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On Campus

Many students are worried about their economic futures. Meanwhile, some are showing greater interest in the Episcopal Church.



IN THIS CORNER

To Make Things Simple

My father and I untangle string. It is a talent undervalued by the world at large, but to those close to us, one that is regarded with a mixture of admiration and affectionate tolerance. It is admired when there is a lump of necklace found in a dresser drawer or a wad of kite string grimy and full of knots. It is tolerated when we sit in silence for an evening with years of bakery and grocery string which we simply must transform into one continuous line before we can sleep. For us, the practical goals of a wearable piece of jewelry or an airborne kite are not nearly as rewarding as the act of untangling itself.

Once, in a sad and frenzied time of my life, my father visited me. After he left, I found my sewing bag full of carefully wound bits of thread, round scraps of cardboard, each color in even rows, free of knots. I am glad I don't sew much, because I have those rows as evidence that life can be a spectrum of order.

Perhaps it is that we can produce something of length and simplicity from a complicated mass, like a cartographer laying straight the contours of the globe, or a jet leaving a trail of misty white. Perhaps it is when we can experience time and space not as a sequence of moments and particles, but as a suspended focus of energy, directed toward a simple task.

When we are done, we sigh, rub our eyes and return to reality.

My mother and I collect words. Every few days my letterbox yields a fat envelope from my mother, filled with her even handwriting, each word formed with care and tenderness. I have learned from her to do the same. Sometimes it is as if she is a switchboard, transmitting excerpts copied from the letters of relatives. I imagine portions of my letters are sent to others, and in this way my mother gathers and distributes words, always, however, adding her own commentary, to us all.

When she copies poetry whose author is unknown, she prints it in the round, perfect letters she once taught her first graders. She has given the anonymous writer life, because she has taken such care to transmit his words.

Our private joy is the actual copywork and gleaning of thoughts, when we sit in silence in the early morning and put words to paper, naming food, events and thoughts, words we simply must gather together before we can begin our day.

Perhaps it is that we can produce something of length and simplicity from a complicated mass, like a priest gathering a congregation into one place and time and then sending them off again. Perhaps it is when we can experience time and space not as a sequence of moments and particles, but as a suspended focus of energy, directed toward a simple task.

When we are done, we sigh, rub our eyes, and return to reality.

Do you suppose that these two talents, my father's and my mother's, are hereditary, transported on my bloodstream like two tiny ships? If so, they are two ships that take me on journeys out of time and space, journeys on which I catch a glimpse of Someone who fondles lovingly the tiny tangles of the ball of string that is our earth, Someone who collects our scattered words and patterns them, sighing, rubbing eyes when all is done, looking at what has been made, and seeing that it is very good.

Our guest columnist is Andrea B. Hough, a booklady of Trinity Bookstore at the General Theological Seminary, New York City.

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Religious News Service photo

LETTERS

Secret Is Out

H. Boone Porter's article, "Mary in the Episcopal Church" [TLC, Aug. 9] was welcome reading. Mary is alive and well in the Episcopal Church, albeit underground. For whatever reason, we don't talk about our love for Mary. But I can say with certainty, there are lots of Episcopalians routinely saying the rosary. They are in the closet, but they are there.

During the last month, I learned about a dozen of us who pray the rosary every day. I know hundreds, including some clergy, believe it or not. And they thought they were alone. Then there are organizations: the Society of Mary and the Living Rosary of Our Lady and St. Dominic, nurturing this group of subterranean spirituals.

Okay. Your secret is out. You can all come out to play. This is some more good news. We may even march in New York's St. Patrick's Day Parade.

PETER RIOLA

Edgecliff, Texas

• • •

As a Roman Catholic monk and priest, I was delighted to see your cover story on Mary. If anyone can draw her errant children together, it is surely, after her Son, the Mother of all Christians. So I was the more grieved by the exclusivistic spin the Rev. Canon H. Boone Porter put on these ecumenical potentialities: "Anglicanism can and should offer a reasonable, traditional and scripturally-sound Mariology, in contrast both to Roman exaggeration and Genevan disregard, but akin to the age-old traditions of Eastern Orthodoxy."

Surely not every Roman Catholic Marian practice is exaggerated (indeed, several of the Anglican Marian developments the author cites — and the statue itself pictured on the cover — can rather easily be traced to the dreadful Roman Catholic community), and we are also rediscovering the rich Marian contributions of our sisters and brothers of the Reform, for instance, Luther's beautiful writings on Mary, the living experience of Taizé today, etc. Canon Porter, referring apparently just to the Anglican Communion, notes that a family wants a mother; but perhaps Mary's family has an even fuller extension. Perhaps,

indeed, she makes her own the prayer of her Son: "That all may be one . . ." (The Very Rev.) ROBERT HALE, OSB
Cam.

New Camaldoli Hermitage
Big Sur, Calif.

Older Revision

The Rev. Robert Libby suggests [TLC, Aug. 16] that Romans 1:26-27 was omitted from the Daily Office lectionary in the revision process leading to the 1979 Book of Common Prayer. The decision to omit these verses was made in the revision of 1928 (1 Epiphany, Tuesday-Wednesday; 13 Trinity, Monday-Tuesday), and continued through the 1943 revision of the lectionary (7 Trinity; 9 Trinity, Monday-Tuesday).

As to the utility of these verses in the current debate on sexuality, it is unlikely that the Pauline rhetorical connection of idolatry and immorality has much to say to us. However, in Romans 2, Paul turns his rousing Jeremiah around and uses it on his audi-

ence, who has no doubt been cheering him on in its anti-pagan glee. Perhaps Paul's real and still relevant warning here is for those who delight in condemning others, while themselves not free from sin?

TOBIAS S. HALLER, BSG
Bronx, N.Y.

