeal to the palates of the Levantines? (I'm sure different parts of the human race would have preferred other menus: sushi, pork ribs, lobster, grits, etc.)

Who could resist clapping their hands to "When the saints go marching in"? This hymn offers you a choice

The Rev. Eldred Johnston is a retired priest who resides in Columbus, Ohio.



RNS

seat at the big parade in the sky. And I can still hear my dad's basso voice in "When the roll is called up yonder." Who could hold back the tears as we sang: "In the sweet bye and bye we shall meet on that beautiful shore"?

I have been asked repeatedly the same questions about the next life.

And who wouldn't want to join the happy throng in "Shall we gather at the river"?

All popular hymns, all singable, but all sentimental, telling us little about the substance of heaven.

Finally, let us go to the grand source, the Bible, the holy book, the sacred scriptures. The book that deals with our subject more than any other is the Revelation of John. Here is a typical allusion: "Behold a great multitude standing before the throne — clothed with white robes, with palm branches in their hands, and crying out, 'Salvation to our God who sits on the throne and to the Lamb!'"

The composite picture drawn for us is that of a horde of people in white robes carrying palm leaves, marching around the throne of God, shouting ecstatically, "Glory! Praise! Honor! Forever and ever!" Such incessant and tireless parading seems quite boring to modern Christians. If boring sounds

blasphemous, where do you believe we would most likely find Jesus — in that endless palm-waving parade or in a hotel comforting a leper or sharing breakfast with a prostitute?

Let's turn to Paul, the paragon of discipleship. In I Corinthians 2:9: "Eye has not seen nor ear heard . . . the things which God has prepared for those who love him." And Romans 8:18: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us."

Finally, the words of our Lord himself in John 11:25: "I am the resurrection and the life. He who believes in me though he may die, yet shall he live. And whoever lives and believes in me shall never die." John 14:2: "In my father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you." Jesus gives us absolute assurance of the fact of eternal life but very little about its specific nature.

What is heaven like? Our search leaves us with two conclusions:

1. We should not worry about a detailed description of the next life. If our God is a God of unlimited love and supreme wisdom, we certainly can trust him to prepare the best possible existence for us for eternity.

2. Death does not propel us into a billion-miled journey to some alien planet. Rather it is a homecoming — a coming home to our Father and our loved ones.

The Rescuing Knight?

A Letter to a Seminarian

By CHRISTINE FLEMING HEFFNER

I began writing this letter to a friend, but in the writing it became a reflection on the lives of three older friends, now dead, who were priests, as well as on many other clerical friendships. It draws on years when I lived in a series of rectories, and on those in which my own vocation made me an observer of the exercise of priesthood.

Dear friend:

I write this as you leave to attend seminary. I have already given you assurance of my prayers and my love. What I am about to say beyond that is not so much advice as it is commentary on lessons I have watched others learn.

First, become a priest in addition to what you are, not instead of what you are. Ordination is an added function, one not of yourself but of the church. You will not be a new kind of person. The person that is, is much too precious to be lost to any kind of exaltedness. This personality needs to be carefully preserved for a number of reasons, not the least being that it will furnish humanity and humaneness in your priesthood.

By Your Inabilities

It may not be ego-serving to think of, but comforting to know, that God may do more in the world using your shortcomings than your gifts, more by means of your gifts than your learning, more by your desires than your achievements, more — much more — that you never learn of than that you are allowed to see, more by who you are than what you are, often more by your defeats than your victories, and by your partial knowledge and inabilities than by the omniscience and omnipotence you might wish for.

Domine, non sum dignus ("Lord, I am not worthy") doesn't mean "what an awful person I am," but simply that this function has been given, not mer-

Christine Fleming Heffner resides in Tucson, Ariz. and is a former managing editor of THE LIVING CHURCH.

Ordination will not,
of itself, . . . make
you a better person,
morally or spiritually.

ited. The more saintly a person is, the more likely he or she will be to say this and mean it, but not groveling.

