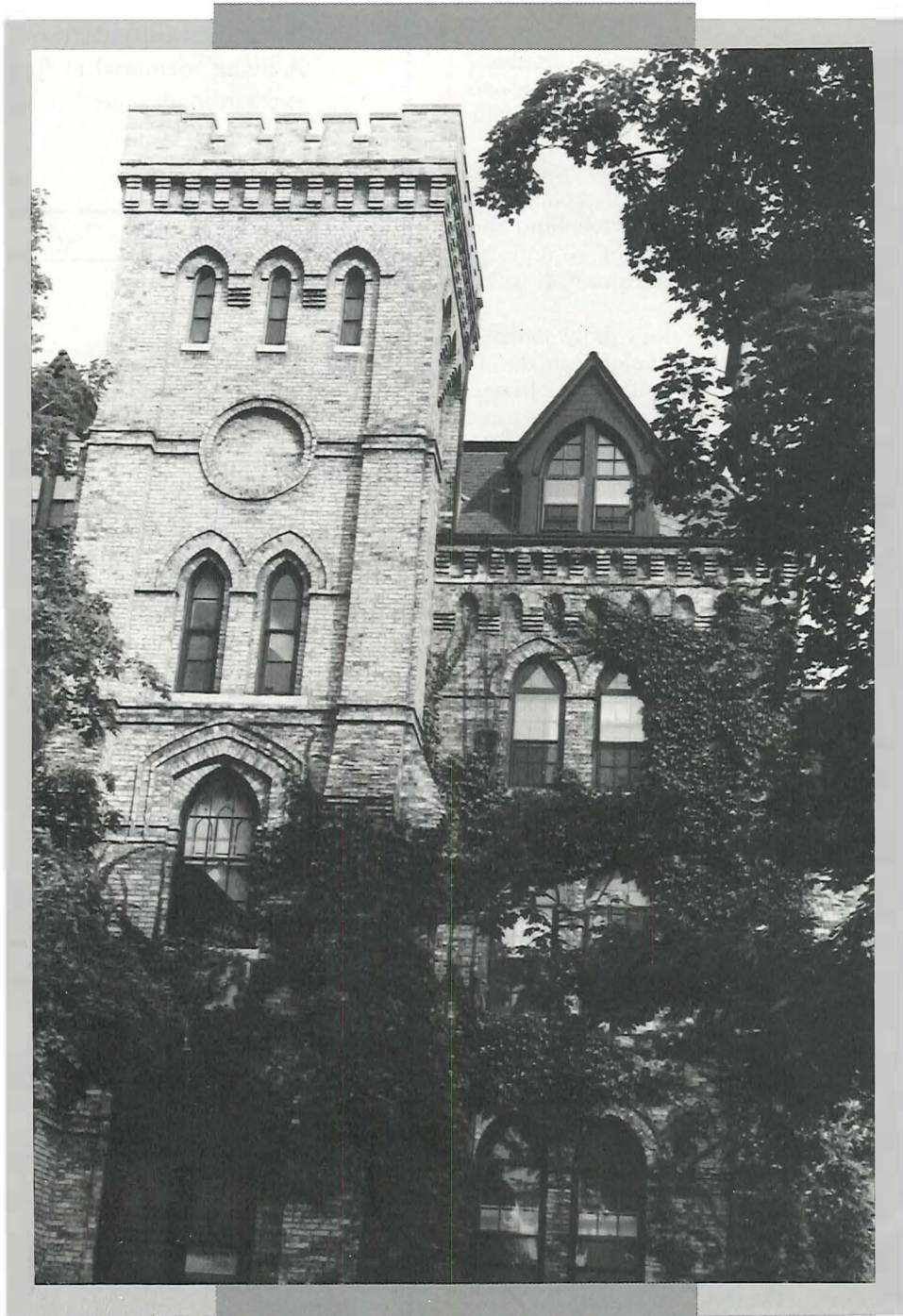


# THE LIVING CHURCH

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James DeKoven's  
Enduring Influence



## The Sun to Rule the Day

*(Second of two parts)*

**M**ystery is often associated with darkness, shadows and obscurity. Yet the sun, the brightest thing we see, presents us with mystery in its overwhelming light and power. It does truly “rule the day.”

For ancient peoples, the sense of mystery surrounding the sun went further. They knew no physical explanation of how the sun could plummet out of sight behind the western horizon each evening and then re-emerge unscathed over the eastern horizon each morning. It was a daily miracle before the eyes of all.

The spiritual interpretation of the sun’s daily journey seems to have reached its fullest and most elaborate development in the religion of ancient Egypt. According to one well-known story in the complex literature of Egyptian mythology, after crossing the sky each day the sun god *Ra* descended into the world of the dead, to face the trials and challenges of this fearsome and dangerous realm. By boat, he made his way underground and finally rose up victorious in the mountains of the east to illumine a new day.

In its own bizarre way, the ancient Egyptian solar myth expressed feelings we all have. The descent of the sun and the ensuing darkness are indeed suggestive of death. One lies down for sleep; one goes down in illness or when wounded in battle; one is put down in death. Waking is a return to light and life, as we rise once more. The daily journey of the blessed sun gives powerful visible expression to this cycle of life, in which going down and coming up, death and resurrection, are repeatedly adumbrated.

For Christians, all of this is a series of hints the universe gives us, signs pointing to the paschal mystery of the death and resurrection of the Lord Jesus. As in the paschal celebration, creation and re-creation, life and a new life in the Spirit are all woven together.

These are among the themes expressed in the daily public prayers of the church. In the Song of Zechariah, traditionally sung or said almost every morning of the year, we acclaim “the dayspring (i.e. the dawn) from on high” (BCP, pp. 51, 93). We pray to God “who dividest the day from the night and turnest the shadow of death into the morning” (BCP, pp. 56, 99). In Evensong, we praise Christ who remains as our light when the earthly sun has set, but we also ask that we may depart this life in God’s faith and fear (BCP, pp. 68, 122), and we pray to God who is “the life of all who live, the light of the faithful . . . and the repose of the dead” (BCP, pp. 70, 124).

Each year we celebrate the paschal mystery most fully in Holy Week and Easter. The public worship of the church puts it before us every Friday, Saturday and Sunday. May the sight of the sun and some of our devotions evoke it, at least briefly, every day.

(The Rev.) H. BOONE PORTER, senior editor

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## ON THE COVER

Beautifully renovated quarters of the DeKoven Center’s retreat and conference ministry in Racine, Wis., Taylor Hall houses numerous pieces of art work and antiques, including the core of the Rev. James DeKoven’s personal library. The DeKoven Center is used for retreats and conferences for religious, educational and civic groups throughout the country [p. 8].

# LETTERS

## False Worship?

I was disturbed when reading the reports of happenings at General Convention, and the culturally religious Native American influences that were presented there [TLC, July 28, Aug. 4, 11]. Several years ago, I had experience in Native American life, traveling with an Indian family and attending many cultural and religious events. By the impact which was made on my life, I am now able to recognize the difference in Indian cultural and Indian religious activities.

Therefore, I was appalled with the cover picture [TLC, July 28] of a medicine man, with a bishop following behind, consecrating the altar to the four winds; and again the "offerings of earth" (even less in value than Cain's offering, but not to the Indian's worship of Mother Earth). The Indian pays homage to the drum and the circle of life, every piece of their dancing apparel has a spiritual meaning in the native religious tradition. Gathered in one body as they were, I am sure the events were spectacular and beautiful.

However, we must not use false religions just for "religion's" sake. "You shall not go after other gods, of the gods of the peoples who are round about you" (Deut. 6:14). Idolatry creeps in all too subtly. When we become one with Christ (Christian), we lay down our life at the foot of the cross and take up the new life in Christ. We cannot keep what we like of our old life and add what we like of Christ.

There were many meaningful issues brought to the convention. Did this false worship fall through the cracks, or was this Satan's way of gaining acceptance again in Christ's church?

M. JOLAINE SZYMKOWIAK  
Horsham, Pa.

## Convention Thoughts

In reading the slant your magazine gave to General Convention [TLC, Aug. 4, 11] I would have thought TLC was not at the same convention I attended.