The Right Time

I must respond to Fr. Porter's "Small Stuff Worth the Sweat" [TLC, Aug. 2].

"Once upon a time," as a postulant between college and seminary, enroute to a weekend with family in a resort area, I noted the hours of service on the bulletin board of the nearest Episcopal Church. I drove 20 miles on Sunday morning only to find the doors locked. So I found the Roman Catholic church in the village and entered — late — to attend their Mass. Then I went back to our church and found that the Eucharist had just begun — an hour or more later than listed.

As a result, when I became a priest
(Continued on next page)

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816 E. Juneau Avenue
Milwaukee, Wis. 53202

THE LIVING CHURCH

Volume 205 Established 1878 Number 10

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

(Continued from previous page)

myself, I would not allow the bulletin board of my church to tell a lie! If there were movable letters and numbers, I made sure they told the truth. If the board could not be changed, I made cardboard signs, giving the correct information, and mounted them over the erroneous listing.

(The Rev.) **GEORGE W. DEGRAFF**
Glen Arbor, Mich.

Nothing Personal . . .

I appreciate Bindy Snyder's letter [TLC, July 26], proving something I've said for years: One of our biggest problems is taking something read or heard then (mis)applying it to oneself — assuming it is being aimed personally at them. Kathleen Reeves' letter [TLC, May 10] called for careful journalism that does not use the jargon of a specific special-interest group (feminists) as if it were speaking for all. In other words, she pointed out that the use of such rhetoric accurately reflects the experiential reality of only some women (feminists).

In her Summer 1992 *Noel News* article, Mary Ann Dacey, executive director of NOEL (National Organization of Episcopalians for Life), points out the same discrepancy concerning the Anglican Encounter in Brazil: The Episcopal Church-funded Women in Mission and Ministry, which sponsored, and its staff officer, who was responsible for the "Celebration of Life for a Reign of Justice and Peace," has "a 'woman vs. womb' bias." ("The one clear message . . . is that people of good faith are not in agreement on the abortion issue, and there is no moral consensus that abortion is wrong.") This counters official Episcopal Church position that "we emphatically oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience."

MARY A. MOODY
Leetsdale, Pa.

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.

And I will dwell in the house of the Lord forever.



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Archbishop Carey Will See Ministry Up Close

The Most Rev. George Carey, Archbishop of Canterbury, will make his first official visit to the United States beginning Sept. 9. He will visit several dioceses where he will see a wide range of ministries in the Episcopal Church.

Archbishop Carey and his wife, Eileen, will first stop in Baltimore, where they will be special guests during the closing session of the House of Bishops meeting Sept. 9. The next day the archbishop will discuss authority and the use of scripture with the bishops. He will also hear reports from their week-long meeting.

On Sept. 11 the archbishop and his party will meet with the clergy of the Dioceses of Easton, Maryland and Washington to discuss issues of evangelism and vocation of the priesthood. In Washington, he will participate in a Trinity Lay Institute teleconference, delivering an address via satellite to dioceses across the nation and answering questions from participants.

Archbishop Carey will join the Diocese of Maryland in celebrating its 300th anniversary when he preaches at a festival Eucharist at Church of the Redeemer in Baltimore on Sept. 12.

On Sept. 13, the archbishop will preach at Washington National Cathedral, followed by a luncheon for ecumenical guests. In the afternoon he will participate in a youth gathering at the cathedral.

Next the Carey party will visit the Diocese of Southern Ohio where he

will preach during a Eucharist at Christ Church Sept. 14, and the next day give a lecture at the church before meeting with clergy and lay leaders.

Then, it is on to the Diocese of Olympia. In Seattle Sept. 15., Archbishop Carey will visit a refugee resettlement center and meet with members of St. Peter's Japanese Church before giving a banquet address titled "Evangelism: Religious Longing in an Irreligious Age." In Tacoma the next



Archbishop Carey

day, he will meet with members of Church of the Holy Family, a Cambodian congregation, and visit an AIDS hospice sponsored by Christ Church. He will address diocesan clergy and lay leaders and meet with the Episcopal Church Women in the diocese. He will attend Evensong at St. Mark's Cathedral in Seattle.

On Sept. 18 in the Diocese of the Rio Grande, Archbishop Carey will meet with clergy of the diocese and Province 7, ecumenical church leaders and youth, and will preach at the diocesan convention Eucharist.

New York City will be the final stop. The Diocese of New York will sponsor a reception Sept. 19. The next day he will preach at the Cathedral of St. John the Divine and dedicate a

Compassrose, symbol of the Anglican Communion. In the afternoon he will tour neighborhood youth programs before going to General Theological Seminary for Evensong where he will receive an honorary degree and preach.

The Careys will return to London Sept. 21.

Louisiana Priest Murdered

The Rev. Hunter Horgan, III, rector of St. John's Church, Thibodaux, La., and vicar of Christ Church in Napoleonville, was found beaten to death Aug. 13 in his office at St. John's.

Police said Fr. Horgan, 47, had been hit on the head several times. No weapon was found and nothing appeared to be taken from the office. Police speculate that the door to the office had been pried open and that perhaps Fr. Horgan surprised an intruder.

Fr. Horgan's car was reported missing, and Thibodaux police were offering a \$2,000 reward for information leading to the arrest and conviction of the person or people responsible for the slaying.

Deacon Ormonde Plater of St. Anna's Church, New Orleans, was a friend of Fr. Horgan's and told the New Orleans *Times-Picayune* that Fr. Horgan "was well known in New Orleans and Thibodaux. Many people have been touched by his ministry.

"This is a mystery. Thibodaux is not a wild town. It's a quiet bedroom community."

