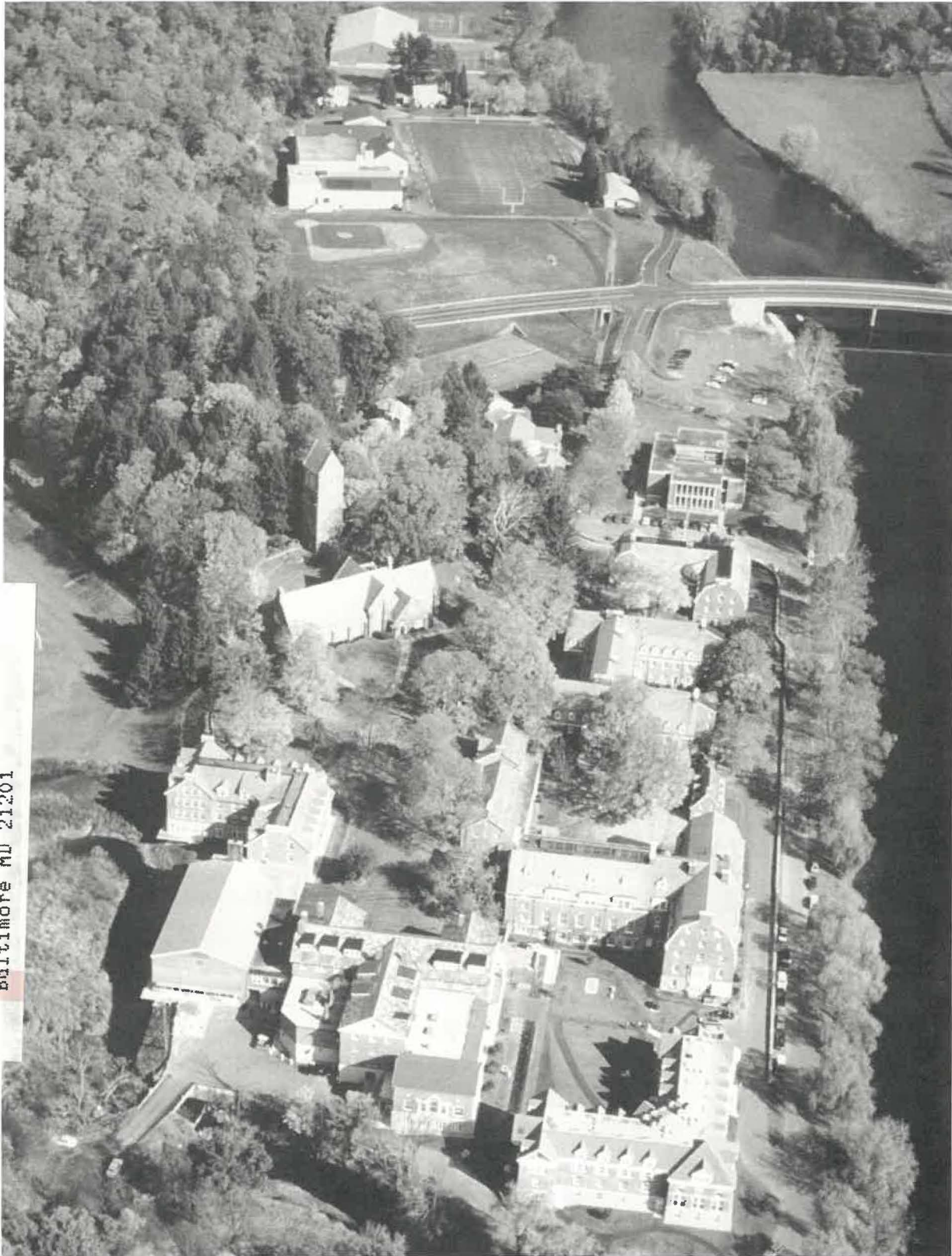


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Kent School: Entering a New Era

IN THIS CORNER

Mudding Along the Missouri

I admit it: I did not want to go. When my parish, Church of the Good Shepherd in San Angelo, Texas, began recruiting volunteers to go to the Missouri River Valley to assist with flood relief, I was downright reluctant to become involved. After all, a buddy and I had been planning a camping trip to New Mexico.

But my wife, Celia, was on the steering committee that organized the mission, the first of its kind from Texas. God called Celia, and Celia called me. So it was not so much to please God as it was to please my wife that I skipped camping and joined the team on the 800-mile trek to the northwest Missouri River near St. Joseph.

Once committed to the trip, however, I thought, "Okay, God, I'm going. You might as well use me."

This little crack in willfulness was enough. Our loving Father used this small concession to faith as an opening by which he could transform my life. For two days I worked side-by-side with other Christian volunteers to help the residents of Elwood, Kan., dig out of the debris.

We were mudders. That means we were the first crew into the houses. We entered with waterlines to the eaves, houses whose wallpaper and sheetrock were hardly visible behind the mold and mildew and the brown stain of the water, houses reeking of rotten food and raw sewage, houses of the elderly and handicapped, houses of people who were now homeless.

"This is a nasty flood," one of our supervisors had said. "The mud is particled with all the stuff that's been banned, pollutants like jet fuel and raw sewage. There is fermented food, a week old, exploded onto the walls. If you're in the habit of biting your fingernails now is the time to stop it."

I worked with teenagers who were giving up part of their summer vacation. I watched them reach into the mud to gather up ruined books and other debris. I watched them drag the rancid refrigerators and freezers to dump piles and shovel up the decaying food they had spilled. I watched them gently handle a few salvagable knick-knacks and hand them to their owners. I watched them skim through the ruined Bibles they pulled from muddy bookshelves.

His Hands, His Heart

For a rare moment, I was totally without ego. I yearned only for the love of Christ to fill me, for his Spirit to take charge of me so completely that my will would be entirely his.

And it happened

In the midst of the fermenting sludge with its putrid smell, I felt my hands become his hands, shoveling away the mud. I felt my heart become his heart, pouring out compassion on the wounded and distressed. I felt my intellect become his mind, knowing the force of rebellious evil that has usurped the harmony of his perfect creation.

I looked about me at my friends, up to their knees and elbows in disaster, setting eagerly about the huge task of clearing the slime and waste of this broken world. And I knew the hope for humanity that Jesus must have known, the redeemable core of human nature that inspired him to endure the humiliation and pain by which we are saved. I knew the living Christ, our victorious Lord, in all his love and wisdom.

God had graced me, the reluctant servant, with a glimpse of his kingdom, a gift of love so pure that it will live in my heart forever.

Our guest columnist is Chris Ellery, a member of Church of the Good Shepherd, San Angelo, Texas.

CONTENTS

September 19, 1993

Pentecost 16

FEATURES

8 The Symbol Table

by Travis Du Priest

Making a visual connection with the lessons of the day.

DEPARTMENTS

3 Letters

6 News

9 Editorials

9 Viewpoint

11 Books

12 People and Places

14 Benediction

ON THE COVER

Kent School in Connecticut, one of the largest Episcopal Church boarding schools in the country, has undergone a \$26 million construction project in making one co-ed campus [p. 7].

LETTERS

Keep Tithing

It took a lot of courage for Douglas Scott to write "A Change of Heart About Tithing" [TLC, Aug. 15]. I resonate with much that he has to say about a self-righteous exclusivity that goes along with tithing in so many cases. He makes many good points. We need to pay attention to them. However, I fear that the same sinful condition that misuses tithing will misuse his article. Human beings will use any excuse they can find not to be good stewards of what God has given them. A church dare not lose its vision of a sacramental community sharing in proportion to what it has received. The ancient concept of tithing keeps that vision before us. Just because something good is abused is no reason to abandon it.

(The Rt. Rev.) DAVID B. REED
Bishop of Kentucky

Louisville, Ky.

• • •

I'd like to thank the Rev. Douglas G. Scott for his Viewpoint, "A Change of Heart About Tithing." He put into words the feelings I've had about tithing ever since it began to be emphasized in the Episcopal Church.

Another reason I feel it is wrong to promote tithing with such vigor is its inequality. Although it represents an equal proportion from each person's income, it really isn't equal.

If one brings home \$200 a week to support one's family, 10 percent or \$20 takes a big bite out of it. If one brings home \$1,000 a week, it is easy to give away \$100 and live on the remainder. (At least, I suppose it would be; I've never been in a position to try it.)

