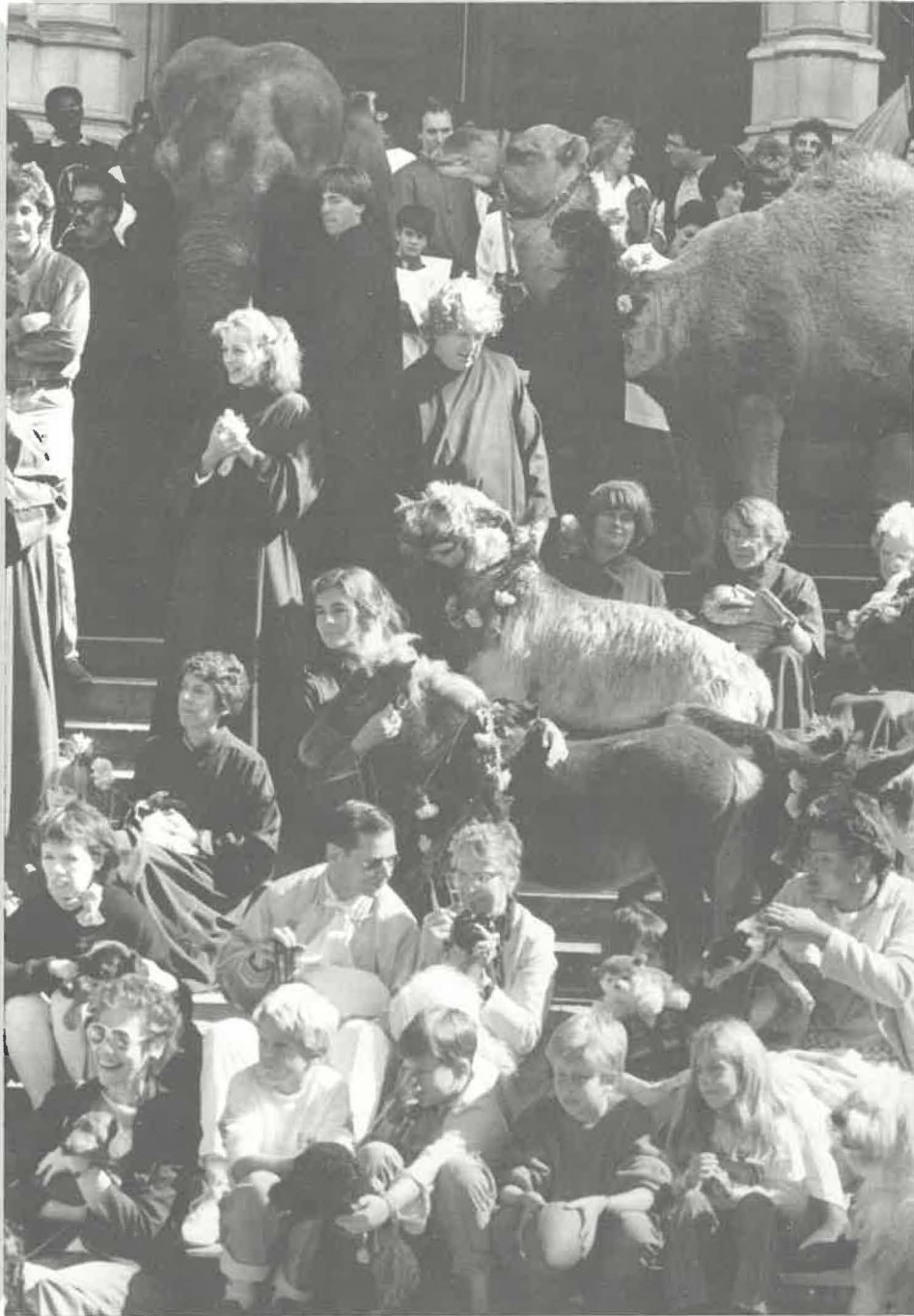


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*Saying Thanks for the Animals*

# IN THIS CORNER

## Wearisome Words

With apologies to David Letterman, I offer the ten most over-used words in the Episcopal Church. I admit to being tired of them and will do whatever I can not to use them.

10. Task force — The church used to form committees. In fact, we had committees for everything. Then we started to use the word “commission,” when we really meant committee. Now it’s task force. Or, how about “blue ribbon task force”?

9. Process — We used to see this word often with the accent on the last syllable. Now I offer it with the accent on the first syllable. Each of us knows well-meaning church persons who can’t do anything unless there’s a process involved. Aren’t we too process-oriented? Did the church in Laodicea need processes?

8. Utilize — During one day at General Convention, I heard no less than 11 persons utilize, er, use, this word. All of those speakers meant “use.” Is “use” no longer an acceptable word?

7. Fundamentalist — I realize the Episcopal Church doesn’t monopolize this word. It’s been kicking around for years, but we seem to have taken hold of it. Rather than its meaning of a literal interpretation of the Bible, we’re using it to describe those who uphold biblical teaching, especially in matters of sexuality.

6. Formulate — Don’t we really mean “form” when we use this word? Formulate means “to express in a formula.” I continue to read about the church or a diocese formulating something, when there’s no formula involved.

5. Prophetic — Most people probably would define this word as pertaining to future events. I might go so far as to add interpreting present events. But now we’re using the word to describe any controversial person, especially within the church.

4. Integrity — This is integrity with a small “i” rather than the organization for gay and lesbian Episcopalians. I heard it mentioned eight times within a 15-minute period of one session of General Convention. It’s found throughout the Bible and it’s in our prayer book, and it’s a perfectly good word which means, among other things, honesty. Can’t we use the word “honesty” . . . at least occasionally?

3. Empowerment — A wonderful, descriptive word when it means the act of giving authority. But we’re empowering people everywhere to do almost anything. The word has even found its way into *Hymnal 1982* (see No. 528). What did we use before this word became vogue about a decade ago?