The gathering at Phoenix was filled with the Holy Spirit, in small, table worship with diverse participants, in an inspiring closing service, in Native American perspectives, in the good humor and grace exhibited by both presiding officers in the House of Dep-

uties, in wrestling with tough, essential issues of the faith, including (sadly, not enough) evangelism, racism, sexuality and the needful.

We were not as clear or definitive on some issues as some would have liked. Certainly, both the "Frey canon" and its counterpart were at least partly disingenuous in content. Both were concerned, at least in large part, with homosexuality, but neither mentioned it. So they were (properly, to my mind) rejected. Instead, the convention adopted a humbler, honest and courageous statement. We affirmed traditional teaching about sexual expression and marriage, frankly acknowledged the discontinuity between that teaching and what many professing Christians do and seem to believe, and challenged the church to examine that discontinuity straightforwardly, not obliquely.

As a Western Michigan deputy, I was pleased to be seated near (almost between) deputations from Fort Worth and Newark. We came to appreciate the people in both deputations, and, I found myself celebrating the powerful witness of Christ in all the varied representations around us.

Sure, we didn't precisely discern the exact mind of God at convention. How could we? We are creatures and limited in our understanding. But maybe God enjoys the spectacle of our strug-

gle to love and know Christ in one another. I do not think we have to worry about God's fragility — or his capacity for compassion. Only our own.

(The Rev.) STEPHAN E. KLINGELHOFER  
St. Luke's Church  
Kalamazoo, Mich.

## What He Said

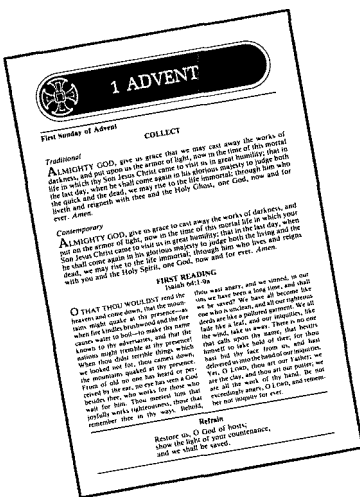
Your coverage of the General Convention reported that I had asked to have my name added to that of two other bishops named in a motion of censure [TLC, Aug. 11]. That much is true. However, contrary to the report in THE LIVING CHURCH, my request was that my name be added to the resolution of censure "for reasons of a genuinely pastoral character, but not having to do with ordination."

(The Rt. Rev.) EDWARD W. JONES  
Bishop of Indianapolis  
Indianapolis, Ind.

## Prophetic Musician

I was unhappy to read the review of Owen Burdick's (not Robert Burdick as described by your reporter) "Pascal Triptych: A King Portrait" [TLC, July 21]. This work was performed for the annual conference of the Association of Anglican Musicians in Minnesota in June and was hailed as a

(Continued on page 5)



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# LETTERS

(Continued from page 3)

deeply-moving tribute to the late Martin Luther King.

In Phoenix, it was used as the ministry of the word in a Eucharist, and I understand that the performers were not properly prepared to do the work justice. My hope is that this significant work may be presented in many places in the future and listened to with the concentration it deserves.

Owen Burdick is one of the prophetic young men in the music ministry of our church and is well into the 21st century in his thinking.

ALEC WYTON

Ridgefield, Conn.

## An Appropriate Work

In response to the editorial, "Out of Context" [TLC, July 28], someone has to say it: "The Paschal Triptych" at General Convention was glorious. As a work of art, it was magnificent. As a spiritual meditation, it was most satisfying. As a substitute for the gospel reading, it was most appropriate. How could such a work possibly be "out of context"?

Your criticism and criticism found the morning following the performance in the copy of *Issues*, which greeted us at the door of Convention Hall, were crushing. The creator-composer of such a work should have been showered with praise. He should have awakened that morning to the world's applause. But then I remember that the critics said of a Beethoven symphony that it was "too loud and difficult to understand." At least Beethoven got the credit. Beyond saying that this oratorio was the work of an electronics studio, the composer was not even mentioned by name. Do people believe that it came about by pressing a button or flicking a switch? So it is always with the Philistines.

As for the music, let us admit it was

## To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

not Thomas Tallis. But Beethoven wasn't Mozart, nor Mozart, Vivaldi. It was music for our age; it was difficult, and the choir that performed it with only one rehearsal should be applauded. The taped selections were thrilling to hear and most appropriate for the opening of a convention whose first issue was racism.

(The Ven.) SHIRLEY F. WOODS  
Livermore, Calif.

{ *The composer was mentioned on page 7 of the issue cited by the correspondent.* Ed.

## Courageous Compromise

I didn't attend the General Convention in Phoenix. I had more important things to do, such as helping a deaf couple get through a personal crisis. However, what took place at General Convention proved me wrong.

My hat is off to both the die-hard conservatives and the die-hard liberals. It took courage and humility for all to compromise. Jesus was a perfectionist, but never an autocrat. He was more concerned with people than power. God needs all of us if the church is to love and enjoy God-in-Christ and to make him known to all people.

(The Rev.) WILLIAM L. SHATTUCK  
Harrison, Ark.

## Proud to Be...

The decisions of the General Convention [TLC, Aug. 4,11] made me proud to be Episcopalian. Those present might have done better, but no one can say that we are a homophobic church, unlike most others.

The convention failed to recognize that love which can exist between persons of the same sex should be blessed by the church if chastity is the ultimate goal. This would preserve the "sanctity" doctrine of the traditionalists and at the same time make gays and lesbians who choose to love each other and the Episcopal Church feel that the church loves them, their "imperfections" notwithstanding, and not in the hypocritical "hate the sin, love the sinner" sense either.

The decisions reached in Phoenix make clear that any gay or lesbian who has any spirituality, respect for history,

(Continued on page 12)



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## Liturgical Scholars Hold Meetings in Toronto

Liturgical scholars from many parts of the world converged on Trinity College, Toronto, Canada, for a series of three meetings in mid-August. The first, the international Anglican Liturgical Consultation, focused on holy baptism and related matters. More than 60 participants from North and South America, the British Isles, Africa, Sri Lanka, India, the Philippines, Australia and New Zealand spent five days in often animated discussion, after which they reached virtually unanimous agreement on many questions.

Perhaps most controversially, participants urged that Anglican bishops should be able to delegate the performance of confirmation to priests.

Baptism alone, they agreed, was sufficient to admit new Christians to holy communion. On the more conservative side, they reaffirmed baptism as an unrepeatable sacrament for both infants and adults, and urged the importance of pre-baptismal instruction for adults and for parents of children. The revival of the catechumenate was endorsed as a method of preparing adults. The importance of the name of the Father, and of the Son, and of the Holy Spirit in the baptismal rite was also maintained.

Many of the Anglican consultants remained in Toronto to join in the biennial congress of Societas Liturgica, an international ecumenical association of liturgical scholars, attended by

approximately 200 people from many parts of the world. This five-day meeting devoted its primary attention to the relation of the Bible to liturgy, the character of different lectionary systems, and related matters. Simultaneous translations, and also previously-printed translated material, enabled members to participate in English, French or German.

Following the congress, the English Language Liturgical Consultation met, a select ecumenical and international working group. Its primary focus was on the nearly-completed revision of the so-called "Common Lectionary," an ecumenical three-year cycle of readings similar (but not identical) to that now used by Episcopalians, Lutherans and Roman Catholics. The revision, planned for publications in 1992, will include some new selections recognizing the place of women in the history of salvation, and will avoid some texts felt to reflect anti-Jewish prejudice. Further options also will be provided for Old Testament readings in the summer.

Preliminary work also is being done by this ecumenical group on a projected new Common Eucharistic Prayer. This, however, will require years of further work.

(The Rev. Canon) H. BOONE PORTER

### Two Cultures Shown Far Apart

The diversity of the Anglican Communion and the challenges awaiting the Most Rev. George Carey, Archbishop of Canterbury, were emphasized recently through two ceremonies held thousands of miles from each other. One was a solemn Eucharist the archbishop attended near Dogura in Papua New Guinea. The other an unusual service of exorcism outside of Lambeth Palace.