JOANNE MAYNARD
Helena, Mont.

The Local Church

I share enthusiasm with Alvin F. Kimmel, Jr., [TLC, Aug. 8] for the spiritual reality of the local congregation. I believe, however, he is mistaken in opposing the congregation to the diocese, and in seeing the diocese as "derivative and secondary" to the local congregation. Most glaring of all is his citation of Ignatius of Antioch in support of his thesis.

In his writings, Ignatius compares the bishop to Christ and considers a Eucharist invalid if not celebrated by the bishop or his appointee. "Where the bishop is present, there let the congregation gath-

er, just as there Jesus Christ is, there is the Catholic Church." "If the prayer of one or two has such efficacy, how much more that of the bishop and the entire church!"

Some would say Ignatius' bishops, being local clergy of small congregations, are no more than equal to today's rectors. In such a case, what affrontery on the part of Bishop Ignatius to dare instruct seven different congregations in how to pursue the Christian life.

I believe we are stuck, after all, with the tension between the local congregation where the mystery of Christ so often takes flesh, and the reality of a larger church without which we quickly shrink into parochialism. The local congregation, I agree, is the church, but always straining toward a breadth and height and depth which exceeds it. There are aspects of public ministry which make the most sense when done as the bishop's regional or metropolitan church. Of course, without attention to the local church, the larger church tends to float away like an untethered balloon!

(The Rev.) JOSEPH J. TIERNAN
St. Barnabas Church
Bainbridge Island, Wash.

From the Trenches

A "five-minute period of silent prayer." "The members of the House as well as visitors walked quietly to the exits." "It was an awe-inspiring" event. These comments, in letters from Bishop Coburn, and Charles Crump [TLC, June 20] reflect a view from the front or top of the 1976 General Convention. Let me share a view "from the trenches."

As one of the 29 "nay" speakers each allowed two minutes, I said then and repeat now the Episcopal Church entered a cruel era of change-error. We did not discuss in any meaningful way the authority of General Convention to make such a decision as the ordination of women to priesthood. In fact, we deliberately ignored making it a constitutional issue (which would require two conventions to pass). We did not debate biblical authority for such a decision, and the change we made from scripture's central place in Anglican formularies (39 Articles). We, in fact, "blessed" the illegal women's ordinations of 1974.

We have abandoned our traditional three-legged stool of scripture, tradition and reason, for political process. We made no provision for those who dis-

(Continued on next page)

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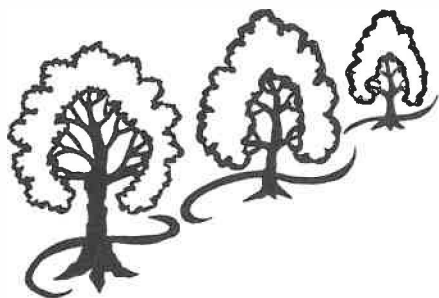
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LETTERS

(Continued from previous page)

agreed, and we now stand on the brink of eliminating them altogether as tiresome traditionalists who can't get "real," up to date," or "with it." We are a human-driven institution that covers ourselves with a patina of self-righteous "good works" and "God talk." We have exchanged the Holy Spirit's inspiration of the Bible for the pressured inspiration of political majorities.

The real issue of biblical authority, or ours being a "revealed" religion, is not yet decided, contrary to the polite protestations of Bishop Coburn and Charles Crump. The political business machinery worked fine, but the church of the "revealed" God was not there that day.

(The Rev.) THOMAS M. FOSTER
Riverbank, Calif.

Attempts Made

The article about Bishop Claggett [TLC, Aug. 1] mentions "the Church of England had not seen fit to send a bishop to America."

Actually, the opposite was true. Numerous attempts were made to consecrate a bishop for America, as early as 1638. The objections were all from America, primarily by evangelicals uninterested in the Church of England in America being strengthened. A house in New York was purchased for a bishop, but it was blocked by petition from the Presbyterian Synod of New York and New Jersey. In another case, a Maryland priest chosen for consecration as bishop was prevented from leaving the colony for England by a royal governor unhappy about giving up some of his authority, because colonial governors carried the temporal authority of English bishops.

A good treatment of this subject can be found in Arthur Cross's *The Anglican Episcopate and the American Colonies*.

(The Rev.) JOHN K. DEMPSEY, SSC
Church of the Nativity
Lewiston, Idaho

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.

Distinguished Career

It is unfortunate that the article on the death of Bishop Chambers [TLC, Aug. 8] focused on the irregular ministrations of his post-retirement years and said so little about his distinguished career prior to retirement.

I visited the Church of the Resurrection several times during his last year as rector, and remember it as both the loveliest and the liveliest of the Anglo-Catholic parishes of Manhattan. He also breathed new life into the Diocese of Springfield, confirming thousands of new communicants after years of decline during the long illness of his predecessor. And long before he (apparently) became known for opposing the ordination of women, he was known for defending the church's basic doctrine against the pronouncements of Bishop Pike, with the result that both he and Mrs. Chambers were vilified in a book by Pike's defenders. I will always remember him with great fondness as virtually the only bishop who ever made an effort to find a place for me in the pastoral ministry.

(The Rev.) LAWRENCE N. CRUMB
Reference Department
University of Oregon

Eugene, Ore.

Loving Response

I woke up from a dream this morning talking out loud, saying, "Let's get off the church's back and go to work for it."

I have become fed up with pressure groups, church people screaming about issues, members willing to distract opponents, or those who drop out.

Let's forego some of this contention and look to see where our health lies. There are many little portents of spirituality of God-centeredness, and of Christian quality, in the Episcopal Church.

The last quarterly issue of *Forward Day by Day* took some of us on a worthwhile journey with a plain, devout and compassionate parish priest. The current edition is written by a no-nonsense, practical and caring woman. They remind me that if I really look around my parish or diocese, I can come to appreciate and to affirm many such people, who are dutiful and loving at worship, generous and compassionate.

For all the worldliness, muck and hatred in our environment, we can give ourselves to a more sane and holy way of life. When we are gathered together, we hear the church say, "Lift up your hearts." Let's make a loving and active re-

sponse, "We lift them to the Lord."

(The Rt. Rev.) CHILTON POWELL
Bishop of Oklahoma, retired
Oklahoma City, Okla.

More Missionaries

I would like to pose one probable answer to the Rev. Hugh Duncan's question as to the reason for the 57 percent decrease in the number of appointed overseas missionaries [TLC, Aug. 8]. That is, more and more Episcopalians are serving with voluntary sending agencies. The two primary voluntary agencies affiliated with the Episcopal World Mission are both less than 20 years old and combined have more than twice the number of missionaries than those sent by the national church. Furthermore, Episcopalians as a percentage are highly represented among the largest transdenominational sending agencies such as Overseas Mission Fellowship (OMF), Youth with a Mission (YWAM) and Wycliffe Bible Translators.

So as the number of appointed missionaries continues to decrease, the number of Episcopalians serving in the field is actually growing.

DAVID WILSON
South American Missionary Society
Ambridge, Pa.

Common Sense

The letter written by the Rev. Richard James [TLC, Aug. 8] comments that "science should inform theology." Fr. James makes this assertion in reference to the validity of statistics about how many homosexuals there are in the general population. His comment presupposes that theology is willing to be informed. Certainly this did not occur with Galileo Galilei and the Roman Catholic Church. Can't you just picture that, for 400 years, all those popes and cardinals gazed at the heavens and muttered to themselves, "He might be right." Yet the Roman Church did nothing for 400 years.

Personally I have more faith in common sense. The clarity of thought expressed by Richard Hooker (1554-1600) helped to establish "ecclesiastical polity" and laid the foundation for Anglicanism as we know it today. Quoting from the First Book of *The Laws of Ecclesiastical Polity*, he said, "the use of reason, as sufficient to make him capable of those Laws, whereby he is then bound to guide his actions; this is a great deal more easy for common sense to discern, than for any man by skill and learning to determine" (pp 168-9 J.M. Dent & Sons, The Aldine Press, last reprinted 1954).

RICHARD HEDLUND
Stockton, Calif.



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Unique Faith?