2. Homophobic — This one was tossed all over both houses of General Convention. My dictionary says homophobia is “an irrational fear of homosexuals.” Some people who use the word regularly insist it means hatred of homosexuals. Regardless, it’s being used too often to describe a person who disagrees with a homosexual.

1. Inclusive — Another wonderful word, meaning “broad in orientation or scope.” We’re told regularly that the Episcopal Church must be more inclusive. Does an inclusive church include Bishop Spong? Does it include the Nashotah House trustees?

DAVID KALVELAGE, editor

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All sorts of animals are brought to the Cathedral of St. John the Divine in New York City to be blessed on St. Francis Day, October 4.

Photo by Robert Rodriguez

# LETTERS

## Use of Funds

Many people have responded to THE LIVING CHURCH regarding my statement concerning Nashotah House [TLC, July 14]. Unfortunately, those people do not have all the facts since THE LIVING CHURCH did not publish all of my original letter. The letter contained substantiated facts of financial irresponsibility by the board of trustees. One example: the board has raised tuition from \$6,100 to \$13,000 but will refund the increase in the form of "scholarships." This allows the board to use funds which were originally intended for scholarships and not for general budgetary purposes.

Some of your readers criticized me for saying that the defense of a theological principle was not justified. As my complete statement points out, the defense of a theological principle is not justified by unethical or inappropriate actions. There must be congruity between means and ends.

(The Rt. Rev.) FRANCIS C. GRAY  
Bishop of Northern Indiana  
South Bend, Ind.

• • •

It was a real blessing to learn, from the correspondence regarding academic politics at Nashotah House, that there were priests and, indeed, bishops in the "Biretta Belt" who supported the ordination of women [TLC, Aug. 18].

During the '70s, when I threw in my lot with those who were working to open the priesthood to women, we were told repeatedly from the pulpit that the ordination of women was just "the tip of the iceberg," which carried along with it all the mindless trendiness and spiritual vacuity of liberal Protestantism.

Repeatedly we were told — falsely and offensively — that we who supported the ordination of women did so because we held reductionist or naturalistic views of the priesthood and the sacraments, or because we didn't realize that there was more to being a priest than being a pastor, preacher and administrator.

Opposition to the ordination of women, we were told, was not merely the benchmark of Anglo-Catholicism; it was the great symbol of Christian orthodoxy and the rallying cry of all those in the church who had not uncritically knuckled under the "liberal

establishment" or bent the knee to the Zeitgeist.

Well, it isn't so. And I hope that others in the church who, like me, detest the extent to which some representatives of the church have jettisoned traditional theology, uncritically caved in to the mores of secular society, imposed liturgical forms upon the laity which were all but universally hated and ridden roughshod over the living piety of the people, will adopt a more analytical perspective on the issue of women's ordination and not persist in rearing it as the symbol of a package of doctrines and practices which they oppose.

At the very least, from the pragmatic point of view, as membership in the Episcopal Church declines and, more importantly, as the Judeo-Christian ethic ceases to inform the consciences of many who claim to be Christians as well as the growing number of avowed secularists, there are other battles for "traditional" Episcopalians to fight. And in working to preserve orthodox Christianity, they cannot afford to alienate allies who share their views on the nature of the priesthood and the sacraments but disagree with them about the alleged metaphysical significance of gender.

H.E. BABER  
University of San Diego  
San Diego, Calif.

## Glimmer of Hope

Thank you for the Viewpoint "To Assert the Theological Center," by Harland Birdwell [TLC, Aug. 18]. I, too, am ashamed. I, too, am bewildered. And so are the people of the parish, and the town, and the state, and the nation and the world. I cannot explain this General Convention to my parishioners and friends and family because I can scarcely believe it happened. The dwindling numbers of Episcopalians surely points to the folly of our far left doctrines and absent discipline.

If Canon Birdwell does put together such an organization as "The Theological Center," I would like to be first in line as a dues-paying, card-carrying member. With the continuing presence of Canon Birdwell, his boss Bishop Kelshaw, and a few others like them, perhaps there is yet a glimmer of hope for our Episcopal Church.

(The Rev.) DALLAS B. DECKER  
Commack, N.Y.

• • •

"Offended" is a mild reaction for me to use after reading the "Viewpoint" by Harland Birdwell concerning his opinion of General Convention. If he calls himself a moderate,

(Continued on page 5)

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# LETTERS

(Continued from page 3)

then the definition of moderate needs to be revised.

Apparently for him, the church's *raison d'être* is to ensure that its members adhere to strict sexual codes which, incidentally, are not even mentioned in the historic creeds, Anglicanism's 39 Articles, or even the statement required for signing by the church's ordinands.

I agree with him on one thing. I, too, am ashamed. I am ashamed of people who are so consumed by sexual issues that they use them to polarize the church when Christ calls us instead to build up the body. We cannot allow the church to be ruled by people whose primary goal seems to be to exclude all those who struggle with issues and are willing to take the risk of being inclusive.

(The Rev.) LARRY R. BENFIELD  
Episcopal Student Center  
Texas A&M University  
College Station, Texas

## Toward Ambiguity

I grow to appreciate THE LIVING CHURCH more each week. On the short walk from the post office to the rectory, between hellos and chats with folks on the street, I read two or three letters to the editor.

These letters provide meaty material for self-examination, reflection and prayer. What about the letter makes me so angry? Where does my anger come from? Is it righteous anger or has the writer touched a place in me where I am vulnerable and afraid to be challenged? Where is Christ calling me on this issue? When I agree with a writer, I ask myself the same questions. The more truthful I am with myself, the more I grow from this process.

The frustration for me is that I find myself moving further from definite stands on issues and moving more into the realm of ambiguity. I am learning to see issues from many facets — contrary to what a few authors of letters and articles would have me do. I am called in preaching to proclaim the good news of God in Christ. I am not called to judge. I am called in counseling to remind the person how dearly they are loved, to help them name their choices, to guide them in prayer and the discipline of discernment. I am not called to decide for them or to

reject them for their choices.