The archbishop was visiting Papua New Guinea to mark the centenary of the arrival of the missionaries Albert McLaren and Copeland King in August 1891. "England itself may need missionaries to come to us with the same verve and fervor as they once did 100 years ago to this land," he told his Papua New Guinea congregation.

"I couldn't have made a better choice for my first overseas visit," Archbishop Carey said. He spoke of the "enviable figures" Papua New Guinea had of church attendance compared to England's. "We now need to be re-missioned" back home, he added.

But back home at Lambeth Palace, about 75 young people, most of them gay or lesbian, were holding a

service of exorcism intended to drive out the "demon of intolerance" from the Church of England. Self-proclaimed members of organizations such as the "Sodom and Gomorrah Residents Association" and the "Whores of Babylon" waved banners and participated in the ceremony to protest the archbishop's views on homosexuality, which he regards as sinful.

"Let us purify ourselves of the poison heaped on us all our lives by the Church of England," chanted a woman dressed as a high priestess in a low-cut velvet gown. "We are here to cure an institution that is possessed by a demon — the demon of homophobia," she said.

Dave Hurlbert, an American participating in the event, said the gay community filled the vacuum left by the churches. Demonstrations like this, he said, gave a sense of togetherness.

Meanwhile, back in Papua New Guinea, the archbishop was praising and defending last century's missionaries. "As some of the great 'isms' of recent years are being annihilated, Christianity is being given a great opportunity to fill the vacuum," he said.

### Springfield Plans Election

The Diocese of Springfield planned to hold an election for a new bishop on September 14 and announced six nominees.

The nominees include the Rev. Elliott H. Blackburn, rector of St. George's Church in Belleville, Ill.; the Rev. Canon Wayne H. Carlson, rector of St. Luke's Church in Manchester, Mo.; the Rev. Peter H. Beckwith, rector of St. John's Church in Worthington, Ohio; the Rev. Robert D. Harmon, rector of St. Mark's Church in Richmond, Va.; the Rev. Jack L. Iker, rector of Redeemer Church in Sarasota, Fla.; and the Rev. Richard Kallenberg, rector of St. John the Evangelist Church of Elkhart, Ind.

The Rt. Rev. Donald Hultstrand retired as Bishop of Springfield September 1.

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# Charting the Course

## The church needs a generation of strong leaders to guide its congregations, says Dr. Philip Turner

"There is a crisis of leadership in the Episcopal Church and the question of authority is at the heart of it," the Rev. Philip Turner said in a recent interview. Formerly professor of Christian ethics at General Theological Seminary, Dr. Turner is the new dean of Berkeley Divinity School at Yale.

Since the 1950s, leadership training in the Episcopal Church, Dr. Turner said, has been based upon a model of the priest as a therapist working with clients. Priests have been well trained to make people feel better about their lives, but they frequently don't know how to lead people into the Kingdom of God.

"Pastoral theology must change from this individualistic approach to community formation," he said. Preaching the whole gospel, hard sayings and all, calling for commitment and incorporating believers into the body of Christ, is not a private event, but a corporate one as our baptismal covenant powerfully states.

The current questions being asked of the church use clinical categories of personal psychological well-being, such as healthy vs. sick. The church is better served, Dr. Turner noted, by the question of obedience vs. disobedience. But the question of obedience implies authority, and we are so frightened of the possible abuses of the power of authority in ourselves and others that we have abdicated our role as leaders and chosen to be enablers, managers and therapists instead, he explained.

Biblical authority, which arises from the community of believers, sets free the gifts of the body, Dr. Turner said. "Leadership is not just the management of program or providing therapeutic relief, but the maintenance of the spiritual health of the body," he said.

Dr. Turner, whose books include: *Sex, Money and Power*, and *Men & Women: Sexual Ethics in Turbulent Times*, has written extensively on



Dr. Turner

power, authority and leadership in the church.

"Christian belief can no longer be assumed in our society, which is not only indifferent, but hostile to the Christian message of sacrifice, forgiveness, redemption and grace," he said. "Our calling is not only to a profession, but to a holiness of life that affects our relationships with sex, money and power, enemies, strangers and friends.

### Community of Believers

"If the church is to be heard in our pluralistic, non-Christian society, priests must lead it in reorganizing congregations in ways that attract people looking for a new way to live. What the church needs is a generation of leaders trained to chart the moral and theological coordinates for a church adrift."

That can only happen, Dr. Turner said, if seminaries train priests to lead. Too often leadership is equated with

the ability to respond to ecclesiastical stimuli. But priestly formation, he said, is more than teaching people to marry, bury, baptize and preach; it is also a way of living within a community of believers who exercise their mutuality of gifts in ways the world knows nothing about. Our piety, worship and community life must be deliberately Christian, he said.

Dr. Turner, who served ten years as a missionary in Uganda and has taught in this country since 1974 at the Episcopal Seminary of the Southwest in Austin and at General Seminary, will be installed in October as Berkeley's dean, succeeding the Very Rev. James Annand, who had held that post since 1983.

"The issues facing the Christian church today," Dr. Turner said, "are so significant, no single denomination has the resources to deal with them alone. An effective Christian message for our society is beyond the reach of any one church, but in an ecumenical setting where genuine diversity exists we have a chance."

He finds Berkeley an ideal setting for this vision of priestly formation. Yale is an ecumenical but still distinctly Christian divinity school within a major university that has a strong Episcopal presence. At Berkeley students have substantial access to the wisdom of Wesley, Calvin and Luther; they can engage the rich traditions of Mennonites, Quakers and Roman Catholics on a daily basis.

Dr. Turner says in the old days many bishops sent students to their seminaries out of nostalgia, if they were run as they had been when the bishops went there. Today bishops are more concerned about three areas in their seminarian's education: the competency of the curriculum, creedal orthodoxy, and priestly formation. "Competent, orthodox priests who can lead, that is our mission at Berkeley," he said.

(The Rev.) DAVID JAMES

# James DeKoven's Enduring Influence

The DeKoven Center in Racine, Wis., and its ministry offer a living memorial to an extraordinary church leader

By JAMES B. SIMPSON

**T**he 160th anniversary of the birth of one of the most extraordinary figures in the Episcopal Church, James DeKoven, falls on September 19, and it will be 120 years on October 4 since his spirited defense of the real presence of Christ in the holy communion at the 30th General Convention in Baltimore.

The acceptance of that doctrine and the continuing life of the DeKoven Center at Racine, Wis., are his most enduring memorials. His widely-observed commemoration in the calendar of *Lesser Feasts and Fasts* is March 22.

The beautiful, 30-acre campus bordering on Lake Michigan, at Racine, was rescued from a sheriff's sale on mortgage foreclosure in 1934 by St. Mary's Home of Chicago, a part of the Western Province of the Community of St. Mary (CSM). The sisters had used it as a summer camp for their orphanage in Chicago, and, on satisfying its creditors, took it over as a summertime convent. In 1938, under the corporate name of the DeKoven Foundation for Church Work, the sisters began year-round occupancy of Taylor Hall and proceeded to the arduous task of restoring the splendid old English Gothic buildings.

## Property Transferred

In 1986 the sisters transferred the property and corporation to the Diocese of Milwaukee, to be known as the DeKoven Center, embracing a comprehensive program of spirituality, education, the arts and community relations and service. The Rev. Travis Du Priest, book editor of *THE LIVING CHURCH*, is director. He works with two coordinators, Jean Goodwin and

---

*The Rev. James B. Simpson is interim rector of St. Alban's Church, Tokyo.*

Julia Peyton, and maintenance and housekeeping staff. The Rev. James Griffiss, long a professor of theology at Nashotah House and more recently the Church Divinity School of the Pacific, becomes this fall theologian-in-residence at the Center for Theology and the Church at the DeKoven Center. Lake Oaks at DeKoven, a retirement facility built by the diocese, "completes" architecturally the quadrangle of the campus. The latter is owned by Episcopal Homes Management and has a separate board of directors.