Anglicanism Examined Prior to Parliament on World Religions

The question of what attitude Christians should take toward other religions was addressed during a symposium for Anglicans, Aug. 27-28, which preceded the Parliament on World Religions in Chicago. Billed as the Anglican pre-parliament, the event featured a small-group workshop and panel, and discussion on Anglican ethos, doctrine and practice as viewed by other faiths. Also included was a service of Solemn Evensong on Friday night and a Eucharist Saturday at the Cathedral of St. James.

The program featured major addresses by the Rev. Edmund F. Perry and the Rt. Rev. Steven Charleston along with responses to their presentations.

"Intellectually and emotionally honest confession prompts a lot of us Christians to acknowledge that we could not advocate any version of Christianity that has appeared in history to date to be the sole Christian option, nor to be commended to the whole world as the only saving, ultimate response to God," said Dr. Perry, a Methodist minister who was chairman of Northwestern University's department of religion for 21 years.

"Our demonstrated failure to realize in Christian community the wholeness, bonding, unity and peace that we claim God provides in Christ has brought some of us the admission that, empirically, Christianity is on a par with other relig-



Participants during the opening session of Parliament on World Religions. Photo by David Skidmore

ions and bears no warrants for special status."

A panel of scholars and leaders in interfaith dialogue responded to Dr. Perry's address. They included the Rt. Rev. Paul Reeves, Anglican Communion observer to the United Nations; the Rt. Rev. Frank Griswold, Bishop of Chicago and co-chairman of Anglican-Roman Catholic dialogue in the United States; Laurie Patton, professor of religion at Bard College; the Rev. Christopher Agnew, associate ecumenical officer for the Episcopal Church; Marks McAvity, interfaith representative from the Anglican Church of Canada, and Bishop Charleston of Alaska.

The Rev. Edward Curtis, chairman of the Diocese of Chicago's coordinating committee, said the pre-parliament was intended to help Anglicans understand their contribution to Christianity and the larger religious community and to provide a foundation for their participation in the World Parliament of Religions.

Soon after the conclusion of the Anglican event, the Parliament of World Religions opened at a downtown hotel. More than 5,000 people from around the world were expected to participate in the nine-day event. The meeting commemorates the 100th anniversary of the first Parliament of World Religions held in Chicago in 1893 in conjunction with the Columbian Exposition world fair.

The opening plenary included a procession of dignitaries, representatives of the 120 organizations co-sponsoring the parliament, and children and adults of different faiths. An invocation representing the four directions was presented by Native American elders.

Robert Mueller, former deputy secretary general of the United Nations, presented the second plenary on "interfaith understanding." Responses came from Buddhist, Hindu, Jain, Jewish, Christian, Muslim, Sikh, Bahai, Chinese, Zoroastrian, Native American and Mormon traditions.

Effort to Save DeKoven Center Is Begun

Delegates of the Diocese of Milwaukee met in a special convention Aug. 28 at the DeKoven Center in Racine, Wis., and authorized fundraising attempts to regain ownership of the DeKoven property. They also voted to continue basic maintenance and restoration of the historic buildings and grounds.

One resolution adopted permits the diocese to solicit contributions toward a \$150,000 goal. The convention struck a reference to assessment, preferring that all parish and individual contributions be strictly voluntary.

A second resolution adopted pledges \$10,000 annually from the diocesan budget for 10 years, "to support the restoration and maintenance of the DeKoven Center properties." An amendment to withhold such support until ownership of the properties was certain was rejected when a maintenance engineer pointed out that maintenance problems would worsen and increase in cost if neglected.

Each resolution mentions "other entities of the DeKoven Task Force" as partners in the efforts to raise sufficient capital to purchase the property from the

present mortgage holders, M&I Bank of West Bend, Wis.

The possibility of losing DeKoven was brought about by its use as collateral for the building of Lake Oaks, a retirement housing project occupying the northern portion of the property. Lake Oaks was envisioned as not only paying for itself but providing income to the DeKoven Center. The Rt. Rev. Roger White explained that the trustees asked that the entire property be put up as collateral only until Lake Oaks reached 80 percent

(Continued on page 10)

Kent School Has Moved Into a New Era

Kent School, founded in 1906 by the Rev. Frederick Herbert Sill, of the monastic Order of the Holy Cross, and today one of the largest Episcopal Church boarding schools in the United States, has undergone a transformation.

A \$26 million construction project, begun in June of 1990, has brought about the consolidation of the Connecticut school's two campuses. The single biggest undertaking in the school's history, the expansion of the campus to accommodate some 200 girls as well as the renovation of existing facilities and infrastructure, has produced a stunning environment.

The focal point of Kent is the Norman structure known to generations of students and faculty as St. Joseph's Chapel. The headmaster and trustees have legislated that no campus structure will be taller than the chapel and adjacent bell tower. Its position at the geographic center of the campus is symbolic of the school's emphasis on spiritual values.

Kent School's espousal of Christian values is affirmed through the leadership of its current headmaster and rector, the Rev. Richardson W. Schell. Fr. Schell, a 1969 graduate of Kent and senior prefect of his class, went on to graduate from Harvard in 1973 and Yale Divinity School in 1976. After several years as curate of the Church of the Holy Spirit in Lake Forest, Ill., Fr. Schell returned to Kent in 1980 to head its theology department. One year later, at the age of 30, following the death of Kent's (then) headmaster Sidney N. Towle, he would become Kent School's fifth headmaster.

When Fr. Schell assumed this position in 1981, he was believed to be the youngest headmaster of any preparatory school in New England. Since then, but particularly since 1986, when the trustees made the decision to consolidate the school's two campuses, his vision for Kent has placed a burden on his time and energy.

While Kent School prides itself on the consistency with which it has practiced its motto, "Simplicity of life, directness of purpose, and self-reliance," it sees virtue in addressing the requirements of a changing world.

In this spirit, 36 years ago, Kent led the way among boarding schools of its size when it opened its doors to girls.



Fr. Schell talks with students on the Kent campus.

However, in the 1950s, the school was directed to take a "coordinate" (read "separate but equal") approach to coeducation. This resulted in the purchase of a dairy farm on Skiff Mountain and its conversion into Kent School for Girls, separated from its valley counterpart by 4.5 miles and more than 1,000 feet of elevation. Sharing chapel, social events and some classes, the girls and boys of Kent made the most of separate residential campuses. It was a system that worked well in its day.

In the early 1970s there began, first with the Ivy League colleges and then with secondary boys' boarding schools, a shift toward residential coeducation, resulting in an independent secondary and collegiate school world in which there are very few single-sex options remaining.

Too Inefficient

Kent School continued to make the best of its dual campus arrangement for 32 years, but it became apparent that running two schools and charging one tuition was simply no longer economically viable. Furthermore, other inefficiencies came to light, in particular, inequalities of access to facilities and programs.

Since 1986, Fr. Schell, in addition to what would have been his normal duties as headmaster and rector, has spearheaded the planning of consolidation construction and renovation which has affected every structure on the school's

1,200-acre campus. Eight new buildings have been created. Fr. Schell explored an innovative method of financing construction by securing through the Connecticut Housing and Educational Funding Authority (CHEFA) \$26 million in tax exempt bond funding. He oversaw the redesign and installation of a new infrastructure (water, sewer, electrical systems) throughout the campus. He took steps to ensure the safety of students and staff during the construction period and made sure it would not disrupt the normal activities of the school.

In June, 1992, on the same spot where 33 years earlier a ceremonial groundbreaking service had been conducted, the school held another service, one of remembrance and thanksgiving for 32 years on its soon-to-be-closed Hill Campus. The service was also an expression of hope for continued excellence on its new consolidated campus.

St. Joseph's Chapel continues to stand on a rocky dogwood-covered knoll, its doors always unlocked. Today, Kent's bell tower proclaims the vibrancy and relevance of faith in growing and expectant young lives. Its chapel, perhaps a little cozier now, provides a cohesion to its diverse community of 525 students from more than 30 countries and 40 states. Its quiet recesses always invite a spiritual reflectiveness and communion that the very pace of busy life and its competitive pressures to achieve all too often threaten to deny.



Among symbols used, a lily, sculpted hands and a dried flower in a vase.

The Symbol Table

Making a visual connection with the lections of the day

By TRAVIS DU PRIEST

Sometime last year the rector at our church used a vial of dirt during a sermon to illustrate a point. If my memory serves me, it was the First Sunday of Lent, the Sunday following Ash Wednesday. The point of the homily had to do with dirt and ashes, dust to dust. The following Sunday, when I arrived at church, I noticed that the dirt had been taken out of the vial and put into a small dish on a table in the center of the choir area. During the offertory, the rector called attention to the dirt and suggested that the symbol might become a suitable meditation when communicants came forward to receive the bread and wine.