In my observation, the seminarian, like the medical student (whom I have known better), has a stronger sense of knowing what he is doing and of being learned in his profession, during the first months or years of training than he will ever have again. Then, there is the wonderful sense of being the rescuing knight on horseback, the seeker after the grail, and/or the unassailable professional-in-training. Enjoy this — you will be earning it by labor — but remember to go on beyond it to a reality that is — but may not feel — even more wonderful.

There are things ordination will not do. It will not make you all-knowing, any more than your seminary courses will. You will have to keep on learning, from others and from your own depths. You must always have questions as well as answers.

Ordination will not, of itself, make you a good counselor. It will not make you a better person, morally or spiritually. It will not make you perfect, or even wise. All these qualities — excepting the perfection, which fortunately is unattainable by any means — you will have to work at all your life, in cooperation with God. He won't do this for you via the laying on of hands so much as in the ways he already has been doing it, act by act, as you have allowed him, as you have invited him. (His courtesy usually waits for the invitation, but it need not be formal.)

Ordination will not make you know precisely what God wants of you, or of

anybody else (and as pastor you will sometimes have need to remember the latter).

Ordination, as a sacrament — an act of God, taking place in you — is a conveyer of grace, that is, it is by definition a given. We have official definitions for the sacraments, but this doesn't mean that we understand them.

Priesthood is a calling, not in the sense of "what you do to make a living" or even "what you do to make a life," but in the sense of being bidden to do something — sit at a higher table or wash feet, or sometimes both and usually a lot in between. It will not, in essence, differ from any other real calling, such as that of the artists. Answering it inspires the same fear and awe, requires the same kind of hard work (that must never become routine), growth, risk, humility and is likewise incomprehensible, is likewise mystery.

The aim of any vocation is to become, not more than we are, but fully what we are — and are not yet.

Wildest Wandering

Like any serious calling, priesthood brings risks. Not to respond to it brings a worse risk, that of being less than the person God has made you to be, who is the person you have been (often painfully) working all your life at becoming. However, a calling, like a pull toward marriage, can be honestly perceived but humanly misjudged. (Even the native tongue sometimes needs translation.) Sometimes the wildest wandering turns out to be the most important stretches on the road, for any of us.

A clergyman I once knew defined "priest" as "one who offers sacrifice," but it seemed to me he offered as victims himself and his family. The victim already has been offered: that part has been done. It is not your sacrifice you offer as priest, but Christ's, reenacted and recalled but not merely remembered.

(Continued on page 12)

A Time for Prayer

As this is being written, the conflict in the Persian Gulf continues, with neither side apparently willing to make a compromise. By now, many of us either know a member of the Armed Forces who has been sent to Saudi Arabia or is a member of a reserve unit which has been called to active duty.

Our nation is dangerously close to war, and for many this tension brings about a feeling of helplessness. It is a time when we should be praying for our country, for those who serve it and for those who are being held as hostages.

There are several prayers in the Book of Common Prayer appropriate for this crisis. In the section entitled Prayers and Thanksgivings, found on pages 809-841, the following prayers are suitable: Numbers 4 and 5, for peace; No. 6, for our enemies; No. 18, for our country; No. 19, for the president and all in civil authority; and No. 28, in times of conflict.

Let us pray for members of our Armed Forces and their families, and for those in authority in the Persian Gulf, that a negotiated settlement may be achieved soon.

A Vision of Education


One of the most frequently-heard criticisms of the Episcopal Church from those who have moved to other denominations has been the lack of a standardized method of education.

There is as much diversity in our Sunday schools and adult education programs as there is in the Episcopal Church itself. For many, this is a welcome state of affairs. Others feel a need for a clearer sense of direction for education in the Episcopal Church.

A resolution adopted at the 1988 General Convention began to address this issue. It calls for the Education for Mission and Ministry Unit of the Episcopal Church Center "to assume responsibility for overseeing the preparation of a manual that will have the purpose of lifting up a vision of Christian education in Episcopal congregations . . ." The resolution calls for such a manual to "identify specifically Anglican theological, liturgical and historical content for study."