As a female child growing up I wondered what was "dirty" about being female — that women needed to be excluded from doing certain things. Could God really have been that cruel in creating us? The church, after a long period of discernment, pronounced "no stain" on women and accepted our gifts and ordinations. Yet we "see" stains on other groups and people.

I pray that during the next three years we will continue to examine the issues of General Convention with truthfulness, courage and compassion, asking ourselves: "Why do I agree or disagree? Where is Christ calling us as his people?"

(The Rev.) VICKI S. WESEN  
All Saints' and Emmanuel Churches  
Warrenton, N.C.

## Better Ways

David Kalvelage's "In This Corner" [TLC, Aug. 4] made an excellent recommendation, in calling for a push-button system for the counting of votes in the House of Deputies. Although it is technically feasible to adapt such a system to handle votes by orders, that would add considerably to the expense, and could result in major controversy in the case of a close vote. The existing procedure should be retained for voting by orders.

Reducing the number of deputies remains desirable, but politically impossible to bring about, except perhaps by stages. To start the process, it would be perhaps possible to obtain the necessary votes to reduce the smallest dioceses to three deputies. The more logical proposal, presented in Detroit, to create three classes of dioceses, was politically naive. However, I doubt whether there is a group with the continuity, dedication and political guile to bring about reform in easy stages. Most of us will continue to complain, and use voting by orders to bring about the defeat of sensible measures to reduce our numbers.

Mr. Kalvelage makes a good point about this abuse of so-called "points of personal privilege." Proper use of this parliamentary device occurs in such instances as when a member of the house elects to defend herself or himself from a personal attack, or when a

(Continued on page 14)

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## Lutherans Willing to Study Unity Plan with Episcopalians

Delegates to the second biennial Assembly of the Evangelical Lutheran Church in America (ELCA) approved the concept of a process to examine the "Concordat of Agreement," a Lutheran/Episcopal document proposing "full communion" between the two bodies.

Held August 28-September 4 at Marriott's Orlando World Center, the assembly involved more than 1,000 delegates, as well as 1,000 visitors, guests and staff members. Bishop Herbert W. Childstrom presided.

The study process for the concordat will begin after the 1993 assembly with a report following two years later at the next assembly. Delegates also approved the church's first statement on ecumenical relations, which endorses strengthened ties and an eventual goal of full communion with other churches.

Early on in the assembly, Bishop Childstrom was re-elected to a second term as presiding officer with 86 percent of the vote. "I feel we are ready to

*Concordat  
of  
Agreement*

cross into a more settled time for the ELCA, to dig the foundations deeper and make the walls stronger to be what we want to be," he said.

In legislative action, voting members approved by 907 to 89 a social statement which condemns the death penalty in the U.S. and asks members to work toward abolishing it. The statement supports "alternative and appropriate punishment for capital crime, including the possibility of life sentence without parole," and cites the ELCA's involvement with crime victims and justice issues as being main reasons for death penalty opposition.

One of the major issues facing the delegates was the proposed social teaching statement on abortion. After six hours of debate over two days, delegates adopted the statement by majority vote which calls abortion an "option only of last resort." Exceptions would only be made when a woman's life is in danger; fatal deformations of the fetus; or the case of pregnancy as a result of rape or incest.

In other action, delegates adopted an evangelism and multicultural mission strategy which reaffirms the church's goal of ten percent ethnic minority membership in the church's first ten years.

## Executive Council Representative and Husband Killed in Auto Accident

A Massachusetts woman who had been newly elected to the national church's Executive Council and her husband were killed July 26, when the car she was driving collided with a van.

Nancy Lawton and her husband, John, who was rector of St. Stephen's Church in Westboro, were driving home with their son Joshua, 16, after picking him up at summer camp. The accident occurred when an airport van hydroplaned on the wet road into the Lawtons' car. Joshua survived the crash.

Mrs. Lawton had served as representative to the provincial synod for several years and had recently been elected Province 1 representative to Executive Council. She was a lay deputy to General Convention and served as the vice-chair of the National and International Affairs Committee.

Both of the Lawtons were active in the civil rights movement in the '60s as well as local and state Democratic politics and equal rights legislation. Fr. Lawton had served at St. Stephen's since 1979 and was involved with diocesan council and standing committee in Western Massachusetts.

They are survived by four children.

## Homosexuality Questions Divide Methodists

A 24-member committee of the United Methodist Church has been "unable to arrive at a common mind" concerning the place of homosexual activity in the Christian faith. Though the church currently welcomes homosexuals as members, there is considerable debate over the acceptance of homosexual practice.

Developed over three years, the committee's report is based on numerous biblical, scientific, theological, medical and ethical studies of homosexuality from various perspectives plus testimony received from dozens of individuals. Members of the panel included pastors, scientists, ethicists, a psychiatrist, theologians, an avowed

gay man and an avowed lesbian, a bishop, a medical administrator and educators.

Most panel members wanted next year's United Methodist General Conference to remove a statement from the denomination's Social Principles that homosexual practice is incompatible with Christian teaching. A minority wants the language retained.

Both sides cite the failure of the denomination to reach "a common mind" on the issue as the reason for their opposing recommendations.

A majority of opinions from church members around the country seem to favor keeping the current language.

Only 60 of more than 1,000 letters received by the General Council on Ministries concerning the issue supported a change in the Social Principles. More than 20 of the annual (regional) conferences in the church that met this summer gave attention to the issue, and most of those wanted the present language retained.

The Rev. J. Philip Wogaman, professor at Wesley Theological Seminary in Washington and chief drafter of the document, called it a "plea to the church to be more open, recognize that none of us has the total answer, and respect the ground others are standing on and not try to pull it out from under them."