Fr. Horgan was a native of Meridian, Miss., and a graduate of Louisiana State University. He was a legislative aide to Sen. William Proxmire (D-Wis.), from 1970-71, then received a degree from Virginia Theological Seminary. He was ordained to the diaconate and the priesthood in 1973. He served churches in New Orleans before becoming rector in Thibodaux.

He is survived by his wife, Marda, his children, Shauna and Hunter IV, his mother, Peggy Maher Horgan, two brothers and a sister. The funeral was held Aug. 15 with the Rt. Rev. James Brown, Bishop of Louisiana, officiating.

South Africa

Women's Ordination Given OK

The Church of the Province of Southern Africa became the 11th Anglican province to approve the ordination of women as priests when the South African Synod met Aug. 14 near Mbabane.

Needing a two-thirds majority for approval, the resolution received a 79 percent majority during the meeting at Waterford Kamhlaba College. The legislation needed a two-thirds majority because the Most Rev. Desmond Tutu, primate, had declared the issue to be "controversial." The proposal to ordain women had failed in 1989

when it failed to obtain a two-thirds majority.

The province approved the resolution by a vote of 166-45. In the House of Bishops, the vote in favor was 21-6. In the House of Clergy it was 70-25, and in the House of Laity it was 75-14.

The synod asked bishops to draw up guidelines "to meet the needs of those who have difficulties of conscience" with the decision. Rejected was a proposal that no women should be ordained before the next provincial synod had approved "protective legislation" for those opposed to the idea.



On Campus

Many Students Are Worrying About Money

Meanwhile, some college chaplains see growing interest in the church

By JOHN SCHUESSLER

When a student talks to a college chaplain, you might expect questions on many topics, but surely economics isn't going to be one of them. Or is it?

To get a sense of life on campus today, and especially what is happening among students in Episcopal Church ministries, a number of chaplains recently were asked what are the pressing issues on the minds of students. Among their responses: finding answers to tough questions, making life decisions, not believing in God anymore, AIDS and anything having to do with sexuality, falling in love, intercultural relationships and interracial tensions. But at the top of many lists was the problem of finding work in today's tight job market.

"The sense I have is they're facing more limited possibilities than they had expected earlier in life, with the economic situation being what it is," said Helen McPeak, the Episcopal lay chaplain at the Belfry, a Lutheran and Episcopal campus ministry at the University of California, Davis, the school from which she graduated four years ago. "Many students don't seem to have a sense of hopefulness . . . they seem to be asking 'How am I going to pay for my student loan' rather than 'What do I want to do with my life?'"

She believes students are caught in a struggle with competing values, of materialism over relationships, for instance. "I don't want to sound like everybody is depressed," she said. "But I'm finding many students are not generally happy with everyday life."

Hearing similar concern from students is the Rev. Douglas Earle, who directs ministry in higher education for the Diocese of West Texas and is Episcopal chaplain at several schools in San Antonio and at Southwest Texas State University in San Marcos.

"I see a lot of students making very

pragmatic choices about their degrees," he said, in some cases even choosing a field they may not enjoy, but one that holds promise for work. "Consequently, we talk a lot about vocation . . . about life work as a vocation."

Similarly, he said, there is "a narrowing of focus in degree programs. There is a need for drawing people



University of California, Davis students join in singing at the Belfry.

together to talk across disciplines. There seems to be a real 'visionless' college experience right now."

Few chaplains have been on campus as long as the Rev. Henry Minich. Since becoming chaplain at the University of Miami's Episcopal Church Center in Coral Gables, Fla. in 1964, he has watched student attitudes change, through the turmoil of the '60s and early '70s into the materialism and self-centeredness of the '80s.

"Curiously, I see a kind of mirror image in the early '90s to the early '60s — in idealism," Fr. Minich said, "though there was much less fear then of job insecurity and other concerns about the future, as there is today."

Recently he was meeting with the

university's division of student affairs. As the meeting's leader presented 13 issues of concern to students, he stated: "The number one question of students is, 'Will I get a job when I graduate?'"

To address this disillusionment among students, it is first important to be realistic about the future, Fr. Minich said. It is also an opportunity to talk about living with uncertainty and about re-examining priorities.

Like many others, Fr. Minich is troubled that so many students view the university exclusively as a place to gain credentials for a job and don't realize their college experience can have a broader impact on their lives, even spiritually, through the study of the humanities, for instance. "I find a fair degree of cynicism among students," he said.

However, there is a flip-side. "I've seen a tremendous increase in interest in volunteerism," he said. "Students are doing some remarkable things in the community." Fr. Minich tries to help students understand spiritually this desire to help others — "that it is not for the purpose of some pious reward, but this is the way we serve God," he said.

"I think the Benedictine rule is an excellent model here. The idea of work, prayer and study fits right into the academic chapel."

Others had positive things to say as well, particularly in seeing a growing interest in the church. Fr. Earle spoke about a trend in West Texas and other schools in Province 7. "There is a growing number of students who are coming to the campus and are asking, 'Where is the church?'" he said. "Ten to 15 years ago they were looking for anything but the church."

He believes the maturity of junior high and senior high school ministries and renewal movements, such as Hap-

(Continued on next page)

On Campus

The Right Direction

By STEPHANIE WALDRON

Campus ministry and the Episcopal Church have meant many things to me these past four years. Campus ministry has been important, especially because life can be so confusing. There are so many decisions to make, odd schedules to keep, and always the possibility of failure. Choosing a major and dealing with class work is enough to keep a person's world in an uproar, and then there are the added social and emotional issues.

The church provides a stable environment in an unstable world. With campus ministry, there is an added advantage that our minister is working specifically with college students and knows our problems and fears.