Until this badly-needed document is published, Sunday



Almighty God
our heavenly 
Father, who hast committed to thy holy Church the care and nurture of thy children; Enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation; through Jesus Christ our Lord+

+ Amen +

Artwork by Enrico Molnar

schools and adult education endeavors will function as they always have — some effectively and others haphazardly.

As a church, our educational ministries have not been terribly successful, regardless of what measuring device one uses. Whether we speak of knowledge of the Bible, awareness of current issues facing the church, or familiarity of what it means to be an Anglican, most Episcopalians are in need of some basic education.

Parish education programs have just begun a new season in most churches. Why not get involved, either as a teacher or as a student? Your presence and participation will help to strengthen our educational ministries.

LETTERS

(Continued from page 5)

liturgical experts who believe it is improper to recognize such festivals as the Annunciation, the Nativity of John the Baptist and St. Mary Magdalene on the Lord's day.

I think that perhaps I can imagine their reasoning; that nothing must detract from a full and proper observance of the resurrection. I also have considered such reasoning to be mere nonsense. When a feast falls on a Sunday, I have considered it an occasion of

good fortune. It is far more appropriate to observe the traditional feast days on a Sunday than some of the recent additions recommended such as "AIDS Sunday" and "Earth Sunday," and the like.

(The Rev.) DANIEL H. GOLDSMITH
Cambridge, N.Y.

The Wrong Issues

My beloved Episcopal Church, steadily losing members, "fiddles while Rome burns." We are concerned with piddling matters such as inclusive

language, the ordination of gays and women apostles.

The church should be concerned about the big issues of our day — the Middle East, the homeless, greater health benefits for seniors, people with AIDS, dysfunctional families, abused children. There are so many issues far worthier of our concern than the nuances of ecclesiology in a denomination not only decreasing in numbers but daily becoming less effectual in its influence on society.

(The Rev.) WENDELL B. TAMBURRO
Woodburn, Ore.

Where Have All the Marthas Gone?

By NANCY WESTERFIELD

Why don't people write articles about women who do just ordinary things?" my friend Sallie asks me petulantly. "Women who keep house and really know how to set out a good meal."

"Like me," is what Sallie leaves unspoken. She's bewailing the diocesan monthly that is featuring another series on churchwomen doing extraordinary things: a woman dean of a college at the state university, a woman writer of best-selling books, a woman psychiatrist who heads the staff at a regional center. They don't impress Sallie. She measures a woman's worth by her taste in dress and furnishings, by her domestic skills and by her church work as home-extension. Sallie measures us all by Martha.

The passages of Martha and Mary in the Gospels of Luke and John are among those that speak most nearly to women. Here is our beloved Lord as houseguest, a family friend who drops in for dinner, who is sitting in the living room making conversation while the final touches to the meal are added in the kitchen. He came not only to feed us; that one time, he came for us to feed him.

A woman reading scripture for the good news about women is touched by nothing else with equal poignancy — except the tremendous encounters at the tomb. In this homely scene we can measure ourselves against Mary, we can measure ourselves against Martha. And firmly, for Sallie, Martha has chosen the better part.

Martha, we might say, knew her place. Mary, it seems, was already boldly overstepping the bounds of womanly propriety by neglecting serving to sit there in the living room, to sit in on a rabbinical teaching directed probably to men. "Where have all the Marys gone?" Martha asks herself, "distracted by her many tasks." So she flounces into that living room and interrupts. "Lord! Don't you care that



my sister has left me to get this work done by myself? Tell her right now to come and help."

For once, even Martha is bold enough to compete for her Lord's immediate attention. And his gentle, familiar words repeat her name "Martha, Martha," like a father chiding a pettish child. So realistically is it portrayed that we can hardly doubt this incident in the earthly life of Christ. But we can imagine, too, that even so chided, Martha withdrew again in some hostile sullenness to her necessary serving. Jesus says, "But one thing is necessary." Martha knows, however, that several other things are necessary, also, and it's up to her to get them done.