## Born in Connecticut

The man whose name has been so long linked with the property, James DeKoven, was born in Middletown, Conn., the ninth of ten children, and grew up in Brooklyn where his father was a banker. He wrote an Epiphany hymn at 12, published a small book of poetry at 15, graduated second in his class from Columbia, was valedictorian at General Seminary, and followed an older brother into church.

Accepting appointment as professor of ecclesiastical history at Nashotah House, he also became rector of St. John Chrysostom's, in nearby Delafield; and in the small, red-painted church, still standing, was ordained to the priesthood by the Rt. Rev. Jackson Kemper, then bishop of a vast northwestern area. Three years later, James DeKoven became warden of St. John's Hall, which prepared young men for priestly studies and survives today as St. John's Military Academy.

In the fall of 1859, Fr. DeKoven turned his attention to Racine when a severe economic depression forced St. John's and Racine College to merge. Begun in 1852 with one professor and nine students, Racine College grew under DeKoven to be one of the most distinguished colleges west of the Alleghenies with an enrollment of

220 students. Its life centered around daily services in St. John's Chapel and Evensong with a vested choir of 32 students. Fr. DeKoven also frequently heard private confessions.

Meanwhile, Fr. DeKoven kept his contacts in the east, a major source of support, especially from the Rev. Morgan Dix of Trinity Church, Wall Street. Together they pressed for the recovery of Catholic tradition, then blossoming in the Oxford Movement in England, but which ran into stubborn opposition at the General Convention in New York City in 1868 and the two successive conventions. Fr. DeKoven's victory in eucharistic theology, as well as ritual uniformity, caused opposing bishops to block his election to the episcopate several times, as Bishop of Wisconsin in 1874 and Bishop of Illinois in 1875.

Fr. DeKoven stayed on in Racine, rejecting calls from Trinity in New York and from Boston's Church of the Advent, and died unexpectedly of a heart attack at age 47 on March 19, 1879 in Taylor Hall. His college subsequently declined and with it the dream of becoming a great church university of the west and northwest, much like Sewanee's status in the south, that had been envisioned by nine supporting dioceses — Michigan, Indiana, Nebraska, Missouri, Colorado, Wisconsin, Western Michigan, Illinois and Fond du Lac.

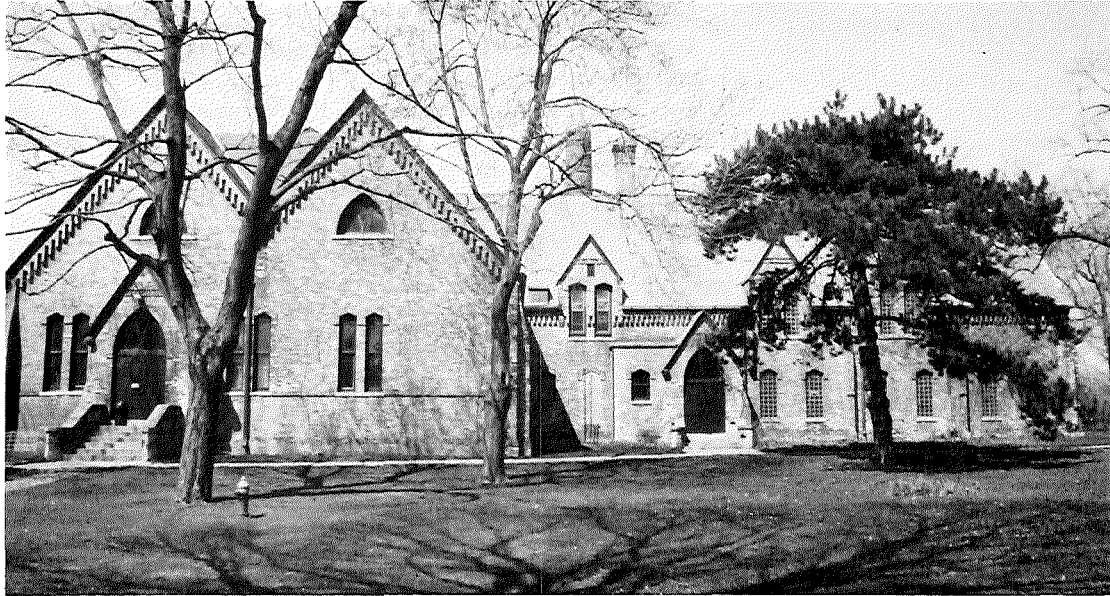
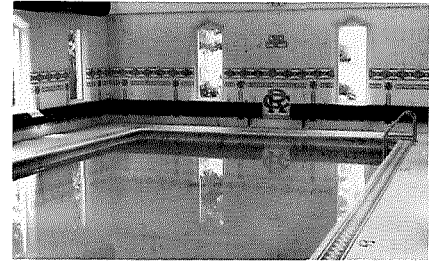
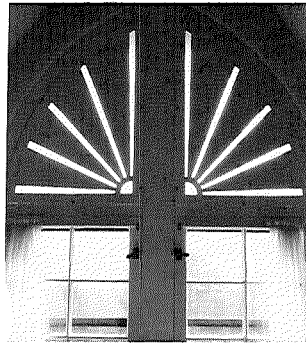
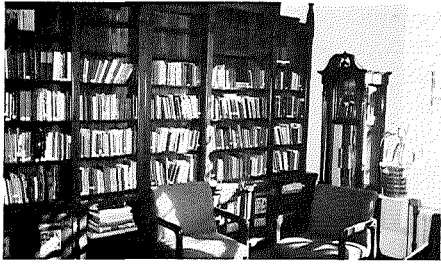
## Place for Orphans

Economic difficulties led the college to operate as a military academy and a junior college before its final closure in August of 1933, but a resurrection was in store.

"The topic of DeKoven's purchase was hush-hush," laments a former sister, Hilary Ross, who wrote *Ten Decades of Praise*, a highly readable centennial history of CSM in 1955:

"As I understand it, Sister Eanswith





Some scenes at the DeKoven Center

could not get the community to agree to the purchase, so in her capacity as superior of St. Mary's Home for Children, she simply got her family to provide the purchase price (somewhere in the amount of \$40,000). She was motivated by the need for summer play space for the orphans, of course; but she was astute enough to recognize a terrific bargain when she saw one. I adored her. Her action was regarded as sinful disobedience by some of CSM and as directly from the Holy Spirit by others."

Sister Mary Grace, formerly superior of the Western Province and superior general during CSM's more recent reformation, takes up the story:

"In 1935, the Sisters formed a no-stock, not-for-profit corporation called the DeKoven Foundation for Church Work and registered it with the Wisconsin Secretary of State," she writes from her home in Dousman, Wis.

For 48 years the sisters were the facilitators for countless conferences, retreats and summer camps. They were eventually able to repay the purchase price to the community.

"Nothing else quite like DeKoven

exists in the American Church," wrote the [now retired] Bishop of Northern Indiana, the Rt. Rev. W.C.R. Sheridan. "No human being can say how many people it has converted to our Lord Jesus Christ, nor count the number of those whose conversion has been deepened by a visit there. The list of activities is both amazing and endless — and always undergirded and colored by the life of the religious in their daily round of praise."

### Property Contributed

In 1986, the community revised the articles of incorporation by deleting the paragraph stating its sisters were members and adding a new paragraph which made the executive council of the Diocese of Milwaukee members of the corporation.

"When we made this exchange we asked for some funds to continue our ministry and to supply retirement funds for the sisters who had worked for DeKoven," Sister Mary Grace said. "This was not a sale but a contribution from CSM to the diocese."

In Racine, the DeKoven Center, with an attractively designed logo,

has new life. Taylor Hall continues to be the main structure for retreats and conferences while the east building is devoted to a Montessori school and the Spectrum School of the Arts. The old gatehouse has been made into apartments and the gym and pool have been renovated. St. John's Chapel is in regular use for services and weddings and was recently visited by the Rt. Rev. Robert A.K. Runcie, 102nd Archbishop of Canterbury. A quotation of Lord Runcie's signed by him hangs above the registration desk of the Taylor Hall common room. It bespeaks of what the DeKoven Center has been and continues to be for so many in the church: "In every life God raises us holy places where he means us to find him."