## BRIEFLY

As of 1990, **seminary enrollment** in the United States and Canada is climbing, according to enrollment figures from the Association of Theological Schools. The member schools reported an increase of 5.09 percent for the 1990 fall enrollment. The association also notes the steady increase of women students, up from 14 percent of the 1974 enrollment, to over 21 percent in 1990. There were also increases in the numbers and percentages of blacks, Hispanics and other minority groups entering seminary.

A Chelsea, N.Y. **residence for elderly homeless people** recently celebrated its opening with a visit from the governor of New York, Mario Cuomo, and the mayor of New York City, David Dinkins. Frederic Fleming House was renovated under the supervision of Trinity Church, New York City, and funded by two grants totaling \$2.9 million from the state. The house is now home to 47 men and women over 60 years old, many of whom came from transitional social service programs or hospitals.

For the first time in several decades, school children in the five new states which once were part of East Germany **will be studying religion**. Religious studies have long been taught in West Germany's schools, but in the east, religion disappeared after Communist takeover, and was replaced by "Marxist-Leninist Indoctrination." After rejoining its western neighbor, what was East Germany is mandated by the constitution to introduce religious instruction, though there is debate over whether to teach traditional instruction or a more general values course.

The Philippine Episcopal Church recently ordained its **first woman priest**. Julieta Taclobao, 35, was ordained August 15 at the Cathedral of St. Mary and St. John in the suburbs of Quezon City, by the Rt. Rev. Richard Abellion, Prime Bishop. Two

of the province's five bishops attended the ordination, as did the Rt. Rev. John Makoto, Bishop of Tokyo. Mrs. Taclobao will continue her job as professor of Christian education at St. Andrew's Seminary in Quezon City. She is married to the Rev. L. Taclobao, chaplain to Trinity College in Quezon City, and they have three children.

Eight people who were arrested after they held a **peaceful protest** at New York City's Cathedral of St. John the Divine recently had charges against them dropped. The group protested the cathedral's memorial service for the end of the Gulf War, which included Gen. Colin Powell, Defense Secretary Dick Cheney and Gen. Norman Schwarzkopf.

The 200 Episcopal and Lutheran children from across South Dakota who gathered at Augustana College in Sioux Falls July 29 included 59 Lakota

Indian youngsters as part of a program to improve race relations. The three-day program, called "**Kicks for Christ**," enabled Indian and white children to interact and play soccer together at the college. Indian involvement was coordinated by Frank Gangone, administrator for the Rosebud Mission of the Episcopal Church in Mission, S.D.

A new water system in the small village of Proteccion, Honduras, was dedicated recently by the Rt. Rev. Leo Frade, Bishop of Honduras. The **80,000-gallon reservoir**, which should last at least 30 years, was built in response to the area's critical water shortage, and was made possible by the joint efforts of the community, the Diocese of Honduras and the Episcopal Church's Coalition for Human Needs, which provided a grant. The Episcopal Church of Santa Lucia is the only parish in the village, and receives aid to operate a training center and medical clinic in Proteccion.



Representatives of six Latin American nations gather around a commemorative rock altar during the convention of the Episcopal Church Women of Honduras. Held at the newly completed Holy Cross Conference Center at Muchilena, Omoa, in northwestern Honduras, the conference focused on peace and justice. Representatives included (left) Isolina Downs of Nicaragua, Diana Frade of Honduras, the Rev. Nilda Anaya of Puerto Rico, Amanda Rivera of El Salvador, Hilda Monzon of Costa Rica and Lily Espinoza of Guatemala.

# Where St. Francis Walked

A visit to Assisi is a religious pilgrimage



Assisi, viewed from the Basilica of St. Clare. In the center is the Benedictine Abbey and Church of St. Peter.

By BARBARA MACKEY

A bottomless gorge where swifts dart and plummet. A time travel back to a medieval Italian village. These are the images that flitted through my mind when I was asked to recall the most memorable impressions of my pilgrimage to the places known and loved by St. Francis.

Walking through the city streets with its distinctive pink stone buildings, its round Roman arches, its square medieval buildings and towers, its vistas of mountain ranges glimpsed between buildings, and its redgeraniumed window boxes jutting intently into the spring morning air, is like being transported back to the time of Gothic legend.

But it isn't only Assisi's beauty that is so compelling. One is constantly reminded that one is living in a holy city, a town of pilgrimage. Religious symbolism is everywhere. One is never out of sight of a cross. Ceramic wall plaques often carry religious scenes or symbols. Turning a corner, one comes

*Barbara Mackey, a resident of York, Pa., recently visited several places in Italy.*

face to face with a wall shrine depicting the Virgin and Child in glazed terra cotta.

Of course gift shops specialize in religious items. Potters will offer hand-thrown chalices and patens as well as the more traditional fare. Churches and houses of religious orders are found throughout the city. One can't walk through Assisi without encountering a brown-robed friar or a grey-habited sister. One evening while we were there, some young friars with guitars brought a group of schoolchildren into the city square to teach them singing games. Their gaiety was so infectious that many of the townspeople and tourists joined in.

## Many Places of Prayer

Houses of prayer are available for one to slip into at anytime. As I was walking down the Via Francesco, I came across the Orotorio del Pellegrinos — or chapel for pilgrims. This small chapel with a lovely Annunciation over the altar was open for silent prayer. Indeed, one has a feeling that this is a whole town of prayer, and that the streets, piazzas and bylanes are filled with the invisible prayers of the faithful, living and past. Walking the

streets, I felt I was constantly awash in a vast ocean of prayer.

And, of course, one is always aware that this is the actual site where St. Francis was born, grew up, lived and preached. The Roman temple of Minerva in the town square, converted to a church in the early Christian era, was certainly a place young Francis knew. He would have cavorted among its columns and fed its pigeons just as children do today.

The Cathedral of San Rufino contains the actual baptismal font where both Francis and Clare were baptized. In front of the cathedral are two much worn medieval lions. One devours a lamb, the other a human, in a Gothic style calculated to strike terror into the heart of the ancient townsman. On these lions the young of Assisi were playing, just as six-year-old Francis himself might have done. Attached to the left side of the cathedral is the home of St. Clare. From her second story window she certainly could see the townspeople coming to Mass and hear the chanting of the priests.