Marthas Serve

Martha served. Wherever this gospel shall be proclaimed, this is her memorial. Not for Martha to put herself forward and assume a place among men. Marthas serve. They are permanent deacons. The Martha model of the church is good enough for my devout friend Sallie, and she wants to know, ruefully, where have all the other Marthas gone?

Sallie has crossed the considerable

age of 80. As a woman, she has weathered some tough decades in our genus and species. From her front pew at 8 o'clock, where matriarchy solidly establishes her, she looks at pews and pews behind her filling with women lawyers, women real estate brokers, women money-managers. Never mind that certain of them can bake a Bundt cake from scratch almost as superb as Sallie's. Never mind that I refer Sallie, maliciously, to the elegiac final chapter of Proverbs with its remarkable portrait of a biblical woman as money-manager.

Sallie feels betrayed in her calling by these girl-children of Mammon. Even the priest's wife has nothing of Martha about her. Sallie has lived to love and serve her lord, whose name was Leonard. After 55 years of cherishing Sallie and upholding her in her role, Leonard is gone from a changing world. Who needs Sallie's services? Even the church is changed, and does not call upon her skills and good offices.

Sallie's church has indeed undergone, from any woman's point of view, great change. From Sallie's

(Continued on next page)

Nancy G. Westerfield resides in Kearney, Neb. She has contributed feature articles and poems to THE LIVING CHURCH.

VIEWPOINT

(Continued from previous page)

point of view, it's suffering from a shortage of Marthas. The beloved St. Mary's Guild, of which she was once president, is deceased. So is St. Anne's. St. Margaret's hangs on, with six die-hards. The women who lingered at tea and tiny confitures through an afternoon of music, chat, and little Bible-reading, are all Sallie's age, widowed, frail, shut-in, dying. The local ECW is non-existent. A woman in her 80s finds little in the church calendar that invites or encourages her participation. The woman of the 90s hardly has time for the church calendar at all.

"Tell her right now to come and help" has lost its effectiveness as a command. Mary has all too many good reasons why she's not helping to serve, and today money is a primary one. Only in a sense has Mary been set free, "liberated," to fulfill her real potentials. Captive in today's consumer society, she is torn by conflicting drives and pressures. Part of her conflict is the drive still to be Martha, the caregiver, the nurturer.

With this conflict she comes to church on Sunday. Weekdays may allow her no time for the church, but on this day she is seated again at the Lord's feet and listening to his words.

You who stand in the pulpit to proclaim those words, look out upon us. We are the woman in the pew, who by and large has replaced the man in the pew, as you know from statistical re-

ports of the Commission on the State of the Church. Here and there, perhaps still even wearing hats, we sit in little knots of elderly Marthas, lifelong homemakers who have lived anonymous lives of service. What have you in mind to meet our needs, however outdated we may seem to your youth?

And look upon us, the hatless young, who winsomely are both Martha and Mary. Are you standing there

Captive in today's consumer society, she is torn by conflicting drives and pressures.

to address the problem of our modern lives, supporting us as Mary, encouraging us as Martha? We hope you are. Now challenge us.

We are co-workers in the same vineyard, and though we came late, we expect to earn the same denarius; equal pay for equal work, please. Martha/Mary may not have as much time to give you as when formerly she was undivided woman. But speak to her. She hears both the voice that says, "Sister, come and help me," and the voice that says, "Bright girl, sit and listen."

RESCUING KNIGHT?

(Continued from page 9)

Grace is not a promotion. A state of grace — whatever else it may be — is not a state superior to or other than the human one. The desire to be more than human is not aspiration but *hubris*. The evidence of grace is plenitude, not exaltation. The worst temptations of the priest are not those that come from human needs but are temptations to rejection of the human — temptations to competition, to a sense of omniscience, to desire for invulnerability.

Competition belongs in the world of commerce, but not in matters of the spirit. Omniscience is, of course, impossible, and any feeling of possessing it is delusion.

The human always equals the vulnerable; this is inherent in the nature God has given, that nature which he

took on in the Incarnation. Why is a question I won't tackle. I mistrust anyone who will.