Everything I have said has been important to me, but what is the heart of the matter? What does it

Stephanie Waldron is a senior, art studio major at the University of Kentucky. She is past president of the UK Canterbury Club and is a member of Trinity Church, Covington, Ky.

mean to be a participating member of the community of Christ, the church? In his book, *Immanuel*, Michael Card discusses wisdom. This quote jumped out at me: "Genuine wisdom is concern with life, a life well-lived."

As I have gone through college, I think Canterbury Club has been a place where I have learned some of this wisdom. I have struggled with learning that a life well-lived is not measured by worldly success. Instead, it is living with the joy and pain of life, and hoping both are working together for God's plan, praying that the "trials and tribulations" are making me a stronger person, more fit to serve God in this world.

Maybe that is the key. College is a time of preparation for me to go into the world serving God. Coming to college, I learned what it was like to be a stranger in a strange land, and through the church I learned what it is like to be made welcome. I have also learned that this is how I should welcome my neighbors, whether they are Chris-

tians or atheists, artists or chemists, nature-lovers or city-dwellers. The church provides a stable place where a diverse group can meet and be bound together in friendship and love.

The importance of the church in general, and the Episcopal Church in particular, is that it keeps me on track, headed in the right direction. My life tends to go in cycles. Sometimes I feel God's presence in everything I do. At other times, I feel I'm begging him to reveal himself to me, to answer when I call. My mother once told me that everyone feels these cycles, and that is why it is important to go to church. It is as if we are all climbing a mountain, tied together with ropes, and different people at different times are climbing faster or slower. It is the job of the fast climbers to support the slow ones, because, at some point, their roles will be reversed.

As it says in I Corinthians, we are the body of Christ. While in college, I have felt supported and loved by my brothers and sisters in Christ.

(Continued from previous page)
pening, has something to do with this trend.

The Episcopal chaplain at the University of Kentucky in Lexington, the Rev. Richard Elliott, has also seen greater interest in the church. He is vicar of St. Augustine's Chapel, which he called a "eucharistically-centered community."

"It seems students are more interested in taking responsibility in leadership and have a greater loyalty denominationally," he said, "not that they have a denominational prejudice, but an interest in who we are as Episcopalians."

The Rev. Anne Clevenger was chaplain of Canterbury House at the University of Kansas in Lawrence from 1986 until recently when she became an associate at Christ Church, Overland Park, Kan. Her husband Mark, also an Episcopal priest, assisted her while attending law school and later

while establishing St. Margaret's Church in Lawrence, of which he is now vicar.

The Daily Office became "the backbone of life on campus for the [Canterbury House] community," she said. Regularly, she and a dozen students would squeeze into a small kitchen to have coffee and talk after Morning Prayer.

"We were constantly talking about priorities," she said. "We would encourage them to learn all they could [in classes], to bring their doubts . . ."

Among the greatest needs she saw in students was "a yearning to know how to base decisions in life" on their faith. "I viewed our whole ministry as a ministry of stewardship," she said, "which from the freshman up to the retired faculty member is developing to know how best to use life to God's glory."

A recent survey of regular attendees at Canterbury showed 60 percent grew up in other churches but were drawn

to the Episcopal Church. "They really wanted to talk about the sacraments and tradition," she said.

Worship is the backbone of ministry at the University of Oklahoma's St. Anselm of Canterbury Center, in Norman, said the Rev. Don Owens, chaplain there for 18 years. The Eucharist is celebrated most days and attendance at Sunday night services ranges from 25-50, mostly students but some faculty and campus staff. It is a multicultural congregation, and some Hindus and Buddhists have attended.

He finds the students who are attracted to the Episcopal Church "are looking for substantive answers to their religious questions." One way these questions are pursued is through a "dialogue-type homily" during the Wednesday liturgy. "We try to engage the text," he said.

Working together with other denominational groups is important. At the University of Texas, San Antonio,

the Episcopal student ministry has joined with the Roman Catholics and Methodists in holding forums, such as one last year during the Persian Gulf War where they listened to a panel consisting of a Jew, a Moslem and a Christian talk about the religious ramifications of economics and war. A similar event was held at UC-Davis.

"[With the forums] we attempt to push people out of specific disciplines, to talk across disciplines with religion as a connective," Fr. Earle said.

Support for college ministries has been trimmed in a number of diocesan budgets, which concerned some. And while noting good relationships with a number of churches off campus, many of the chaplains believed the church at large does not realize how strategic a place the campus is.

Fr. Earle cited a Gallup poll that showed the largest segment of unchurched in the country are people ages 18-35. Then realize this is a time when life choices are being made, and that students are hearing "all kinds of voices crying for their allegiance" — from corporate America to religious fundamentalism. They are setting goals and establishing lifestyles.

"Then you take a step back, look at the church and see parishes, for the most part, showing little interest in people in transition to the extent that college students are," Fr. Earle said.

Among churches off campus that are attempting to meet students' needs is the Church of the Messiah in St. Paul, Minn. Lori Goetz, a member of the vestry, is responsible for welcoming college students, such as those from Macalester College nearby. She spoke of her church's "fledgling" student ministry.

"A college Sunday school class has been attempted," she said. "But we've found these programs were not needed as much, because these students are already so involved in ministries on their campuses. We find what they need mostly is hospitality." She said the church attempts to link students with families in the parish, for dinners occasionally and especially at Thanksgiving, if a student doesn't travel

home, especially international students.

Fr. Minich believes the church will reap benefits by taking its presence on campus more seriously. He described himself as "a sort of *paterfamilias*" and "village parson" at the University of Miami. He earned his law degree there 15 years ago and teaches bioethics in the law school and religion department. He wears his collar to class. "People expect me to be 'Fr. Minich,' who I am," he said.

He believes making longer commitments to college chaplaincies will give stability and credibility to a ministry, as opposed to using campus chapels as places to give people some quick experience, as sometimes is the case in dioceses.