Of course, the location of Francis' family home is well known, although the site now contains a 17th century church. However, friars will show you a basement room where Francis' fa-



ther, Pietro di Bernadone, a wealthy cloth merchant, did his accounts. And by a side pillar in the church, one can see the cell where it is said Pietro threw his recalcitrant son for a week.

One also can visit the piazza in front of the bishop's residence where young Francis disowned his family, tossing aside all the fine clothes that Pietro had provided for him.

And Bernard of Quintavalle's home is found easily. Although it remains a private dwelling, the exterior is still extant. Here Bernard, then a young merchant, overheard the saint at his nightly prayers and determined to be his first follower. The next morning they went to the church of San Nicolo to consult the priest about the future of the order. One can follow their steps, although the church is now the city's post office.

A short trek from the city will bring one either to the Hermitages of the Carcari, where Francis went to find solitude, or to San Damiano, the first of the churches he rebuilt, or to St. Mary of the Angels, the baroque basilica built to enhouse the tiny Portiuncula.

The Basilicas of St. Clare and St. Francis were certainly not existing in their lifetimes, but here one can see relics of the saints. In the Basilica of St. Francis, one can see his patched habit, his tunic, a hair shirt made of knotted twine, a copy of the rule, the benediction written to Brother Leo, and slippers that Francis wore after receiving the stigmata. In the Basilica of St. Clare, one can see the original crucifix that spoke of Francis (now encased in the glass wall), habits and albs belonging to the saints, and even the hair of St. Clare. The body of St. Clare is also on view. The guide books read, "The body relics of St. Clare were resystemized in 1952" — whatever one takes that to mean. She appeared to be a mere wax dummy in her glass sarcophagus.

Of more interest is the crypt beneath the Basilica of St. Francis. Here lies the saint, entombed in a stone pillar above the altar. The tombs of his four closest companions, Brothers Leo, Rufino, Maseo and Angelo, lie in a circle a few feet away. At the entrance to the crypt lies the tomb of the Roman matron whom Francis also called "brother," Jacoba dei Settesoli. The two upper floors of the basilica are florid and rich in their colorful frescoes by Giotto and Cimabue.

But the plain, rough, stone walls of

the crypt are more in keeping with the surroundings of Francis' mountain hermitages. When I was last there, the friars had placed large sprays of peach-colored gladioli in front of the altar and on each side of it. Francis' tomb was set off by black grating, and the white candles and linens accentuated the central area with simplicity and reverence.

St. Francis and his followers consistently chose mountain peaks as their hermitages. La Verna is a two-hour drive from Assisi.

What we have come to see is the site of the giving of the stigmata. Such a powerful act necessitates an equally powerful landscape, and I was not disappointed when I found it. Pilgrims are conveyed from the main basilica through a long enclosed exterior hallway to a chapel founded on what is believed to be the site of the granting of the stigmata. In the center of the nave, a stone preserved under glass is said to be the one Francis was standing on when the miracle happened. However, even with all the beauty of the chapel, with its old wooden choir stalls and Della Robia crucifixion over the altar, this is not really what we came to see. What we want to see is the site as Francis must have seen it himself.

Going back through the corridor, one comes to a small, unpretentious door, appearing for all the world like a broom closet. Passing through this door, one comes, like Alice, to a won-

derland of the spirit. Ten paces ahead plunges a precipitous chasm. A wooden railing protects the unwary pilgrim. Beyond is a maze of tumbled massive boulders standing at odd angles on one another and looking as if a child colossus had just abandoned his building blocks at play. Beech trees, their roots stretched around the rocks and into deep fissures like gigantic bonsai, struggle to right themselves upward. Parasitic vines cling to the trees and then hang down into the abyss. To your right, a short path on the edge of the precipice leads to a tiny triangular-shaped cave, the slanted boulders on each side forming a peaked roof. In this barren, craggy spot, the saint slept. On these wild massive stones, the saint prayed. And behind us, were the chapel and corridor not there, Francis could see all the way down the mountain to the valleys, farms and other mountains in the distance.

This is a site worthy of God's powerful action. It is as primal as the creation of the world: from the power of the massive boulders, placed there by subterranean forces, to the strength of the tiny flowers, their roots clinging to a hint of soil in the rocks. Even the name of the place — La Verna — reminds one of spring and rebirth. This is where St. Francis was reborn in the image of Christ. And here I was privileged to stand, contemplating the awesome miracle.

### Inside a Hospital

The administrator, I learn,  
is Sister Ann, O.S.F.,  
and I thank God:  
there was a St. Francis,  
there is an Assisi.

Imagination stands again  
on a sunny Italian hillside;  
in a high-vaulted church;  
beside wide frescoes.  
Imagination travels back  
through the centuries,  
kneels beside a rough brown cassock.

Thank God: they enriched me.  
St. Francis, St. Francis,  
this later-day sibling  
thanks God your life was there;  
thanks God your name is here.

Elva McAllaster

# Saying Thanks for the Animals

By ANDREW G. BEESON

It is a temperate, sun-drenched, north Texas Sunday afternoon in October. Perfect football weather! I sit in this domed (maybe vaulted-type is a better representation) structure watching the sunlight filtering through. The structure's architecture is casting shadows here and there, bathing its inhabitants alternately in light and darkness. Is this the fight between good and evil, the good guys and the bad guys, or a more basic view of the internal fight within ourselves?

The quiet is broken by a cacophony of sights and sounds which grows in intensity. These animalistic sounds bring me back to reality. I quickly come back to my senses and glance around. I am no longer alone; more people have arrived.