Calling, vocation, takes place within this humanness. It can be responded to only by human capacities and limitations, which means that such capacities are sufficient for the job.

Beyond Understanding

As artist, I know what vocation is, and what answering a calling demands. The calling to priesthood and that of art are in some ways different, but in many the same. Both require human nature, itself a puzzle; both involve a cooperation with something else, also beyond understanding. Both involve a kind of divine discontent, both are extremely demanding. Neither can be adequately defined, both are mysteries, but neither has anything to do with magic.

BOOKS

Intellectual History

KARL BARTH: Theologian of Freedom. By Clifford Green. Harper & Row. Pp. 348. \$19.95.

This is fifth in a series called *The Making of Modern Theology*, whose purpose is to show the specific contribution of formative theologians of the past to modern theology. Clifford Green, professor of theology and ethics at the Hartford Seminary Foundation in Connecticut, has provided a brilliant introduction to Karl Barth. The subtitle, "Theologian of Freedom" tells the reader this book will explore that connection of the man's thought to his times.

"Karl Barth lived a life of response," is the way Green summarizes (p. 45). Green develops the book by briefly telling the story of Barth's life and connecting selections from his works, which were Barth's reactions to these events. The result is gripping intellectual history.

For example, through Barth's critical analysis of Feuerbach and Schleiermacher, we are introduced to the culture which crashed during World War I. We enter the search for a modern political position through a writing on socialism. We join in the struggle for a religious faith and community as we read from "The Epistle to the Romans." The error of National Socialism is exposed in "The Barmen Declaration." The source of our sense of freedom is discovered in selections from *The Church Dogmatics*. We look at the age of the Cold War, discovering that Barth advocated that Christians should shun East and West in favor of a third way. Recent events seem to vindicate his judgment that communism was not as dangerous as national socialism and that the issue for us all is still the proclamation of the justice, freedom and peace of God (p. 317).

Green has given us a remarkable digest of a great intellect which was completely single-minded: "If we would know who God is, and what is the meaning and purpose of his election . . . we must look away from all others . . . we must look only upon and to the name of Jesus Christ" (p. 185). This was the compass which did not fail him, nor will it fail contemporary theology.

(The Rev.) RONALD L. WOODRUFF
St. Mary's Whitechapel
Lively, Va.

CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 16.

ALABAMA

TUSKEGEE UNIVERSITY Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Vernon A. Jones, r
Sun 9, 11 H Eu. Wed 7 H Eu

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
The Rev. J. Michael Porteus, chap (602) 623-7575
Sun Eu 6, Wed 12:10

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

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
The Rev. James Spencer, youth pastor 647-3413
Sun Eu 7:30, 8:45, 11:15. Wkdays as anno

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

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 á 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. 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 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 6:30

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

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

CARLOW COLLEGE

CARNEGIE-MELLON UNIV. 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

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

SUSQUEHANNA UNIV.

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

RHODE ISLAND

UNIV. OF RHODE ISLAND Kingston

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

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA Columbia

DIOCESAN HOUSE 1115 Marion St. (803) 771-7800
P.O. Box 1789, Zip 29202
The Rev. Canon Howard F. 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
Rice Lake, Grace Church
River Falls, Trinity Church
Superior, St. Alban's Church

The Church Services Near Colleges
Directory is published
in all of the
January and September issues
of THE LIVING CHURCH.

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

PEOPLE and PLACES

Retirements

The Rev. Paul S. Hiyama, as rector of St. Luke's, Utica, MI 48087.

The Rev. Patrick H. Sanders, Jr., as special assistant to the Bishop of West Tennessee; add: Rte. 4, Box 118-17, Meridan, MS 39305.

The Rev. George D. Young, Jr., from Episcopal High School of Jacksonville, FL; add: 2727 San Lucas Rd., Jacksonville, FL 32217.

Resignations

The Rev. William D. McLean, III, as rector of St. Boniface, Sarasota, FL; add: 703 Tropical Cr., Sarasota, FL 34242.

The Rev. Robert W. Offerle, as rector of Church of the Redeemer, Watertown and Grace Church, Copenhagen, NY; add: 173 NE 6th Ct., Dania, FL 33004.