DeKoven confidently moves into another era of service to the church and the grave of the priest at the center of its early life is still a place of pilgrimage.

As James DeKoven himself said prophetically in an ordination sermon in 1874, "It is one of the notes of the Church of God that it has a marvelous adaptation to different times and circumstances."

## Questions About Baptism

A recent consultation of Anglican liturgical scholars in Toronto [p. 6] dealt with questions which, directly or indirectly, have a bearing on us all. The basic character of holy baptism does need to be more clearly understood, and our church needs consistency in upholding better patterns of prebaptismal preparation and instruction. Such preparation must not suggest that baptism itself is the end of the process, but point ahead to communicant status for young and old.

The baptized should become full members of the church, not (as is so often the case) non-communicant fringe members. Baptismal preparation should be seen as important enough to merit the change of parish schedules on occasion and, where appropriate, to merit establishing a joint catechetical program operated by two or more adjacent parishes.

The decline of confirmation in recent years merits thought. Its delegation to priests would have been very valuable in colonial America and some other places where formerly bishops were not available. The question would appear to lack urgency today.

We are disappointed that the consultation did not give attention to the simplest and most obviously needed reform in our usual baptismal practice — namely the use

of significant amounts of water. Several gallons of water give a better idea of the seriousness of the sacrament, both for candidates and for witnesses, than many words in a sermon or lecture.

## Good Time to Get Involved

It has been said in jest that the Episcopal Church goes on vacation during August. That is only partially true. One needs only to try to reach a bishop or rector during August to get firsthand experience of the aforementioned remark. In addition, many of our parishes report considerably-reduced congregations during August as members try to get away to enjoy the remaining days of summer.

Now that we've reached September, the opposite is true. Vacationers return, church school and other activities resume, choirs reappear and attendance increases. It's a busy time in most congregations.

We hope the busyness of this time of year is a productive time for your parish. We urge church members to consider becoming involved in a new ministry as various activities resume. This is a good time to join a Bible study, choir, altar guild or some other activity which may have been put off for years. Why not discover what you've been missing?

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## VIEWPOINT

# Time to Hold Hands

By THOMAS F. REESE

*"O God . . . with you as our ruler and guide . . . may we so pass through things temporal that we lose not the things eternal . . ."* [BCP, p. 231].

What will the three years before the next General Convention bring? Contention? Compromise? Confusion? However one might feel as a result of the deliberations in Phoenix, we all could benefit in taking an objective step back from those proceedings and a brief step out of the doors of our Episcopal

Church. For we need to recall some of what is facing the church in the world.

In a recently-published book, *The Day America Told The Truth* (Simon and Schuster), the research of authors Peter Kim and James Patterson suggests that, in our society, "things temporal" are pretty terrifying and "things eternal" do not matter to most people. Given the climate of our age, the reader might say, "So, what else is new?" But the disturbing finding of this book is in how pervasive certain attitudes are across all regions of the country.

The sorry "truth" revealed in this survey is that most Americans do not have any kind of value system beyond themselves. As a whole, Americans

recognize no higher moral authority by which to measure the goodness or evil in the field of choices before them. Thus, we are not seeing so-called "secular humanism" replace religious values; we are witnessing a "value vacuum."

Though plenty of people believe God exists, fewer are believing that God's existence can be a powerful reality in and for their lives. People are increasingly unsure of themselves, suspicious of each other, and cynical and rejecting about leadership (be it political or religious). The religious figures and scriptures that gave us guidelines for so many centuries have lost their meaning in our collective moral imagination. As we enter the 1990s, only

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*The Rev. Thomas F. Reese is rector of the Church of the Holy Advent, Clinton, Conn.*

## In the 'peace,' you are pledging yourself to carry out your baptismal calling.

one in five Americans ever consults a minister, priest or rabbi about life issues. Half of us have not been to a religious service in at least three months; one in three has not been to worship in more than a year.

When we look at the society in which we live, what does the survey discover? That we believe we are the most violent industrialized nation on earth, and that it is going to get worse; that the United States already has become a greedier, meaner, colder, more selfish and uncaring place.

How do we get by? Some 91 percent of us lie regularly, admitting we find it hard to get through the week without, at least, a "white lie." In addition most of us try to separate ourselves from the mess, thinking we will be immune to the worsening social situation while improving our personal lives.

When asked about how we envision our futures, what we would change about ourselves, most people said their dream is to be richer or thinner. "Smarter" ran a distant second. Being "a better person" did not even finish in the rankings!

That is the bad news. But here is good news coming out of the same survey: 14 percent of the people in this country call themselves "truly religious"; 99 percent of these people are under age 65; and those who describe themselves as religious are people particularly suited to addressing and doing something about the disconcerting attitudes and issues of contemporary life. Here's why:

Religious people scored higher than others did on moral questions of what defines a society as civilized. Religious people are far less likely to "sell out." Religious people are more willing to sacrifice themselves for what they believe. Religious people are less prone to do something they consider immoral just because others are doing it. Religious people are much more sure of their own moral worth; they are more at peace with themselves and satisfied in their lives. Religious people are committed to the truth and to family, and they are more willing to work to

make a difference in the world.

So, for all the change and erosion taking place in the world, the mission of Christ's church and the ministry called for by all the baptized has not changed one bit. Yes, the winds of the world are against us; we are making headway painfully. But remember, in facing the storm, Christ does come to us walking on the water.

How? That is a legitimate question. Consider "the peace" during the Eucharist. It is not a *pro forma* handshake or a folksy rite of good morning. The peace is a joining together, a knitting together, a demonstration of our eagerness to maintain the unity of the Holy Spirit in the bond of Christ's peace. In the exchange of the peace, you are pledging yourself with others to carry out your baptismal calling. During the peace we are seeing Christ in each other. We are embracing, and being embraced, by Christ. This is not poetry, this is not symbolism. This is

Oh, Tree of Life become in me  
My strength, my life so free.  
Root up from deep within  
A truer, purer tree.

Cast out the sin that holds me  
Back from a life of grace.  
Give me a greater sense of Thee  
As new footsteps I trace.

The pain God gave Eve to bear  
And to Adam gave the thorns  
Filter out that ill in me  
Of pain and thorn which groans.

The seed inside from deeper root  
Clamors to shoot through  
Cast aside the pain and thorn  
And break in song anew.

Out of earth's deep dark  
New life like morning dew  
Lends a fragrance to the root  
That makes me fresh and new.

Sally Swart

real — building up the body of Christ.

If we are going to be faithful to Christ, if we are going to have the Holy Spirit's strength for the work of the church in the world, which is to lead the world back into wholeness in God, then we, the church, must hold hands. That is what the three years before the next General Convention must bring.

It is like the story of a little child who wandered away from his house one night. The night was dark, wet and dirty. The door was open and he was a toddler. He could have been gone for an hour before his mother missed him. When she went to get him, he wasn't there. She called his name; no answer. She looked in the basement, upstairs, every place in the house. Finally she realized he had gotten out. She ran to the farmyard, where the working men were finishing chores, but he hadn't been there.

As it happened, for miles in all directions, there were huge wheat fields. A search party was organized, but under the conditions of darkness and rain they soon had to give up. At dawn the next day they were out again with extra help, and eventually one man called everybody together and said: "This is crazy. We're running every which way without any plan or organization or attempt to work together. That child could be one or two yards away from you in that tall wheat and you wouldn't notice him. Why don't we just line up, hold hands, and move in a straight line?"

So they did. And about 30 or 40 yards down the field, they found him. He had fallen into a gully and was in and out of consciousness, having been lying there since the previous night exposed to the wind and rain. They picked him up and rushed him back to the house. And, as they placed him in his mother's arms, with her sitting on the doorstep with the people looking on, the tears streaming down her face, she cried: "My God, what would have happened if you waited any longer to hold hands?"

Let us wait no longer.

## LETTERS

*(Continued from page 5)*

authenticity, and liturgy has no choice but to be Episcopalian, with humility and enthusiasm, and with willingness to truly love those who disagree with him or her. We are not a monolithic religion, and to attempt to become such would sabotage the spirit of Anglicanism.