For those of you who might be thinking I am at a football game, think again! I am sitting in church waiting for the start of a service. It is the blessing of the animals for the Feast of St. Francis of Assisi, and I have one cat in tow. I glance at my watch and decide it is time to vest because I am assisting the priest. I deposit cat and carrier near my chair up front and go to the sacristy to vest.

By the time the service begins, nearly 30 people and their animals are present. The majority of the animals are cats and dogs, although, much to my surprise, one couple brings fish. Even though we come from different denominations, it is good that we can all stand united together, paying tribute to some of the most overlooked and under-appreciated members of society — our pets.

It is a shame that St. Francis of Assisi is sometimes dismissed simply as a quiet "bird-watcher," because he was one of the boldest and most

spiritual figures in history. Actually, he was an outspoken and controversial "social activist," very similar in circumstance to Jesus. Francis was effective in initiating sweeping social

changes? To give and not to expect anything in return? We may say we care for our fellow man and the environment, but, unfortunately, our actions often betray us. Animals, on the



Photo by Mary Bloom

St. Francis Day at the Cathedral of St. John the Divine in New York City.

and economic reforms, identifying with and finding joy in the simple things of nature. His concern with the ecology and poverty gave him a strikingly modern quality. He achieved an amazing kinship with nature as shown once by his taming a wolf. On another occasion, he preached to a flock of birds who seemed to respond to his words. This kinship with nature is something we often overlook, or have no time for in our fast-paced, automated society.

The life of St. Francis also parallels another quality of the animal condition — that of unconditional love. After all, aren't we, who profess to be called Christians, called by Jesus to love our neighbors as our-

other hand, act out their feelings without talking.

Consequently, this service which memorializes St. Francis of Assisi is also a celebration that honors our animals. It is a special way of saying "thanks for everything." Once we take time to reflect on our animals and their contributions in our lives, it is amazing that we have time (that precious commodity) to pause and reflect on our own lives as well. I think this is exactly what St. Francis would have wanted us to do in our lives today. The selflessness and loving-kindness of St. Francis becomes for us a reality through our pets — a microcosm of the world to which we yearn to attain.

*Andrew G. Beeson is a member of St. Stephen's Church, Wichita Falls, Texas.*

## Our Debt to Deacons

The appearance of the *Directory of Deacons* [TLC, Sept. 8] provides an auspicious occasion for considering the revival of the diaconate as a lifelong vocation in the Episcopal Church. Leafing through the booklet, one immediately sees that some dioceses have dozens of deacons, some have less, and some have none at all.

In Province 1, Connecticut and Rhode Island each have more than two dozen deacons; Massachusetts, reportedly the largest diocese in the church, has only four, and New Hampshire none. In Province 3, some of the Pennsylvania dioceses and Maryland each have a dozen or so, but Delaware and Easton each have only one, and Virginia none. In Province 4 we find Central, Southeast, and Southwest Florida each have dozens, but Central Gulf Coast and Mississippi have none. Province 5 is strong, especially in Chicago, Michigan and Milwaukee, but Missouri (St. Louis) lists only one, who for many years has resided in Connecticut. Farther west, all dioceses report at least three deacons, but the numerous diaconate of Minnesota and California leaves their neighbors far behind.

All of these contrasts are obviously not accidental. It takes perseverance, work and money in order to select, train and place deacons in parishes and institutions throughout a diocese. Conversely, it must take perseverance for deaconless dioceses to ignore or resist the pressure for this order. It must take money too, to hire priests to do

work which, in some cases, deacons can gladly do without financial remuneration.

Why have some dioceses been so affirmative and some so negative toward the diaconate? Usually the bishop has been the determining figure together, perhaps, with rectors of powerful parishes, the standing committee and the commission on ministry. One wonders to what extent these two latter elected bodies truly plan diocesan policy, rather than simply enforcing the wishes of the bishop. Why, one may ask next, have some bishops been supportive or so opposed? No doubt theology, custom, pastoral strategy and church politics are parts of the picture. So too is good or bad personal experience ("I once knew this deacon who . . ."). All this is food for thought as we ponder the national policy, or lack of policy, for the development of fuller ministries within the entire church.

There is no doubt that the ordination of vocational or permanent deacons touches a deep nerve in the Episcopal Church — whether it brings pleasure or pain. Standing astride that confusing dividing line between clergy and laity, deacons may challenge, inspire, puzzle or irritate those on both sides.

The flesh and blood reality of that challenge can be seen in the newly-published book, *Many Servants*, by the well-known deacon, Ormonde Plater [to be reviewed in TLC shortly]. Here we find the stories of a large number of devoted men and women who are serving God and their neighbors in countless ways. Like it or not, we owe them a debt of gratitude.

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## VIEWPOINT

### Why I Am a Liberal

By ROGER MUELLER

In his Viewpoint article, "Toward the Theological Center" [TLC, Aug. 18], the Rev. Canon Harland Birdwell wrote that he had been left bewildered and outraged by the General Convention in Phoenix. He feels the church is moving to the left — a move which he feels will make the church "Christian in name only." He wrote: "The current trend is toward changing or canceling that discipline (of the church) if it makes one feel uncomfortable, guilty or if it doesn't support one's lifestyle."

These are serious charges to make

against fellow Episcopalians. I can hear Canon Birdwell's pain as he makes these statements, and I am not unmoved by it. But he has allowed his distress to cause him to jump to conclusions regarding the motivations of those Episcopalians, like myself, who are located to the left of theological center. The oral decisions I make are not made in order to "give in to the culture." I do not believe in instant gratification. Nor do I believe, as liberals often are accused of believing, that "anything goes." Why, then, am I a liberal? What are my motivations?

What makes a particular action good or evil? Two major schools of thought exist on this question. The first (intrinsic) states that the goodness

or badness of an action is located in the action itself. Stealing is evil, for example, because it is inherently evil — evil in its essence. How do we know this? The Bible tells us (via the eighth commandment). The eighth commandment is held to be a moral absolute, because, for many, the Bible is held to be the sole authority by which moral precepts are to be established and enforced. This authority is granted to the Bible, because it is assumed, by many, that God brought it forth by a divine inspiration which ensured its inerrancy.