The Rev. Carlos J. Caguat, as vicar of St. Anne's, Dewitt, MI.

The Rev. Walter R. Draeger, as rector of St. John's, Howell, MI.

Renunciation

On July 6 in the diocesan office in Providence, RI, and in accordance with Title IV, Canon 8, Sec. 1 of the Constitutions and Canons of the Church, the Rt. Rev. George N. Hunt, Bishop of Rhode Island, accepted the renunciation and resignation of the ministry by the Rev. Deacon Paul J. Boardman, Jr. The action was taken for causes which do not affect his moral character.

Cathedral Clergy

The Rev. David F. Klein is assistant to the dean of Christ Church Cathedral, 166 Market St., Lexington, KY 40507; add: 1595 Sumnerhill Dr., Lexington 40515.

Deaths

The Rev. Charles Hamilton Crawford, retired priest of the Diocese of Arizona, died on August 9 at the age of 74 in San Diego, CA.

Ordained priest in 1941, Fr. Crawford attended the University of Minnesota and Seabury-Western Theological Seminary. He served churches in Minnesota and Arizona where he was also honorary canon to the ordinary. He is survived by his wife, Helen, and two children.

The Rev. Arthur Korthueuer, assistant of St. Martin's, Charlotte, NC, died July 19 at the age of 76.

Born in New York City, Fr. Korthueuer attended New York University and Mercer Seminary. He served St. Stephen's and All Angels, both in New York from 1974 to 1978. He moved to North Carolina in 1979. He is survived by his wife, Marie and three children.

Ernest Robinson, a lay honorary canon in the Diocese of Chicago, died at the age of 80 on June 22.

A trustee of the diocese, Mr. Robinson had served three bishops during his years with the

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church; he was a trustee of the diocese, founding chairman of the board of apportionment review and chairman of two search and nominating committees for electing bishops in Chicago. Mr. Robinson was a deputy to General Convention eight times and was head of a committee that governed the deployment office in New York City. Fr. Olson, rector of St. Richard's, Mr. Robinson's parish, called him "the most influential layperson in the diocese over the past 25 years." He is survived by his wife, Marie, a daughter, a son and five grandchildren.

The Rev. **Nelson Thayer**, professor of psychology and religion at Drew University, Madison, NJ, died at the age of 53 of kidney cancer on July 19.

Born in Bryn Mawr, PA, he earned degrees from Yale, Union Theological, and a doctorate from the University of Chicago. The author of numerous books, he had been at Drew University since 1970 and was associate of Grace Church, Madison and founder of Grace Counseling Center. He is survived by his wife, Mai and a daughter.

The Rev. **Arthur H. Tildesley**, rector of Christ Church, Middletown, NJ from 1981 to 1990, died of cancer at the age of 58 on August 4 at his home in Fair Haven, NJ.

Fr. Tildesley was graduated from Trinity College, New York University and New York Theological Seminary. He was born in Spring Lake, NJ and was an executive of National City Bank of New York and treasurer for three years of General Theological Seminary prior to his ordination in 1976. He has assisted at St. Mary's, Point Pleasant and St. John's, Little Silver, NJ. He is survived by his wife, Joan, a son, three daughters, and seven grandchildren.

The Rev. **Lesley Wilder**, retired rector of St. Matthew's, San Mateo, CA, died at home at the age of 77 on August 19.

Born in Tampa, FL, Fr. Wilder was graduated from the University of Florida and Virginia Theological Seminary. In 1941 he founded Grace Chapel, Jacksonville, FL and later served as chaplain in the Navy during WW II. After the war he served St. Thomas, New York City and was assistant chaplain of General Theological Seminary, before becoming rector of St. Matthew's in 1948 where he remained until his retirement in 1978. In 1965 he was invited by the Archbishop of Canterbury to conduct the ordination retreat and preach at Canterbury Cathedral. In 1978 he founded Fr. Wilder Pastoral and Counseling Centre. A gifted retreat leader and writer, he is survived by his sister, Lois.