ROBERT F. DORUM  
Poughkeepsie, N.Y.

### Also Elected

As a deputy in Phoenix, I was elected at General Convention to a second term of the General Board of Examining Chaplains, though my name did not appear in your listing of persons elected to various positions [TLC, Aug. 18].

(The Very Rev.) WILLIAM H. PETERSEN  
Bexley Hall  
Rochester, N.Y.

*} Dean Petersen indeed was re-elected.  
{ We apologize for the omission. Ed.*

### Cultural Elitism

Having been in the Middle East since February 23, and in Kuwait since March 4, and having read both the secular and religious press concerning whether or not we were engaged in a just war, I am not sure whether to laugh or cry over your pompous, naive self-righteousness in the editorial "Post-War Questions" [TLC, July 7].

First, to clear up some simple misinformation, Kuwait is not "virtually a burning wreck." This is the worst kind of uninformed hyperbole based on inaccurate press reports, rather than first-hand knowledge. Admittedly, the country was close to that on March 4, but through the efforts of the Kuwait Emergency Recovery Office of the U.S. Army Corps of Engineers (who I work for in my secular occupation) in concert with Kuwaiti engineers, and the various Government of Kuwait Ministries, the senseless and brutal pillage and destruction wreaked by the Iraqi army has largely been reversed. While much work remains to be completed, Kuwait is recovering rather nicely.

Looking next at the "oppressive Kuwaiti government" which you wonder about the rectitude of preserving. The government is not American, it is not democratic, in the sense that we understand the concept, it doesn't look or operate like the senate or the congress,

but it is far from oppressive. If it has a major flaw, from my observation, it is that it gives its people, citizens and third country nationals alike, too much. To speak of oppression, a word fraught with the most negative of emotions and perceptions, without, I would venture to say, first-hand knowledge of anything that has transpired in Kuwait, is a careless use of your editorial prerogative at best and a sorry example of cultural elitism.

Was this war just? Is it just to stop the annihilation of a people and a society? Is it just to prevent the systematic destruction, looting and vandalism of an entire country? More simply, is it just to protect the weak from the biggest bully on the block?

I really don't have the "theologically correct" or even politically correct answer. I only know what I see: people who have lost friends and loved ones, homes, businesses, virtually everything, looking with gratitude on those who took the chance that they might be fighting an unjust war to help free them and who have stuck around to help heal the wounds and rebuild not only their buildings, but their confidence, their self-esteem and their identity. As a deacon, called to a ministry of service, I can honestly say that nowhere have I felt more fulfilled in that ministry than in the last six months living with and helping the people of Kuwait.

(The Rev.) JAMES N. PARKER, JR.  
Kuwait City, Kuwait

### Theology Needed

David James' diagnosis, "Evangelism: We Need a Theology" [TLC, Aug. 4], is common enough. Just as common are lists of requirements for real evangelism: study from cool, grey granite religious bedrock and much else in the same vein. We have done all that for years. The granite is now fine sand and all the words are weary proclamations repeated yearly. And who listens? Who can any longer hear the classic presentation?

Fr. James and his seminary (all seminary) classmates came out of school into a world which has nearly nothing to do with seminary training. Theology, then, has to make its pitch for the 21st century in a new vocabulary. In the beginning, theologians created new words to fill out what they knew. It was not a classic age. Neither is this one.

JOHN CLARK  
Poughkeepsie, N.Y.

### The Maryland Vote

As one of the people who voted against the resolutions referred to by Alvin Kimel in his Viewpoint [TLC, July 21], I thought a few balancing words might be permitted.

I voted against them because I object in principle to voting on matters of faith in bits and pieces brought forward to serve the agendas of various and sundry self-appointed protectors of tradition. Over the past three years, the Diocese of Maryland has faced a number of these in convention and they have almost all met the same fate.

Readers should know that no priest has renounced his or her oath of conformity, neither has any parish denied the Nicene faith; thus there exists no reason to pass such resolutions.

I also voted against them because they represented the agenda of Episcopalians United, the Episcopal Synod, and individuals who believe their peers need to be tested for purity. No matter how we voted, these groups would have used the result to promote their partisan agenda. Had we voted in the affirmative, I'm sure we would have seen letters claiming that the Diocese of Maryland supported the EU or ESA agenda instead of articles like Fr. Kimel's accusing us of apostasy.

What's most deplorable is that Fr. Kimel has maligned our diocese before your readership without offering or considering that there are alternative reasons for the resolution's failure.

Convention resolutions, as we are finding out, are hardly the vehicle to use for discussions and decisions about matters of faith. Even less so are they the grist for charges of apostasy made in the absence of any responsible collegial or diocesan discussion.

(The Rev.) MICHAEL B. RUSSELL  
Grace Church  
Elkridge, Md.

• • •

In response to the article "A Crisis of Apostasy," I must ask whether the author is telling us that both the sheep and the goats of our Lord's well-known parable (Matthew 25:31-46) "will go away to eternal punishment..."? If that is what Fr. Kimel is telling us, and if he is correct in so telling us, then our Lord is planning to play one cruel trick upon some unsuspecting souls at the last judgment.

(The Rev.) ALBERT L. CLARK  
St. Andrew's Church  
Baltimore, Md.

# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE students need to be remembered. Do you have a son or daughter at 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, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

## ALABAMA

**UNIV. OF ALABAMA at Birmingham** Birmingham  
**ST. ANDREW'S** 1024 12th St., So. 35205  
 The Rev. Dr. James F. Tuohy, chap  
 Sun H Eu 8, 10 & 5:30. Wkdays each day

## COLORADO

**UNIV. OF COLORADO** Boulder  
**ST. AIDAN'S** 2425 Colorado  
 Sun 8, 10 HC. Student Fellowship Sun 5:30. (303) 443-2503

## DELAWARE

**UNIV. OF DELAWARE** Newark  
**ST. THOMAS'S PARISH IN NEWARK**  
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Robert J. O'Connor, univ. v  
 Sun 8, 10, 5:30. Wed 12:10. Student Fellowship Sun 5:30.  
 HD as anno. EP daily. ES 2nd Tues

## 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 & 6:30. Wkdays as anno

## GEORGIA

**ATLANTA UNIV. CENTER** Atlanta  
**ABSALOM JONES CHAPEL at Canterbury Center**  
 791 Fair St., SW  
 The Rev. William Boatright, 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 7:45, 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.  
**EMORY HOSPITAL** H Eu Sun 3. Canterbury Mon 7

## 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

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

## IOWA

**GRINNELL COLLEGE** Grinnell  
**ST. PAUL'S CHURCH and Student Center** State St. & 6th  
 The Rev. Willa M. Goodfellow, v & chap  
 Sun HC 8 & 10:30. Wed HC noon. Canterbury Club and other as announced

**UNIVERSITY OF IOWA** Iowa City  
**EPISCOPAL UNIVERSITY CHAPLAINCY**  
 26 E. Market Street 52245  
 The Rev. William Moorhead, interim chap  
 Sat Eu 5:30 (319) 351-2211

## KANSAS

**UNIV. OF KANSAS** Lawrence  
**CANTERBURY HOUSE** 1116 Louisiana  
 The Rev. Julia Easley  
 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

## 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

**SMITH COLLEGE** Northampton  
**ST. JOHN'S** 48 Elm St.  
 The Rev. James G. Munroe, r; the Rev. Patricia M. Collier, c  
 Sun HC 8 & 10. Student Fellowship—Tues noon (HC & lunch)

**WILLIAMS COLLEGE** Williamstown  
**ST. JOHN'S** 35 Park St.  
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't  
 Sun H Eu 8, 10; Wed 7:15; Fri 5. HD 12:15; MP 8:50 wkdays

## MICHIGAN

**UNIV OF MICHIGAN** Ann Arbor  
**CANTERBURY HOUSE** 218 N. Division St.  
 The Rev. Dr. Virginia A. Peacock, chap  
 Sun H Eu 5, Supper 6