The next Sunday, the Third Sunday of Lent, a pair of sculpted hands appeared on the table next to the dirt: We learned that the sculpture had been a gift from a friend and that the hands were intentionally soiled because they were working hands, the hands of a farmer or gardener — perhaps the hands of the Benedictine who treats the implements of the garden as one would the implements of Holy Communion, perhaps the symbolic hands of the Christian in the world, “dirtying” himself or herself as Christ did.

Sundays following saw additional symbols on the table: a lovely flower on

“Mothering Sunday,” a day we traditionally pass out plants from a flowered cross at the front of the nave, a bowl of water, a candle (fire), and eventually a dried up, dead flower which had been intentionally allowed to remain in its vase. The symbols linked one with another and with the dominant image from the Old Testament and served to unify the Lenten season in a way we had not experienced before.

Highly Attractive

In the past we had tried the Jesse Tree in Advent, symbol banners in Advent and Lent, but the idea of placing visual objects related to the lections of the day in the midst of the choir for everyone to see during the sermon and on the way to Communion was new, and we found it highly attractive. Many people commented on it, newcomers asked about it, and a faithful communicant asked if he might photograph the evolving “arrangements” from time to time.

Since the table and its symbolic objects remained in the church during Lent and had been helpful to people, we decided to leave it there and in Episcopal style to adorn the table with a suitable covering. A member of our altar guild offered to make a cloth for the square table which is about a foot and a half by a foot and a half. What she came up with is both beautiful and instructive — a covering with three or four traditional symbols stitched on each of the four sides, each

set stitched in a different liturgical color of the church year — green, red, purple and white.

With the cloth, we have a nicer, more permanent looking addition to the choir, and we can turn the covering with the appropriate color of the season facing the congregation. The homilist may allude to it while preaching from the pulpit. Children and adults may walk up after church for a closer or longer look, and, as has been suggested about, all are encouraged to use the appropriate symbol of the day or season for meditation.

Over the last year, we have had a variety of objects to find their way onto the table: leaves, wheat and even a plumbline which was rigged up in miniature and which hung appropriately on Pentecost 7 when the Old Testament lesson was from Amos. If the homilist for the following Sunday hasn’t placed something on the table already, we usually find a likely candidate at our Wednesday evening Bible study group.

Many of us remember faces but not names and are blessed with visual memories rather than verbal ones. The symbol table assists those of us with visual memories as well as those with verbal memories to assimilate the theme of the scripture for that day. It is one way we have at St. Luke’s of linking the world of liturgical worship consciously with the mind and heart. The symbol table has become a bridge in the sense that St. Bernard understood the role of a sermon, the link between scripture and life.

The Rev. Travis Du Priest is assisting priest at St. Luke’s, Racine, Wis., and is book editor of THE LIVING CHURCH.

Neighbors to the North

Anglicans in Canada celebrated their centennial as a national church at services last Sunday, although the observance continues with special events throughout the year. Some 3,000 churches marked the event and a national service of celebration was held with participants in various dioceses linked by sound equipment. The Most Rev. Michael Peers, primate, led a renewal of the baptismal covenant.

While the Anglican Church of Canada has existed only since 1955, it was known previously as the Church of England in Canada since the first General Synod was held Sept. 13, 1893. Anglican services have been held in Canada since late in the 16th century, but the national organization did not take place until 1893.

We are pleased to note a growing cooperation between the Anglican Church of Canada and the Episcopal Church. The two houses of bishops met together last winter, and the Episcopal Church's Executive Council and Canada's council have been exchanging observers for some time. Such organizations as the North American Cathedral Deans and the Conference of Diocesan Executives (CODE) have brought Americans and

Canadians together to share common ministries.

We offer congratulations to Canadian Anglicans. It is evident we share much more than a continent.

Back to Campus

During this month, a special list of advertising of services and ministries on or near college campuses is found near the back of this magazine. This, of course, represents only a small portion of the ministries taking place at college chapels and in churches located in college communities.

Some of the church's most creative ministries may be found in the college environment. Many of them involve students ministering to one another in addition to the pastoral work of the clergy.

Because college ministry often is a low priority item in diocesan budgets, it sometimes lacks funds, ordained leadership or resources. In some places, this problem is overcome by lay volunteers who assist with everything from leading a discussion to providing a home-cooked meal.

We hope this is a meaningful and productive year for students and those involved in college ministry.

VIEWPOINT

What I've Learned from Homosexuals

By JAMES L. JELINEK

In a recent issue [TLC, July 4], I was quoted using the word "probably" three times. In a succeeding issue [TLC, Aug. 8] I was taken to task for my use of this word, the letter writers inferring from it that my ideas had a certain lack of clarity or solidity. "Probably" I used the word too often.

My thinking on issues regarding homosexual people is not based on trends or other sociological phenomena, although I did make reference to such trends in the phone interview with THE LIVING CHURCH. My thinking on these issues is based on prayer and reflection during years of experience as a pastor among and with homosexual persons in congregations I have served.

The issues of ordaining homosexual persons and of blessing same sex relationships are matters of inclusion, sacrament, and the nature of being human. These, in turn, are rooted in our knowing

Jesus and our developing understanding of holy scripture.

My experience is similar to Peter's, who in his vision heard God command him to kill and eat food which was expressly forbidden in the book of Leviti-

**I have also been
informed by scholarly
studies, moral
theology and
pastoral care.**

cus. He did not know what the vision meant until he met Cornelius and his household, Gentiles all. He ministered to them, and when the Spirit came upon them, he baptized them as well. It was not long before the early church ordained Gentiles as well as Jewish Christians.

Similarly, Jesus, in the gospel we heard

on Aug. 15, had an encounter with a Gentile woman who sought healing from him. He said to his friends, "I was sent only to the lost sheep of Israel." Was he being arrogant or was he caught up in the prejudice of his culture when he said to the woman, "It is not fair to take the children's food and give it to the dogs.?" She replied, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table" (Matt. 15: 25-27). Jesus sees in her the faith he longed to see in "his own people" and grants her request. He learns something from her and, from that time, he has a new breadth and openness in his ministry.

With Peter, and with Jesus, I make bold to claim a parallel experience and learning with another group of societal "outcasts." From that experience, I have had to do further prayer, study and reflection. I have also been informed by scholarly studies in scripture, moral theology and pastoral care.

The Episcopal Church has not given explicit authority to its bishops to permit
(Continued on next page)

The Rev. James L. Jelinek is Bishop-elect of Minnesota.

DeKOVEN

projected to be 3-4 years, at which time the lien would have been released.

Bishop White, Bishop of Milwaukee, said that various groups had offered assistance. "We didn't ask them. They came to us," he said. Represented on the task force are the Racine Montessori School and the Spectrum School of the Arts, which have rented part of the east building for many years; the city and the county of Racine; and the Diocese of Chicago.

According to Bishop White and diocesan chancellor Thomas Ehrmann, the task force hopes to offer \$750,000 for the property, before the first foreclosure hearing on Dec. 7. The trustees' asking price is \$1.2 million.

The DeKoven Center, a 34-acre campus on the western shore of Lake Michigan, was originally an Episcopal boys' college preparatory school whose first headmaster was the Rev. James DeKoven. In 1933, when the school closed, the Community of St. Mary created a center for retreats, conferences and summer camps. It was sold to the Diocese of Milwaukee in 1986. St. John's Chapel, built in 1864, and Taylor Hall, in 1867, are presently the heart of the center.

The Rev. Travis DuPriest, center director, described DeKoven as "a still point, a place to withdraw and be alone with God." The center's meeting and conference halls, he said, are booked through 1994, with noted authors Madeleine L'Engle and Susan Howatch scheduled to present workshops in 1995. Wedding parties use the chapel and

great hall almost every weekend.

Fr. DuPriest "laid it on the line," stressing DeKoven's importance to the immediate community of Racine and to the dioceses of Milwaukee and Chicago, as well as the wider church, with offerings of retreats and conferences. Many of these, he said, are truly evangelistic, attended by Roman Catholics and Lutherans as well as Episcopalians. The "workings of the Holy Spirit — the hidden mysteries of the place" are revealed to many people in "quiet transformations," Fr. DuPriest said.