The Rev. **George M. Woodgates**, retired priest of the Diocese of North Carolina, died in Pinehurst, NC, on July 16 at the age of 75.

Fr. Woodgates attended Fresno State, the University of California, and the Church Divinity School of the Pacific. He was ordained priest in 1952 after which he served churches in California, Illinois, Connecticut and North Carolina where he was priest-in-charge of a number of parishes after his retirement in 1980. He is survived by his wife, Sylvia, a daughter, Mrs. Boyd Jones of Fresno, CA, and a son, James R. Woodgates, Washington, D.C.

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. Christian gifts, books, calendars, more. Dean Teemer Enterprises, 2756 N. Green Valley Parkway, Suite 154-A1, Henderson, NV 89014.

ORGANIZATIONS

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

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

IS THE THREAT of feminist theology exaggerated? Or are the predictions being fulfilled? What will happen to God? *Feminism and the Reconstruction of Christian Belief*, by William Oddie. Copies available from the Evangelical and Catholic Mission for \$7.50. Write: ECM, 1206 Buchanan St., McLean, VA 22101.

POSITIONS OFFERED

EXECUTIVE DIRECTOR of Cathedral Shelter of Chicago, which operates a residential addictions program and provides assistance to individuals and families in time of crisis. Responsibilities include fundraising, management and program development. Contact: Richard Winters, 1535 Forest Ave., Wilmette, IL 60091 or phone (708) 251-2913.

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

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

ORGANIST/CHOIRMASTER for well-established Episcopal cathedral music program. 23-30k + health, life insurance and retirement program. Minimum seven years experience + masters degree. Send resumé to **Holly Loomis, P.O. Box 2328, Orlando, FL 32801** by 10/31.

SMALL (65 communicants), active Episcopal parish in Livingston, Alabama, seeks rector for parish and campus ministry. Livingston, population 3,500, is site of Livingston University. Part-time appointment preferred. Benefits, salary, rectory. Contact **The Rev. Massey Gentry, 521 North 20th Street, Birmingham, AL 35470.**

POSITIONS OFFERED

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

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

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FOR SALE

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

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CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. **Linda C. Woodford, 30 Brimmer St., Boston, MA 02108. (617) 723-9441.**

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CHURCH DIRECTORY

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213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

WASHINGTON, D.C.

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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 10-4:30 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 8; C Sat 5-6

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

ATLANTA, GA.

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

SAVANNAH, GA.

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho 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

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

BOSTON, MASS.

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

BOSTON, MASS. (Cont'd.)

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
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ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, assocs; the Rev. Richard H. Moses, ass't
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

BARNEGAT LIGHT, N.J.

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

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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.

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The Rev. George H. Bowen, r; the Rev. H. King McGlaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

NEW YORK, N.Y.

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

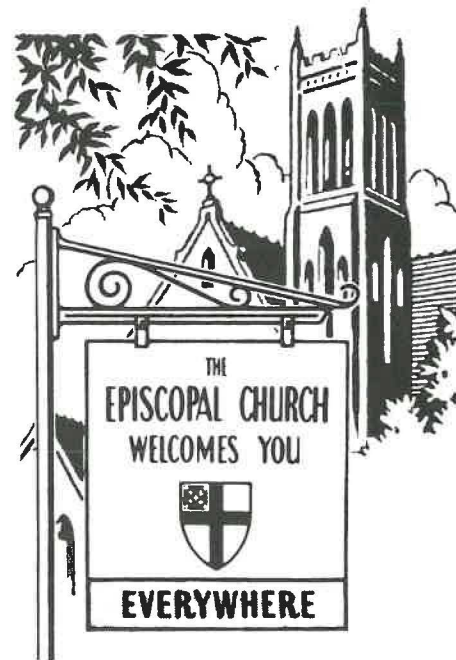
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Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri



PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
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Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno

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Sun Services 7:30 H Eu; 9 adult classes; 9:45 Ch S, 10 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wklys: Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H Eu (Spanish). Mon Matins 8:45

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Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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