**WAYNE STATE UNIV.** Detroit  
**THE EPISCOPAL CHAPLAINCY**  
 The Student Center Bldg., Room 687  
 The Rev. Dr. Duane W.H. Arnold, chap  
 Fri H Eu 12 noon

## 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 12:20 (612) 331-3552

## 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

**DREW UNIV./F.D.U. Madison**  
**GRACE CHURCH** 4 Madison Ave.  
 The Rev. Robert W. Ihloff, r; the Rev. Karen C. Murphey, assoc  
 Sun 7:30, 9, 11; Tues 9:30 MP; Wed 9:30 H Eu; Thurs 7 H Eu, lt. bkfst

**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** 311 E. Palace Ave.  
**CHURCH OF THE HOLY FAITH**  
 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. MP wkdays 8:30. HC Wed 7, Thurs & Fri 12:10

## NEW YORK

**COLUMBIA UNIVERSITY** New York City  
**ST. MICHAEL'S CHURCH** Amsterdam Ave. at 99th St.  
 The Rev. Frederick Hill, r; the Rev. Joseph Britton, assoc; the Rev. Thomas Miller, ass't  
 Sun: 8, 11. Wkdays 7:45

**HOBART AND WILLIAM SMITH** Geneva  
**ST. JOHN'S CHAPEL**  
 The Rev. Frederick P. Moser, chap  
 Sun 7; Wed 5:15

**RENSSELAER POLYTECHNIC INSTITUTE**  
**RUSSELL SAGE COLLEGE** 146 First St., Troy  
**ST. JOHN'S**  
 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

**S.U.N.Y. STONY BROOK**  
**ALL SOULS** Main St., Stony Brook Village  
 The Rev. Fr. Kevin P. Von Gonten, v/SUNY chap 751-0034  
 Sun Eu 8 & 10. Tues Eu 6, Bible study 7. Eu Thurs 8. HD as anno

## NORTH CAROLINA

**EAST CAROLINA UNIV.** Greenville  
**ST. PAUL'S** 401 E. 4th St.  
 Martha H. Gartman, campus min.  
 Sun H Eu 7:30, 9, 11. Wed 5:30 student ser H Eu

## OHIO

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

**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

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

(Continued on next page)

# CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

## PENNSYLVANIA (Cont'd.)

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

## SOUTH CAROLINA

**COLLEGE OF CHARLESTON** Charleston  
GRACE CHURCH 98 Wentworth  
The Rev. Benjamin B. Smith, r; the Rev. Dr. Herbert  
Plimpton, c  
Sun Eu 8, 9, 11, Wed 5:30

## TEXAS

**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; Emily Brenner, lay asst  
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

## VIRGINIA

**JAMES MADISON UNIV.** Harrisonburg  
EPISCOPAL CAMPUS CENTER 995 W. Main St.  
The Rev. Gary Barker, chap (703) 432-9613  
Weekly Eucharist (703) 434-2357

**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,  
assoc & chap  
Sun 8, 10 & 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

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

## Ordinations

### Priests

Colorado — Charles J. Reischman, associate,  
Church of the Transfiguration, 4380 Independ-  
ence Trail, Evergreen, CO 80439.

Northwest Texas — Robert Louis Wells, asso-  
ciate, St. Paul's, Waco, TX and Canterbury  
chaplain, Baylor University, 505 Columbus  
Ave., Waco 76701.

### Transitional Deacons

Alabama—Charles Dickson Alley, continuing  
in residence at the Virginia Seminary; add: The-  
ological Seminary, Alexandria, VA 22304. Ro-  
bert Tignall Jones Childers, curate, Christ  
Church, Tuscaloosa, AL; add: 605 25th Ave.,  
Tuscaloosa 35401. Huey Harry Gardner, curate,  
Grace Church, Anniston, AL; add: Box 1791,  
Anniston 36202. Sara Scott Nelson Wingo, con-  
tinuing in residence in Episcopal Theological  
Seminary of the Southwest; add: Box 2247, Aus-  
tin, TX 78765.

Dallas—Withers Waller Caldwell, III, cu-  
rate, Church of the Holy Spirit, Lake Forest, IL;  
add: 400 E. Westminister, Lake Forest 60045.  
Mary Elizabeth Carpenter, non-parochial; add:  
24 Alveston St., Jamaica Plains, MA 02130.

Lexington—David Roberts Archibald,  
deacon-in-training, Church of the Good Shep-  
herd, 700 S. Broadway, Corpus Christi, TX  
78401. Janet Meacham Fromm, deacon-in-  
training, St. Michael's, Lexington, KY; add:  
2025 Bellefonte Dr., Lexington 40503.

Long Island—Karen Henry, Joseph Jerome,  
Margaret Reinfield, Colbert Norville and  
Angela Boatright, all to be placed within the  
Diocese of Long Island.

Michigan—Georgene Conner, 99 Brattle St.,  
Cambridge, MA 02138. Elizabeth Downie, 800  
Abbott Rd., East Lansing, MI 48823. Matthew  
Dutton Gillett, 99 Brattle St., Cambridge, MA  
02138. Marie Phillips, Box 307, Avenue, MD  
20609. Gail Vince, 910 Rivenoak, Birmingham,  
MI 48008.

## Changes of Address

The Rt. Rev. William H. Folwell reports the  
new address of 171 Viewcrest Dr., Henderson-  
ville, NC 28739.

## Resignations

The Rev. Henry Anthony, as rector of St.  
Peter's by-the-Sea, Narragansett, RI.

The Rev. Mark Diebel, as curate of St. Mat-  
thew's, Lincoln, NE.

The Rev. Daniel S. Harris, as rector of the  
Church of the Transfiguration, Freeport, NY.

## Retirements

The Rev. James Carey, as rector of St. James',  
North Providence, RI.

The Rev. George Gilbert, as rector of St. Mi-  
chael's and Grace, Rumford, RI.

The Rev. William A. Komstedt, Jr., as rector  
of St. Francis of Assisi, Willow Park, TX; add:  
3905 Clayton Rd. W., Fort Worth, TX 76116.

The Rev. Henry C. Mayer, as vicar of St.  
Mary's, Hillsboro, TX.

The Rev. Orval Spencer, as rector of St. Mat-  
thew's, Alliance, NE.

## Deaths

The Rev. Ellis E. Clifton, retired deacon  
of the Diocese of Michigan, died May 15 at  
the age of 69.

A native of Tupelo, MS, Fr. Clifton attended  
Tuskegee Institute and the Michigan Theological  
Seminary. He was ordained a deacon in 1968  
and served as assistant of Trinity Church and  
St. Andrew's Church, both in Detroit. He is  
survived by his wife and one child.

The Rev. John L. Cottrell, priest in the  
Diocese of Western Michigan, died of  
cancer on June 4 in Kalamazoo, MI. He  
was 64.

He was born in Great Falls, MT and was a  
U.S. Navy veteran of World War II. A graduate  
of Seabury-Western Theological Seminary class  
of 1950, he attended Southeastern Missouri State  
University, the University of Notre Dame, and  
Western Michigan University. He was ordained  
priest in 1951 and served parishes in the Dioceses  
of Michigan and Western Michigan. From 1963  
to 1974 he was chaplain at Western Michigan  
University and Kalamazoo College. He is sur-  
vived by his wife, June, three children, two  
grandsons, and three sisters.

The Rev. Richard F. Johnson, retired  
priest of the Diocese of Western North  
Carolina, died April 5 in St. Petersburg,  
FL. He was 67.

Fr. Johnson was born in Elmira, NY, and at-  
tended Armstrong State where he received his  
associate in arts degree. He was ordained a priest  
in 1969. He served parishes in the Diocese of  
Southwest Florida and Western North Carolina.

The Rev. Russell H. McKenzie, retired  
priest of the Diocese of Michigan, died  
May 28 in Port Huron at the age of 86.

A native of Port Huron, MI, Fr. McKenzie  
attended Albion College and the School of The-  
ology of the Diocese of Michigan. He was or-  
dained priest in 1960 and served parishes in the  
Diocese of Michigan. Preceded in death by his  
wife, Laura, he is survived by his two children,  
five grandchildren, three great-grandchildren  
and a brother.