"I want it to be understood that I have deliberately given my life to this ministry," he said. "Stability demands that when we accept a vocation, we must be careful about accepting a different vocation." He added that, despite financial support that has been reduced drastically, he believes the diocese is "the life flow" for any campus chaplain and this relationship should be maintained.

Fr. Minich said his ministry has survived because its Chapel of the Venerable Bede is a "thriving campus parish." The congregation is about half students and faculty and the other half are people from the city who are drawn to the intellectual climate of a campus parish. The church center's work also includes the Uni-

versity of Miami Pre-school Center, where students and professional staff have provided on-campus day-care for 19 years, for infants to five-year-olds. Recently the center entered into a cooperative agreement with the university to build a new, larger facility.

Fr. Minich is among those who believe the weak commitment to campus ministry indicates a lack of evangelistic vision. "I don't think our church understands what it means to minister to young people, nor understands what it means to minister outside the parish. We're used to people coming to the congregation."

Then he added, "This is a very interesting field in which to harvest."



Church of the Holy Spirit, Kenyon College, Gambier, Ohio

On Campus

Easy Target

While Christianity often is attacked, colleges are crucial places for evangelism.

By WILLIAM SHULLENBERGER

It is a hard time to be a student in a liberal arts college, where your education in reflectivity and in knowledge of the world and self seem risky investments as you prepare for entry into a depressed and uncertain marketplace.

It is a hard time to be a professor in a liberal arts college, when the post-Enlightenment commitments to rational objectivity and the study of cultural tradition as the basis for individual freedom and political tolerance have come under suspicion as instruments of domination. Truth squads of various student ethnic and gender-based interest groups police the public discourse of the campus with a self-righteous zeal fueled by the combined anxieties and idealisms of late adolescence. Students who have taken for granted ideas of mutual tolerance, universal humanity and respect for individuals find themselves under assault as naive in their prejudices, and either conform to the loud-

(Continued on next page)

William Shullenberger is professor of literature at Sarah Lawrence College, Bronxville, N.Y., currently on leave to teach at Makerere University in Kampala, Uganda.

(Continued from previous page)

est ideology or learn to guard their remarks, always looking over the shoulder when speaking.

It is a hard time to be a Christian on a college campus, since Christianity makes a good scapegoat for the intellectual violence and tension of the contemporary academic community. Christianity provides a particularly easy target for campus politics of resentment. It retains its role as lightning rod for the indignation of secular intellectuals suspicious of transcendental claims. Its complicity in the various projects of colonial expansion from the



RNS

Students want to know what they haven't been told about the Bible.

15th century to the present have made it broadly subject to attack as the spiritual engine of an oppressive Euro-American culture. Its uncompromising monotheism and commitments to ethical responsibility, along with those of Judaism and Islam, register as authoritarian primitivism to a culture steeped in the supermarket gospels of pluralism, relativity and freedom of choice.

In the *Confessions*, St. Augustine relates the confusion and awkwardness he felt as a professional teacher of rhetoric in the secular academy after his conversion to Christianity. All of us, professional or student, who carry on our intellectual work in the contemporary American academy, can share Augustine's anxieties these days. For Christians, if we are to be Christians, remain an odd lot, misfits, not conformed to this world, but proclaiming to it that which is bound to sound as offensive and foolish as Paul's preaching of the cross of Christ did to the cosmopolitan intellectuals of the late Hellenistic world (1 Corinthians 1:23).

Yet the news from campus is not all bad, and the bad news itself carries its own opportunities. As our brothers and sisters in the former Soviet Union and eastern Europe have reminded us recently, Christians are often at their best as a persecuted, and even an underground, opposition to the dominant political culture.

In the catacombs, threatened by fire and sword, the early church found its theology and liturgy in the unshakable foundation of its solidarity in Christ and through Christ. Although the risk of physical martyrdom is not in the picture for most Christians on liberal arts campuses in America, the

sense of isolation, of a countercultural difference to the prevailing tides of opinion, of a radically different way of looking at the world and being in the world, seems to be drawing students and faculty together, often in interdenominational cells where the faithful realize they can't afford inherited suspicions and misapprehensions of each other's traditions.

Meanwhile, the instability and shallowness of many contemporary ideological trends and intellectual fashions, as well as the volatility of national and international politics, raise the level of anxiety for students of this generation, who can't guess anymore what it is they're preparing for in the so-called "real world." Taught to ridicule the claims of transcendence, or never exposed to those claims in the first place, some students deal with their anxiety by submitting to the simplifying persuasive power of absolutist political rhetoric and acting it out in various bizarre forms in the relatively risk-free setting of the college. Some drink, some search for anodynes in drugs or sex. Yet courses in religion

and religious studies consistently fill. Students want to know what they haven't been told about the Bible, "this ubiquitous, persistent black chunk of a best-seller," as Annie Dillard describes it, "this chink — often the only chink — through which winds howl."

So college campuses will be crucial places for the practice of the gospel in the Decade of Evangelism. Mine is probably not an unusual modern liberal arts college, founded without a chapel or chaplain, and still a resolutely "progressive" secular campus. Nevertheless, more than a year ago, at the beginning of the bombings in Baghdad, more than 50 students gathered for a prayer vigil, called by an assorted group of faculty and students, to set our various personal, national and humanitarian concerns in the hands of God. Although the bombs were falling on the other side of the world, the students were as scared in their own way as the suburban four-year-olds who were expecting their houses to explode any minute. Yet it became clear, from their hesitation with prayer, that for many of the students, their nearest brush with faith was a vague sense of the Force in the *Star Wars* trilogy, or of the Higher Power of 12-step groups.