At present, approximately 26 of the 86 Lake Oaks units are occupied. Speakers on and off the record blamed various factors, among them ineffective marketing, economic downturn, and location in a part of town judged to be unappealing to retirees. The project is managed by Episcopal Homes Management, Inc., a corporation created specifically to build and manage Lake Oaks and other future developments.

Bishop White, chancellor Ehrmann, and other speakers emphasized the point that passage of the two resolutions does not ensure the continuation of the DeKoven Center. Various possibilities exist, including that a private buyer could bid on the property and destroy the buildings. John Vogel, a delegate and preservationist from Trinity Church, Wauwatosa, Wis., explained that even though the buildings are listed on the National Register of Historic Places, only the inclusion of government funds protects them.

Various delegates were concerned about the nature of future programs if DeKoven were owned by a group which



A seminary building that has blocked the face of Grace Cathedral in San Francisco for 80 years was removed recently. The cathedral is expanding its facilities to include a new chapter house, a landscaped courtyard and a grand stairway leading up to the cathedral's entrance.

included secular organizations. The only response to those and other questions about the continuation of the DeKoven Center was given by both Bishop White and chancellor Ehrmann: "We're in the talking stages."

PATRICIA WAINWRIGHT

VIEWPOINT

(Continued from previous page)

blessing of same-sex relationships. Yet priests are ordained to be people of blessing, and need to respond to pastoral requests of many kinds: baptism, marriage, the blessing of homes, fields, shrimp boats and hounds, to name a few. The decision of our parish in San Francisco to bless same-sex relationships came from our prayerful insight and the example of Jesus in relationships with the outcasts of his day.

I have been asked the following question: "How can I in good conscience undertake these actions in contravention of the laws of the church?" My answer is that although General Convention did pass a resolution on the subject of ordaining homosexual people in 1974, the Episcopal Church has not written into its

canon law or rubrics anything that forbids the ordinations of homosexual persons. We need to acknowledge that the resolution passed by the 1991 General Convention was offered as a compromise because the convention was unable to come to an agreed policy regarding the ordination of homosexual persons.

Didn't Prohibit

General Convention had the opportunity to pass a proposed canonical change which would have had the effect of prohibiting the ordination of homosexual people and chose not to. The compromise resolution makes no mention of ordination. It does acknowledge that there is a discontinuity between the traditional teaching it affirms and the experience of some members of the church, a discontinuity which, the resolution confesses,

General Convention has failed to resolve. In short, the complex compromise resolution acknowledges that we are, at present, a church divided on this issue.

While both the 1974 and 1991 resolutions do express majority views on the subject, neither has the force of canon law. There are many resolutions passed by General Convention, on a variety of subjects, which subsequently are not actively supported by all bishops.

The church must wrestle with whether or not the present discussion regarding homosexuals is analogous to Peter's experience with the Gentiles and Jesus' experience with the Gentile woman. But let us be clear that the issue is not "Bible versus sociology" but differing ways of being faithful to scripture and to the example of Jesus. On these our church has always allowed a diversity of views to be held.

BOOKS

Jewish Wisdom and Morality

WISDOM IN THEOLOGY. By **R.E. Clements.** Eerdmans. Pp. 188. \$16.99 paper.

THE MORAL CORE OF JUDAISM AND CHRISTIANITY. By **Daniel C. Maguire.** Fortress. Pp. 286. \$13.95 paper.

After the disastrous events of 598 B.C. and 587 B.C., the Jewish people in exile were forced to reform their religion in such a manner as to make religious life independent of the old institutions of cult and covenant. Ronald E. Clements, in his book *Wisdom in Theology*, presents an argument to demonstrate that this reformation produced the collection of wisdom literature which has been preserved in the books of Proverbs, Ecclesiastes, Job and certain Psalms.

Following his introduction, Dr. Clements considers the topics "Wisdom and the World," "Wisdom and Health," "Wisdom and Politics," "Wisdom and the Household" and "Wisdom and the Divine Realm." In each of these discussions he offers stimulating insights and useful interpretations of the wisdom books of the Jewish Bible.

In his chapter on health, Clements tells us that the achievement of the author of Job is that of separating illness and disease from a larger range of issues related to moral wrongdoing and cultic observances. There is in the book "a recognition that not all forms of human misfortune could be regarded as self-inflicted . . . sickness and disease represent a very distinctive kind of evil which cannot be comprehended within the more easily recognizable moral norms." There is a suggestion in the final chapter that wisdom is a "natural revelation," a belief that God is known through the works that he has made.

The second book under review takes up Jewish themes, but in relation to Christianity. "Apocalyptic is now the vernacular of increasing numbers of scientists and other hard-nosed empiricists." This alarming fact is called to our attention by Daniel C. Maguire, professor of ethics at Marquette University, in his book, *The Moral Core of Judaism and Christianity*. According to Dr. Maguire, we live in a time of planetary crisis which confronts us with a complex combination of cultural, social, economic, political and environmental dangers; we live in an era of "epochal danger . . . with the world in terminal peril."

From the work of W.C. Smith, a historian of religion, Maguire takes the premise that the survival of mankind depends upon the formation of a world community, a reorganization of peoples which cannot be accomplished on any other than a religious basis. In order for Jews and Christians to participate in the building of this universal fellowship, Judaism and Christianity must be reduced to their essential moral core. The principal difficulty in this reduction is the Bible because "The good book is not all good . . . much of the good book is bad."

Dr. Maguire recognizes that the separation of the good from the bad in the scriptures is an exercise in formulating a canon within the canon. He proposes a solution for such an editing of the contents of the Bible but it is not adequate because none can be. All efforts to compile an internal scriptural canon fail because they rely, as they must, on subjective judgment rather than on a set of objective criteria. And there is the further practical matter of how to persuade large numbers of Jews and Christians to give up those distinctive portions of the Bible which have been incorporated into their personalities spiritually, emotionally and intellectually.

(The Rev.) ROLAND THORWALDSEN
San Francisco, Calif.

Measuring Growth

MORE THAN NUMBERS: The Ways Churches Grow. By **Loren Mead.** Alban Institute. Pp. 113. No price given, paper.

The distinguished founder and presi-

dent of the Alban Institute articulates what many have been trying to say for years: There is more to church growth than numbers of members. Loren Mead stresses mission, pastoral care, building community, and spirituality in his vision of a growing church while reminding us that numbers are indeed important.

"Concern for numbers is not irrational," he writes, "but it can lead to an anxiety that does lead to irrational pressures and programs."

The author divides church growth into four areas: numerical, maturational, organic and incarnational. These characteristics form the framework for much of his presentation. He may surprise his readers when he states many congregations will never grow in numbers and that most pastors and congregational leaders will live their lives without experiencing any dramatic change in church membership.

Fr. Mead emphasizes the importance of lay persons if growth is to be realized while stressing a shared ministry with the ordained.

The book contains helpful worksheets throughout, and concludes with an exercise the author calls Growth Grid process, which enables congregational leadership to determine how it's doing in the various areas of growth described in the book.

Clergy, diocesan staff members responsible for program, vestry members and those who belong to an evangelism committee will find this book to be a valuable resource.

DAVID KALVELAGE
Waukesha, Wis.