The Rev. Phyllis Record Morse, associ-  
ate at St. John the Divine, Saunderstown,  
RI, died May 19 at the age of 47.

Born in Natick, MA, she received a B.A. from  
Providence College and attended General Theo-  
logical Seminary. Ordained deacon in 1990 and  
priest in 1991, she is survived by her husband  
and two children.

The Rev. Sanford D. Smith, rector of  
the Church of St. Edward the Martyr,  
Manhattan since 1986, died June 26 at the  
age of 52.

Born in Los Angeles, and educated at the  
University of California, Fr. Smith graduated  
from Nashotah House and was ordained in 1965.  
He served parishes in the Diocese of Los Angeles,  
and also Chicago, where he was Canon to the  
Ordinary from 1976-81.

# CLASSIFIED

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## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

C.S. Angel's **COME WITH ME** — **COME AND SEE** "Evangelism for Episcopalians." Phone: Canterbury 1-800-277-7040.

## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397.

## CONFERENCES

**TENTMAKERS TAKE NOTE:** Worker priests, nonstipendiary, dual-role clergy: over 20% of active ordained personnel. National group for support, stimulation, communication, advocacy. National Association for Self-Supporting Active Ministry. 20th anniversary conference October 11-13 at Canterbury Retreat Center near Orlando. Trade victory tales, horror stories, learn more of our creative clergy ministry model. Appropriate for Decade of Evangelism and 21st century. Families welcome. Stay over October 13th-15th and visit Disney-Epcot. Information and registration: contact Jay Lowery, NASSAM, Room 707, 14 Beacon St., Boston, MA 02108. Phone (617) 742-1460. Deadline October 8th.

## NEEDLEWORK

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## ORGANIZATIONS

**CATHOLIC-minded Episcopalians** who affirm the authority of General Convention can support the Church, challenging it to be all that it should. The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

**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. George Keith, BSC, 235 W. 48th St., #14-G, New York, NY 10036.

## PROVERS

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## POSITIONS OFFERED

**WE ARE CURRENTLY** seeking a full-time priest for the largest parish in the Diocese of Montana, located in Billings, Montana. Must be a seminary graduate with at least five years experience. We are a Eucharist-centered parish and support four ministries, namely, evangelism, worship, Christian education, pastoral care and outreach. Send inquires, resumé and references to: Mrs. John Marshall, Chairperson, Search Committee, St. Luke's Episcopal Church, 119 N. 33rd St., Billings, MT 59101.

**SMALL SELF-SUPPORTING MISSION** seeking renewed, ESA affiliated vocational priest. Experience in youth ministry, evangelism and scriptural teaching. Apply to: Bishop's Warden Lloyd Running, 605 S. 83rd Ave., Yakima, WA 98908. Collect calls accepted. (509) 965-0048.

**DIRECTOR** of youth ministry wanted for exciting, renewing, young fast-growing Episcopal church. Experience in youth evangelism, discipleship, and program building are required. Must have a vision for growth and pastoral care with youth. Write to receive position details or send resumé to: **The Rev. David Roseberry, Christ Church, 4550 Legacy Dr., Plano, TX 75024.**

**RETIRED PRIEST.** Do you want an altar and welcoming parishioners? You may be the pastor we seek. Rectory and other benefits provided. Phone **Bill Kuhn (913) 422-5296** or **Jesse Milan (913) 334-0366.**

**DIRECTOR OF CHRISTIAN EDUCATION.** Large program in very large parish in downtown Birmingham, Alabama. Prefer: lay person; Christian education degree helpful; five years or more experience in directing programs in large parishes; group development, design skills and planning skills; experience in curriculum design skills and teaching methodology; experience in training and enabling lay leaders in children's education. Collegial relationship with program staff of five ordained and three lay professionals. Good salary and benefits. Send resumé to: **Canon Peter Thomas, Cathedral Church of the Advent, 524 N. 21st St., Birmingham, AL 35203.**

**RETIRED PRIEST** needed for part-time work with mission church located in a small city 1 1/2 hours from New Orleans. Housing and part-time stipend. Send resumé and profile to: **St. Matthew's Episcopal Church, 208 Georgia Ave., Bogalusa, LA 70427.**

**ORGANIST** part-time position for Sunday services and rehearsals. Contact: **Christ Episcopal Church, 601 E. Walnut, Springfield, MO 65806.**

**RECTOR** — Small, solid Anglo-Catholic, E.S.A. affiliated parish seeks rector. Liturgical and pastoral skills, good preaching and ability to provide full sacramental life essential. Rectory available. For parish profile and position description write: **The Search Committee, St. James Parish, P.O. Box 793, Goshen, IN 46526.**

## POSITIONS OFFERED

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**PREACH FOR THE POOR** — Food for the Poor, an interdenominational non-profit relief agency aiding the poor of the Third World, is in need of an Episcopal priest to preach in preassigned churches on behalf of the poor. This is a full-time salaried position with full travel expenses provided. Contact: **Michael Hickey, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442.**

**YOUTH DIRECTOR:** Full-time layperson who loves Jesus and will gladly share the Gospel with young persons ages ten thru college in parish and community. Must be self-starter. Send resumé and faith statement to: **Att: T. Akins, Holy Trinity Episcopal Church, 95 Folly Rd., Charleston, SC 29407.**

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## FOR SALE

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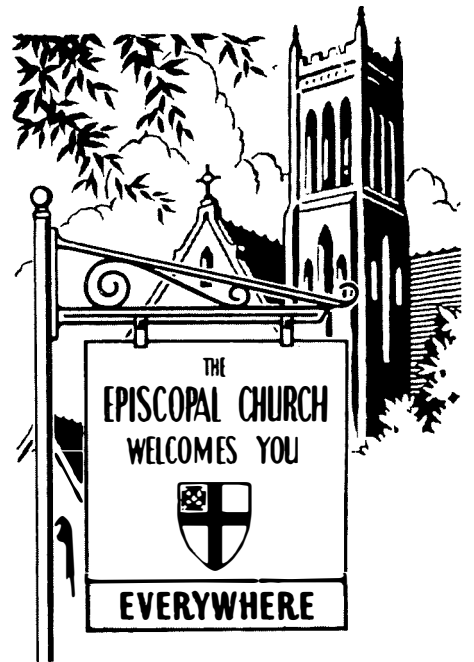
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# CHURCH DIRECTORY

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## GULF SHORES, ALA.

**HOLY SPIRIT** 616 W. Ft. Morgan Rd.  
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988  
Sun H Eu 10

## REDDING, CALIF.

**ALL SAINTS'** 2150 Benton Dr. (916) 243-1000  
No. Market St.-Hwy 273 north to Quartz Hill Rd., then 1 mi. west  
Sun H Eu 9. Thurs: H Eu & HU 10 (ex July)

## WASHINGTON, D.C.

**WASHINGTON NATIONAL CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## INDIANAPOLIS, IND.

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

## BALTIMORE, MD.

**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, 10:30 & 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; the Rev. Jürgen W. Lillas, the Rev. Allan B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assocs  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:15, 9:15, 11:15. Daily MP, EP, HC

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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

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

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Sat 5. Sun 9, 11. Wed 7. Est. 1880

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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**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031  
Liturgies: Sun 7:30, 8, 10. Wkdys 7:30, 10, 5:30

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts., 17325 (717) 334-6463  
The Rev. Michael G. Cole, D.Mln. r (717) 334-4205  
Sun Eu 8 & 10:15. Wkdys & Holy Days as anno

## WHITEHALL, PA. (No. of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 NPF. Tues 9:30 Eu & HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

## DALLAS, TEXAS

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Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

## DALLAS, TEXAS (Cont'd.)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Summer Sun Services: 8 HC, 10 MP & Ser, Ch S, HC 1S, 11:15 HC (ex 1S). Nursery available at 10. 1928 BCP. Daily as anno. (817) 332-3191

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Danieles, parish visitor (512) 226-2426  
Sun 8 and 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. Phillip Peterson, 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 9

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

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

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

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.