As is often the case in campus activism, Christian students may often lead the way for more timid academic professionals like me, who can too easily convince ourselves that quietism is the best strategy in contentious times. Yet if part of the crisis in liberal education today has to do with the uncertain status of authority — a status about which many campus authorities are themselves uncertain — believing adults involved in campus life cannot refuse the call to ministry, for the model of adult witness is crucial to the formation of young and committed Christians.

In our teaching, our talking, our advising, our socializing, our politicizing, we need to give the evidence of our whole persons to the transformative presence of Christ in our lives, to show how the biblical imperatives of mercy and justice differ from the cheap versions of them proffered by most contemporary politics, to reveal the enduring claims and promise of a faith that is not subject to political whim or planned obsolescence. It is our task and privilege to keep the mystery of God's human nearness, the scandal and the promise of Christ, before the dazed, searching, angry, hungry eyes of our campus contemporaries.

New Semester at College

Anyone driving on an interstate highway at this time of year will notice cars, vans and trailers packed with various possessions. Bumper stickers and window decals indicate that someone in those vehicles is headed back to college, or perhaps starting life as a college student.

Many of those students will be involved in some kind of ministry while they're at school. Whether they attend a large university where there is a fulltime Episcopal chaplain available, or a smaller school which has college minis-

try emanating from the local parish, there will be an opportunity to get involved.

College ministry is an emphasis of this issue. Managing editor John Schuessler looks at ministry on college campuses from a variety of perspectives. A student involved in a college ministry and a college professor offer other views, and a special advertising section at the back of the magazine lists times of services and other events at churches near colleges or chapels on campuses.

We wish students a productive and fulfilling year, and we hope that the ministries which touch their lives may be meaningful and fruitful.

VIEWPOINT

The Silence Is Missing

By C. ERIC FUNSTON

When I was a cadet at St. John's Military School in Salina, Kansas, back in the days of the 1928 Prayer Book, the daily offices became a regular part of my life. The chaplains always seemed to start the services with the first option for an opening sentence, that old familiar quotation from the prophet Habakkuk: "The Lord is in his holy temple, let all the earth keep silence before him." Perhaps they were trying to put across a particular point to 200 or more noisy teenagers. Whatever their reasons, the daily reminder of the importance of silence made an indelible impression upon me.

In the past couple of years, as I have worshiped in numerous parishes throughout the western United States, it has appeared to me that the lesson of that opening sentence from Habakkuk has been forgotten. This observation is one made by other people. Silence, I am told, is a commodity largely missing from Episcopal worship. Simple, respectful, contemplative, prayerful silence is hard to find.

As Habakkuk's exhortation makes clear, the ancient Hebrews understood the need for and the meaning of silence. Habakkuk's fellow prophet

Zephaniah echoed him: "Be silent before the Lord God!" And Habakkuk and Zephaniah were not alone. Holy scripture contains more than a few verses which command our respectful quiet in God's presence. "Keep silence and hear, O Israel" (Deut. 27:8). "Be quiet, for this day is holy" (Neh. 8:11). "Be still before the Lord, and wait pa-

**Simply being quiet
with another
person is one
of the most profound
experiences a human
being can have.**

tiently for him" (Ps. 37:7). "Be still, and know that I am God" (Ps. 46:10). "For God alone my soul waits in silence" (Ps. 62:5). And, of course, there is Ecclesiastes' reminder that there is a time for everything, including "a time to keep silence" (Eccles. 3:1).

What is it about our modern culture that makes us uncomfortable with times of silence? Shared silence, sim-

ply being quiet with another person or a group of persons, is one of the most profound experiences a human being can have. My son Patrick was born just a few weeks after I graduated from law school. At the time, my wife and I had a very small two-bedroom home in San Diego. We used one bedroom for sleeping. We converted the other into a library where I could study. Patrick's bassinet was placed in our room right next to our bed. Sometimes late at night, after he'd been fed and had gone to sleep, my wife and I would just lie there silently and listen to this infant breathing. It was the most wonderful, miraculous thing I'd ever heard.

While I was in college, a good friend's husband died and I helped with the funeral and arrangements. In the evenings before and after the requiem, after we'd chased the neighbors and well-wishers out of the house, we'd sit at her kitchen table where the three of us shared so many meals and good times. We'd have a cup of tea and maybe I'd hold her hand, but we seldom spoke, each of us remembering our times with her husband. And there were moments when, although neither of us had said a word, I knew we were remembering the same times.

Those were moments of love, joy and peace, moments when the Holy

(Continued on next page)

The Rev. C. Eric Funston is assistant rector of Christ Church, Las Vegas, Nev.

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VIEWPOINT

(Continued from previous page)

Spirit was certainly present. We've all had moments like that with our families and close friends. But it's not just within the close-knit circle of our families and dearest friends that shared silence can be, and ought to be, a profound and moving experience.

My mentor in the art and practice of worship was (and is) Louis Weil, professor of liturgics at Church Divinity School of the Pacific. A few years ago, Professor Weil wrote a little book entitled *Gathered to Pray*. In it he described the relationship between the prayer and the shared silence of the worshipping community:

"In the most radical sense, prayer is not a matter of words at all. Authentic prayer grows out of a deep interior silence, a still point at which faith looks in love and hope to the One upon whom faith rests. It is not only for the individual that such silence is imperative for authentic prayer; it is essential for the community's prayer as well. Silence is at the heart of corporate prayer" (p. 11-12).

We know that intuitively — we know it from our own intimate experiences of shared silence. So, why is it that when we are in our church sanctuaries, in God's holy temple, where of all places we should be silent . . . we aren't? We talk to our neighbors during the organist's prelude, as the choir sings the offertory anthem, during the communion, while the priests and deacons do the post-communion ablutions. Why is it that we interrupt periods of silence with our conversation? Why is it that we intrude on others' silent meditation with idle chit-chat?