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Jackson, Miss.; **the Rt. Rev. Stanley Atkins**, Oconomowoc, Wis.; **the Rt. Rev. Charles T. Gaskell**, Milwaukee, Wis.; **the Rt. Rev. Quintin E. Primo, Jr.**, Suffragan Bishop of Chicago, (ret.); **the Rt. Rev. William C. R. Sheridan**, Bishop of Northern Indiana (ret.); **the Rt. Rev. William L. Stevens**, Bishop of Fond du Lac; **the Rt. Rev. Alexander D. Stewart**, Longmeadow, Mass.; **the Rt. Rev. William C. Wantland**, Bishop of Eau Claire; **the Rt. Rev. Donald Hultstrand**, Alexandria, Minn.; **the Rev. Milo G. Coerper**, Chevy Chase, Md.; **the Rev. Thomas A. Fraser**, Riverside, Ill.; **the Rev. R. Emmet Gribbin, Jr.**, Northport, Ala.; **the Very Rev. M. Richard Hatfield**, Salina, Kan.; **the Rev. W. Ward McCabe**, San Jose, Calif.; **the Rev. Robert K. Myers**, Kenilworth, Ill.; **the Rev. Edwin A. Norris, Jr.**, Chicago, Ill.; **the Rev. Canon H. Boone Porter**, Southport, Conn.; **the Rev. Paul W. Pritchardt**, Dallas, Texas; **the Rev. C. Corydon Randall**, Del Mar, Calif.; **the Rev.**

Jeffrey N. Steenson, Fort Worth, Texas; **the Rev. Herbert A. Ward, Jr.**, Boulder City, Nev.; **the Rev. Christopher L. Webber**, Bronxville, N.Y.; **the Rev. David A. Works**, Boston, Mass.; **Sister Mary Grace**, CSM, Dousman, Wis.; **Mrs. Edwin P. Allen**, Gig Harbor, Wash.; **Mrs. William Aylward**, Neenah, Wis.; **Mrs. Dixon A. Barr**, Lexington, Ky.; **Mrs. Gilbert L. Braun**, Bella Vista, Ark.; **Jackson Bruce, Jr.**, Milwaukee, Wis.; **Mrs. Robert C. Brumder**, Hartland, Wis.; **Leonard Campbell, Jr.**, Milwaukee, Wis.; **R. William Franklin**, New York, N.Y.; **George H. Gallup, Jr.**, Princeton, N.J.; **Robert L. Hall**, Milwaukee, Wis.; **Mrs. John W. Hayden**, La Crosse, Wis.; **David Kalvelage**, Waukesha, Wis.; **Mrs. Richard Lomastro**, Chicago, Ill.; **John W. Matheus**, Glendale, Wis.; **Mrs. Thomas Reeves**, Racine, Wis.; **Prezell R. Robinson**, Raleigh, N.C.; **Robert A. Robinson**, New Canaan, Conn.; **Miss Augusta D. Roddis**, Marshfield, Wis.; **Frank J. Starzel**, Denver, Colo.; **Mrs. Frederick Sturges**, Old Lyme, Conn.

PEOPLE and PLACES

Appointments

The Rev. **Kathleen Awbrey** is interim rector of St. Andrew's, 301 Circle Dr., Rocky Mount, NC 27801.

The Rev. **Philip Ayers** is rector of Trinity, 101 E. Mansion, Marshall, MI 49068.

The Rev. **Robert M. Bagwell** is rector of St. Anne of Grace, 6660 113th St. N., Seminole, FL 34642.

The Rev. **Howard Bowlin** is rector of Christ Church, 7145 Fieldcrest Dr., Lockport, NY 14094.

The Rev. **Anthony D.N. Ferguson** is rector of St. Peter's, 5042 Timuquana Rd., Jacksonville, FL 32244.

The Rev. **Jerry W. Fisher** is interim of St. John's, 662 Durham, Box 608, Wake Forest, NC 27587.

The Rev. **Robert Gerard** is rector of St. Peter's, New Ulm, and Holy Communion, St. Peter, MN.

The Rev. **Jedediah Holdorph** is rector of St. Lawrence, 125 W. Church, Box 297, Libertyville, IL 60048.

The Rev. **Richard H. Humphrey** is rector of St. Thomas', Croom, MD; add: 10303 Croom Rd., Upper Marlboro, MD 20772.

The Rev. **John Ikenye** is vicar of St. Andrew's, 1928 Darrow Ave., Evanston, IL 60201.

The Rev. **Howard Keyse** is rector of St. Ann's, 503 W. Jackson, Woodstock, IL 60098.

The Rev. **Tambria E. Lee** is assistant of Chapel of the Cross, 304 E. Franklin, Chapel Hill, NC 27514.

The Rev. **Michael M. Ligon** is deacon of St. Timothy's, 202 N. Goldsboro, Box 1527, Wilson, NC 27893.

The Rev. **Philip McNairy** is rector of Christ Church, 508 W. 4th St., Red Wing, MN 55066.

The Rev. **Sue Moss** is priest-in-charge of St. James on the Parkway, 3225 E. Minnehaha Pkwy., Minneapolis, MN 55417.

The Rev. **David Musgrave** is rector of St. Augustine's, 1140 Wilmette Ave., Wilmette, IL 60091.

The Rev. **Ernest Oliver** is rector of St. Thomas, Box 512, Greenville, AL 36037.

The Rev. **Claudia W. Patterson** is assistant of St. Luke's, 1737 Hillandale Rd., Durham, NC 27705.

The Rev. **Judson P. Pealer** is rector of Emmanuel, 301 S. Mineral, Keyser, WV 26726.

The Rev. **Darrel Proffitt** is rector of Grace Church, 707 First Ave., Sterling, IL 61081.

The Rev. **Paul Roberts** is rector of Trinity, Huntington, WV.

The Rev. **John Seville** is interim rector of St. Mark's, 4 & Franklin, Box 126, Geneva, IL 60134.

The Rev. **John McKee Sloan** is rector of St. Thomas', 12200 Bailey Cove Rd., Huntsville, AL 35803.

The Rev. **H. Joanne Stearns** is now at St. Christopher's, Dayton, OH.

The Rev. **Gary D. Steber** is interim of St. Luke's, 131 W. Council, Salisbury, NC 28144.

The Rev. **John G. Steed** is part-time rector of Trinity, 1305 Main, Box 372, Scotland Neck, NC 27874.

The Rev. **Tyler Strand** is curate of Ascension, 1133 N. LaSalle, Chicago, IL 60610.

The Rev. **Tim G. Taylor, Jr.** is associate rector of St. George's, 4715 Harding Rd., Nashville, TN 37205.

The Rev. **Jean Vail** is interim rector of St. Hele-

na's, 7600 Wolf Rd., Burr Ridge, IL 60525.

The Rev. **Melvin Waddle** is vicar of St. John's, 218 3rd, Box 746, Hallock, MN 56728.

The Rev. **John W. Wesley** is rector of St. Thomas', 315 Lindsey, Box 72, Reidsville, NC 27320.

The Rev. **Thomas Whitcroft** is rector of Grace Church, 936 Gambia Ave., Wabasha, MN 55981.

The Rev. **Frank Wilson** is rector of St. Luke's, 4557 Colfax Ave., Minneapolis, MN 55409.

The Rev. **Thomas Winkler** is rector of St. Paul's, 265 Lafayette, Box 85, Winona, MN 55987.

The Rev. **Cheryla A. Winter** is rector of St. Timothy's in-the-Valley, 3434 Teays Valley Rd., Hurricane, WV 25526.

Cathedral Clergy

The Rev. **Janet Campbell** is canon residentiary of St. James' Cathedral, Wabash Ave. & Huron, Chicago, IL 60611.

Ordinations

Transitional Deacons

Central Florida—**Stephen James Cuff**, (for the **Diocese of West Virginia**), Trinity, 430 Juliana, Box 1642, Parkersburg, WV 26101.

Minnesota—**Mary Allison Caucott**, **James Cook**, **Eugenia Miller Durham**, **Theodore Allen Park**, **Susan Lemmon Sommer**, **Jay Daniel Wegman**, **Janet Wheelock**.

Resignations

The Rev. **Carl P. Daw, Jr.**, as vicar-chaplain, St. Mark's Chapel, University of Connecticut at Storrs, CT, and is now living with the Community of Celebration in Aliquippa, PA; add: 819 Franklin Ave., Aliquippa, PA 15001.

The Rev. **David P. Kletzing**, as rector, St. Matthew's, Unadilla, NY.

Retirements

The Rev. **Donald Bitsberger**, as president of the Evangelical Education Society; add: 6427 Goldleaf Dr., Bethesda, MD 20817.

The Very Rev. **Lloyd G. Chattin**, as dean, Trinity Cathedral, Trenton, NJ, and has been elected dean emeritus.

The Rev. **Dale R. Craig**, as rector, St. John's, Delhi, NY; add: 13 High St., Delhi, NY 13753.

The Rev. **Fred-Munro Ferguson**, as rector of St. Sacrament, Bolton Landing, NY; add: 6 Spence's Trace, East Harwich, MA 02645.

The Rev. **I. Mayo Little**, as rector, St. Luke's, Salisbury, NC.

Change of Address

The Rev. **H. Paul Osborne**, St. James', 3750 E. Douglas, Wichita, KS.