I do not accept this assumption. I reject this model of intrinsic moral value, not because I am guilt-ridden, (Continued on next page)

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## VIEWPOINT

(Continued from previous page)

or impatient for carnal gratification, but, rather, because such a model does not seem to be an adequate vessel to contain all truth.

The second school (extrinsic) states that the goodness or badness of an action resides not in the action itself, but rather, in the impact the action has on a situation wherein it occurs. This is situation ethics.

The greatest misconception about situation ethics maintains that it advocates “anything goes” or that “everything is relative.” Not true. The great contrast between the two schools is that intrinsicists adhere to many moral absolutes and extrinsicists (or “Christian situationists”) hold to just one absolute. The one absolute for the Christian situationist is agape, or unconditional love.

The situationist therefore seeks to do the most loving (agapeic) thing possible in each situation encountered. Love, in this case, means acting in such a way as to secure the greatest degree of well-being for the community.

How does a Christian situationist (such as myself) see the Bible as authoritative? I see it as a journal or diary of the people who wrote it. They recorded their wisdom — their eyewitness account of how God acted in their lives.

However, like any eyewitness to any event, we cannot lose sight of the limitations of the mindsets of the writers, and of the cultures in which they lived. These were people who thought the earth was at the center of the universe, and that it was flat. They did not know what gravity was. They did not understand how disease was caused or spread. They did not have any systematic understanding of the human body's architecture or its means of replication, and the source of its variability both in terms of its structure and orientations.

### Starting Point

They lived in a largely agrarian society and never could have imagined our high-tech society. Thus, while the Bible is a great starting place for our search for truth, it cannot be our final destination as many would make it.

I do not claim to possess final truth. The knowledge we possess today will be seen as laughably archaic in less than a hundred years. Since this is the

case, I feel a need to hold to a mindset that is adaptable to new circumstances — one that is capable of assimilating new truth as it emerges.

What style of moral decision-making does each school of thought promote? Those who are intrinsicists, when faced with a dilemma, will search scripture to see what it tells them to do. Upon finding their answer they will act to implement their interpretation of this directive. A Christian situationist, faced with the same dilemma, will first consult the *sophia* (the wisdom of one's community/culture — which for the Christian includes the Bible and the tradition of the church) to see what it suggests. The Christian situationist is prepared, however, to reject this counsel if the exigencies of the situation require it in order to do the most loving thing.

Suppose you are walking down the street of a small town at night and come upon a man who has collapsed from a heart attack. No phone is nearby and the nearest hospital is 15 miles away. Do you steal a nearby car in order to save the man's life or do you do nothing because a literalistically-interpreted Bible says stealing is wrong? My interpretation of scripture says that love is my first priority and rules come second. Step on the gas!

### What Science Tells

The hottest topic at Phoenix, of course, was sexuality, particularly homosexuality. My support for gay and lesbian rights (including the blessing of same gender, monogamous, committed relationships and the ordination of individuals in such relationships if they are otherwise qualified) is not because of some impulse to be avant-garde or to set out to cause apopleptic seizures in traditionalists. Based on what modern science is able to tell us about the phenomenon of homosexuality, I see my support for such rights as bringing about more social justice in our society, and as such, I see this position as completely Christian.

Christian traditionalists and Christian situationists need to sit down and talk, not with a view toward changing minds, but toward a view of understanding each other's motives. When people polarize, they have a tendency to distance emotionally and then to start seeing each other stereotypically. This is what is really fraying the fabric of our church. Let's start talking and embracing today!

# 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

**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

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

## DELAWARE

### UNIV. OF DELAWARE

**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

**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

**ABSALOM JONES CHAPEL at Canterbury Center**  
791 Fair St., SW  
The Rev. William Boatright, chap  
Sun HC 11. Wed HC 7

### EMORY UNIVERSITY

**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

**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

**ST. ANDREW'S** 402 W. Mili  
The Very Rev. Lewis A. Payne and Peer Ministers  
Sun: 8, 10:15. Wkdays as announced

## INDIANA

### DePAUW UNIVERSITY

**ST. ANDREW'S** Greencastle  
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

**EPISCOPAL CAMPUS MINISTRY** West Lafayette  
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

**ST. PAUL'S CHURCH and Student Center** Grinnell  
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

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

## KANSAS

### UNIV. OF KANSAS

**CANTERBURY HOUSE** Lawrence  
1116 Louisiana  
The Rev. Julia Easley  
Sun H Eu 5; Thurs noon H Eu; Mon-Fri 7:45 MP

## LOUISIANA

### TULANE/LOYOLA/NEWCOMB

**CHAPEL OF THE HOLY SPIRIT** New Orleans  
1100 Broadway  
The Rev. Ron Clingenpeel, chap  
Sun 8, 10, 5

## MASSACHUSETTS

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**The Episcopal Chaplaincy at Harvard and Radcliffe** Cambridge  
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The Rev. Stewart Barns, chap  
HC Sun 5. Active program

### SMITH COLLEGE

**ST. JOHN'S** Northampton  
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

**ST. JOHN'S** Williamstown  
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

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

### WAYNE STATE UNIV.

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

## MINNESOTA

### UNIV. OF MINNESOTA

**UNIVERSITY EPISCOPAL CENTER** Minneapolis/St. Paul  
317 17th Ave., S.E. Minneapolis 55414  
The Rev. David Selzer, chap (612) 331-3552  
Sun Eu 6. Wed Eu 12:20

## NEBRASKA

### HASTINGS COLLEGE

**ST. MARK'S PRO-CATHEDRAL** Hastings  
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

**ST. MARK'S ON THE CAMPUS** Lincoln  
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, It. bkfst

### RUTGERS UNIV.

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

## NEW MEXICO

### COLLEGE OF SANTA FE

**ST. JOHN'S CHAPEL** Santa Fe  
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. MP wkdays 8:30. HC Wed 7, Thurs & Fri 12:10