Wrong Time

Maybe it is because we have several different reasons for going to church on Sunday mornings. One of those reasons is to see and visit with fathers and mothers, sons and daughters, grandkids and grandparents, close friends we haven't seen since last week. That's a wonderful reason to gather, but as Ecclesiastes wrote, there is a time, and a place, for every purpose under heaven. And our churches have wonderful patios, and large parish halls, and lots of time before and after the Mass, and those are the places and times to visit.

Another reason we come together is that we are a human community, a body politic with business to conduct, with tasks to plan and perform. That's also a very good reason to gather. But there is a time and a place for every purpose, and we have vestry meetings and Episcopal Church Women meetings and men's fellowship breakfasts and church offices which keep regular business hours. And those are the times and the places for conducting our human business.

Sometimes, we seem to have lost our awareness that the principal reason we gather as the community of the church on Sunday mornings is to worship almighty God, to come together as the people of Jesus Christ, to share the eucharistic banquet, to keep silence and hear, to be still and know that the Lord is God. The time and the place for that is at the celebration of the Eucharist.

Silence, it has been said, is a fragile thing, easily broken, and we should not break it unless we have something better to put in its place. In the presence of the Lord, there is very little better than silence. "Be still before the Lord," wrote the psalmist, "and wait patiently for him."

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COLLEGE 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.

INDIANA

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, Lutheran/Anglican Dinner 5:30.

IOWA

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market Street 52245
 The Rev. William Moorhead, interim chap
 Thurs Eu 6:30 (319) 351-2211

LOUISIANA

SOUTHERN UNIV. Baton Rouge
ST. MICHAEL AND ALL ANGELS' 1666 77th Ave.
 The Rev. Gary E. A. Lawler, v; the Rev. Floyd L. Knox, ass't
 H Eu: Sun 11; Wed 6; Fri 12:15. Canterbury Club info (504) 357-8852

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 wklys
 Williams Episcopal Connection events as announced.

MICHIGAN

UNIV. OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 411 E. Washington St.
 The Rev. Dr. Virginia A. Peacock, chap
 Sun H Eu 5, Supper 6 at St. Andrew's Church

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

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 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY

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

NEW MEXICO

COLLEGE OF SANTA FE
ST. JOHN'S COLLEGE Santa Fe
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
 The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
 HC Sun 8, 9:15, 11. MP wklys 8:30. HC Wed 7, Thurs & Fri 12:10

NEW YORK

HOBART AND WILLIAM SMITH Geneva
ST. JOHN'S CHAPEL
 The Rev. Frederick P. Moser, chap
 Sun 7

RENSSELAER POLYTECHNIC INSTITUTE
RUSSELL SAGE COLLEGE
ST. JOHN'S 146 First St., Troy
 The Rev. Lawrence Estey, r; the Rev. Barbara K. Bloxson, ass't
 Sun 8 & 10. Wed 7:30

SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10

OHIO

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

OKLAHOMA STATE UNIV. Stillwater
ST. ANDREW'S 516 W. Third
 The Rev. Robert Fellows, r; the Rev. Mary Hileman, chap
 Sun: HC 8 & 10:30. Canterbury HC 5:30, dinner & program

PENNSYLVANIA

BLOOMSBURG UNIV. OF PA.
ST. PAUL'S E. Main at Iron, Bloomsburg
 Bruce M. Robison, r
 Sun H Eu 8 & 10. Wed H Eu 9:30 (717) 784-3316

PENN STATE UNIVERSITY University Park
CONGREGATION OF ST. FRANCIS
 202 Eisenhower Chapel
 The Rev. Canon M. Edward Messersmith
 Sun & Wed H Eu 6:15

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

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CALVARY 315 Shady Ave., 15206
 The Rev. Arthur F. McNulty, r; the Rev. Pamela Foster, assoc r; the Rev. Paul Gennett, ass't
 Sun 8, 10:30 & 12:15. Wed 7, 10:30, 6

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

RHODE ISLAND

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S Lower College Road
 The Rev. Norman MacLeod, v & chap
 Sun Eu 8 & 10, 7; Tues 7:30

COLORADO

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ST. AIDAN'S 2425 Colorado (303) 443-2503
 The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson, chap; the Rev. Jerry B. McKenzie, assisting priest
 Sun Eu 8, 10 & 5; Student Fellowship 5 Eu, 6 dinner & 7 disc.
 Wklys 6:30 MP & Eu. Thurs Healing Eu 9, Fri noon Eu, Sat 8 Eu. EP Mon-Sat 5. EP Sun 4:30

CONNECTICUT

YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
 The Rev. Grant Barber, chap
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 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues—Branford Chapel)

DELAWARE

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 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

GEORGIA

ATLANTA UNIV. CENTER Atlanta
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 791 Fair St., SW
 The Rev. William Boatright, chap
 Sun HC 11. Wed HC 7. (404) 521-1602

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 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
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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 Sun 7

ILLINOIS

BRADLEY UNIV. & ICC Peoria
ST. PAUL'S CATHEDRAL 3601 N. North
 The Very Rev. Robert L'Homme; Canons George Deatrick, Russell Oechsel, Donald Lewellen
 Sun 8, 10:15 & 5:30. Also daily

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wklys as announced

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

SOUTH CAROLINA

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 Services & activities as anno

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 The Rev. Robert L. Wells, chap
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

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EPISCOPAL STUDENT CENTER 1614 University Ave.
 Fr. Jim Sproat, chap (409) 295-3988
 Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

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

VIRGINIA

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

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ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
 The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,
 assoc & chap; the Rev. Wayne Ray, assoc & chap
 Sun 8, 10 & 5:30. Student Fellowship Tues 5:30

WASHINGTON

UNIV. OF WASHINGTON Seattle
CHRIST CHURCH — Canterbury
 1305 N.E. 47th St. (206) 633-1611
 The Rev. Stephan Garratt, chap. Janet Nelson, coordinator
 Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed
 7:45

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS HOUSE 1001 University Ave.
 Chaplain Virginia Lund (608) 257-0688
 Sun Eu 10

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 community, and your listing is not
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BOOKS

Engaging and Prophetic

**READING BETWEEN THE LINES:
 A Christian Guide to Literature.** By
 Gene Edward Veith, Jr. Crossway. Pp.
 254. \$10.95.

This single volume stakes out a vast territory. Gene Edward Veith not only surveys the whole expanse of English literary history, from the Middle Ages to postmodernism, but also examines several literary genres and modes of expression, including tragedy and comedy.

Within this grand sweep of things, much of the descriptive commentary on individual writers and works will already be familiar to professional critic-scholars. Yet, generally educated and inquisitive believers, that audience to whom *A Christian Guide* is mainly addressed, can learn a good deal here about the spiritual richness of the Western literary heritage.

Beyond offering specific guidance

for the appreciation of *belles lettres*, the author argues persuasively that language and reading should be central concerns for people of the Word in a video-dominated culture. So the book contains more than a Christian revision of the standard student handbook to literature.

In fact, I found Veith engaging and provocative, not in his narrower role as a literary critic, but in his prophetic office as a social critic reflecting on problems of ethics, language and aesthetics in a secularized culture. Writing thus as a conservative evangelical Christian in a Lutheran tradition, Veith offers a trenchant religious critique of contemporary mass culture, with its "electrical graven images."

From the author's perspective of biblical orthodoxy, both "the anti-intellectualism of the mass culture" and "the postmodern nihilism of the high culture" stand under God's judgment. Above all, he brings home the point that modern Christians must train intensively to read "between the lines" — that is, with developed critical discernment — if they are to confront the challenge of living in a society that has become at once post-Christian and post-literate.

JOHN GATTA

Department of English
 University of Connecticut
 Storrs, Conn.

Next 3 Weeks...



Fr. Kew



Bishop White

What will the Episcopal Church be like in the next decade? How about in the next century? *New Millennium, New Church*, is a book written by the Rev. Richard Kew, executive director of SPCK/USA, and the Rt. Rev. Roger White, Bishop of Milwaukee, which examines trends which may shape the Episcopal Church in the 21st century. Beginning next week, THE LIVING CHURCH will publish excerpts of the new book in a three-part series. Other excerpts of the book, published by Cowley Publications, will appear in the issues of Sept. 20 and 27.

Books Received

HOW TO BUILD A SUPPORT SYSTEM FOR YOUR MINISTRY. By Roy M. Oswald. Alban Institute. Pp. vi and 102. \$10.25 paper.

EXPLORING SCRIPTURE: How the Bible Came to Be. By Phillip J. Cunningham, C.S.P. Paulist. Pp. xiii and 216. \$10.95 paper.

THE REVELATORY TEXT: Interpreting the New Testament as Sacred Scripture. By Sandra M. Schneiders. Harper/SanFrancisco. Pp. 206. \$20 paper.

WHEN GOD BECOMES A DRUG: Breaking the Chains of Religious Addiction and Abuse. By Leo Booth. Foreword by John Bradshaw. Tarcher. Pp. x and 273. \$18.95.

LIVING IN THE LION'S DEN: How to Cope with Life's Stresses. By Paul L. Morell. Abingdon. Pp. 144. \$10.95 paper.

PROMISES TO KEEP: Developing the Skills of Marriage. By Kathleen R. Fischer and Thomas N. Hart. Paulist. Pp. 198. \$9.95 paper.

LISA'S STORY: A Young Girl's Life of Courage. By Lisa Pugh and Virginia Y. Pugh. Upper Room. Pp. 124. No price given, paper.

CIRCLE OF SOVEREIGNTY: Plotting Politics in the Book of Daniel. By Danna Nolan Fewell. Abingdon. Pp. 159. No price given, paper.

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BOOKS

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ORGANIZATIONS

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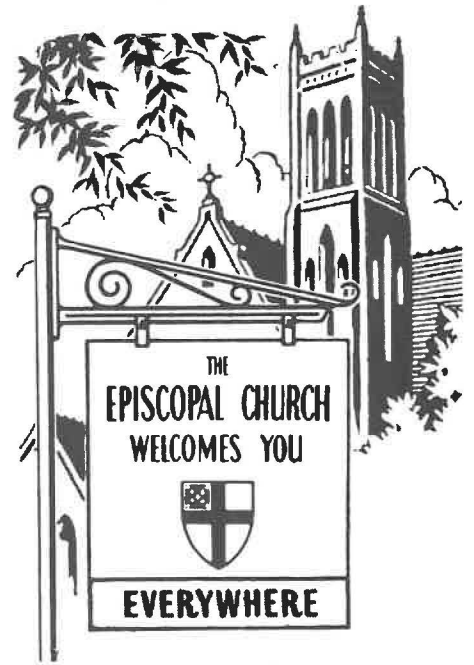
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Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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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, 10 Cho Eu

BALTIMORE, MD.

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The Rev. William M. Dunning, r; the Rev. James R. LeVeque, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
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., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
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Sun Eu 8, 9 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
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Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

HACKENSACK, N.J.

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

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The Rev. George H. Bowen, r;
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
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ST. MARY THE VIRGIN (212) 869-5830
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The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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
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20th and Cherry Sts., (215) 563-1876
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 5:30. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sat H Eu 8; Sun H Eu 8, 10 (Sung); Tues H Eu 9

WHITEHALL, PA. (North of Allentown)

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FORT WORTH, TEXAS

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

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EAU CLAIRE, WIS.

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The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

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The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

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Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

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. A/C, air-conditioned; H/C, handicapped accessible