The Rev. **Bernard C. Persson**, rector of St. Paul's, Overland, MO, has been forced by the flood to move to 2319 Indiana Ave., St. Louis, MO 63104-2738.

Other Changes

The Rev. **Marvin B. Aycock, Jr.** interim deacon-in-charge, St. Paul's, Salisbury, NC is now non-parochial.

The Rev. **Paul E. Baker** is dean of Upper Hudson Deanery; add: St. Luke's, 4 St. Luke's Pl., Cambridge, NY 12816.

The Rev. **A. William Cooper** is dean of Northern Adirondack Deanery; add: St. John's, Box 262, Essex, NY 12936.

The Rev. **Lyonel W. Gilmer**, assistant of

St. John's, Charlotte, NC, is now non-parochial.

The Rev. **Mark MacDonald** will be serving half-time at St. Antipas, Redby, MN.

The Rev. **Thomas E. Nicoll** has transferred to the Diocese of New York from the Diocese of North Carolina.

Deaths

The Rev. **Robert Cowling**, vicar of the Church of Holy Spirit, Dawson, and of Holy Trinity, Blakely, GA, died July 8 at the age of 66.

Fr. Cowling was born in Jacksonville, FL. He received his B.S. degree from Georgia Tech in 1946 and his M. Div. degree from the University of the South in 1950. He was ordained to the priesthood in 1951 and served in Florida parishes until 1977 when he went to the Diocese of Georgia. Fr. Cowling served as vicar of Holy Cross, Thomson, until 1981 and Trinity, Harlem, until 1983 before moving to Dawson-Blakely in 1985. He is survived by his mother, Mrs. Kathryn Cowling of Dawson.

The Rev. **George H. Quarterman, Jr.**, rector of Trinity, St. Charles, MO, died Aug. 13 at his home after a massive heart attack.

Fr. Quarterman, 59, was a native of Ardmore, OK, and son of the Rt. Rev. George Quarterman, and the late Ruth Quarterman. He was a graduate of the University of the South and the Church Divinity School of the Pacific. He served as an Air Force chaplain from 1960-1963. After serving parishes in Honolulu, Idaho and Wyoming, he became rector of Trinity Church in 1976. He served on many diocesan committees and task forces, including two terms on the standing committee. He was a deputy to the General Convention in 1982 and 1988, and a provisional deputy in 1985 and 1991. He would have been a deputy in 1994. Fr. Quarterman is survived by his father, his wife, Ruby, and their two daughters.

The Rev. Canon **Eugene L. Warner**, retired canon to the ordinary for the Diocese of Western Louisiana, died Aug. 7 in Decatur, AL, at the age of 76.

Fr. Warner was born in Rio de Janeiro, Brazil. He attended the University of Southern California where he received both his B.A. and M.A. degrees and Andover Newton Theological Seminary earning his B.D. He was a Congregational Church minister for 25 years before being ordained deacon 1958 and priest in 1959. He served parishes in California, Texas, Louisiana and Alabama. He was named canon to the ordinary in 1980, serving until his retirement in 1982. Fr. Warner also served on the Executive Council and was named rector emeritus of St. Barnabas, Hartselle, AL, in 1991. Fr. Warner is survived by his wife, Marion, and their three children.

Br. **Bernard Fessenden**, a member of the Brotherhood of St. Gregory, died Aug. 10 due to complications related to HIV infection. He was 46.

Br. Bernard was a licensed practical nurse and worked for a number of years at Massachusetts General Hospital and more recently at the Boston Eye and Ear Hospital. Br. Bernard was in the eighth year of his profession and also served his parish, the Church of St. John the Evangelist, Boston. He also took up other responsibilities for the community, both within his province and nationally.

CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 16.

ALABAMA
TUSKEGEE UNIV. Tuskegee
ST. ANDREW'S
The Rev. Liston A. Garfield, r
Sun 11. Wkdys as anno
701 Montgomery Rd.

COLORADO
UNIV. OF COLORADO Boulder
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, 10:30 & 5; Student Fellowship, 5 Eu, 6 dinner & 7 disc.
Wkdys 6:30 MP & Eu; Tues Healing Eu 7, Thurs Prayer & Praise & Eu, 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
Office: Bingham Hall B018 Mail: 1955 Yale Station, New Haven, CT 06520
Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues—Branford Chapel)

DELAWARE
UNIV. OF DELAWARE Newark
ST. THOMAS'S PARISH IN NEWARK
The Rev. J. Seymour Flinn, int. r; the Rev. Kempton D. Baldrige, int. assoc & univ. v
Sun 8, 10:15, 5:30. Wed 12:10, 10. Univ. Fellowship Wed 9.
Rock 'n' Roll Bible Study Tues noon. EP daily

FLORIDA
ROLLINS COLLEGE Winter Park, Fla.
UNIV. OF CENTRAL FLORIDA
ALL SAINTS'
338 Lyman Ave., Winter Park
The Rev. David Wilson, r; the Rev. James Spencer, assoc; the Rev. Tony Clark, ass't; the Rev. Donald Curran, d
H Eu: Sun 7:30; 8:45; 11; 6:30. Mon 12:05, Wed 12:05, Thurs 6:30, 12:05. Sat 12:05

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER
12850 N. 50th St. (813) 988-6928
The Rev. G. Robert Cain, chap; the Rev. Mark Bowen, d
Sun H Eu 6; Wed EP 7

GEORGIA
ATLANTA UNIV. CENTER Atlanta
ABSALOM JONES CHAPEL at Canterbury Center
791 Fair St., SW
The Rev. William Boatright, chap
Sun HC 11. Wed HC 7. (404) 521-1602

GEORGIA
EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

EMORY EPISCOPAL CENTER
The Rev. Nancy Baxter, chap
MP, M-Thurs 8:45, Noonday Office, Mon-Thurs 12. H Eu
EMORY CANNON CHAPEL Wed 5:15. H Eu EMORY BUDD
TERRACE, Tues 4. H Eu WESLEY WOODS TOWERS Thurs 3:30

ILLINOIS
BRADLEY UNIV. & ICC Peoria
ST. PAUL'S EPISCOPAL CATHEDRAL 3601 N. North
The Very Rev. Robert L'Homme; Canons Christian Pierce, Russell Oechsel, Donald Lewellen; the Rev. John Blossom
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, Wkdys as announced

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
IOWA STATE UNIV. Ames
ST. JOHN'S BY THE CAMPUS 2338 Lincoln Way
Episcopal Church & Student Center Ames, IA 50010
Sun 8 & 10. Wed 12:05

KANSAS
UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE/ST. ANSELM'S CHAPEL
1116 Louisiana
The Rev. Joe Alford, chap
Sun H Eu 5; Thurs H Eu 12 noon, Danforth Chapel, KU

LOUISIANA
LOUISIANA STATE UNIV. Baton Rouge
ST. ALBAN'S CHAPEL Dalrymple & Highland
The Rev. Charles A. Wood, chap
Sun 10:30, 6; Mon-Fri 11:45

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)

TUFTS UNIVERSITY Medford
EPISCOPAL CHAPLAINCY AT TUFTS Curtis Hall
The Rev. Steven Bonsey, chap
Sun 7 Goddard Chapel. Wed 7 Student Fellowship

MASSACHUSETTS
WILLIAMS COLLEGE Williamstown
ST. JOHN'S 35 Park St.
The Rev. Canon Peter T. Elvin, r (413) 458-8144
Sun H Eu 8, 10, Wed 7:15. HD 12:15. MP 8:50 wkdys

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
ALL SAINTS 800 Abbott Rd.
The Rev. Ted Rice, r; the Rev. Jannel Glennie, chap
Sun 8, 10:30; 5 MSU Alumni Chapel. (517) 351-7160

WAYNE STATE UNIV. Detroit
The Rev. Mark A. Jenkins, chap
687 Student Center Bldg., Detroit, MI 48202

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
The Rev. David Selzer, chap Minneapolis 55414
Sun Eu 6, Wed Eu 12:15 (612) 331-3552

MONTANA
MONTANA STATE UNIV. Bozeman
ST. JAMES 5 W. Olive
The Rev. John McGrory, r; the Rev. Jane Shipp, chap
Sun H Eu 8, 10; Wed 10; Epis. Student Fellowship Sun 5