## NEW YORK

### COLUMBIA UNIVERSITY

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

### HOBART AND WILLIAM SMITH

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

### 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

**BETHESDA CHURCH** Saratoga Springs  
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.

**ST. PAUL'S** Greenville  
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

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

### YOUNGSTOWN STATE UNIV.

**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

**ST. ANSELM UNIV. CENTER** Norman  
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.

**ALL SAINTS** Selinsgrove  
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 ass't  
 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. Barbara Taylor  
 Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

# LETTERS

(Continued from page 5)

deputy wishes to offer an apology for intemperate or inaccurate remarks. With the unfailing courtesy and patience that marked his leadership, Dean David Collins showed much tolerance of those who abused the process. Using the ploy to make announcements, express frustration, etc. is part of the tradition of the house, but experienced deputies use it only at suitable moments — for example, during balloting or a vote by orders.

A practical problem is that the person in the chair cannot tell whether the point is really a matter of personal privilege until the speaker has begun to make a point. A way to control this would be to require persons wishing to make points of personal privilege to submit a written request, with a brief description of their point, through the Committee on the Dispatch of Business.

NIGEL A. RENTON

Oakland, Calif.

## Paternalizing

I suspect that whomever wrote the headline, "It's Father Runcie" [TLC, Aug. 18], for Emmet Gribbin's piece failed to catch on that Lord Runcie was twitting TLC for its long-standing practice of indiscriminate paternalizing.

(The Rev.) HOLT GRAHAM  
 Deer River, Minn.

## Black Letter Days

"Calendar Madness" [TLC, July 14] seems to indicate one point of view concerning the various enrichments of the Book of Common Prayer 1979.

The black letter days of the BCP are one indication of our continuing attempts within this branch of the catholic church to recognize our heritage and continuity with the heroes of the faith. I am not aware that we must observe all the specified "black letter" days. Indeed, this is one of the direc-

### 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.

tions "concerning the Service of the Church" for "Days of Optional Observance," pp. 17-18, BCP. Those of us who read the Daily Office and say a daily Mass are happy that we do not have to look into other service books (as in the past) to commemorate these holy souls who were instrumental in continuing the worship of God in their lives in the world.

If Fr. Lord does not want to use the commemorations, fine; leave them in the calendar for those of us who do.

(The Rev.) ROBERT L. LEATHER  
 St. Paul's Church

Poughkeepsie, N.Y.

• • •

Although there is no reason to fault Fr. Lord's personal conviction that we have more than enough commemorations in the calendar presently, I feel he falsely suggests that Cranmer simplified the calendar from some principle of the Reformation which objected to such commemorations. As the Preface to the First Book of Common Prayer, printed on page 866-7 of the 1979 BCP, states, the principal reason given for removing the holy days was the "uncertain stories, legends, responds, verses, vain repetitions, commemorations and synodals . . . did break the continual course of the reading of the scripture."

Recent study of the Daily Office has shown that Cranmer did not have the historical resources available to discover that the purpose of the Daily Office in the earliest Christian centuries was not, as the archbishop believed, the full reading of the Bible in the course of one year and the complete recitation of the Psalter on a regular schedule.

This point aside, if the calendar in our prayer book does not interfere with the lectionary on days of optional observance, Cranmer cannot be used to attack additions. In terms of the eucharistic lectionary, for which *Lesser Feasts and Fasts* does provide readings, several writers already have observed that these lessons provide for a variety of scripture passages which would not be heard if the readings at weekday celebrations were taken exclusively from the lectionary for Sunday, holy days and other occasions. So one might even argue that additional commemorations would be in conformity with some "one-sided biblical emphasis."

(The Rev.) ROGER MILLER  
 Baltimore, Md.

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## 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.

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## POSITIONS OFFERED

**RETIRED PRIEST** needed for part-time work with mission church located in a small city 1½ 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.

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**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

**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.

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\*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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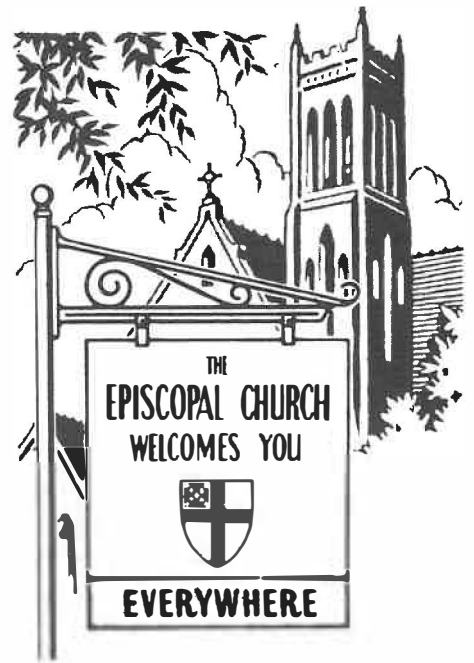
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## GULF SHORES, ALA.

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

## 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** 2940 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; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## 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

## 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. Lias, 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

**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; YPF, Young People's Fellowship

## 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 8:45, 9:15, 11:15. Daily MP, EP, HC

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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## LONG BEACH, L.I., N.Y.

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112th St. and Amsterdam Ave.  
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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. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031  
Liturgies: Sun 7:30, 8, 10. Wklys 7:30, 10, 5:30

## GETTYSBURG, PA.

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West High and Baltimore Sts., 17325 (717) 334-6463  
The Rev. Michael G. Cole, D.Min. r (717) 334-4205  
Sun Eu 8 & 10:15. Wklys & Holy Days as anno

## WHITEHALL, PA. (North of Allentown)

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

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The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell  
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.  
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## FORT WORTH, TEXAS

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Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 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. Daniels, 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. Philip 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 Matolengwe, 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 Heyliger, r  
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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