NEBRASKA
HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

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

NEW JERSEY
RIDER COLLEGE Lawrenceville
ST. LUKE'S 1628 Prospect St., Ewing
The Rev. Dr. Virginia M. Sheay, r & chap
Sun HC 8:30, 10:30, Wed HC 9 882-7614

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

UPSALA COLLEGE East Orange
ST. AGNES/ST. PAUL'S Episcopal (Anglican) Church
206 Renshaw Ave., East Orange 07017 (201) 678-6716
The Rev. Esar Budhu
Sun Services: 8 & 11. Tues Study Group 6:30

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

NEW MEXICO (Cont'd)
UNIV. OF NEW MEXICO Albuquerque
ST. THOMAS OF CANTERBURY/ Canterbury Campus
 Ministry
 425 University, N.E. 87106
 The Rev. Carole McGowan
 H Eu: Sun 8, 10, 5. Wed noon. Student dinner Sun 6
 (505) 247-2515

NEW YORK
RENSSELAER POLYTECHNIC INSTITUTE
RUSSELL SAGE COLLEGE
ST. JOHN'S 146 First St., Troy
 The Rev. Lawrence Estey
 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

UNIV. AT BUFFALO Buffalo
ST. ANDREW'S 3105 Main St., at Lisbon
 The Rev. Peter Arvedson, r (716) 834-9337
 Sun: H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

NORTH CAROLINA
EAST CAROLINA UNIV. Greenville
ST. PAUL'S 401 E. 4th St., Greenville
 The Rev. Marty Gartman, chap
 Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship
 HC/supper

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY 25 E. Walnut
 The Rev. Dr. Alice Cowan
 Sun 8, 10. Wed 12:10

WITTENBERG UNIV. Springfield
CHRIST CHURCH 409 E. High St. (513) 323-8651
 The Rev. Ruth Partlow, co-r; the Rev. Robert Partlow, co-r
 Sun H Eu 8, 10:30. Wed 10

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

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

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

UNIV. OF PITTSBURGH Pittsburgh
CARNEGIE MELLON UNIV.
CHATHAM COLLEGE
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

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

SOUTH CAROLINA
UNIV. OF SOUTH CAROLINA Columbia
COLUMBIA COLLEGE
THE CANTERBURY FELLOWSHIP (803) 771-7300
 1100 Sumter St.
 The Rev. Rich Biega, chap
 Services & activities as anno

TEXAS
BAYLOR UNIVERSITY Waco
BAYLOR CANTERBURY ASSOCIATION 1712 S. 10th St.
 The Rev. Robert L. Wells, chap
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER 6265 S. Main
AUTRY HOUSE — Collegiate Chapel of St. Bede
 The Rev. M. Abidari, chap
 Sun Eu 5

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

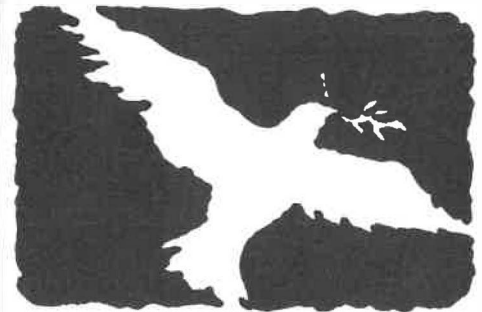
TEXAS TECH UNIV. Lubbock
TEXAS TECH CANTERBURY ASSOC. 2407 16th
 The Rev. David K. Krause, chap; Emily Brenner, ass't
 Sun 6, Wed 5:30 Canterbury House open 8-5 daily

UNIV. OF TEXAS Austin
EPIS. STUDENT CENTER 209 W. 27 (78705)
 The Rev. Steve Whitfield, chap (512) 477-6839
 Sun H Eu & dinner 6, Wed 7:30

UTAH
UNIV. OF UTAH Salt Lake City
LUTHERAN/EPISCOPAL CAMPUS MINISTRY
 75 S. University St.
 The Rev. JoAnn Leach (Epis. chap); Jean McCreery (Luth.
 campus min.)
 Worship/dinner/series Thurs 5:30. (801) 359-0700

VIRGINIA
UNIV. OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Blvd.
 The Rev. David Poist, r & chap; the Rev. Paula Kettlewell, as-
 soc & chap; the Rev. Wayne Ray, assoc & chap; the Rev.
 Thomas Milam, d
 Sun 8, 10 & 5:30. Student Fellowship Tues 5

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



BENEDICTION

In northeastern North Carolina, wild-
 life abounds. For me, as a relative
 newcomer to the area, the migration of
 birds is a particular delight. How they
 know when to head north or south is a
 mystery for me as great as Holy Com-
 munion. In addition to watching ducks
 and geese come and go seasonally, we
 also have the good fortune of sharing
 local life with a non-migrating flock of
 Canada geese which each morning and
 evening move from one side of town to
 the other.

A most astonishing discovery for me
 was that flocks of sea gulls come from
 the ocean inland during the winter
 months, to enjoy the grubs and worms
 and insects that surface as farmers disk
 their fields. Within seconds after being
 disked, a field can look as though cov-
 ered by snow for all of the sea gulls sup-
 ping there. A flock can flutter and fall
 behind a huge tractor in much the same
 way as a flock of gulls trails a shrimp
 trawler off shore.

I often wonder if the gulls have any
 awareness of the change in their diets
 provided by the harvest from a field.
 From ocean to field is a serious change.
 From fish to insects seems to me to be
 an even more dramatic change. Their
 ability to accept such change — to be
 open to such a difference in menu —
 seems enlightened. Where did they
 learn such openness to the largess of
 God? Where did they learn such trust?
 As is true in so much of nature, the les-
 son is there for all of us. Perhaps in the
 face of our own hunger, God can show
 us new things that will nurture and feed
 us. Perhaps, if we can just be open and
 trusting, he will lead us to fields of plen-
 ty. It is a lesson that if learned might
 bring all of us new joy.

(The Rev.) RUSSELL JOHNSON
 Edenton, N.C.

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 Directory is published
 in all of the
 January and September issues
 of THE LIVING CHURCH.

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 community, and your listing is not
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THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to **Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317.** For men and women who wish to be Tertiaries or Associates to **The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204.**

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Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, 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

RIVERSIDE, ILL. (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

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Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 11 Cho Eu

BALTIMORE, MD.

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The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 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. Allen 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
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Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

ST. LOUIS, MO.

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6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M.
North, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) fol-
lowed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30
& 4:30; Ev 5 (1S, Oct.-June)

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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 & Thurs 9; 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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Mon-Fri 5

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W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER 2nd Ave. & 43rd St.
CHAPEL OF CHRIST THE LORD
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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. 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; C Sat 11:30-12, 4-5,
Sun 10:30-10:50, Maj HD 5:30-5:50

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The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
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1-3:45; Sat 10-3:45; Sun 1-3:45

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ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
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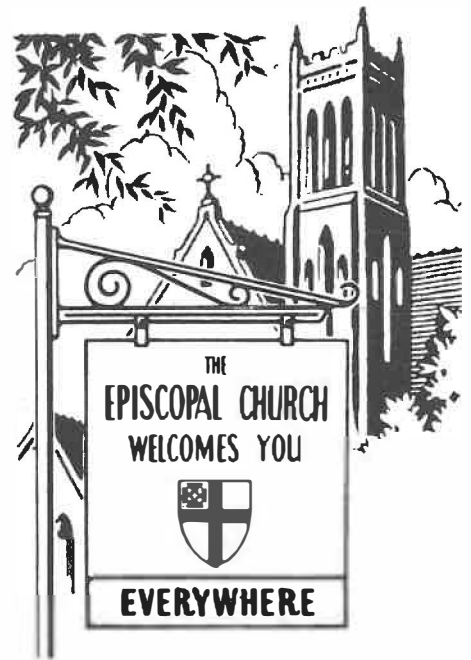
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12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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6:45 & EP 5

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Sun Masses 8, 10 (Sung). Daily as posted

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The Rev. Ledlie I. Laughlin, Jr., r
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Miquel-Allee. Tel. 49/64 55 01 84
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Sun HC 9 & 11. Sunday school & nursery 10:45

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The Rev. Gerard S. Moser, r
Sun (1S, 3S, 5S) 10 H Eu; 2S, 4S MP

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Tel. 49/89 611 55 20.
The Rev. Walter B. Phelps, interim

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Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

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The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9

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ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu